

WOMEN'S COMMUNITY RADIO IN AFRICA:
THE CASE STUDY OF GINDIKU FM IN SENEGAL

by

FATOUMATA SOW

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Student: Fatoumata Sow

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This dissertation has been accepted and approved in partial fulfillment of the requirements for the Doctor of Philosophy degree in the School of Journalism and Communication by:

H. Leslie Steeves	Chairperson
Carol Stabile	Core Member
Gabriela Martínez	Core Member
Yvonne A. Braun	Institutional Representative

and

J. Andrew Berglund	Dean of the Graduate School
--------------------	-----------------------------

Original approval signatures are on file with the University of Oregon Graduate School.

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DISSERTATION ABSTRACT

Fatoumata Sow

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Title: Women's Community Radio in Africa: The Case Study of Gindiku FM in Senegal

Since the 1990s, women's community radio has been part of the media landscape of Africa countries. Set up and run by women, community radio is giving voice to women and empowering them. Drawing upon feminism and participatory communication, this research has used multiple methods to explore the rich and innovative experiences of the women's radio stations in Senegal. The case of Gindiku FM, one of the four women's radio stations in Senegal, is used to assess the community radio's revolutionary potential for development and progressive social change.

The findings show that women's community radio has emerged as a response to women's marginalization in both mainstream media and in alternative community media, as well as to women's need to have their own communication means.

The findings reveal that Gindiku FM is an outstanding model of a women's community radio station that has successfully articulated gender and participatory communication to empower rural and poor women living in a context dominated by a Sufy Islamic Order.

The findings show that three key factors have contributed to the success of Gindiku FM. The first factor is a clear commitment to integrating a gender perspective in all of their actions and therefore to question gender-based discrimination and

marginalization. The second factor is the set-up of a network of 60 rural women reporters and 60 listening groups, in as many villages, as a scheme to ensure women's inclusion and participation in the radio station. The third factor is the implementation of gendered programming targeting inequality, social injustices, and women's subordination.

The findings of this study indicate that Gindiku FM has produced changes both at individual and community levels. Women have been empowered technically, culturally and socially. The traditional image of a silenced woman, lacking agency and self-esteem, is fading for a new one that is more vocal, dynamic and less entrenched in traditional and patriarchal values. Therefore, Gindiku FM has emerged as a powerful model that can inspire women's media activists, as well as donors willing to support initiatives in gender and communication for development.

CURRICULUM VITAE

NAME OF AUTHOR: Fatoumata Sow

GRADUATE AND UNDERGRADUATE SCHOOLS ATTENDED:

University of Oregon, Eugene
Université Louis Pasteur de Strasbourg, France
Université de Dakar, Sénégal

DEGREES AWARDED:

Doctor of Philosophy, 2014, University of Oregon, Eugene, OR

Master of Arts, 2007-2008, Utilisation des Technologies de l'Information et de la Communication dans l'Education et la Formation, Université Louis Pasteur de Strasbourg, France

Degree in Journalism, 1979, Centre d'Etudes des Sciences et Techniques de l'Information, CESTI, Université de Dakar, Sénégal

AREAS OF SPECIAL INTEREST:

Journalism
Communication for Development
Gender Studies

PROFESSIONAL EXPERIENCE:

Coordinator of the Community Multimedia Centres Scape-up Project of UNESCO, 2005-2007, 2008

Media Consultant, 2007-2009

Executive Secretary of Association of African Communication Professionals, 1990-1997

Editor in Chief of *Family Health and Communication* newsletter, URTNA, 1985-1990

Coordinator of IPS Women's Features Service, 1982-1984

Public Relations for the Senegalese Ministry of Social Development, 1980-1985

GRANTS, AWARDS, AND HONORS:

Person Fellow, International Development Research Centre (IDRC) 1998-1999

ASHOKA Fellow, 1997

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CHAPTER I

INTRODUCTION

This research project examines the rich and innovative initiatives developed by women's organizations in using community radio in order to have access to information, voice their concerns and enhance gender equality and women's rights. Senegal has four women's community radio stations – Gindiku FM, Manooré FM, AFIA FM, and Kussamay FM – which are all involved in finding alternative solutions to improve the status of women, strengthening their capacity to fight against poverty, and enhancing their leadership. For this research, I will mainly focus on a case study of Gindiku FM,

This research examines the reasons behind the creation of women's radio stations and explores how the intersection of radio, gender and development might have the potential to enable gender equality and social change. It also explores the extent to which women's community radio can contribute in engendering the African community media movement.

The Senegalese women's radio stations are part of a larger movement of nearly 40 women's radio stations in sub-Saharan Africa broadcasting to and on behalf of the most marginalized group in African societies, giving them voice and visibility. Therefore, this research will give an overview of the radio stations already operating on the continent.

The Beijing Plus 10 progress report states that while the representation of women in the media in African countries has improved, the number of women in positions of power and decision-making is still on the low side. The report also states that “the media is still dominated by men, and this has harmful effects on the representation of women”

(ECA, 2009, p. 20). This implies that the inequalities we see in society between men and women play out even more vividly in the media and communication sector as a whole, where women have always been on the margin or simply excluded.

Over the last several years, there is a renewed interest in communication for development as an indispensable pillar of economic, social, and cultural development. The Rome Consensus (2007) states, “Communication for Development is a social process based on dialogue using a broad range of tools and methods. It is also about seeking change at different level including listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change. It is not public relations or corporate communication” (p. 2). The Rome Consensus, as well as the United Nations Inter-Agency Round Tables on Communication for Development, share the same concern for strengthening communication for development to achieve the Millennium Development Goals (MDGs) and gender equity in general. Similarly, they call for more funding for communication programs at all levels. More recently, the first Global Forum on Media and Gender (GFMG) convened by UNESCO in 2014 acknowledges that the media have a crucial role in promoting women’s full participation in development. It proposes a set of recommendations for women’s access to and participation in ICTs, and a fair and non-stereotypical portrayal of women, among others.

Women increasingly see communication as a key step to empowerment. But, unless they have access to information and communication resources that give them voice, enable them to express their views, and take part in decision-making, they will not be able to overcome poverty, pursue sustainable income-generating activities, seize economic opportunities, and claim and enjoy their rights (UNDP, 2006).

Consequently, women's groups have been active in developing initiatives to have access to the media, particularly radio, which is the most popular medium in Africa (Tudesq, 2002). The emergence of women's community radio makes it possible to pursue a three-fold objective: one, the reconsidering of the gender question, in relation with ideological mechanisms of women's subordination, and the interconnection between gender and poverty in Senegal (Iman et al., 2004); two, the deconstruction of stereotypes, prejudices, taboos and the struggle against ignorance which nurture lack of respect and consideration for women, and their marginalization (Mitchell, 1998; Melkote & Steeves, 2001); and three, the positioning of women's voices in the public sphere as a must in the affirmation of identity and the establishment of self-confidence for a new and responsible citizenship.

Community Radio

Community radio has emerged as a major trend in the media landscape of African countries. Since the 1990s, hundreds of community radio stations have been established and the number is still increasing. For James Deane (2005), the most consistent trend over the last two decades has been the decisive shift from government control to private (and, to a much lesser extent, community) ownership and control of the media. Further analyzing this new trend in relation to political changes brought by the fall of the Berlin Wall, Deane (2005) posits that the liberalization of radio has ended up being the most important and radical change during this period, and this continues today. Ilboudo (2000) also arrives at a similar analysis, stating, "As part of the process of democratization in Africa, the advent of community radio has enabled greater popular access to information

systems, enhancing people's rights to respond to and criticize those who wield power" (Ilboudo, 2000, pp. 42-43). According to the Education For All (EFA) Global Monitoring Report, at least 75 percent of households in developing countries have access to a radio (UNESCO, 2012).

Hence, radio is now a strategic means of communication in sub-Saharan Africa, more widespread and accessible than newspapers and television; it is available in rural and urban settings and is present in everyday life (Daloz & Verrier-Frechette, 2000). In West Africa, radio is the most important mass communication medium. Myers (2000) states that the primary reason for radio being the mass medium of choice is easy to appreciate, given that the populations of the Francophone states in West Africa are overwhelmingly rural, non- or semi-literate, and possess strong oral traditions. In the Democratic Republic of Congo (DRC), there are presently around 250 community radio stations, whereas there were only 10 stations in 2000 (Myers, 2011). In Mali, there are over 300 community radio stations (Urtel, 2009), several hundred in Niger (UNDP, 2006), and 70 in Senegal (Urac, 2011).

Not only has the community radio sector grown exponentially, but it is also diversifying in terms of geographical location and content. As a result, community radio stations are implemented in remote villages as well as in large crowded cities. Specialization is also another feature of the sector with the emergence of youth radio, health radio, women's radio, religious radio, environment radio, and peace and development radio, each targeting specific populations and needs (Fraser & Estrada, 2001; Myers, 2011; Jallof, 2012).

In the Third World, and in Africa particularly, community radio has been and is still part of people's struggles for their rights and against all forms of domination and oppression (Lewis, 1990). Community radio has been instrumental in providing information and educating and mobilizing the population. The widespread prevalence of community radio combined with the accessibility and affordability of radio are distinctive advantages that make community radio a strategic mass media.

Community radio has been applauded for helping poor, illiterate and marginalized groups in rural areas have access to information, have their voices heard and participate in discussions around issues of interest for their communities.

For many people, community radio continues to be the main or only source of information. Those accessing information everywhere on multiple platforms (smartphones, television, iPad, etc.) may find it hard to imagine the role radio plays in poor and isolated communities. Community radio not only provides information; it is the vital link binding people together and strengthening their sense of belonging to the community. Many researchers have experienced and reported examples of people using radio for preventing the spread of HIV/Aids, negotiating better food prices, preventing bush fires, and theft of livestock, among others. Community radio is used everywhere for all purposes, to the point that some researchers refer to it as the 'Africa's Internet' (Sterling, O'Brien, & Bennett, 2009; Ilboudo, 2000).

Scholars and community radio advocates contend that community radio has enabled people to claim and exercise their rights (Deane, 2005; Ilboudo, 2000, pp. 42-43). Community radio has successfully challenged state-owned and commercial radio,

and it stands as the most important component in the African media landscape (Ilboudo, 2000; Girard, 2007; Myers; 2000).

However, the spectacular changes brought by community radio do not concern the whole population of African countries evenly. The gap in access and use of the technology is still very important even in the sector that claims to give voice to the voiceless. Thus, the proliferation of community radio doesn't result in a significant presence of half of the world's population in community radio stations as stakeholders, producers, and managers. In Mali, for example, only 10 stations out of the existing 300 are women's radio stations. There is an astounding contrast between the mushrooming of community radio stations and the advent of women's radio over the past 15 years.

Research on community radio and community media have been more focused on issues of liberalization and democratization. Gender issues are rarely tackled, despite the evidence that women are the most important marginalized group, the most silenced in the media. Within the framework of community media, very little research has examined community radio and gender.

Therefore, my research addresses this gap by critically investigating women's access to and use of community radio, the gender dynamics that are involved, and the potential for women's community radio to challenge gender and power relations. My assumption is that women's community radio is not only a powerful tool for women's empowerment, but also provides the means to establish the cultural basis for gender equality and social justice. Moreover, I argue that women's community radio is an effective tool to genuinely bridge the digital divide.

Defining Community Radio

The concept of community may refer or relate to geography, language, ethnicity, culture, or a virtual environment (Opubor, 2000; Anderson, 1991; Jankowski, 2002). In his essay entitled “If Community Media is the Answer, What is the Question?” Opubor (2000) situates his discussion in the context of the construction of African nations after independence and then draws a link between communities and media. Opubor points to the concept of community as it was understood in the newly independent African States: as a category used to impose a vision of the community and a vision of the nation in which differences and peculiarities were erased and any attempts to express plural opinions were silenced. He further elaborates:

Today the notion of community has a strong non-physical connotation; so that it is possible to speak about ‘virtual’ reality and virtual communities. But in spite of the new information and communication technologies, ‘community’ still retains a strong physical reference to people in geographic proximity, with frequent, if not continuous, contact. People who share certain cultural attributes have access to certain resources of social organization and common institutions, resulting in common basic beliefs (Opubor, 2000, p. 12).

This definition of community is to some extent similar to the one Anderson (2006) gives in *Imagined Communities*. In the same vein, Powell (1995) states that radio itself is a community because the media creates an identity and a community unbounded by geography. Technological changes and the use of the Internet make it possible for local communities to have their voices heard beyond their village, region, and even globally.

Therefore, the concept of community used in this study refers to both a geographical entity in a given location (region, village, town), with groups of people who can have different languages, cultures, socio-economic levels, gender and age groups but

who are united by social networks and/or forms of media communication (Opubor, 2000; Tucker, 2013) as well as non-geographical, virtual communities such as widely dispersed groups of listeners to community radio on the Internet.

Community radio is part of the big spectrum of community media, including all means of communication using interpersonal, traditional means or new technologies aiming to develop alternative and independent communication to enhance citizen expression and participation (UNESCO, 2011). The handbook of community media published by UNESCO (Buckley, 2011) states: “Community media set out to create an alternative both to national public broadcasters, which are often under government control, and to private commercial media. They provide communities with access to information and voice, facilitating community-level debate, information and knowledge sharing and input into public decision-making” (p. 7).

In his theorization of community radio in the U.S., Barlow (1988) posits that the roots of community radio dated back to the post-second world war period and can be found in two sources. The first one was the development of ethnic broadcasting outlets at the periphery of mainstream commercial radio stations, targeting European immigrants and broadcasting in European languages. The second source was the political opposition to the repressive political environment of the Cold War after World War II. This explanation is interesting in setting the emergence of community radio in a dynamic of building a community, creating linkages, strengthening people’s culture and language, and fostering resistance.

In a certain sense, there are similarities in the emergence of community radio in the U.S. and in Africa. Of course the political context is not the same. But the community

media sector springs from two factors. The first one was the quest for African people to have access to pluralistic information in their own language, which was relevant to their lives and their aspiration for freedom and development. The long lasting state monopoly on the media and dominance of the propaganda type of information could no longer prevail (Dia, 2002; Ilboudo, 2000). The second factor is the democratization process that spread in the continent in the beginning of the 1990s in the context of the fall of the Berlin Wall and the global resulting geopolitical reordering (Deane, 2005; Couloubaly, 1998).

Couloubaly (1998) even contends that the appropriation of radio by individuals and organized groups of African civil society is the most powerful and authentic revolution experienced on the continent. For example, he cites Mali's case, the only country, according to him, in which a bloody citizen uprising gave back the people's right to create radio for their own information. Certainly, Couloubaly's strong statement can be understood in light of two discussions on the importance of radio. The first one is Brecht's (1932) dream that "radio would be the finest possible communication apparatus in public life, a vast network of pipes" (p. 1). For Brecht (1932), radio has to be a two-way communication meaning, allowing the listener to also be a participant in the communication process. This would allow radio to be at the heart of all human activities. The second one is Dewey's discussions of education and democracy in which he considers radio in the U.S. in the 1930s as "the most powerful instrument of social education the world has ever seen" (as cited in Goodman, 2011). Despite tremendous changes in technology with the advent of the Internet and other networking and social

media, radio is still a powerful mass media that fosters inclusive dialogue transcending languages, class, gender and other barriers.

Although Couloubaly's (1998) enthusiasm about the advent of community radio in the 1990s might be exaggerated, this transformation did constitute an important shift in African societies. But we must ask: why is community radio so important, what is community and what are the main features of community radio? In a broader way, Barlow (1988) states, "The non-commercial status of the community broadcast outlets helps to insulate them from the influence of the profit motive and the capitalist marketplace" (p. 81).

Numerous scholars have explored community radio and provided insights (Tucker, 2013; Tudesq, 2002; Lewis, 2002; Lewis & Booth, 1990; Jankowski, 2002; Jallof, 2012). Lewis and Booth (1990) define community radio in opposition to the mainstream radio, and as "an open or implied criticism of mainstream radio serving a geographical community, facilitating the participation of each community or interest group in the station policy, programming and operation." For Lewis and Booth (1990), participation is achieved through democratic structures and procedures, including the volunteers fully involved in order to enhance the participation and representation of the community in the radio station.

Community media as an alternative to mainstream media is vital for giving voice to the citizenry and creating the means for them to participate in the public space (Jankowski, 2002; Kenix, 2011; Buckey, 2011). The international nongovernmental organization supporting community radio, AMARC, at its general assembly held in

Senegal in 1995, defined community radio – the most common form of community media in the world – in the following terms:

Community radio, rural radio, cooperative radio, participatory radio, free radio, alternative, popular, educational radio.... Some are musical, some militant and some mix music and militancy. They are located in isolated rural villages and in the heart of the largest cities in the world. Their signals may reach only a kilometer, cover a whole country or be carried via shortwave to other parts of the world. Some stations are owned by not-for-profit groups or by cooperatives whose members are the listeners themselves. Others are owned by students, universities, municipalities, churches or trade unions. There are stations financed by donations from listeners, by international development agencies, by advertising and by governments (AMARC).

The benefit of this definition is that it covers all the basic elements of community radio, from the naming and mode of financing to the location, the coverage radius, programming and type of ownership. From this explanation, and based on the work of AMARC, Jankowski (2002), Girard (2007) and Trucker (2013), it is possible to say that a community radio station should have the following major characteristics: not-for-profit, community-owned, run by the community and for the community, participatory, and give voice to the voiceless.

The Main Features of Community Radio

Even if the wording of the definition varies, there is a large consensus on what the main features are for community radio. Fraser and Estrada (2001) summarized it this way: community radio is a non-profit service; it is owned and managed by the community; it is volunteer run; it serves the community; and it promotes the participation of the community. AMARC; Boule'h, 2003; Buckley, 2011; Fraser and Estrada, 2001; Jallof, 2012; Jankowski, 2002).

Ownership ranges from grassroots organizations, local associations and NGOs to religious groups, women's associations, trade unions, and media activists. The ownership includes the facilities, equipment and frequency. In some cases where access to the broadcast frequency is restricted, an entity can own the frequency and then make arrangements for a local community organization to unconditionally use the frequency. There are also cases, as mentioned by Fraser and Estrada (2001), in which the owner of the facilities is external to the community, but decides to pass it to the community for its own use.

Community radio stations exist to provide access to the media, access to public information, and access to a public forum to groups and individuals who have not previously had such access. This principle is often conceptualized as providing an opportunity to hear the voices of the voiceless, for these voices generally cannot be heard in public forums. By access, community radio stations generally mean that they provide time and space for all members of the community to speak, to discuss issues of social, political, and economic importance, and to hear voices of dissent or of marginalized peoples.

Access and participation are key elements of community radio. The main goal of community radio is to give voice to the voiceless, which are, generally speaking, poor, marginalized groups of society. Therefore, community radio seeks to establish ways not only of providing information to local communities, but also in putting them at the forefront of the activities of the community radio station: the management, programming and content production. In other words, the community member is not just a listener, but also a producer, a participant, a resource person that can provide information, financial

and material assistance, among other contributions. Participation can take a variety of forms, including the set-up of formal mechanisms such as listening groups, local correspondents or reporters, or allocation of airtime. However, Dagron (2005), in his analysis of the miners' radio in Bolivia, rightly distinguishes between access and participation. His point is that involving the community in a participatory process goes beyond giving access and is far more complex and complicated. It implies the taking into account of the people, the culture and languages, the content production, and the identification of goals and solutions in a democratic process (Dagron, 2005; Hochheimer, 2002).

Community radio stations are not-for-profit. Most of the radio stations have financial and technical support from a variety of institutions that donate seed money and broadcast equipment. Other sources of funding are funds raised locally, which may include: advertising when it is allowed, paid announcements, sponsorship, donations, membership fees, paying services depending on the environment, shows and concerts organizations, et cetera. Only a few community radio stations have been successful in raising money to cover their running costs and to guarantee their sustainability (Boulc'h, 2003; Fraser & Estrada, 2001). In some cases, the state may provide subsidies to community media, like in Senegal and Mali, for example. Fraser and Estrada (2001) point out the need for community radio stations to diversify their sources of revenues in order to preserve their editorial independence. This point is crucial in regards to the positioning of community radio as the voice of the poor and the marginalized demanding equity and social change (Dunaway, 1998).

One important feature of community radio is the involvement of the community in all stages of the radio station. Traditionally, community radio stations have formal structures such as general assemblies, management committees, and counseling boards. These include, in addition to the founder of the radio station, representatives of different local organizations and bodies who play important roles in the management as well as in all other decisions regarding programming. Another essential aspect of a community radio is the active participation of the community volunteers as managers, reporters, program hosts, technicians, and fundraisers. The volunteers are the backbone of the radio station, and without them, the radio can hardly be sustained. Indeed, the tendency is to also have paid staff, but the truth is that the paid staff is more often concerned with getting better salaries than searching for jobs in newly opened radio stations.

Sarr (n.d.), in his essay on community radio in Senegal, insists on the correlation between the association, which initiates the community radio, and the radio itself as one of perpetual dialogue. According to Sarr (n.d.), the radio essentially reflects the association it represents. If the association is strong, organized and well rooted in the community, the radio tends to mirror the same image. The author also stresses the need to have central bodies and the “board of directors and the management committee, to be a microcosm of the society to the extent possible. The members should, as far as possible, represent the different ethnic groups, age groups, local sub-divisions, corporations, citizens, opinion leaders, religious leaders, women in adequate numbers, etc.” (p. 58).

Generally speaking, community radio stations tend to be more inclusive, paying attention to giving voice to at least some of these kinds of marginalized groups: women, children, disabled persons, ethnic minorities and castes. At the very least, community

radio stations attempt to reflect the diversity of languages, ethnicities, classes, and cultures with the community through various educational and musical programs.

Numerous examples of community radio enhancing local cultures, languages, and music have been reported (Fraser & Estrada, 2001; Jallof, 2012; Buckley, 2011; Girard, 2007). Of course, there are fewer examples dealing with the promotion of gender equality, for reasons that will be analyzed later in this study.

Defining Women's Community Radio

As the focus of this study is women's community radio, it's important to define women's community radio. To do so, this study builds on the work of Caroline Mitchell (2000, 2006) and Birgitte Jallof (1996, 2012). The authors offer an account of women's praxis in community radio in Europe particularly and worldwide. They demonstrate how women have been able to use different strategies in order to have access to the airwaves and therefore to develop their own programming. The experiences presented by many of the authors analyzing women's broadcasting help define a typology of women's radio. There are roughly four categories: women's programs, pirate radio, feminist broadcasting, and stations fully dedicated to women and run by women.

The first category consists of women's programs by women in mainstream broadcasting companies. Lacey (1996) and Mitchell (2000) provide descriptions of the kind of programming offered, for example, by Deutsche Welle, in Germany and the British Broadcasting Company (BBC) in the UK. Some were only concerned with housewives' issues, while other developed more feminist or political content, as was the case in Germany (Lacey, 1996). This type of women's radio, which Mitchell (2000) calls

a “women’s island” in mainstream radio, is without doubt the most established type of women’s radio.

The second category is pirate radio, which appeared in the 1980s in Europe. Some of the examples are Nana Radioteuses, Radio Pleine Lune in France, and Radio Dream FM in the UK. These radio stations, run by women, were somehow unstable due to their illegal status (Jallov, 1996; Mitchell, 2000).

The third category consists of women’s programming in community radio stations and the use of short-term license by women’s groups for feminist broadcasting. Mitchell & D’Arcy’s (2000) work on women’s radio in the UK and Wales give many accounts of these practices. Some of the examples are FEM FM, Radio Venus and Bradford Community Radio, and Women on Wearside / Bridge FM (D’Arcy, 2000, Mitchell, 2000). Mitchell (2000) explains that “most of women’s radio stations surfacing in Europe in this period, generally the early 1980s, were collectives which produced programming during scheduled time slots on community or movement oriented radio stations” (p. 22).

The fourth category is comprised of radio stations totally dedicated to women and mostly run by women. Some of the leading experiences are RadiOkarel (Norway) and the Feminist International Radio Endeavour (FIRE); the latter is an international women’s radio broadcasting from Costa Rica. Since the 1990s, this type of women’s radio developed in Africa, Asia, and Latin America, initiated by professional media associations, NGOs, and grassroots organizations. Gintan FM (Mali), Mama FM (Uganda), Muthiyana (Mozambique), Gindiku (Senegal), and Sewa (India) are some examples. In the context of African community radio, Jallov (2012) states that women’s community radio stations have been developed “through facilitators or by women or

women's groups joining forces – at times taking the form of 'pure' women's community radio stations" (p. 112). This statement accurately sets the definition of women's radio station: a radio station created by a woman's organization, for women, and promoting gender equality and women's empowerment.

Problem Statement and Rationale

To date, community radio has been rarely studied, despite its impressive growth and importance in African societies; women's community radio is far more under-researched (Fardon & Furniss, 2000; Tudesq, 2002; Mitchell, 2000; Myers, 2009). The few existing scholarly studies on women's community radio have been mostly concerned with women's radio in Europe. The research available on African community media and women's community radio very frequently cover the issues of democratization and pluralism, and the contribution of community media in the elections. Studies also provide many examples to assess the impact of community media in tackling the issue of development.

As mentioned by many scholars, there are limited studies directly related to women's community radio (Mitchell, 2010; Gatua, Patton, & Brown, 2010; Jallof, 1996; Karpf, 1980). My intention is to contribute to bringing the gender component in the study of community by focusing on women's gendered experiences of community radio. My research draws mainly from two fields. The fields of feminism and gender studies provide the conceptual framework as well as the methodological tools to analyze the context of women's community radio, the radio station itself, its objectives, its relations with women and the community as a whole, and its programming. The field of

communication for development helps in the review of approaches and the ways in which women's radio is developing and managing community participation in the programming and the functioning of radio stations.

Ultimately, my research documents and gives insights into experiences not yet examined and contributes to gender and communication development. This is achieved from the standpoint of an African women fully involved in these two sectors, as activist, as professional, and as academic. This study also provides ways of gendering the community radio sector, which I believe has a transformative role not yet fully explored.

The enthusiasm that women's community radio generates calls for a study of a model that can illuminate the potential for women's empowerment and social change. Negative portrayals of women, gender stereotyping, and silencing are ways of subordinating women to patriarchy and as such need to be addressed. As stated by Mitchell (2006), "Women's community radio can provide the space that enables women to produce programming and meanings that transcend some of the more limiting mediated constructions of their lives" (p. 77).

A critical gender-based analysis of Gindiku FM's vision, organization, and programming is needed to learn about the ways in which women's community radio can be a model and a platform to enhance women's access to information. It can also shed light on the ways that gender equality and social justice in rural areas can be mainstreamed.

Another reason to study Gindiku FM is to critically examine the participatory approach of the radio station that is based on the networks of women's reporters and listening groups. The analysis of the gender relations in these networks, their functioning,

and their interactions with the radio station, and how they are related to the population of the villages is necessary and will inform how Gindik FM conceptualizes and practices communication for development. Another reason to look at Gindik FM has to do with the programming of the radio station. In any kind of radio, state-owned, commercial or community-based, programming is a key issue. A critical look at the framing of the programming, the types of programs aired and the format used can shed light on the politics and practice of the radio station and their interplay with gender equality and women's empowerment.

The overall goal of this dissertation is to show how Gindik FM has made productive use of rural women reporters and listening groups and gender-focused programming in order to promote gender equality and women's leadership in a rural area and traditional context.

Significance of the Study

Research on community radio and community media have been more focused on issues of liberalization and democratization. Gender issues are rarely tackled, despite the evidence that women constitute a significant marginalized group, the most silenced in the media. Within the framework of community media, very little research has examined the community radio and gender.

Therefore, my research aims to address this gap by critically investigating women's access to and use of community radio, the gender dynamics that are involved and the potential for women's community radio to challenge gender and power relations. My assumption is that women's community radio not only is a powerful tool for

women's empowerment, but also provides means to set the cultural agenda for gender equality and social justice. Moreover, I will argue that women's community radio is an effective tool to address the digital divide in terms of gender content production from an African grassroots perspective.

In documenting the experience of Gindiku FM, and highlighting its successes and shortcomings, this study contributes to the fields of gender studies, community radio studies, and more broadly, to communication for development and ICTs for development. In terms of practical application, I anticipate that international donor agencies proactively engaged in supporting communication for development and especially women's radio stations could find useful information from a study like this, which can guide their interventions. Women's groups already engaged in community radio or those who are willing to be engaged can find inspirations in Gindiku FM's experiences. Likewise, the community radio movement can learn from Gindiku FM and explore ways to engender their politics and programs, better serving an important demographic part of their audiences. It's also my hope that this study could provide an entry point for grounding the studies on the transformative role of women's radio in Africa. The discussions at the grassroots level on gender equality, social change, and empowerment can also be of interest for African gender studies when we consider the debate on a need to develop better concepts and an epistemology consistent within an African context.

Overview of the Dissertation

This dissertation is divided into two sections. The first section comprises the first four chapters: the introduction; the context of the study; the theoretical framework, the

literature review and research questions; and the methodology. The second section has five chapters: the issue of gender in community radio in Senegal; the emergence of women's community radio; a case study of Gindiku FM; and the conclusion.

Chapter I has established the general background of the dissertation and provided the definitions of the concepts of community radio and women's community radio. The discussion built upon the works of community scholars and activists. Generally speaking, community radio is understood as: radio serving the interests of the population; radio owned by the community; radio giving voice to the voiceless; and radio using a participatory approach in the programming, the management and even in the funding. Similarly, women's community radio is defined as a radio station for women and aiming to promote gender equality and social change.

Chapter II looks at the historic, social, and economic context of Senegal: its geographical location, its history, political system and main features of the society. An overview of the media landscape is provided, with particular attention to radio. The Chapter provides a full description of Thiénaba, the city of the research. Information is given on the background of Thiénaba and its founder. The Chapter highlights the fact that besides being the location of the Secken brotherhood, Thiénaba is also surrounded by mainly two other brotherhoods. The chapter then discusses the social living conditions of the population with an emphasis on women's situation and the initiatives they are taking to secure economic empowerment.

Chapter III provides the theoretical framework for this study. It retraces the evolution of communication for development and presents the main approaches, particularly the participatory approach. The gender as development approach is also

examined, highlighting the debate within academic scholarship on the need to take into account issues of race, class, ethnicity, caste, age, religion and their intersections with gender. The chapter ends with a presentation of the feminist standpoint, theorized by Collins (1990), Harding (1996) and other scholars as a framework to analyze women's experiences and knowledge production and the interplay of these processes with gender and power relations.

Chapter IV reviews related literature community media in Senegal, on women and the media, women's radio and women's community radio. Some of the main issues of women's access to media and representations of women in the media, based on international studies, are analyzed. The concepts of women's radio are also reviewed. This chapter ends with a presentation of some of the women's radio stations of the African continent, and provides information on their location, ownership, political orientation and programming. The chapter ends by posing the following research questions:

- RQ1. What are the origins and missions of the women's community radio stations?
- RQ2. How do women's organizations interact with women's community radio stations? Are they sources of content, expertise, or other forms of support?
- RQ3. What are the characteristics of Gindiku FM? How does Gindiku FM engage with the community?
- RQ4. What kind of programming is featured on Gindiku FM? To what extent is the programming meeting the listeners' concerns?

Chapter V describes the study's methodology. It sets the reasons that explain the choice of both qualitative and quantitative methods. The chapter also details each method: in-depth interviews, participant observation, focus group discussions, document analysis and a survey of the listeners' groups and the rural women reporters. The data collected provides insights into Gindiku FM.

Chapter VI provides insights on the gender distribution of the staff and volunteers involved in the radio stations. The chapter also gives a rough idea of the kind of programs featured on the radio stations. This chapter reveals that even in community radio stations, which advocate for inclusive participation and democratization of communication, women are marginalized. It describes the reasons for the emergence of women's community radio as a response to women's needs to have access to information and communication and to run their own radio stations.

Chapter VII and VIII cover the case study of Gindiku FM. Chapter VII discusses the results of the interviews, the participant observation segment, and the survey. The information gathered provide a grasp of who the women reporters are, how they work, the significance of being a reporter, and the impact this has on their lives. The network of listening groups is also fully presented: their composition, their work, their role and place with the radio and within the villages. These findings lead to the conclusions that Gindiku FM has successfully developed a radio station for rural women to speak up, to voice their concerns, and find solutions within their own communities. The gender policy and the participatory approach have enabled the radio station to mainstream gender equality and women's leadership in a traditional and religious context.

Chapter VIII looks at the programming: its design, its content and major themes, ranging from gender issues, and empowerment to religion. The chapter details the role of the women reporters in the programming, and discusses other strategies used by the station to involve more women's voices in the programming. It ends with the opinions of listening groups members, women reporters and community members on the impact of the program.

Chapter IX concludes the study by reiterating its main findings and the limitations and indicating areas for further research. It finally provides indications on how to strengthen women's community radio.

CHAPTER II

THE CONTEXT OF THE RESEARCH

The National Context

Located in the western part of Africa, Senegal is a former French colony and shares its borders with Guinea Bissau, Guinea, Gambia, Mali and Mauritania (Figure 2.1). Gambia forms a semi-enclave between part of southern Senegal and the sea. Senegal is bordered on its western side by the Atlantic Ocean. Compared to its neighboring countries, Senegal is a middle-sized country of 196,840 square kilometers (76,000 square miles), while Mali and Guinea count for, respectively, 478,839 square miles and 245,857 square miles (ANSD, 2012).



Figure 2.1: Map of Senegal.

With a population of 12,873,601 inhabitants as of 2014, Senegal has also a more urbanized population, with 45 percent of the total population in urban cities compared with Mali's 33.3 percent (ANSD, 2014; World Bank, 2012). However, in West Africa, Senegal is slightly behind Ghana, whose urban population reached 49.3 percent in 2012. Like all of the western African countries, Senegal has a young population, with 52.7 percent under the age of 20. According to the last census, there is almost parity between the female and male population. The illiteracy rate is 65 percent and varies from one region to another: the lowest was observed in Dakar (35 percent); Ziguinchor follows with 43 percent. In other areas, outside of Saint-Louis and Thiès, illiteracy is over 75 percent (ANSD, 2014).

Senegal is made up of 20 ethnic groups, but more than 90 percent of the population belongs to five dominant ethnic groups: Wolof (43 percent), Pular (24 percent), Serer (15 percent), Jola (five percent) and Mandingue (four percent). Each of the languages of these ethnic groups, as well as the Soninke ethnic group, has the status of "national language," while Wolof is considered a lingua franca and is widely spoken by about 80 percent of the Senegalese population (Diouf, 2000). French is the official language, while Arabic is used in Koranic schools attended by the majority of youth between the ages of seven to 16.

Senegal's population is predominantly Muslim (94 percent). There are also Christians (four percent); animists and others account for the remaining two percent. One of the major ethnic groups, the Tukuleur, occupied the lower Senegal Valley since the 11th century and they were the first to be converted to Islam during that century. However, the spread of Islam has been very slow. It was only with the establishment of

colonial rule in the 20th century that the majority of the population converted to this religion, with the prominent role played by religious leaders called *marabouts*, who were praised for educating people in the Islamic culture. The *marabouts* were involved in farming in rural areas and organizing their communities as a Sufi brotherhood, which progressively spread through the whole territory.

According to Elias (1998) Sufism refers to a large variety of philosophical, social, and literally practices within the Islamic communities. “Sufism refers also to the religious organizations or order and guilds (*tariqat*) that have exerted considerable influence over the development of Islamic politics and society, and to the varied expressions of popular piety and devotion to shrines found throughout the Islamic world” (Elias, 1998, p.295). In Senegal the Sufi orders are organized in various brotherhoods: the Tijaniyya, Murriddiya, the Qadiriyya, that have been very active in spreading Islam, as well as in initiating educational, social and economic activities for the interest of the brotherhood. Each brotherhood presents a very hierarchical structure led by a Caliph or the Grand Marabout, the supreme guide. He must be a descent of the founder of the brotherhood. Besides the *Caliph*, the brotherhood also has several other caliphs operating under the guidance of the supreme guide. Generally speaking the *Caliph* is very influential. For many followers, the *Caliph* has special power and therefore, they deserve respect, devotion, submission and all kind of offerings.

Women are traditionally marginalized in the hierarchy of the brotherhood. They cannot be Caliph or *marabou*. In her essay, Roles and Position of Women in Sufi Brotherhoods in Senegal, Bop (2005) notes that women, as disciples, have been very active in brotherhoods. They are organized in associations or *dahira* and provide various

services to the brotherhoods, in relation to their gender roles. But as mentioned by Bop (2005) “women, despite their creativity and ingenuity, continue to be significantly excluded from decision-making spheres within religion and therefore lack the means truly to address their situation” (p218).

Since 2008, the country has 14 administrative regions: Dakar, Diourbel, Fatick, Kaffrine, Kaolack, Kedougou, Kolda, Louga, Matam, Saint-Louis, Sedhiou, Tambacounda, Thiès, and Ziguinchor. Each is divided into “departments” which are further divided into *communes*, or towns, or *communautés rurales*, or rural communities and villages. The decentralization model adopted by the government and the liberal and democratic environment allow local communities to elect their representatives and, to some extent, decide on local issues.

The history of the country reveals a long tradition of kingdoms (e.g., Waalo, Jolof, Kayor, Baol, Sine, Saloum, Rip, Boundou, Gabou) having strong institutions, with a social hierarchy in which communication is attributed to a professional group called *griots* in Senegal and *Djaly* in the Mali Empire. Communication was highly controlled by the ruling group to which the *griots* were attached as advisers. They played a variety of roles: mediation, diplomacy, and guardians of the memory of the ruling group and the community. Kings and queens assigned them to prepare warriors mentally for important battles. For the communities, the *griots* are historians, praise-singers and musical entertainers (Diarra, 1996). Their role is transmitted from generation to generation.

Today, although this role has evolved over time, it remains that the *griot* still has a prominent role in Senegalese society. Many of them are present in the media and are organized in a corporation claiming the attribute of “traditional communicators.”

Despite their organization, the kingdoms were defeated by the colonial French administration and military troops who were established in the northern part of the country in Saint-Louis, the first settlement founded in 1659 as the base of trade activity and military expansion in West Africa. Gorée, founded in 1444 by the Portuguese during the Atlantic slave trade, fell under the control of the French military in 1677. In the line of expansion along the Atlantic coast, the French developed the sites Rufisque (1862) and Dakar (1865), occupied by the fisherman groups known as *the Lebou*, an ethnic group, who depended primarily on fishing. Thanks to its location as the westernmost point of the African continent, Dakar became an important harbor for communication between Europe and America. By 1900, Senegal was placed under France's rule. Dakar became the capital of the French West Africa Federation, which included the following territories: Mauritania, Soudan (present-day Mali), French Guinea (Guinea), Upper Volta (present-day Burkina Faso), Niger, Dahomey (present-day Benin) and, later, Togo (1919).

Senegal is well-known for implementing the old French tradition in schooling. The first school was opened in Saint-Louis by the Christian mission Brothers Ploemel in 1849. The French Administrator Lieutenant Colonel Faidherbe founded the first public school in 1860. In 1902, the first teacher training school for men was created in Saint-Louis, and was named in 1914 after the former General Governor of French West Africa, William Ponty. In November 1937, 35 years after the opening of the teacher training school for men, the Rufisque girl's schools received their first cohort selected from all the territories of the French African West Federation, with Germaine Le Goff as founding director (Barthelemy, 2010). The first educated women who were active in the public and

political arena graduated from this famous school. Among these women, some examples can be mentioned: Annette Mbaye d'Erneville was the first teacher who received the opportunity to go to France to be trained as a journalist. Then, in 1954, she joined the Senegalese national radio broadcaster as the first female journalist in Senegal. Mariama Ba, teacher and author of the romance, *So Long a Letter* (published in 1981), articulated a woman's perspective on issues related to social status. Caroline Diop Faye was the first woman to be elected as representative in the Senegalese National Assembly in 1963 (Gierczynski-Bocande, 2013).

Inhabitants of the four main cities (Saint-Louis, Gorée, Rufisque and Dakar) have, since 1870, been granted French citizenship, with the right to elect a representative in the National Assembly in Paris. In 1914, the first person of African origin was elected as Representative of the four *communes* where the political parties were very active. Each political body paid a great deal to have its respective newspaper as a tool of means of communication and identification. After the Second World War, France extended citizenship to every inhabitant of its colonial territories. So, during French rule, Senegal as a colonial territory inherited a legacy of democratic principles: citizenship, the right to create political groups, the right to belong to a union or a professional association, the right to found a newspaper and to express opinions, the right to create a political party, and the right to compete at different levels of the representation in the territory's assembly. In rural areas, the involvement of religious chiefs, the *marabouts*, as well as peasants in peanut production, accelerated the process of socio-economic changes in Senegal.

Although the country has one of the region's more stable politics, Senegal has remained one of the poorest countries in the world. It ranks 155th out of 187 countries in the Human Development Index, with approximately 34 percent of its population living on less than \$1.25 a day (UNDP, 2011). As a result of an inequitable distribution of wealth, there are relatively high levels of poverty in rural areas. Over the period from 2004 to 2010, "the national economy and public finances were buffeted by a succession of crises, namely the energy, food and financial crises, which highlighted the economy's vulnerability to shocks, both internal and external" (IMF, 2010). Despite enormous aid from the international community and from developed countries, Senegal is still showing very poor economic performance. The rate of productivity is low and poverty is widespread. Unemployment and underemployment with a rate of 23 percent in 2009 are high, especially among youth (IMF, 2010).

Senegal has been seen as a symbol of democracy as well as ethnic and religious tolerance. Unlike the majority of African states dominated by political instability and ethnic division, Senegal has been a democratic republic with integral political pluralism dating from 1974 and regular presidential and legislative elections. Sheldon Gellar (2005) states, "Although having gone through a period of what Tocqueville would have called democratic despotism (1963-1974), and a regime dominated by a single party, Senegal, for many years has enjoyed the reputation of being a model for African democracy" (p. 10). For the Senegalese people, this democratic model refers to equality before the law, freedom of association, a free press and the holding of fair and open elections. This tradition of a liberal democratic country has played an important role in the policies towards women enacted by the different governments, which eventually led in 2010 to

the adoption of a law instituting absolute gender parity in the public decision-making bodies. By doing so, Senegal joined Rwanda among the ranks of African countries leading the frontline in the fight for women's participation in elective office and political decision-making.

Community Media

As already discussed, community media encompasses various types of media, including community radio, and aims to give a voice to communities, to discuss their concerns and find solutions to their problems. They are set by the community and for the benefit of the community, which participate in its animation. In most of the cases, they stand as an alternative to mainstream media under the control of the state mainly. Ahade (2000) posits, "For more than 20 years after the independence of African countries in the 1960s, West African governments continued communicating in a vertical and authoritative manner to the rural areas (80 percent of inhabitants) through the monopoly of state media. Decentralization in the form of radio clubs or rural printing presses took place. However, this was not sufficient to make communication with rural communities more interactive" (Ahade, 2000, p. 62). Therefore, states Ahade, the emergence of community media in the mid-1980s is a response to the information gap between the rural and the urban areas.

Radio was introduced in Senegal by French colonial powers at the beginning of World War II. Radio Dakar, established in 1939 while carrying out specialized military functions, began to disseminate the first news bulletins for the administration's needs (Dia, 1987). Later, in 1952, the French colonial authority started a broadcasting service in

Saint-Louis, the capital of the West French African colonies, and for the first time, Senegalese professionals were involved in the planning and broadcasting of programs in vernacular languages (Dia, 1987). After the country gained independence in 1960, Radio Senegal became a state-run radio under the responsibility of a broadcasting and information service established as part of the national effort to build a united and modernized nation.

The period from 1960 to 1980 was dominated by a state monopoly over the broadcasting system, with the government controlling the flow of information and utilizing the media as a propaganda tool (Dia, 1987). Thus, the media was the mouthpiece of the ruling party and bureaucratic elite, and the rare attempts to give voice to peasants didn't last. Such was the case for the Radio Rurale Educative (Rural Educational Radio) in Senegal, a program initiated by the government soon after independence (Cassirer, 1974). Opposing discourses were banned on national radio and TV. The only alternative discourses tolerated were those not overtly challenging the political power and economic interests of the ruling party and bureaucrats. Although the country has had a dynamic press since the mid-1980s, it was only 10 years after, in the mid-1990s, that the broadcasting sector started to become more diverse and pluralistic.

The 1990s was characterized by the liberalization of the airwaves and more pluralistic media with the existence of private and community radio stations nationwide. The first private Senegalese radio station was established in 1994, under the name Sud FM, and the first community radio station, Penc Mi in Fissel, was created in 1996. In 2004, there were already 36 community radio stations in Senegal (Diagne, 2004-2005), and more than 70 community radio stations are currently broadcasting today. Although

Senegal doesn't have as many private radio and TV or community radio stations as Mali, for example, the country is reputed to have a fair democratic and pluralistic media (USAID, 2007). Besides the state-owned radio and television stations, the country has 15 TV stations, four cable channels, more than 200 hundred private and community radio stations, about 20 online publications, and about 50 regularly published daily and weekly newspapers (CNRA, 2013). The Internet and new media are also making inroads, and there were, 2013, about 750,000 Facebook users, which puts Senegal in the top ten countries of Africa in terms of Facebook usage; but on the whole, Internet usage is still very low, with less than 20 percent of the population accessing it (OSIRIS, n.d.).

The Conseil National de Regulation de l'Audiovisuel (CNRA), which is the regulatory authority of the broadcasting industry, has the responsibility to monitor broadcasting media, issue warnings; monitor time allocation for advertisements; monitor the balance between local and imported programs; review and find solutions to citizen's complaints; ensure fair and equal access to media during election periods; and draft policies and regulations. Unlike regulatory agencies in many other countries, the CNRA is excluded from frequency delivery.

From the time it was introduced up to today, radio has remained the most popular medium in Africa. Cheikh Faty Faye (2000) points to a survey carried out in 1962 in Dakar that already suggested that 85 percent of salaried workers listened to radio news on a daily basis. Faye (2000) also cites another study conducted in 1964 in Dakar, which suggested that 73 percent of the population in Dakar listened to the radio each day. More recent studies, mentioned by Jean-André Tudesq (2002), conducted between 1997 and 2000, confirm this trend in all the major cities in French-speaking African countries. In

Bamako, Kinshasa, Lome, Dakar, Madagascar, Niamey, Libreville, and Douala, radio is the most popular medium with audience ratings above 90 percent (Tudesq, 2002). Part of the popularity of radio is certainly due to technological innovations with the widespread of radio receivers, which are cheaper and more portable (Anderson, 2006)

Hence, Senegal, like other African countries, has been experiencing since the 1990s media pluralism and liberalization of the airwaves. The resulting boom in private and community radio shaped a new landscape in which the state is no longer the only player. Other players are media private corporations, media and professional associations, non-governmental organizations, and community based-organizations.

Women's Conditions

The first International Conference on Women, held in 1975, and the International Decade for Women, 1975-1985, have addressed women's poverty and marginalization and, as a consequence, have boosted women's mobilization and activism. Many African governments have thus begun establishing women's ministries mostly chaired by women, in order to integrate women in the development process. The Women in Development (WID) approach focused on women, and its aim was to reduce women's exclusion in order to achieve more efficient development. The modalities have been the launch of specific projects for women, or a woman's component in existing projects, and strengthening activities related to women's role in society.

In Africa, the third United Nations Conference on Women, held in Nairobi in 1985, gave an impetus to women's organizing and activism at all levels, and also to a

widespread implementation of a Gender and Development (GAD) and empowerment approach, although the GAD approach remains the most internalized and practiced.

In Senegal, for instance, thousands of women's organizations were established locally and nationally, and actions ranging from income generation activities, education and literacy training, feminist consciousness rising, gender training, and media activism have been initiated. Gender and empowerment now frame almost all projects and programs and are part of the rhetoric of the women's movement. Thus, in many African countries, governments, in collaboration with international institutions and women's groups, have now defined and adopted gender strategies.

The last 15 years have seen noticeable improvements in the situation of women. The percentage of girls and women having access to education, training, health services, financial resources (especially small loans), and decision-making positions is on the rise in both urban and rural areas (ECA, 2009; World Bank, 2012). Women's rights are recognized as human rights and endorsed by governments and civil society organizations. Networks of grassroots and non-governmental organizations have been effective in advocating for gender equality and social justice. Despite these positive trends, women still face several problems that are the consequence of the division of labor between men and women in patriarchal cultures. The review of the 15 years of implementation of the Beijing Platform for Action in Africa (ECA, 2010) by African governments and civil society organizations describes the situation in a straightforward manner.

While the number of people living in poverty dropped in all developing regions in the rest of the world between 1990 and 2000, it actually increased in Africa by over 82 million people. African women constituted the majority of both urban and rural poor

(over 70 percent in some countries). Unequal power relations between women and men, the skewed distribution of remunerated and unremunerated work, unequal inheritance rights in some countries, food insecurity and lack of secure access to land, property, and other productive resources, as well as inadequate support for women's entrepreneurship, were some of the major causes of women's poverty.

In his landmark book, *La famille Wolof (The Wolof Family)*, Abdoulaye Bara Diop (1985) provides a complete description of Wolof society, its structures, its hierarchies, the relationships between the families and the kinship in general, the castes, and other religious and political powers. The author also points out the relationships within the families and the power distribution between men and women.

Diop (1985) describes the traditional family as a socio-economic entity called *kër* (the household). For the author, the family can be seen as the social unit at the village level. Socio-economic organization in the family unit is guided basically by two principles: hierarchy and communitarianism, meaning social organization based on the community and the relations and solidarity within the community. These two principles, hierarchy and communitarianism, are not mutually exclusive but they complement one another in family organization. Hierarchy requires a framework of reference, a social group, to be put into practice, and a minimal level of communitarianism for social cohesion. Communitarianism, in its organization and way of functioning, often requires a hierarchical structure. For example, it needs a chief, an organizer of the communitarian way of life.

According to Diop (1985), in the Wolof family, these two principles preserve the authority of men and confine women to a status of dependency as minor subjects that

cannot have the right to access to land, or to any other means of production. Such a status comes from the hierarchical model of organization in the family. For Diop (1985), “the major distinctive feature of the family is its bipartite hierarchical organization. On one side, there is the family head or ‘*boroom kër*’, the household head, the eldest of the men in the household; and on the other side, the dependents or ‘*surga*’ including all the other members (young household heads, young bachelors and women)” (p. 154).

In Diop’s description of the Wolof society, wives are the third social category of the *surga* or dependents. Among them, too, there are two subcategories: the wives of the family head and his brothers, and the wives of their sons. But, no matter the generation to which they belong, women have a social status that is lower than that of the household heads, even if the latter are younger. The women occupy a secondary position, in traditional society as well as in Islam. They cannot be the family or household head. They do not lead prayer sessions. And even today, they do not have an age of majority or economic self-reliance. However, for the wives of the family head and of his brothers, their inferior status lessens with time, especially vis-à-vis younger family heads for whom they occupy the position of mothers (Diop, 1985).

In this social organization, the younger family heads even owe elder women respect and consideration. However, as Diop (1985) states, “These women do not take part in the family meetings where the ‘*boroom-kër*’ gives orders and advice, much more than he solves problems and asks for input. But, the family head can consult them on delicate matters if he thinks they can offer useful advice, before he convenes a family meeting with the senior household heads” (p. 156). The sons’ wives, who also are the daughters-in-law of the first generation wives, depend on the household heads and the

wives of the older men. They work for them and sometimes replace them when it comes to performing their daily domestic chores.

Diop (1985) reveals, that among all the women, the first wife (or *aawo*, in a polygamous family), of the family head has a prominent position. Because of the division of labor, most social activities in Wolof communities are based on gender. Therefore, the first wife occupies a position among the women's community similar to the one the "*boroom-kër*" (family head) has in the whole household, especially when she is older. But her authority comes from the family head, and she represents him among the women. In times of dispute and conflict that may call her authority into question, it is the family head that makes the final decision, and it is often in her favor (Diop, 1985).

When the mother of the family head lives in the household, she has strong moral authority, but hardly a practical role because of her advanced age. She frequently has a cordial relationship with the first wife of the family head. She can also take a keen interest in the last wife – and newcomer – of her son to protect her in the family where she still feels like a stranger and where she does not have the support of the older children, such as those of her other co-wives.

For Diop (1985), girls represent the last social category, apart from children. They are totally dependent on their parents, on the family head, and are even expected to respect the boys in the family. They are close to their mothers and help them with household chores and on the farm. Unlike the young men, girls, even today, cannot have individual plots of land to meet their personal needs.

The study on the socio-economic organization of the family highlights one important fact: economic power is entirely in the hands of the *boroom-kër*. He must

exercise it, but is expected, however, to do so according to a tradition of fairness by consulting (*waxtaan*) the other household heads, especially the most elderly, even though it is the family head that makes the final decision.

One of the major responsibilities of the family head is to manage land, the property of the lineage or of a segment of the paternal lineage. This land heritage, considered as sacred, is the basis of the family economy. It guarantees the survival of the community. It is inalienable, and therefore indivisible.

All active members of the family cultivate the family farm or *toolu kër gi*, today known as *tool bu mag* (the big farm), and its production is used to sustain the family. When the community is big and the family farm is accordingly a large one, a lot of attention is required to develop it. The family head does so with the help of somebody who is responsible for farm work (*jawrin*). As the sole guardian of economic power, the family head is expected, in return, to have full responsibility for family maintenance, once the members properly perform the tasks, which are assigned to them, especially on the farm (Diop, 1985).

The family head's economic duties towards individual members of the family are the same, once their social status is the same, and this status is determined basically by age and sex, and not by the nature of the family ties. For example, the family head must fulfill the same obligations for boys who are getting married, whether they are brothers, sons or nephews, and the *boroom-kër* is responsible for the economy he runs. As mentioned by Diop (1985), he administers the land, organizes the way it is utilized, and manages harvests. His future successor, who can be his junior brother or first son, occupies the second position and can be delegated to perform some of the functions of

the family head. The family head makes the decisions on all social issues, after economic issues and has control on the household and the community. He is the only captain in the household (Diop, 1985).

But, even though the family head is at the top of the hierarchy in the family, his power cannot be abusive or arbitrary. He follows a tradition of dialogue (*waxtaan*, *deeyoo*), especially with the senior household heads, a tradition of conciliation (*defar*) and impartiality (*njup*), to settle conflicts, and to recognize the duties and rights of individual members.

The respect shown to the family head resides basically on his moral authority, which is rooted in wisdom and not in coercive power. He can maintain cohesion in the group, especially when he lives with his married brothers, only on the condition that he fulfills his economic and social duties effectively and in fairness, that is, basically, by taking care of the family and by maintaining peace in the group.

Presently, with the differentiation of households and the collapse of the family unit, land heritage could not remain undivided. Land is now divided among families and households from the paternal lineage or formed by some of its members. The manager, who frequently turns out today to be the father or the senior brother, is still responsible for the big farm and administers the vacant land that he can rent out to strangers. But each man, son or brother, receives for his marriage a plot of land to take care of his household. He will hand it down to his sons (Diop, 1985).

In the same vein, Galvan in his essay, entitled: *The Market Meets Sacred Fire: Land Pawning as Institutional Syncretism in Inter-War Senegal* (1997), argues that with the emergence of Islam “men, in particular, seized upon Islam as a way to reorganize the

distribution of wealth and control over resources in their favor. The form of Sufi Islam that emerged in Senegal, while syncretic on other issues, hewed to a patrilineal orthodoxy that suited male interests well in this regard, as patrilineal control of wealth and patrilineal inheritance became sacred tenets of the religion” (Galvan, 1997, p.20).

Galvan further contends that as for Wolof women, the penetration of Islam reinforced the marginalization of Serer women. The author asserts: “in the *Siin*¹, the gradual spread of Islam had considerable consequence in transforming the region's complex, layered systems of property and inheritance. Although women were decidedly subordinate in the *Siin* prior to the arrival of Islam, they had enjoyed marginally greater social flexibility and influence before the advent of the Sufi brotherhoods. Control of cash in the *ngak*² had enabled women to accumulate some resources outside the control of their husbands and brothers (Galvan, 1997, p.21).

In fact, Creevey (1996), in her essay on women and Islam in Senegal, stresses both the positive and negative aspects of Islam, in relation to some the issues discussed below. Based on an historical analysis of the introduction of Islam and its interplays with traditional Senegalese societies, the French colonial power and the post-colonial state, Creevey contends that the introduction of Islam has positively influenced women's status in terms of setting some individual rights such as: 1) the right to keep “their bride price” paid by the family of their husband” (p. 280); 2) the right to inherit from their fathers, even though they receive half of what their brothers do; and 3) the right to freely use their earnings. On the other hand, Creevey notes that the medieval inspiration of Islam has

¹ The Siin is the kingdom where the Serer ethnic group is the ruling and predominant population. Many large Serer communities are living in the Salum kingdom. Both

² The *ngak* represents a sub-household consumption unit headed by a woman

largely contributed to lessening women's position in the public sphere and to reinforcing men's domination. For the author, in the Wolof and *Serer* societies, though generally ruled by men, women could participate in the decision-making and even in some rare cases, as in northern Senegal, be a power broker (Creevey, 1996).

From *Animation Rurale* to the *Stratégie Nationale pour l'Égalité et l'Équité de Genre (SNEEG)*

In Senegal, one of the poorest countries in the world (UNDP, 2011), women constitute half of the population, according to the last census (ANSD, 2014). Some of these women are severely disadvantaged due to the combination of poverty and exclusion based on gender, ethnicity, caste, and remoteness (World Bank, 2012). However, the government, with the help of international institutions, has designed national strategies for gender equity, which present a comprehensive framework towards women's empowerment (Senegal, 2010). These strategies review the evolution of the approaches and strategies, from the Women in Development approach to Gender and Empowerment, and highlight the main strategies and actions to foster gender equality. In the Senegalese *Stratégie Nationale pour l'Égalité et l'Équité de Genre (SNEEG)*; The National Strategy for Gender Equality and Equity) (2005), information is identified as one of the major factors for eliminating social and cultural barriers to equality and social justice.

The end of World War II and the advent of the United Nations brought a new impetus to Africa's progress to independence in the 1960s. In an article in the review *Historiens et Géographes*, Fall (1991) points out that the focus on education and assimilation in the colonial era consequently nurtured an elite group of nationalists with a

political consciousness and a clear stand to build solidarities and fight all forms of domination.

Leopold Sédar Senghor, the first president of the Republic of Senegal (1960-1980), was among these intellectuals. He further theorizes African socialism as an alternative to capitalism. Senghor did not see socialism only as a theory for understanding contemporary realities. For him, socialism was a theory and a method for liberating people from all forms of oppression that undermine human dignity in different ways (Senghor, 2011). Senghor shaped his African socialism from Marxism. But as Diop (2012) asserts, Senghor clearly rejected the dogmatism of the class struggle, a fact he did not see as the major problem in Africa (Diop, 2012), and instead put the emphasis on economic inequalities between developed countries and third world countries. This basic concept was the underpinning factor in Senegal's development policies from 1960. The policies were framed on the premise that Africa would have the means to secure its development, and socialism would offer the holistic framework to do so with approaches based on participation to liberate the potential of the people, democracy, humanism and respect for diversity (Diop, 2012). To accomplish this, the government established a legal and administrative system to train and mobilize men and women so that they become the actors and beneficiaries of development. Support for women was an integral part of government policy, initiatives and programs.

In the first period, from 1959 to 1980, the dominant factor was the *Animation Rurale* (Mobilization and organization of rural population) framework that organized and supported women, and helped them to implement social and economic activities related to their roles as mothers and wives.

In the second period (1980-1995), state policy focused on empowering women with projects and programs that alleviated their challenges, while increasing their participation in the economy. This period saw the onset of Women's Action Plans and initiatives, such as two-week public campaigns for Senegalese women.

In the third period (1996-2013), gender equality became part of government policy with the National Strategy for Equality and Equity (SNEEG), which provides an implementation mechanism, with an observatory and focal points in public departments to measure progress and limitations of gender mainstreaming in public policy. The turning point in this period came in 2010 with the passing of the Parity Law, instituting political gender parity, as a means to promote women to decision-making position in elective assemblies.

Senegal established an animation department in 1959 primarily to promote large participation in economic and social development. According to Forget (1966), the government believed that farmers in particular should be the primary beneficiaries of development, probably because they cultivated peanuts, the main source of income in the country.

To do so, 56 centers for men and 56 centers for women were opened in rural and urban areas. Men and women experts were hired and trained by the government to establish and facilitate animation networks that would serve as channels of communication between technical experts and the population. In other words, animation networks disseminated technical progress and promoted modern approaches in line with the modernization theory of Rogers, and other proponents of the modernization theory. Rural animation for men and women was designed and implemented in the same way,

except in training. Training for men was on technical and agricultural issues, while training for women was mainly on household and domestic activities, and on some activities relating to agriculture and livelihoods.

According to Forget (1966), rural women animation produced results that were good and bad. On the positive side, it taught women new ideas and practices, expanding their skill base outside the household. It also made them aware that it was important to work together in an organized and mutually reinforcing manner in order to find solutions to the problems facing communities. In addition, rural women animation enabled several women to become leaders in their communities, and helped to create a dynamic of grassroots organizing and solidarity that facilitated the emergence of women's development groups. Most of the current leaders of grassroots organizations have been in these centers. On the negative side, there were difficulties that severely reduced the impact of animation. First, there was no comprehensive program addressing women's issues specifically. This showed that women's needs were not a priority for the decision makers and policy makers. Secondly, the mindset and culture of the men involved in the *Animation Rurale* was profoundly shaped by the gender and power relations prevailing at this period, which made them often refuse the authority of women center managers (Forget, 1966).

The prospective study, *Senegalese Women by 2015*, by Fatou Sow and Mamadou Diouf (1993), states that the first development plans from 1960 to 1977 completely left out women. It was only from 1977 onward that the plans began to mention women. There was a change in trends after the first international conference on women (1975) and the proclamation of the United Nations Decade for Women and Development (1975-1985).

Subsequently, women began to table their demands and to emerge as a leading social and electoral force. The crisis after the drought in the 1970s and its devastating effects raised public awareness of women's enormous entrepreneurial potential and innovative abilities to ensure the survival of their families.

In 2005, The National Strategy for Gender Equality and Equity (SNEEG) was designed to mainstream the gender approach as a tool for analysis and planning of development strategies, including the poverty reduction strategy (SNEEG, 2005). SNEEG is not like previous plans, at least on paper. It enunciates a bias for gender equality and equity, and commitment to a vision and action to address the causes of structural gender inequality. The strategy document presents a critical analysis of women's conditions, and reviews the progress made in the economic, social, cultural, political and citizenship arenas. It also presents a sector-by-sector list of constraints, strengths and areas in which there is change towards the achievement of gender equality.

The document suggests also that profound changes have been observed in the living conditions of women, especially in terms of health, with a slow decline in the rate of maternal mortality. Women are engaging in a diverse range of economic activities that bring them higher incomes. They are enjoying their fundamental rights in better ways, witnessing greater access to education and better support in their efforts to combat violence against women and girls. The gap between women and men is narrowing in all sectors, the report says (SNEEG, 2005). But at the same time, the report cautions that there are still substantial disparities between women and men, despite the progress made thus far. To illustrate this, the SNEEG mentions that women still suffer a high rate of

illiteracy; they bear a heavier burden of poverty; their access to land is almost non-existent for women; and there is an increase in reported cases of gender-based violence.

The SNEEG has identified several challenges that can be summarized in two points: the near or total lack of political will to overcome inequality between women and men; and the poor understanding of the gender concept and the approaches required to address it properly. These two aspects are very important, and they relate with aspects of institutionalization of feminist discourse, which do not embrace private relations, let alone the wider transformations needed to dismantle the structural pillars of gender-biased social and power relations (Antrobus, 2004; Mama, 2004; Amin, 2007; Momsen, 2010). As a result, the political dimension for the radical transformation of gender relations is watered down, confirming the relevance of Marxist thinking (Amin, 2007). The institutionalization of feminism is taking place also in civil society organizations, which replicate the discourse on gender to mobilize financial resources and profile their spokespersons (Savané, 1987; Antrobus, 2004).

Women's Organizations, From Welfare and Patronage to Feminism

Women's organizations have been playing and continue to play a key role in thinking around policies and actions to change the status of women. Various types of organizations existed throughout Africa's pre-colonial and colonial history (Coquery-Vidrovitch, 1994; Fall, 1989). This study focuses on the organizations that emerged with independence and mushroomed in the late 1980s and especially in the 1990s. At independence, and in the few years that followed, the female elite from the Ecole Normale des Jeunes Filles in Rufisque set up several organizations, such as the

Association of Former Students of Ecole Normale, Club Zonta, Soroptimists, Association of Midwives, etc. With support from government, and drawing from *Animation Rurale*, other organizations emerged in large numbers both in the cities and the rural areas in order to offer alternatives to the economic crisis. These organizations ran activities on literacy, food processing, trade, and health care, and were more concerned with securing the livelihoods of their families, and improving their living. In addition, the 1985 United Nations Conference in Nairobi played a key role in the creation of a large number of organizations. Many of them were either members of international networks or groups that simply positioned themselves for women's empowerment (Basu, 2010).

In Africa, numerous organizations were created, some advocating for women's rights, others for gender awareness, and others for access to information and communication. This period witnessed the rise of national and transnational women's associations only working on gender and the media. Some examples are the Tanzanian Media Women's Association (TAMWA), the African Women's Communication and Development Network (FEMNET), the Uganda Media Women's Association (UMWA), and the Association des Professionnelles Africaines de la Communication (APAC), APAC was a network of African women journalists and technicians of 15 French speaking countries, in West, Central and North Africa, initiated by Senegalese women journalists and headquartered in Dakar. These associations were very active locally and internationally in media activism, monitoring the mainstream media, denouncing women's marginalization, pointing out the unfair and stereotyped reporting, and advocating for women's access to information and communication. Their strategies were comprised of advocacy, consciousness raising actions, training and capacity building on

communication and gender, creation and management of publications (Tripp, Casimiro, Kwesiga, & Mungwa, 2009; Antrobus, 2004).

Women's organizations are very diverse in membership, size, focus areas, activities and approaches. Most of these organizations have a clear position on gender equality and equity, and on social justice. In other words, they are more committed to acting for change in women's status and roles in society (Antrobus, 2004). In recent years, these have been the organizations leading the struggles for women's access to decision-making, the adoption of the parity law, and wider efforts to expand the scope of women's rights, and to legalize abortion in cases of rape, incest and pregnancies that endanger the mental and physical health of the woman, as recommended by the Maputo Protocol that governments have endorsed.

Today, the women's movement is a recognized and reputable social, economic and political force. For example, the *Fédération des Groupements de Promotion Féminine* has over one million members organized in more than 7,000 affiliate groups (WARF, 2003); the Federation des Associations de Femmes (FAFS) of Women's Associations in Senegal brings together over 400 organizations from all regions of the country, not to mention the many other non-membership entities. Considering the diverse nature and scope of women's organizations I have mentioned, I consider the dynamic of women's organizations as a "women's movement." This is a diversified movement, by virtue of its membership and the variety of objectives pursued by the affiliates, most of which focus on gender issues.

The Parity Law

The Parity Law, which Senegal passed in 2010,³ is a perfect illustration of the limitations in government political will and the challenges faced by women's organizations in embracing a feminist standpoint. The law stipulates that: 1) absolute gender parity, in all wholly or partially elective offices, is instituted in Senegal; 2) the lists of candidates have an equal number of representatives of both sexes (alternating men and women); 3) when there is an imbalance in the number of representatives, parity applies to the closest even number; and 4) the lists of candidates must comply with the above provisions under penalty of inadmissibility. The passing of the law was applauded as a victory for women's organizations, and as a major step forward in women's access to decision-making.

In an interview with RFI (Radio France International), Senegalese scholar and activist Fatou Kiné Camara (2014) argued that the parity law is a major step that makes all women proud. She however regretted the limitations of the law, which does not cover every sector, such as the family sphere, where women face discrimination the most. She called for public education campaigns that would attenuate hostility against the law, warning of a possible backlash. What has happened during the last elections proves she was right (Camara, 2014).

For the local elections of June 2014, the city of Touba, which is the capital of the *Muridiyya* brotherhood by virtue of its historical role and the size of its population,⁴

³ Law no. 2010-11 of 28 May 2010.

⁴ Touba's size makes Mbacké the third most highly populated division in Senegal with 879,506 inhabitants, after Pikine and Dakar, which have 1,101,859 inhabitants and 1,081,222 inhabitants respectively (ANSD, 2013, p. 22).

showed the limitations of the Parity Law and the inconsistencies in the positions of the representatives of the women's movement that led the struggle for parity. Unlike all the other localities where the lists of candidates for local and municipal elections were brought by parties and political party coalitions, in Touba, it was the Caliph⁵ of the *Murid* community who submitted the list with no women on it. By accepting the list of the *marabou*, although it does not fulfill the provisions of the Parity Law, the government displays its inconsistency in implementing the law. An even more disheartening fact is that no women's organizations have called for a strict compliance with the Parity Law.

Given the challenges of this situation for the women's movement and the entire Senegalese society, the questions one may ask are: does the state have the political will to secure gender equality? If the state is the first to tolerate violation of non-compliance with laws it should defend, does this not confirm the opinion of those who believe that the adoption of gender-centered policies or strategies is just destined to simply for "political correctness" and to satisfy the demands of international agencies? Why are the leaders of women's organizations, which led the struggle for gender parity, not saying anything at all?

Gender relations cannot be separate from power relations, whether these are political, financial or religious. Then, the struggle for parity cannot be confined to political representation (UNWOMEN, 2011). As Fatou Kiné Camara (2014) rightly points out, the family sphere, which is the place *par excellence* where reproductions of the patriarchal system are most visible, has to be at the heart of policies and actions for

⁵ The Caliph is the supreme guide of the brotherhood. He is very powerful and is consulted by the followers and government representatives.

equality. Efforts for gender equality and gender equity should cover the public sphere *and* the family sphere, which is still heavily dependent on the patriarchal system where women and their interests play second fiddle and are invisible.

All this shows that social change for equity and equality is a long, complicated and non-linear process. It depends also on many factors rooted in the day-to-day lives of women and men, in cultural and in economic, political and religious realities. Therefore, participatory communication and dialogue should be at the heart of the social change process (Steeves, 1994; Sarves, 2008; Liao, 2006; Camara, 2014).

If we are to keep from hitting dead ends, we must realize and act to ensure that the link between gender and participatory communication remains crucial. With the *Dissoo* (“Let’s talk!!”) program, Senghor (2011) sought to implement a participatory approach based on dialogue, but he pulled out when he realized that building public awareness could jeopardize his power. It appears that the use of culture, customs and traditions to control women and gender issues is a very effective way to keep power and to make only token concessions to women. Should we interpret the parity law passed in 2010 as part of an illusion about giving women power via the empowerment bandwagon?

Thiénaba, the Site of Gindiku FM

On the Thiès–Diourbel highway, about 15 kilometers from the city of Thiès, there is a small rural town, Thiénaba, the headquarters of the rural community and district⁶ of the

⁶ Senegal’s public administration system is organized into four levels that break down from top to bottom as follows: regions, divisions, districts and villages.

On the Thiès–Diourbel highway, about 15 kilometers from the city of Thiès, there is a small rural town, Thiénaba, the headquarters of the rural community and district⁷ of the same name (Figure 2.2).



Figure 2.2: Region of Thiès.

Source: DTGC – Cartographer: Mohamed Fall

⁷ Senegal's public administration system is organized into four levels that break down from top to bottom as follows: regions, divisions, districts and villages.

Thiénaba has a total surface area of 552 kilometers spread across four rural communities (Ndieyene Sirah, Ngoudiane, Thiénaba and Touba Toul) which comprise 186 villages and 119,043 inhabitants.

Thiénaba is home to Gindiku FM, the women's community radio of the Association Rurale de Lutte contre le Sida (ARLS). The rural town has a strategic position halfway between Thiès and Khombole. Thiès is Senegal's second most populous region, with about 1,420,082 inhabitants in 2013. The region links Dakar, the nation's most populated region with 2,956,023 inhabitants, to Diourbel, the third most populated region with 1,709,112 inhabitants (ANSD, 2014). Thiénaba's geostrategic location is a major advantage for the radio station Gindiku FM (see Figure 2.2). From this location, the radio station covers three divisions in two neighboring regions: Thiès, with 636,088 inhabitants, Tivaouane with 431,068 inhabitants, and Bambey, with 286,126 inhabitants, for a total of 1,353,282 inhabitants, of which 682,893 are women. This potential audience for Gindiku FM represents 11 percent of Senegal's population (estimated at 12,873,601 inhabitants), or at least one in every 10 Senegalese (ANSD, 2014).

Thiénaba is a city with a strategic geographic location and a rich religious and colonial past. It developed from the Thiénaba–Seck village that was founded in 1882 by Amary Ndack Seck, a religious leader and founder of the Tijani brotherhood in Thiénaba. After the colonial administration built the railway between Thiès and Diourbel in 1908, it set up the Thiénaba Gare village as a transit point for trade in peanuts, Senegal's main cash crop under French colonial rule. With the national highway between Thiès and Diourbel, the town expanded towards the area welcoming most of the administrative, health, educational and social infrastructure provided to improve the lives of the

population. The construction of the French school in 1961 in Thianaba-Seck truly embedded cultural dualism in this town and the influence of Islamic religious education and French education, which represented a more modern derivative aspect of the colonial system (Thiénaba, n.d.).

Thiénaba: A City in the Midst of Brotherhoods

Thiès and Diourbel each have a powerful religious brotherhood in Senegal, “the Muridiyya associated with Shaykh Amadu Bamba and several branches of the Tijaniyya of El Haj Malick Sy, two Sufi orders which are often seen as the real portrait of Islam in Senegal. But there are in fact other Sufi groups, several of which belong to the oldest Sufi order in all of West Africa, the Qadiriyya. One of these bears the name of the most famous in Qadiri lineage, the Kunta” (Grosz-Ngate & Haidara, 2014). The Muridiyya distinguish themselves from other orders by their economic dynamism and strong political influence. The brotherhood has a truly large following in Diourbel, its birthplace, as well as in Thiès, the neighboring region, and in the rest of Senegal. Thiès is the cradle of the Tijaniyya. The Muridiyya and Tijaniyya are the largest and most influential religious brotherhoods in Senegal. Thiès is also the birthplace of two other religious brotherhoods smaller than the previous two. These are the Kunta, the vibrant Muslim community of Buh Kunta, which began before the Muridiyya and the Tijaniyya, and the Secken in Thiénaba, according to Grosz-Ngate and Haidara (2014).

The Secken order began in the Thiénaba rural community, where Radio Gindiku is based. In the past, Thiénaba was a holy city where the marabou’s family imposed and enforced some of the precepts of Islam, such as stoning those who transgress the

teachings of Islam. As a result, the marabou's family remains highly influential in Thiénaba and its neighborhood. Nothing happens without their approval (Kairé, 2013).

In Thiénaba, there was the iron fist of the Tijaniyya order. And all the successors of Amary Ndack Seck used it to keep the town in their family's history and tradition. Islam's strong influence on the people's cultural practices helped build fairly solid family ties around members of the order's founding father, rallying support for them as the guardians of social and cultural norms. The presence of such influential religious leaders in Thiénaba has caused social players and agents of social change to constantly negotiate with them or make concessions to these spiritual leaders that many consider as the guardians of the faith. It was for this reason that sociologist Babacar Sine (1977) said that in a society that is more and more open to modernity, especially with the advent of modern means of communication such as radio, the religious and traditional leaders may be seen as the custodians of ancestral values who have difficulty accepting new ideas that challenge the dominant value system and its many differences.

In Thiénaba, the Tijaniyya are the dominant order, but the Muridiyya have the largest number of followers. There are also other orders present, such as the Qadiriyya. Within the radio's broadcast radius, there are three religious sites that each represents a center of a religious brotherhood. There is the Thiénaba village for Amary Ndack Seck's Tijaniyya family, which is clearly the smallest. There is Ndiassane, the center of the Qadiriyya, who are second in terms of size. And there is the biggest, the third center, called Tivaouane, which is indisputably the biggest religious town in the Thiès region and which is the center of El hadji Malick Sy's Tijaniyya family.

This religious diversity can be seen also in the ethnic diversity in the Thiénaba rural community. Actually, the community hosts mainly four ethnic groups, which, by order of importance, are the Wolof, the dominant group, the Serer, who make up the majority in two villages, the Pular and the Maures (Ly, 2012).

Poverty and Low Public Access to Basic Social Services

Agriculture is the main activity in this community. Almost all of the people are engaged in farming. The Plan de Developpement Local de Thiénaba (The Local Development Plan of Thiénaba) indicates that the sector plays a decisive role in the socio-economic development at the local level. The main crops are millet, which occupies 55 percent of the 11,000 hectares of the land, followed by peanuts at 35 percent and cowpea (a local variety of pea) at seven percent. Watermelon and cassava are cultivated also to diversify the crops but in relatively in small proportions (Thiénaba, n.d.). Millet became the dominant crop after the peanut farming crisis in Central and Western Senegal, the country's first cash crop basin. But, although one may think this rural community is no longer under the "tyrannical" influence of peanut farming, there is now a huge hole in its money income sources. An interesting point is the way cash and food farming is organized and commercialized. Young people make up 56 percent of the community's population and women 51.5 percent, yet it is the men who control agricultural production and the income it generates.

On this issue, Fall (1989) notes that the advent of export crop farming, controlled entirely by men, increased women's exclusion in society. Further analyzing this aspect, Fall states that men were integrated in the modern sectors, not the women, who were

mostly illiterate; this excluded women from wage employment, leaving them confined, for a long time, to what some refer to as the traditional sector of the domestic economy.

In light of this, the women turned to vegetable and fruit farming in the valley that spreads across a 12.5 kilometer area in the rural community. Valley areas are farming areas with a high potential for crop diversification. The crops grown there are off-season crops that most farmers cultivate for a period of five to six months. The main off-season crops cultivated in the valley areas are: onion, pepper, eggplant, okra, tomato, cabbage, etc. Women sell these vegetables locally with the help of their children, especially the girls.

With the climate change effects seen through successive years of drought (1970 to 1980), farmers have been facing several problems such as poor rainfall, soil degradation, lack of modern farming equipment, and especially the lack of access to credit. Hence, they engage in other commercial and artisanal activities to supplement the income they get from agriculture.

Trade is predominantly in the hands of women, who sell their goods based on the ties and connections they establish along the national highway and railway. These activities are small in scale because there is low crop supply to the market and few restaurants on the town's main street. The lack of a good road networks or farm-to-market roads within the rural community also reduces opportunities for trade. Thiénaba has a weekly market, called the *louma*. The goods sold at the *louma* are agricultural products, millet, cowpeas, natural products, utensils, basic necessities such as soap, used clothes. The market attracted people from Dakar and other regions for its lower prices of sheep and goats.

In the Thiénaba district, access to basic social services is relatively low. There are some health facilities (14 health centers, nine rural maternities, 17 health posts and four pharmacies) covering the major villages, but they lack health equipment and workers, especially midwives (Ly, 2012). Health service access is quite difficult because of the rural community's remoteness. Hence, the people face challenges getting their sick ones to health facilities in this area where the prevalence of health disorders such as malaria and malnutrition is high (Ly, 2012).

There are eight French schools and 25 Arab and Koranic schools in the rural community. In 2011, the community's enrollment rate was 56 percent against 76.2 percent in the region of Thiès and 66.6 percent at national level. With such low figures, barely 48 percent of girls are in school against 82.7 percent in the region of Thiès and 70.8 percent at the national level (MEN, 2011). The barriers to school penetration are the poor distribution of schools, which forces pupils to walk long distances to school, as well as the heavy domestic workload and early marriage for girls (Thiénaba, n.d., p. 22).

A high percentage of people in the community are illiterate, especially the adults. Women represent 95 to 98 percent of learners in literacy programs. Literacy education curricula cover writing, reading and numeracy skills. This is why literacy programs are increasingly being included in development projects (Thiénaba, n.d, p. 22)

Besides formal and literacy education, religious education is also offered in the rural community. It is provided in Arab schools and Koranic schools, and represents a key step in social and family education. There are 25 Arab schools and Koranic schools, and this high number reflects the rural community's religious tradition. Islam is the only

religion in the area. This strong interest in religion is influenced by the Tidjani brotherhood in Thiénaba.

Electricity is still in short supply and barely 25 villages have access to electricity. However, access to mobile telephone networks is quite good with the presence of three service providers. Furthermore, there is a remarkable media presence and organizations in the Gindiku's coverage radius. In the Thiès and Tivaouane divisions, there are nine community radio stations, three private radio stations and one public radio and television channel (RTS).⁸ About 36 registered Community-Based Organizations (CBOs) cover these two divisions along with 2627 women's groups that work in a range of different areas to improve the living conditions in these communities (Gouvernance, 2013)

Women in a Weak Decision-Making Position in Thiénaba

There is certainly a favorable context for women to actively exercise power at the local level. Actually, women have strong advocate organizations, and have support from a large number of stakeholders. In spite of this favorable context, women are still lagging behind men in the decision-making bodies. When we take into account a sample of the rural councils of the communities of Notto Gouye Diama and Touba Toul corresponding to 50 percent of the Thiénaba Sous Prefecture, we notice that out of 92 local councilors, there are only 15 women, or 16.3 percent of councilors. The representation of women in the health committees, with only 31.2 percent, or five women versus 11 men, is also paradoxically weak.

⁸ Radio Télévision Sénégalaise (RTS) is the public broadcasting system.

The weak representation of women is also noticed in the committee in charge of the management of the forage (which provides water to villages), where the rate is only 33.3 percent. This low rate of women in the water management committee is contrary to the opinion of the people responsible for the sector whose option is to better involve the women really interested in this critical supply (Sow, 2002, p. 21).

A better trend is noticed in the Association des Parents d'Eleves (APE) (Parents' Associations) where women are well represented at 64.3 percent of committee members (Sow, 2012, p. 20). This low rate of women's representation is confirmed by a study on the responsibilities in the leadership and management bodies of the main activities in the Rural Community of Thiénaba (rural councils, managing committees in charge of water, education, health, gardening, credits and benefit organizations). As a matter of fact, out of 169 leaders registered, 122 are men (72.2 percent) versus 47 women (27.8 percent) (Sow, 2012, p. 21). This gap is wider when we have a look at the distribution of the working positions on sex basis, which places the emphasis on the discrepancy between men and women. Among the women who are members of the leading and managing bodies, only 19 hold lead positions (18.3 percent), whereas the rest of the positions (81.7 percent) are led by men. Therefore, it appears clearly that not only women are poorly represented in leadership and management bodies, but also very few of them are given full responsibilities.

The findings of the Demographic and Health Survey show that at households' levels, women hardly participate in the decision-making. The questions asked were related to: decisions about women's own health care, major household purchases, and visits to family or relatives of the woman. "For women, the results show that decisions

about the woman's health care and major household purchases are made primarily by the husband (respectively, 66 percent and 62-percent). In only 13 percent of cases, the woman mainly decides about her own health care, and in 8 percent of cases decides about major household purchases. With regard to family visits, decisions are made in 53 percent of cases solely by the husband, in 27 percent of cases by the woman and her husband together, and in 14 percent of cases primarily by the woman" (ANSD, 2012, p. 174).

Since the 2009 local elections, women's representation in the local rural council has made some progress and 16.3 percent of the seats are occupied by women, compared to just one woman sitting in the previous council. This can be considered as a big leap forward.

But beyond the representation of women in decision-making bodies, there is the capacity of influencing the making, execution and follow-up of decisions. The outcomes of research conducted in 2012 about women's participation in the activities of the Thiénaba communities indicated that there was an irreversible move toward a truer participation of women in decision-making and implementation.

But, according to Sow (2013), who looks at the way local decision-making bodies work, the women leadership is still not valued despite the authorities' statements during their official or formal meeting. He further notes that women are often under the domination of men and occupy mostly non-strategic positions, and they hardly influence the decisions or they are missing during the deliberations because of housework loads that prevent them from being involved in their implementation (Sow, 2013).

Significant Development Initiatives in the Rural Community

The poor economic situation and coverage of basic social needs such as health and education have been a source of concern to state and non-state actors. There are three major initiatives worth highlighting if we take into consideration their scope of coverage across the entire region of Thiès and some areas in the neighboring regions of Dakar and Diourbel; and their impact on the women's groups implementing them. These are the cashew nut project, the loan and micro credit activity, and the ARLS project, which includes a loan and savings service, la Mutuelle de santé (community health insurance plan) and the Radio Gindiku.

Since 2006, the Thiès regional service for water and forestry resources has been running an experimental cashew nut cultivation initiative on plantations in the low-lying areas of Thiénaba. The results have been remarkable because the vegetation around the town is made mostly of cashew trees. With the support of Green Senegal (a national Non Governmental Organization), young girls are encouraged to take part in this income-generating activity. An increasing number of them visit the farms to take care of the trees and harvest the fruit that they bake in a special oven and sell to travellers who visit or pass by the village.

Because of the high demand, women now travel to the southern part of the country, Ziguinchor, and even to Guinea Bissau to buy the fruit. Many girls who were planning initially to seek domestic servant jobs in major cities like Dakar have now chosen to stay back home. They are making good money by selling cashew nuts (Gonzales, 2007). With the success of this program, there are many girls from Thiénaba who stand along the highway to Thiès, and sometimes even the highway to Dakar, to sell

small bags of baked cashew nuts to travellers at prices ranging between 100 and 1000 CFA France (between five cents and two dollars USD).

Promoting women's access to credit is a decisive way to enhance their empowerment and prepare them to engage in large-scale economic and entrepreneurial initiatives. This is why "Thiénaba now has a community credit facility with the support of some financing organizations such as the Credit Mutuel (CM), the National Loan and Savings Fund (CNE), and the European Development Fund (FED). These entities support women's groups by granting them loans to undertake financially sustainable activities" (Thiénaba, n.d.). These financing institutions work mostly with women's groups engaged in trade, animal fattening and vegetable farming. These groups are highly enthusiastic about this partnership because of the income they earn from the activities. In 2011, there were 1,069 women who received loans to undertake economic activities other than agriculture. In this way, the initiative contributes to diversifying women's income sources and improves living conditions of the population (Thiénaba, n.d.).

In agriculture, the Union Nationale Interprofessionnelle des Semences/National Inter-Professional Seeds Union (UNIS) supports local farmers to improve millet production by giving them seeds for faster and higher yielding millet species. According to the Local Plan Document, this partnership between financing entities and community-based organizations can be a stimulant for development at the grassroots. More efforts should be made to improve how they manage resources. Community members, especially the members of women's groups, should be granted easier access to credit (Thiénaba, n.d.).

Thiénaba has about 22 women's groups. They have access to credit and invest in petty trade, vegetable farming, animal fattening and the handling of health posts. Many community-based organizations run initiatives in the Thiénaba rural community, providing services for health, natural resource management, literacy education, vegetable farming, women's empowerment, animal fattening and micro-finance. There are also a few NGOs, the most popular being Green Senegal.

Summary

This chapter provided an overview of the national context in which women and community radio are moving. The description of the country, starting in the colonial era though the present day reveals the conditions that determine women's education and describes the influence of Islam on Senegalese society, especially on women.

We learn that, in the *Wolof* society and the *Serer* societies, women have historically occupied a second position. In both societies, men have always been the heads of the households, responsible for the family and the land, even though their position doesn't give them the right to divide and sell the land on their own. We also learn that Islam's introduction reinforced women's marginalization in the society, while also recognizing their right to inherit (although unevenly) from their fathers and to freely use their earnings.

The chapter also presented the evolution of gender mainstreaming in governmental policy since the independence in 1960. Two main trends can be distinguished: the absence of women in development plans, and the development of separate projects aiming to teach women how to be a more efficient mother, spouses and

care giver though, rarely how to be an effective producer. The chapter too presents the context of Thiénaba, which is the site of this study's research. The information gathered gives a full insight of the historical and religious background of the city, as well as the current situation of poverty prevailing in Thiénaba. The review allows, at the same time, to show the dynamism of women organizing to overcome economic difficulties.

CHAPTER III

THEORETICAL FRAMEWORK

This study is grounded in communication for development, gender and development, and feminist standpoint theory, three dimensions that intersect and interplay. These fields provide a theoretical framework to comprehend the evolution of communication in the context of developing countries, as well as the factors therein, which affect gender relations and women's lives and experiences in society and in the media.

Communication for Development

Extant literature provides a thoughtful account of the approaches and models of communication for development, beginning in the 1950s with the modernization paradigm and evolving to the paradigms of participation and empowerment (Melkote, 2010; Melkote and Steeves, 2001; Servaes, 2004). Scholars agree that communication for development emerged in the context following World War II and the Cold War. McDowell (2003) mentions that “the modernization model of development should also be situated in the context of purposes and goals in the Cold War framework, and state agencies with specific political interests that funded this work. US President Harry Truman first articulated the goals of development assistance and set these as ways to counter the spread of communism in countries of Europe and the South” (p. 8).

The assumption was made that the adoption of the western model of development, the development of growth alongside with social and cultural transformations, would lead

Third World countries in Africa, Asia and Latin America in the path of America and the West in general. Zapf (2003) states, that the early modernization theory of the 1950/60s was designed for the non-western world, and was devoted to transfer western institutions and values. This contextualization is important in the sense that it allows us to put communication in a global and historical perspective, highlighting the linkages and relations between communication and political, economic, cultural and social issues.

Communication was at the core of the modernization theory. Lerner (1958) and Schramm (1979) state that the diffusion of mass media messages at a large scale could underdeveloped countries. They made a clear link between media consumption and economic development and provided the theoretical basis of communication for development. In *The Passing of the Traditional Society*, Lerner (1958) argues that modernization is based on two elements: a mobile individual who can internalize changes and new social needs, and a mass media system conveying modern values, ideas and behaviors. Thus, the mass media were thought to have a powerful and direct effect on preparing individuals to enter modern society.

Rogers (1962), another leading scholar, further elaborates on the theory and offers a model known as the diffusion of innovations. The diffusion of innovations also had important theoretical links with communication effects: the ability of media messages and opinion leaders to create knowledge of new practices and ideas and to persuade targets to adopt the exogenously introduced innovations. Diffusion of innovations is rooted in the postulated and implicit assumptions of exogenous change theory. The notion of exogenously induced change permeates assumptions of fundamental concepts in diffusion research. These assumptions were heavily based on research conducted by

American scholars, which set the foundation of the paradigm and which is still alive today. This theory has enduringly influenced communication for development theory and practice.

For Rogers (1962), the key elements of the diffusion of innovations model are: innovation, its communication through certain channels among members of a social system, and considering it over time. He also describes the five stages of adoption: awareness, interest, evaluation, trial, and adoption.

In summary, diffusion of innovations research established the importance of communication in the modernization process at the local level, as mentioned by Melkote (2010). Diffusion of innovations emphasized the nature and role of communication in facilitating further discrimination within local communities. Thus, diffusion of innovations studies documented the impact of communication (interpersonal and mass media) on the change from a traditional to a modern way of life.

Therefore, it's not surprising that diffusion studies and experiences proliferated in Latin America, Asia and Africa (Rogers, 2003). In Africa, most of the broadcasting systems (radio and television) were set up based on the modernization paradigm, often with the financial support of UNESCO (Cassirer, 1974). In Senegal, for instance, Cassirer (1974) retraces the implementation of television and radio programming for educational and socioeconomic goals in the early 1960s. The report confirms the standpoint of UNESCO and Western experts as being more concerned with the "transfer" of technology and know-how, which were some of the biases mentioned by critics of the diffusion model, namely, the top-down approach and the overwhelming presence of technicians and agricultural and other experts. So, the postcolonial broadcasting system

was inspired by the modernization paradigm and was also heavily impacted by the tendency of newly political and economic elites to control information flow and to use the mass media in promoting the building of the “new nation” (Ahade, 2000; Opubor, 2000).

Critiques of Modernization

The first important critique of modernization theory came from scholars of Latin America who articulated dependency theory. They argued that modernization framework created a system in which the West deployed economic, cultural and technological mechanisms to exploit and maintain developing countries’ dependence on the West. Drawing from Marxist analysis, the proponents of dependency theory explained the persistent poverty of the poorest as a consequence of capitalist exploitation (Ferraro, 2008). Even though dependency theory didn’t supersede modernization theory, it succeeded at least in influencing the debate on the New International Economic Order (Melkote & Steeves, 2001) and, to some extent, the debate on the New World Information Communication Order.

Rogers’ approach has encountered several criticisms regarding its assumption to foster modernity, its technological orientation, and its emphasis on top-down processes (Servaes & Malikhao, 2004; Melkote & Steeves, 2001; Bessette, 2004; Nyamnjoh, 2010). The criticisms mostly discuss the wrong assumption that the western model of modernization of Western Europe and North America is the only model to be followed, “its neglect of international dimensions of communication for development, and its emphasis on the attitudes rather than the structures that account for underdevelopment”

(Nyamnjoh, *Re-thinking Communication Research and Development in Africa*, 2010). Melkote and Steeves (2001) precisely indicate that this conception of modernization and development of African and Asian countries was challenged by defenders of the dependency theory who argue that the state of African and Asian countries is a result of their dependency on the Western economic, social and cultural system. These pertinent criticisms have been partly accepted by Rogers (1976), who recognizes that, “instead of bringing development, the process has resulted in further stagnation, a great concentration of income and power, high unemployment, and food shortages” (p. 14). More importantly, Escobar argues, “Development was and continues to be for the most part a top-down, ethnocentric, and technocratic approach, which treated people and cultures as abstracts concepts, statically figures to be moved up and down in the charts of ‘progress’ (p. 44). This, concludes Escobar (1995), is a negation of people’s agency, needs and participation in the definition of their problems and the search for solutions.

Participatory Communication

The critique of the diffusion model led to the introduction of the paradigm of “participation” and the concept of empowerment in order to connect the communication process with the economic, cultural, and ideological environment. In effect, it put people at the heart of the process. For proponents of this paradigm, communication for development must be rooted in a participatory approach, as stated by Paulo Freire (2010) in his leading book, *Pedagogy of the Oppressed*, which argues for people’s knowledge, dialogue and participation, and consciousness to act and change unequal and oppressive relations. Freire’s political standpoint links reflection and action as the basis for dialogue

with communication in order to build a political and cultural consciousness capable of overcoming oppression. In Freire's approach, communication is part of a system aiming to share knowledge, raise consciousness and empower oppressed people in order for them to be the actors of their own liberation. Freire has inspired scholars as well as practitioners in articulating an agenda of participatory communication. Over the past three decades, much work has been devoted to communication for developing based on the participatory paradigm, with little nuance in the framing of the approach.

Many scholars from different perspectives have discussed the participatory approach, proposing definitions and frameworks of applying participatory communication. For Dagron (2001), for example, "Participatory communication is fragile; it is often contradictory—which conspires against the ready-to-replicate model exercises, but in the end is as live as the communities that use it as a means to promote dialogue and networking on issues that are important for the community life: development, yes, but also culture, power and democracy (p. 70-71).

Servaes & Malikhao (2004; 2005) distinguish two major trends in the participatory communication field. One trend is based on Freire's theorization of dialogue and conscientization, and the second trend stresses the idea of access and participation articulated by the debate on the New World Information and Communication Order (NWICO). Servaes (2008) posits that the participatory approach model has to have the following characteristics: "It stresses the importance of cultural identity of local communities and of *democratization and participation at all levels*—international, national, local and individual. It points to a strategy, not merely inclusive of, but largely emanating from, the traditional 'receivers'" (p. 21).

Guy Bessette's (2004) work leads to the formulation of the concept of participatory communication for development as "a planned activity, based on the one hand on participatory processes, and on the other hand on media and interpersonal communication, which facilitates a dialogue among different stakeholders, around a common development problem or goal, with the objective of developing and implementing a set of activities to contribute to its solution, or its realization, and which supports and accompanies this initiative" (Bessette, *Communication et participation communautaire*, 2004, p. 9).

In *People, Land and Water*, Bessette (2006) elaborates on the shift from information dissemination in the dominant modernization paradigm to participatory development communication. For Bessette (2006), participatory development communication is concerned with creating an enabling environment, which facilitates exchanges and dialogue in order to find solutions to development problems. In this dynamic information and knowledge from indigenous and/or from other sources are key elements in helping mobilize the people, analyze the development problems, find solutions and hence act for social change.

At the Rockefeller Foundation, the concept of communication for social change is defined as: "a process of public and private dialogue through which people define who they are, what they want, what they need and how they can act collectively to meet those needs and improve their lives. It supports processes of community-based decision-making and collective action to make communities more effective and it builds more empowering communication environments" (CFSC, 2003, p. 2)

Yet, social change cannot be sustained if the desire for change, the blueprint to bring about change, and the arsenal needed to implement such change are not internal to the affected community. The Rockefeller Foundation identifies these elements as key components of communication for social change: the individuals and communities involvement in the process of the communication; the empowerment of the marginalized and in terms of content production and ownership; the communities are actors and agents of the changes; dialogue and negotiation should be promoted in the communities and the changes should also affect social norms, culture, social economic and political environment (Figueroa, Kincaid, & Lewis, 2002)

Many scholars consider that participatory communication is based on the premise that development programs would be relevant, effective and sustainable, provided people are actively involved in the programs. Consequently, participatory communication underscores the need to empower communities through communicative means, which help them gain control over their environment and resources (Servaes & Malikhao, 2005; Melkote & Steeves, 2001; Chitnis, 2005; Bessette, 2004). For Chitnis (2005), participatory communication for development is a shift from the modernization and dependency paradigms with respect to basic assumptions about theory and praxis, a move pioneered by Servaes (1983, 1999).

But, despite the nuances in the denomination and praxis of participatory communication, there are some basic characteristics: a) participatory communication requires the involvement of the population in all the stages of the communication process; b) participatory communication considers that the people must be responsible of identifying their needs and the adequate solutions of their problems; c) participatory

communication must be rooted in people's culture; and d) participatory communication must empower the people and give them the knowledge and the means to challenge unequal power relations within local and national communities.

Therefore, the participatory approach can be defined as a process in which the population is involved in all the stages of the communication process, and they are responsible for identifying their needs and problems, choosing the most suitable means to discuss and find appropriate solutions to their problems. There is no need to stress the fact that the sociocultural, economic and political context in which this communication takes place is of great importance.

Moreover, some scholars argue that participation must be recognized as a human right. It should be accepted and supported as an end in itself and not for its results. The need to think, to express oneself, to belong to a group, to be recognized as a person, to be appreciated and respected, and to have some say in crucial decisions affecting one's life are as essential to the development of an individual as eating, drinking, and sleeping (Melkote, 2010). The World Congress on Communication (The World Bank, 2007), in a somewhat less strong statement, acknowledges the need for participatory communication to give voice to the voiceless, to support the participation of the intended audience, to first count on people for whom development is intended, to challenge and transform power, to share understanding, and so on.

Analyzing participatory development communication from an African perspective, Boafo (2006) notes that during the first two decades following the independence of the majority of African countries, several development communication strategies deployed for the modernization of the agriculture, the improvement of the

living conditions of the populations, better access to services and information on health, and other development issues. But in most cases, these programs failed to achieve their goals. According to Boafo, the failures are mainly due to three constraints. One constraint is related to the nature of information and communication infrastructures and limitations in funding. Another constraint is linked to the divide between rural and urban communities and the marginalization of specific groups. The final constraint is related to the lack of consideration of information and communication in the development process in general.

Similarly, Dagrón (2008) states, “Communication was until very recently the fifth wheel in the car of development, not even the spare tire, seldom part of the development process; and this maybe because development was not even perceived as a process itself. The lack of communication and its basic principle, dialogue, has prevented many projects from succeeding. That is, if we understand ‘success’ as people democratically guiding the process of progress for their own community, for the benefit of the majority” (p. 70). But, since the 1980s, various stakeholders, including governments, are increasingly endorsing the participatory approach and the field is now more broad and diverse (Gumucio-Dagrón, 2008; Boafo, 2006; Huesca, 2003).

Besides the nuances in the conceptualization and practice of participatory communication, there are some key common features which are summarized by Dagrón (2011) in the essay, “Making Waves: Stories of Participatory Communication for Social Changes.” These are presented in opposition to the dominant model:

- “Horizontal vs. Vertical. People as dynamic actors, actively participating in the process of social change and in control of the communication tools and contents; rather than people perceived as passive receivers of information and behavioural instructions, while others make decisions on their lives.

- Process vs. Campaign. People taking in hand their own future through a process of dialogue and democratic participation in planning communication activities; rather than expensive unsustainable top-down campaigns that help to mobilise but not to build a capacity to respond from the community level to the needs of change.
- Collective vs. Individual. Urban or rural communities acting collectively in the interest of the majority, preventing the risk of losing power to a few; rather than people targeted individually, detached from their community and from the communal forms of decision- making.
- Specific vs. Massive. The communication process adapted to each community or social group in terms of content, language, culture and media; rather than the tendency to use the same techniques, the same media and the same messages in diverse cultural settings and for different social sectors of society.
- People's needs vs. Donors' musts. Community-based dialogue and communication tools to help identify, define and discriminate between the felt needs and the real needs; rather than donor-driven communication initiatives based on donor needs (family planning, for example).
- Ownership vs. Access. A communication process that is owned by the people to provide equal opportunities to the community; rather than access that is conditioned by social, political or religious factors.”

Empowerment

If the people of the community are the key actors in the participatory communication process, it is then natural that they have become empowered so they can themselves lead the process, even though they may, in some cases, need the support of experts (Melkote, 2010). Empowerment as stated by scholars can be seen as a cornerstone of a true participatory communication, not only for individuals, but also for the whole community and organizations (Melkote, 2010; Parpart, Rai, & Staudt, 2002).

There is a tendency to refer to communication for development for social change or participatory development communication as empowerment communication to stress the need to consider issues of power and control in the whole process for communication.

The empowerment here refers to the nature of power, a social construct which shapes access to and control over resources of any kind, and which determines the relations between the individuals, and within the communities and the societies (Melkote & Steeves, 2001).

Therefore, empowerment can be defined as a “mechanism by which individuals, organizations, and communities gain control and mastery over social and economic conditions, over political processes, and over their own stories. Empowerment involves not merely increased influence over external, forces (at multiple levels) but also over internal impediments to change” (Melkote & Steeves, 2001, p. 366).

More focused on the mass media, the UNDP (2006) offers the following definition:

Communication for empowerment is an approach that puts the information and communication needs and interests of disempowered and marginalized groups at the centre of media support. The aim of communication for empowerment is to ensure that the media has the capacity and capability to generate and provide the information that marginalized groups want and need and to provide a channel for marginalized groups to discuss and voice their perspectives on the issues that most concern them. Communication for empowerment ... is consistent with and rooted in a human rights based approach to development, which incorporates the core values of equity and empowerment and derives from Article 19 of the Universal Declaration of Human Rights and International Covenant on Civil and Political Rights (p. 8).

The participatory approach as a generic paradigm has also generated various practices undertaken by different stakeholders at local and national levels. Numerous scholars have studied projects and programs aiming to give communities the skills and means necessary to use communication to gain power, to access resources, and to produce change. The experiences of participatory development communication described in Bessette's (2004) book on communication and natural resources management provide

valuable insights. Other examples have to deal with health, HIV campaigns, and the use of community radio as tools of mobilization and empowerment of local communities.

In many cases, radio offers, to some extent, a good account of the trajectory of communication for development from a linear and vertical transmission of information and knowledge from a sender to a receiver, to a horizontal mode and bottom down process in which community members are listeners as well as producers.

Implementing a true participatory process is not an easy process. Scholars point out the difficulty in putting the community at the core of the communication process, regardless of labeling (Melkote & Steeves, 2001; Dagon, 2008; Bessette, 2004; Buckey, 2011).

Gender and Development

Women's life in Africa displays a large range of economic, political, and sociocultural disparities, all of which set the background of how they do or do not access resources, speak up, or benefit from development (Ferree & Mari, 2006; Melkote & Steeves, 2001). Catherine Coquery-Vidrovitch (1995), in her essay, "Femmes Africaines: Histoire et Développement" ("African Women: History and Development"), argues that colonization worsened women's status by promoting cash crops. As a consequence, women's activities in the households and in the community have been weakened. Furthermore, she points out that the exclusion of women in what was considered the modernization process continues after nations gained independence, leading to more poverty, women's migration, and loss of authority in the households. Women's exclusion was the norm, as she rightly concludes. Thus, the western model of modernization, based

on the transfer of technologies and educational and cultural systems, failed to help Africa's development or build equitable societies. Moreover, it led to more dependency and poverty, especially for women, who were less educated.

Retracing the historical and ideological evolution of the women in development (WID) approach, Kabeer (1994) indicates, "Modernization theory perceived development as an evolutionary, unilinear process of change which took societies from their pre-modern status through a series of stages towards the final destination" (p. 16). The corollary of modernization is also the rise of a modern individual. Modern man can be characterized as an individual: well-educated, rational, dynamic, innovative, competitive and a risk taker, with a high level of attainment, according to Morishima (cited by Kabeer, 1994). According to Kabeer (1994), for women, modernization and development would lead to a replacement of the traditional extended family, separated off from the public sphere of labor. The conclusion is that women are locked in the households as procreators and care givers.

In the 1970s, Ester Boserup's work, *Women's Role in Economic Development*, demonstrated that women did not benefit from "the development." Rather, Boserup claims that various colonial and postcolonial governments had systematically bypassed women in the diffusion of new technologies, extensions of services and other productive inputs because of their perceptions –or misperceptions – of women (Kabeer, *Reversed Realities: Gender Hierarchies in Development Thought*, 1994). Boserup (1970) demonstrates how sex roles across cultures influence and determine women's status. She also points out that men and women are affected differently in the development process; the way the economy was organized to have privileged cash crops in African countries

has contributed to exclude women's work from the economy. She then advocates for taking into account the different roles women perform in the society, and calls for providing education and better working and living conditions for women. Boserup's work laid the groundwork for the gender and development approach (GAD).

For Kabeer (1994), the initial implication of Boserup's work was to push for a shift from the welfare approach, in force prior to 1970, to equality for women in the development. The welfare approach assumed that "the benefits of macroeconomic strategies for growth would automatically trickle down to the poor, and that the poor women will benefit as the economic position of their husbands improved" (Momsen, 2010, p. 14). Following the welfare approach, the women in development (WID) approach aims to integrate women into economic development by focusing on income generating projects (Momsen, 2010). But the WID approach failed to influence policies for an effective inclusion of women.

In the mid-1970s and early 1980s, activists' and academics' criticisms of the WID approach led to the gender and development, or GAD, approach. The gender concept considers that gender is a socially acquired notion of masculinity and femininity, which determines the relations between men and women, and it also encompasses other important differences: class, age, marital status, religion, ethnicity, race, etc. (Momsen, 2010). Thus, the GAD approach focuses on practical as well as strategic gender needs. In other words, the GAD approach is a framework to help women and men have better living conditions, but it also challenges the unequal gender and power relations between men and women and within society in general.

The GAD approach was rapidly adopted by women's organizations, as well as by international organizations and a growing number of Southern governments (Momsen, 2010; Melkote & Steeves, 2001). Like WID approach, GAD also encounters criticism by feminist, Marxist scholars and activists from the Third World. The Development Alternatives with Women for a New Era (DAWN) and the Association of African Women for Research and Development (AAWORD) were known for their advocacy for an agenda that incorporated women's concerns and development strategies, policies and theories from a Southern perspective (Ferree & Mari, 2006; Antrobus, 2004). Others push for an approach based on empowerment as a means to foster underprivileged women's participation, self-esteem and confidence building, and to subvert power relations and to promote true social changes (Parpart, Rai, & Staudt, 2002; Momsen, 2010).

The trajectory from WID to GAD and empowerment can also be observed when we analyze the relationship between media and women. Until the 1970s, most of the media activities targeting women consisted of social marketing programs aimed to promote family planning and health programs in general (Melkote & Steeves, 2001). Women were just considered as receivers of information produced by health, social workers, and educational specialists. Not only do these programs silence women's voices, but they also contribute to reinforce women's traditional roles as mothers and spouses.

Women make up the most significant group among those who want to have access to community radio. They are over half the population in many African countries, yet they continue to be marginalized politically and consequently have the lowest status. The 15-year review of the implementation of the Beijing Platform for Action in Africa, BPFA+15, while recognizing that women are better represented in the media in African

countries, states also that “the media is still dominated by men, and this has harmful effects on the representation of women” (ECA, 2009, p. 20). The inequalities between men and women play out even more vividly in the media, where women have always been in the margins or simply excluded. Research has shown that, in order for the development process to succeed and for positive changes to happen, dialogue and participation are vital. Therefore, linking gender and communication for development can be the cornerstone of gender equality and women’s empowerment.

Feminist Standpoint

As a scholar, I situate myself in the broad field of feminism and feminist epistemology to analyze the construction of gender meaning in women’s community radio. The discussion of women’s community radio is necessarily linked to the large framework of feminist theory and to its epistemological stance.

A large of body of research is concerned with feminist theory that is approached differently depending on the assumptions of the researcher, and on its situation and other social and cultural characteristics (Kolmar & Bartkowski, 2000; Steeves, 1987; Van Zoonen, 2000). This makes it hard to have a common definition of feminism (Steeves, 1987; Van Zoonen 2000). For instance, Steeves (1994) defines feminism as a “political movement that includes many forms and levels of oppression, while accounting for differences in collective and individual experiences...” (p. 231). Van Zoonen (2000) in her essay on feminist media studies, states that it can be understood as a political project. Much of discussion in Amira Basu’s (2010) book is generally consistent with the basics set by Steeves. Therefore, it appears that feminism is political project aiming to change

subordination and therefore promote equal gender relations and social justice. From this viewpoint, feminism can and must inform the culture, economy, and social movements, especially women's movements (Braun, 2012).

To properly investigate the field of media studies using feminist lenses, Steeves (1987) suggests more differentiation of the categories of feminism and the types of research linked to them. Steeves distinguishes four main categories: radical, liberal, Marxist and socialist forms of feminism. For each of these, Steeves provides a useful historical background, its main assumptions and the body of research it has generated. Van Zoonen (2000), for example, although sharing Steeves' descriptions, argues that these distinctions might not be so accurate given the multiple changes in American and European feminism. Still, it's important to associate the global theory of feminism to the global political economy for a full grasp of the discussions and tensions within feminism.

In relation to the latter aspect, it is worth mentioning the debates between Northern and Southern feminists. Feminists from Asia and Africa challenge the hegemony of white and western feminism. One of the leading scholars of this dispute is Chandra Talpade Mohanty (2003), whose essay, "Under Western Eyes: Feminist Scholarship and Colonial Discourses" was significant in advancing the perspectives of women in developing countries. Mohanty contests the categorization of Third women as one uniform group, negating their identity, their history, and their political, cultural, and economic interests. In a revised version of her essay, Mohanty calls for the definition and recognition of the Third World not just through oppression but in terms of historical complexities and the many struggles to change these oppressions. She also asserts that a transnational feminist practice depends on building feminist solidarities across the

divisions of place, identity, class, work, belief, and so on. In these very fragmented times, it is both very difficult to build these alliances and also never more important to do so. Global capitalism both destroys the possibilities and also offers up new ones (Mohanty).

For many African scholars and feminist activists, the push on gender and development and the commitment of the United Nations through the UN Conferences have contributed to unfolding the issues of women's subordination, promote gender awareness, and set a ground for a wider African feminist movement (Afonja, 2005; Mama, 2004; Eteki-Otabela, 1992). According to Mama (2004), the African feminism starts to elaborate its vision during the UN Decade for Women starting from Copenhagen and culminating in 1985 with the UN Conference in Nairobi.

Simi Afonja (2005) sets the historical backdrop of gender and feminism in Africa and states that African women's activism dates back to pre-colonial era. Their involvement in nationalist struggles for independence in most parts of Africa is commonly regarded as the starting point of the decolonization agenda. She retraces the emergence and strengthening of national and regional networks of women's organizations as one of the consequences of transnational feminism. Mama (2004) makes the same analysis by positing that grassroots activists movement have been for a long time part of the African political landscape, but it's only during the 1970s that they began to articulate their struggles to those of other feminists.

Thus, they were not calling themselves feminists. As mentioned by Braun (2012) and others (e.g., Steeves, 1994), if we consider feminism as a goal, a target for social change, or a purpose informing activism, it's clear that any movement that has feminist goals can be considered as feminist, even if it does not define itself as feminist.

Scholars state that standpoint theory emerged as feminist epistemology, philosophy of science, sociology of knowledge, and communication in the 1970s and 1980s (Harding, 1996; McClish & Bacon, 2002; Collins, 2000). Patricia Hill Collins (1990; 2000) argues that standpoint theory is rooted in the paradigms of domination and resistance and the building and validation of knowledge claims. She puts the emphasis on the importance of specific location in influencing a group's knowledge claims, the power inequities among groups that produce subjugated knowledge, and the strengths and limitations of partial perspective. Collins posits that each group speaks from its own standpoint and shares its own partial, situated knowledge. Because each group perceives its own truth as partial and its knowledge as unfinished, each group becomes better able to consider other groups' standpoints without relinquishing the uniqueness of its own standpoint or suppressing other groups' partial perspectives.

Collins and Harding both claim that the researcher has to stand on a point to investigate who she or he is, situate herself or himself and act as knowledge producer. For them, the context in which the research takes place and the choices we make or don't make are essential, as are power relations, including gender relations, class relations, relations between the North and the South, and between the colonizer and the colonized. In other words, standpoint theory puts the emphasis on one's situation and perspective, one's knowledge, the power relations and societal inequalities, and the lives and experiences of oppressed and marginalized groups.

Central to feminist standpoint theory are questions of knowledge and power. Many scholars stress the value of women's experiences, women's knowledge and the linkages and interplays between women's knowledge and gender and power relations.

Krolokke and Sorensen (2006) further this point by stating that, in feminist standpoint theory, “marginalized groups are not only forced to develop their own standpoints from a less privileged position but are also required to understand the standpoint of the more powerful” (p. 32).

Collins (1990) elaborates more on this, advocating for a black feminist epistemology based on: 1) the lived experience as a criterion of meaning; 2) the use of dialogue in assessing knowledge claim, which refers to the community and interaction between members; 3) the ethics of caring; and 4) the ethic of personal accountability. Feminist standpoint offers many advantages: it encompasses categories such as class, sexuality, ethnicity, and caste relations, which are crucial in analyzing women and communication in the context of marginalization and inequalities; it also implies an inquiry or a “feminist curiosity” (Enloe, 2007) to find out and uncover the complexity of relations and situations, beyond what seems to be natural. Feminist standpoint is also central to communication for development because it focuses on people in their context, realities (as earlier mentioned in this study), and on the value of local knowledge.

In the context of my research, a feminist standpoint is important because it requires the consideration of the diversity of situated knowledge, the role of dialogue in the communication process, and the building of local indigenously rooted consciousness which fuels the struggle for gendered social change.

Summary

This chapter has provided a brief account of communication for development, gender, and the feminist standpoint. The review has shown that the history of

communication for development is likened to the modernization paradigm, which has influenced the approaches and models of communication. In the aftermath of WWII, the assumption was made that the adoption of the Western model of development, the development of growth alongside with social and cultural transformations, would lead Third World countries in Africa, Asia and Latin America along a path of development.

The critiques of the modernization and the diffusion model led to the articulation of the participatory paradigm, inspired by Paulo Frere's work. Many scholars from different perspectives have proposed various definitions and frameworks of applying participatory communication.

Generally speaking, the participatory approach can be defined as a process in which the population is involved in all stages of the communication process, is responsible of identifying its needs and problems, and chooses the most suitable means to discuss and find appropriate solutions to their problems. There is also consensus on some of the basic characteristics of participatory communication: a) it requires the involvement of the population in all stages of the communication process; b) it considers that the people must be responsible of identifying their needs and the adequate solutions to their problems; c) it must be rooted in people's culture; and d) it must empower the people and give them the knowledge and the means to challenge unequal power relations within local and national communities. Overall, participatory communication aims to empower individuals, organizations, and communities so they can have control of the decisions and changes at all levels.

The section on gender offers a quick overview of the evolution from Women in Development to Gender and Development and empowerment, mainly based on Ester

Boserup's work. It has shown the linkages between modernization theory and the theorization of gender. The discussion also covered the debate raised by Southern scholars and feminists who advocate for an agenda based on Southern women's concerns and development needs. This section also drew a parallel between modernization theory and the media with the development of media activities promoting health and family programs aiming to help women enter modern society.

After defining feminism as a political project aiming to change subordination and therefore promote equal gender relations and social justice, this section reviewed the main trends in feminist studies and the tensions between, for example, African feminists and Western feminists. This section also showed the importance of feminist standpoint theory as a framework that helps comprehend the complexities of relations in communities, as well as the value of local knowledge.

CHAPTER IV

LITERATURE REVIEW

This literature review draws upon different bodies of research including feminism, gender and ICTs, community media and community radio more specifically. It discusses the state of community radio in Senegal, the relationships with the state, the constraints community radio stations are facing and presents some of their achievements. The literature on feminism and the media, technology, women and radio is also reviewed and discussed in order to set the backdrop of women's radio. I then present an historical account of women's radio and analyze the women's community radio as a strategy used by women's groups to have access to communication, develop feminist programming, and build capacities in the field of radio and technology. The review of some of the women's radio in Africa reveals a wide range of experiences in different contexts, experiences that are not yet fully explored as shown by the analysis of the research on women's community radio in Senegal.

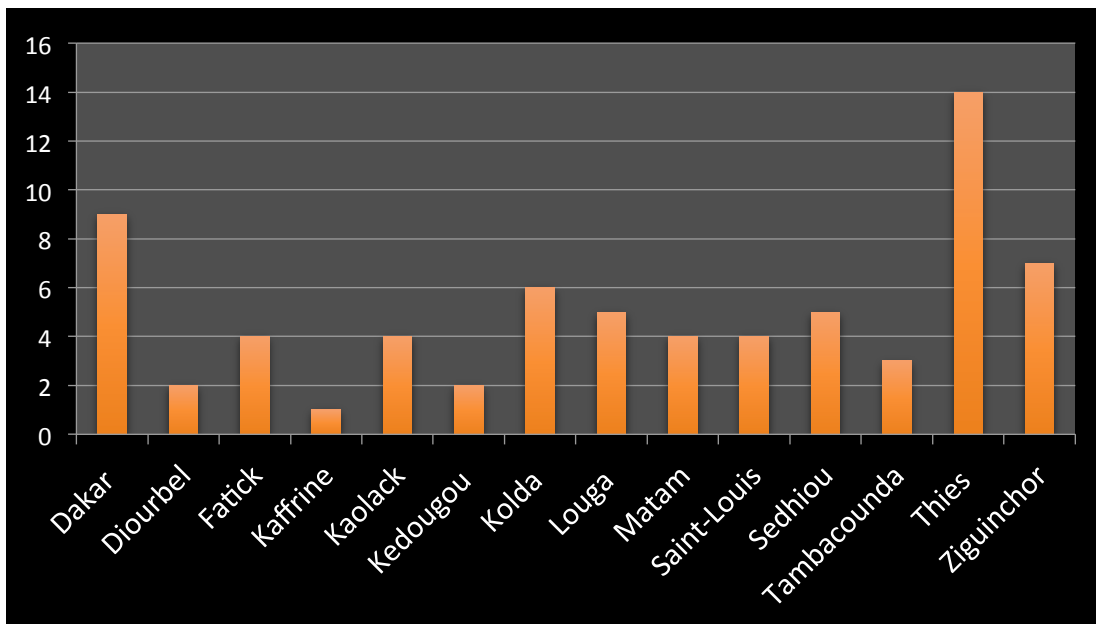
The Community Radio

Over the past decade, community radio has been the fastest growing sector in radio. The number of community radios has increased from 14 in 2004 (Sow, 2004) to 100 in 2014, according to Dramé (2014) the head of the communications department at the Ministry of Communications and the Digital Economy. The mapping of the locations of the Union des Radios Communautaires' (URAC) 70 community radio members reveals a quite balanced distribution nationwide (Figure 4.1). This mapping also indicates

that the majority of community radio stations are installed in remote areas, usually not reached by the public radio or commercial radio stations and long considered as zones of silence. This development is a remedy to this silencing of thousands of people whose right to information was just ignored (Dia, 2002). After the launch of the first community radio, Penc Mi FM, in Fissel in 1996, five other radio stations (Jiida FM, Niani FM, Awagna FM, Koumpentoum FM, and Jeeri FM) were set up in rural areas by the Agence de Cooperation Culturelle et Technique (ACCT).

Figure 4.1: Distribution of community radio stations in regions in Senegal.

Source: Fatoumata Sow



Diversity of Profiles and Funding Sources

The involvement of various international institutions including UNESCO, World Education, Oxfam UK and Oxfam America, Panos, OSIWA, among others, has made it possible to increase the number and capacity of community radio in the country. The

Community Multimedia Centre (CMC) Scale-up Project launched by UNESCO in 2003, during the World Summit on the Information Society, in Geneva for three countries, Mali, Mozambique and Senegal has contributed to expand the number of radio stations. The CMC is a platform combining a community radio and telecentre offering diverse to the community. The review of the Project indicates that Senegal has successful set up 24 CMC. Among the 24 CMC, 17 were totally new radio stations and telecentre; seven existing radio stations and two telecentres were upgraded. Most of the new CMCs were located in very poor or isolated villages, as was the case for the CMC in Ranerou, on the island of Niodior, and in Saraya. After the closing of the Project, the government decided to move forward and helps mobilize funding for additional six new CMCs. Altogether, there are now about 30 CMC (Dramé, 2014).

Word Education, another leading institution, has sponsored around 15 radio stations mainly in the southern part of the country. These radio stations, including the women's radio Kassumay FM, in Ziguinchor, are focusing on Peace building and development. They joined with other radios stations in the region to form a regional network of community radio of Casamance for peace and development. Other institutions, Oxfam UK and Oxfam America have supported the creation of radio station like Manooré FM, Penc Mi, the first community radio of Senegal.

At another level, Panos, Osiwa, Unicef, Usaid, the Freidrich Ebert Foundation, Enda have contributed to the creation of radio stations and or provide equipment and funds for content development and training.

Some of the community radio stations were initiated by agricultural, pastoralists, or fishermen organizations; others were initiated by community-based organizations,

associations, NGOs, youth associations, women's organizations, religious groups, and even a private cotton producing company. But, according to (Dieng, 2003), no matter the identity of the initiator or the origins of the funding, all of the radio stations have the same characteristics: they are at the service of the community and fulfill the people's right to information.

For more efficiency, community radio tend to target a specific audience or subject in response to the needs of the community they are serving, which makes the landscape of community radio more diverse and inclusive. Therefore, there are radio stations like Oxy Jeunes, in Dakar, rural and pastoralist radio like those installed by ACCT and many more, a fisherman radio station in Kayar, (an area of Thiès); the network of radio for peace and development in Casamance; environmental radio in Toubacouta (in the Fatick region); health radio in Dakar; and women's radio, in Dakar, Thiès, and Casamance.

This specialization allows community radio stations to build distinctive competencies gender, health, agriculture, peace building, education, environment, and to be in a position to more closely involve the targeted audience and to have in-depth impact. Far from limiting the horizon of the community radio to one topic, the specialization is a push to consider the subject of interest in a more holistic approach, since the community has to deal with all other subjects of concern within the community.

Examples of Achievements

The literature on community radio is filled with experiences relating the use of radio to mobilize and motivate the population, to change behaviors, and to enhance local

development (Nwaerodu & Thompson, 1987; Buckley, 2011; Bessette, 2004; Fraser & Estrada, 2001) .

Even though research assessing the impact of community radio on the society and its contribution to social changes is rare, there are, on the other hand, a few reports on the successful experiences of community radio stations.

The radio station, Radio Oxy Jeunes was created in 1999 in the suburbs of Dakar. In a publication entitled, “Quand une radio fait école...La succès story de la radio-école Oxy’jeunes de Pikine,” Panos (2010) presents the radio’s experience of training young (illiterate and literate) persons who have never been exposed to radio. With the support of Canadian experts, the new radio station was able to establish an efficient training program, “the radio-ecole” for volunteers and also for other people who want to set up a community radio. The training covers the design of a community radio project, the staffing, and the management, the funding, as well as technique and journalism. According to Panos (2010), the success of this experience can be measured by the number of about 40 journalists and technicians’ radio broadcasters trained by the radio and who are now working for commercial and state radio stations. Moreover, Panos states that another outcome of this training program is the high quality of broadcast programs of the radio station, which have been awarded many prizes in Africa.

Manooré FM, one of the women’s community radio stations, was influential in designing and broadcasting a one year media campaign on women and HIV/AIDS. Every two weeks, the radio organized a public broadcasting program of three hours in one of the districts of a town. Women’s and youth’s groups were responsible for the program which included sketches, contests, questions and answers on HIV/AIDS, discussions on the role

of communities in the fight against the disease, and delivery services. This innovative program has contributed to sensitize people about HIV/AIDS and on the feminization of the pandemic (Manooré FM, 2009).

Another example is Ranérou FM, a CMC located in the village of the same name, in a poor and isolated region of northeastern Senegal. In 2006, a CMC was installed in Ranérou and soon became the center of the village. Pringle (2007), one of the reviewers of the Community Multimedia Centres Project, reports:

Community leaders are unequivocal about the positive impact of the CMC on Ranérou, a locality that ‘lacks everything.’ More successful vaccination campaigns and improved livelihoods in the community are the direct result of access to information, available to everyone regardless of literacy, education levels or where they live within the broadcast range. Priority subject areas include animal husbandry and health. The main target groups are women and youth ... Besides its broadcasting programs, the reviewer also notes that the radio was a good example of a public dialogue between local authorities and the population. Ranérou is a remote and isolated village in northeastern Senegal, two to three hours’ drive from the nearest national paved road, with no other radio service signal. The department is so marginalized that in the not so recent past, the local school was closed for four years because no teacher accepted to stay in the village (Pringle, 2007).

Ndef Leng, one of the radio stations broadcasting in the capital is well known as a radio fostering the *Serer* language, culture, and identity. Though being the third largest ethnic group in the country, the *Serer* consider themselves to be a minority and have been active in creating various structures to preserve their languages and culture. The radio Ndef Leng, set up by an NGO, is part of this effort, broadcasting mainly in *Serer*. The radio has large listeners clubs of 3,500 members, according to Buckley (2011). Ndef Leng’s contribution in promoting the *Serer* culture and identity through its educational programs, music, artists is recognized as an inspiring successful experience (Buckley, 2011; Sarr).

Another leading experience is the “Network of Community Radio for Peace and Development of the Casamance,” in southern Senegal. Besides providing skills to men and women in the region, the radio stations’ part of the network succeeds in educating communities on peace and development issues, initiating public dialogue on armed conflict with participation of all stakeholders (the state, the rebels, the traditional leaders, the religious groups, the women’s movement). The radio stations position themselves as part of the conflict resolution process while, at local level, they bridge the gap between the various actors involved or affected by the conflict. Each radio has its own identity and programming, but necessarily each has to contribute to peace and development building. The network works as a nucleus for training, capacity building for sustainability and, more importantly, the exchange of programming, hence strengthening dialogue and cultural identities (Mandiang, 2012; Sarr, n.d.).

From these experiences, we can infer that community radio enables neglected communities to be heard and to participate in democratic processes within societies (Nassanga, 2009). Community radio enhances participation in decision-making processes, people’s empowerment, and it can help the audience reflect on the social and cultural changes needed.

Relationship with the State, Between Recognition and Suspicion

The relationships between the state and the community sector have been dominated by two major tendencies. On the one hand, the state continues to exert political control on frequency allocation, making it hard for radio promoters to have

access to a frequency. The advent of regulator structures⁹ since the mid-1990s has not changed the state monopoly and control over the airwaves, and criteria for frequency allocation are still unclear. In many countries, including Senegal, access to a broadcast frequency depends, not on the quality of documents presented or the guarantees of the applicant, or the needs of the populations, but on the ties of the initiator with government officials and the ruling party leaders.

Reflecting on the emergence of community radio in Africa and the difficulties they are facing, Couloubaly (1998) states that the absence of a consensual and accountable regulatory framework for granting radio permits, and the inexplicable delays and barriers that organizations trying to open radio stations face, left many thinking there were deliberate attempts to control and limit access to the airwaves.

Senegal indeed has a *Cahier des charges*, which sets the framework for community and specifies the limits of their activities: the interdiction to deal with political information and to do commercial advertisement. Although there is a general consensus on the fact that the *Cahier des charges* is obsolete (Dieng, 2013; Minister, 2013; CNRA, 2013), it is still in place and has serious effect on community radio's possibilities to raise money and sustain development.

On the other hand, the government recognizes that community radio stations are a major asset for mobilizing people in the development process, democratizing access to information, and using local languages and cultures (Minister of Communication, 2013). In the same vein, the Conseil National de Regulation de l'Audiovisuel (CNRA) chairperson states, "Community radio is a sector that is reasonably well organized and

⁹ Haut Conseil de la Radio et de la Television, 1991; Haut Conseil de l'Audiovisuel, 1998; Conseil National de Regulation de l'Audiovisuel, 2006.

governed by the Union of Community Radio Associations (URAC), their national association” (Touré, 2013).

The chairperson of CNRA and the director of communications at the Ministry of Information and the Digital Economy both share the same view and have even taken steps to improve what community radios do. The CNRA, for example, donated a grant to URAC of USD \$20,000 to help the organization strengthen its members and improve the quality of their productions (Dieng, 2013).

In Senegal, the state financially supports private and community media although there is no fixed sum. In 2012 and 2013, state subsidies were about USD \$1.4 million, with just about USD \$220,000 going to community radio in 2013, meaning each radio received USD \$3,000 (Dramé, 2014). This is quite small, the URAC chairperson points out, before adding that large NGOs are increasingly opting to support programs by hiring firms or consultants, which deprives community radios of much needed income.

According to Dramé (2014), the director of communication, the government intends to run a *Projet d’Appui à la Radio Communautaire (PARCOM)* Community Radio Support Project described as a program for the modernization, financing and training of community radio. PARCOM will focus on: 1) training community radio staff in journalism, management and maintenance; 2) establishing a community radio support mechanism; and 3) establishing a monitoring and supervision system.

Constraints

Despite their importance and potential for bringing social change, community radio face many challenges that are related to two main issues: the implementation of a participatory

approach, and the sustainability of the radio stations.

The authors of USAID's (2005) "Community Media Sustainability" define sustainability as "a set of activities that enable community media to mobilize the right kinds of resources to meet community needs as they emerge, and to manage them efficiently over time" (USAID, 2005, p. 18). Three main areas are usually identified: social sustainability, financial sustainability and institutional sustainability (USAID, 2005; Dagron, 2004). Social sustainability is related to the community media's mission, political goal, and approach to facilitate and organize the participation of the community at all levels of media. Institutional sustainability deals with the functioning of the media: the structures, the processes, the relationships with other institutions and organizations, and the regulatory environment. Financial sustainability refers to the financial resources generated to cover the operation cost of the media (USAID, Community Media Sustainability Guide, 2005). Buckey (2011) adds two other important areas to the three already listed: technical and environmental sustainability. Technical sustainability entails the know-how of the technology, the choice of appropriate technologies, and the capacity to integrate new technologies and social media. Environment sustainability refers to the use of alternative energy sources such as solar and wind mainly, as already experimented in the DRC. In light of the above, one can say that community radio in Africa, and in Senegal in particular, is somehow precarious.

Funding is a major problem for radio stations, according to the chairperson of URAC. The majority of the community radio stations face severe difficulties to pay their rent, to cover electricity, telephone and Internet bills, or to buy tapes and batteries, or to cover the transport fares of reporters and staff allowances. The renewed interest in

community media from international institutions has not yet resulted in an increase of funding opportunities for community radio. According to Dieng (2013), it is now harder to have access to resources because many of the institutions that used to have partnerships with radio stations are now hiring intermediaries such as consultants or private companies to run programs for community radio.

The training of the staff and volunteers is another major concern. Representatives from URAC and the government all agree that this is an important need they must address. Government has therefore taken steps to devote part of its press subsidies package to training. The money goes directly to the School of Journalism, Centre d'Etudes des Sciences et Techniques de l'Information (CESTI) in Dakar, which then recruits and trains community media staff during a specially designed session. But still, the problem of training remains for many reasons. The training sessions at CESTI only target those who have been to secondary school, leaving out the majority of the staff and volunteers who have no or little schooling. From my experience with the CMC, in order to be efficient and to have a sustained impact, training must be done at the local levels, and involve as much as possible all staff members and volunteers. This will also prevent the turnover of the staff who, once adequately trained, are recruited by richer commercial radio stations.

Another major challenge for community radios results from the recurrent technical failures that sometimes cause the radio stations to shut down for months, due to lack of financial and technical resources for repairs. When we conducted our interview, URAC reported there were ten radio stations not broadcasting for technical breakdowns. The chairperson even appealed for technical training in maintenance. This raises the issue

about the supply of radio equipment and spare parts for repairs. It also points to a paradox in Africa: the dependency on foreign technology. Basic radio equipment, transmitters and dipoles are imported from Italy at high cost without a proper after-sales service warranty. Other hazards include fires, as it was the case at Manoore FM in 2011, and more recently at radio Sédor FM in northern Senegal.

These three constraints combined can lead to the weakening of community radio and, hence, challenging the basics of community radio. In other words, when community radio has financial, technical and capacity building problems, it becomes harder or even impossible to properly run a participatory approach, maintaining dialogue and the involvement of the community in the radio station. It also becomes tougher to sustain the production of local and accurate content, thus transforming some community radio stations to music jukeboxes or relays for international radio stations or institutions that offer ready-to-air programming.

At the social sustainability level, there is a need for Senegalese community radio practitioners and researchers to revisit the founding principles of the participatory and empowerment approaches, especially in a context that is witnessing the emergence of a great number of radio stations more concerned with making money than working with the population, analyzing in context the problems, and helping find solutions (Sow, 2008; Dagon, 2008). This point also raises issues such as the participation of the audience in the programs, the type of management and leadership, the power and gender relations within the radio station, and the definition of priorities, among others.

Yet, community radio stations are weak financially, technically, and institutionally. These constraints, added to the limitations set by the economic and

regulatory environment, may compromise their potential. Such weaknesses and constraints could render community radio more easily influenced by the government as well as political, religious and economic interest groups. This could also cause stations to accept the agenda of donor institutions, which not only offer partnerships on programs designed elsewhere and introduced following a top-down approach, but also increasingly offer money for programs ready to go on air. This might ultimately call into question the very essence of community radio, which is community participation and the production of local content that addresses the problems of the audience. In terms of human resources for program production, the radio stations are still able to keep good volunteers. But, as the URAC chairperson said, volunteering is losing ground and needs to be reconsidered, in light of the changing trends in community radio development and the situations in the communities that radio serves.

In Asia, Desi Radio is considered a successful financially sustaining radio generating fund from advertising, training courses, and cultural performances during wedding ceremonies (USAID, 2005). In Burkina Faso, one of the women's radio, Munyu FM, runs a restaurant and a guest house which generate funds to help the radio station cover its operating costs. In Senegal and elsewhere, some community radio stations have successfully developed alternative solutions to ensuring their sustainability. Some radio stations have raised substantial money promoting personal and organizational announcements (obituaries, lost and found, meetings, family gatherings, etc.). Others raised money through local partnerships with government, NGOs and projects.

In Mali, Ramata Dia (2011), the founder of Guintan women's radio network, explained how the idea of organizing evening shows with female musicians has enabled

the radio station in Bamako to raise funds. The audience was asked to participate in a fundraising campaign by buying an entry tickets to the show. Radio DJs took turns in animating the show which attracted more people than the venue could accommodate. The first edition was a true success, for it generated enough money to continue paying bills and covering staff costs. The first show was in 1998, and since then, Guintan have continued to organize these cultural events. Besides generating funds for the radio station, the show also has helped promote women's musicians since the shows were reordered on CD and audio cassettes and sold in the markets.

Another example from Guintan is the creation of a scientific committee, made up of men and women (academics, doctors, midwives and nurses, architects, NGOs activists, environmentalists, etc.), to assist the radio in its programing. This, according to Dia (2011) helped the radio in producing high quality programs on various subjects, and especially on reproductive health, family planning, female circumcision, etc. The result of this approach was an increase in the audience and, in turn, an increase in advertisements.

Some radio stations have generated funds by offering services to the community. For example, the CMCs used to offer fax, photocopies, email and Internet services, badges and promotional flyers or cards. In Senegal, AFIA FM has for years received regular financial contributions from the Mutuelle de Credit et d'Epargne. After these contributions ended due to difficulties in the Mutuelle, AFIA has decided to offer paid training courses for young who want become Disc Jokeys (DJ).

Feminism and Media

The study of women's community radio is part of the broader area of feminist media studies. For Gallagher (2001), who presents a historical account of the field, feminist media scholarship is one of the richest and most challenging intellectual projects within the field of media and cultural studies over the past 25 years. In her essay, "Feminist Media Perspectives," Gallagher (2011) retraces feminist media scholarship back to the landmark book of Betty Friedan, *The Mystique Feminine*, first published in 1963. For Gallagher, studies during the years 1970s and early 1980s focused on the problems of women in the profession and the images of women in the media. According to Gallagher (2001) the "analysis of the structures of power in which women were systematically subordinated; and a focus on the politics of representation and the production of knowledge in which women are objects rather than active subjects" (p. 19).

Of course, remarks Gallagher, Betty Friedan's analysis of the media content as reinforcing women's subordination was a turning point. Studies initiated by UNESCO also added other layers, and altogether there was "a complex analysis of the structure and process of representation, the cultural and economic formations that support these, the social relations that produce gendered discourse, and the nature of gendered identity" (Gallagher, 2001, p. 20). Early discussions among feminist media scholars led to more clarity on feminism theory and its intersections with race, class, ethnicity, sexuality, nationality, and so on. They also highlighted the need for stronger linkages with critical cultural studies, which would result in more in-depth analyses of issues of gender, identity, and power. In the 1970s, states Gallagher, most of the studies undertaken in the framework of feminist studies was quantitative.

During the 1990s and later, the emphasis was put on issues of representation and media consumption, in relation to the political, economic and social contexts (Gallagher, 2001). Another distinctive trait or aspect mentioned by Gallagher is the connection between feminist studies and activism, due to women's activism, and the development of alternative means of communication, by women to voice their concern, create networks, and propose another way of representing themselves. Feminist activism, as mentioned by Gallagher, has been very vocal over the last two decades and has influenced the practice of the media as well as the theory underlining the research.

Another leading scholar, Carolyn Byerly (2012), in her essay "The Geography of Women and Media Scholarship," shares the same historical background provided by Gallagher. In Byerly's essay, she rather put the stress on the strands of feminist media scholarship and suggests some new avenues for research. The first strand is the issue of representation or how the media portray women. For Byerly (2012), critical cultural studies were an inspiration for feminist media scholars to point out the stereotypes and masculine ideology conveyed through texts, images and sounds. The second strand of research deals with the invisibility or absence of women in the news and in leading television roles. The media monitoring programs have provided useful information on the absence of women. One famous example is the Global Media Monitoring Project (GMMP) run by the World Association for Christian Communication (WACC, 2010). Indeed, there are some important changes in most mainstream media, but the gender consciousness in newsrooms is still very low and feminism and feminist work lack fair and full coverage. The third strand deals with the place of women in the media as professionals and producers in order to gain visibility and influence the way the media

frame news and the content in general.

The fourth strand has to do with research aiming to investigate audiences and how women audiences consume media products. Byerly (2012) notices that this strand is still understudied, although research on audiences debuted in the 1940s. However, feminist research in this area started later, in the 1980s, with Radway's (1984) work on *Reading the Romance*, followed by many other scholars.

The last aspect of Byerly's discussion explores new avenues for feminist research. With the rapid development of the Internet and the emergence of new media, there are more feminist investigations of women's presence in and consumption of the Internet and new media.

Feminist media studies is of a great importance in the context of this study for it helps to shed light on the interplay of gender and media, and how feminism theory can uncover the cultural and political foundations of women's marginalization in the media. Also, feminist theory can also reveal the profound potential of community media to empower poor and marginalized women.

In her book, *Gender Setting: New Agendas for Media Monitoring and Advocacy*, Margaret Gallagher (2001) examines the ways in which the media reinforce gendered constructions and how women's group worldwide are challenging the mainstream media. She argues that, behind the numbers illustrating the marginalization of women and their misrepresentations, there "lies a power structure – social, political and economic – in which men are considered to be central and predominant" (p. 6).

The review of Beijing Platform for Action, 15 years after its adoption in 1995, shows that the media remains a male-dominated institution and that women's presence in

key decision-making positions within media institutions remains very low. Gender issues and women's views and voices are still marginalized and underrepresented in African media. When women are represented, they are more likely than men to be portrayed as victims or negatively as objects of beauty or through pornographic images (ECA, 2009).

The 2011 report of The International Women's Media Foundation (IWMF), which surveyed 15 sub-Saharan African countries, concludes that women are generally under-represented in the news and still experience discrimination in newsrooms. Another report from the Global Media Monitoring Project (GMMP), published in 2010, indicates a continued poor presence of women in news media in the continent. It also shows that Africa lags behind all other regions worldwide in terms of the share of news stories reported and presented by women (GMMP, 2011).

A study conducted in 2008 by the International Women's Media Foundation in three African countries, Mali, Uganda and Zambia, gives insight into media coverage of the rural populations in those countries. The study covered 22 media outlets, including radio, TV and newspapers, which were mostly a mix of stateowned and commercial. However, the findings are very relevant and indicate the trend in news coverage and how agriculture issues are missing in African media. The study reveals that just four percent of all media coverage monitored was devoted to agriculture, although this sector makes up 34 percent of sub-Saharan Africa's gross domestic product (GDP), 40 percent of the region's exports, and 70 percent of total employment. The report mentions that the three most covered topics in media are: finance, economic and trade; crops and livestock; and the environment.

But a striking finding of the study is the fact that farmers' voices are missing. Government representatives, experts and technicians are given voice while women are seldom given the opportunity to speak up. . The report highlights that women were almost invisible in the media. In the agricultural coverage monitored, the study found that just 11 percent of the sources were women and 22 percent of the reporters were women. Furthermore, women were focal points of just seven percent of the stories and only five percent of the stories highlighted the issue of gender equality. Yet women produce 70 percent of sub-Saharan Africa's food and make up half of the region's population (IWMF, 2009).

The conclusions that emerge from these surveys are: women are still marginalized in mainstream media; their portrayals are far from representing them as human beings; and their contributions and roles in the society are undermined. Women are not considered as valuable sources of information and their voices are hardly heard. These surveys also draw our attention to the important divides between rural and urban women, in terms of access to resources and to information and communication facilities.

Technology, Women, and Radio

The debate on ICTs generally recognizes two types of ICTs: the new one with the Internet and other digital technologies, and the old one, with radio and TV, among others. The debate on the digital divide has been more concerned with the gaps between the have and the have-not countries. It has progressively moved to include more parameters such as: the disparities between rural and urban areas, educated and illiterate people, rich and poor, and gender.

Feminist researchers and advocates have brought a new perspective into the debate, assessing that the technology is not neutral and it is instead shaped by the power relations at global and national levels, and by gender relations. The technology alone cannot change women's situation; the technology carries meanings and thoughts which can reinforce or challenge patriarchy.

Anita Gurumurthy (2004) states, "Mainstream views of technology often take it to be a technical tool that society can use, but not something that in itself is influenced by society. They also ignore the differential influences of technology on the various sections of society. As such, technology is seen to be gender neutral. However, feminist scholarship has pointed to women's exclusion from science and also from the creation, design and use of technology" (pp. 3-4)

Radio is part of ICTs and, as such, reflects in many ways the digital divide and hence power relations within society and communities. Historically, radio has been an integral part of African families' life. Scholars describe radio as an important element of the public and private lives of households. As a technological object and information provider, the radio set moves from the public space to the bedroom following the owner's movement (Fardon & Furniss, 2000; Moores, 2000). Radio for a long time was a luxury, placed in the sitting or dining room (Spitulik, 2000).

In Senegal, for example, the radio set was a component of the dowry the fiancé had to offer, along with money, cattle, and jewelry to demonstrate his love (Dia, 1987). However, this situation did not result in women's ownership of radio sets, because the dowry was considered as compensation and most of the components were the property of the family. Thus, radio was a commodity, which confers prestige and richness on its

owner. Having a radio was a mark of richness and prestige. In his article on *Serer* land pawning, Galvan (1997) notes that in the system of *Taile*, which refers to an exchange in which one party offers a valued item as collateral for cash initially used for the sharing and management of the land, radio was among the goods exchanged for cash. In the 1920s, the system of *Taile* expanded to other social and economic activities emerging in the margins of the modernized economy.

Since the 1990s, the accentuations of globalization and the tremendous changes in the technology and communication sectors have made radio access possible to countless numbers of people, including women. Nowadays, affordable FM radio sets, some solar powered, are available in remote villages for men and women (Fardon & Furniss, 2000; Myers, 2000; Ilboudo, 2000). A survey conducted in Mali in 2005 reveals that hardly one in four women had a radio set and one fifth of the women's radio sets were not working. It's interesting to note as indicated in the report the huge gap between women in Bamako (55 percent) and women in rural areas (22 percent) who possess a radio set (USAID/Mali, 2005).

According to Sterling, O'Brien, & Bennett's (2009) study of 3,000 poor, rural women in four sub-Saharan countries, 91.1 percent of respondents indicated that they listened to the radio; 67.8 percent indicated that they, not their husbands, owned radio sets. These two studies illustrate on the one hand, a widespread of radio technology, with sets being cheaper and portable, and on the other hand an uneven access due to socio-economic aspects.

But, the discussion of radio and technology goes beyond the issue of access to radio sets, and includes the ownership of the radio as a media, the production of programs, and the representation.

The Global Sourcebook on Gender and ICTs for Development (KIT, 2005) rightly points out:

Women want information and to engage in communication that will improve their livelihoods and help them to achieve their human rights. This is a formidable challenge facing all societies in today's world, and especially developing countries. Due to systematic gender biases in ICTs and their applications, women are far more likely than men to experience discrimination in the information society. Women are not given up on ICTs. On the contrary, even resource-poor and non-literate women and their organizations are aware of the power of information technologies and communication processes, and if given the opportunity to do so, will use them to advance their basic needs and strategic needs (p. 13).

Of course, there are many critical constraints to women's access to ICTs. Poverty, illiteracy, lack of training, the social division of labor, which all put domestic responsibilities on women's shoulders, are among the reasons most cited. From this, one can say that African women are the most excluded, because they tend to be the poorest of the poor, the least educated, and the busiest doing all kind of activities inside and outside of the households (Huyer & Hafkin, 2007; Gurumurthy, 2004).

However, a critical factor to consider is the male-oriented policies and strategies in the field of technology, as is the case in other sectors. For example, the diffusion of innovations in the context of Senegal has clearly targeted men as recipients of technologies (farming machinery, pumping equipment) more likely to help them move in the new modern market. At the same time, women were given at the best food processing equipment, but they were trained to operate the equipment, which means that they do not have control of the technology. This situation has not yet changed and the technology

given to women, though easing their burden, reinforces their traditional role and perpetuates their dependency.

In Africa, the emergence of democracy in the 1990s led to an enabling environment for the development of ICTs for development, predominantly community radio. In a short time period, community radio stations grew in rural and isolated areas, serving poor rural populations. In fact, they have become powerful ICTs offering access, information, and knowledge, raising consciousness and filling the information gap (Gurumurthy, 2004; KIT, 2005).

Realizing that they were marginalized in 'old' and 'new' ICTs, women have been proactive in taking major initiatives in installing radio stations to have access to information, to voice their needs and concerns, to raise consciousness and advocate for gender equality, and to bring changes to the prevailing political, social and economic power relations.

Since the mid-1990s, nearly 40 women's radio stations have been installed in rural and urban areas in Burkina Faso, Burundi, Cameroon, Cape-Verde, Congo, Ghana, Guinea, Liberia, Mali, Niger, Senegal, Sierra Leone, Chad, and Togo. Mali has the largest number with 10 radio stations, followed by Senegal with four radio stations and Burkina Faso with three. With the launch of women's community radios, the issue of access to the technology is no longer simply seen in terms of ownership of radio sets, but also in terms of ownership and control of the mass medium, which reflects a significant change in women's relationships to technology. Diatou Cissé, one of few female directors of a station, based in Casamance, is quoted in an essay on community radio in Senegal asserting:

Radio is a new domain for men and women; we are starting at the same time; it is a sector in which we must refuse to stand behind men. It is neither a question of strength or tradition; it is simply a matter of training. If we women follow the training well, we will be able to run radio stations as they are around the world. Radio is a real opportunity for women; we cannot leave it to men; and I notice that all of the women at this training feel the same way as I do. (Sarr, n.d., p. 132).

The launch of women's community radio by a wide range of structures – media professionals, NGO activists, and rural community-based groups – can be seen as a major turn in women's activism in the field of media and ICTs, as it encompasses several dimensions. The first one is that women's community radio fulfills one of the most fundamental human rights: communication rights. According to the Centre for Communication Rights of the World Association for Christian Communication,

Communication rights are vital to full participation in society and are, therefore, universal human rights belonging to every man, woman, and child. Communication rights encompass freedom of expression, freedom to seek, receive, and impart information and knowledge. But they add to these freedoms, both for individuals and communities, the concepts of accessibility, participation, and cultural diversity. Communication rights include democratization of the media, protection of traditional means of communication, linguistic rights, and the right to enjoy the fruits of human creativity. These are questions of inclusion and exclusion, mutual respect, and human dignity (WACC, n.d.).

Community radio, the most prevalent ICT after the mobile phone, is acclaimed as a powerful means for helping marginalized groups have access to voice, participate in the communication process, and bring changes in the gender relations within the community and households (Hoare, 2007; Servaes & Malikhao, 2005). Women's community radio and all other forms of media used by women to access information and communication are fundamental. They allow women to speak out, to represent themselves, and to tell their stories with their own words. It's a question of human rights, but it is also related to women's agency and empowerment. Arabella Lyon (2005) states that representations of

women and of women's rights raise questions of who speaks, whom they represent, and whose interests are being pursued.

The United Nations Educational and Cultural Organization (UNESCO) has been championing the combination of radio and new technologies to overcome barriers and obstacles of illiteracy, access, and content production. The concept of the community multimedia center (CMC) is the framework for this approach based on the integration and articulation of community radio and ICTs services, including the Internet, where the local infrastructure allows it. The typical equipment of a CMC includes, beside the radio station, a telecentre equipped with four computers, a landline telephone, a fax machine, a scanner, a digital camera and a photocopier. In 2004, UNESCO launched a vast project in order to scale up the CMCs simultaneously in Mali, Mozambique and Senegal.

Basically, the combination of radio and a telecentre with or without Internet access opens up possibilities for radio browsing, community browsing, database creation, access to ICTs, and training. Radio browsing programs offer mass, indirect access to online resources. In these programs, the content of selected web pages is discussed, explained and contextualized by the presenter and resource persons in the community's own languages. Whether Internet access is available or not, the radio station can use "eNRICH" a ready-to-use, fully customizable knowledge management software tool. It enables communities to build their own gateway to the web and to multimedia resources – quickly and easily. The community database provides access to content developed in the community or collected from government services, NGOs, international institutions. Database contents can include administrative forms, official texts and other practical resources (Hughes, 2003)

The evaluation of the CMCs in the three countries highlights that 1) in the vast majority of CMCs, particularly those in isolated rural areas, entirely new services and facilities have been introduced to the local community: computer training, a range of document services, and charging both mobile phone and dry cell batteries. In cases where some ICT services already existed, CMCs have increased reliability and made the accessibility of services more inclusive; 2) the CMC's role in introducing ICT services into communities for the first time is exceptionally important as it not only realizes access to information and communication tools but also enables the community-at-large to begin building awareness, capacity and its own local market for ICT facilities and services; and 3) where internet is supported, information availability and usage has increased substantially (Pringle, 2007). To be sure, community multimedia centres have facilitated Internet access for rural populations.

The International Telecommunication Union's (ITU) "ICT Facts and Figures" annual report estimates that, in 2014, 20 percent of African individuals are online. The number of households with Internet access is very low, with only 11 percent for Africa (ITU, 2014). A report of the Africa Media Development Initiative (AMDI) indicates that, in Africa in general, between 80 percent and 90 percent of households have access to a working radio set, while a UNESCO report indicates 75 percent (AMDI, 2006). The statistical discrepancies are not important. What is important to consider is the huge gap between the availability of radio compared to the Internet. Hence, the combination of radio and new technologies seems to be an efficient, cost effective and fast solution for the inclusion of disfranchised populations.

Beyond access, the other important issue in the discussion is related to content production. Here too, radio programming can obviously boost the production of content which can fuel the wide range of available ICTs, especially the Internet.

In an essay on radio and Internet in Africa, Couloubaly (1998) argues that radio is the pathway for the democratization of access to information and knowledge.

Furthermore, he posits that there is a need for Africa to also maintain a voice on the Internet so that it can at least address ethical and cultural issues. He also contends that to ensure that the Internet does not become a voice for the interests of the North, rural radio can perhaps provide the critical link between the oral tradition and the digital culture that might revive South-North dialogue. Thus, an inclusive information society implies the voicing of people of diverse cultures, gender, languages, ethnicity, and classes.

Women's Radio

Women's radio encompasses various strategies deployed by women's groups, from women's programs in commercial or community radio to radio stations for and by women, as well as social, cultural aspects embedded in the programming.

In her seminal book, *Feminine Frequencies, Gender, German Radio and the Public Sphere, 1923-1945*, Kate Lacey (1996) offers an interesting analysis of the development of women's radio in the years following World War I. Drawing on archival research and discourse analysis, Lacey (1996) demonstrates that a gendered history of radio in Germany during this period can act as a prism through which a whole range of historical and critical issues can be addressed. The author retraces the emergence of what she called the "feminine frequencies," meaning the development of programming

targeting housewives as a distinct audience group. According to Lacey (1996), this phase highlights radio's recognition and negotiation of its intrusion into the private sphere. The second phase of the history of women's programming is the emergence of women as "experts on the air." Not only are women objects and subjects of programming, but they also act as the "mouthpiece" of modernity and Nazi propaganda.

Although not focusing on women's radio (radio entirely devoted to women), Lacey's investigation is fundamental for it helps build the bridge between women and radio broadcasting in relation to the public and private space. It also shows the interplay between radio programs and the gendered analysis of society. Ultimately, it demonstrates how radio programming has uncovered women's oppression and contributed to their visibility in the society.

Similarly, Mitchell (2000) and Jallof (1996) present historical accounts of how women have challenged mainstream media and successfully developed programming and even women's radio rooted in feminism. Both mention how recent these experiences were, which took place in the mid-1970s and early 1980s and which were limited to a set of countries. For instance, Mitchell (2000) reviews the history of women's radio in the United Kingdom, from pirate radio stations to community radio stations owned by women, and how these stations were engaged in the public sphere to challenge mainstream media representations of women. For Mitchell, by "harnessing female flair, creativity, wit, energy and bravado, they [women's radio] provide a platform for new voices and perspectives and facilitate access to skills, training and airtime so that under-represented women can, through their own stories, become the subject, not the object of the media" (p. 95).

The Fourth World Conference on Women, held in Beijing in 1995, paved the way for women's community radio in Africa. Section J, Women and Media, stressed the need to enhance and promote women's access to information and communication technologies and to promote gender sensitive content in all mass media in order to counterbalance negative portrayals and representations and gender stereotypes (Beijing Platform for Action, (Primo, 2003).

Women's access to information is a major concern worldwide. The United Nations ranks the lack of access to information third among the major difficulties faced by women globally, after poverty and exposure to violence. Obstacles include the lack of opportunity to use communication technologies and to exercise democratic power, the persistence of gender stereotypes, difficulties for women to access professional careers and positions of decision making in spheres usually dominated by males. Therefore it is important for African women to more involve in the debate on ICTs and advocate for the lessening of the disparities between men and women. The dominance over communication by a small powerful male-dominated elite which uses existing communication technologies to coordinate and reinforce socio-cultural supremacy is a real threat to women (UNDP, 2006; Byerly, 2012; Mitchell, 2006). Radloff (n.d.) writes:

Since their inception, women's movements have responded to the patriarchal privileging of male knowledge by developing a rich array of alternative communication strategies. From women's collectives, reading, writing and storytelling circles, feminist presses, radio stations and films, women speak out, write, and publish, creating new discourses and challenging patriarchal and imperialist legacies that continue to marginalize, erase, and reduce women's contributions to the world, while reinscribing male supremacy by default. (p. 3).

Women's Community Radio

The contours of women's community radio (WCR) are shaped by the literature on community media in the framework of alternative media. Kenix (2011), among others (e.g., Ahade, 2000; Jankowki, 2002; Mitchell 2002; Steiner, 1992), provides definitions of and thoughts on community media and women. Mitchell (2002) and Steiner (1992) in particular point out some of the main characteristics of women's alternative media: 1) women's alternative media aim to express women's viewpoints and concerns and commit themselves to challenging dominant discourses based on unequal gender and power relations; 2) women's alternative media are owned and mostly run by women's organizations even though some may include men in their functioning; 3) women's alternative media are usually geographically delimited with an specific and committed audience; 4) women's alternative media are based on women's participation as audiences and as producers; 5) women's alternative media tend to be horizontally organized, and facilitate women's access and participation in all levels of the media structure, from conception to the production; 6) women's alternative media are generally run by non-professionals and value the training of women and their experience; and 7) women's alternative media stand as outlets independent from the state, the business sector and other influential forces.

Dealing specifically with community radio, Caroline Mitchell, (2004) reveals that women's radio and programming within community radio have existed since 1969 when WBAI in New York introduced feminist programming – including taped consciousness-raising sessions (Steiner, 1992). Other forms of early programs and stations included Radio Donna in Italy (Karpf, 1980), RadiOrakel in Norway (Jallov, 1992) and Radio

Pirate Woman in Ireland (D'Arcy, 1996). According to Jallo (1992), RadiOrakel, launched in Oslo in 1982, was the first women's radio station in Europe, and during the mid-1980s, RadiOrakel was the fifth most popular radio station in Oslo (Jallo, 1992). Mitchell (2000) and Lacey (1996) highlight the role of radio as an ideological apparatus, which produced, reproduced and amplified gender constructions.

Few scholars have studied women's community radio. Karpf (2000) notes that Mitchell has largely contributed to putting women and community radio into academic analysis. Mitchell (2000), in her landmark book *Women and Radio, Airing Differences* and other various essays, and Jallo (2012, 1996) provide the most complete accounts of women's community radio. They have extensively reviewed WCR experience mainly in Europe and in other parts of the world, embracing the history of WCR, the nature and structures of these stations, their programming, how they have managed to train women and involve them in the production of the radio station, and their relations to feminism. Three major themes emerge from the literature: access and participation, programming and feminist production, and training.

Access and Participation

Mitchell (2000) retraces the history of women's radio stations and women's programming within community radio back to 1969 in the US, at WBAI in New York. This station broadcasted live programs that were also taped recorded and used for consciousness raising sessions. Since that date, other forms of women's radio have emerged in many countries of Europe, including Italy, Spain, France, Norway, UK, Ireland, Belgium, Sweden, the Netherlands, Denmark, and Switzerland. These women's

radio stations have operated using various formats: a full women's radio station, a programming in a mixed radio station, or a collective of women within a community radio station (Mitchell, 2000; Jallo, 1996, 2012). The analysis of the literature on WCR reveals that the creation of these programs or radio stations arose when many women realized that women's programming was marginalized in mainstream radio stations, and they needed to have their own programs and or stations to raise their concerns, and to speak up freely (Mitchell, 2000; Karpf, 1980). In other words, women's frustrations and the need to have their own space and means of communication seem to be, in all parts of the worlds, women's motivations to become involved in radio creation and programming.

Radio, as a means of communication, shapes representations and identities of the audience (both men and women), and is an important asset to examine in terms of gender roles and representations. Therefore, the control over the means in political economic thinking is also crucial. It too involves the issues of democratization of communication and its interrelations with social transformations.

Access and participation have taken different forms. The first years of WCR witnessed several forms ranging from an individual, to a group of individuals to collectives that organized access or participation through programming, content production, and training. Starting in the 1990s, women's voices were more loudly audible. The liberalization of the airwaves, and the deepening of democracy in the world, along with the development of ICTs have created an enabling environment for the creation of WCR (AMARC, 2008; Jallo, 2012).

Unlike the WCR of the 1970s and 1980s, the WCR of the 1990s were well established radios stations mostly set up by women's groups, some feminist and others

defining themselves as just feminine. Most of these radio stations were located in Africa, Latin America and Asia. FIRE, in Costa Rica, and other WCR in the majority of the African countries, have changed the way women approach radio and are portrayed in radio. The WCR of the 1990s also present a unique feature in terms of the diversity of the initiators, which ranged from professional media activists to NGOs and grassroots activists. Some WCR in Senegal, Burkina Faso, Ghana, South Africa, and Mozambique are good illustrations of this trend in the ownership.

AMARC's (2008) publication, "Women's Empowerment and Good Governance Through Community Radio: Best Experiences for an Action Research Process," provides an account of women's experiences in community radio. The document presents:

...case studies and experiences written by women practitioners participating in democratic processes through community radio. Some articles also raise questions regarding the specific challenges to gender equality within community radio and explore how to increase women's participation in CR as a key governance challenge to the community radio global network. It is intended to facilitate knowledge exchange to empower women to exercise their right to be heard, and to build the capacity of women to use the media, particularly community media, to make governments and institutions accountable, more transparent, inclusive and responsive to citizens (AMARC, 2008, pp. 11-12).

Programming and Feminism

Jallov (1996) distinguishes two dynamics in the 1980: women's programming in during time allocated by the community radio stations, in which women have to negotiate access and participation and the radio stations all dedicated to feminist programming.

Many scholars have discussed the limitations of women's programming within community radio stations (Mitchell, 2000; Jallov, 1996; D'arcy, 2000). They have pointed out the difficulties and limitations in developing a genuine feminist discourse that

is based on women's lives and experiences, and that is embedded in the cultures of the women they want to serve (Mitchell, 2000). According to Jallo (1996):

In choosing CR as a medium for expression, European feminists found what they were initially looking for: autonomy and the absence of censorship. This was a choice taken, knowing that there was little opportunity for creating a suitable platform within the established media, at least in the short run... Whether community radio, by providing opportunity for working in the margins of the media, has contributed towards increasing the visibility of women, or whether real changes can only be brought about by securing space in the established media is uncertain. What has emerged from these experiences, however is that women need and want structures which can more directly be used to address their concerns and within which they can operate more effectively than it is now possible (p. 208).

D'Arcy (2000), the pioneer of one of the pirate's station, Galway Radio, speaks along the same lines when she argues that the programming of the radio was breaking taboos by ignoring the censorship and letting any woman who comes in to be on the air.

Programming is a cornerstone in a WCR and must be put in the context of the creation of meanings framed by the cultural, political and social context with its web of power relations. In this perspective, it is important to pay attention to the nature of the production broadcast on WCR.

Even though more nuanced, Mitchell (2000) shares with Jallo the same ideal that the production of European WCR is underpinned by feminism. Indeed, some of the collectives operating WCR were overtly feminist.

According to Bredin, cited by Mitchell (2000), feminist production: 1) should be developed by women; 2) should develop a culture of rejection and resistance to patriarchal oppression, but the fact that women are involved does not mean that it will be feminist; and 3) should demystify the role of producer in order to break the boundary between producer and consumer. But, Mitchell rightly notes that men also can be

involved in the production of content as far as they endorse the need to challenge patriarchy and power relations in societies.

At another level, Mitchell (2000) reveals that even in the UK, not all of the WCR stations labeled themselves as feminist. She writes, “Most of the stations had feminist goals even if participants were careful not to label them as feminist” (Mitchell, 2000, p. 99). According to the author, the reasons evolve around these considerations. For some women, as articulated by a woman interviewed by Mitchell (2000), “are happy with calling it women’s radio but not feminist... they may shy away from the F word because of the ridicule it has attracted and would see it as being a middle class station” (p. 99). Another interviewee states, “We didn’t want to alienate people by being considered ‘too feminist’... On air though there were so many versions of women’s lives in the programming, including feminist views. Part of the success of the station is that it really did represent the hundreds of women who had got involved in one way or another” (Mitchell, 2000, p. 99). For most of the WCR set up since the 1990s, there is not debate about the labeling as feminist or not. A notable exception of a radio identified as feminist is FIRE, as will be discussed shortly. In Africa, all the WCR stations just referred to gender equality in their mission statement and programming.

Besides the discussion on the perception of feminism in society in general, the point to make here is the need for WCR to critically take into consideration all views and women’s experiences. Labeled feminist or not, a WCR needs absolutely to have a clear stand about the commitment to furthering women’s advancement and social change through the regular questioning of gender and power relations. An illustration can be found in Sarah Kamal’s (2007) essay entitled “Development On-Air: Women's Radio

Production in Afghanistan.” The author looks at the case of Radio Sahar, the first independent women’s radio in Afghanistan, installed with the funding and support of a Canadian media development organization in 2003. The radio station was run by a staff of four trained women journalists and eventually had difficulties achieving its goal. The author, who participated in the launch of the radio station, concludes her study saying that among the reasons of the shortcoming, “as women, they in effect reproduced, legitimized, and broadcast the male-centric culture that circumscribed their own actions in the studio room. Media and gender development, then, involves more than setting up women’s radio stations. Gender objectives should be conceptualized with local understanding and expertise, long-term vision, and a more holistic approach for their interventions to be effective” (Kamal, 2007, p. 409).

Training

Training has been another key feature of all the WCR in the UK. The WCR have developed various strategies to address the need for training women involved in radio. In some cases, systematic training programs were designed. Overall, training has covered the production of programs, technical radio skills, confidence building, feminist ethic, new information technologies, gender awareness sessions, media trips, internships in radio stations, journalism training, fundraising training, and workshops on development issues (Mitchell, 2000; Jallow, 2012; Sarr, n.d.). Training the women involved in the radio station at the managerial, technical and production levels is essential in demystifying the technology as suggested by Mitchell (2000), and it helps in facilitating access and participation of all categories of women, especially women’s organizations. It also helps in building a common vision and shared values on the content of the

production and on gender equality, as well as social change, as underlying principles of the WCR.

Some Models of Women's Radio

FIRE, Costa Rica

The Feminist International Radio Endeavour (FIRE) is certainly an interesting women's radio of the 1990s. It represents a symbol and model for women's activism as a successful international women's radio made by third world women. First started in Costa Rica as a community radio as short wave radio in 1991, FIRE began broadcasting online in 1998 and has since built a large community both locally and transnationally, confirming that the community as discussed earlier is also virtual. FIRE's originality was to combine the radio and the Internet to broadcast globally on gender and development issues. According to one of the founders, gender is central to the identity of FIRE, and the radio station recognizes and enhances the importance of non-literate communication in women's lives and integrates it into an overall strategy of connecting voices, technologies and actions (Toro, n.d.).

The four staff members of FIRE have successfully managed to recruit producers worldwide whose responsibilities were to produce and send programs to FIRE in their local languages. These programs were broadcast on air or online, and also displayed on the multimedia web pages of the radio station.

The radio station interacts mainly with its audience scattered in over 100 countries through letters, e-mails, re-broadcasting arrangements with community radio stations partners, and the websites. Since its launch as international women's radio, FIRE has

undoubtedly influenced and inspired women's groups. Studies of the radio station indicate that FIRE has a growing audience, as can be monitored by the number of visitors to its web page; "the people turn to FIRE because it features women's voices, offers alternative perspectives to mainstream media and is progressive (Toro, n.d.)

As director of FIRE, María Suárez Toro states, "A tiny NGO from Central America, has transcended the unilateral flow of information from North to South, from men to women, from global to local and from rich to poor. The station shows how it is possible to appropriate the power of ICTs and use them to effect social change in a range of arenas – keeping gender firmly in focus, but creating alliances with other movements to move away from the margins and into the spotlight of global politics" (Toro, n.d.)

A study of FIRE confirms Toro's statement and indicates that FIRE has made significant progress in promoting and empowering women especially those residing in rural and remote areas in developing countries (Gatua, Brown, & Patton, 2012). The authors furthermore argue, "FIRE can be modeled to establish women's community radio in Africa. This study found that FIRE has proven to be a successful model for using community radio to center disenfranchised women's voices and has lived up to its mission statement of promoting the presence of women in the media" (Gatua, Brown, & Patton, 2012, p. 178). The takeaways from FIRE's experience include two elements. The first is how a community radio redefines the notion of community and localness by using a multimedia approach of broadcasting, giving voice to women transnationally. Community is no longer defined by geographic boundaries, as FIRE unifies women into a larger world community. The second is the impact and success of the model that gives

inspiration for exploring use of all ICTs available to give voice to women and to lessen the digital divide.

Radio Guintan FM, Mali

Radio Guintan, the voice of women, stands for “event” in Bamanan, the main national language in Mali. It went on air for the first time on 8 March 1995, on the occasion of International Women’s Day. Radio Guintan is an initiative of the multimedia group called Finzan Com¹⁰, which was founded by Ramata Dia, a female journalist. Its motto is “For Women, with Men.” The radio is located in the outskirts of Bamako, the capital of Mali. Guintan’s objective is to give women and youth a space where they can have voice and express themselves freely. The radio covers the Bamako region and has the potential to reach over one million listeners of both sexes. Its programs are broadcast from 6:00 a.m. to 2:00 a.m. and focus on women and environment, health, family planning, sexually transmitted diseases (STDs), HIV/AIDS, entrepreneurship, education, housing, and news on issues of justice, women and day-to-day life, and culture. Guintan’s staff and volunteers integrate men and women and the Bamako station is led by a man. Guintan’s impact was assessed by surveys conducted by independent organizations (Dia, 2011).

The enthusiasm and excitement that greeted the first Guintan radio station in Bamako left its founder with little doubt about the need to set up other stations. Today,

¹⁰ Finzan Com is a multimedia group which, activities include the set up of a network of eight women’s radio, the publication of a magazine and the creation of a communication training center.

Guintan has a network of eight radio stations, one in the capital and seven other stations, some of them located remote areas of the country, including Radio Guintan Kaye in Kayes, Radio Kourou-kan in Kita, Radio Delta in Niono, Radio Guintan in Segou; Radio Guintan Dèbo in Mopti, Radio Lafia in Timbuktu; and Radio Hanna in Gao. According to the founder, Guintan's network is intended to democratize access to radio for women in rural areas who suffer the most from marginalization and gender inequalities (Dia, 2011). Guintan was pivotal in paving the way for other groups, in Mali as well as in francophone Africa, for women to make a step and create radio stations.

Moutse Community Radio Station, South Africa

Moutse Community Radio Station (MCRS) was founded by members of the Rural Women's Movement (RWM), a national organization in South Africa, which lobbies for issues of concern to rural women. The station was launched in 1997 after a long battle, which began in 1993. The most difficult part of this battle was being granted a license. The Rural Women's Movement is a well-known organization with a large membership and has a story of campaigning for development community services, women's rights, and women's leadership at local and national levels. After years of activism, the organization realized that their efforts were hampered by the lack of communication. They then made the decision to set up a radio station and give voice to rural women, the most marginalized group in South Africa.

The mission of the radio station is to provide information on community issues and a forum where all the people living in the District Municipality can interact and discuss issues relevant to them without fear or prejudice, an instrument where social and

cultural values of the communities are promoted and passed between generations and a place where young people are given an opportunity to learn and develop (Naughton, 1996) According to Naughton, Moutse's programming is very diverse and covers topics dealing with: health, education, agriculture, Human rights, HIV/AIDS, sports, all kinds of music, cooking and dramas and community announcements of local events. The radio station is based in Mpumalanga, South Africa. For Naughton (1996), the early stages of the radio were dominated by patriarchal construct culture in South Africa which was reflected in the dominance of men in the management committee and the staff. Even though the station is headed by a man, the women ensure that the station carries gender sensitive programming and is truly challenging gender and power relations.

Radio Femmes FM Mbalmayo, Cameroon

Radio Femmes FM Mbalmayo was launched in 2000 in Mbalmayo, located 65 kilometers away from Yaoundé, the largest city in Cameroon. The radio station was set up with UNESCO funding and is managed by women's groups. The idea of creating Femmes FM Mbalmayo came out in 1977, when UNESCO initiated a program "When women talk to women," to enable women to participate in civic life and empower themselves. The programming of the radio station focuses mainly on women's rights, health, and HIV/AIDS, agriculture, culture and traditions, citizenship education, and sanitation. According to the director of the station, a graduate of the School of Journalism in Cameroon, the most popular programs are: human rights, health, education and interactive debates. Femmes FM Mbalmayo is now at the center of all community activities and is a space for meetings and discussions. Although the radio station is run

and managed by women, it also includes men who represent 20 percent of the staff and volunteers. Femmes FM Mbalmayo has already generated great enthusiasm and, according to UNESCO, many other regions of Cameroon are submitting funding requests for a women's radio (PANAPRESS, n.d.).

Munyu FM, Burkina Faso

Munyu FM was created in 2000 in Banfora province in Burkina Faso by a woman's group, the *Association Munyu des Femmes de la Comoe*, which was established in 1992 and now has a membership of 10.000 people, of which 95 percent are women. The association's objectives are, among others, to fight the exploitation and oppression of women and all forms of discrimination, to fight illiteracy and to advocate for women's education, to raise women's consciousness through individual and collectives actions, to develop solidarity among the members and all other women's groups, and to preserve and protect the environment. Munyu, "La voix de la femme / The woman's voice," focuses on women's issues and covers a large variety of topics from education, human rights and women's rights, health, entrepreneurship, religion, environment, agriculture, the women's movement in Burkina Faso, local governance, food and nutrition, etc. As for the other women's community radio, Munyu has in her staff and volunteers, both women and men to highlight the importance of a joined action for women's liberation. According to Damone (2010), Munyu has contributed to further democracy in the traditional Burkinabe.

Mama FM, Uganda

Mama FM is the first women's community radio of Uganda and is located in Kampala, the capital city. Mama, which means mother in local languages, was set up by the Uganda Media Women Association, (UMWA) and is the voice of the ordinary women, men and youth. The radio began its programming in 2001, after years of planning. Mama FM objectives are to reach out to women in Uganda, especially rural women, through radio programs; to provide and disseminate information through radio broadcasting to disadvantaged group such as women, children and people with disabilities; to advocate and lobby for gender balances in Uganda through radio; to create a publicity arm in order to support the women's movement in Uganda; and to generate income for sustainability of the organization. In general, Mama FM addresses topics such as: human rights, business enterprise management, health, HIV/AIDS, environment, farming, and education. It's said that 80 percent of the programming of the radio station is devoted to women's concerns, activities, and success stories. Mama FM has also initiated training sessions for its journalists and people from other countries stayed with the radio station to learn from its experience. According to an impact assessment of Mama FM, the radio station has been successful in broadcasting gender sensitive issues, and in advocating against gender violence and women's leadership in local councils (Bakirya, 2008).

Muthiyana FM, Mozambique

Muthiyana FM was created in 2001 by an association of women journalists. The radio is located in a poor and marginalized outskirts of Maputo, the capital city of

Mozambique. The rationale driving the creation of the radio was based on the fact that existing programming of community radio stations mainly targeted urban and Portuguese speaking inhabitants, leaving out a large portion of rural and semi-rural populations. Therefore, Muthiyana Radio decided to focus on poor and marginalized groups, especially women and children living rural and semi-rural areas. Muthiyana's objectives are: to promote education among disadvantaged population groups in particular women and children through radio education programs; to increase awareness among Mozambican women with a view of uplifting women's social standing and participating in the economic development of the country; to sensitize the rural woman on her human rights; to promote community awareness on HIV-AIDS while promoting prevention; and to promote counseling among people living with the AIDS virus and children orphaned from AIDS (Jallov, 2012).

Nana FM, Togo

Nana FM, named after the well-known "Nana Benz" women's tissue vendors (some of whom run the German brand Mercedes Benz) is one of the top five most popular radio stations in Togo. Nana FM is located in the market of Adawlato in Lome, the capital. Peter Dogbe, who after years working for commercial radio stations felt the need to do something for women, initiated Nana FM in 2003. As he states, "I decided to install the radio in the market of the capital, a privileged place where women come to sell and buy everything, exchange, share information and tips" (Jeune Afrique, n.d.). Nana FM's objectives are to give voice to women, to make visible and value their actions, and to give their children a better education and a better future. Ultimately, according to

Dogbe, the radio will be fully supported by its women listeners. The programming of Nana FM includes topics on: education, health and sanitation, HIV/AIDS, sexuality, marriage, divorce, widowhood, entrepreneurship, women's stories, women's leadership, and so on.

FM Femina, Burkina Faso

FM Femina is another women's radio located in Ouagadougou, the capital of Burkina Faso. FM Femina broadcast since 2007 and was created by twin sisters whose ambition is to establish a network of women's radio in the country. The slogan of the radio is, "A radio for women and those who love them." According to one of the founding members, it's a way of involving men in the programs and offering them a space to have their say on women's concerns. She also added that the programs should allow men to talk to women and, in turn, listen to what women have to say. The programs evolve around women's rights, reproductive health, education, culture, socio-cultural problems, and so on.

Bubusa FM, DRC

Bubusa FM is a rural women's community radio station in Congo. The radio station started broadcasting in 2008 in South Kivu, focusing mainly on gender, HIV and environment. The radio station has set up listeners' clubs to discuss health, environment and development issues. In the listeners' clubs, rural women are now speaking up and sharing information on their concerns and needs as well as on the development problems their communities are facing and actions to be taken. The listeners' clubs have been

crucial in facilitating the participation of the community in radio station activities and in raising consciousness on gender issues and HIV/AIDS. The radio station's action on AIDS has been recognized nationally and internationally. Thus, Bubusa's programs on HIV/AIDS have generated active discussions in the listeners' clubs, in churches, families, and schools, and as a consequence, has raised consciousness on a disease considered taboo. Bubusa FM also advocates for women's agency and encourages them to refuse to be utilized and manipulated by male politicians. For the Bubusa FM staff, international and national celebrations must be seized by women as occasion of discussions, dialogue on their needs and concerns and not for singing and dancing as women use to do it. While focusing on women, Bubusa FM also involves males as staff members and volunteers. Another feature of Bubusa FM is that it is the only community radio in the region that uses renewable energy by combining solar and wind energy for its electricity supply (Dimitra, 2011).

Kasmo FM, Somalia

Kasmo FM, the "women's voice," is Somalia's first independent community radio station and, more importantly, it is the first women's radio of the country. Kasmo FM was officially launched in Mogadishu, the capital, on 8 March 2013. Kasmo FM was initiated by a women's group, Women for Relief and Development Actions (WARDA), and focuses on the promotion of women's rights, gender equality, democracy and peace. The radio station broadcasts from 12:00 p.m. to 6:00 p.m. every day and is managed and run by women: the director, the program producers, the technicians, newscasters and reporters are all women. Kasmo was financially supported by UNESCO's International

Programme for the Development of Communication (IPDC), which is the only multilateral forum in the UN system designed to mobilize the international community to discuss and promote media development in developing countries. The programs of the newly created radio station encompasses topics on rape and gender violence, displaced people, education, health, peace, women's rights, women's access to resources, cooking, etc. According to UNESCO, Kasmoo FM is unique and symbolic since it gives women their own voice through its various programs and hence will greatly contribute to the ongoing developments for a free press environment in Somalia.

All of these experiences, which are the tip of the iceberg, indicate that the concept of women's radio is spreading, even in countries like Somalia with a restrictive media landscape. If some of these radio stations are initiated and run by men, most of them are installed by women's groups and are managed and run by women. Gender perspectives and women's leadership and empowerment are essential components of the rhetoric of the radio stations and are reflected in their programming.

Women's Community Radio Research

The growth of women's radio has not yet attracted researchers within the continent. Although there has been over the last few decades a rise in radio research, as stated by Sterling (2009), it must also be recognized that radio and women has been under-researched radio by feminist scholars (Karpf, 1980; 2000).

At the African level, women's community radio has only begun to attract researchers; as noted by Jallof (2012), there are limited studies directly related to women's community radio. AMARC (2008), in a publication on women's empowerment

and good governance through community radio, gives examples from Africa, Asia, and Latin America on how “the media can play an important role in the process of consciousness raising on women’s issues and facilitate women’s access to media and disseminate information on alternative positive roles for women, thus empowering them to effectively participate in democratic processes” (p. 7).

A study based on gender, communication development and ICTs aimed to demonstrate that women’s participation in community radio would increase women’s empowerment (Sterling, O'Brien, & Bennett, 2009). Sterling et al. use a tool, “Advancement through Interactive Radio” (AIR), which combines hardware and software to allow women to record their own programming and their feedback to the programs, which is then aired on the radio station. Other essays on Mama FM in Uganda, and on women and radio in Mali, analyze access and ownership patterns and the ways in which community radio is empowering women and changing gender relations.

The findings of a study sponsored by the United States Agency for International Development in Mali in 2005 show that access to a radio set is higher in the capital city than in rural areas. It also reveals the relationship between ownership of and access to a radio set and listening patterns. This study confirms with evidence from a large survey that one’s status, occupation and location determines one’s capacity and possibility to have access to a means of communication. Even though the study doesn’t further explore the content of the programs and their impact, it at least provides a better understanding of how Malian women access radio. In Uganda, the evaluation of Mama FM emphasized measuring the impact of the radio station’s programming. Using qualitative and quantitative methodologies, the study reveals that Mama FM “was successful in

mobilizing its audience against domestic violence and to take up positions of leadership in the local council system among others” (Bakirya, 2008, p. 3).

In Senegal, a few theses have examined community radio, development and women (Diagne, 2004-2005; Smires, 2009). Diagne (2004-2005) offers an overview of community radio stations and discusses their contribution to the development of the country. To illustrate her analysis, she comes up with two examples: a UNESCO pilot project on education and “Manooré FM,” the first women’s community radio station. Diagne presents the radio station, its objectives, strategies, funding, programming and challenges, and discusses two events in which the radio has demonstrated its effectiveness and positive impact.

Diagne, whose thesis focuses on community radio as means of development in Senegal, explores the relationship between community radio and the use of national languages, the inclusion of youth, women, and more generally the poor and marginalized populations. Diagne then exposes two success stories to illustrate the effectiveness of community radio in tackling development and gender issues. The first experience is a UNESCO pilot project for girls’ education. UNESCO partnered with community radio stations in five African countries (Benin, Burkina Faso, Guinea, Mali and Niger) to conduct awareness campaigns to promote the education of girls. The outcome of the campaign was a tremendous boost of the enrollment of girls in schools.

The second experience, which is more extensively presented, is Manooré FM, a women’s community radio station, at which the author took part as a professional journalist. In her analysis, Diagne mentions that Manooré was originally “stigmatized” as a feminist radio, which in her opinion would have limited its audience in the beginning.

Although Diagne does not discuss this point, she notes, however, that these sociocultural resistances alone justify, in turn, the need for a women's radio. However, says Diagne, Manooré was able to develop an interactive communication and gain notoriety and audience. She then mentions two successful campaigns. One was a campaign against the female genital mutilation practice, after a death of a young girl hours after the operation. The second campaign was against early and forced marriage. A 12-year-old girl was forced to abandon school and to marry her old uncle. After her wedding night, she was taken to the hospital and died a few days later. The broadcasting including live debates, vox pops, debates with human rights advocates and other experts focused on gender violence and women's suffering, which have had huge impact on women's associations and human rights advocates who have the space to freely discuss women's situation. According to Diagne, the declaration of abandoning the female genital mutilation somehow has a linkage with Manooré FM campaign.

Smires' (2000) thesis concentrates on community radio and women's economic and civil rights. She highlights the marginalization of women in community radio and then attempts to show that community radio can impact women's economic empowerment and civil rights. Smires (2009) provides an analysis of the integration of women in community radio stations, using case studies of three radio stations; among these are two women's radio stations, AFIA FM and Manooré FM. For Smires, the study reveals that the radio stations are popular among women who use them for information and networking. The study shows that community radio stations are impacting women's economic and civic empowerment. However, the author indicates that all the radio

stations surveyed failed to equally involve women in decision-making positions at the radio stations.

Smires (2009) recognizes that it was difficult to assess the impact of community radio stations on women's economic and civil rights, due to language barriers and time constraints. Also, the categorization of the radio station seems to be somehow problematic. For example, Kassumay, which defines itself as a women's radio, is not listed as such in the thesis.

These theses provide useful information about how community radio stations are organized and how they integrate women's issues. However, they have limitations when trying to assess the impact of the radio stations. Thus, the authors acknowledge the fact that "there is no scientific research on community radio that can be used for further analysis and generalization" (Diagne, p. 160). Similarly, Smires also recognizes that it was difficult to assess the impact of community radio stations on women's economic and civil rights (Smires, 2009). Furthermore, their approaches do not take into account the specificity of women's community radio and their political, social and cultural point of view on gender relations within society and within the media sector.

To date, community media and radio in particular have been rarely studied, despite their impressive growth and importance in African societies (Fardon & Furniss, 2000; Tudesq, 2006). In fact, activist organizations such as AMARC and Panos, and UN institutions such UNESCO and FAO, have made valuable contributions researching and publishing on community radio. Even though the number of community radio stations has grown significantly over the past 10 years, there is still little research targeting women and radio, or women and community radio. Mitchell (2006) states that radio is a

relatively under-researched and under-valued area of the media and “women and radio as an area of research within radio is also undervalued” (p. 74). Gatus, Patton, and Brown (2010), Jallof (1996), and Karpf (1980) made the same observations when they mentioned that there are limited studies directly related to women’s community radio.

Research Questions

From the literature review, it is apparent that women’s community radio is an emerging sector, which opens new avenues for gender mainstreaming in rural areas. It is also a tool that provides access to information, helps reduce the gender information gap, and empowers women and promotes social change. Women’s community radio is also under-researched within the global sector of community media in Africa and in Senegal. Therefore, this study of women’s community radio, using the case of Gindiku FM, one of the four Senegalese radio stations, will argue that women’s community radio stations are sites of gendered discourses to deconstruct women’s subordination. The following research questions will guide the explorations in this study:

- RQ1. What are the origins and missions of the women’s community radio stations?
- RQ2. How do women’s organizations interact with women’s community radio stations? Are they sources of content, expertise, or other forms of support?
- RQ3. What are the characteristics of Gindiku FM? How does Gindiku engage with the community?

RQ4. What kind of programming is featured on Gindiku FM? To what extent is the programming meeting the listeners' concerns?

Summary

This chapter has covered these aspects: the community radio in Senegal, media and feminism, gender technology and radio, and the women's radio.

The review of the community media in Senegal points to several evidences: the community media is diverse and dynamic, and is now recognized as an important contributor to the information and education of the population; the community radio in Senegal have been mostly inspired and funded by external donors; the community radio are facing several constraints and are advocating for an enabling environment.

The review of the literature on media and feminism has shown that, since the 1970s, feminist scholarship has mainly investigated women's representation, the place of women in the media as professionals and producers, the content of media products, and the reception of these products. Although important changes have been noticed, gender consciousness in newsrooms is still very low and feminist work lacks fair and full coverage. Recent studies and monitoring of the media have given evidence that women are still marginalized in the media, and poor and rural women are silenced in the media.

The review has also indicated the importance of radio as an ICT, which, on the one hand, reflects the digital divide between the have and the have-not countries. On the other hand, radio can also help bridge the gap and, moreover, it can contribute to a more inclusive information society by conveying the words of millions of women not literate in the major languages used, for example, on the Internet.

Women's radio stations have existed in various forms since the 1940s. These range from women's hours to women's programs, and short-term radio to a full radio station dedicated to women.

Scholarship defines women's community radio as a radio station owned by women and committed to challenging gender discriminations and power relations. Their main characteristics can be analyzed through issues of access and participation, training and empowerment, and feminist content production.

Since the 1990s, nearly 40 women's radio stations have been installed in more than 20 sub-Saharan countries. Mali has the largest number with 10 radio stations. The first African women's community radio, Guintan was created in Mali, while Somalia hosts Kasmoo, the most recently established radio, started in 2013.

CHAPTER V

METHODOLOGY

Overview

As a coordinator of Community Media Centres (CMC) Scale-Up Project of UNESCO, which aimed to install 24 CMCs in two years, I had the opportunity to participate in the emergence of many community radio stations. Moreover, as an activist, I have been the main initiator and actor in the establishment of the first women's radio station in Senegal, FM Manooré. I also contend to have a good understanding of my home country. I know the people, the culture and speak the main language, Wolof. Over the course of my professional and activist activities, I know the situation of community radio and women's radio in particular, since I have either participated in their establishment or have met most of the leaders, as a professional or an activist.

The opportunity to conduct my research in my country is for me an invaluable advantage. As an insider rooted in the social and cultural realities of the country, and positioning myself in the framework and critical analysis of gender and communication development, I am interested in the study of community radio and women's lived experiences, and how they are making sense of being able to speak up, to analyze gender and power relations. My standpoint as a feminist allows me to contextualize my study and deepen the analysis better than an outsider researcher. Far be it from me to claim that an outsider cannot conduct good research, but this specific type of research obviously requires lots of investment in terms of time, money and at an emotional level. However, being an insider able to directly interact with the people does not mean that I share with

them the same educational background, the same social status or the same political and ideological stands (Smith, 2006).

As a researcher, I was aware of the power relations between the participants and me. There was a risk of privileging my position and views. Moreover, the participants could tend to express not their own views and opinions, but what they thought would be good for the researcher and the partners of the community radio, namely World Education. Therefore, I had to be attentive to the power relations and used various techniques to prevent this situation.

So, my previous experiences as feminist advocate, civil society activist and community multimedia centres project coordinator were helpful in positioning myself as a person who is learning from an experience as well as seeking ways to contribute to transforming gender relations. I made it clear that what was important was the lived experience of the women involved in the radio stations and how they articulated their perception of the problems they were facing and the solutions they envisioned. Furthermore, the use of various methods: interviews, document analysis, survey, participant observation allowed the triangulation of information for a more holistic grasp of the women's community radio.

To answer my research questions, I will draw from a feminist media studies framework, which encompasses a large variety of themes as well as methods. Among others, Van Zoonen provides a good account of the field and depicts how the gendered relations interplay with all aspects of the media: production, content, reception and messages, and audiences (Van Zoonen, 2000). Feminist research then is engaged in looking at gender and power relations, focusing on women's positions and interests in a

social, political and cultural context dominated by oppression (Gallagher, 1992; Spaulding, 2005).

Research into the feminist framework is situated in the alternative paradigm and is more based on qualitative methods (McQuail, 2010). Van Zoonen summarizes the characteristics of feminist research as being “a radical politicization of the research process, internally, by interrogating the power relations inherent in doing research, externally by aiming at producing results that are relevant to the feminist endeavor” (Van Zoonen, 2000, p. 130).

I will also draw from discussions on participatory communication and community radio. Jankowski (2002) and Lewis (2002) have made valuable contributions. Both authors mention the rarity of audience researches investigating all of the aspects of community media: their characteristics, practices, uses and impacts. Lewis, for example, states that much of the research has been concerned with the existence of community media itself, the rationale of their existence and their characteristics in a context dominated by mainstream media. According to Lewis, research on community media has been influenced by research on mainstream media and therefore is more focused on production, text and audience. He goes on, noting, “up until now there have been very few instances of audience ethnography being applied to radio. In studying a form of radio whose major policy claim relates to the formation of community identity, the role and behavior of listeners ought to be a pivotal issue: their listening and the social interactions that accompany and result from it may exhibit differences from the way listeners respond to conventional radio, because community radio listeners are supporters, producers, and policy-makers in one; listeners to their station are more than usually an expression of

what Dahlgren calls “identity work” within a given collectivity (Dahlgren, 1994). We might suppose that this kind of listener, engaged with a particular section of their station’s programming or activities, might listen especially to those programs, but be disposed also to follow the rest of the schedule out of loyalty to the station goal” (Lewis, 2002, p. 57). It’s therefore important to assess community radio’s claim for social change at organizational, individual and societal levels by stressing the need for identity and the linkages between the public and the private domains. Building on Lewis’s contribution, Jankowski (2002) suggests to stretch the research scope to include the technological and political environment and their interplay with the production, the text and the audience.

To conduct this research, I used both qualitative and quantitative methodologies. The qualitative approach offers many advantages in terms of flexibility, interaction and possibility of exploring the social context and links of the study (Wimmer & Dominick, 2006; Charmaz, 2009). In other words, qualitative research focuses on humans and allows a better grasp of complex situations and realities. On the other hand, the quantitative research approach investigates hypotheses about the object of study and uses a rigid framework aiming to provide quantified information, predictable causal relationships and characteristics of a population.

Case Study

Yin (2009) defines a case study as “an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (p. 18). The choice of the case study as a method is determined by some basic criteria by many scholars: the

nature and definition of the research questions, and the control and access to context of study and the focus put on the current context and the events within it (Yin, 2009). The case study, whether single case or multiple cases, uses different data sources in order to allow a more complete and holistic picture of the event, situation, individual, organizations, considered (Wimmer & Dominick, 2006).

In her discussion of qualitative methods, Linda Mayoux (2001) indicates that case studies are suitable in addressing broad and complex questions, searching for individual outcomes, grasping and further discussing sensitive issues, illustrating or highlighting issues and demonstrating and communicating impact. To these advantages, Wimmer and Dominick (2006) add the fact that it allows to collect a huge amount of information and details using a wide range of tools, even including traditional surveys. Therefore, the case study is useful in understanding the context, and grasping and explaining the different relations, including the power and gender relations.

However, the case study method also has disadvantages mainly related to the fact that it's not suited for generalization (Wimmer & Dominick, 2006; Yin, 2009). But Stake (1978) states that generalization can occur more often if the case study is adding value to the readers' experience and knowledge.

Case Selection

There are several reasons for selecting and studying Gindiku FM. The first reason is that Gindiku FM is the only women's rural radio in Senegal, which makes it unique amongst the four operating in Senegal. A report of media coverage on agriculture and women in the agricultural sector provides alarming, but not surprising, evidence on the

marginalization and the silencing of rural women in the media. The report shows that agricultural issues have little coverage in the media. But most importantly, the report reveals that women’s voices are missing voices, for they only represent 11 percent of the 260 agricultural stories analyzed (IWMF, 2009). Though on the decline, poverty is still dominant in rural areas and rural women are most affected. Therefore, women in Thiénaba are facing difficulties in terms of access to basic services and resources. Another aspect is the location of the radio (Figure 5.1); Thiénaba is the center of one of the Muslim brotherhoods of the country. Indeed, the population of Thiénaba is 100 percent Muslim.

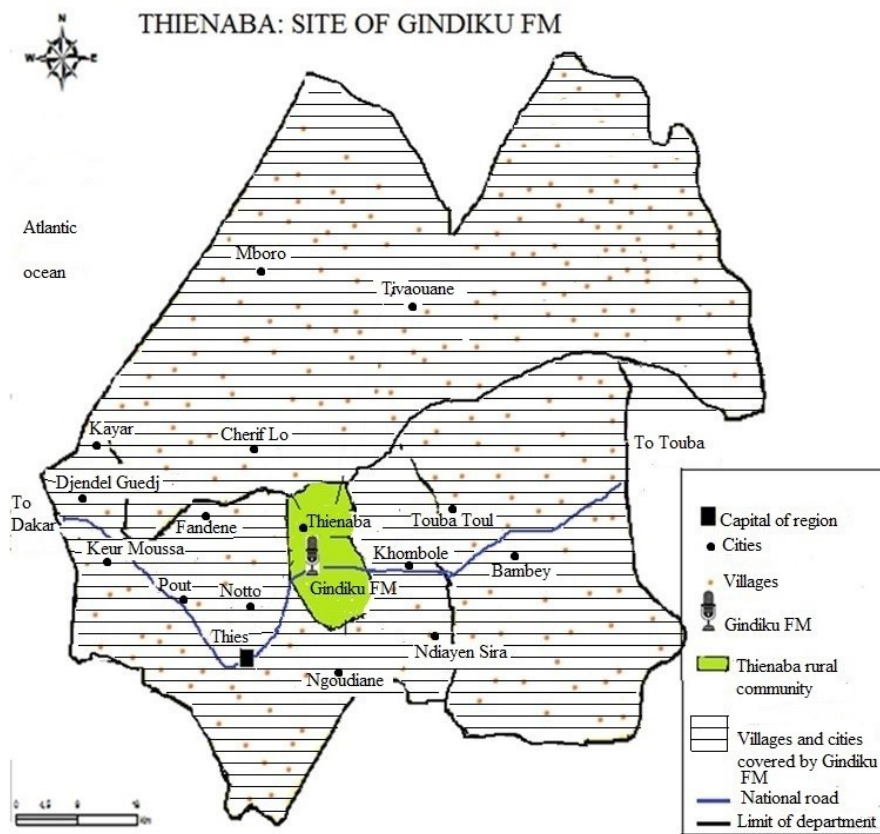


Figure 5.1: Thiénaba, the site of Gindiku FM.

Source: Fatoumata Sow – Cartographer Mohamed Fall

The second reason is that Gindiku FM is one of the few radio stations not donor initiated and funded, although it is now one of the wealthiest stations, thanks to the “Programme de Developpment du Leadership des Femmes Rurales” (PDLFR). The motivation and the process of creating the radio station emanated from the community and was, at least, at the beginning, fully supported by the community. The third reason is that Gindiku FM is an interesting case to study the interplay of two crosscutting issues, gender and communication. The focus of the radio on gender, along with the option taken to build true participatory community media, constitute a platform to uncover the influences that can result from the intertwining of gender and communication for development.

Audience Survey

The audience survey has a long tradition, being used since the 1930s, and has drawn from various disciplines: psychology, sociology, and political economy. Some of the first studies include the Martian Panic dealing with the reactions following Orson Welles’ broadcast of “War of the Worlds,” the works of Hadley Cantril and Gordon W. Allport, “The Psychology of Radio,” published in the mid-1930s, and other surveys by Paul Lazarsfeld and Frank Stanton (Spaulding, 2005; Lewis, 2002). Mitchell (2002) and Spaulding (2005) stress the fact that the feminist perspective has rarely been taken into consideration in radio studies.

The study of Gindiku’s audience is part of the framework of community radio and participatory paradigm and as such sought to provide a more accurate view of issues of importance for a women’s community radio: listeners, access, and participation,

ownership of radio sets, programming, and perceptions of gender equality. The audience survey complements the other methods already described.

For the quantitative part of this study, I surveyed listening groups and women reporters. To compare and crosscheck the information gathered, the survey was extended to a sample of radio listeners in the villages Gindiku FM does not cover. The survey was carried out from mid-July to the end of August 2013. This is an unfavorable period because it coincides with heavy rainfall, often causing flooding and other disabling factors. But I could not have chosen another period, due to the fact that the spring break (mid-June to mid-September) was the only period available.

To collect data, I developed three questionnaires: one for members of the listening groups, one for the women reporters, and another for persons not in the listening groups and the villages covered by Radio Gindiku FM.

The three questionnaires for the women reporters, listening group members, and villages outside the Gindiku FM coverage area were structured similarly in seven sections:

- 1) Section 1 stated the survey location and date;
- 2) Section 2 dealt with demographics;
- 3) Section 3 looked at the ICTs available, ownership of radio, and listening habits;
- 4) Section 4 deals with the women reporters for the questionnaire designed for women reporters, and the work of the listening group for the questionnaire designed for members of the listening group;
- 5) Section 5 is related to the programs; and
- 6) Section 6 covers issues of citizenship, leadership and gender.

The back-up questionnaire sample was administered on the villages covered by Fissel community radio. It had the same sections, except Section 5 on the women reporters and listening groups.

To collect data, I hired four interviewers with previous survey experience in the Thiès region. A one-day training exercise was organized for them in Dakar. The training was conducted in Wolof, the language for administering the questionnaires. The session harmonized definitions for the questionnaires and did an initial review of the questionnaire before the test.

A questionnaire pretesting exercise was performed in two villages with listening group members, who were not to be interviewed during the survey. The pre-test brought out some challenges mainly in the translation of certain words and the layout of the questionnaire. After returning to Dakar, another meeting was held to analyze the pre-test results, include comments and corrections before finalizing the questionnaire format.

To administer the questionnaire, individual interviews were conducted either in households, at the ARLS location, or in Fissel for the back-up group. Even during the survey proceedings, regular reviews of the filled-out questionnaires were done to ensure that all answers were filled without inconsistencies in the responses provided. This was a very useful exercise, making it possible to go back to some of the respondents and add or clarify their answers before returning to Dakar.

Sampling

For the listening groups, our initial choice was to cover 60 villages and interview nine members of each group, totaling 540 respondents. But there were disabling factors (heavy rains, floods, unavailability of survey targets) that slowed progress towards this goal. However, the survey covered 46 villages and interviewed nine respondents from the listening groups, making 414 persons. Women represented 80 percent of the total,

while men made up 20 percent. The selection was done together with the women reporters, considering sex, age and occupation to reflect the listening group members as closely as possible.

For the women reporters, the survey covered 46 villages, totaling 46 respondents (all women). Apart from this, six others were added from the ARLS office where these individuals were attending training. This raised the total to 52 women reporters.

For the back-up group, the questionnaire was administered to a total of 192 people, comprised of 77 percent women and 23 percent men. All of the respondents were residents of Fissel, which hosts a community radio. To choose the respondents, we received support from the director of the community radio established in this area. He helped us choose local leaders to respond to the questionnaire. With this back-up group as well, the participants were selected by age, sex and occupation.

In all, the survey covered 414 members of listening groups and 52 women reporters, totaling 466 respondents. The back-up sample group for comparing information targeted 192 persons living in Fissel and listeners of the community radio in this locality.

At the end of the surveys, the questionnaires were coded before being processed, using the software Stata.

In-Depth Interviews

According to Charmaz (2009), “An interview is a directed conversation (Lofland & Lofland, 1984, 1995), and an intensive interview permits an in-depth exploration of a particular topic with a person who has had the relevant experiences” (p. 25). As a method of gathering data, interviews can help understand and explain the rationale behind the

creation of women's community radio. As Patton (1990) indicates, interviews can facilitate the findings of what we cannot directly observe. Furthermore, note Wimmer and Dominick (2006), "The methods allow a researcher to view behavior in a natural setting without the artificiality that sometimes surrounds experimental or survey research" (p. 49). The qualitative approach will help find answers to my research questions.

Another advantage of in-depth interviews is that they give prerogatives to the participant to "break silences and express their views; tell their stories and to give them a coherent frame, reflect on earlier events, be experts, choose what to tell and how to tell it, share significant experiences and teach the interviewer how to interpret them; express thoughts and feelings disallowed in other relationships and settings; receive affirmation and understanding" (Charmaz, 2009, p. 27). These considerations are particularly significant for women in Senegal, who are often silenced and rarely given the occasion or the opportunity to tell their stories in their own words and to reflect on their actions and on society.

Snowball sampling, also known as chain referral, is a method in which "a participant refers the researcher to another person who can provide information; this person, in turn, mentions another person and so forth" (Wimmer & Dominick, 2006, p. 25). An interview guide for each category of persons to interview was developed. The interviews were completed with documents from the radio stations: reports, leaflets, and surveys (if there were any), program schedules, and samples of programs. In addition to the interviews, background documents were collected from archival sources in order to set the background and context of radio in general and community radio in particular, along with the exploration of women's status and gender relations in society and within

the media. The interviews were based on open-ended questions and semi-structured questions; as I progressed in my research, I gained insight from the analysis of documents and archives of the radio stations and participant observations.

I conducted interviews with different stakeholders, including representatives from the government, women's associations, the community radio association, Union des Radios Communautaires/Union of Community Radio (URAC), Association Rurale pour la Lutte Contra la SIDA/Rural Association Against AIDS (ARLS), World Education, staff members of Gindiku FM, Kassumay FM, Afia FM and Manooré FM, women reporters, and members of the listening groups.

The interviews with ARLS representatives, including the President and members of the radio station board and management committee, give insights into the rationale behind creating Gindiku FM, as well as the objective, vision and political agenda of the station. They also shed light on station ownership, organization and financing, its evolution since its creation, the objectives of the Programme de Developpement du Leadership des Femmes Rurales (PDLFR) project and its impact on the radio station, and the challenges facing the ARLS and Gindiku FM.

With the radio station staff, director, editor-in-chief, journalists and volunteers, the interviews allowed for the gathering of information on structures, functioning of the radio station, and the design of the programs. The interviews provide useful information on the participatory approach of the radio station based on the networks of the women reporters and listening groups. They also inform about the gender aspect of the programming, achievements, and difficulties.

The interviews with the women's reporters were focused on their participation in Gindiku FM, their activities, and how they interact with the radio station. The interviews also try to uncover what changes the women's reporters think have already happened their lives and communities.

The interviews with the World Education director and staff members provided valuable information on the project, its objectives, and funding. They also shed light on the institutional framework in which ARLS and World Education are operating.

With directors and staff members of Afia, Kassumay, and Manooré, the interviews provided a grasp of the motivations and rationale behind the creation of women's radio stations, the gender issue in radio, the stations' main focus, and the participation of women's groups in the radio station. They also helped in assessing the main achievements of these radio stations.

The interviews with representatives of women's associations helped in exploring the relationship with women's community radio, their knowledge of programs broadcast by women's community radio, and their appreciation of women's community radio as a means to meet their information and communication needs. Three major organizations were selected: the Réseau Siggil Jigeen, a network of 16 women's NGOs at the forefront of gender advocacy and women's empowerment, the Plate Forme des Femmes pour la Paix en Casamance, also a network of more than 150 organizations in the southern region of the country, and the Réseau International des Femmes (Women's International Network) of AMARC.

The interviews with the Minister of Communication et de l'Economie Numérique (Communication and the Digital Economy), the Minister de la femme, de la Famille et de

l'Enfance (Minister of Women, Family and Children), the President of the Conseil Nationale de Regulation de l'Audiovisuel (CNRA) helped to assess gender and communication policies, the strengths and weaknesses thereof, and relationships with the community media and women's community radio.

With the President of URAC and the Réseau International des Femmes (RIF-AMARC), the interviews allow to better comprehend the current state of community radio, its relationship with the state, its importance, and its difficulties. The interviews also helped to have insights on the gender issue in the community radio movement.

The interviews with the state officials were conducted in French. The interviews with the women reporters, listening group members, ARLS representatives were done in Wolof. For the remaining interviewees, both Wolof and French were used. The interviews were taped recorded and all participants have been fully informed and their consent required as indicated in this study's IRB approval N. 10182012.028.

Participant Observation

As a method in ethnographic research, participant observation is used by researchers to gain insight by observing events, participants and their interactions. Therefore, it allows for the collection of data in a "relatively unstructured manner in naturalistic settings by ethnographers who observe and/or take part in the common and uncommon activities of the people being studied" (DeWalt & DeWalt, 2011). In the context of my study, participant observation can be crucial in terms of revealing the functioning of radio, the integration between people involved in management, the broadcasting of radio and also the interactions between the radio staff and listeners. These

observations can give useful indications on how the radio station deals with the participatory approach at different levels: management, programming, involvement of stakeholders, and listeners. It can also help sharpen the individual history and background of the staff and volunteers and, as a result, helps give a better understanding of the significance of radio for the different actors and their expectations.

During various field visits in Thiénaba, the location of Gindiku FM, it was possible to stay for a half a day observing the way the work was organized and completed, and the interactions between the women reporters who came in with the staff of the radio station. The observation was also extended to listening group meetings in two villages. The stays at the radio station also provided also opportunities for informal discussions on Thiénaba, women's lives in the villages, and so on. Participant observation was likewise made at Kassumay during a period of seven days, and at Afia and Manoore once a week over the course of a month.

Focus Groups

Focus groups as a method of interviewing a group are aimed at gathering information which can help to understand the opinions and behaviors of a targeted group. "This means that instead of the researcher asking each person to respond to a question in turn, people are encouraged to talk to one another: asking questions, exchanging anecdotes and commenting on each other's' experiences and points of view" (Kitzinger, 1995). Comparing focus groups and other qualitative research methods, David L. Morgan (1997) states that focus groups provide access to tons of data not obtained easily with either of the other two methods (p. 8).

Focus groups offer many advantages listed by Wimmer and Dominick (2006): they allow for the gathering of data for preliminary information or a pilot study to be completed with other research and methods; they offer a flexible framework, allowing the interviewer or moderator to embrace a wide range of types of questions; and the responses in focus group interviewing tend to be less inhibited and therefore more complete.

Interviews with some of the stakeholders were conducted for this study. I also led two focus groups in two villages, chosen by the staff of the radio station, in order to get a sense of the structure, the work of women journalists, and interactions between the listeners' group and the radio station. This first focus group gathered 20 people (15 women, five men); the second was comprised of 20 women and six men. The discussions were conducted in Wolof, a language spoken by all participants. The emphasis of these focus groups was on the functioning of the group, the role of women journalists in the group and in the community, knowledge of the programming of the radio station, the audience's appreciation of the program, and the specific programs to which they listened. Two other focus groups were held in the radio station, one with six staff members, including the manager, and the other with eight people, including the manager and the president of the managing committee.

I also visited Kassumay in Ziguinchor for a total of seven days. While in Ziguinchor, I observed the radio station, listened to the broadcasting, and conducted in-depth interviews with the radio staff as well as with the president of Santa Yalla, a women's association. A focus group was also organized with 12 members of Santa Yalla.

The participation in the focus group was based on the availability of the members living in town.

Document Analysis

Wimmer and Dominick (2006) note:

Existing documents may represent a fertile source of data for the qualitative researcher. In general terms, two varieties of documents are available for analysis: public and private. Public documents include police reports, newspapers stories, transcripts of TV shows, data archives, and so on. Other items may be less recognizable as public documents, however; messages on computer bulletin boards, blogs, websites, company newsletters, tombstones, posters, graffiti, and bumper stickers can all fit into this category (p. 127).

John Scott (1990) warns about the need to pay attention to issues of authenticity, credibility, representativeness, and meaning to assess the quality of documents. With Scott's criteria in mind, I collected and looked at documents, mission statements, reports, previous schedules, project documents, leaflets, and state policy documents to get insights into the process of establishing a radio station, its evolution and current situation regarding programming, ownership, the gender aspect of the schedule and the team working at the radio station. Analyzing radio stations' documents was complementary to the interviews, participant observation and focus group discussions. The analysis also informed the history and evolution of the radio station often better than an interview with the current director or manager, who may have recently joined the radio station. Finally, document analysis can also help in revealing some trends and patterns not observable during interviews and participant observation.

Summary

This chapter sets the context of the research, provides information on the research and its stand. The chapter presents the case to study Gindiku FM and details the multi methods approach used for this research: case study, audience survey, in-depth interviews, participant observation, document analysis, which help provide a holistic view of the case to study. The chapter also details the tools and procedures used for this investigation.

CHAPTER VI

WOMEN'S COMMUNITY RADIO

This chapter addresses the first and second research questions related to the origins and missions of women's radio and how these elements are interacting with women's organizations.

The Claim for Voice

In the novel *Une si longue lettre / So long a Letter*, a character wonders how a woman can earn a living, talking from morning to evening, (referring to women being a teacher). Through this question, Mariama Bâ (2005) brings us face to face with some of the cultural stereotypes that confine women socially in the role of docile wives who just need little education to enter the modern world, to become certified midwives, a profession men prefer to teaching. The teaching profession was breaking down the thick wall of silence that kept women docile. It was opening a window for "progressive" minded women to enter the world of communication, recalling that these women had a say and could go against the mainstream model of submissiveness. The issue was already big at that time. It would shape social communication and its capacity to subvert the social order and bring about change in the status of women. Mariama Bâ's perceptions shed light on the tensions of this period following the gaining of independence. In Ba's novel, men described African women who advocated for emancipation in the 1960s as mindless and devilish.

These words were aimed at a certain female elite who were getting more and more determined to challenge the underlying causes of their social status – docility and silence – to speak out publicly and join the movement of associations. This first generation of female teachers made their mark in social activism by trying to escape from the traditions, superstitions and customs that impeded their emancipation.

In fact, the voices of this first generation of female teachers, trained from 1938 at the girls' school in Rufisque, Senegal, continued to increase progressively as women's organizations blossomed. The Ecole Normale des Jeunes Filles de Rufisque, based in Rufisque, one of the four "Communes" in the colony of Senegal, was the institution where young girls from French West Africa went for their education, and it progressively turned into the center of knowledge and training for the elite group of African women who would become influential players in the political, socio-economic and cultural spheres. Awareness of the condition and status of women in society brought these pioneers face to face with the huge challenge facing women: they had no say in decision-making from the family setting all the way to the level of the state. Bâ (2005) grasps the full dimension of this challenge when she writes that power to make decisions will still be in the hands of men for a long time.

Starting in the mid-1970s, women emerged as writers, using their talents for the women's cause. Some prominent authors in West Africa were Malian writer Aoua Keita, and Senegalese writers Nafissatou Diallo, Mariama Ba, and Awa Thiam. Having voice was so important for female writers or magazine editors that it was reflected even in their titles and editorials. In 1978, Awa Thiam in "Parole aux négresses" ("Black African

Voices”) advocates for women’s liberation and the ending of female genital mutilation and polygamy.

Annette Mbaye d’Erneville, Senegal’s first woman journalist, launched in 1959 the first women’s magazine in Senegal, *Femmes de Soleil*, which later changed its name in 1964 to become *Awa*.¹¹ *Awa Magazine* was the African woman’s voice for exchanges and meetings, the space where African women could talk about their own problems, a space for them to take back their voice, which until then had been confiscated by men. This monthly magazine was regularly published from 1964 to 1965, but went into a period of dormancy for six years, after which it was published again at the end of 1972, before closing for good in 1973.

With the flourishing of women’s associations in the 1980s, the calls to give women voice became even more compelling. And it was not just from the writers and academics this time, for there were also networks of women journalists and women’s organizations in both urban and rural areas, adding their voices to the call. This is the context in which *Fippu*, Senegal’s first self-described feminist magazine, was published by a feminist organization that came into existence in July 1987 thanks to a group of educated middle class women who came together under the organization Yéewu Yewwi Pour la Libération des Femmes. In the first issue of *Fippu*, the editor-in-chief told readers about her joy to have a voice, to enter the public sphere where she could push back the boundaries of ignorance and prejudice in the quest for gender equality and women’s liberation. The second and final issue of the magazine was published in 1989, closing due to financial constraints.

¹¹ *Awa*, one of the first names given to women, was a monthly publication launched by Senegal’s first woman journalist, Annette Mbaye d’Erneville; *Awa* closed after 17 issues.

There were other initiatives as well, although not with the same level of visibility. Among them was a rural newspaper, *Diokore Endam*, which was published in Pular in the southern part of Senegal between 1998 and 1999 by *Kawral*, a community-based organization doing literacy work for women's empowerment. Along with these publications, there was a high number of newsletters also produced by women's associations, but none of these publications had a long life.

Women journalists, organized in national or regional associations, played a crucial role in addressing women's invisibility in the media. In French speaking countries, the Association des Professionnelles Africaines de la Communication (APAC), along with other organizations of the women's movement, contribute to women's representation in the mainstream media and, most importantly, to the creation of alternative media in which feminist values are central. In Senegal, Mali, and Chad, for example, some the members of the network took more proactive actions, in terms of exploring the potential of alternative media in the context of the democratization and liberalization of the airwaves (Dean, 2005). In Burkina Faso, the APAC chapter was not involved in developing a radio station, but was concerned with helping rural women have access to radio sets. Their project, entitled, "One Radio per Grassroots Group," with the financial support of international institutions, was a huge success and has helped illiterate rural women have access to radio receivers and therefore to information (APAC Burkina, n.d.).

The launch of women's community radio by media professionals, NGO activists, as well as rural community based groups can be seen as a major turn in women's activism. It fulfills one of the most fundamental human rights: communication rights.

According to the Centre for Communication Rights of the World Association for Christian Communication (WACC, n.d.):

Communication rights are vital to full participation in society and are, therefore, universal human rights belonging to every man, woman, and child. Communication rights encompass freedom of expression, freedom to seek, receive, and impart information and knowledge. But they add to these freedoms, both for individuals and communities, the concepts of accessibility, participation, and cultural diversity. Communication rights include democratization of the media, protection of traditional means of communication, linguistic rights, and the right to enjoy the fruits of human creativity. These are questions of inclusion and exclusion, mutual respect, and human dignity.

Women's Marginalization within the Community Media Sector

The findings of a survey I carried out on the gendered profiles of community radio between January and February 2014 across the 14 regions in Senegal show that although they are involved in community radio, women still lagged behind men.

The survey uses information gathered by URAC among its members. The information is related to the date of creation of the radio station; its location; the daily total hour broadcasting; the gender of the director or manager; the gender of the program manager; the gender of the technician, staff and the volunteers and the number of women's programs. A number of radio stations (57 out of 70) responded, which represents 81 per cent of the total membership of URAC. The findings show the distribution by region and also indicate that most of the radio stations are installed in rural areas: 55 percent in villages and 45 percent in cities.

Two main remarks can be made here: the radio stations are quite evenly split between the cities and the villages, but with regard to region, the distribution is uneven, with three regions, Thiès, Dakar and Ziguinchor, hosting most of the radio stations.

Gender Distribution in Radio Station Management

The findings reveal the overwhelming presence of men in decision-making positions. Only 12 women are directors or managers of a radio station, while 45 radio stations have male managers (Figure 6.1). In other words, most radio managers or directors are men. It's worth noting that 10 of these directors are not leading women's radio. Among the four women's radio stations in Senegal, two are led by women (AFIA and Manooré FM), and the other two are led by men (Gindikou and Kassumay). The management of the program shows almost the same imbalance between men and women. Men head the programs in 46 of the radio stations surveyed, while 11 women hold the same position at the radio stations (Figure 6.2). The technical management remains a men's domain, with 45 men acting as technical managers versus only eight women (Figure 6.3).

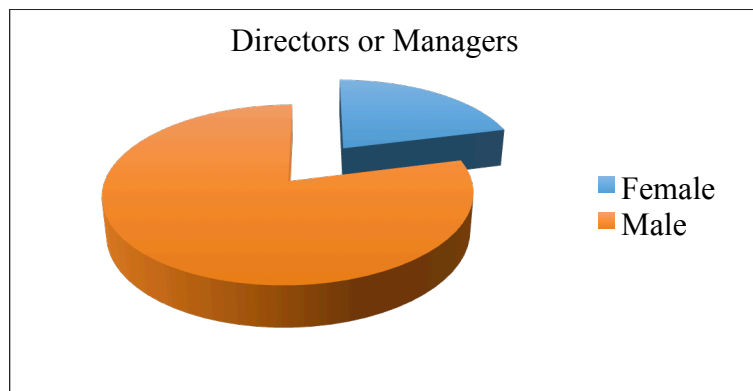


Figure 6.1: Gender of community radio station directors or managers.

Source: Fatoumata Sow

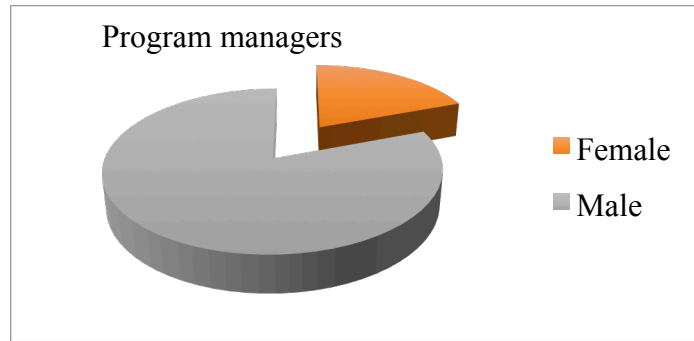


Figure 6.2: Gender of community radio station program managers.

Source: Fatoumata Sow

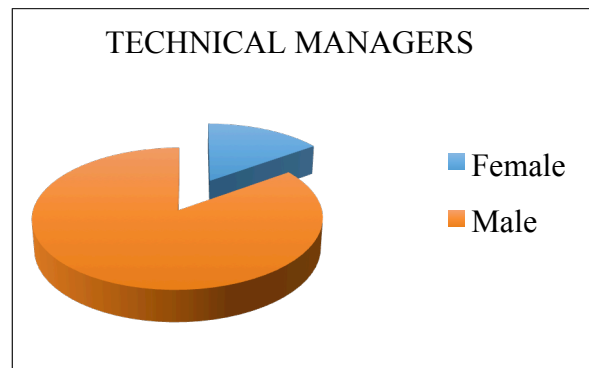


Figure 6.3: Gender of community radio station technical managers.

Source: Fatoumata Sow

The Staff of the Radio Stations

The 57 radio stations surveyed employ a total number of 1,179 persons. In 28 of them, there are between 10 and 20 workers. The proportion of men and women, from one radio station to the other, is not homogeneous. In the 57 radio stations, there are about 744 men, with 14 men on average in each radio station. There are 435 women in all, and seven on average in each radio station (Figure 6.4). The number of women in the radio

stations is almost consistent with the numbers provided by the Senegalese Chapter of the Réseau International des Femmes dans les Radio de l'AMARC.¹²

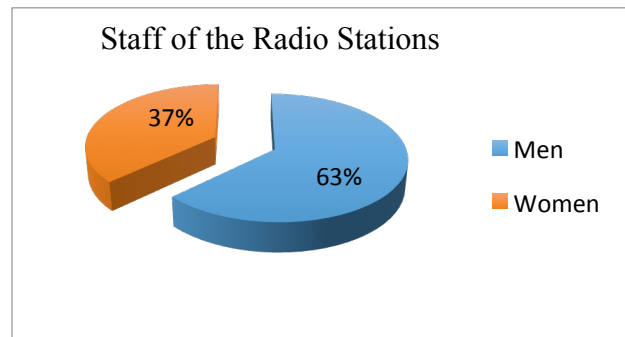


Figure 6.4: Gender of community radio station staff.

Source: Fatoumata Sow

There are 837 volunteers in the 57 radio stations surveyed. The volunteers include a total number of 578 men and 259 women (Figure 6.5). Radio Gindiku has over 90 female volunteers, thanks to the network of female reporters. Hence, there are 85 women reporters who form a network of volunteers reporting from their respective villages.

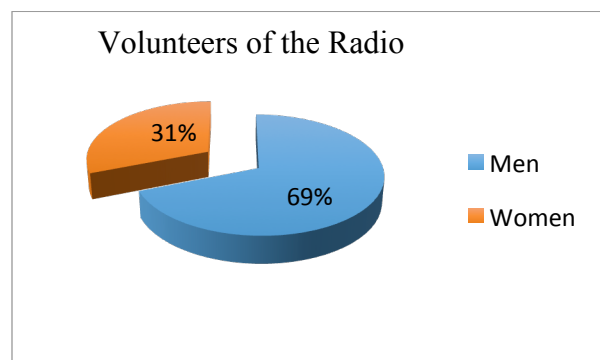


Figure 6.5: Gender of community radio station volunteers.

Source: Fatoumata Sow

¹² Women's International Network – Association Mondiale des Radiodiffuseurs Communautaires (AMARC).

Overview of the Programs Dedicated to Women

The data we gathered suggests that 257 programs are dedicated to women. Each radio station has an average number of five programs for women. These programs fall under eight areas and include a variety of themes relevant to the community where the radio is based.

- Health: family planning and reproductive health, community health, malaria, HIV/AIDS
- Economic activities: women in trade, women in development, household management, savings and credit
- Domestic activities: access to water, firewood, household management, domestic aids or servants, cooking and nutrition
- Education: girls' education, access to education, the environment of schools, the involvement of parents in the management of school committees, children's parliament
- Culture: local music and artists, poetry, literature in Wolof and French. One radio station, Kassumay (in Ziguinchor) offers programs in English for people don't have access to schools
- Gender: gender and leadership, gender and development, gender, peace and development, the parity law, gender violence
- Women and religion
- Women and sport

Women host most of these programs. Generally speaking, health, education, and economic activities are the most popular themes. The issues of gender, violence, leadership, and parity are gaining in popularity due to the vitality of women's community radio advocacy and thanks to donors who are now more willing to fund information campaigns. This aspect will be further discussed in other section of this study.

From the findings, it appears that few women are heading radio stations. The stations with female managers or directors are: Afia FM, Gandoul FM, Jooko FM, Fogny FM, Jeeri FM, Coorkat FM, Sedor FM, Gaynanko FM, Mbour FM, La voix du Jeguem, and Manooré FM.

The survey suggests that women are making remarkable progress towards holding top decision-making positions and hosting programs for women in community radio stations. In 2004, when I started my visits to radio stations prior to the implantation of the Community Multimedia Centres (CMC), only four women were directors of radio stations (Manooré FM, Afia FM, Jeeri FM, and Kondafé FM). The number almost tripled by 2013. But this progress is limited and the survey confirms the marginalization of women in the media in general and in community media that have been established in order to give voice to the voiceless (Dieng; 2013; Sarr, n.d.). The obstacles for women's participation are still important and can be linked to the division of labor in households and in society as a whole, and to the socio-cultural environment that favors men and patriarchal thinking and behaviors. The results also show that changes are slow, and even in community media, women need to make their way to decision-making positions and voice their concerns. Women need to find alternatives to the prevailing male-dominated alternative in mastering their own community radio.

Women's Community Radio: Manooré FM, Afia FM, Kassumay FM

In this section, I will present the three women's radio stations: Manooré FM, Afia FM, and Kassumay FM. Gindiku will be presented separately in the chapter on the case study. This presentation focuses on the ownership of the radio stations, their programming and some achievements. It discusses the similarities and differences between the radio stations.

Manooré FM, Baatu Jigéen

Manooré FM is the first women's community radio station, created in 2002 for women and by women, established by the Association pour les Femmes et la Communication Alternative (Altercom) / the Association for Women and Alternative Communication, an organization established by women journalists, sociologists, educators, NGOs and human rights activists (Figure 6.6). The objectives of Altercom were to set up women's radio stations, use the full potential of mass communication to meet women's communication needs, change the misrepresentation of women in the media and promote gender equality and equity, and social justice (Altercom, 1999).



Figure 6.6: Sign outside Manooré FM's studio.

Source: Fatoumata Sow

Gender has been the motive and key to action for the radio at all levels and distinguishes Manooré FM as an original radio with its own brand. The choice to deliberately make women the main target audience of the radio station stemmed from a conviction that, by combining two dimensions generally neglected in the development field, women and communication, it would be possible to challenge and overcome a number of obstacles faced by the advancement of women within society. Manooré FM gives a voice to women who are very rarely heard, and to express themselves in their own language with their own words. The radio focuses mainly on social information drawn from the problems and life experiences of ordinary people (Diagne, 2005).

Manooré FM is also well-known for its innovative approach, which empowers both radio volunteers (women and men) and the leaders of women's community based organizations. Although there has not yet been an in-depth study of Manooré FM, it is already obvious that the radio has made a significant impact on education and public attitudes. The positive actions of the station have made it possible for Manooré to be cited as one of the media organizations in Senegal that "contributes noticeably to the valuing of women's status" ("The Final Evaluation of the Women's National Action Plan" (Ministere de la Femme, 2003)

In 2001, a year before the launch of the radio, Altercom received a grant to undertake a survey of the potential audience in two regions, Dakar and Thiés. The association wanted to have a better idea of its audience and also used the survey as an entry point for the involvement of women's groups in the radio station. Altercom organized several meetings with the women's groups who participated in the survey and with others who were not surveyed. All these discussions and dialogues empowered

Altercom and gave guidance on the radio programming. It was during a discussion with Professor Aram Fall of the University of Dakar that the name emerged for the station; *Manooré* means, “know-how, expertise” in Wolof.

Manooré’s actions are deeply rooted in gender theory and a need to build true African sustained societies using the energy, creativity and dynamism of women. The main target of the radio station is women, mainly poor women working at home, operating small businesses or working in the agricultural sector. The objectives of Manooré are: a) to give voice to marginalized and poor women; b) to highlight women’s initiatives and actions; c) to voice women’s concerns and opinions on national and transnational issues; d) to enhance women’s leadership and advocate for women’s empowerment; and e) to build national and transnational solidarity (Manooré FM, 2002).

Manooré FM has a daily schedule from 8:00 am to midnight. The radio station broadcasts programs on education, entrepreneurship, health, youth, religion, culture, migration, human rights, parity, local governance, women in development, sport and music. This programming is offered in seven languages: Wolof, Serer, Pular, Mandingue, Jola, Maure, and French.

Manooré FM has been successful in training women’s activists and promoting gender issues. Manooré’s will to build women’s capacities led the radio to organize several training workshops, including “Gender,” “The Millennium Development Goals,” “HIV/AIDS,” and “Leadership and Communication,” reaching more than 200 hundred representatives of women’s groups and community radio reporters. By including women’s community-based organizations and reporters from other community radio stations, Manooré’s goal was to widen the gender approach within women’s groups and

mixed community radio stations and therefore progressively build a critical mass of women mastering gender and leadership.

Manooré FM also played a pivotal role in conducting a social mobilization campaign to stop the spread of HIV amongst women. By decentralizing the production of the programs and involving local groups such as singers and theater performers, the radio station was able to produce interactive live programs with youth, women and seniors who never previously had a chance to talk on the radio. The campaign reached 16,000 people of 24 districts of Dakar and Thiès, the two main cities of Senegal, and was recognized as one of the radio station's major contributions in the struggle against HIV/AIDS and especially against the feminization of the disease (Sarr, 2013).

Manooré has actively participated in all campaigns for women's rights and especially in the campaign for the adoption and implementation of the Parity Law, organized by women's groups advocating for women's equal access to decision-making positions. The station offered wide media coverage, and also supported the campaign by organizing roundtable discussions and interviews, magazines, and amplifying the messages from women's activist organizations. In 2013, Manooré received an award from the Women's Caucus, the platform of coordination for the Parity Law, in recognition of its contribution (Samaké, 2012).

The National Strategy for Gender Equality and Equity (SNEEG, 2005) mentions Radio Manooré FM among the groundbreaking initiatives of communication and information practitioners that have been a source of support for policy making on gender equality and equity.

Afia FM

Afia was initiated by a community-based organization, the Mutuelle d'Epargne et de Credit / Mutual Savings and Loan of the women in Grand Yoff, with 24,000 women members, all living in Grand Yoff (Figure 6.7). This large network allows Afia to have a unique anchorage in the poorest and most populous suburb of the capital city Dakar, made up almost entirely of various ethnic groups and African migrants. Afia went on-air for the first time on November 2003 with the following goals: a) facilitating communication between women who are members of the Mutual Savings and Loan; b) promoting and encouraging local development initiatives in the community; c) informing community members about emerging economic, social or other initiatives around them, so as to pave the way for ownership; and d) combating the spread of HIV (Sougou, 2008-2009).



Figure 6.7: Afia FM's logo.

Source: Afia FM

For Ba (2011), one of the former directors of Afia, the strength of the radio lies in its implementation in the community. The radio is anchored on the network of savings funds and its 24,000 members, most of which are women. It is by leaning on this network

that the radio was able to set up AFIA clubs that actually serve as bridges between the radio and the audience (Ba, 2011).

Afia covers a radius of 150 kilometers between the regions of Dakar and Thiès that represents a potential audience of about 3 million. Afia FM broadcasts from 6:00 a.m. to 1:00 a.m. in eleven languages: Wolof, Serer, Pular, Mandingue, Jola, Manjack, Balante, Soninke, Mancagne, Fouladu, and French. This diversity of languages reflects the commitment of Afia FM to serve the entire community of Grand Yoff (Ndiaye, 2013). The programs are mainly focused on HIV/AIDS and health, income generating activities, small traders, micro credit and loans, artisans, disabled persons, local government and decentralization, education, women's rights, environment, and culture.

Afia has already recorded some successes, particularly with its program on health/AIDS. The current director of the station asserts that "in recognition of the quality of its programs on AIDS, the radio was awarded one of the trophies at the 2007 edition of the Festival des Ondes de la Liberté, which convenes broadcasters from the sub-region every two years in Bamako, Mali" (Sougou, 2013).

In the area of HIV, Afia was able to establish partnerships with various organizations for the production of information and programs aimed to prevent the transmission of HIV, and to combat the discrimination against and stigmatization of people living with HIV. The radio also organizes public broadcasting in Grand Yoff neighborhoods in order to involve and mobilize as many people as possible. According to the current director of Afia, women, who are 57 percent of the population of Grand Yoff, are the target of many of the programs on education, health, economic empowerment, and human rights (Sougou, 2008-2009).

The radio has also been successful in building partnerships with women's organizations or entities working on women's issues, such as the Siggil Jigéen¹³ network and the coalition of civil society organizations, to ensure Senegal legalizes medical abortion, for example (Sougou, 2013).

The Afia director believes that promoting gender is not about excluding men, either in the radio's programs or administration. That is why, she said, the radio has for example had two female directors and one male director. The current director, program manager, technical manager and accountant are all women, while the editor-in-chief and the majority of the reporters and volunteers are men.

Talking on impact of Afia FM, Fama Dieng, one of the producers at the station since its inception, declares:

I host two programs: *Jigéen ak tolof tolof* covers the problems and difficulties women face on a daily basis; and the program called *Xaren jigéen* or *Women's Savoir-Faire*. Both are call-in shows that cause us to travel extensively to talk with women. We use both programs to inform the women and help them find solutions to their problems. The radio can invite rape victims, for example, to support and refer them to facilities with the expertise they need. There are times also when we appeal for help to the most needy and they, thanks to our support, get assistance from institutions and individual persons. An example of the impact such programs have is the series we ran on women who break stones for a living near the cement factory located about 25 km from Dakar. In an area not far from the cement factory, in Rufisque, women gathered regularly to collect waste from the factory. Part of the waste is made of stones that had not been used to make cement. The women collected the stones, transported them and broke them up for sale to those who needed them for house construction. During our program, *Tolof Tolof*, the women talked freely about the challenges they faced in collecting those stones from areas far removed from the factory and, more generally, about the difficult living conditions which had forced them to begin such a tedious activity.

¹³ The Réseau Siggil Jigéen (RSJ) is an NGO that aims to promote and protect women's rights in Senegal. Established in 1995, the RSJ consists of 16 member organizations that are directly involved in the lives of more than 12,000 Senegalese women. The members cover a variety of subjects, including reproduction and health, research, women's rights, youth leadership, literacy, training, micro-finance, the fight against poverty, etc. (Réseau Siggil Jigéen, n.d.).

When the factory managers heard about the report, they organized a meeting with the women to find a way forward. Finally, the factory agreed to deliver the stones where the women wanted. It also gave support for the women and their children to establish economic activities, so that they could have land for tree planting and market gardening, and be able to improve their income and food (Dieng, 2013).

For Dieng, the radio is like an addiction “Radio natu la” in Wolof, one can’t stop listening to it. “When the women are overwhelmed with their work, problems and difficulties, the radio is there to help them get their minds off such matters and to give them possible solutions on the way forward. By helping these women find a space to express themselves, the radio helps them get away from their problems” (Dieng, 2013).

Kassumay FM

The women’s radio of Ziguinchor, Kassumay, was launched in 2005 by the Union Regionale Santa Yalla (Figure 6.8). Santa Yalla is a local network of 30 community-based organizations mainly working in fishery and farming. The 400 women who make up the network are active in trade, processing and selling fishing and farming products. With help and funding from World Education, Santa Yalla decided to contribute to the peace building in Casamance, convinced that their region and their communities could not achieve significant development progress without sustained peace. Casamance, the southern region, has been confronted for more than 30 years with an armed separatist rebellion.

In Jola society, the dominant ethnic group in the region, women have always been at the forefront of resistance against invaders, and they are the mediating and regulating force in the communities on top of their role as mothers. The members of Santa Yalla thought that the women, as victims of armed conflict but still guardians of cultural and

socio-economic values and traditions, had the responsibility to speak out, tell their story, and talk about peace and development (Kassumay, 2012).



Figure 6.8: Kassumay FM.

Source: Fatoumata Sow

The objectives pursued by Kassumay FM are: a) to facilitate women's expression and create a platform for women to share their concerns for peace and development regardless of their socio cultural and historical backgrounds; b) to promote tolerance and

encourage the involvement of women in the search for peaceful solutions to the conflict in the region; and c) to contribute to the gradual restoration of peace in Casamance.

Kassumay is the first of the 14 radio stations for peace and development supported by World Education. For Sarr (2012), there was a communication gap, a lack of dialogue; that is why Kassumay FM and the other radio stations were founded. Sarr (2012) goes on:

At World Education, we thought the persistence of conflict is linked to a lack of communication. Therefore, the best way to bring peace is to restore communication, to let each of the entities involved in the conflict talk to the other. Santa Yalla as a large women's organization inclusive of all ethnic groups was a good entry point for this process.

Kassumay has been instrumental in advocating for peace and gender through several programs dealing with gender issues, education of peace programs, conflict management and peace building, reconciliation, landmines and explosive devices. The radio broadcasts in all the main languages spoken in the region: Jola, Mandingue, Pular, Creole, French, Wolof, Balante, and English, from 8:00 a.m. to midnight. The Union Regionale Santa Yalla organization which hosts the radio also provides reporters and volunteers to the radio station, although not as many as they would like, said Mané (2012), the president of the organization.

The president of the UR Santa Yalla, unlike the founders of the other women's radio, is fully involved in the radio station as the director, but also as a weekly program host and a reporter, when participating in local events. For Mané (2012), in a society in which women are generally marginalized, it's important to demonstrate that women are capable of working in any given sector if they have been given the opportunity to do so. Moreover, she added, "we don't to have another person speak for us. With the radio, we

can do it by ourselves and it's our responsibility to take the micro, to voice our concerns, our craving for peace" (Mané, 2012).

According to Mané (2012), in 2007, the radio broadcast a series of programs on the working conditions of women fish traders. This prompted the mayor to include the women in the management of the fishing wharf that was used to sell fish, hence empowering them. He also took measures to improve the hygiene on-site, for example, by ordering the removal of garbage bins that were close to the fishing wharf. These actions may not look spectacular, but they are important for the women as well as for public health.

But the most impressive achievement of Kassumay is its contribution in the building of peace in the region. In the early days of the radio, recalls Mané (2012), it was difficult to have people accept it as a way to communicate. People were afraid to be misunderstood, or that something could happen to them. The station overcame this obstacle, as Mané (2012) adds, "to win their trust by showing them that we relayed their concerns faithfully and accurately... "Today, they come to the radio by themselves to ask us to let them go on air. It is the same thing for those called the 'rebels'". One of the groups that most often speaks on the radio are La Plate Forme des Femmes pour la Paix en Casamance/The Women's Platform for Peace in Casamance, a federation of 170 associations from the regions of Kolda, Ziguinchor and Sedhiou, which used to be known as the *Casamance Naturelle*. The Platform for Peace in Casamance created in 2011 has a strong partnership with Kassumay FM that enables it to have an hour of airtime every week and additional coverage for their campaigns and other advocacy activities. According to the President of the "Plate Forme," Kassumay is a friendly channel of

communication that has established dialogue as a pathway to peace and mobilize for peace (Thiam N. M., 2012).

Similarities and Differences

The presentations of the three women's radio stations allow us to highlight some major trends. The women's radios have more similarities than differences. The ownership, in terms of the initiators, can be different, but they all have chosen to focus on women and development issues. This choice trickles down into the goals they have set for themselves: to give women voice, to make communication a tool for more equitable relations between women and men, and to empower women.

For these women's radios, access to information is crucial and radio's potential must be used to project another image of women in society, to fight against inequalities, injustices, and poverty. The weekly schedules of the radio stations reveal that they broadcast a large number of programs: 15 for Afia FM, 17 for Kassumay FM, and 22 for Manooré FM. The programs cover mainly: health, women and society, education and culture, citizenship and local governance, youth, and disabled persons. All three radio stations have one or more programs on these issues. Additionally, Kassumay FM has programs on peace and development, women's portrayal, and violence against children; Manooré FM broadcasts programs on the Parity Law; women and culture, and pan-Africanism. Afia FM is the station with the largest staff, around 12 persons, while Kassumay FM has around 10 staff member and Manooré only has six persons as staff. This means that all the radio stations have to rely on volunteers.

An overview of the programs indicates that there is a clear choice to focus on human rights, citizenship, gender equality, and reproductive health. Women's domestic duties, the subjects that were very prevalent in many of the description of women's radio in *Feminine Frequencies* (Lacey, 1996), are almost absent from these contemporary programs. However, this focus is not a guarantee that the broadcast is free of gender stereotypes, loosely defined as beliefs, attitudes and actions that are generally conceived as appropriated for men and women, and that are not reinforced gender traditional roles and patriarchy (Gallagher, 2001; Payne, 2009). One way to deal with this challenge is to invest in the training of the staff and volunteers, as explained above in the study of Manooreé.

Overall, the women's radio have been successful in putting women's concerns at the core of the news and therefore attracting audiences who are tired of political debates, music, and talk shows. This was done through the choice of programs, but more importantly, by involving women's associations in the programming as resource persons, experts, or producers and hosts of a program. Manooreé FM and Gindiku FM, as we will see in the coming chapters, have developed systematic approaches, in this sense.

Perhaps, because they do not have as many resources as the private commercial radio stations, women's radio stations have been innovative in their programming, discussing subjects not usually heard on public and private radio and giving voice to 'ordinary people' in a format that Manooreé FM calls social reporting. For example, the news bulletins of the radio stations are filled with information on women's groups' activities: announcements of events, workshops reports, interviews, vox-pops. Manooreé pioneered the format of social reporting for the news bulletins by focusing solely on

social issues and women's problems. A typical 30-minute news bulletin can be made of four reports on different subjects (for example on health and sanitation, on a young woman selling newspapers), an interview with a housewife, a magazine on entrepreneurship, a portrayal of a women.

On the other side, there are still some differences between the women's radio stations. One difference is linked to the nature of the organizations that initiated the radio stations. Gindiku FM, Kassumay FM and Afia FM have a strong presence in the communities due to their founding community-based organization. On the other hand, Manooré FM has been effective in developing solid ties with women's groups, training them and giving them airtime and involving them in the programming (Dieng, 2012; Sarr, 2013). Of the women's radio, only Manooré has always had a female director. Manooré has set a policy which rules that women must occupy all leading positions: director, program manager, and technician. For Manooré, it was a way to enhance women's leadership and demonstrate that women can have control of the technology and use it to advance their cause (Dieng, 2012; Gurumurthy, 2004). Along the same lines, Manooré also has adopted a policy that 75 percent of the programming must be devoted to women's concerns and 75 percent of the persons talking on the radio must be women.

As AMARC notes, "Community radio is part of a progressive social movement, and as such stations should initiate and strengthen ties with progressive women's movements. Stations also have an obligation to implement and enforce an ethical policy that includes respect for women and equality as one of its cornerstones" (AMARC-WIN, 2008, p. 2).

There is also another approach used by the radio station, though parsimoniously: the production of decentralized programs. The studio is “literally” transferred to one neighborhood during half a day, in connection and with the help of women’s organizations. Local leaders, youth organizations, local artists, the district chief and religious leaders are engaged in the program. Local women leaders act as facilitators and team with a staff member of the radio as host of the program and master of ceremony. The program usually includes live and play-back music, quizzes, games and contests, the intervention of a person specialized in the topic of the day in general health and HIV/AIDS, and a skit performed by a local theater group. The entire session is recorded and taken back to the studio, where editing is done and the program is subsequently distributed. This formula has proved particularly popular, dynamic and efficient. It allows the stations to find the women, especially those from disadvantaged neighborhoods in their places of residence and literally bring the radio. This format also allows them to participate directly in the production of programs, while being informed and aware. In addition, this approach has the advantage of democratizing communities’ access to and participation with the radio. Of course, this form of interaction with organizations on the ground has a significant cost in terms of transporting the equipment, paying the organizational costs, and giving incentives to artists. Manooré FM, for example, has been able to conduct such interventions thanks to a grant from the National Council for the Fight against AIDS.

Summary

The emergence of women's radio is a result of women's media activism in locating a solution to their marginalization in mainstream media and community media. The findings of a survey of community radio in Senegal in 2013 show that there are few women directors, program managers, and technical managers. The other reason for creating a woman's radio station is the claim to speak out and voice concerns in one's own words. In Senegal, four women's radio have been created: Manooré FM, Afia FM, Kassumay FM, and Gindiku FM, the last of which is thoroughly presented in Chapter VII.

Manooré FM was established in 2002 by the Association pour les Femmes et la Communication Alternative (Altercom) (Association for Women and Alternative Communication), an organization of educated middle-class women. AFIA was initiated, 2003, by the "Mutuelle d'Épargne et de Crédit" (Mutual Savings and Credits Institution) of the women in Grand Yoff, a community-based organization in one of the suburbs of the capital, Dakar. Kassumay FM, the women's radio of Ziguinchor, was launched in 2005 by the Union Regionale Santa Yalla. Santa Yalla is a community-based organization mainly working in fishery and farming.

All of these women's radio stations share a common commitment to give voice to women; to promote gender equality and social justice; to broadcast gender sensitive programs; and to use the radio as tool for education and empowerment. The radio stations have rich programming mostly dealing with issues of gender violence, health and HIV/AIDS, early marriage, girls education, entrepreneurship, women's leadership, women's rights, poverty, local governance, citizenship, peace and development, and

youth education, to list a few. Each of these radio stations has already had various successes in fighting against HIV/AIDS, poverty, gender-based violence, and the Law for Parity. The women's radio stations, especially Manooré FM, have been innovative in their approach to local news and women's empowerment through training on leadership and communication.

CHAPTER VII

GINDIKU FM

The previous chapter has discussed the origins and missions of the women's radio, and the interactions between the radio stations and women's groups. It has given an overview of their programming and some of their achievements. The current chapter deals specifically with Gindiku FM and addresses the following research question, "What are the characteristics of Gindiku FM? How does Gindiku engage with the community?" The chapter also discusses the motivations and origins of Gindiku FM.

L'ARLS

The Association Rurale de Lutte contre le Sida (ARLS) is a community-based organization created in 1992 in Kairé Alla, located in the rural community of Thiénaba (Figure 7.1). The creation of ARLS was the idea of Marème Kairé, a strong, 60-year-old determined activist who decided to take action to stop the devastating consequences of HIV/AIDS in rural communities. After Kairé attended a seminar on AIDS that opened her eyes to the exclusion of rural populations from the fight against AIDS, she decided, together with other like-minded persons, to create the first rural association fighting HIV/AIDS. Today, Marème Kairé, who, like the majority of rural women, did not have the privilege of attending school and was married at the tender age of 15, runs the largest women's group in her region with a membership base of about 12,000 women. She has become an indisputably influential and recognized leader.



Figure 7.1: ARLS building.

Source: Fatoumata Sow

The experience of this rural woman, who has always lived in the village, resonates with Yvonne Braun's (2008) article on women's activism during the construction of dams in Lesotho. Braun shows that women's activism happens at all levels, and not only among educated middle class women or around issues pertaining to modernization (Braun, 2008). There are aspects of Marème Kaïré's (Figure 7.2) experience that overlap with many of the aspects Braun brings out in Refiloe's experience in activism, such as claiming voice and making voices heard, organizing communities to challenge the political and economic order, and pursuing strategic efforts to find lasting solutions to people's problems.



Figure 7.2: Marème Kairé, the Founder and President of the ARLS

Source: Fatoumata Sow

Kairé, like Refiloe, found the drive to take action for her community and for the nation. The HIV/AIDS threat in the early 1990s was the leading motive to embark on a series of pioneering initiatives, including the creation of ARLS in 1992, initially to: 1) promote safe sex through awareness and set up health kiosks in target areas to reduce the risk of HIV infection; 2) improve the communities' knowledge of reproductive health via training; 3) reduce women's economic dependence and support people living with HIV to have access to mutual credit and savings facilities; 4) improve women's access to and participation in decision-making through advocacy sessions and forums; 5) improve public access to care by creating a functional health center and mutual health insurance facilities.

ARLS Activities

With a handful of people at its creation, ARLS began intensive information, education, and communication campaigns in the surrounding villages using its own resources made up of voluntary contributions from members.

Using whatever transportation means available - car, from time to time and, more often animal-drawn carts – Kairé and her companions visited villages and local weekly markets to spread their message and also to mobilize other women to join them by setting up a local organization. The main activities consisted of awareness raising campaigns on HIV, health and the difficulties women are facing. By using various strategies, using mainly small meetings, group discussions, a forum theater, and an information kiosk installed in Touba Toul (the biggest weekly market of the Thiès region), ARLS was able to join a large audience as well as widen its membership by getting women in the village to organize themselves in women’s promotion groups. The rationale of organizing women was, as stated by Kairé (2012), “We ARLS members quickly realized that the fight against HIV/AIDS should address issues of poverty, women’s illiteracy and more broadly the social and economic inequalities between women and men, to be won.”

Besides coordinating information, education and communication activities using mainly interpersonal communication, ARLS also initiated savings and credit activities to allow people affected by HIV to have access to financial resources and develop their own income. Loan and savings activity is an important initiative that has recorded positive results. For ARLS, this is about giving women resources, in the form of small loans, for them to develop activities of their choice, to generate income and to become financially self-reliant, the ARLS President says. She further affirms that the small loans given to

women enable them to have decent living conditions, so that they are not obliged to be on the receiving end or to engage in reprehensible acts. Helping women to work restores their dignity. By 1 August 2013, ARLS loans and credit schemes had about 2,500 members, half of them women. Among these members, there were about a hundred people living with HIV who get the support and confidentiality they need from the membership (Sow, 2013). Marème Kairé (2013) recalled why ARLS paid great attention to get resources for the women's groups:

They came to us and said, “We want you to help us find the means and resources we need to feed our families without leaving our communities.” In this way, we can work with our children and educate them in the best way possible. On the other hand, it is hard to remain in the community when there is nothing to do. Some may be tempted to adopt bad ways because they are jobless. This is the truth. There is a proverb that says to maintain dignity, a man must work or be tempted to take on bad ways no one had seen before. Did someone not say, “With work comes pride”? This is how I embarked on credit. I started trying to contact NGOs for partnerships. We first received a grant of 10 million CFA Francs and distributed it among 49 groups. We gave the money to women to do income-generating activities. The money they paid back was used to fund other women and enable all women in the community to get funding for lucrative activities.”

Thus, ARLS gradually grew and quickly expanded beyond the boundaries of the rural community of Thiénaba to include the whole region of Thiès and part of the neighboring region of Diourbel. Thanks to the multifaceted support from various partners, NGOs, financial institutions, national development programs, and UN agencies, ARLS strengthened its capacities and diversified its actions.

Today it has more than 12,000 members (95 percent of whom are women), making it one of the largest women's organizations in the region (Diop, 2012; Ly, 2012). Although the fight against HIV/AIDS remains the cornerstone of its action, ARLS association has gradually developed a vision and strategy more rooted in gender equality, social justice and empowerment of women and men.

Looking for Mass Communication Media in the Fight against HIV/AIDS

Information and awareness activities on the ground have had severe limitations due to the lack of funds and inadequate transport facilities. So, activities to raise awareness reached only a small number of villages, and this forced the ARLS management to expand their coverage by opening a community radio that could reach a higher number of people.

The radio station was expected to achieve two things: expand and amplify information on HIV/AIDS and health in general; and connect women's groups in the two regions, while showcasing ARLS activities on health and income generation activities.

Gindiku obtained a broadcast frequency with the support of an NGO and radio activists, but had to struggle with the challenge of setting up the radio. Unlike most community radios that seek and obtain support from donor partners to buy equipment at the beginning and finalize technical installations, Gindiku received none, becoming one of the few radio station to start up with the founder's (ARLS) own resources, which is an accomplishment in itself (Figure 7.3).



Figure 7.3: Gindiku FM, a view from the road.

Source: Fatoumata Sow

To do this, ARLS members had to draw on their creativity and audacity to get Gindiku on the airwaves. They borrowed an antenna mast and a transmitter from other organizations. They also obtained a building from the government representative to host the radio station. They paid from their own pockets for the other equipment needed to launch the radio. In this regard, one may say that Gindiku was born truly on the basis of needs in the community, with the members rallying to find ways and means to establish their own communication tool. This is why Radio Gindiku FM is different from other community radio stations, especially women's community radio stations (Figure 7.4).

Even after Gindiku found the building and acquired the technical equipment it needed, there was one last hurdle to cross: the *marabou's* family. In fact, Marème Kairé, the founder of Radio Gindiku, was aware that the religious factor could be a challenge, so she tried to get the patronage of the Caliph of the Thiénaba religious order even before beginning radio programs. She says:

After we had established a Board and bureau for the radio station, the next step was to get down to work. But before anything else, I wanted to go and see the religious leaders and the administration to tell them about our activities. I went to see the Caliph General of Thiénaba who was glad to hear about my ambitions and compared them to a holy war. He accepted to support us, no matter our shortcomings. Next, I went to Touba to meet with Serigne Abdoul Ahad Mbacké, the Caliph at the time, whose response was the same as the Caliph of Thiénaba. It was from this moment that we began our programming (Kairé, 2013).

This was how the Gindiku FM experience began after plenty of financial sacrifice, a good dose of audacity, and a remarkable ability to advocate and negotiate for space in a very religious social and cultural environment that was not very open to women's affirmation and expression in public. Kairé continues:

Our aim, in setting up the radio, was to guide the population and educate those who are not educated. We were aware that our travelling was no longer enough to talk to everyone. It was normal, therefore, for us to give the radio the name

Gindiku, as a replacement of our feet. We were providing information to people about their health, on how to increase their income and religious knowledge (Kairé, 2012).

Hence, Gindiku FM went on air for the first time in 2006, as a radio station whose creation was a response to problems and concerns that a community-based organization was facing. Accordingly, Gindiku is a community radio with roots in the community it intends to serve (Jallov, 2012; UNESCO, 2011).

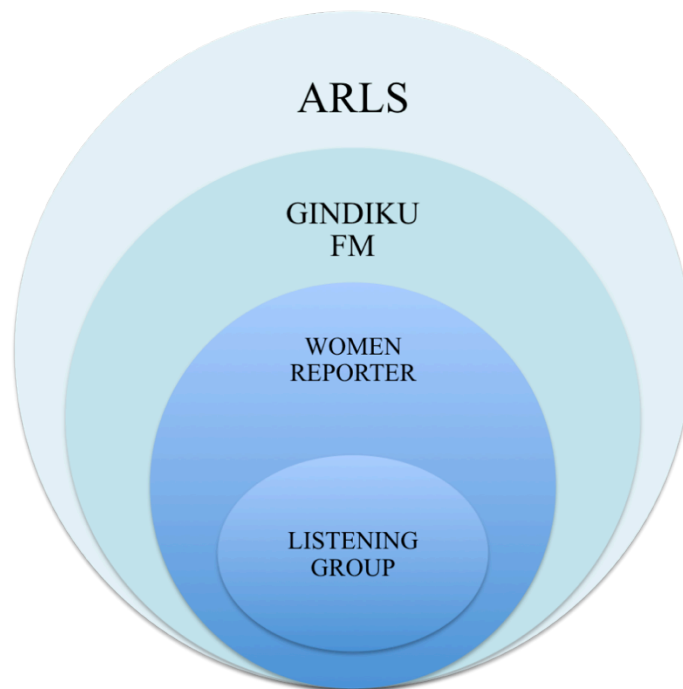


Figure 7.4: Mapping of the radio's main actors.

Source: Fatoumata Sow

Gindiku FM: A Difficult Starting Period

The evolution of Gindiku FM includes two periods: the difficult start (from 2006 to 2010) was followed by an affirmation as a women radio station thanks to the

partnership built with World Education¹⁴ and the USAID (from 2010 to 2014). The examination of Gindiku's evolution illustrates what not to do and what to do in regard to community media.

From its inception in 2006 to 2010, Gindiku faced a number of problems because of lack of stable management and leadership with a thorough understanding of the radio's vision and mission. To make sure the radio worked together with the highest possible number of local stakeholders, ARLS decided to open the management of the radio station to rural community presidents from the Thiénaba sub-division.

At the beginning says Kairé (2012-2013):

We brought everyone together, including the four presidents of the rural councils in Thiénaba. We convened a meeting in the office of the Sous-prefet to discuss the setting of the radio and its potential importance for Thiénaba's communities. The president of the Ngoudiane rural council was elected as the first chairperson of Gindiku FM at the first general assembly of the radio station. The other PCR were also involved in the management.

Hence the radio management committee's first chairperson was not from ARLS. He was the chair of the rural council, next to the one hosting the radio. The initiative to work with rural communities did not result in the full involvement of these entities in the functioning of the radio stations or its programming. The reason can probably be found in the fact that these representatives lacked intimate knowledge of the radio project, its vision and mission, and motivation to invest their time, energy and resources.

According to Kairé (2012-2013), the early years of the Gindiku FM were exciting but also tough due to lack of training, and financial and technical problems. ARLS relied

¹⁴ World Education is a US based organization devoted to the improvement of the quality of life through education and the promotion of individual and collective change.

on a limited staff of fewer than 10 people, some of whom had volunteer experience in other community radio stations.

But, laments Kairé (2012-2013), people are usually not very motivated when they see no quick gains. After some time, they realized that there was more fatigue than money in radio, so many eventually left. During this period, the programming, although based on local news, was not really infused with gender preoccupations. Even health issues were not seriously taken into account as is the case with most of the community radio stations. “This landed us in a period of severe difficulty. The others could leave, but we refused to let die a baby we had worked so hard to raise. Consequently, we convened a new general assembly, changed the organs and took control of the radio once again” (Kairé 2012-2013).

A lot has improved after ARLS regained control of the radio from 2008. It set up management and administrative organs devoted entirely to the radio. The program schedule placed emphasis on the needs that the radio intended initially to address, such as health and HIV/AIDS, malaria awareness and child immunization.

Regaining full control of the radio, ARLS realized what women are capable of achieving (Kairé, 2012-2013). To have their voices heard also made ARLS realize a paradox: that their voices were heard on the radio, but their voices were not heard in decision-making bodies. Kairé (2012-2013) declares: “We found that all the local councils (rural community, etc...) were run by men. For us, this situation was abnormal, discriminatory. And by looking at the state of the population, women were more numerous than men.”

ARLS saw this as an opportunity to use all available means to change this situation. Therefore, the association initiated the Programme de Developpement du Leadership des Femmes Rurales (PDLFR)¹⁵ to use radio to give women access to knowledge, to raise awareness women's rights, and to help them take control of their lives. The objectives of the PDLFR were: to increase women's presence and voice at the radio so as to build their leadership in the community and promote gender equity in all radio and program management initiatives; and to create an enabling environment for the emergence and consolidation of women's leadership (Kairé, 2013).

This illustrates what several scholars and radio practitioners say on the importance of paying particular attention to some criteria, such as the involvement of the audience, the implication of the community in the control and the management of the radio station, the access and participation of the community, which, if not met, may compromise the capacity of community radio to serve the community, to mobilize the community and make it participate in the solution of the problems (Jallov, 2012; UNESCO, 2011; Boulc'h, 2003; Bessette, 2006).

Gindiku's Affirmation as a Women's Radio Station from 2010

ARLS made an important step in forging a partnership with World Education and working with its Senegal office to prepare and submit a technical proposal to the United States Agency for International Development (USAID), through the Programme de

¹⁵ In ARLS and World Education documentation, the PDLFR is translated as "The Rural Women's Leadership Program" or "Women's Leadership: Civic Leadership and Journalism."

Developpement du Leadership des Femmes Rurales/Rural Women Leadership Program (PDLFR) or “Women’s Leadership: Civic Leadership and Journalism.”

World Education and its financial partner USAID are concerned with women’s poverty and vulnerability, and thus have help develop the PDLFR in order to use the potential of community radio to enhance women’s leadership, build local capacities and foster a model of community participation.

Moreover, World Education and USAID find a well organized and experienced community-based organization, ARLS, which is dedicated to women’s empowerment, and whose success can ultimately be used as model a to promote similar programs in other regions of the country.

The Rural Women Leadership Program occurred in two phases. Phase one lasted two years, from 2010 to 2012, and phase two, which began in 2013, is going to last three years. The first two years were a time of renaissance for the radio, a time when the representatives redefined their vision and approach, formed the network of women reporters, and established listening groups in villages.

The radio station enjoyed new facilities, owned by ALRS, on the main paved road to Diourbel (Figure 7.5). It’s based in a nice house, with enough space to accommodate the broadcast and a technical studio, a space for a new 1,000 watt transmitter, an office for the station manager, a space for production and the bookkeeper.



Figure 7.5: Gindiku's new building.

Source: Fatoumata Sow

Gindiku may have started as a rural community radio installed by a women's group, but thanks to the project, progressively evolved to become a radio for and by rural women working for the emergence of women leaders who aspire to gender equity and women's empowerment. To fulfill this goal, two major decisions were made. The first one was to integrate gender as the basis of the radio station's operations; and the second was to use the participatory approach to involve the whole community in the radio programming and functioning. In other words, ARLS reconsidered the place of women and men in the station, how to involve both women and men, and how to promote values

and ideas of equality and equity without provoking men's rejection or challenging the Secken Brotherhood hegemony.

The organization of the radio was the first task to handle. A new manager, a man, was designated from among the people already working with the radio station (Figure 7.6). Two women were appointed, as program manager and technical manager. The management committee and the Board were restructured to involve ARLS representatives as well as the staff. The Board is now composed of 21 members, all from ARLS, while the Management Committee comprised of nine members, including ARLS representatives and the staff. Moreover, ARLS decided to implement a participatory approach using two mechanisms: the women's reporters in the villages and the listening groups. In doing this, ARLS is capitalizing on local female human resources to chart the path to gender equality and women's empowerment. ARLS thus came back to one of pillars of community radio, as stated by scholars, which is the use of participatory approach (Boulc'h, 2003; Bessette, 2004; Buckley, 2011; Jankowski, 2002).



Figure 7.6: The director of the radio station.

Source: Fatoumata Sow

Unlike many other programs aimed at improving the living conditions of women in grassroots communities, the Rural Women Leadership Program focuses on communication. Communication is no longer a component of a project but it is the basis of the project and therefore it stimulates income generating activities and health insurance. This is what makes the program innovative.

The establishment of the Gindiku radio station can be considered as a turning point in the progress of the association and towards the redefinition of its vision and core values. With the launch of the PDLFR, the radio station gave a new impetus to ARLS activities, thus fostering changes that question the social and cultural order that has always kept women away, subordinating them to men in the private and public spheres. The PDLFR objectives are: 1) to strengthen the organizational, technical and management capacities of the community radio station so that it can be sustained and support women's leadership and community development; 2) to train and support a group of 60 women who will serve as community reporters providing news from their community to the radio station as well as broadcastings programs; and 3) to train and support community listening groups in order for them to work with the women reporters, community based organizations, and community leaders to carry out activities, promote dialog, and create an enabling environment for women's leadership at the community level.

A strong presence of women has been realized in the organization of Gindiku with the involvement of ARLS members in the functioning and programming of the radio station. Changes also included the appointment of women as the program manager, technical manager, accounts officer, and producers. The number of volunteers

dramatically grew with the set-up of the women's reporter in the villages. Women make up the majority of the staff and volunteers. There are four women among the seven permanent staff. Women also represent 90 of the over 100 volunteers. Of even greater importance is the fact that 95 percent of Gindikü workers, both staff and volunteers, are trained in gender, leadership and radio programming to prepare and equip them with basic knowledge on issues addressed by the radio. The radio not only involves women but also strengthens their skills and knowledge to enable them to support program production (Jallov, 2012; Mitchell, 2000).

Speaking at the official ceremony launching the Phase 2 of the PDLFR, the representative of the USAID indicated that the program has already improved the condition of women's situations, thanks to the training of 60 'women reporters' which have become credible and even exceptional radio journalists (Clark, 2013). The project's first phase evaluation report, prepared by an independent consultant, stated that the program's first phase attained some commendable results. It gave Radio Gindikü FM a stronger institutional base, improved women's economic power, set up mutual health facilities, and expanded awareness-raising activities with information kiosks in weekly markets and activities of a theater troupe.

The radio is certainly the most emblematic and most impactful accomplishment for ARLS. It now has organs run by ARLS, which use the results of the community consultations to develop programs tailored to the expectations of the rural communities concerned. A growing number of women and girls from the communities covered by the radio are now serving as technicians, journalists and reporters. Apart from this, the listening groups in the villages are growing. These factors make Gindikü a radio for

women who are working quietly to roll back the exclusion of rural women from the media, to give voice to rural women, and to broadcast gender-responsive programs. This is a revolution in many respects in a context strongly under the dominance of traditions and discriminatory religious practices.

Women Reporters and Listening Groups Championing the Participatory Approach

Broadcasting the community interests, giving voice to the community (both men and women), ensuring that the audience has access to and participation in the programming, having influence, and contributing to social changes are key concerns for any given community radio (Jallov, 2012; Mitchell, 2000; Fraser & Estrada, 2001). There is no doubt that each community radio works hard to maintain and reflect the main characteristics of community radio as stated elsewhere in this study.

The PDLFR has been instrumental in consolidating ARLS's gender-based vision and also identifying Gindikuku as a women's radio that struggles for gender equality. To achieve this goal, Gindikuku focuses on gender and development issues, and builds a vast network of 60 women reporters and 60 listening groups; each of these listening groups is comprised of 20 people in as many villages, making community participation a key factor in the radio's work. The result expected is the enhancement of participation in the radio station of all community members and to contribute to the emergence of local leaders who are rooted in the economic, social and cultural realities of the communities.

In the first two-year phase, the program recruited and trained 60 village women to serve as volunteer reporters for the radio. In the second phase that began in 2013 (which will last three years), 25 other women reporters have been added, in mid-2013, to make a total

of 85. As already mentioned, most women in Thiénaba are involved in trade, along the roadside, in weekly markets or in front of their houses. Some engage in agricultural activities, farming vegetables during the dry season, which is from November to May.

Selection of the Women Reporters

Working closely with community leaders in the target villages, the project identified one woman in each village, based on criteria such as: “the dynamism of the person, the commitment to women’s issues, the activism in and support for sustainable development, and the good knowledge of the social and cultural environment” (ARLS, 2010). The roles and responsibilities of each woman reporter are defined by ARLS, and include: a) producing radio programs that promote women’s leadership and gender equity; b) interviewing female experts, opinion leaders or information sources from the villages; c) selecting members of listening groups (20 members including 15 women and five men in each group); d) sharing with the listening group what they learned during the training sessions they attended; e) guiding the development of action plan for the listening groups; f) conducting advocacy campaigns in villages; g) covering the activities of community based-organizations; h) interviewing male opinion leaders on issues relating to gender equity; and i) contributing to link listening groups to facilitate the sharing of experiences.

The survey conducted between July and September 2013, administered to 52 of the 60 women reporters in the first phase, reveals that they are between 19 and 65 years old, which makes an average age of 39 years of age. The overwhelming majority of them (92.3%) are married. About 65 percent of these women are Wolof, the largest ethnic group in the country, followed by Serer (30%), Pulaar and other ethnic groups (4%).

More than half of the 52 women reporters have attended formal school (French language), and 32 percent of them have attended secondary school. Slightly more than 10 of the respondents have not been to school, or have not received literacy education or Koranic education. This shows that the progress in girls' education can also be seen in major cities as well in the hinterland (SNEEG, 2005). Most of these women reporters do not only take care of their homes and their children. About 40 percent of them are traders who generally sell processed food crops, fruits, and cashew nuts either in their homes, on the roadsides, or in the weekly markets.

Among the women reporters, 94 percent of them own a radio set. The majority of the reporters (69 percent) listen to Gindiku using their radio receiver, while the remaining 31 percent use a mobile phone provided by the radio station (**Table 7.1**). According to the Agence de Regulation des Telecommunications et des Postes (ARTP), the Telecommunication and Post Regulatory Authority, Senegal has 14,3556,055 mobile lines as at 2014, making a penetration rate of 111.52 percent. In fact, mobile phones are the most prevalent means of communication in urban (95 percent) and in rural households (82 percent) (ANSD, 2012).

The survey indicates that the women reporters do not have time constraints to listening to Gindiku. The majority of them (87%) can listen to the radio whenever they want. For those who cannot listen, the reasons are equal: a broken radio receiver, weak radio signal or no batteries.

Not surprisingly, almost all the women reporters agree that women and men should be equal (Table 7.2). The percentage of the reporters who hold that women and

men should not have the same rights is slightly higher (17 percent), while the remaining 83 percent think that both sexes should have the same rights (Table 7.3).

Table 7.1: Ownership and how women reporters access and listen to the radio.

Ownership of a radio set	(%)
Yes	94,12
No	5, 88
Listen to the radio using	(%)
Radio receiver	68.63
Mobile phone	31.37

Table 7.2: Percentage of women reporters who think men and women should be equal.

Men and women should be equal	(%)
Disagree	7.69
Agree	32.69
Totally agree	59.62

Table 7.3: Percentage of women reporters who think that men and women should have the same rights.

Men and women should have the same rights	(%)
Disagree	17.31
Agree	26.92
Totally agree	55.77

The high percentage (17.31) of women reporters who disagree that men and women should have the same rights reflects, on the one hand, the diversity of opinions on women's rights and women's equality at the community level. These opinions are the consequence of the internalization of women's subordination to men, which is shaped and perpetuated by the prevailing education, religion, culture and ideology in general. More importantly, it gives an interesting indication on the impact of gender training on women reporters and, to a certain extent, on the content of the programs broadcast by the women reporters. Indeed, a woman reporter who disagrees that women and men should have the same rights is more likely to broadcast programs that echo her own opinions. This significant minority who disagree that women and men should have the same rights signals the need for a more rigorous selection of the women reporters and the necessity to develop a continuous gender training program for the women reporters. This is of particular importance if the women reporters are at the center of the communication and advocacy activities promoting gender equality and equity and leadership.

The Training of the Women Reporters

After selecting the women reporters, they are brought together for training so that they can fulfill their tasks properly. The World Education project coordinator based in Thiénaba explains the process and objectives:

We trained women reporters on the basics of journalism: radio program writing styles, gender equity issues. We provided training on gender and media to enable the women to establish the connection between gender and media, and on media and development. The purpose of this training was to let the women understand how useful the media can be, and the role radio can play in development. We provided training on gender and radio programming to have gender-responsive programs, and to know how to address issues relating to equity on radio without shocking the public. There are ways of addressing gender issues that cause people

to reject them. We talked about the gender approach in relation to the management of local government areas to support women to get access to decision-making positions. In the same vein, we organized training on decentralization and the transfer of skills, on entrepreneurship to help them start and run income-generating activities, on advocacy and radio theater to support women's groups (Gueye, 2012).

In fact, the training covers five main areas. The first one deals with the community radio. The objective is to familiarize the women reporters with the concept of community radio, what it means, its characteristics and objectives, what the structures are, and how the radio is organized and managed. This first step is important in building a common understanding of the media itself.

The second area deals with the production of content. The training session focuses on the formats used in broadcasting, from the magazine to the theater and provides the skills for the reporters to collect information, process them, and do the editing, including inserting musical clips. They are also trained for news and program presentations. All of these elements stress the importance of the production of local content that reflects the needs and concerns of the station's audience.

The third area consists of training on gender and development. The session includes discussions on the concept of gender defined by these set of statements: gender is not equal to women; gender includes women and men; and gender refers to the relations between men and women in the context in which they interact. Gender relations are determined by many factors, including, among others, the social and economic context, and the values of the society. Once the theoretical background is set, the training sessions discuss and explain the differences between gender equality and gender equity using examples and reference from the lived experiences of women. Questioned for example on gender equity, one women reporter explains that it simply means that men

and women should have equal rights and their needs should be equally responded; while gender equity is defined with the images of two runners, one caring a baby (the woman) and a man free of charge, which means that women are disadvantaged and therefore need special treatment that takes into account their actual situation.

Other aspects of the gender training are related to the decentralization of and participation in political elections and gender and the media. This latter aspect examines the ways in which the radio station and the women reporters can identify and discuss stereotypes and some traditional values that justify women's marginalization and, hence, hinder social changes.

The fourth area of training covers the listeners' groups, their importance, membership, activities and functioning. It aims to give the reporters the skills necessary for them to facilitate the listeners' groups. Issues of leadership and advocacy are fully explored in order for the women reporters to value the participation of each member of the community and the dialogue and information sharing within the community.

As discussed, the training covers a wide range of issues, ranging from content production to gender, leadership, technical facilitation and development issues relevant to the community. This is a key indicator that ARLS is determined to build local capacities that can appropriate and use the radio station and put it at the service of the communities. It is also an important condition for stimulating community participation.

Scholars posit that training is essential to content production and to participation in all levels of the community radio station (Jallov, 2012; Mitchell, 2000; Tucker, 2013). Tucker (2013) furthermore elaborates by stating:

Maximal participation is made possible by the existence of extensive training, both in terms of content and radio production and engineering, and in the physical

maintenance of the community radio equipment. Training is supposed to provide community members with the ability to operate their station, and to allow them to go on the air and express their views, interacting with other members of their community. Most community radio stations have a 'community building' or 'educational' mission, and many stations see their training programs as empowering and educating community members (UNDP, 2006).

Similarly, Mitchell (2000), in her description of women's collectives in radio in the UK, stresses the emphasis put on training and empowering marginalized women's groups as a way to ensure their participation in the radio station. She states:

Women's training is seen to be essential in fostering women's involvement at every level in women's stations and programming. Empowering underrepresented sections of the women's community (for instance working-class women, young single mothers, or migrant women) through partnership and outreach, and making program material as part of this process, are crucial to enabling women's participation (Mitchell, 2000, p. 178).

Women Reporters at Work

The UNDP report, *Communication for Empowerment*, provides a guide worth noting to deal with communication and empowerment at all levels, including the financial aspects. For the UNDP, the empowerment approach is a way to put the information and communication needs and interests of disempowered and marginalized groups at the center of the communication process. By doing so, the report states, "Communication for empowerment is to ensure that the media has the capacity and capability to generate and provide the information that marginalized groups want and need and to provide a channel for marginalized groups to discuss and voice their perspectives on the issues that most concern them" (UNDP, 2006, p. 8).

However, this approach should be considered in lights of insights provided by scholars working in communication, development and gender. They further state that empowerment is crucial in involving people in all development processes, building

agency and local capacities, and getting people critically involved in social, political, gender, and economic transformations (Melkote and Steeves, 2001; Afshar, 1998; Leung, 2005; Rowlands, 1998; Saraswati, 2005; Freire, 1972; Payne, 2005; Solomon, 1976; Liao, 2006).

Then, the empowerment approach frames the discussion of the women reporters' network, exploring its performance and how it is empowering women reporters and the local communities. Women reporters perform two main tasks: they produce programs and they coordinate and host listening groups' activities. This gives them a pivotal role in the production of content as well as in the facilitation of community participation in the radio station. Talking about how to overcome the difficulty of gathering news, Fraser and Estrada (2001) describe the idea of the "popular reporter" as a response. It consists of "a few volunteers scattered in the community, who report in to the studio by telephone, cellular phone, or VHF" (p. 60). If we put aside the technological aspect, this description matches the idea of the women reporters, a large group of volunteers, scattered in villages who report in to the radio station by cellular phone or cassettes. Moreover, and this is a distinctive aspect of the women reporters, they are community organizers, they are community trainers, and they are communication gender advocates.

Participation is a founding reason for setting a network of women reporters. A great number of scholars studying communication development, community media and specifically community radio have intensively explored the theme (Buckley, 2011; Fraser & Estrada, 2001; Freire, 2010; Gumucio-Dagron, 2005; Huesca, 2003; Martinez, n.d.; Melkote & Steeves, 2001; Servaes & Malikhao, 2005; Steeves, 1994; Liao, 2006). They all highlight the various aspects of participation in the communication process in terms of

facilitating access, producing local content, valuing local knowledge, including marginalized groups, promoting dialogue and awareness, to list just a few.

The women reporters have to undertake several a tasks, within their villages and, in the radio station. Basically, each woman reporter collects information and reports on the events in her village, produces magazines, facilitates the listening group discussions, and organizes advocacy work on gender equity and women's leadership, by visiting various religious, political and traditional leaders. How the work is organized depends on the woman reporter's availability and enthusiasm. In this section, I concentrate on the content production part of the women reporters. The other aspects will be covered in the next section dealing with the listening groups: a) producing radio programs that promote women's leadership and gender equity; b) interviewing female experts, opinion leaders or information sources from the villages; c) selecting members of listening groups (20 members including 15 women and five men in each group); d) sharing with the listening group what they learnt during the training sessions they attended; e) guiding the development of action plan for the listening groups; f) conducting advocacy campaigns in villages; and i) contributing to federate listening groups to facilitate the sharing of experiences.

Relationship with the Radio Station

The staff of the radio station has been very creative in maintaining close relationships with its 60 women reporters. Although limited in number, they have organized in a manner that each member of the team has to mentor 10 reporters. This means that each reporter can talk any time to her mentor, seeking guidance and help. The mentor reports back to the station manager. But the mentoring doesn't mean a one-way

relationship. The technician manager, who also hosts two programs, reveals that she usually discusses broadcasts with the reporters. She reported that one day, one of the women reporters told her: “Your last broadcast was ineffective. It was too long and boring... After listening to the recorded broadcast, I realize she was totally right, and this helps me change the format and the timing of the program.”

Besides mentoring, the staff also tries to keep in touch with the women reporters, within their villages. Once a month, members of the staff visit a village and use this opportunity to coproduce programs and review the work of the woman reporter and the listeners’ group. In that way, dialogue between the staff and the women reporters is continuous and they learn from each other while energizing content production process.

As part of their volunteer responsibility, the women reporters have to establish and run the listening group of her village by organizing regular meetings, facilitating discussions on the topics the group has chosen, paying visits to local community and religious leaders and the local government representative. They also facilitate the access of 20 members to loans granted to listening groups by ARLS for income generating activities development. Lastly, she may discuss the need for members to be part of the health insurance plan set up by ARLS.

Although volunteerism is considered as a necessary component of any community radio station structures or staff, scholars mention some problems and shortcomings. Jallof (2012), Boul’ch (2003), and Fraser and Estrada (2001) state that volunteers help the radio station ensure a diversity of voices and perspectives, and they facilitate community participation. They are also invaluable contributors in the production of local content.

One the other hand, Myers reveals that the reliance on volunteers can be sources of problems such as “unmotivated staff (sometimes resulting in petty thefts at the station), unreliable scheduling (because the volunteer does not turn up) or – worse still – the complete hijacking of a station by a particular interest group in the community, who may have started out, benignly enough, as volunteers” (Myers, 2011, p. 45).

Dealing with the management of a large number of volunteers, which can be problematic, Fraser and Estrada (2001) recommend establishing an approach based on dialogue, mentoring, self-criticism, and evaluation.

During the first two years that Gindiku used volunteer women reporters, the station experienced the reporters’ complete dedication to their work, feeding the station regularly with reports on events happening in their villages, magazines portraying local women leaders, and magazines on local history, health and income generating-activities. Each reporter contributes at least three programs per week.

Therefore, the woman reporter in the village is also a spokesperson for the village, a recognized community leader who can deal with issues related to the radio station but also with private problems not discussed on air. For example, as narrated by a reporter, a couple having a problem may come to discuss and find a solution to their problems. Another example is related to early marriage and gender violence. Young girls can now meet with the reporter and look for advice when facing a marriage decided by her parents.

The women reporters’ work even expands to neighboring villages that may invite them to talk about events concerning their villages, and problems and concerns facing the people. One reporter says:

Sometimes, I notice there is a problem with access to water and I report it in a report. In the same way, the members of listening groups or ordinary listeners can come to see me when there is a problem and ask me to cover it for the radio. We are always talking and listening to the people, and we are there for them. Producing programs is certainly the most visible and emblematic activity of the women's reporters. Tape recorders may seem obsolete in the digital era, but they are tools, or better still, formidable weapons in the hands of women. They serve as a symbol, a sign of assertiveness and prestige for the person who holds them to gather information. As one female reporter revealed, "Very few people knew me before, but now, people recognize me as a woman reporter everywhere I go. People ask for my services. Others simply want to chat with me and say how much they admire what I do." Having women reporters in communities gives a strong boost to participation from people in all social groups. When a female reporter has a microphone or a cassette recorder in her hands, this tool, more than anything else, makes it easier for people to have voice. It encourages them to speak their minds and some time to give confidential information. It is in this respect that elderly people, village chiefs and Imams have been accepting of talking about the history of the village, the family that founded the village, geographic and sociological changes the village has experienced, and the successful and unsuccessful events in the history of the village.

Listening Groups: An Open Space for Discussion, Training, and Entrepreneurship

Gindikou listening clubs are designed in the same manner as those in Senegal's RER initiative, as well as in Niger, DRC, and many other countries. After a problem is identified, a group of women and men come together to discuss the radio's programs,

share their views and talk about possible ways of tackling the problem in their local communities.

Gindiku is no exception to the rule on how listening groups function and relate to radios. The listening groups gather at least two times a month to discuss radio programs, community matters, and women's activities in general. As in Niger and DRC, Gindiku listening groups have a dominant subject, rural women's leadership, and other attendant issues such as small loans, income generating activities, and health. From this study's observations and interviews with group members and women reporters in Gindiku listening groups, the main topics of discussion in the listening groups are women's concerns about leadership, income generating activities and the contribution of women reporters.

The program listening component is relatively small. Gindiku listening groups' numbers totaled 60 in 2012. The 60 listening groups are based in the villages that host the women reporters. Each group has 15 women, including the woman reporter, and five men. This makes a total of 1,200 persons. The listening groups have to follow programs, comment on them and gather feedback. They also provide advice, critique and remarks to share with the program representatives and presenters.

The selection criteria include age, gender, ethnic group, socio-economic activity, and involvement in community activities. The woman reporter is responsible for selecting the individual (ARLS, 2012).

The results of the survey indicate that listening group members are between 15 years and 60 years old, and about 43 years on average. People aged between 30 and 59 years make up the majority, or 76 percent. This shows that the composition of the

listening groups crosses the traditional lines that usually keep youths and adults from mixing together in the same area, or engaging together in public dialogue.

The group members come mainly from two ethnic groups, the Wolof (60 percent) and Serer (31 percent). The other ethnic groups are far less represented, such as the Pulaar (8 percent), Mandingue (1 percent), and the Jola and Maures who represent less than one percent. This reflects the general outlook of ethnic groups in Senegal and their spatial distribution, as the regions of Thiès and Diourbel have a high concentration of Serer and Wolof. Almost all listening group members are married (94 percent). Approximately four percent of them are single, and the others include an almost equal number of divorced and widowed persons.

The majority of listening group members are traders (53%), followed by farmers (14%), housewives (11%), employees (7%), artisans, handicrafts (5%) and students (2%). The predominance of women shows why there are far more traders than farmers, whereas farming is the main occupation of the workforce in rural areas. The level of education is relatively low: 48 percent are illiterate, 17 percent are literate in the national languages, and nine percent attended Koranic school. Those who attended the formal French school system make up about 25 percent of the whole group.

Ownership of Radio Sets and Listening Habits

In the case of Radio Gindiku, the listening groups are not equipped with radio receivers, but an almost equal number of the male and female respondents said they had a radio set: 65.47 percent of the women against 64.94 percent of the men. According to ANSD (2012), 74 percent of households have radio, the most important ICT after mobile

telephones. Mobile telephones are very present and their penetration is even more remarkable. Over 80 percent of the respondents have a mobile phone and close to 70 percent listen to the radio using their mobile telephones.

The survey shows that 78 percent listen to the radio whenever they choose. For those who cannot listen to the radio when they want, they either do not have a radio set, or have a broken radio set (42.86 percent). This means that a significant segment of the population still needs a radio in good working condition. Among those unable to listen to the radio at will, only one percent were in need of radio batteries, while 25 percent had problems receiving the radio signal.

The figures on listening habits (Table 7.4) reveal that the respondents listen to the radio most often in the morning between 7:00 a.m. and 10:00 a.m. (45 percent), and between 10:00 a.m. and 12:00 p.m. (27 percent). Another important moment for listeners is in the evening between 8:00 p.m. and midnight (12 percent).

The figures on the time spent listening to the radio indicate that almost 30 percent of the respondents listen to the radio for three hours per day; over 22 percent spend between three and five hours per day; and nearly 18.5 percent spend over five hours listening to the radio per day (Table:7.5). Those who listen to the radio for one to two hours make up about 19 percent, while those who listen to the radio for a period between 30 minutes and one hour represent 10 percent.

These figures show that people spend much time listening to the radio. They are an important indicator of the public's appreciation of the radio programs they listen to.

Table 7.4: Listening habits of survey respondents.

	Men	Women
7 a.m. - 10 a.m.	42.67%	45.94%
10 a.m. – 12 p.m.	5.33%	32.16%
12 p.m. -3 p.m.	5.33%	8.48%
3 p.m. - 6 p.m.	1.33%	3.53%
6 p.m.– 8 p.m.	1.33%	6.36%
8 p.m. – 12 p.m.	44%	3.53%

Table 7.5: Amount of time survey respondents listen to the radio each day.

How much time do you listen to the radio in a day?	Proportion (%)
Half an hour to one hour	9.9
1 to 2 hours	19.27
Around 3 hours	29.95
3 to 5 hours	22.4
More than 5 hours	18.49

The home is the place where the respondents listen to the radio the most (85 percent). Public places and the work place (each five percent) were also mentioned. The listening groups (0.26 percent) are not a space where people listen collectively to programs (Table 7.6).

Table 7.6: Where survey respondents most frequently listen to the radio.

Where do you most frequently listen to the radio?	Proportion (%)
At home	85.12
Work place, if different from home	4.73
Listeners' group	0.26
Public space	5.2
At my neighbors' house	3.13
Other	1.56

Listening Group Activities

Gindiku listening groups meet two times a month on average. Their main activities are discussions and dialogue, advocacy, and discussions on the topics broadcast on the radio. The discussions focus on, among other things, leadership, health, education, women's rights and duties, the socialization of the girl child, elections, the work of women reporters, life in village communities, women's income generating activities, women's access to local decision-making bodies, and the radio programs.

Information and Dialogue

Dialogue is the activity that listening groups conduct most frequently. The dialogue focuses generally on three main aspects. One aspect deals with programming of the radio station and the activity of women's reporters. During these discussions, the listening group reviews the broadcast and provides ideas and suggestions to the woman reporter.

While the listening groups do not engage systematically in collective listening, they gather on a regular basis to discuss the broadcasted programs, share their views on the programs in general, and make observations on various aspects of the program schedule, such as the airtime for programs and comments made on air, for example. The women reporters then share these observations with the staff of the radio. The second aspect is related to local development capacities through sharing common understandings of gender equality and equity and women's leadership. This capacity building process draws mainly from the training sessions attended by the women reporters in ARLS locations.

ARLS places great importance on training community members. This is why every woman who undergoes training is required to organize discussions in her village so that she can share the knowledge she has acquired. This is a system that the community-based organizations and NGOs know very well, and it is a powerful way to enhance impact on the community. It makes it possible to have a pool of people who can, in a short time and with minimal supervision, serve as women reporters. In this manner, the radio does not rely only on people whose absence or failure may affect the relationship between the radio and the village community.

Among the topics of discussion, access to land is one of the most recurrent. It is a major concern for women because access to land strongly determines how much access they get to financial resources, technical training, equipment, etc. According to sociologist Jacques Faye (2008), women still face discrimination in access to land, despite the constitution adopted in 2001 which established equal access to land for

women and men. Faye adds that such inequalities between men and women exist because tradition and religion in rural communities reject the principle of equality.

Economic Activities

The third aspect is related to income generating activities. The micro loans granted to members of listening groups to enable them to generate income is part of the listening group meeting agendas. The discussions focus on terms and conditions for access to credit, suggestions on money-making ventures, pitfalls to avoid, successes observed in other listening groups and other women's development groups, and the handling and management of economic activity. Each group receives a loan of up to 500,000 CFA Francs (USD \$1,000) to share among its members, which of course makes the listening group more attractive. According to the president of ARLS, granting small loans to listening groups gives women easy access to cash money that they can use to trade and earn income, and therefore they can be self-reliant and strengthened to stand up for their rights (Kairé, 2012-2013). This aspect of the listening groups is extremely popular and has already enabled women to engage in trade and to open community shops that contribute largely to reduce the cost of basic foodstuffs, among other examples. Each listening group assists and advises its members on the lucrative activities they should explore, shares women's success stories inside and outside of the listening group network, and provides each woman, depending on the amount allocated, the financial means to start and sustain their activity. This is an extremely important point when one considers that poverty is higher in rural areas. According to the National Economic and

Social Development Strategy (2012), the ratio of individuals living under the poverty line was 46.7 percent in 2011.

Without going into the discussions on the impact of micro-credit programs on women, which are not the subject of this work, it may be useful, nevertheless, to agree with Ackerly (1995) that “microfinance programs may empower women and give them a greater say over the household expenditures, while reducing domestic violence, for example” (Ackerly, 1995)

Gender Advocacy

Home visits are the second most important activity of the listening groups, and consist of paying visits to local, religious and traditional authorities, organizing groups to inform them about the group’s activities as well as challenges facing women and the community as a whole. These visits provide a space for dialogue with local leaders and local organizations to discuss issues of interests for the participants. Access to land, the use of mosquito nets, children’s education, politics and local elections, leadership, and gender and development were some of the topics discussed by listening groups in the month before the survey. By targeting community organizations, the listening group intends to mobilize local stakeholders to strengthen the radio’s efforts in advocating that the authorities find solutions to the problems discussed. The end goal is to sensitize the highest possible number of people and to have a critical mass of people who can influence decision-making (Gueye, 2012).

Hence, these meetings are opportunities to advocate to the leaders and to seek their support for gender equality and women’s leadership (ARLS, 2010). This initiative is

meant to lessen the likelihood of tensions that may arise from the introduction of gender equality and equity discourse, which challenges the dominant superstructure (Sine, 1977).

Gindikku FM listening groups have introduced two major innovations. The first and more important innovation is to have women reporters assigned to be based in the villages, an innovation that has already been reviewed in another section. The other major innovation is to make the listening group a multi-functional platform where women in the group can find solutions to their problems in terms of organization, access to small loans, and access to affordable health care for themselves and their families through a mutual health facility. And this is what lends meaning to communication for development, when it is delivered with a participatory approach that puts the emphasis on people, their contexts and their culture, and enables them to engage in dialogue as equals in order to find local solutions to their problems (Melkote & Steeves, 2001).

The listening groups actually help create an audience with a community and territorial base. They contribute in building community ownership of the radio. The listening group members completely identify with the radio. Even when the signals of other radio stations are within reach, as is the case with Gindikku FM, the communities have eyes and ears only for Gindikku. Almost all of the women respondents now wish ARLS could have its own television station.

The listening groups pay great attention to women who wish to talk about their personal problems, so that they can comfort and advise such women. The groups have set a new family model in the community. Because these women meet regularly to share information, experiences and even secrets, they end up becoming friends with common interests that in turn help create new networks that are no longer based on age, ethnic or

social group, but rather on a point of common interest, the “radio,” which is a form of social capital.

Gindiku has placed community women at the heart of communication, using the women reporters’ networks and listening groups. In doing so, it is helping to provide gendered media coverage in a rural traditional and religious context. Women’s access to information and participation in the radio has positive benefits on their education, economic status and other areas. It also has positive impacts on the women themselves, their self-confidence, self-assurance, self-reliance and relations with men.

The listening groups are truly open spaces where people can discuss all issues of concern with the community, engage in dialogue, and help others to have voice and prepare for participation in the community. By broadcasting the voices of excluded persons, these groups contribute also to shape changes in mindset and culture.

Summary

Gindiku FM is a rural women’s radio station located in Thiénaba, in Thiés region. Gindiku went on air in 2006 and was built from scratch by the Association Rurale de Lutte contre le Sida (ARLS), a community-based organization created in 1992 in Thiénaba.

The evolution of Gindiku FM includes two periods: the difficult start (from 2006 to 2010), which was followed by an affirmation as a women radio thanks to the partnership with World Education, an American NGO, and the United States Agency for International Development (USAID), from 2010 onwards. The launch of the Programme de Developpement du Leadership des Femmes Rurales (PDLFR) or “Women’s

Leadership: Civic Leadership and Journalism,” gave a new impetus to Gindiku FM. A complete shift was made at all levels: organization and management of the radio station and its interactions with the communities and the programming. The most important change was the recruitment of 60 rural women reporters and the set-up of 60 mixed listening groups chaired by the women reporters.

Trained in communication, gender, leadership, and equipped with mobile phones and cassette recorders, the women reporters became the backbone of the radio station, providing reports, magazines, programs, advocating for gender equality, and moderating the listening groups meetings.

Each listening group is comprised of 15 women and five men and meets at least twice a month. Their activities include discussions on the programming, gender advocacy, and management of the microcredit given by ARLS to the group. The listening groups are truly open spaces where people can discuss all issues of concern to the community, to engage in dialogue and to help others.

Obviously, Gindiku FM has placed women at the heart of the communication process. In doing so, the radio station has progressively introduced debates on gender issues in a highly traditional and religious context.

CHAPTER VIII

PROGRAMS

This chapter addresses the final research question, which is related to programming featured on Gindiku FM. It intends also to assess the extent to which the programming is meeting the listeners' concerns. The analysis is based on various information collected from the survey, the interviews, an analysis of the programming schedule, and the outcomes of the focus groups.

Programming is a key element in any given community radio. It defines the identity of the radio and provides the clues to understand the relationships between the context, the content of the media, and the audiences. In the framework of women's radio, the program also informs the reciprocal influences between the radio station, the social and cultural environment of the radio, and the actors involved. Ultimately, it determines whether or not, as stated by many authors, women's radio is reproducing and perpetuating gender stereotypes or is engaging in a process of social change by promoting gender values (Mitchell, 2006; Lacey, 1996; Myers, 2009; Jallof, 2012).

When discussing the radio programming, it is vital to ask the following questions: who are the people involved in the production of program content? What are the formats used? Who makes the decisions about which programs to broadcast? Is the audience involved in producing messages? In which languages are the programs produced? What ideas and values do the programs convey? How does the audience receive the programs?

In this section, I will answer these questions and argue that gender equality and women's empowerment are central elements of Gindiku's broadcasts. I will also show

how Radio Gindikü came about constructing a message rooted in the local realities and experiences, as well as in the culture and history, of the people in its coverage area; and how the radio's ability to do this has transformed it into a powerful vehicle for subtle yet irreversible subversion of the social and cultural order which always considered women as subordinates.

The Women Reporters at the Core of Content Production

The women reporters (Fig. 8.1) cover a wide range of issues from village history to women leaders in the community, village events or activities, health, economic entrepreneurship, local governance, violence against women, girls' education, women's participation in decision-making, through access to seeds.

All women reporters have a list of the main themes that emerged from the regularly community consultations to use as a guide and source of inspiration for subjects to report on. Besides this, all local events are newsworthy and must be reported back to the radio station. The listening group is another place to get ideas about themes and subjects. One of the reporters explains the way she organizes her work in relation to the listening group:

We hold meetings to learn more about the difficulties and problems in our village. We record these discussions to take them back to the radio. We also pay home visits. This has made it possible to meet the Imams, the rural council presidents (PCR), and the nurses and chiefs of rural health center to collect information for the radio. We also go to schools to see the teachers and the administration. During our meetings with the listening groups, we try to see what is lacking in our village and how we can use the radio to advocate solutions. We also go to meet groups and associations to understand their needs and concerns, and to report about them.



Figure 8.1: A woman reporter in the studio of the station.

Source: Fatoumata Sow

As mentioned earlier, one of the women reporters' jobs is to report on events, problems or debates in the villages. She will gather the information, may or may not discuss them with the listening groups, and then will send the recorded tape to the radio station or call the station for an audio recording on the phone. A wide range of subjects is usually covered, most of them already having emerged during the training session: gender-based violence, access to land, health, women's rights, parity, leadership, gender equity, participation to the political elections, and income generation activities. The women reporters are also asked to do as many interviews as they can in order to have local leaders (male and female), local representatives of youth and social groups speak up and voice their opinions.

Most of the women reporters' productions, news, interviews, and magazines fuel three to four programs: the news bulletin and various magazines on health, entrepreneurship, education, gender-based violence, history and culture, and women's leadership.

One of the most popular programs, "Gox Bi" or Spotlight Village," is mainly produced with the interviews and testimonies gathered by the women reporters. It's a one-hour program that puts the spotlight on a particular village, looking back at how the village was founded, its population, activities and current status, with input from the village elders, the village chief and other village members. It helps to gather the history of the village, and to educate younger generations and perpetuate the memory of villages. This program, according to the director, is so popular that even villages not covered by the women reporters want their history to be told. In this sense, radio is also the modern *griot* of our time (Diarra, 1996).

Another well-known program by women reporters is "Xamale," which in Wolof stands for "informing, making known." "Xamale" is a 30-minute program, broadcast Mondays to Thursdays, and presents a portrayal of a local woman leader. Reserved exclusively for women, Xamale aims to highlight the many ways in which women make contributions to the development of their communities. It also portrays them as role models who can inspire and stimulate others.

Many scholars have mentioned that the written history of Africa has been unfair to women, because women have been quite excluded (Coquery-Vidrovitch, n.d.; Fall, 1989). Such exclusion has been even more dramatic for women who were not members of the aristocracy or ruling families (Fall, 1989). The major exception was Aline Sitoe

Diatta,¹⁶ a case we owe to the leftist political movement in the 1980s and 1990s that opposed the regime of Leopold Sedar Senghor.¹⁷

This idea of educating people in remote villages about women who have contributed and are still contributing to improve the lives of their families and communities is one way of recounting women's lived experiences and thus builds a collective historical memory.

Once the women reporters have gathered information from the village, they send the cassette to the radio for editing and broadcasting. To do so, they either go to the station in person or send the cassette through other travelers who drop it off at the station. This system already brings out a major challenge, that of travelling in rural areas, especially when one knows just how difficult travelling can be without rural tracks or paved roads.

Women reporters who have information they want to broadcast in the news bulletin are left with no other option than to call the radio station to air the news, or to ask the station to return their call. In any case, the reporters have to pay from their own pocket for the calls they make. But all the women reporters encountered for this study were convinced that any news on their community is priceless and worth sacrificing for.

¹⁶ "Aline Siteo Diatta was a young Jola woman who, after serving as a house servant in Dakar and Ziguinchor, returned to her village to share 'what she had seen and heard.' During WWII she organized a resistance movement against the war effort, calling on her people not to pay taxes for military service and peanut farming. With this plea, her contemporaries formed an animist cult and began the fight against colonial domination. But on January 23, 1943, she surrendered to the colonial authorities to avoid the massacre of community members in Cabrousse. She was given a 10-year prison sentence in Kayes. She was later transferred to Timbuktu, where she died of scurvy in 1944" (Thiam et al., 2009).

¹⁷ Leopold Sedar Senghor was the first President of Senegal from 1960 to 1980, when he resigned from power.

A Gendered and Diverse Program

Initially, World Education and ARLS organized community participatory consultations to mobilize and involve all community members. The most important outcome of the consultations was the consensual adoption of their main concerns. They include the 16 main concerns of the populations: 1) women and political activism; 2) access to land; 3) procedures to follow to access to land at community level; 4) women's access to seeds; 5) women's access to decision-making positions; 6) the importance of women's participation in local decision bodies; 7) the right for women and men to run for offices at local level; 8) procedures to follow to be elected at local councils; 9) roles and missions of local institutions; 10) girls' enrollment in school; 11) girls' retention in schools; 12) the decentralization; 13) roles and missions of decentralized bodies; 14) gender and governance; 15) gender and development; 16) women's role in society according to Muslim religion. The community consultations create an opportunity to discuss the ways in which the community can participate in radio and benefit from it (ARLS, 2012).

The project's first phase evaluation report, prepared by an independent consultant, stated that the program's first phase attained some commendable results. It gave Radio Gindiku FM a stronger institutional base, improved women's economic power, set up mutual health facilities, and expanded awareness-raising activities with information kiosks in weekly markets and activities of a theater troupe.

Following the community consultations, the radio was restructured in order to fully respond to the expectations of the rural communities concerned. A growing number

of women and girls from the communities covered by the radio are now serving as technicians, journalists and reporters and listener's group members.

Gindikou broadcasts its programs from 7 a.m. to midnight, a total of 17 hours each day. Each week, 25 programs are broadcast regularly on themes such as: health and HIV/AIDS, agriculture and livestock, education, local development and decentralization, local governance, environment, women's entrepreneurship, violence against women and other social issues, religion, women in leadership, the history of villages, markets, sports, and theater. Almost 86 percent of the programs are in Wolof, a language understood by nearly all of the listeners; the other broadcasting languages are Serer and Pular, accounting equally for 14 percent.

Gindikou programs have a variety of formats - interactive programs with listeners calling in to participate, magazines, interviews, round tables, radio theater, and music. ARLS has a theater troupe of 20 members, including 16 women who are very good in acting, singing and reciting poems.

A first look at the weekly schedule reveals that 70 percent of the broadcast time is devoted to themed programs. The remaining time, 30 percent, is filled with local and international music (Figure 8.2).

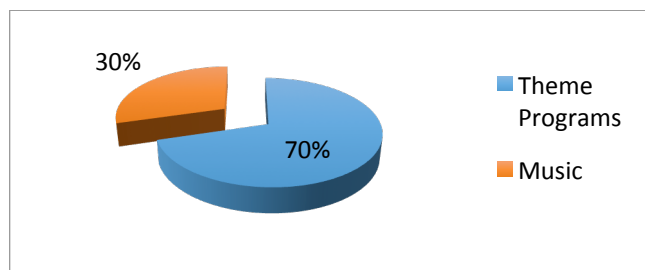


Figure 8.2: Types of programming on Gindikou FM.

The program can be divided into seven broad themes: gender concerns and women’s leadership, education and youth, agriculture, environment, local governance, decentralization, and music and entertainment. The gender and leadership theme includes programs on entrepreneurship, women’s portrayal, health and HIV, violence against women, women’s knowledge, and gender and religion. The youth and education theme embraces formal and non-formal education, youth concerns related to health, employment and access to resources. The agriculture and environment theme is comprised of two programs, one on agriculture and the other on environment. They both address issues of production, sustainability, deforestation and desertification, and access to means of production, including the land. The theme on local governance and decentralization consists of two programs focusing on citizenship, governance, elections, and decentralization and provides information for a better knowledge of these politics, their functioning, and the place and role of a citizen. The last theme deals with mixed talk shows and musical programs mostly concerned with the discussion of emerging social concerns and current local or national events such as local elections, the parity law, and the preparation of religious celebrations (Figure 8.3).

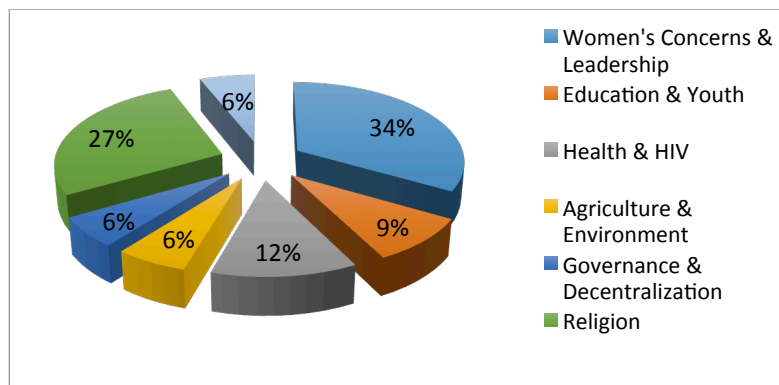


Figure 8.3: Breakdown of programming on Gindiku FM.

The prominence of religious programs in the weekly schedule can be considered as the price ARLS has to pay in order to have the support of the brotherhood, which in turn has large access to the radio station for various programs.

Some of the Major Programs

The following list presents the radio's flagship programs. It is based on documents from the radio station, interviews and some programs that were listened to for this study, during the various research trips.

“Pencum Jigeen Ni” / “The Women’s Palaver Tree”

This is a weekly one-hour program on gender equity, women's rights and human rights in general. It is interactive, allowing listeners to call in and get advice, ask questions, and talk with the host of the show and the guests. The program's objective is to bridge the information gap on women's rights and duties, and the roles assigned to women and men in society. Some of the topics addressed are: women's access to land, women's access to decision-making, women councilors in rural councils and their relations with other women, child education, the roles and responsibilities of fathers and mothers, parity, the electoral process, and citizenship.

“Yoonu Koom” / “Entrepreneurship”

This program addresses all matters relating to entrepreneurship and the economy. For an hour, the host talks about income generating activities with the guests and discusses the ways in which people can have access to the means of production (credit,

seeds, land) and resources to develop their activities or start a new initiative. The listeners can call in and participate directly in the program.

“Pencoo Ak Bakat Yi Ak Samkat Yi” / “The Farmers and Breeders’ Voice”

This is a show for farmers and breeders who make up the majority of the radio’s target audience. The program is broadcast every week and covers all topics relating to agricultural activities: crops, how to prevent attacks on crops, weather forecasts, farming methods, the vaccination of livestock, and treatment of diseases that can affect livestock. The program host invites experts, peasant stakeholders and farmers in rural communities to the program.

“Xamale” / “A Portrait of Women Leaders”

This is a 30-minute program, broadcast Mondays to Thursdays, telling the story of local women leaders. The program is produced either by the radio’s women reporters, or occasionally by one of its female journalists. The only program reserved exclusively for women, “Xamale” aims to highlight the many ways by which women make contributions to the development of their communities. It also portrays them as role models who can inspire and stimulate others. The program is also one way to tell the story of women in a manner that suits the realities of the contemporary society.

“Gox Bi” / “Village Highlights”

This is a one-hour program that puts the spotlight on a particular village, looking at how the village was founded, its population, activities and current status with input

from the village elders, the village chief and other village members. The show is produced by women reporters who gather important testimonies. It helps, via radio, to collect the history of the village on tape, and also to educate young people and perpetuate the memory of villages.

“Yoonu Marché” / “Going to Market”

This is broadcast on the airwaves Mondays to Thursdays, combining musical with information on the prices of consumer goods in the markets. The program also provides information on health, nutrition, and other major social and economic issues in the community. It is an interactive program and the host usually gets a lot of calls, particularly from women.

“Faggaru” / “Prevention” and “Stop AIDS”

These are two programs on health in general, and on HIV/AIDS in particular. Each week, one of these programs covers a range of topics in reports and interviews with doctors, nurses, midwives, community leaders, and heads of associations. The listeners can call in to ask questions directly to guests on the show. Some of the topics addressed at the time of the survey were: reproductive health, prenatal care schedules for mothers and immunization schedules for children, malaria prevention, HIV/AIDS, stigmatization of people living with HIV, prevention of mother to child transmission, care for people living with HIV, and family planning.

“Xew Xewu Jamono” / “A Look at Social Trends”

This is the radio’s only two-hour program. It is broadcast on the airwaves once a week and is co-hosted by two women. The program is a forum for addressing topical social issues, or those the listeners suggest from their own experiences. These issues may, for example, involve gender-based violence or relationships between co-wives in the family. Sometimes, women and men give testimonies that serve as a starting point for a discussion on problems the society considers as taboo, such as rape, wife beating, incest, early and forced marriage, and relations between husbands and wives.

“Diakarlo” / “Face to Face”

This is a religious program co-hosted by a man and a woman. The program looks at certain issues of interest to the community from the religious perspective. It helps remove ambiguities about the perception of women's roles in Islam, and contributes to avoid misinterpretations of religion that block women's participation in the development process. The program addresses a range of different issues.

“Pencum Animateur Yi” / “The Radio Hosts’ Palaver Tree”

The program promotes exchanges and the sharing of experience between the hosts of various community radio stations in the coverage area. “Pencum Animateur Yi” is an hourly program broadcast on the airwaves once a week. The radio show hosts who take part in the program look at gender issues and women's leadership in ways that contribute to strengthening women’s presence and voice in the other radio stations located within the communities to which the program is broadcast.

“Doxalinu Gox Bi” / “Decentralization and Local Community Management”

This program focuses on public participation in the management of public affairs and local governance, providing information on the divisions, ways of working, and budget guidelines of local government areas. The program informs the communities about legislation, decentralization, role and responsibilities of citizens, procedures for land use, etc. It also offers the local authorities a forum to talk about their competencies, roles and responsibilities, their budgets, the procedures for land use, the duties of citizens, and so on. The program is broadcast on the airwaves once a week and hosted by one of the radio representatives. These representatives consider that the program helps local authorities achieve transparency in the way they run affairs, and enables communities to exercise citizen control over those who run their affairs.

Religion

Religious programs are broadcast Mondays to Saturdays for 30 minutes, Thursdays from 7:00 p.m. to midnight, or almost all of Friday, the day of prayer, from 7:00 a.m. to 9:00 p.m. The programs include sermons, enlightenment on what Islam says about various issues, advice on how to be a good believer, as well as debates on Islam and society.

This overview of the main programs at Gindiku FM illustrates the manner the radio addresses the needs of its audience, on the ways in which the Gindiku FM promotes gender issues in villages. It also points to some necessary improvements. The first one is the increase of the number of programs targeting women. This demand was expressed by

some interviewees and was confirmed by the survey's findings. The second one is the increase of themed programs in other languages, such as more programs in Serer and Pular languages already represented in the schedule; and the inclusion of languages of minority ethnics such as Mandingue, Maure, and Jola. The issue of music has to be carefully analyzed, since the first evaluation of the radio has indicated that one of the main complaints about the radio was its emphasis on music (Diop, 2010). Of course, things have dramatically changed, but still, 30 percent of the total airtime devoted to music can be acceptable in the Senegalese mediascape dominated by music and political debates.

When Women Make the News Every Day

Gindiku does not wait for International Women's Day on March 8th every year to give women the chance of making the news. Indeed, women are making news every single day of the year. At Gindiku FM, women's voices are heard: the voice of the female presenter and the voices of the women reporters fill the two news bulletins each day, broadcast at 8:00 a.m. and 6:00 p.m. for 45 minutes (Figure 8.4). For now, the news bulletins are only broadcast in Wolof, and before each news bulletin, there is a 30-minute magazine on one socio-economic issue.

As discussed earlier, the women reporters regularly provide information on their communities in different formats: interviews, reports, magazines, and portraits. The typical menu of a news bulletin includes: a) three reports by women reporters, b) one or two interviews by women reporters; c) interviews or events covered by a member of the

radio team; and d) national and international news items from public radio or other commercial radio stations in the area.



Figure 8.4: A journalist presenting the news.

Source: Fatoumata Sow

Fraser and Estrada (2001) mention, “Community news is a unique feature, and a prime strength, that gives a community radio station the inside track in competing against larger commercial or government stations. Regular local news broadcasts in the context of a process are therefore the lifeblood of a good community radio” (p. 60). The people working at Gindiku FM derive their motivation from informing listeners on what happens in their local areas with the voices and language of the community. The population identifies with a radio that talks about their problems, desires and hopes, about the opportunities their children have to attend school or to start income generating activities;

this is a radio whose reporters are their daughters, women, sisters and cousins or simply their neighbors.

The listening group survey suggests that the local news bulletin is by far the radio's most popular program and just under half of the respondents say that this is the program they listen to most (40 percent). The religious programs come in second position (24 percent), followed by programs on health (20 percent), and social and development issues come in third. The rank of the religious programs is perfectly understandable in regards to the deal between Gindik FM and the brotherhood. This deal, as mentioned elsewhere, allows the Secken brotherhood to have a large access to the radio facilities and gives Gindik FM's the approval to broadcast its programs on various themes, including gender equality and equity. Women are more likely to enjoy the local news bulletin (46.60 percent against 18 percent for men). This is certainly because of the women reporters who regularly provide reports, interviews and magazines that women enjoy and talk about.

The Panel of Experts

Besides the women reporters' network and the listening groups, Gindik FM uses other ways to involve community members in the programming. There are three forms of participation. The first and probably the easiest form of participation is for listeners to call in and contribute to the debates organized by the radio station. This form is used widely by all radio stations and allows listeners to express themselves directly. Most of the radio stations has an expensive dedicated line (for the caller) for the calls-in, but Gindik FM does not have this service (as of this writing) and still uses its regular

telephone line, which is far cheaper. The second form of participation consists of encouraging community members to volunteer at the radio station and host programs according to their knowledge and/or skills. The third form consists of setting up a panel of 10 female and male experts to assist the radio station in the production of programs related to their expertise.

Each month, the radio draws up a list of at least 10 experts who agree to take part in its programs, either through an interview, a round table, or an interactive program to answer questions. These experts are generally civil servants based in the region, NGO workers, doctors, nurses, midwives, agriculture and environment workers, decentralization specialists, teachers, or human rights activists. In return, these experts receive a small allowance to cover their transport and communication costs.

Though the idea of the panel of experts is a good one, the institutionalization of an incentive is questionable. It may undermine the principle of volunteer participation; and furthermore it may make it hard for other community members to volunteer in the radio. What would do Gindiku if the radio station does not have enough resources to pay the experts?

Perceptions on Gender Equality and Parity

The findings of the survey show that equality between women and men is beginning to be part of the mindset (Table 8.1). When asked whether men and women should be equal, 63 percent of the respondents said they were in agreement with this statement, while 29 percent said they disagreed, and the remaining is undecided. The main justification for equality between women and men was that they could have the

same skills and learn to do the same things (64 percent). For 32 percent of the respondents, men and women cannot be equal, because they cannot have the same capabilities. Finally, a small minority (four percent) believes there can no equality because the man is the head of the household.

Table 8.1: Survey respondents' attitudes about whether men and women should be equal.

Men and women should be equal	Proportion (%)	
Disagree	28.65	
Neutral	8.85	
Agree	28.91	
Strongly agree	33.59	
	Men	Women
Disagree	70.13	18.24
Neutral	0	11.07
Agree	25.97	29.64
Strongly agree	3.9	41.04

With regard to equal rights, 41 percent of the respondents believed strongly in them, 30 percent agreed with the idea, while 20 percent did not agree (Table 8.2). The rest of the respondents were indifferent. Half of the men (52 percent) and 12 percent of the women are against the principle of equal rights between women and men. Forty-five percent of women and 23 percent of the men support the principle of equality. When asked whether

women are equal to men, 62 percent of women either agreed or strongly agreed. Among the men, 29 percent disagreed and nine percent were neutral.

Table 8.2: Survey respondents attitudes' about whether men and women should have the same rights, and perceived inferiorities between women and men.

Women should have the same rights as men	Proportion (%)
Disagree	20.31
Neutral	8.33
Agree	30.47
Strongly agree	40.89
Women are inferior to men	Proportion (%)
Disagree	28.91
Neutral	8.59
Agree	39.32
Strongly agree	23.18

Among the men who disagree with equality, 64 percent believe men always have the final say, and they are the family heads. For 36 percent, men and women can be only complementary, not equal. On the issue of equality, men have a more clear-cut position. About 32 percent disagree, 52 percent agree and 14 percent agree strongly to gender equality. As for the women, they offer a more balanced scenario. About 25 percent agree totally and 36 percent disagree. However, 28 percent of them do not agree with the principle of equality and 11 percent of them are neutral, while the men have no neutral point of view.

On the whole, the Parity Law, which was passed in 2010, is well accepted, as 76 percent of the respondents believe that parity is a good thing (Table 8.3). But there are still 16 percent who have no opinion while nine percent think it's a bad thing. About 78 percent of women and 66 percent of men think positively of parity. In this regard, it is worth noting that the gap between men and women is not particularly wide. For those who think that parity is not a good idea, 27 percent are men, while women are a minority (four percent). However, there are quite a significant number of women, 18 percent, who are indifferent, against only six percent of men.

Table 8.3: Survey respondents' opinions about parity.

Would you say that parity is		Proportion (%)
Good		75.52
Bad		8.85
No opinion		15.63
Would you say that the parity is	(%)	
	Men	Women
Good	66.23	77.85
Bad	27.27	4.23
No opinion	6.49	17.92

The findings of this survey give indications on what the communities think on the issues of gender equality and parity, which are crosscutting themes of the programs. Although changes can't be attributed solely to the radio, it is safe to say that the radio has largely contributed to the changes in the mentalities. Thus, the radio is contributing

toward a progressive subversion of the values and stereotypes that legitimize male dominance over women.

Opinions on the Advantages and Impact of the Program

The advantages of Gindiku FM's gendered programming are numerous and can be observed at many levels. For this part, women and men involved in Gindiku FM state their appreciation of the radio and what they think of the impact of the radio station on their lives.

The Sous-Prefet serving in Thiénaba when the radio started and which had insight knowledge of the population and the social, cultural and religious environment, declares:

On social issues, women's awareness is now a reality. I can attest that women once organized a march in Thiénaba solely to denounce their conditions of living All this would not have been possible without the radio. The radio has a real impact. I have noted a true increase in women's level of awareness... The women were forming delegations to meet with the administrative and religious authorities. They sometimes asked the religious leader to intercede on their behalf when they were facing certain problems. This shows there are women of another caliber in Thiénaba since the radio opened. Less than a decade ago no woman in Thiénaba could dare wear trousers. There were forms of dress that were banned completely in this area. The women did not put on hair extension accessories. No one dared play music during christening ceremonies in Thiénaba, but today there are people who go against this rule. In the past, one could walk on the streets in Thiénaba without hearing the sound of music. But this is no longer the case... The girls in Thiénaba today wear jeans and slim fit clothing to go to school, just as one sees among girls the same age in Dakar (Diop A. , 2012).

Questioned about what he witnessed on gender violence and health issues, Diop (2012) says:

The radio has made it possible to speak out against rape and to sentence young people who attempt rape. For example, the son of a top official was accused of rape and taken to court. In the past, such a problem would have been stifled, had the radio not been there to inform the public. When a girl in Thiénaba got pregnant, her parents took her away from the locality even before people could

know about it. The person who committed such an offence was lashed 100 times at 10 pm, as the Muslim religion demands. This is no longer the case, with the changes that have taken place in the village. Interestingly, the religious families are not impermeable to such changes. There is a change in mindset and we cannot deny the fact that the local media, such as Gindiku, contributed to make it happened.

During a focus group held in the village of Nguémé, a woman participant noticed:

The radio has made us abandon certain practices. Women used to prepare their daughters very early for marriage. They practiced early marriage. Now they know, through the radio, that such practices have to stop. Moreover, the women no longer do it. Children also used to drop out early from school. Now, they are going as far as possible with their studies. Men and women know that they have duties vis-à-vis their children. Children's schooling is no longer interrupted. This is thanks to the radio. Apart from this, the women did not know they could be rural councilors. We now have some amongst us. I am one of them. Women had nothing to say inside school decision-making bodies. Some are now treasurers or the holders of other high-ranking positions. Formerly, women could take no initiative or action without the husband's consent. Today, they know they can be and even have voice in all decision-making bodies.

Some of the headlines of media articles related to the coverage of the official ceremony launching Phase 2 of the PDLFR announced the fact that Sharia law is still observed in Thiénaba, which is not the case anymore, according to all of the participants in this study.

Evidence of the changes brought by the radio station at social and individual levels are worth noting. A female member of the listener group says:

We have educated women as well as men who refused to let their wives go out of the house. We went into their homes to negotiate with them. The men were very sensitive. The women who were locked in their homes came out to work with us in this program... Apart from that, some said they had no right to be there in public. Now they go out to take part in any public discussion when they are asked to do so. And each one of them takes the floor to say what pleases or displeases her. Each woman can now sit beside a man to say what she thinks. Every woman can claim her rights without much difficulty. They negotiate with their husbands to get what they want. The women now know how to express themselves, what to do and how to manage their money. We have a fund where we can borrow and refund credit. The radio has taught us many things (LGM1, 2013)

Another member states:

The radio has increased our economic power. Senegal would be a developed country if all the radio were like this one. I told you that knowledge comes before money. The radio has assisted us on economic issues and trained us. Each listening group received a loan to support their work. Before, we saw women who left their homes for Dakar to serve as housemaids or laundry women. But today, people stay in the village thanks to the radio and run activities that contribute to develop the community. After our training, we went to work with the women reporters in sensitizing many other people... We have several activities that are similar, so we can do exchanges. The radio has helped us on economic issues. We are asking God to help the radio officials achieve success. All the women are now busy: they process crops, do vegetable farming, weaving, tie-dyeing, etc. They undertake all sorts of activities. The radio is behind all of that.

For instance, all of the women reporters interviewed or included in group discussions overwhelmingly acknowledge how their involvement in Gindiku has empowered them. One women's reporter says, "I was very shy before, and raised to believe I was not supposed to look older people straight in the eye. This has now changed. I have become a celebrity in my village where people recognize and respect me a lot." Another reporter mentions, "Since I began working as a woman reporter, I think the public's attitude towards me has changed. People show more respect, behave differently towards me and this gives me a better image of myself." The testimony of this reporter, while focusing on herself, also sheds light on the gender dimension:

The radio has made us aware of things we would never have thought about. Take the gender issue, for example. The radio taught me what gender truly entails. The first time I understood the real meaning of gender, I spent part of the night asking myself why no one had taught me this before. Maybe without radio Gindiku I would have lived and died without talking about gender or parity. In the listening group, I had some difficulty initially to explain gender issues and parity to the men. There was plenty of resistance. But, the men are beginning to understand and accept gender. Some continue to think that gender is just aimed at favoring women.

One staff member, producer of two programs and news presenter affirms:

Giving women voice is the major problem in our villages. Unlike the other public or private radio stations, Gindiku FM is the only radio that focuses on this aspect and conducts awareness campaigns on it. We hear a lot about gender and gender equality, but women were excluded here. We see that Gindiku is the only radio trying to uplift women by giving them voice and promoting their leadership.

In regard to gender equality, she says that “men cannot work their way up without women and vice versa, therefore they have to go together hand in hand. There is a saying that the society has two legs, one is a man and the other is a woman. So if one leaves, the other will walk with difficulty.”

At a more personal level, one staff member reveals:

I must say I have stopped many things I used to do. For instance, for years, I was using skin-lightening creams. But I stopped since I came to Gindiku FM, because I learnt that it did not make sense, that there was nothing for me to gain in doing so, and that I could have health problems later on. Now, I can save the money I was using to buy the cosmetic products and invest it in my household.

Giving voice to rural women and amplifying their voices through community radio can be a powerful way of empowering marginalized women, raising awareness, educating the community on gender and social justice, and ultimately bringing profound social changes.

A male member of a listener group recognizes:

Pregnant women were not going for prenatal care, which is very serious. We held discussions and produced programs on the subject, and things began to change. We raised awareness of immunization, family planning and how to find sources of income. We were in our households without knowing our rights and duties vis-à-vis our children and our spouses. We let ourselves be guided like a blind man. I think our households would be doing very well if both the husband and wife had some lucrative activity. Indeed, if only one of them goes out to look for resources, that reduces the chances of earning anything. Men know the impact of the sensitization efforts led by women reporters (LGM2, 2013).

On the issue of land, Mr. Diop, a former Sous-Prefet of Thiénaba, made this strong statement related to women’s access to land and how the radio has contributed to

putting this issue on the public agenda. He has also noticed a slow progress in the solution of this problem. He said:

The lack of access to land is the toughest challenge women face, especially in Serer communities. There are some particularities tied to this. I lived in Thiénaba and in Sine. A father may die and leave behind twenty acres of land, for example. The successors can divide the land up and share it only among the men. In Serer communities, the woman does not inherit land. And those who deliberate on land issues share the same experience. It is entrenched in their custom. I am from this area, but the succession system excludes women and when we meet together in council, there is this same tendency to exclude women. You will never see land that belongs to one woman alone. You may see a request to transfer land ownership on behalf of the group, the union but never the individual. The land issue poses real problems. Hence, women do not even try to submit requests to own land for housing. In a sense, this means women should be dependent forever: no allocation of land for housing or farming. This has economic and even social repercussions. The second challenge facing women is the total lack of resources. On the issue of land access, women say that the programs broadcast on radio Gindiku have helped more and more women to advocate access to land, a land allocation system reserved for women, and even a housing area in Ngoudiane that would be reserved exclusively for women (Diop, 2012).

The goals that Gindiku FM seeks to achieve are to enhance gender equality and social justice, to portray women in positive ways, to reject all forms of gender-based violence, and to empower women. All these aspects are consistent with the principles in the “Gender Policy for Community Radio of the Women’s International Network (WIN/AMARC),” which states, “Community radio has an obligation to redress the imbalance; facilitate women’s involvement at all levels of decision-making and programming; ensure that women’s voices and concerns are part of the daily news agenda; ensure that women are portrayed positively as active members of society; and support women acquire the technical skills and confidence to control their communications” (AMARC-WIN, 2008, p. 2).

Summary

Gindiku FM has paid great attention to dialoguing with the communities to assess their needs and has framed its programs accordingly. The two main features of the programs are the gender orientation and the use of a network of women reporters who provide information and programs on a regular basis. Gindiku FM has 25 themed programs dealing with issues including gender violence, health, income generation activity, leadership and governance, agriculture, environment, and religion, among others. The majority of the programs are broadcast in Wolof, and only two programs are produced in Serer and Pular. The programs are warmly welcomed by the community members for whom Gindiku FM is doing a wonderful job, by informing, educating, and raising consciousness on gender issues.

Gindiku FM is changing the poor representation of rural women in the media and is helping to change mentalities on women's role in society and on gender equality.

CHAPTER IX

CONCLUSION

This study has explored women's community radio, focusing specifically on Gindiku FM, which was created in 2006 in the rural city of Thiénaba, Senegal. Using mixed methods, including in-depth interviews, participant observation, focus group discussions, document analysis and a survey, the study has critically examined women's community radio. Throughout the chapters the research answered the following research questions:

- RQ1. What are the origins and missions of the women's community radio stations?
- RQ2. How do women's organizations interact with women's community radio stations? Are they sources of content, expertise, or other forms of support?
- RQ3. What are the characteristics of Gindiku FM? How does Gindiku engage with the community?
- RQ4. What kind of programming is featured on Gindiku FM? To what extent is the programming meeting the listeners' concerns? What challenges is the radio facing?

This chapter summarizes the main findings of the research, indicates limitations of the research, and suggests further research to be undertaken.

The Main Findings

The findings show that women's radio emerging in Africa presents only one form: a radio station totally devoted to women and mainly run by women, which is different from the European experience of women's radio as described by Mitchell (2000) and Jallof (1996). Certainly, the context of democratization of African societies and the

liberalization of the airwaves make it easier for women to have access to licenses and to set up their own radio station.

In Europe and elsewhere in the 1970s and 1980s, women's radio encompassed different types, which can be mainly divided into three categories of alternative feminists' channels: 1) a radio within mixed radio; 2) women's collectives and/or women's radio within mixed radio or community radio; and 3) autonomous women's radio (Jallov, 1996; Mitchell, 2000). The main purposes of these experiences of women's radio as an "hour," or a temporary license for women (as was in the case of Britain), or a radio totally for women and run by women, were to voice women's points of view and to produce feminist programming that challenged women's representations and presence in the mainstream media.

The findings show that women's community radio has emerged as a response to women's marginalization and stereotyping in mainstream media as well as in alternative community media. Research on women and media have again and again assessed the marginalization of women in the media in terms of employment and representations. Recent monitoring and studies mention some progress while pointing to the fact that the majority of rural women who are striving with poverty are almost ignored by the media (IWFMF, 2011; IWFMF, 2009). In Senegal, the findings of a survey of 57 community radio stations, out of the 70 existing, reveals that women are a minority in radio stations. There are only 12 women directors (21%), while 45 are male (79%). The same imbalance exists in the management of the programs: with 46 (81%) male managers and 11 female managers (19%). The technical management remains men's domain, with only eight female technical managers (14%) and 49 male technical managers (86%). In terms of

staff and volunteers, there are a total of 2,016 persons involved in the radio stations as staff members or volunteers. Men outnumber women, 1,322 (66%) to 694 (34%).

The findings show that since the 1990s, 40 women community radio have been installed in rural and urban areas of 22 sub-Saharan Africa countries. Mali has the highest number with 10 radio stations, followed by Burkina Faso and Senegal with four radio stations each. The first to be on air was Guintan FM in Mali in 1995, and the last one is Kasmu FM in Somalia in 2013. During the 18 years which separates these two stations, many other women's community radio stations have been set up, widening women's access to information, helping women to discuss, to voice their concerns and to participate in the communication process not just a recipient.

In Senegal, four women's community radio stations have been installed within a five year period. Manooré FM was created in 2002 by Altercom, an organization of educated women whose objective is to use communication as a tool for women's liberation. Manooré FM broadcasts from the capital city of Dakar. Afia FM went on air in 2003 in Dakar, and was initiated by the Mutuelle d'Épargne et de Crédit de Grand Yoff/Mutual Savings and Loan of Grand Yoff, a women's community-based organization doing micro-credit, loans, savings and income generating activities. Kassumay FM was installed in Ziguinchor in 2005 by Santa Yalla, a women's community based organization specializing in trade, food processing, entrepreneurship, micro credit and loans. Gindikou FM, was created in 2006, in Thiénaba, a rural area, by the Association Rurale de Lutte contre le Sida (ARLS), a women's community-based organization specializing in issues pertaining to HIV, microcredit, loans and savings and entrepreneurship. The findings indicate that Afia FM, Kassumay FM and Gindikou FM were all set up by large

community-based women's organizations with large memberships and strong community roots and presence.

The ownership pattern of women's community radio is a good indication of the inclusion of media activism on the agendas of women's organizations, which are more and more concerned with gender politics and social transformations. In other words, women's community radio underscores the profound need to have a voice, and to have a means of mass communication to help find solutions to practical needs, as well as strategic and political needs. Thus, access to power, along with demands for changes in gender relations, ending of gender based-violence, and equal rights between men and women are integral to almost all associations' mission statements.

In Senegal, Altercom, which initiated Manooré FM, was set up with the explicit objective to create a women's radio. For the other three organizations, La Mutuelle d'Épargne et de Crédit, Santa Yalla, and ARLS, the impulse to have a radio station came years after the organizations were created, and the radio was seen as a means to support and widen their community work.

However, the findings of the research indicate that the motivations of the organizations that created the four stations are the same: the need to have their own means of communication in order to speak out, to have a greater access to information, to share information and knowledge, to better represent themselves, and to promote gender equality and peace and development. Although sharing the same enthusiasm to use mediated communication to push gender issues, there are some nuances in their foci and approaches.

Gindiku FM Model

The findings reveal that Gindiku is an outstanding model of a women's community radio station that successfully articulates gender and participatory communication to empower rural and poor women living in a context dominated by a Muslim Brotherhood. The findings show that Gindiku is a special women's community radio in the community media landscape. Unlike many other community radio stations initiated and or funded by donors, Gindiku FM was set up only with the resources of the community. Gindiku FM has demonstrated that if a local community has the will and the desire to take action for its own development, it can overcome technical and financial constraints. That is an achievement in itself, in view of the poverty prevailing in rural areas. The Senegal Poverty Monitoring Report indicates that, "in 2005-2006, the vast majority of the households, that is, more than 2 households out of three, consider they lacked sufficient financial resources to meet their food, housing, health and clothing needs, and to a lesser degree, to cover their ceremony expenditure" (ANSD, 2007). Indeed, since the beginning of the PDLFR/The Rural Women's Leadership Program, Gindiku FM receives funding from USAID, which makes it one of the wealthiest radio stations in the country. But, this situation has its downside: the radio station relies heavily on external funding, which can result in vulnerability once USAID funding ends.

Gindiku FM is a rural radio deeply rooted in the villages, thanks to ARLS's large membership of 12,000 people scattered in villages, which represent numerous entry points and linkages in the villages.

Two innovative and major decisions are the underlying reasons of Gindiku FM's success: the mainstreaming of gender equality and the set-up of networks of women's

reporters and listening groups to facilitate access to the radio and the participation of the audience.

Gindiku FM's evolution is distinctly divided into two phases. The first phase was characterized by a lack of focus and a weak leadership from the ARLS, the founding organization. As a result, the programming was poor and not aligned to the communities' needs. The dominant young male reporters and volunteers, and the large committee in charge of the radio, did not have the same understanding of what is a community radio, what it is for, how it works, and so on. The staff of the radio even forgot to provide enough time for HIV and health programs (Diop, 2010).

The second phase, which overlaps with the project Programme de Developpement du Leadership des Femmes Rurales (PDLFR), developed in partnership with World Education, is totally the opposite of the first one. The salient elements of the second phase were the radio station's clear focus on gender and leadership and the definition of a participatory approach to ensure access and participation of the communities.

Started in 2010 for two years, the PDLFR was renewed for a three-year period ending in 2015. The program's main objectives were to promote gender equality and women's leadership at the community level, enhancing women's involvement in the community radio and using the radio's potential to create an enabling environment for social change at the local level. To do so, the project put forward three actions: the recruitment of 60 women reporters based in 60 different villages, and the creation of 60 listening groups in each of the villages; the economic empowerment of the members of the listening groups through micro-credit loans; and the set-up of a health mutual plan.

The evolution of Gindiku FM confirms the need to follow some critical steps in establishing a community media, and especially a radio station: the definition of a mission, community ownership and control, community access and participation, the not-for-profit orientation, and the horizontal management (Jallov, 2012; UNESCO, 2011; Fraser & Estrata, 2001; Boulc'h, 2003; AMARC Africa, 1998; Tucker, 2013).

The findings show that in getting back to the basics of community radio and setting gender equality as a cornerstone of its mission, Gindiku FM has dramatically transformed to become a powerful tool for giving voice to women, raising gender awareness, promoting women's representation and visibility, building women's capacities in the use of ICTs, and for gender equality. In this process, participation and dialogue in the framework of gender equality was a key success factor.

A needs assessment baseline study using focus groups was undertaken in order to discuss the mission of the radio, programming, and the best ways to facilitate the access and the participation of the community in the radio station. The outcomes of the focus groups allow for an inventory of the problems the communities are facing, the solutions they envision, and their perceptions of women's roles in society. As a result, the program schedule is completely restructured to cover the full range of activity areas at the community level: agriculture, environment, culture, education, health, citizenship, equality, social justice and religion. This process illustrates the commitment of Gindiku FM to putting the people's needs at the forefront of programs that focus on possible solutions to the enduring problems of access to land and social services and gender discrimination. In so doing, Gindiku FM follows the basic principles of participatory communication, which are: the involvement of the people in the communication process,

the identification by the populations of the problems the populations are facing and their implication in the search of solutions; the *conscientization* of the population through a continuous dialogue, and consequently their empowerment.

From these consultations, 16 themes emerged as the main concerns: women and political activism; access to land; procedures to follow to access to land at community level; women's access to seeds; women's access to decision-making positions; the importance of women's participation in local decision bodies; the right for women and men to run for offices at local level; procedures to follow to be elected at local councils; roles and missions of local institutions; girls' enrollment in school; girls' retention in schools; the decentralization; the roles and missions of decentralized bodies; gender and governance; gender and development; women's role in society according to Muslim religion. These can be put into four categories. The first one deals with gender equality and leadership and includes issues of women's access to decision-making positions, local governance and development, and the functioning of local and decentralized institutions. The second category is related to women's access to land and seeds. The third category is related to education, especially girls' enrollment in schools and how to prevent girls from withdrawing from school. The fourth category covers the role of women in society according to Muslim religion (ARLS, 2012). All these themes encompass almost the major concerns for rural women and for women in general. They also intersect with goal three of the Millennium Development Goals dealing on gender equality and women's empowerment.

The participation of the local communities, as discussed in previous chapters, is systematically planned in all aspects of the radio's activities. Scholars agree that the

essence of community radio is to establish dialogue between community members and the radio station using a participatory approach to discuss problems, find solutions and empower local people (Jallov, 2012; Boule'h, 2003; Fraser & Estrada, 2001; Bessette, 2004). Steeves (1994) and Liao (2006) add that participation is necessary to have a full grasp of the context in which the communication is taken place in order to challenge gender and power relations locally, nationally, and globally.

In sum, Gindiku FM has come with a powerful model by combining the well-known listening groups and rural women reporters. As a result, Gindiku FM has created spaces for enhancing dialogue, participation, and gender consciousness raising.

The Women Reporters

The findings of the study indicate that the 60 rural women reporters and the 60 listening groups are the backbone of the success of Gindiku FM. The voices of the women's rural reporters are now the most audible in the radio station's programming. The women reporters are mostly young, with an average median age of 39 years. The youngest of them is 19 and the oldest is 60 years. They are almost all married (92%), and are Wolof (65%) and Serer (30%). At least half of them have attended school. Forty percent of the women reporters are traders, while the remaining are housewives (17%), community workers, employee, and farmers.

The findings show that gender training and capacity building are essential ingredients for success. Like the women's collectives in the UK in the 1970s and 1980s, Gindiku has largely contributed to building women's capacities in four key areas: 1) community radio, as a tool for information and participation; 2) community journalism

(information gathering, and processing, the programming, etc.); 3) technical skills (recording and editing, audio mixing board); and 4) gender and leadership. These trainings have been instrumental in building women's confidence, giving them knowledge and skills and ultimately exposing them to new ideas and practices and opening up new possibilities.

The women reporters perform several tasks. They are journalists, reporting on events, collecting information, and interviewing community members. They are moderators of the listening groups, convening and managing the regular meetings. They are gender advocates and trainers sharing with the listening groups what they have learnt during the training sessions in Thiénaba. They are the leaders of the dialogue within and outside the listening groups, and when visiting local leaders and government representatives. They are too a sort of watchdog, and a mediator in social and familial disputes.

Having 60 rural women reporting regularly from their villages on local issues has helped the radio station build its strong community roots. The radio station is therefore directly voicing the concerns of the communities, and voicing and amplifying women's concerns, from their locations and standpoints. Women from the villages are speaking from the inside and in their own voices, in their own words, which is very empowering (Smith, 2006). Even though the other women's radio stations are also giving voice to women, Gindiku is the only station to systematically develop this participatory approach as a means to involve the community in the production of content through the activities of the "women reporters". The other three women's radios have developed Fan clubs as a modality to facilitate the participation of segments of the community. Gindiku has a more

elaborate organization with the “listening groups” which play a key role as a bridge between the women reporters and the radio.

The Listening Groups

The findings indicate that the listening groups are an important platform for dialogue and gender advocacy. Each group is made of 1,200 persons (900 women and 300 men), representative of the groups in the villages. Each group has 20 members: 15 women and five men.

As for the women reporters, the listening group members are mainly from two ethnic groups: Wolof (60%) and Serer (31%). They are mainly traders (54%), farmers (14%), and housewives (11%). The other occupations are employees, artisans, and students. The level of education is low, for 48 percent are illiterate. Those who have been to French school make up 25 percent.

The listening groups meet generally twice a month for various activities. The first one is the discussion of the programs aired. In some rare cases, the group may listen to the live broadcast, but generally the listening is done on an individual basis. This first aspect includes the discussions about the reporting of the women’s reporter followed with suggestions to improve her work and the work of the radio station overall. The second type of activity is advocacy for gender equality and women’s leadership. Home visits to all local actors (religious and traditional leaders, state representatives, youth groups) provide opportunities to have an informal dialogue on the problems the community is facing, on women’s situations and the need to strengthen them. Complementary to social mobilization, microcredit, the third activity, helps members of the listening groups

initiate income generation activities. The last activity is the promotion and the recruitment of members for the health insurance plan.

The listening groups stand as a necessary link between the women reporter and the radio station, between the radio station and the population, and between the radio station and other local actors. They are then dynamic structures always on the move, discussing problems, finding solutions within and outside the community, implementing news ideas for economic empowerment and raising consciousness on gender, leadership and parity.

The Programming of Gindiku FM: Mainstream Gender in Rural Villages

The findings demonstrate that Gindiku FM was revolutionary in designing and broadcasting gendered programs targeting inequality, social injustices, and women's subordination. The increase of women's representations in the programming was the first and most striking element of this revolution: women are key staff members, managers, journalists and reporters, experts on health, agriculture, environment, trade, et cetera.

Subjects of vital importance for women, including access to resources, education, health, decision-making positions, and the inequalities in inheritance laws, are part of the daily programming of the station. Taboo subjects including rape, women's abuse and murder, child marriage, incest, pedophilia, among others, are not only discussed in houses or during closed-door seminars, but on air, in languages spoken by the majority of women. Softly, slowly, but inexorably, Gindiku FM is eroding male privileges and authority, and gender discriminations.

The findings of this study indicate that Gindik FM's programs have produced changes both at individual and community levels. Women have been empowered technically, culturally and socially. The traditional image of a silenced woman, lacking agency and self-esteem, dependent is fading for a new one more vocal and dynamic and less entrenched in traditional and patriarchal values.

Challenges

From the findings of the study, and based on the literature and my own experiences, women's community radio needs to address some challenges. The first challenge is to sustain a gendered discourse. Several of this study's interviewees and participants in the focus groups discussions generally state that the gender equality claim doesn't apply to the household, which are necessarily headed by men. The separation between the public and the private is an example of the ambiguity in the gender discourse. Is it a way to please the brotherhoods? Is it a reflection of the alienation of women? In any case, the question is how to negotiate a gendered discourse that accommodates both the brotherhood and women's aspirations for equality and equity in the public space, as well as in the private space. Indeed, social change is a difficult and long process, which requires clarity and constant commitment to the core values of feminism as stated in other chapters of this study. Therefore, Gindik FM needs to pay attention to these aspects and also to the fact that a significant number of women reporters and members of listening groups are convinced that women and men should not have the same rights and consequently will not advocate for gender equality, and changes in power relations. Additionally, Gindik FM will need to consider the inclusion of

minority linguistic groups and marginalized groups such as disabled people. The other three women's radio stations have successfully involved most of the linguistic group in the reach of the radio and have mobilized marginalized groups to have their own programs.

The second challenge is related to women's leadership in the radio stations. Having men and women working side-by-side and promoting gender equality is normal, since both can think and act as gender sensitive and they can act based on feminism. However, having men outnumber women, and having men leading women's radio stations, is more than problematic. Some argue that having a male director doesn't make a difference. In the case of Gindiku, "It is a question of loyalty, since the current director has been managing the station before the launch of the Programme de Developpement du Leadership des Femmes Rurales (PDLFR)" (Gueye, 2012). The fact is that there is a dichotomy between the effective leadership in the radio and the discourse. As mentioned by Gallagher (2005), in *Feminist Media Perspectives*, an analysis of the media has to be placed in the context of power structures and relations in which women are always subordinated (Gallagher, 2005).

This is particularly important for Gindiku FM that has to deal with a brotherhood, which seeks to strengthen its influence over all aspects of their followers' lives. Having access to a radio station, at no cost, and therefore being able to voice their messages beyond the reach of a mosque has, in a certain way, changed the dynamics of power relations between women's groups and brotherhoods. In the case of Gindiku FM, the brotherhood seems not to be in a position to interfere with the programming. At the household and personal levels, the involvement of men in the listening groups, and the

loans given to the members of the listening groups have contributed to overcome men's resistance. From our interviews and the reports I accessed, there is no case of women being prohibited from participating in the women reporters network or listening groups. The financial loan given to the listening group is a substantial incentive for income-generating activities and, therefore, for more resources for the household.

Definitely, women's community radio stations need to have women in decision-making positions: director, program manager, and technician. This contributes to strengthening women's skills and knowledge in the communication sector, as well as their confidence and ability to ensure that women's needs are met properly. Moreover, I would argue that women can't, on the one hand, advocate for empowerment and access to decision-making positions and, on the other hand, ignore taking up leadership roles when they create their own means of communication. The former director of Manooré FM explains, for example, how the radio enhances women's leadership, using the example of a young woman who was first trained in the radio as a technician and years later became a journalist, and ended up being the director of Manooré. She was later recruited as a journalist by a commercial TV station.

The third challenge is the sustainability of the station. Although it's not actually a problem for Gindiku FM, thanks to funding from the PDLFR, it may become a serious concern in the coming years. For Gindiku FM and all other women's radio that receive funding, the question is how to sustain themselves after donors pull out. In the case of Gindiku, luckily, the reflection is engaged. For the president of the Association Rurale de Lutte contre le Sida (ARLS), one strategy is to transform ARLS into a non-governmental organization, which will allow ARLS to compete for USAID funds. Steps are already

being made to train ARLS members in this sense. But this transformation could also lead to the bureaucratization of an organization that draws its strength from its community roots and functioning. Gindiku FM, a station that was created from scratch, will certainly find ways to generate funds without relying solely on external funding.

Limitations

Gathering documents and information was not an easy task. During this research, I dealt with some limitations. The first one was to have access to accurate information and documentation. It seems that there is a deficit in documenting the radio stations' experiences. Besides some leaflets, there are few documents retracing the history and evolution of the radio station, or just reports and proceedings. Thanks to the Programme de Développement du Leadership des Femmes Rurales (PDLFR), Gindiku FM has now various documents: PowerPoint presentations, articles in the national newspaper *Le Soleil*, and reports which were very helpful. The same trend has been observed in Manooré FM, which has reports, proceedings, seminar reports, training materials to be consulted. But the truth is that even though the documents are available, it is sometimes difficult to have all the information needed. In some cases, the turnover of the staff is a big challenge. Afia FM for example has had since its inception four directors.

Another limitation is related to the availability of an established schedule. Of course each radio station has a weekly schedule, generally posted on the wall, in the entrance or inside the radio studios. But, the fact is these schedules are rarely accurate and cannot be taken for granted. A daily listening of the programming will show the discrepancies between the schedule and the daily programming. Some reasons have to

deal with social contingencies, while others are related to the weaknesses in producing sound thematic programs. This made it hard to analyze the programming by solely relying on the schedules, which are indeed the primary source for this task.

Ethnographic participatory research could be of importance in the study of the interactions and interplay between the audience and the radio station, in order to have an in-depth knowledge of the reciprocal influences. The issue of the radio station's impact on individuals and on the community could be studied through these lenses.

The findings presented in this study derive from a limited number of women's radio stations and may not be representative of the women's radio movement. But at least it has provided useful information, which can inspire the donor community as well as activists.

Future Research

The expected increase of women's community radio in the coming years calls for research on different aspects. The discourses of the women's radio could be explored in light of gender equality and social change. The extent to which the women's radio is challenging gender roles and power relations or reinforcing women's subordination is of great importance. If giving voice to women is crucial, likewise so too the content of the messages. Studying these discourses could help in defining more precisely a set of useful guidelines to help radio activists deal with issues of representation, stereotypes, ethics, and social changes, among others.

The leadership of women in women's community radio seems to be an area to explore, in relation to women's access to and use of ICTs. In Senegal and elsewhere, men

are very present in women's radio, sometimes in key decision-making positions. A study could look at the significance of this phenomenon and its implication for bridging the technological gap between men and women. This research could also interrogate the motivation of men's involvement in women's radio. Is it just an opportunity for a job or a volunteer position? Is it a real commitment to advance the women's cause? Or is it because of the availability for funds?

Another aspect to investigate is the impact of women's radio. Many narratives describe the impacts on individuals and community and social problems. Research based on quantitative methods as well as qualitative ethnographic methods could evaluate the impact of the women's community radio in various domains including women's access to decision-making position and leadership, and the parity law.

The sustainability of community radio and women's community radio in particular is another interesting area of further research. Women's radio stations, like other community stations, faced varied problems, including lack of funds to cover operating costs, difficulty in replacing equipment, or generating funds. Research on sustainability could provide useful strategies of fundraising locally amongst women groups, NGOs and other development actors. This research could also explore the issue of alternative power energy source.

The migration from analog to digital broadcasting is a big challenge for community radio and women's community radio especially. How to anticipate this process and to ensure that women's radio benefit could an area of research. The research could also cover the contribution of women's community radio in the production and diffusion of gendered content nationally and globally.

Final Thoughts

This study and my lived experience as an activist lead me to think that there is a need for women's community radio to have a clear vision of gender transformation. African women's community radio needs to truly enhance radio's role in social change, which goes hand-in-hand with a vision and practices fuelled and guided by feminism. Some of these points could be, in this sense, a starting point for reflection and for the development of tools to assess the liberating role of women's radio:

- Women's community radio must be based on the principles of gender equality, social justice, human rights respect and the rejection of all forms of gender-based discriminations and violence.
- Women's community radio must give voice to men and women regardless of their ethnicity, age, class, casts, social status, education, etc.
- Women's community radio must value women's experiences, knowledge and know-how in all of its programs: news bulletins, magazines, themed programs, and musical programs.
- Women's community radio must develop close working relations with women's groups and all other mixed organizations interested in gender issues.
- Women's community radio must empower women through training sessions and require their presence in decision-making positions, including the position of director, program and technician manager.
- Women's community radio must ensure that women are significantly represented in the staff and volunteers of the station.

- Women's community radio must ensure that a substantial part of the programming is focused on gender issues and that all programming is gender-sensitive.
- Women's community radio must ensure that women are treated with respect and dignity. This applies to the broadcast of news, magazines, themed programs, talk shows, musical programs, etc.

I am deeply convinced that women's community radio can contribute toward the silent, peaceful and progressive subversion of the values and stereotypes that justify women's marginalization and that ultimately have kept women from participating in development. My hope is that this research contributes to the reflection on women's community radio and the formulation of a framework to assess the transformative power of women's community.

APPENDIX A

LIST OF ACRONYMS

AAWORD	Association of African Women for Research and Development
ACCT	Agence de Coopération Culturelle et Technique
AIR	Advancement through Interactive Radio” (AIR),
ALTERCOM	Association pour les Femmes et la Communication
AMARC	Association Mondiale des Radiodiffuseurs Communautaires
AMDI	Africa Media Development Initiative
APAC	Association des Professionnelles Africaines de la Communication
APE	Association des Parents d’Eleves (APE)
ARTP	Autorité de Régulation des Télécommunications et des Postes
BBC	British Broadcasting, Corporation
CBO	Community Based Organization
CESTI	Centre des Etudes en Sciences de l’Information et de la Communication
CM	Credit Mutuel (CM),
CMC	Community Multimedia Centre
CNRA	Conseil National de Regulation de l’Audiovisuel
DAWN	Development Alternatives with Women for a New Era
DJ	Disc Jockey
DRC	Democratic Republic of Congo
ECA	United Nations Commission for Africa
EDF	European Development Fund
EFA	Education for All
ENDA	Environnement et Developpement en Afrique
FAFS	Federation des Associations Feminines du Senegal
FAO	Food and Agriculture Organization
FEMNET	African Women’s Communication and Development Network
FIRE	Feminist international Radio Endeavour
GAD	Gender and Development
GDP)	Gross Domestic Product (GDP)
GFMG	Global Forum on Media and Gender
GMMP	Global Media Monitoring Project
ICTS	Information and Communication Technologies
IMF	International Monetary Fund
IPDC	International Programme for the Development of Communication
IUT	International Telecommunication Union
IWMF	International Women’s Media Foundation
MCRS	Moutse Community Radio Station (MCRS)
MDG	Millennium Development Goals

NGO	Non-governmental organizations
NWICO	New World Information and Communication Order
OSIWA	Open Society Initiative for West Africa
PANOS/PIWA	Panos Institute West Africa
PARCOM	Projet d'Appui aux Radios Communautaires
PCR	President de Communaute Rurale
PDLFR	Programme de Developpement du Leadership des Femmes Rurales
RIF-AMARC	Reseau International des Femmes (RIF-AMARC),
RFI	Radio France Internationale
SNEEG	Strategie Nationale pour l'Eaglite et l'Equite de Genre
UK	United Kingdom
UMWA	Uganda Media Women Association, (UMWA)
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
UNIS	Union Nationale Interprofessionnelle des Semences
UR	Union Régionale Santa Yalla.
URAC	Union des Radios Associatives et Communautaires du Senegal
URTEL	Union des Radios et Télévisions Libres du Mali
USAID	United States Agency for International Development
TAMWA	United States Agency for International Development
WACC	World Association for Christian Communication
WARD	West African Radio Democracy
WCR	Women's Community Radio
WID	Women in Development

APPENDIX B
INTERVIEW GUIDES

Radio Staff

- Who created the radio station and for what purposes?
- Why have you chosen radio?
- How would you describe the process of the creation of the radio station?
- How were women's groups, or the community involved in the process of creation of the radio?
- How does the radio station define gender and empowerment?
- Is there a need assessment or a research prior to the creation of the radio?
- How would you describe the community's participation in the radio station?
- How would you describe the listeners' clubs participation in the radio station?
- What are men's roles in the radio station?
- How are decisions taken?
- Who participate in this process?
- How do you describe the changes the radio is bringing?
- Are these changes the same for women and men?
- How would you describe the impact of the radio station?
- How is the radio funded?
- How is the radio dealing with sustainability?

Organizations

- Do you know the women's radio?
- Have you visited the women's radio station?
- What are your relationships with the women's radio?
- Do you listen to their programs?
- How would you appreciate the programming of the radio stations?
- How would you appreciate the radio?
- Have you ever been interviewed by a women's radio?
- What role women's radio can play in advancing your objectives?
- Do your association or a member of your network participate in the radio?
- To what extent does the women's radio have helped your organization?
- To what extent does your organization have helped the women's radio station?
- What would you recommend for the radio stations to enhance their programming?
- What would you recommend for the radio stations to enhance their relationships with women's organizations?

Government Officials

- What are the policies or priorities of the government in the areas of Communication, Gender and ICTs?
- What are the priorities in the radio sector?
- How would you describe the current situation of the radio sector?
- What are the relations between the community radio stations and the government?

- What are the relations between the women's community radio stations and the government?
- How are the women's community radio contributing to the government policy and programs?
- How are the women's community radio contributing to gender equality and empowerment?
- What are the regulatory and legislative frameworks?

URAC

- What are the objectives of the organization?
- Who are the members of the network?
- How do you define Community Radio?
- Where are located the radio station
- What are the main activities of the radio stations?
- Who created the radio stations?
- Who are the radio stations members deal with gender issues
- To what extent is gender taken into account in the radio stations?
- What are your relations with the government?
- What are your achievements?
- What are your main problems and challenges?

Women Reporters

- Since when are you a reporter?
- How have you been selected and why?

- Can you explain your work?
- What are your relationships with the staff of the radio?
- What are your relationships with the listening?
- What were the subjects of your two last broadcast?
- What is your role in the listening group?
- How often do you meet?
- What do you think is the most important part of your work?
- What kind of training have you received?
- What is your appreciation of the radio?
- How do you appreciate the programs?
- Have you participated in the design of the programming?
- How do you appreciate your work?
- To what extend your work has changed something in your village?
- To what extend your work has changed something in your life?
- What are your difficulties and problems?

World Education

- What are your areas of focus?
- What are your priorities in the communication sector?
- How would you describe the current situation of the radio sector?
- What are the objectives of the Network of Radio for Peace in Casamance?
- How are the community radio stations contributing to Peace and Development?

- How is gender equality taken into account in the radio for peace and development?
- What are the objectives of the Projet de Developpement du Leadership des Femmes Rurales.
- What is the total amount of funding of the PDLFR?
- How is your institution contributing to Gindiku FM development?
- How do you envision the future of Gindiku at the end of Project de Developpement du Leadership des Femmes Rurales?

Listeners Groups

- When was the group created and for what purposes?
- What are the activities of the listening group?
- What are the relationships between the group and the radio station?
- How often do members of the listening group visit the radio?
- What is your participation in the radio programing, management, monitoring of the radio station?
- What is your participation in the funding of the radio station?
- What are the benefits of having the radio station?
- What are the problems, the challenges the radio is facing?
- How would you describe the impact of the radio, at individual, organizational and community levels?
- How often do you use the radio? And for what purposes?

- How would you describe the differences between the WCR and the other radio stations?
- How do you define gender, leadership?
- Do you think that both men and women are benefiting from the radio station?
- What are the strengths of the radio station? What are the weaknesses?

APPENDIX C

SURVEY QUESTIONNAIRE FOR WOMEN REPORTERS

SECTION 1: LOCATION	
Date	/ ___ / ___ / ___ /
Village	

SECTION 2: DEMOGRAPHICS		
How old are you (in years)?	/ ___ / ___ /	
Which of the following statuses BEST describes you?	1-Single 2-Married 3-Divorced 4-Widow	/ ___ /
What ethnic group do you belong to?	1-Wolof 2- Serer 3- Joola 4-Mandingue 5- Maure 6- Pular 7-Other (Specify)	/ ___ / / _____ /
About how much schooling do you have?	1-No schooling 2-Non formal education 3- Primary school 4-Secondary school 5- High school 6-Other (Specify)	/ ___ / / _____ /

	Which of the following best describes your occupation?	1-At home 2-Student 3-Unemployed 4-Trading 5-Farmer 6-Employee 7-Artisan 8-Other (Specify)	/___/ /_____/
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SECTION 3: ICTs / LISTENING HABITS

	Do you have a radio set?	1- Yes 2- No	/___/
	Is your radio powered by:	1-Batteries 2-Electricity	/___/
	How much money do you spend on batteries?	1-Less than 500 F 2-Between 500 and 1000F 3-More than 1000F	/___/
	Do you use your mobile phone to listen to the radio?	1-Yes 2-No	/___/
	Do you mostly listen to the radio using:	1-Your mobile phone? 2-Your radio	/___/
	Do you own any of the following?	1-Yes 2-No	TV /___/ DVD /___/ Canal Horizon /___/ Radio cassette recorder /___/ Internet /___/ Electricity /___/ Solar panels /___/
	Can you listen to the radio whenever you want?	1-Yes 2-No	/___/
	If no, why not?	1-No radio 2-Radio not working 3-No batteries 4-No time	/___/ /_____/

		5-No interest 6-Week signal 8-Other (Specify)	
	About how long do you listen to Gindiku during a day?	1- 30 mn – 1 hour 2- 1- 2 hours 3. 3 hours 4- 3-5 hours 5-More than 5 hours	/ ___ /
	Where do you most frequently listen to the radio?	1-At home 2-Workplace if different from home 3-Listening group 3-Meeting place 4-Other (Specify)	/ ___ / / _____ /
	When do you most often listen to the radio?	1- 7 am – 10 am 2- 10 am – 12 pm 3- 12 pm – 3 pm 4- 3 pm - 6 pm 5- 6 pm – 8 pm 6- 8 pm – 12 am	/ ___ / / ___ / / ___ / / ___ / / ___ / / ___ /
	Which other radio station do you listen to?	1-Radio Senegal 2-Thies FM 3-Walf FM 4-Sud FM 5-RFM 6-Siggil Jigeen FM 7-Coxan FM 8-Coorkat FM 9-Other (Specify)	/ ___ / / ___ / / ___ / / ___ / / ___ / / ___ / / ___ / / ___ / / _____ /
	Where do you most frequently get your information from?	1-Radio 2-TV 3-Peers 4-Local leaders 5-Local administration 6-Religious	/ ___ / / ___ / / ___ / / ___ / / ___ / / ___ /

		leaders 7-Other (Specify)	/_____/
SECTION 4: WOMEN REPORTERS / PARTICIPATION			
	How long have you been a woman reporter?	1- 12 months 2- 18 months 3- 24 months	/___/
	When was the listening group set up?	1- 12 months 2- 18 months 3- 24 months	/___/
	What are your activities?	1-Reporting 2-Production of magazines 3-Setting up and facilitating the listening group 4-Participating in local program 5-Facilitating discussions 6-Training 7-Initiation of income-generating activities 8-Other (Specify)	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____ ___/
	How many training sessions have you attended?	1-Less than 3 2-More than 3 3-More than 6 4-Around 10 5-More than 10	/___/
	Provide the theme of 5 training sessions		--- ---- ---- ---- ---- ----
	Would you say that the trainings were:	1-Very interesting	/___/

		2-Interesting 3-More or less interesting 4-Not interesting	
	What was the most interesting training session?		/_____/
	What training would you like to have?		/_____/
	How many training sessions have you organized for your listening group?		1-Less than 3 2-More than 3 3-More than 6 4-Around 10 5-More than 10
	What were the topics?		/_____/
			/_____/
			/_____/
			/_____/
			/_____/
			/_____/
	How many times does the LG meet during a month?	Once Twice Third times Four times	/___/
	Do you participate in every LG meeting?	1-Yes 2- No	/___/
	If no, why?		/_____/
	When was the last meeting of your LG?	1-A week ago 2-Two weeks ago 3-Three weeks ago 4-Four weeks ago	/___/
	What are the activities of your listening group?		1. Discussions /___/ 2. Home visits /___/ 3. Active listening /___/ 4. Decentralized local programs /___/ 5. Dialogue on program

			themes /__/ 6. Income generating activities discussion /__/ 7. Other (Specify) /_____/
	Has your LG received a loan?	1-Yes 2-No	/__ /
	If yes, how much money?	1. 100000F – 250000F 2. 250000F– 500000 F 3. More than 500000 F	/__ /
	What is the most frequent activity of your listening group?	1. Discussions 2. Home visits 3. Active listening 4. Decentralized local programs 5. Dialogue on program themes 6. Income generating activities discussion 7. Other (Specify)	/__ /
	Have you organized discussions during the last month?	1-Yes 2-No	/__ /
	If yes, indicate the topics		/_____ /_____ /_____ /_____ /_____
	How many magazines or reports did you produce during the last month?		/__ /
	How many times do you liaise with the radio station during a week?	1-None 2-Once 3-Twice 4-Three times 5-More than three times	/__ /
	How do you communicate with the radio station?	1-Cell phone 2-Visits 3-Other (Specify)	/__ /
	Have you ever provided financial support to the radio station?	1-Yes 2-No	/__ /

	If yes, what kind of support was it?	1-Money /___/ 2-Transportation /___/ 3- Purchase of prepaid calling card /___/ 4-Other (Specify) /_____/
	How many times have you visited the radio station?	1-Never 2-Less than 3 times 3-Around 6 times 4-More than 6 times /___/
	Have you ever been interviewed by a journalist from Gindiku FM?	1-Never 2-Once 3-Twice 4-Several times /___/
	Have you been involved in the design of the program?	1- Yes 2- No /___/
	If yes, explain how /_____/	
	If no, explain why /_____/	
	What means do you have for your work?	1-Regular cell phone /___/ 2-Smartphone /___/ 3-Cassette recorder /___/ 4-Other (Specify) /___/ /___/ /_____/
	Do you receive an incentive?	1-Yes 2-No /___/
	If yes, indicate the amount /_____/	
	Have you ever received prepaid calling cards?	1-Yes 2-No /___/
	If yes, for how much during a month? /_____/	
	Would you say that the means	1-Very sufficient 2-Sufficient /___/

	at your disposal for your work are:	3-More or less sufficient 4-Insufficient	
	In your opinion, what actions need to be taken to make them sufficient?	/_____/	
SECTION 5: THE PROGRAMS			
	What is your favorite genre?	1-News 2-Social magazines 3-Religion 4-Calls in programs 5-Economic magazines 6-Music 7-Theater 8-Sport	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/
	What is your favorite program?	/_____/	
	What are your THREE favorite programs?	/_____ /_____ /_____/	
	Have you learnt something from a radio program that has helped you earn money?	1-Yes 2-No	/___/
	If yes, what was it?	/_____/	
	By listening to the radio, have you learnt something on the following?	1-Yes 2-No	1-Malaria /___/ 2-Family planning /___/ 3-Nutrition /___/ 4-Income generating activities /___/ 5-Early marriage /___/ 6-Religion /___/ 7-Trade /___/ 8-Environment /___/ 9-Access to land /___/ 10-Women's rights /___/ 11-Access to decision-making positions /___/ 12-Parity /___/

			13-Decentralization /__/ 14-Election /__/ 15-Maternal health /__/ 16-HIV/AIDS /__/ 17-Rape, gender violence /__/ 18-Gender and development /__/ 19-Leadership /__/ 20-Other /__/ (Specify) /_____/
	Have you ever heard of something you don't like or something that upset you?	1-Yes 2-No	/__/_/
	If yes, what was it?		/_____/_/
	Are the programs targeting women sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/_/
	Are the programs targeting women's rights sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/_/
	Are the programs targeting the youth sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/_/
	Are the programs targeting men sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/_/
	Listening to Gindiku has provided me with entrepreneurial skills	1-Yes 2- No	/__/_/
	Listening to Gindiku has provided me with opportunities for income generating activities	1-Yes 2-No	/__/_/
	Listening to Gindiku has improved the quality of my relations with my husband	1-Yes 2-No	/__/_/

	Have you listened to a program on your community during the last two weeks?	1-Yes 2-No	/___/
	Which program do you most listen to?		Xamale /___/ Penco ak baykat yi ak sam kat yi /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/ Théâtre /___/ Ngoyane /___/ Yoonu ndaw /___/ Environnement /___/ Yewulene /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes reporters /___/
	What would you say on the following programs?	1-Very interesting 2-Interesting 3-Not interesting 4-No opinion	Xamale /___/ Penco ak baykat yi ak sam kat yi /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/

			Théâtre /___/ Ngoyane /___/ Yoonu ndaw /___/ Environnement /___/ Yewulene /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes reporters /___/
	Do you know one or more journalists?	1-Yes 2-No	/___/
	If yes, please provide two names		1. /_____/
			2. /_____/
	Have you already listen to Faggaru?	1-Yes 2-No	/___/
	On which day is the program broadcast?		/_____/
	At what time		/_____/
	What is the general theme of the program?		/_____/
	Would you say that Faggaru is:	1-Very interesting 2-Interesting 3-Not interesting 4-No opinion	/___/
	Would you say that Faggaru is:	1-Very useful 2-Useful 3- Barely useful 4- Not useful	/___/
	Would you say that Faggaru has helped you know how to prevent malaria?	1-Yes 2-No	/___/
	Would you say that Faggaru	1-Yes	/___/

	has helped you learn something on HIV?	2- No	
	If yes, what?		/ _____ /
	Is the time allocated to Faggaru sufficient?	1- Yes 2-No	/ ___ /
	If no, indicate the desired duration		/ _____ /
	What is the most appealing feature of Faggaru?	1-The theme? 2-The journalist? 3- The content? 4-The style/genre? 5-The music 6-Other (Specify)	/ ___ /
	What are the strengths of the program?		1./ _____ / 2./ _____ /
	What are the weaknesses of the program?		1./ _____ / 2./ _____ /
	Have you already listened to Xamale?	1-Yes 2-No	/ ___ /
	On which day is the program broadcast?		/ _____ /
	At what time?		/ _____ /
	What is the general theme?		/ _____ /
	Would you say that Xamale is:	1-Very interesting 2-Interesting 3- Barely interesting 4-Not interesting	/ ___ /
	Would you say that Xamale is:	1-Very useful 2-Useful 3-Barely useful 4-Useless	/ ___ /
	Would you say that Xamale has helped you know	1-Yes 2-No	/ ___ /

	women leaders?		
	Would you say that Xamale has helped you know the contribution of women's leaders in the community?	1-Yes 2-No	/___/
	Have you learnt something by listening to Xamale?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Is the time allocated to Xamale sufficient?	1-Yes 2-No	/___/
	If no, what would be the desired duration?		/_____/
	What is the most appealing feature of Xamale?	1-The theme? 2-The journalist? 3-The content 4-The style/genre? 5-The music 6-Other (Specify)	/___/
	What are the strengths of Xamale?		1./_____/
	What are the weaknesses of Xamale?		2./_____/
	Have you already listened to Yoonu Kom?	1-Yes 2-No	/___/
	On which day is the program broadcast?		/_____/
	At what time?		/_____/
	What is the general theme of the program?		/_____/
	Would you say that Yoonu koom is:	1-Very interesting 2-Interesting 3-Barely interesting 4-Not interesting	/___/
	Would you say that Yoonu Koom is:	1-Very useful 2-Useful 3- Barely	/___/

		useful 4-Useless	
	Have you learnt something on credit and loans, by listening to Yoonu Koom?	1-Yes 2-No	/___/
	Would you say that Yoonu Koom has informed you on the prices of goods?	1-Yes 2-No	/___/
	Would you say that Yoonu Koom has informed you on women's income generating activities?	1-Yes 2-No	/___/
	Would you say that Yoonu Koom has helped you save money?	1-Yes 2-No	/___/
	If yes, please provide an estimate		/_____/
	Would you say that Yoonu Koom has helped you earn money?	1-Yes 2-No	/___/
	If yes, please provide an estimate		/_____/
	Have you learnt something on income generating activities by listening to Yoonu koom?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Would you say that Yoonu Koom has informed you on how to develop income-generating activities?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Is the time allocated to Yoonu Kom sufficient?	1-Yes 2-No	/___/
	If no, what would be the desired time?		/_____/
	What is the most appealing feature of Yoonu koom?	1-The theme? 2-The journalist? 3- The content? 4-The style/genre?	/___/

		5-The music 6-Other (specify)	
	What are the strengths of Yoonu Kom?		1./_____/ 2./_____/
	What are the weaknesses of Yoonu Koom?		1./_____/ 2./_____/
	Have you already listened to Genre et developpement (G&D)?	1-Yes 2-No	/___/
	On which day is the program broadcast?		/_____/
	At what time?		/_____/
	What is the general theme of the program?		/_____/
	In your opinion is the program Genre et developpement:	1-Very interesting 2-Interesting 3- Barely interesting 4-Not interesting	/___/
	Would you say that the program is:	1-Very useful 2-Useful 3- Barely useful 4- Not useful	/___/
	Have you learnt something by listening to G&D	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Have you learnt something on the relationships between men and women, by listening to G&D?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Would you say that G&D has helped you understand women's role in the	1-Yes 2-No	/___/

	community?		
	If yes, what?		/_____/
	Would you say that G&D has helped you understand men's role in the community?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Is the time allocated to G&D sufficient?	1-Yes 2-No	/___/
	If no, what could be the desired time?		/_____/
	What is the most appealing feature of G&D?	1-The theme? 2-The journalist? 3- The content? 4-The style/genre? 5-The music 6-Other (Specify)	/___/
	What are the strengths of G&D		1. /_____/ 2. /_____/
	What are the weaknesses of G&D		1. /_____/ 2. /_____/

SECTION 6: CITIZENSHIP / LEADERSHIP / GENRE

	I always vote in national elections	1-Yes 2-No	/___/
	I always vote in local elections	1-Yes 2-No	/___/
	I always participate in community activities	1-Yes 2-No	/___/
	It is important that I understand political issues facing the county	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/

	Men and women should be equal in society	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Explain why		/_____/
	Women should have the same rights as men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Explain why		/_____/
	Women are inferior to men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Explain why		/_____/
	Would you say that women participate in the decisions taken in the household?	1-Yes 2-No	/___/
	Would you say that women participate in the decisions taken in the village?	1-Yes 2-No	/___/
	Would you say that women participate in the decisions taken at political level?	1-Yes 2-No	/___/
	I consider that the Parity Law is:	1-A good thing 2-A bad thing 3-No opinion	/___/
	I consider myself well-qualified to participate in politics	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	I have a good understanding of the important issues facing our country	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	By which means?	1.Political party 2. Gindiku FM 3.Other radio 4.TV	/___/ /___/ /___/ /___/

		5.Organizations /___/ 6.Social groupings /___/ 7. Peers and parents /___/ 8.Gindik Listening Group /___/ 9. Other (Specify) /_____/	
	People like me have no say in what Government does	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	I am well informed about politics	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Government officials do not care about what someone like me thinks	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Why?		/ /
	Sometimes government and politics are so complex that I cannot understand what is going on	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	A person like me can make a difference in society	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	I feel I could do as good of a job in public office as most other people	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Would you say that being a women reporter has made changes for you?	1-Yes 2-No	/___/

	If yes, what changes?		/_____/
	Women should have access to all decision-making positions as men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	What suggestions would you recommend to make Gindiku better?		/_____/

FRENCH VERSION OF APPENDIX C

QUESTIONNAIRE POUR LES FEMMES REPORTERS

MODULE 1: IDENTIFICATION DE LA LOCALITE	
Date	/ ___ / ___ / ___ /
Nom du village	_____

MODULE 2: CARACTERISTIQUES SOCIO-ECONOMIQUES			
	Quel âge avez-vous (en années)	/ ___ / ___ /	
	Quel est le statut qui vous décrit le mieux ?	1-Célibataire 2-Marié 3-Divorce 4-Veuf / Veuve	/ ___ /
	Quel est votre groupe ethnique ?	1-Wolof 2- Sérère 3- Joola 4-Mandingue 5- Maure 6- Puular 7-Autre Spécifier	/ ___ / / _____ /
	Quel est votre niveau de scolarisation ?	1-Aucun 2-Alphabétisation 3- Ecole primaire 4 -Secondaire 5- Université 6-Autre Spécifier	/ ___ / / _____ /
	Quelle est votre principale occupation ?	1-Femme au foyer 2-Elève 3-Chômeur 4-Commerçant	/ ___ /

	5-Agriculteur 6-Employée 7-Artisane 8-Autre Spécifier autre	/_____/
MODULE 3 : ACCES AUX TIC / HABITUDE D'ECOUTE		
Avez-vous un poste radio ?	1-Oui 2- Non	/____/
Votre poste radio marche-t-il avec :	1- Batteries 2- Electricité	/____/
Si vous achetez des batteries, combien dépensez-vous par semaine ?	1-Moins de 500 F 2-Entre 500 et 1000F 3-Plus de 1000F	/____/
Utilisez-vous votre téléphone portable pour écouter la radio ?	1-Oui 2-Non	/____/
Ecoutez-vous la radio le plus souvent avec ?	1-Votre portable 2-Votre radio	/____/
Avez-vous chez vous l'un ou les éléments suivants	1-Oui 2-Non	Télévision /____/ DVD /____/ Canal horizon /____/ Radio cassette /____/ Internet /____/ Electricité /____/ Panneau solaire /____/
Pouvez-vous écouter la radio à chaque fois que vous le voulez ?	1-Oui 2-Non	/____/

Si non pourquoi?	1-Ne ne dispose pas de radio 2-Radio en panne 3-Pas de batteries 4-Pas le temps 5-Pas intéressée 6-Capte difficilement la radio 7-Autre Spécifier	/___/ /_____/
En moyenne, pendant combien de temps écoutez-vous Gindiku dans la journée ?	1-Entre 30 mn et 1 heure de temps 2-Entre 1 et 2 heures de temps 3- Entre 3 heures de temps 4-Entre 3 et 5 heures de temps 5-Plus de 5 heures de temps	/___/
Où écoutez-vous le plus souvent la radio ?	1-A la maison 2-A mon lieu de travail 3-Au groupe d'écoute 4-Grand place 5-Autre (précisez)	/___/ /_____/
Quand écoutez-vous le plus souvent la radio ?	1-Entre 7H - 10H 2-Entre 10H – 12H 3-Entre 12H – 15H 4-Entre 15H -18H 5-Entre 18H - 20H 6-Entre 20H – 24H	/___/ /___/ /___/ /___/ /___/
Ecoutez-vous	1-Radio Senegal	/___/

<p>une autre radio que Gindikou ?</p>	<p>2-Thies FM 3-Walf FM 4-Sud FM 5-RFM 6-Siggil Jigee FM 7-Coxan FM 8-Coorkat FM 9-Autre (précisez)</p>	<p>/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____ /</p>
<p>D'où tenez le plus vos informations ? Quelles sont vos principales sources d'informations ?</p>	<p>1-Radio 2-TV 3-Amis et connaissances 4-Responsables locaux 5-L'administration locale 6-Responsables religieux 7-Autre (Spécifier)</p>	<p>/___/ /___/ /___/ /___/ /___/ /___/ /_____ /</p>

<p>MODULE 4 : GROUPES D'ECOUTE / FEMME REPORTER / PARTICIPATION AUX ACTIVITES DE LA RADIO</p>		
<p>Depuis combien de temps êtes-vous femme reporter ?</p>	<p>1- 1 an environ 2- 1 an et demi 3- 2 ans environ</p>	<p>/___/</p>
<p>Quand est ce que le groupe d'écoute de votre village a été mis en</p>	<p>1- 1 an environ 2- 1 an et demi environ 3- 2 ans environ</p>	<p>/___/</p>

place ?		
En quoi consiste votre travail ?	1-Faire des reportages 2-Faire des magazines / émissions 3-Mettre en place et animer le groupe d'écoute 4-Participer aux antennes décentralisées 5-Animer des causeries 6-Faire la formation 7-Développer des activités génératrices de revenus 8-Autres (Précisez)	/___/ /___/ /___/ /___/ /___/ /___/ /_____/
A combien de formations avez-vous participé depuis que vous êtes femme reporter ?	1-Moins de trois formations 2--Plus de trois formations 3-Plus de six formations 4-Environ dix formations 5-Plus de 10 formations	/___/
Indiquez le thème de 5 formations		----- ----- ----- ----- -----
Diriez-vous que les formations que vous avez reçues ont été :	1-Très intéressantes 2-Intéressantes 3-Moyennement intéressantes 4-Pas intéressantes	/___/
Quelle a été la formation qui vous a le plus marqué ?		/_____/
Quelle formation aimeriez-vous recevoir en priorité ?		/_____/

	Combien de formations avez-vous organisé pour le groupe d'écoute ? Ou combien de restitution avez-vous organisé ?	1-Moins de trois formations 2-Plus de trois formations 3-Plus de six formations 4-Environ dix formations 5-Plus de 10 formations
	Quels étaient les thèmes des formations ou des restitutions organisées pour le groupe d'écoute ?	/ _____ / / _____ / / _____ / / _____ / / _____ / / _____ /
	Combien de fois se réunit le groupe d'écoute dans le mois ?	1 fois 2 fois 3 fois 4 fois / ___ /
	Participez-vous à toutes les réunions du groupe d'écoute ?	1-Oui 2-Non / ___ /
	Si NON pourquoi	/ _____ /
	Quand avez-vous participé pour la dernière fois à une réunion de votre groupe d'écoute ?	1-Il y a 1 semaine 2-Il y a 2 semaines 3-Il y a 3 semaines 4-Il y a 4 semaines / ___ /
	Quelles sont les activités de votre groupe d'écoute ?	1-Causeries / ___ / 2-Visite à domicile / ___ / 3-Séances d'écoute / ___ / 4-Séances d'écoute / ___ / 5-Descente dans les villages / ___ /

		6-Discussion de thèmes d'émission /___/ 7-Autre (Précisez) /___/
Votre groupe d'écoute a-t-il bénéficié d'un crédit ?	1-Oui 2-Non	/___/
Si oui quel est le montant du crédit ?	1. 100,000 – 250,000F 2. 250,000 – 500,000 F 3. Plus de 500,000 F	/___/
Quelle est l'activité qui est la plus fréquemment menée au sein du groupe d'écoute ? (1 SEULE REPONSE)	1-Causeries 2-Visite à domicile 2-Séances d'écoute 3-Emission décentralisée 4-Discussion de thèmes d'émissions	/___/
Avez-vous écouté des émissions en groupe d'écoute durant le mois écoulé ?	1-Oui 2-Non	/___/
Si oui donnez les noms des TROIS DERNIERES EMISSIONS écoutées		/_____/
		/_____/
		/_____/
Avez-vous tenu une causerie durant le mois écoulé ?	1-Oui 2-Non	/___/
Si OUI, donnez les thèmes des causeries		/_____/
		/_____/
		/_____/

		/ _____ /
Combien de magazines ou reportages avez-vous réalisés durant le mois écoulé ?		/ ___ /
Combien de fois communiquez-vous avec la radio dans une semaine ?	1-Aucune 2-Une fois 3-Deux fois 4-Trois fois 5-Plus de trois fois	/ ___ /
Avez-vous déjà apporté un appui financier à la radio ?	1-Oui 2-Non	/ ___ /
Si Oui, sous quelle forme ?	1-Argent 2-Financement transport 3-Achat de carte téléphone 4-Autre	/ ___ / / ___ / / ___ / / _____ /
Combien de fois avez-vous visité la radio ?	1-Jamais 2-Moins de 3 fois 3-Environ 6 fois 4-Plus de 6 fois	/ ___ /
Avez-vous déjà été interviewée par une /un journaliste / un animateur de la radio ?	1-Jamais 2-Une fois 3-Deux fois 4-Plusieurs fois	/ ___ /
Avez-vous participe à la confection de la grille des programmes de la radio ?	1-Oui 2-Non	/ ___ /
Si OUI, expliquez comment cela s'est fait		/ _____ / _ /
Si NON, pensez-vous que vous devriez		/ _____ /

participer à la confection des programmes ?		
De quels moyens disposez-vous pour faire votre travail de femme reporter?	1-Téléphone portable simple 2-Smartphone 3-Dictaphone 4 Piles 5-Lettre 6-Autres Précisez	/___/ /___/ /___/ /___/ /_____/
Avez-vous une indemnité mensuelle ?	1-Oui 2-Non	/___/
Si OUI indiquez le montant		/_____/
Recevez-vous des cartes de recharge	1-Oui 2-Non	/___/
Si oui, indiquez le montant reçu durant le mois		/_____/
Les moyens dont vous disposez pour faire votre travail sont-ils suffisants ?	1-Très suffisants 2-Suffisants 3-Plus ou moins suffisants 4-Insuffisants	/___/
A votre avis qu'est-ce qu'il faudrait faire pour les rendre suffisants ?		/_____/
MODULE 5 : LES PROGRAMMES		
Quel genre de programme préférez-vous le plus ?	1-Les informations / Journal 2-Les magazines santé, sociaux 3-La religion 4-Les émissions interactives/développement 5-Les magazines économiques (GPF/	/___/ /___/ /___/ /___/ /___/ /___/

	micro crédit /entrepreneuriat) 6-La musique 7-Le théâtre 8-Le sport	
	Quelle est votre émission préférée ?	/ _____ /
	Quelles sont les 3 EMISSIONS que vous préférez le plus ?	/ _____ / / _____ / / _____ /
Avez-vous appris quelque chose qui vous a permis de gagner de l'argent ?	1-Oui 2-Non 3-Ne se souvient pas	/ ___ /
En écoutant les programmes de la radio, avez-vous appris quelque chose sur :	1-Oui 2-Non	Le paludisme / ___ / La planification / ___ / La nutrition / ___ / Les activités génératrices de revenus / ___ / Le mariage précoce / ___ / La religion / ___ / Le commerce / ___ / L'environnement / ___ / L'accès à la terre / ___ / Les droits des femmes / ___ / L'accès aux postes de décision / ___ / La parité / ___ / La décentralisation / ___ / Les élections / ___ / La santé maternelle / ___ / Le VIH/Sida / ___ / Le viol. les violences sexuelles / ___ / Le genre et le

		développement / ___/ Le leadership / ___/ Autres à Préciser / ___/
Avez-vous déjà entendu à la radio quelque chose que vous n'avez pas aimé ou quelque chose qui vous a dérangé ?	1-Oui 2-Non	/ ___/
Si oui qu'est-ce que c'était ?		
Les programmes pour les femmes sont-ils ?	1-Insuffisants 2-Suffisants 3-Très suffisants	/ ___/
Les programmes sur les droits des femmes sont –ils ?	1-Insuffisants 2-Suffisants 3-Très suffisants	/ ___/
Les programmes pour les jeunes sont-ils ?	1-Insuffisants 2-Suffisants 3-Très suffisants	/ ___/
Les programmes pour les hommes sont-ils ?	1-Insuffisants 2-Suffisants 3-Très suffisants	/ ___/
L'écoute de Gindiku m'a permis d'avoir des capacités dans le domaine des activités génératrices de revenus / de l'entreprenariat	1-Oui 2-Non	/ ___/
L'écoute de Gindiku m'a	1-Oui 2-Non	/ ___/

permis d'avoir des opportunités d'activités génératrices de revenus		
L'écoute de Gindiku m'a permis d'améliorer la qualité de ma relation avec mon mari / ma femme	1-Oui 2-Non	/___/
Au cours des deux dernières semaines, avez-vous écouté une émission sur votre communauté ?	1-Oui 2-Non	/___/
Quelles émissions écoutez-vous le plus souvent ?	1-Oui 2-Non	Xamale /___/ Penco ak baykat yi ak sam kat /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/ Théâtre /___/ Ngoyane /___/ Yoonu ndaw /___/ Environnement /___/ Yewulene /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes

		reporters /___/
A votre avis, que diriez des émissions suivantes ?	1-Très intéressante 2-Intéressante 3-Pas intéressante 4-Ne sait pas	Xamale /___/ Penco ak baykat yi ak sam kat /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/ Théâtre /___/ Ngoyane /___/ Yoonu ndaw /___/ Environnement /___/ Yewulene /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes reporters /___/
Connaissez-vous un ou des animateurs de la radio ?	1-Oui 2-Non	/___/
Si oui donnez le nom de 2 animateurs / journalistes que vous connaissez		/_____/
Avez-vous déjà écouté l'émission FAGGARU ?	1-Oui 2-Non	/___/
Quel jour est ce que Faggaru est diffusée?		/_____/
A quelle heure est diffusée l'émission ?		/_____/

	Quel est le thème général de Faggaru?	/ _____ /
A votre avis est ce que le thème de l'émission est :	1-Très intéressant 2-Intéressant 3-Pas intéressant	/ ___ /
Diriez-vous que Faggaru est :	1-Très Utile 2-Utile 3-Peu Utile 4-Inutile	/ ___ /
Diriez-vous que Faggaru vous a permis de mieux savoir comment prévenir le paludisme ?	1-Oui 2-Non	/ ___ /
Avez-vous appris quelque chose sur le VIH / SIDA en écoutant l'émission Faggaru ?	1-Oui 2-Non	/ ___ /
Si oui, quoi		/ _____ / _ /
Est-ce que le temps consacré à Faggaru est suffisant ?	1-Oui 2-Non	/ ___ /
Si non, précisez la durée souhaitée		/ _____ /
Qu'est-ce qui vous plait le plus dans l'émission FAGARU ?	1-Les thèmes 2-L'animateur 3- Les informations données 4-Les appels des auditeurs 5-Le style de l'émission 6-La musique 7-Autre	/ ___ /

	Précisez	
Quels sont les points forts de Faggaru ?		/ _____ / / _____ /
Quels sont les points faibles de Faggaru ?		/ _____ / / _____ /
Avez-vous déjà écouté l'émission XAMALE ?	1-Oui 2-Non	/ ___ /
Quel jour est ce que l'émission est diffusée ?		/ _____ /
A quelle heure est diffusée Xamale?		/ _____ /
Quel est le thème général de Xamale ?		/ _____ /
A votre avis est ce que le thème de Xamale est :	1-Très intéressant 2-Intéressant 3-Peu intéressant 4-Pas intéressant	/ ___ /
Diriez-vous que Xamale est :	1-Très Utile 2-Utile 3-Peu Utile 4-Inutile	/ ___ /
Diriez que Xamale vous a permis de mieux connaître des femmes leaders ?	1-Oui 2-Non	/ ___ /
Diriez que Xamale vous a permis de mieux savoir la contribution des femmes leaders dans la communauté ?	1-Oui 2-Non	/ ___ /
Avez-vous appris quelque chose sur les femmes, en écoutant Xamale ?	1-Oui 2-Non	/ ___ /

Si oui, quoi		/ /
Est-ce que le temps consacré à Xamale est suffisant ?	1-Oui 2-Non	/ ___ /
Si non, précisez la durée souhaitée		/ _____ /
Qu'est-ce qui vous plait le plus dans Xamale?	1-Les thèmes 2-L'animateur 3- Les informations données 4-Les appels des auditeurs 5-Le style de l'émission 6-La musique 7-Autre Précisez	/ ___ /
Quels sont les points forts de Xamale ?		/ _____ / / _____ /
Quels sont les points faibles de Xamale ?		/ _____ / / _____ /
Avez-vous déjà écouté l'émission YOONU KOM ?	1-Oui 2-Non	/ ___ /
Quel jour est ce que Yoonu Kom est diffusée?		/ _____ /
A quelle heure est diffusée Yoonu Kom ?		/ _____ /
Quel est le thème général de Yoonu Kom ?		/ _____ /
A votre avis est ce que le thème de Yoonu Kom est :	1-Très intéressant 2-Intéressant 3-Peu intéressant 4-Pas intéressant	/ ___ /

Diriez-vous que Yoonu Kom est :	1-Très Utile 2-Utile 3-Peu Utile 4-Inutile	/___/
Avez-vous appris quelque chose sur le crédit et les mutuelles d'épargne en écoutant l'émission Yoonu Kom?	1-Oui 2-Non	/___/
Diriez-vous que Yoonu Kom vous a permis d'être informée sur les prix des denrées ?	1-Oui 2-Non	/___/
Diriez-vous que Yoonu Kom vous a permis d'être informée sur les activités économiques des femmes ?	1-Oui 2-Non	/___/
Diriez-vous que Yoonu Kom vous a permis, au moins une fois, de faire des économies ?	1-Oui 2-Non	/___/
Si oui, pouvez-vous quantifier		/_____/
Diriez-vous que Yoonu Kom vous a permis, au moins une fois, de gagner de l'argent ?	1-Oui 2-Non	/___/
SI oui pouvez-vous quantifier		/ /
Avez-vous appris quelque chose sur les activités génératrices de revenus en écoutant l'émission Yoonu Kom?	1-Oui 2-Non	/___/

Si oui, quoi		/ _____ /
Diriez-vous que l'émission vous a permis de mieux savoir comment développer des activités génératrices de revenus ?	1-Oui 2-Non	/ ___ /
Si oui, quoi		/ _____ _ /
Est-ce que le temps consacré à l'émission est suffisant ?	1-Oui 2-Non	/ ___ /
Si non, précisez la durée souhaitée		/ _____ _ /
Qu'est-ce qui vous plaît le plus dans l'émission Yoonu Kom [UNE SEULE REPONSE]]	1-Les thèmes 2-L'animateur 3- Les informations données 4-Les appels des auditeurs 5-Le style de l'émission 6-La musique 7-Autre Précisez	/ ___ /
Quels sont les points forts de l'émission Yoonu Kom?		1. / _____ / 2. / _____ /
Quels sont les points faibles de l'émission ?		1. / _____ / 2. / _____ /
Avez-vous déjà écouté l'émission GENRE ET DEVELOPPEMENT	1-Oui 2-Non	/ ___ /
Quel jour est ce que Genre et développement est diffusé ?		/ _____ /
A quelle heure est diffusée Genre et		/ _____ /

développement ?		
Quel est le thème général de Genre et développement ?		/ _____ /
A votre avis est ce que le thème général de Genre et développement est :	1-Très intéressant 2-Intéressant 3-Peu intéressant 4-Pas intéressant	/ ___ /
Diriez-vous que Genre et développement est :	1-Très Utile 2-Utile 3-Peu Utile 4-Inutile	/ ___ /
Avez-vous appris quelque chose sur le genre en écoutant Genre et développement ?	1-Oui 2-Non	/ ___ /
Si oui dites quoi		/ _____ /
Avez-vous appris quelque chose sur les relations entre les hommes et les femmes en écoutant Genre et développement ?	1-Oui 2-Non	/ ___ /
Si oui, quoi		/ _____ /
Diriez-vous que Genre et développement vous a permis de mieux savoir le rôle de la femme dans la communauté ?	1-Oui 2-Non	/ ___ /
Diriez-vous que Genre et développement vous a permis de mieux savoir le rôle de	1-Oui 2-Non	/ ___ /

	l'homme dans la communauté ?		
	Si oui, quoi ?		/ _____ /
	Est-ce que le temps consacré à Genre et développement est suffisant ?	1-Oui 2-Non	/ ___ /
	Si non, précisez la durée souhaitée		/ _____ /
	Qu'est-ce qui vous plaît le plus dans l'émission Genre et développement ?	1-Les thèmes ? 2-L'animateur ? 3- Les informations données ? 5-Le style de l'émission ? 6. La musique 6-Autre	/ ___ /
	Quels sont les points forts de l'émission Genre et développement ?		1. / _____ / 2. / _____ /
	Quels sont les points faibles de l'émission ?		1 / _____ / 2 / _____ /

MODULE 6 : CITOYENNETE / LEADERSHIP / GENRE			
	Je vote toujours aux élections du président de la république et des députés	1-Oui 2-Non	/ ___ /
	Je vote toujours aux élections locales	1-Oui 2-Non	/ ___ /
	Je participe toujours aux activités communautaires	1-Oui 2-Non	/ ___ /
	Il est important que je comprenne les questions politiques du pays	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement	/ ___ /

	d'accord	
Les hommes et les femmes doivent être égaux dans la société	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
Expliquez Pourquoi		/_____ ___/
Les femmes doivent avoir les mêmes droits que les hommes	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
Expliquez Pourquoi		/_____ ___/
Les femmes ne sont pas les égales des hommes	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
Expliquez Pourquoi		/_____/
Diriez-vous que les femmes participent à la prise de décision au sein du ménage ?	1-Oui 2-Non	/___/
Diriez-vous que les femmes participent à la prise de décision dans le village ?	1-Oui 2-Non	/___/
Diriez-vous que les femmes participent à la prise de décision au niveau politique ?	1-Oui 2-Non	/___/

Je considère que la parité politique est :	1-Une bonne chose 2-Une mauvaise chose 3-Indifférent	/___/
Je considère que je suis en mesure / que j'ai les capacités nécessaires pour participer à la vie politique	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
J'ai une bonne connaissance des questions importantes auxquelles le pays est confronté	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
Précisez par quels moyens ?		1.Partis politiques /___/ 2.Radio Gindiku /___/ 3.Les autres radios /___/ 4.Television /___/ 5. Regroupement socioprofessionnel /___/ 6.Grand-place /___/ 7.Amis et parents /___/ 8.Groupe d'écoute Gindiku /___/ 9. Autre Précisez / _____/
Les personnes comme moi n'ont pas leur mot à dire dans ce que fait le gouvernement	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
Je suis bien informée sur les questions	1-Pas d'accord 2-Indifférent	/___/

	politiques	3-D'accord 4-Totalement d'accord	
	Les responsables du gouvernement n'accordent pas d'importance à ce que les gens comme moi pensent	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Pourquoi		/_____ ___/
	Les affaires du gouvernement et de la politique sont si compliquées que je ne comprends pas ce qui est en train de se faire	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Une personne comme moi peut apporter un changement dans la société / peut faire la différence dans la société.	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Je crois que je peux faire aussi bien que la plupart des personnes employées par les services publics	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Les femmes doivent avoir accès à toutes les instances de prise de décision au même titre que les hommes	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/

Diriez-vous que le fait d'être femme reporter a apporté des changements pour vous ?	1-Oui 2-Non	/ ___ /
Si Oui, quels changements ?		/ _____ / / _____ / / _____ /
Quelles suggestions aimeriez-vous faire à la radio Gindiku pour la rendre meilleure		/ _____ / / _____ /

APPENDIX D

SURVEY QUESTIONNAIRE FOR LISTENING GROUPS

SECTION 1: LOCATION	
Date	/___/___/___/
Village	

SECTION 2: DEMOGRAPHICS			
	What is your gender?	1-Male 2-Female	/___/
	How old are you (in years)?		/___/___/
	Which of the following statuses BEST describes you?	1-Single 2-Married 3-Divorced 4-Widow	/___/
	What ethnic group do you belong to?	1-Wolof 2- Serer 3- Joola 4-Mandingue 5- Maure 6- Pular 7-Other (Specify)	/___/ /_____/
	About how much schooling do you have?	1-No schooling 2-Non formal education 3- Primary school 4-Secondary school 5- High school 6-Other (Specify)	/___/ /_____/

	Which of the following describes your occupation?	1-At home 2-Student 3-Unemployed 4-Trading 5-Farmer 6-Employee 7-Artisan 8-Other (Specify)	/___/ /_____/
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SECTION 3: ICTs / LISTENING HABITS			
	Do you have a radio set?	1- Yes 2- No	/___/
	Is your radio powered by:	1-Batteries 2-Electricity	/___/
	How much money do you spent for batteries?	1-Less than 500 F 2-Between 500 et 1000F 3-More than 1000F	/___/
	Do you have a mobile phone?	1-Yes 2-No	/___/
	Do you use your mobile phone to listen to the radio?	1-Yes 2-No	/___/
	Do you mostly listen to the radio using:	1-Your mobile phone? 2-Your radio	/___/
	Do you own any of the following?	1-Yes 2-No	TV /___/ DVD /___/ Canal Horizon /___/ Radio cassette recorder /___/ Internet /___/ Electricity /___/ Solar panels /___/
	Can you listen to the radio whenever you want?	1-Yes 2-No	/___/

	If no, why not?	1-No radio 2-Radio not working 3-No batteries 4-No time 5-No interest 6-Week signal 8-Other (Specify)	/___/ /_____/
	About how long do you listen to Gindiku during a day?	1- 30 mn – 1 hour 2- 1- 2 hours 3. 3 hours 4- 3-5 hours 5-More than 5 hours	/___/
	Where do you most frequently listen to the radio?	1-At home 2-Workplace if different from home 3-Listening group 3-Meeting place 4-Other (Specify)	/___/ /_____/
	When do you most often listen to the radio?	1- 7am – 10 am 2- 10 am – 12 pm 3-12 pm – 15 pm 4- 15 pm -18 pm 5-18 pm – 20 pm 6- 20 pm – 24 am	/___/ /___/ /___/ /___/ /___/ /___/
	Which other radio station do you listen to?	1-Radio Senegal 2-Thies FM 3-Walf FM 4-Sud FM 5-RFM 6-Siggil Jigeen FM 7-Coxan FM 8-Coorkat FM 9-Other (Specify)	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____/

	Where do you most frequently get your information from?	1-Radio 2-TV 3-Peers 4-Local leaders 5-Local administration 6-Religious leaders 7-Other (Specify)	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____/
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SECTION 4: LISTENING GROUPS / PARTICIPATION

	About how long have you been member of the listeners' group?	3- 12 months 4- 18 months 5- 24 months	/___/
	When was the last time you participated in a listening group meeting?	1- 1 week ago 2- 2 weeks ago 3- 1 month ago 4- 2 months ago	/___/
	What was the last activity of the last LG meeting? (Discussions-Active listening – Other (specify))	1. Discussions 2-Home visits 3-Active listening 4-Decentralized local programs 5- Dialogue on themes 6-Discussions of income generation activities 7-Other (Specify)	/___/ /___/ /___/ /___/ /___/ /___/ /___/
	Have you have participated in a training session?	1-Yes 2-No	/___/
	If yes, specify the theme of each training session	----- ----- ----- -----	

	What are the main activities of your LG		1-Discussions /__/ 2-Home visits /__/ 3-Active listening /__/ 4-Decentralized local programs /__/ 5- Dialogue on themes/__/ 6-Discussions of income generation activities /__/ 7-Other (Specify) /____/
	What is the most frequent activity of your LG?	1. Discussions 2-Home visits 3-Active listening 4-Decentralized local programs 5- Dialogue on themes 6-Discussions of income generation activities 7-Other (Specify)	/__/
	What subjects have you discussed during the last month?		/_____ /_____ /_____ /_____
	How much home visits have you had during the last month?	1-One 2-Two 3-Three 4-Other (Specify)	/__/ /_____
	How many decentralized programs have you participated in?	1-None 2-One 3-Two 4-Three 5-More than three	/__/
	Have you listened to programs in your LG during the last month?	1-Yes 2-No	/__/

	If yes, which programs?	/ _____ / / _____ / / _____ / / _____ /
	Have you discussed themes programs?	1-Yes 2-No / ___ /
	If yes which themes?	/ _____ / / _____ / / _____ / / _____ /
	Do your LG have formulated criticism on the programs?	1-Yes 2-No / ___ /
	If yes which criticisms?	/ _____ / / _____ / / _____ /
	How often do you communicate with the radio station during a week?	1-Less than 3 times 2-More than 3 times 3-more than 6 times 4-Around 10 times 5-More than 10 times 6-Never / ___ /
	Would you say that the training sessions were:	1-Very interesting 2-Interesting 3-Moderately interesting 4-Not interesting 5-No training / ___ /
	What was the most interesting training sessions	/ _____ /
	On which subject would you like to be trained?	/ _____ /
	Have you ever provided financial support to the radio?	1-Yes 2-No / ___ /

	If yes, how much?	1-Less than 1000 F 2- 1000 F - 2500F 3- 2500 F – 5000 F	/___/
	How often do you send a letter to the radio station?	1-Never 2-Frequently 3-Very frequently	/___/
	Do you know the location of the radio station?	1-Yes 2-No	/___/
	How often do you go the radio station?	1-Never 2-Less than 3 times 3-Around 6 times 4-More than 6 times	/___/
	Have you ever been interviewed by a journalist of the radio station?	1-Never 2-Once 3-Twice 4-Several times	/___/
	Have you had access to a credit through the LG?	1-Yes 2-No	/___/
	If yes, how much money?	1-10000 – 25000 F 2-25000 – 50000 F 3-Plus de 50000 F	/___/
	If yes, for what purpose?		/_____/
	Have you been involved in the design of the programming?	1-Yes 2-No	/___/
	If yes, explain how		/_____/
	If no, do you think you should be involved?		/_____/

SECTION 5: THE PROGRAMS			
	What is your favorite genre?	1-News 2-Social magazines 3-Religion 4-Calls in programs 5-Economic magazines 6-Music 7-Theater 8-Sport	/_/ /_/ /_/ /_/ /_/ /_/ /_/ /_/
	What is your favorite program?	/ _____ /	
	What are your favorite THREE programs?	/ _____ / / _____ / / _____ /	
	Have you learnt something from a radio program that has helped you earn money?	1-Yes 2-No	/ ___ /
	If yes, what was it?	/ _____ /	
	By listening to the radio, have you learnt something on the following?	1-Yes 2-No	1-Malaria /___/ 2-Family planning /___/ 3-Nutrition /___/ 4-Income generating activities /___/ 5-Early marriage /___/ 6-Religion /___/ 7-Trade /___/ 8-Environment /___/ 9-Access to land /___/ 10-Women's rights /___/ 11-Access to decision-making position /___/ 12-Parity /___/ 13-Decentralization /___/ 14-Election /___/ 15-Maternal health /___/

			16-HIV/AIDS /__/ 17-Rape, gender violence /__/ 18-Gender and development /__/ 19-Leadership /__/ 20-Other /__/ (Specify) /_____/
	Have you ever heard of something you don't like or something that upset you?	1-Yes 2-No	/__/
	If yes, what was it?	/_____/	
	Are the programs targeting women sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/
	Are the programs targeting women's rights sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/
	Are the programs targeting the youth sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/
	Are the programs targeting men sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/__/
	Listening to Gindiku has provided me with entrepreneurial skills	1-Yes 2-No	/__/
	Listening to Gindiku has provided me with income generating activities opportunities	1-Yes 2-No	/__/
	Listening to Gindiku has improved the quality of my relation with my husband/my wife	1-Yes 2-No	/__/
	Have you listened to	1-Yes	/__/

	a program on your community during the last two weeks?	2-No	
	Which program do you most listen to?		Xamale /___/ Penco ak baykat yi ak samkat yi /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/ Théâtre /___/ Ngoyane /___/ Yoonu ndaw /___/ Environnement /___/ Yewulene /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes reporters /___/
	What would you say on the following programs?	1-Very interesting 2-Interesting 3-Not interesting 4-No opinion	Xamale /___/ Penco ak baykat yi ak samkat yi /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/ Théâtre /___/ Ngoyane /___/ Yoonu ndaw /___/ Environnement /___/

			Yewulene /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes reporters /___/
	Do you know one or more journalists?	1-Yes 2-No	/___/
	If yes, please provide two names	3. /_____/	4. /_____/
	Have you already listen to Faggaru?	1-Yes 2-No	/___/
	On which day is the program broadcast?		/_____/
	At what time		/_____/
	What is the general theme of the program?		/_____/
	Would you say that Faggaru is:	1-Very interesting 2-Interesting 3-Not interesting 4-No opinion	/___/
	Would you say that Faggaru is:	1-Very useful 2-Useful 3-Little useful 4-Useless	/___/
	Would you say that Faggaru has helped you know how to prevent malaria?	1-Yes 2-No	/___/
	Would you say that Faggaru has helped you learn something on HIV?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Is the time allocated to Faggaru sufficient?	1-Yes 2-No	/___/
	If no indicate the desired duration		/_____/

	What is the most appealing feature of Faggaru?	1-The theme? 2-The journalist? 3- The content? 4-The style/genre? 5-The music 6-Other (Specify)	/___/
	What are the strengths of the program?		1 / _____/ 2 / _____/
	What are the weaknesses of the program?		1./ _____/ 2./ _____/
	Have you already listened to Xamale?	1-Yes 2-No	/___/
	On which day is the program broadcast?		/ _____/
	At what time?		/ _____/
	What is the general theme?		/ _____/
	Would you say that Xamale is:	1-Very interesting 2-Interesting 3-Little 4-Not interesting	/___/
	Would you say that Xamale is:	1-Very useful 2-Useful 3-Little useful 4-Useless	/___/
	Would you say that Xamale has helped you know women leaders?	1-Yes 2-No	/___/
	Would you say that Xamale has helped you know the contribution of women's leaders in the community?	1-Yes 2-No	/___/
	Have you learnt something by listening to Xamale?	1-Yes 2-No	/___/

	If yes, what?	/_____/
	Is the time allocated to Xamale sufficient?	1-Yes 2-No /___/
	If no, what would be the desired duration?	/_____/
	What is the most appealing feature of Xamale?	1-The theme? 2-The journalist? 3-The content 4-The style/genre? 5-The music 6-Other (Specify) /___/
	What are the strengths of Xamale?	1./_____/
	What are the weaknesses of Xamale?	2./_____/
	Have you already listened to Yoonu Kom?	1-Yes 2- No /___/
	On which day is the program broadcast?	/_____/
	At what time?	/_____/
	What is the general theme of the program?	/_____/
	Would you say that Yoonu koom is:	1-Very interesting 2-Interesting 3-Little 4-Not interesting /___/
	Would you say that Yoonu Koom is:	1-Very useful 2-Useful 3-Little useful 4-Useless /___/
	Have you learnt something on credit and loans, by listening to Yoonu Koom?	1-Yes 2-No /___/
	Would you say that Yoonu Koom has informed you on the prices of goods?	1-Yes 2-No /___/

	Would you say that Yoonu Koom has informed you on women's income generating activities?	1-Yes 2-No	/___/
	Would you say that Yoonu Koom has helped you save money?	1-Yes 2-No	/___/
	If yes, please provide an estimate		/_____/
	Would you say that Yoonu Koom has helped you earn money?	1-Yes 2-No	/___/
	If yes, please provide an estimate		/_____ /
	Have you learnt something on income generating activities by listening to Yoonu koom?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Would you say that Yoonu Koom has informed you on how to develop income-generating activities?	1-Yes 2-No	/___/
	If yes, what?		/_____/
	Is the time allocated to Yoonu Kom sufficient?	1-Yes 2-No	/___/
	If no, what would be the desired time?		/_____/
	What is the most appealing feature of Yoonu koom?	1-The theme? 2-The journalist? 3- The content? 4-The style/genre? 5-The music 6-Other (specify)	/___/

What are the strengths of Yoonu Kom?		1./ _____ / 2./ _____ /
What are the weaknesses of Yoonu Koom?		1./ _____ / 2./ _____ /
Have you already listened to Genre et developpement (G&D)?	1-Yes 2-No	/ ___ /
On which day is the program broadcast?		/ _____ /
At what time?		/ _____ /
What is the general theme of the program?		/ _____ /
In your opinion is the program Genre et developpement :	1-Very interesting 2-Interesting 3-Little useful 4-Not interesting	/ ___ /
Would you say that the program is:	1-Very useful 2-Useful 3-Little useful 4-Useless	/ ___ /
Have you learnt something by listening to G&D	1-Yes 2-No	/ ___ /
If yes, what?		/ _____ /
Have you learnt something on the relationships between men and women, by listening to G&D?	1-Yes 2-No	/ ___ /
If yes, what?		/ _____ /
Would you say that G&D has helped you understand women's role in the community?	1-Yes 2-No	/ ___ /
If yes, what?		/ _____ /
Would you say that G&D has helped you understand men's role in the community?	1-Yes 2-No	/ ___ /
If yes, what?		/ _____ /

Is the time allocated to G&D sufficient?	1-Yes 2-No	/___/
If no, what could be the desired time?		/_____/
What is the most appealing feature of G&D?	1-The theme? 2-The journalist? 3- The content? 4-The style/genre? 5-The music 6-Other (Specify)	/___/
What are the strengths of G&D		1. /_____/
		2. /_____/
What are the weaknesses of G&D		1. /_____/
		2. /_____/
SECTION 6: CITIZENSHIP / LEADERSHIP / GENRE		
I always vote in national elections	1-Yes 2-No	/___/
I always vote in local elections	1-Yes 2-No	/___/
I always participate in community activities	1-Yes 2-No	/___/
It is important that I understand political issues facing the county	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
Men and women should be equal in society	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
Explain why		/_____/
Women should have the same rights as men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
Explain why		/_____/

	Women are inferior to men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Explain why	/_____/	
	Would you say that women participate in the decisions taken in the household?	1-Yes 2-No	/___/
	Would you say that women participate in the decisions taken in the village?	1-Yes 2-No	/___/
	Would you say that women participate in the decisions taken at political level?	1-Yes 2-No	/___/
	I consider that the Parity Law is:	1-A good thing 2-A bad thing 3-No opinion	/___/
	I consider myself well-qualified to participate in politics	1-Disagree 2-No opinion 3. Agree 4. Strongly agree	/___/
	I have a good understanding of the important issues facing our country	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	By which means?	1.Political party 2. Gindiku FM 3.Other radio 4.TV 5.Organizations 6.Social groupings 7. Peers and parents 8.Gindiku Listening Group 9. Other (Specify)	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____/
	People like me have	1-Disagree	

	no say in what Government does	2-No opinion 3-Agree 4-Strongly agree	
	I am well informed about politics	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Government officials do not care about what someone like me thinks	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Why?		/_____/
	Sometimes government and politics are so complex that I cannot understand what is going on	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	A person like me can make a difference in society	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	I feel I could do as good of a job in public office as most other people	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Would you say that being a member of the LG has made changes for you?	1-Yes 2-No	/___/
	If yes, what changes?		/_____/
	Women should have access to all decision-making positions as men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	What suggestions would you recommend to make Gindiku better?		/_____/

FRENCH VERSION OF APPENDIX D
QUESTIONNAIRE MEMBRES GROUPES D'ECOUTE

MODULE 1: IDENTIFICATION DE LA LOCALITE	
Date	/ ___ / ___ / ___ /
Nom du village	_____

MODULE 2 : CARACTERISTIQUES SOCIO-ECONOMIQUES			
	Identification du répondant	1-Homme 2-Femme	/ ___ /
	Quel âge avez-vous (en années)	/ ___ / ___ /	
	Quel est le statut qui vous décrit le mieux ?	1-Célibataire 2-Marié 3-Divorce 4-Veuf / Veuve	/ ___ /
	Quel est votre groupe ethnique ?	1-wolof 2- Sérère 3- Joola 4-Mandingue 5- Maure 6- Pular 7-Autre Spécifier	/ ___ / / _____ /
	Quel est votre niveau de scolarisation ?	1-Aucun 2- Alphabétisation 3- Ecole primaire 4-Secondaire 5- Université 6-Autre Spécifier	/ ___ / / _____ /

	Si vous deviez dire quelle est votre occupation principale, vous diriez que vous êtes ?	1-Femme au foyer 2-Elève 3-Chômeur 4-Commerçant 5-Agriculteur 6-Employée 7-Artisane 8-Autre Spécifier autre	/___/ /_____/
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MODULE 3 : ACCES COMMUNICATION / MOYENS DISPONIBLES / HABITUDE D'ECOUTE			
	Avez-vous un poste radio ?	1-Oui 2- Non	/___/
	Votre poste radio marche-t-il avec :	1-Batteries 2-Electricité	/___/
	Si vous achetez des batteries, combien dépensez-vous par semaine ?	1-Moins de 500 F 2-Entre 500 et 1000F 3-Plus de 1000F	/___/
	Avez-vous un téléphone portable ?	1-Oui 2-Non	/___/
	Utilisez-vous votre téléphone portable pour écouter la radio ?	1-Oui 2-Non	/___/
	Ecoutez-vous la radio le plus souvent avec ?	1-Votre portable 2-Votre radio	/___/
	Avez-vous chez vous l'un ou les éléments suivants	1-Oui 2-Non	Télévision /___/ DVD /___/ Canal horizon /___/ Radio cassette /___/ Internet /___/ Electricité /___/

			Panneau solaire / ___/
	Pouvez-vous écouter la radio à chaque fois que vous le voulez ?	1-Oui 2-Non	/ ___/
	Si non pourquoi?	1-Ne dispose pas de radio 2-Radio en panne 3-Pas de batteries 4-Pas le temps 5-Pas intéressée 6-Capte difficilement la radio 8-Autre (Précisez)	/ ___/
	En moyenne, pendant combien de temps écoutez-vous la radio dans la journée ?	1-Entre 30 mn et 1 heure de temps 2-Entre 1 et 2 heures de temps 3. Autour de 3 heures de temps 4-Entre 3 et 5 heures de temps 5-Plus de 5 heures de temps	/ ___/
	Où écoutez-vous le plus souvent la radio ?	1-A la maison 2-A mon lieu de travail 3-Au groupe d'écoute 3-Grand place 4-Autre (précisez)	/ ___/ / _____/

	Quand écoutez-vous le plus souvent la radio ?	1-Entre 7H - 10H 2-Entre 10H – 12H 3-Entre 12H – 15H 4-Entre 15H - 18H 5-Entre 18H - 20H 6-Entre 20H – 24H	 /___/ /___/ /___/ /___/ /___/ /___/
	Quelle autre radio écoutez-vous, en dehors de Gindiku ?	1-Radio Senegal 2-Thies FM 3-Walf FM 4-Sud FM 5-RFM 6-Siggil Jigeen FM 7-Coxan FM 8-Coorkat FM 9-Autre (précisez)	 /___/ /___/ /___/ /_____/
	D'où tenez le plus vos informations / Quelles sont vos principales sources d'informations ?	1-Radio 2-TV 3-Amis et connaissances 4-Responsables locaux 5- L'administration locale 6-Responsables religieux 7-Autre (Spécifier)	 /___/ /___/ /___/ /_____/

MODULE 4 : GROUPES D'ECOUTE / PARTICIPATION AUX ACTIVITES DE LA RADIO

Depuis combien de temps êtes-vous membre du groupe d'écoute ?	6- 1 an environ 7- 1 an et demi 8- 2 ans environ	 /___/
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	Quand avez-vous participé pour la dernière fois à une réunion du groupe d'écoute ?	1-Il y a 1 semaine 2-Il y a 2 semaines 3-Il y a 1 mois 4-Il y a 2 mois 5. Autre (Specifiez)	/___/
	Quelle activité avez-vous menée lors de la dernière réunion de votre groupe d'écoute	1. Causeries 2-Visite à domiciles 3-Séances d'écoute 4-Emission décentralisée 5-Discussion de thèmes d'émissions 6-Discussions d'activités génératrices de revenus 7-Autre (précisez)	/___/ /___/ /___/ /___/ /___/ /___/ /_____/
	Avez-vous pris part à des formations pour le groupe d'écoute ?	1-Oui 2-Non	/___/
	Si OUI, indiquez le thème de 5 formations	----- ----- ----- ----- -----	
	Quelles sont les principales activités du groupe d'écoute ?	1-Oui 2-Non	1-Causeries /___/ 2-Visite à domiciles /___/ 3-Séances d'écoute /___/ 4-Descentes dans les villages /___/ 5-Discussion de thèmes d'émissions /___/ 6- Autres Précisez /___/
	Quelle est l'activité qui est la plus fréquemment menée au sein du groupe d'écoute ?	1-Causeries 2-Visite à domicile 2-Séances	/___/

		d'écoute 3-Emission décentralisée 4-Discussion de thèmes d'émissions	
	Quels ont été les thèmes de causerie du mois dernier		/_____/
			/_____/
			/_____/
			/_____/
			/_____/
	Combien de visites à domicile ont été faites par le groupe d'écoute durant le mois écoulé	1-Un 2-Deux 3-Trois 4-Autre à préciser	/___/
			/_____/
	A combien d'émissions décentralisées avez-vous participé ?	1-Aucune 2-Une 3-Deux 4-Trois 5-Plus de trois	/___/
	Avez-vous écouté des émissions en groupe d'écoute durant le mois écoulé ?	1-oui 2-non	/___/
	Si oui, donnez les noms des émissions		/_____/
			/_____/
			/_____/
			/_____/
	Avez-vous discuté de thèmes d'émissions	1-oui 2-non	/___/
	Si oui lesquels		/_____/
			/_____/

		/ _____ / / _____ /
	Votre groupe d'écoute a-t-il eu à formuler des critiques sur les programmes de la radio ?	1-oui 2-non / ___ /
	Si oui lesquelles	/ _____ / / _____ / / _____ / / _____ /
	Combien de fois communiquez-vous avec la radio dans une semaine ?	1-Moins de trois fois 2-Plus de trois fois 3-Plus de six fois 4--Environ dix fois 5-Plus de 10 fois 6-Jamais / ___ /
	Diriez-vous que les formations ont été ?	1-Très intéressantes 2-Intéressantes 3-Moyennement intéressantes 4-Pas intéressantes 5-Jamais formé / ___ /
	Quelle est la formation qui vous a le plus marqué ?	/ _____ /
	Quelle formation aimeriez-vous recevoir en priorité ?	/ _____ /
	Avez-vous déjà apporté un appui financier à la radio ?	1-oui 2-Non / ___ /
	Si oui Combien	1-Moins de 1000 F 2-1000 F - 2500F 3-2500 F – 5000 F / ___ /
	Combien de fois envoyez-vous une lettre à Gindiku ?	1-Jamais 2-Fréquemment 3-Très fréquemment / ___ /
	Connaissez-vous le siège de la radio ?	1-Oui 2-Non / ___ /
	Combien de fois	1-Jamais / ___ /

	avez-vous visité la radio ?	2-Moins de 3 fois 3-Environ 6 fois 4-Plus de 6 fois	
	Avez-vous déjà été interviewée par un journaliste / un animateur de la radio ?	1-Jamais 2-Une fois 3-Deux fois 4-Plusieurs fois	/___/
	Avez-vous bénéficié d'un crédit en tant que membre individuel du groupe d'écoute ?	1-Oui 2-Non	/___/
	Si OUI, quel est le montant ?	1-10000 – 25000 F 2-25000 – 50000 F 3-Plus de 50000 F	/___/
	Si OUI, à quoi a servi le crédit ?		/_____/
	Avez-vous participé à la confection de la grille des programmes de la radio ?	1-Oui 2-Non	/___/
	Si OUI, expliquez comment cela s'est fait		/_____/
	Si NON, pensez-vous que vous devriez participer à la confection de la grille des programmes ?		/_____/

MODULE 5 : LES PROGRAMMES

Quel est votre genre de programme préféré ?	1-Les informations / Journal	/___/
	2-Les magazines santé, problèmes de société	/___/
	3-La religion	/___/
	4-Les émissions - interactives/développement	/___/
	5-Les magazines économiques (GPF/micro crédit /entreprenariat)	/___/
	6-La musique	/___/

		7-Le théâtre 8-Le sport	
	Quelle est votre émission préférée ?		/ _____ /
	Quelles sont les 3 EMISSIONS que vous préférez le plus ?		/ _____ / / _____ / / _____ /
	Avez-vous appris quelque chose qui vous a permis de gagner de l'argent ?	1-Oui 2-Non 3- Ne se souvient pas	/ ___ /
	Si OUI, qu'est-ce que c'était ?	/ _____ /	
	En écoutant les programmes de la radio, avez-vous appris quelque chose sur :	1-Oui 2-Non	1-Le paludisme / ___ / 2-La planification familiale / ___ / 3-La nutrition / ___ / 4-Les activités génératrices de revenus / ___ / 5-Le mariage précoce / ___ / 6-La religion / ___ / 7-Le commerce / ___ / 8-L'environnement / ___ / 9-L'accès à la terre / ___ / 10-Les droits des femmes / ___ / 11-L'accès aux postes de décision / ___ / 12-La parité / ___ / 13-La décentralisation / ___ / 14-Les élections / ___ / 15-La Santé maternelle / ___ / 16-Le VIH/Sida / ___ / 17-Le viol, les violences sexuelles / ___ / 18-Le genre et le développement / ___ / 19-Le leadership / ___ / 20-Autres / ___ / Précisez / _____ /

	Avez-vous déjà entendu à la radio quelque chose que vous n'avez pas aimé ou quelque chose qui vous a dérangé ?	1-Oui 2-Non	/___/
	Si oui qu'est-ce que c'était ?	/_____/	
	Les programmes pour les femmes sont-ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/___/
	Les programmes sur les droits des femmes sont – ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/___/
	Les programmes pour les jeunes sont-ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/___/
	Les programmes pour les hommes sont-ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/___/
	L'écoute de Gindiku m'a permis d'avoir des capacités dans le domaine des activités génératrices de revenus / de l'entrepreneuriat	1-Oui 2-Non	/___/
	L'écoute de Gindiku m'a permis d'avoir des opportunités d'activités génératrices de revenus	1-Oui 2-Non	/___/
	L'écoute de Gindiku m'a permis d'améliorer la qualité de ma relation avec mon mari / ma femme	1-Oui 2-Non	/___/
	Au cours des deux dernières semaines, avez-vous écouté une émission	1-Oui 2-Non	/___/

	sur votre communauté ?		
	Quelles émissions écoutez-vous le plus souvent ?	1-Oui 2-Non	Xamale /___/ Penco ak baykat yi ak sam kat yi /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/ Théâtre /___/ Ngoyane /___/ Yoonu ndaw /___/ Environnement /___/ Yewulen /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes reporters /___/
	A votre avis, que diriez-vous des émissions suivantes ?	1-Très intéressante 2-Intéressante 3-Pas intéressante 4-Ne sait pas	Xamale /___/ Penco ak baykat yi ak sam kat yi /___/ Faggaru /___/ Gox bi /___/ Taataan xam xam /___/ Pencum Jigeen ni /___/ Pencum xaleyi /___/ Doxalinu gox bi /___/ Waxtanu diné /___/ Jakarlo /___/ Théâtre /___/ Ngoyane /___/

			Yoonu ndaw /___/ Environnement /___/ Yewulen /___/ Yoonu marché /___/ Genre et développement /___/ Yoonu Kom /___/ Pencum animateurs yi /___/ Fateliku /___/ Emission Femmes reporters /___/
	Connaissez-vous un ou des animateurs de la radio ?	1-Oui 2-Non	/___/
	Si oui donnez le nom de 2 animateurs / journalistes que vous connaissez		5. /_____ 6. /_____
	Avez-vous déjà écouté l'émission FAGGARU ?	1-Oui 2-Non	/___/
	Quel jour est ce que l'émission est diffusée ?		/_____/
	A quelle heure est diffusée l'émission ?		/_____/
	Quel est le thème général de l'émission Faggaru ?		/_____/
	A votre avis est-ce que le thème de l'émission Faggaru est :	1-Très intéressant 2-Intéressant 3-Peu intéressant 4-Pas intéressant	/___/
	Diriez-vous que l'émission Faggaru est :	1-Très Utile 2-Utile 3-Peu Utile 4-Inutile	/___/
	Diriez que l'émission vous a permis de mieux savoir comment prévenir le paludisme ?	1-Oui 2-Non	/___/
	Avez-vous appris quelque	1-Oui	/___/

chose sur le VIH / SIDA en écoutant l'émission Faggaru ?	2-Non	
Si oui, quoi		/ _____ /
Est-ce que le temps consacré à l'émission Faggaru est suffisant ?	1-Oui 2-Non	/ ___ /
Si non, précisez la durée souhaitée		/ _____ /
Qu'est-ce qui vous plait le plus dans l'émission FAGGARU ?	1-Les thèmes ? 2-L'animateur / 3- Les informations données ? 4-Le style de l'émission ? 5-La musique 6-Autre	/ ___ /
Quels sont les points forts de l'émission?		1./ _____ / 2./ _____ /
Quels sont les points faibles de l'émission ?		1./ _____ / 2./ _____ /
Avez-vous déjà écouté le programme XAMALE ?	1-Oui 2-Non	/ ___ /
Quel jour est ce que l'émission est diffusée ?		/ _____ /
A quelle heure est diffuse l'émission?		/ _____ /
Quel est le thème général de l'émission ?		/ _____ /
A votre avis est ce que le thème de Xamale est :	1-Très intéressant 2-Intéressant 3-Peu intéressant 4-Pas intéressant	/ ___ /
Diriez-vous que Xamale est :	1-Très Utile 2-Utile 3-Peu Utile 4-Inutile	/ ___ /
Diriez que Xamale vous a permis de	1-Oui 2-Non	/ ___ /

	mieux connaître des femmes leaders ?		
	Diriez que Xamale vous a permis de mieux savoir la contribution des femmes leaders dans la communauté ?	1-Oui 2-Non	/___/
	Avez-vous appris quelque chose sur les femmes, en écoutant Xamale ?	1-Oui 2-Non	/___/
	Si oui, quoi		/_____/
	Est-ce que le temps consacré à Xamale est suffisant ?	1-Oui 2-Non	/___/
	Si non, précisez la durée souhaitée		/_____/
	Qu'est-ce qui vous plait le plus dans Xamale ?	1-Les thèmes ? 2-L'animateur /L'animatrice? 3- Les informations données ? 5-Le style de l'émission ? 6-Autre	/___/
	Quels sont les points forts de l'émission?		1./_____/
			2./_____/
	Quels sont les points faibles de l'émission ?		1./_____/
			2./_____/
	Avez-vous déjà écouté l'émission YOONU KOOM ?	1-Oui 2-Non	/___/
	Quel jour est ce que Yoonu Koom est diffusé ?		/_____/
	A quelle heure est diffusé Yoonu Koom?		/_____/
	Quel est le thème général de l'émission Yoonu Koom?		/_____/
	A votre avis est ce que le thème de Yoonu Koom est :	1-Très intéressante	/___/

		2-Intéressante 3-Peu intéressante 4-Pas intéressante	
	Diriez-vous que Yoonu Koom est :	1-Très Utile 2-Utile 3-Peu Utile 4-Inutile	/___/
	Avez-vous appris quelque chose sur le crédit et les mutuelles d'épargne en écoutant Yoonu Koom?	1-Oui 2-Non	/___/
	Diriez-vous que Yoonu Koom vous a permis d'être informée sur les prix des denrées ?	1-Oui 2-Non	/___/
	Diriez-vous que Yoonu Koom vous a permis d'être informée sur les activités économiques des femmes ?	1-Oui 2-Non	/___/
	Diriez-vous que Yoonu Koom vous a permis, au moins une fois, de faire des économies ?	1-Oui 2-Non	/___/
	SI oui pouvez-vous quantifier		/_____/
	Diriez-vous que Yoonu Koom vous a permis, au moins une fois, de gagner de l'argent ?	1-Oui 2-Non	/___/
	SI oui pouvez-vous quantifier		/_____/
	Avez-vous appris quelque chose sur les activités génératrices de revenus en écoutant Yoonu Koom?	1-Oui 2-Non	/___/
	Si oui, quoi		/_____/
	Diriez-vous que Yoonu Koom vous a permis de mieux savoir comment développer des activités génératrices de revenus ?	1-Oui 2-Non	/___/

	Si oui, quoi	/ _____ /
	Est-ce que le temps consacré à Yoonu Koom est suffisant ?	1-Oui 2-Non / ___ /
	Si non, précisez la durée souhaitée	/ _____ /
	Qu'est-ce qui vous plaît le plus dans l'émission Yoonu Koom?	1-Les thèmes ? 2-L'animateur /L'animatrice? 3- Les informations données ? 5-Le style de l'émission ? 6-Autre (_____ /
	Quels sont les points forts de Yoonu Koom ?	1./ _____ / 2./ _____ /
	Quels sont les points faibles de Yoonu Koom?	1./ _____ / 2./ _____ /
	Avez-vous déjà écouté l'émission GENRE ET DEVELOPPEMENT	1-Oui 2-Non / ___ /
	Quel jour est ce que l'émission est diffusée?	/ _____ /
	A quelle heure est diffuse l'émission?	/ _____ /
	Quel est le thème général de Genre et Développement?	/ _____ /
	A votre avis est ce que le thème général de l'émission Genre et Développement est	1-Très intéressant 2-Intéressant 3-Peu intéressant 4-Pas intéressant / ___ /
	Diriez-vous que Genre et	1-Très utile / ___ /

	Développement est :	2-Utile 3-Peu utile 4-Inutile	
	Avez-vous appris quelque chose sur le genre en écoutant Genre et Développement ?	1-Oui 2-Non	/___/
	Si oui dites quoi	/_____/	
	Avez-vous appris quelque chose sur les relations entre les hommes et les femmes en écoutant l'émission Genre et développement ?	1-Oui 2-Non	/___/
	Si oui, quoi	/_____/	
	Diriez-vous que Genre et Développement vous a permis de mieux savoir le rôle de la femme dans la communauté ?	1-Oui 2-Non	/___/
	Si oui, quoi	/_____/	
	Diriez-vous que Genre et Développement vous a permis de mieux savoir le rôle de l'homme dans la communauté ?	1-Oui 2-Non	/___/
	Si oui, quoi	/_____/	
	Est-ce que le temps consacré à Genre et Développement est suffisant ?	1-Oui 2-Non	/___/
	Si non, précisez la durée souhaitée	/_____/	
	Qu'est-ce qui vous plaît le plus dans l'émission Genre et développement ?	1-Les thèmes ? 2-L'animateur? 3- Les informations données ? 4-La musique ? 5-Le style de l'émission ?	/___/

		6-Autre	
	Quels sont les points forts de l'émission?		1. / _____ / 2. / _____ /
	Quels sont les points faibles de l'émission Genre et Développement?		1. / _____ / 2. / _____ /
MODULE 6 : CITOYENNETE / LEADERSHIP / GENRE			
	Je vote toujours aux élections nationales ?	1-Oui 2-Non	/ ___ /
	Je vote toujours aux élections locales	1-Oui 2-Non	/ ___ /
	Je participe toujours aux activités communautaires	1-Oui 2-Non	/ ___ /
	Il est important que je comprenne les questions politiques du pays	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/ ___ /
	Les hommes et les femmes doivent être égaux dans la société	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/ ___ /
	Expliquez Pourquoi		/ _____ /
	Les femmes doivent avoir les mêmes droits que les hommes	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/ ___ /
	Expliquez Pourquoi		/ _____ /
	Les femmes ne sont pas les égales des hommes	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/ ___ /
	Expliquez Pourquoi		/ _____ /
	Diriez-vous que les	1-Oui 2-Non	/ ___ /

	femmes participent à la prise de décision au sein du ménage ?		
	Diriez-vous que les femmes participent à la prise de décision dans le village ?	1-Oui 2-Non	/___/
	Diriez-vous que les femmes participent à la prise de décision au niveau politique ?	1-Oui 2-Non	/___/
	Je considère que la parité politique est :	1-Une bonne chose 2-Une mauvaise chose 3-Indifférent	/___/
	Je considère que je suis en mesure / que j'ai les capacités nécessaires pour participer à la vie politique	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	J'ai une bonne connaissance des questions importantes auxquelles le pays est confronté	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Précisez par quels moyens ?	1.Partis politiques 2.Radio Gindiku 3.Les autres radios 4.Télévision 5,Regroupement socioprofessionnel 6.Grand-place 7.Amis et parents 8.Groupe d'écoute Gindiku 9. Autre Précisez	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____/
	Les personnes comme moi n'ont pas leur mot à dire dans ce que fait le gouvernement	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Je suis bien informée sur les questions politiques	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement	/___/

		d'accord	
	Les responsables du gouvernement n'accordent pas d'importance à ce que les gens comme moi pensent	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Pourquoi		/_____/
	Les affaires du gouvernement et de la politique sont si compliquées que je ne comprends pas ce qui est en train de se faire	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Une personne comme moi peut apporter un changement dans la société / peut faire la différence dans la société.	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Je crois que je peux faire aussi bien que la plupart des personnes employées par les services publics	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Diriez-vous que le fait d'être membre du groupe d'écoute a apporté des changements pour vous ?	1-Oui 2-Non	/___/
	Si Oui, quels changements ?		/_____/
			/_____/
			/_____/
	Les femmes doivent avoir accès à toutes les instances de prise de décision au même titre que les hommes.	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/

APPENDIX E

SURVEY QUESTIONNAIRE FOR PENC MI IN FISSEL

SECTION 1: LOCATION	
Date	/__/__/__/
Village	

SECTION 2: DEMOGRAPHICS		
What is your gender?	1-Male 2-Female	/__/
How old are you (in years)?	/__/__/	
Which of the following statuses BEST describes you?	1-Single 2-Married 3-Divorced 4-Widow	/__/
What ethnic group do you belong to?	1-Wolof 2- Serer 3- Jola 4-Mandingue 5- Maure 6- Pular 7-Other (Specify)	/_____/
About how much schooling do you have?	1-No schooling 2-No formal education 3- Primary school 4-Secondary school 5- High school 6-Other (Specify)	/_____/
Which of the following best describes your occupation?	1-At home 2-Sudent 3-Unemployed 4-Trading 5-Farmer 6-Employee 7-Artisan 8-Other (Specify)	/_____/

SECTION 3: ICTs / LISTENING HABITS			
	Do you have a radio set?	1- Yes 2- No	/__ /
	Is your radio powered by:	1-Batteries 2-Electricity	/__ /
	How much money do you spent for batteries?	1-Less than 500 F 2-Between 500 et 1000F 3-More than 1000F	/__ /
	Do you have a mobile phone?	1-Yes 2-No	/__ /
	Do you use your mobile phone to listen to the radio?	1-Yes 2-No	/__ /
	Do you mostly listen to the radio using:	1-Your mobile phone? 2-Your radio	/__ /
	Do you own any of the following?	1-Yes 2-No	TV /__ / DVD /__ / Canal Horizon /__ / Radio cassette recorder /__ / Internet /__ / Electricity /__ / Solar panels /__ /
	Can you listen to the radio whenever you want?	1-Yes 2-No	/__ /
	If no, why not?	1-No radio 2-Radio not working 3-No batteries 4-No time 5-No interest 6-Weak signal 8-Other (Specify)	/__ / /____ /

	About how long do you listen to Penc Mi during a day?	1- 30 mn – 1 hour 2- 1- 2 hours 3. 3 hours 4- 3-5 hours 5-More than 5 hours	/___/
	Where do you most frequently listen to the radio?	1-At home 2-Workplace if different from home 3-Listening group 3-Meeting place 4-Other (Specify)	/___/ /_____/
	When do you most often listen to the radio?	1- 7am – 10 am 2- 10 am – 12 pm 3-12 pm – 15 pm 4- 15 pm -18 pm 5-18 pm – 20 pm 6- 20 pm – 24 am	/___/ /___/ /___/ /___/ /___/ /___/
	Which other radio station do you listen to?	1-Radio Senegal 2-Thies FM 3-Walf FM 4-Sud FM 5-RFM 6-Siggil Jigeen FM 7-Coxan FM 8-Coorkat FM 9-Other (Specify)	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____/
	Where do you most frequently get your information from?	1-Radio 2-TV 3-Peers 4-Local leaders 5-Local administration 6-Religious leaders 7-Other (Specify)	/___/ /___/ /___/ /___/ /___/ /_____/

SECTION 4: CLUBS / PARTICIPATION			
	Are you a member of a Club?	1-Yes 2-No	/___/
	If yes, since when?	1. 6 months 2. 12 months 3. 24 months 4. More than two years 5. Other (Specify)	/___/ /_____/
	What are the activities of the Club?		Discussions /___/ Home visits /___/ Active listening /___/ Decentralized programs /___/ Discussion of program themes /___/ Other (Specify) /_____/
	What is the main activity of the Club?	Discussions Home visits Active listening Decentralized programs Discussion of program themes Other (Specify)	/___/ /_____/
	Please indicate the topics of the last 3 discussions		/_____/
			/_____/
			/_____/

	Do the club organize active listening of the programs?	1-Yes 2-No	/___/
	If yes, how many during a month?	1-1 2-2 3-3 4-4 5-More than 4	/___/
	Do the club organize discussions on programs themes?	1-Yes 2-No	/___/
	If yes, please indicate the 3 last themes discussed		/_____/
			/_____/
			/_____/
	Have your club formulated criticisms on the programs?	1-Yes 2-No	/___/
	If yes, which criticisms		/_____/
			/_____/
			/_____/
	How many times do your club communicate with the radio station during a week?	1-Less than 3 times 2-More than 3 times 3-more than 6 times 4-Around 10 times 5-More than 10 times 6-Never	/___/
			/_____/
	Have you participated in	1-Yes 2-No	/___/

	trainings organized by the club or the radio?		
	If yes, please provide 5 themes	----- ----- ----- -----	
	Would you say that the training sessions were:	1-Very interesting 2-Interesting 3-Moderately interesting 4-Not interesting 5-No training	/ ___ /
	What was the most interesting training session?		/ _____ /
	On which subject would you like to be trained?		/ _____ /
	Have you ever provided financial support to the radio?	1-Yes 2-No	/ ___ /
	If yes, how much?	1-Less than 1000 F 2- 1000 F - 2500F 3- 2500 F – 5000 F	/ ___ /
	How often do you send a letter to the radio station?	1-Never 2-Frequently 3-Very frequently	/ ___ /
	Do you know the location of the radio station?	1-Yes 2-No	/ ___ /
	How often do you go the radio station?	1-Never 2-Less than 3 times 3-Around 6 times 4-More than 6 times	/ ___ / / _____ /

	Have you ever been interviewed by a journalist of the radio station?	1-Never 2-Once 3-Twice 4-Several times	/___/
	Have you been involved in the design of the programming?	1-Yes 2-No	/___/
	If yes, explain how	/_____/	
	If no, do you think you should be involved?	/_____/	
SECTION 5: THE PROGRAMS			
	What is your favorite genre?	1-News 2-Social magazines 3-Religion 4-Calls in programs 5-Economic magazines 6-Music 7-Theater 8-Sport	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/
	What is your favorite program?	/___/	
	What are your favorite THREE programs?	/___/ /___/ /___/	
	Have you learnt something from a radio program that has helped you earn money?	1-Yes 2-No	/___/
	If yes, what was it?	/_____/	
	By listening to the radio, have you learnt something on the	1-Yes 2-No	1-Malaria /___/ 2-Family planning /___/ 3-Nutritio /___/

	following?		4-Income generating activities /__/ 5-Early marriage /__/ 6-Religion /__/ 7-Trade /__/ 8-Environment /__/ 9-Access to land /__/ 10-Women’s right /__/ 11-Access to decision-making position /__/ 12-Parity /__/ 13-Decentralization /__/ 14-Election /__/ 15-Maternal health /__/ 16-HIV/AIDS /__/ 17-Rape, gender violence /__/ 18-Gender and development /__/ 19-Leadership /__/ 20-Other /__/ (Specify) /_____/
	Have you ever heard of something you don’t like or something that upset you?	1-Yes 2-No	/___/
	If yes, what was it?		/_____/
	Are the programs targeting women sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/___/
	Are the programs targeting women’s rights sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/___/
	Are the programs targeting the youth sufficient?	1-Insufficient 2-Sufficient 3-Very sufficient	/___/
	Are the programs targeting men	1-Insufficient 2-Sufficient	/___/

	sufficient?	3-Very sufficient	
	Listening to Penc Mi has provided me with entrepreneurial skills	1-Yes 2-No	/___/
	Listening to Penc Mi has provided me with income generating activities opportunities	1-Yes 2-No	/___/
	Listening to Penc Mi has improved the quality of my relation with my husband/my wife	1-Yes 2-No	/___/
	Have you listened to a program on your community during the last two weeks?	1-Yes 2-No	/___/
	Do you know one or more journalists?	1-Yes 2-No	/___/
	If yes, please provide two names		1. /_____/
			7. /_____/
SECTION 6: CITIZENSHIP / LEADERSHIP / GENRE			
	I always vote in national elections	1-Yes 2-No	/___/
	I always vote in local elections	1-Yes 2-No	/___/
	I always participate in community activities	1-Yes 2-No	/___/

	It is important that I understand political issues facing the county	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/ ___ /
	Men and women should be equal in society	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/ ___ /
	Explain why		/ _____ /
	Women should have the same rights as men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/ ___ /
	Explain why		/ _____ /
	Women are inferior to men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/ ___ /
	Explain why		/ _____ /
	Would you say that women participate in the decisions taken in the household?	1-Yes 2-No	/ ___ /
	Would you say that women participate in the decisions taken in the village?	1-Yes 2-No	/ ___ /
	Would you say that women participate in the decisions taken at political level?	1-Yes 2-No	/ ___ /
	I consider that the Parity Law is:	1-A good thing 2-A bad thing 3-No opinion	/ ___ /

	I consider myself well-qualified to participate in politics	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	I have a good understanding of the important issues facing our country	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	By which means?	1. Political party 2. Penci Mi FM 3. Other radio 4. TV 5. Organizations 6. Social groupings 7. Peers and parents 8. Radio Clubs 9. Other (Specify) /_____/	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/
	People like me have no say in what Government does	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	I am well informed about politics	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Government officials do not care about what someone like me thinks	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Why?		/_____ /
	Sometimes government and politics are so complex that I cannot understand what is going on	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	A person like me can make a difference in	1-Disagree 2-No	/___/

	society	opinion 3-Agree 4-Strongly agree	
	I feel I could do as good of a job in public office as most other people	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	Would you say that being a member of the LG has made changes for you?	1-Yes 2-No	/___/
	If yes, what changes?		/_____/
	Women should have access to all decision-making positions as men	1-Disagree 2-No opinion 3-Agree 4-Strongly agree	/___/
	What suggestions would you recommend to make Penc Mi better?		/_____/

FRENCH VERSION OF APPENDIX E
QUESTIONNAIRE RADIO PENC MI IN FISSEL

MODULE 1: IDENTIFICATION DE LA LOCALITE	
Date	/ ___ / ___ / ___ /
Nom du village	_____

MODULE 2 : CARACTERISTIQUES SOCIO-ECONOMIQUES			
	Identification du répondant	1-Homme 2-Femme	/ ___ /
	Quel âge avez-vous (en années)	/ ___ / ___ /	
	Quel est le statut qui vous décrit le mieux ?	1-Célibataire 2-Marié 3-Divorce 4-Veuf / Veuve	/ ___ /
	Quel est votre groupe ethnique ?	1-Wolof 2- Sérère 3- Joola 4-Mandingue 5- Maure 6- Pular 7-Autre Spécifier	/ ___ / / _____ /
	Quel est votre niveau de scolarisation ?	1-Aucun 2- Alphabétisation 3- Ecole primaire 4-Secondaire 5- Université 6-Autre Spécifier	/ ___ / / _____ /

	Si vous deviez dire quelle est votre occupation principale, vous diriez que vous êtes ?	1-Femme au foyer 2-Elève 3-Chômeur 4-Commerçant 5-Agriculteur 6-Employée 7-Artisane 8-Autre Spécifier autre	/___/ /_____/
--	---	---	--

MODULE 3 : ACCES AUX TIC / HABITUDE D'ECOUTE			
	Avez-vous un poste radio ?	1-Oui 2- Non	/___/
	Votre poste radio marche-t-il avec :	1-Batteries 2-Electricité	/___/
	Si vous achetez des batteries, combien dépensez-vous par semaine ?	1-Moins de 500 F 2-Entre 500 et 1000F 3-Plus de 1000F	/___/
	Avez-vous un téléphone portable ?	1-Oui 2-Non	/___/
	Utilisez-vous votre téléphone portable pour écouter la radio ?	1-Oui 2-Non	/___/
	Ecoutez-vous la radio le plus souvent avec ?	1-Votre portable 2-Votre radio	/___/
	Avez-vous chez vous l'un ou les éléments suivants	1-Oui 2-Non	Télévision /___/ DVD /___/ Canal horizon /___/ Radio cassette /___/ Internet /___/ Electricité /___/ Panneau solaire /___/
	Pouvez-vous écouter la radio à chaque fois	1-Oui 2-Non	/___/

	que vous le voulez ?		
	Si non pourquoi?	1-Ne dispose pas de radio 2-Radio en panne 3-Pas de batteries 4-Pas le temps 5-Pas intéressée 6-Capte difficilement la radio 8-Autre (Précisez)	/___/
	En moyenne, pendant combien de temps écoutez-vous la radio dans la journée ?	1-Entre 30 mn et 1 heure 2-Entre 1 et 2 heures 3. Autour de 3 heures 4-Entre 3 et 5 heures 5-Plus de 5 heures	/___/
	Où écoutez-vous le plus souvent la radio ?	1-A la maison 2-A mon lieu de travail 3-Au groupe d'écoute 3-Grand place 4-Autre (précisez)	/___/ /_____/
	Quand écoutez-vous le plus souvent la radio ?	1-Entre 7H - 10H 2-Entre 10H – 12H 3-Entre 12H – 15H 4-Entre 15H -18H 5-Entre 18H - 20H 6-Entre 20H – 24H	/___/ /___/ /___/ /___/ /___/
	Quelle autre radio écoutez-vous, en dehors de Penc Mi ?	1-Radio Senegal 2-Thies FM 3-Walf FM 4-Sud FM 5-RFM 6-Siggil Jigeen FM 7-Coxan FM 8-Coorkat FM	/___/ /___/ /___/ /___/ /___/ /___/ /___/

		9.Gindiku 10-Autre (précisez)	/___/ /_____/
	D'où tenez le plus vos informations / Quelles sont vos principales sources d'informations ?	1-Radio 2-TV 3-Amis et connaissances 4-Responsables locaux 5-L'administration locale 6-Responsables religieux 7-Autre (Spécifier)	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____ _/_/

MODULE 4 : GROUPES D'ECOUTE / PARTICIPATION AUX ACTIVITES DE LA RADIO			
	Etiez-vous membre d'un Club radio Citoyen ?	1-Oui 2-Non	/___/
	S OUI, depuis combien de temps ?	1. 6 mois 2. 1 an 3. 2 ans 4. Plus de 2 ans 5. Autre Specifiez	/___/ /_____/
402 b	Quelles étaient les activités du Club Radio Citoyen ?		Causeries /___/ Visite à domiciles /___/ Séances d'écoute /___/ Descentes dans les villages /___/ Discussion de thèmes d'émission /___/ Autres Précisez /___/
	Quelle était l'activité qui est la plus fréquemment menée au sein du Club Radio Citoyen ?	1-Causeries 2-Visite à domicile 3-Séances d'écoute 4-Emission décentralisée 5-Discussion	/___/ /_____/

		de thèmes d'émissions 6. Autre Spécifiez	
	Pouvez-vous citer 3 themes de causeries		/_____ /_____ /_____
	Ecoutez-vous les émissions en Club radio citoyen dans le mois ?	1-oui 2-non	/___/
	Si OUI, Combien en moyenne ?	1-1 2-2 3-3 4-4 5-Plus de 4	
	Avez-vous discuté de thèmes d'émissions	1-oui 2-non	/___/
	Si oui , pouvez-vous citer TROIS THEMES D'EMISSIONS		/_____ /_____ /_____
	Votre groupe Club Radio citoyen a-t-il eu à formuler des critiques sur les programmes de la radio ?	1-oui 2-non	/___/
	Si oui lesquelles		/_____ / /_____ /_____ /_____
	Combien de fois le Club radio communiquiez avec la radio dans une semaine ?	1-Moins de trois fois 2-Plus de trois fois 3-Plus de six fois 4--Environ dix fois 5-Plus de 10 fois 6. Autre Spécifiez	/___/ /_____

	Avez-vous pris part à des formations organisées pour le Club radio citoyen ?	1-Oui 2-Non	/___/
	Si OUI, indiquez les thèmes des formations dont vous vous souvenez	----- ----- ----- -----	
	Diriez-vous que les formations ont été ?	1-Très intéressantes 2-Intéressantes 3-Moyennement intéressantes 4-Pas intéressantes	/___/
	Quelle a été la formation qui vous a le plus marqué ?		/_____/
	Pourquoi ?		/_____/
	Quelle formation souhaiteriez recevoir si le programme devait reprendre ?		/_____ _/
	Avez-vous déjà apporté un appui financier à la radio ?	1-oui 2-Non	/___/
	Si oui, combien ?	1-Moins de 1000 F 2-1000 F - 2500F 3-2500 F – 5000 F	/___/
	Combien de fois envoyez-vous une lettre à Penc Mi ?	1-Jamais 2-Fréquemment 3-Très fréquemment	/___/
	Connaissez-vous le siège de la radio ?	1-Oui 2-Non	/___/
	Combien de fois avez-vous visité la radio ?	1-Jamais 2-Moins de 3 fois 3-Environ 6 fois 4-Plus de 6 fois 5. Autres	/_____ _____/

	Avez-vous déjà été interviewée par un journaliste / un animateur de la radio ?	1-Jamais 2-Une fois 3-Deux fois 4-Plusieurs fois	/___/
	Avez-vous participé à la confection de la grille des programmes de la radio ?	1-Oui 2-Non	/___/
	Si OUI, expliquez comment cela s'est fait		/_____/
	Si NON, pensez-vous que vous devriez participer à la confection de la grille des programmes ?		/_____/

MODULE 5 : LES PROGRAMMES			
	Quel est votre genre de programme préféré ?	1-Les informations / Journal 2-Les magazines santé, problèmes de société 3-La religion 4-Les émissions - interactives/développement 5-Les magazines économiques (GPF/micro crédit /entrepreneuriat) 6-La musique 7-Le théâtre 8-Le sport 9. Autres Spécifiez	/___/ /___/ /___/ /___/ /___/ /___/ /___/ /___/ /_____/
	Quelle est votre émission préférée ?		/_____/
	Quelles sont les 3 EMISSIONS que vous préférez le plus ?		/_____ /_____ /_____ /_____/
	Avez-vous appris quelque chose qui vous a permis de gagner de l'argent ?	1-Oui 2-Non 3- Ne se souvient pas	/___/

	Si OUI, qu'est-ce que c'était ?	/ _____ /	
	En écoutant les programmes de la radio, avez-vous appris quelque chose sur :	1-Oui 2-Non	1-Le paludisme /___/ 2-La planification familiale /___/ 3-La nutrition /___/ 4-Les activités génératrices de revenus /___/ 5-Le mariage précoce /___/ 6-La religion /___/ 7-Le commerce /___/ 8-L'environnement /___/ 9-L'accès à la terre /___/ 10-Les droits des femmes /___/ 11-L'accès aux postes de décision /___/ 12-La parité /___/ 13-La décentralisation /___/ 14-Les élections /___/ 15-La Santé maternelle /___/ 16-Le VIH/Sida /___/ 17-Le viol, les violences sexuelles /___/ 18-Le genre et le développement /___/ 19-Le leadership /___/ 20-Autres /___/ Précisez / _____ /
	Avez-vous déjà entendu à la radio quelque chose que vous n'avez pas aimé ou quelque chose qui vous a dérangé ?	1-Oui 2-Non	/___/
	Si oui qu'est-ce que c'était ?	/ _____ /	

	Les programmes pour les femmes sont-ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/ ___ /
	Les programmes sur les droits des femmes sont –ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/ ___ /
	Les programmes pour les jeunes sont-ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/ ___ /
	Les programmes pour les hommes sont-ils ?	1-insuffisants 2-suffisants 3-Très suffisants	/ ___ /
	L'écoute de Penc Mi m'a permis d'avoir des capacités dans le domaine des activités génératrices de revenus / de l'entrepreneuriat	1-Oui 2-Non	/ ___ /
	L'écoute de Penc Mi m'a permis d'avoir des opportunités d'activités génératrices de revenus	1-Oui 2-Non	/ ___ /
	L'écoute de Penc Mi m'a permis d'avoir des informations sur la santé (paludisme, planning familial, VIH/SIDA, mortalité maternelle, etc.)	1-Oui 2-Non	/ ___ /
	L'écoute de Penc Mi m'a permis d'améliorer la	1-Oui 2-Non	/ ___ /

	qualité de ma relation avec mon mari / ma femme		
	Au cours des deux dernières semaines, avez-vous écouté une émission sur votre communauté ?	1-Oui 2-Non	/___/
	Connaissez-vous un ou des animateurs de la radio ?	1-Oui 2-Non	/___/
	Si oui donnez le nom de 2 animateurs / journalistes que vous connaissez		1. /_____/
			2. /_____/
MODULE 6 : CITOYENNETE / LEADERSHIP / GENRE			
	Je vote toujours aux élections nationales?	1-Oui 2-Non	/___/
	Je vote toujours aux élections locales	1-Oui 2-Non	/___/
	Je participe toujours aux activités communautaires	1-Oui 2-Non	/___/
	Il est important que je comprenne les questions politiques du pays	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Les hommes et les femmes doivent être égaux dans la société	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Expliquer Pourquoi		/_____/
	Les femmes doivent avoir les mêmes droits que les hommes	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/

	Expliquer Pourquoi	/ _____ /
	Les femmes ne sont pas les égales des hommes	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord / ___ /
	Expliquer Pourquoi	/ _____ /
	Diriez-vous que les femmes participent à la prise de décision au sein du ménage ?	1-Oui 2-Non / ___ /
	Diriez-vous que les femmes participent à la prise de décision dans le village ?	1-Oui 2-Non / ___ /
	Diriez-vous que les femmes participent à la prise de décision au niveau politique ?	1-Oui 2-Non / ___ /
	Je considère que la parité politique est :	1-Une bonne chose 2-Une mauvaise chose 3-Indifférent / ___ /
	Je considère que je suis en mesure / que j'ai les capacités nécessaires pour participer à la vie politique	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord / ___ /
	J'ai une bonne connaissance des questions importantes auxquelles le pays est confronté	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord / ___ /
	Précisez par quels moyens ?	1.Partis politiques / ___ / 2.Radio Penc Mi / ___ /

		3. Les autres radios /___/ 4. Television /___/ 5. Regroupement socioprofessionnel /___/ 6. Grand-place /___/ 7. Amis et parents /___/ 8. Club RadioCitoyen de Penc Mi /___/ 9. Autre Précisez /_____/	
	Les personnes comme moi n'ont pas leur mot à dire dans ce que fait le gouvernement	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Je suis bien informée sur les questions politiques	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Les responsables du gouvernement n'accordent pas d'importance à ce que les gens comme moi pensent	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Pourquoi		/_____/
	Les affaires du gouvernement et de la politique sont si compliquées que je ne comprends pas ce qui est en train de se faire	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Une personne comme moi peut apporter un changement dans la société / peut faire la différence dans la société.	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Je crois que je peux faire aussi bien que la plupart des personnes	1-Pas d'accord 2-Indifférent	/___/

	employées par les services publics	3-D'accord 4-Totalement d'accord	
	Diriez-vous que la radio a apporté des changements pour vous ?	1-Oui 2-Non	/___/
	Si Oui, quels changements ?		/_____/
			/_____/
			/_____/
	Les femmes doivent avoir accès à toutes les instances de prise de décision au même titre que les hommes.	1-Pas d'accord 2-Indifférent 3-D'accord 4-Totalement d'accord	/___/
	Quelles suggestions aimeriez-vous faire à la radio Penc Mi pour la rendre meilleure		/_____/
			/_____/

APPENDIX F

LIST OF INTERVIEWEES AND FOCUS GROUPS

Gindiku FM / ARLS

- The President of the Association de Rurale de Lutte contre le Sida (ARLS)
- The manager of the Mutuelle d'épargne et de crédit
- The director of Gindiku FM
- The program manager, Gindiku FM
- The technical manager, Gindiku FM
- The President of the Management Committee
- 10 interviews de women reporters
- 2 male members of the listening groups
- 3 female volunteers, members of listening groups
- 3 journalists, staff members of the station
- The manager of the health insurance plan

Kassumay

- The director
- The President of the Union Régionale Santa Yalla, owner of the radio
- The program manager
- Two journalists
- 6 volunteers

Afia FM

- The former Director (a male, who passed away a few months after the interview)
- The director de la radio Afia
- The program manager
- The Editor in chief
- A journalist
- Note: The Mutuelle d'Epargne et de Credit de Yoff that created the radio is experiencing problems and wasn't available for an interview.

Manooré FM

- A former director of Manooré FM
- The President of the Board
- Two Journalist volunteers

World Education

- The Director of World Education in Senegal
- The program officer at Thiénaba
- The coordinator of the network of the radio for peace and development in Casamance

Organizations

- The Président de l'Union des Radios Associatives et Communautaire (URAC)
- The Président of the women's network organizations Siggil Jiggen

- The Président de la Plate forme des femmes pour la paix Casamance / The network of women's organizations for peace and development in Casamance
- The Président of the Réseau Internationale des Femmes (RIF) / AMARC

Government

- The Ministre de la Communication et de l'Economie Numérique
- The Ministre de la Femme, de la Famille et de l'Enfance
- The Gender Advisor for the Prime Minister
- The Directeur de la Communication at the Ministère de la Communication et de l'Economie Numérique
- The Président du Conseil National de l'Audiovisuel, CNRA
- The Sous-préfet de Thiénaba (Government Representative)
- The former Sous-préfet de Thiénaba who was in office at Thiénaba
- The Président of the Comité National de Transition vers le Numérique (responsible for the transition from analog to digital broadcasting)

Focus Groups

- One group discussion with 20 persons (15 women and five men) was held in Ngoudiane, a village, in Thiénaba region. A member of ARLS facilitated the discussion.
- One group discussion, with 26 persons (20 women and six men), was organized in Nguémé, a village in in the department of Bambey (in Diourbel region). A member of ARLS facilitated the discussion.

- One group discussion in Casamance with UR Santa Yalla members, 15 women.
The President of the Union Régionale Santa Yalla facilitated the discussion.

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