



THE ROLE OF RADIO RWANDA AS A FACILITATOR OF POSITIVE YOUTH
DEVELOPMENT: A CASE STUDY OF *KAZI NI KAZI* RADIO PROGRAMME.

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Declaration

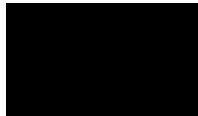
I, Edward K. Mwesigye, hereby declare that the work presented in this thesis is my original work and has never been submitted to any other University or any other academic institution for an award of a Degree in any field. The work does not contain other people's data, writings photographs and other information unless acknowledged and properly cited as eligible sources. Where other authors exact words have been used, they have been properly put in quotation marks and clearly referenced.

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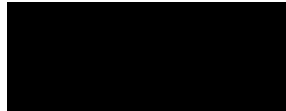
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Supervisor's signature:



Date: 6 Feb 2025

Co-supervisor's signature:



Date: 6 Feb 2025

Dedication

To Eddy (son),

To Evernice (daughter),

To Eddnye (daughter)

I know, somehow, I did not serve you well, because I was busy running up and down for this PhD, but together we stand and we can achieve much, divided we fall. I wish you could study up to this level. This thesis is, therefore, dedicated to the three of you for this noble cause.

Acknowledgements

What I thought to be impossible, the Lord God just made possible! My first acknowledgement therefore comes to You Lord God for your love and mercy upon me. Without You, I would have perished.

Starting a PhD journey during Covid-19 pandemic was not easy. After the hustle to obtain an admission at UKZN, what followed was to virtually meet an amazing team during an orientation session. Professor Emeritus Ruth Teer Tomaselli, the then academic leader of the Centre for Communication, Media and Society (CCMS) opened the session with her usual enthusiasm. Professor Emeritus Donal McCracken enticed everybody in attendance by enlightening us on what to expect on the PhD journey. Without mentioning names of all speakers of the day, I wish to express my sincere gratitude to all CCMS staff, and I acknowledge your contribution to my PhD journey.

My PhD journey would not have been possible if I had not met such an amazing supervisor. Prof. Dyll, I have no words to express how I feel about you. Let one simple expression sum it up: thank you! You took my hand and guided and walked with me on this journey. Trust me, I will keep practicing the walking styles you have taught me and if possible, pass them to others to safeguard your dignity. Later in the journey were joined by a superb advisor and the two of you completed the mission. Prof. Emilly, I vividly remember all your advice and acknowledge all your contribution to the success of this PhD study.

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I wish to acknowledge the unforgettable stay in Durban, South Africa. I vividly remember the CCMS room where Prof. Teer-Tomaselli brought A3 pieces of papers and asked each of us to put our PhD journey on those papers and stick them to the wall. When she left the room some colleagues scratched their heads, others even made some push to awaken the mind. The picture created that day has stayed in my mind as a guide. I learnt much from you: Fredric, Elva, Odette, Nqobile, Jeanne D’Arc, Goma, Gilbert and Yandisa.

I acknowledge the contribution of the management of the Rwanda Broadcasting Agency, especially the personnel at Radio Rwanda for their contribution to the success of my PhD study. Specifically, thanks go to the director of Radio Rwanda, Mr. Aldo and to *Kazi ni Kazi* producer, Miss Rose for your time and sharing your insight; you contributed much to my understanding of Radio Rwanda’s role in development. I acknowledge all research participants and what they shared in interviews and focus group discussions, which have enriched this study.

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To you Caitlin Lisa Martin; you gave a new life to my project. Thank you for editing my final thesis. I see a great improvement of the final version, so I thank you from the bottom of my heart.

Last but not least ‘Mama’, I know your prayers worked for me. I could not imagine spending a whole year without seeing you even sometimes forgetting to call you; forgive me, I was busy with this PhD and did not intend to disappoint you in anyway. To those whose names I may have forgotten to mention, it is a mistake, but I hold you in my heart. May God bless you all!

List of acronyms

ADRA: Adventist Development and Relief Agency

FGD: Focused Group Discussion

FRw: Rwandan Francs

HSSREC: Human and Social Sciences Research Ethics Council

KKPC: *Kazi ni Kazi* programme contributor

NISR: National Institute of Statistics Rwanda

PYD: Positive Youth Development

RMC: Rwanda Media Commission

RPF: Rwanda Patriotic Front

RPHC: Rwanda Population and Housing Census

RTA: Reflective thematic analysis

RTL: Radio Télévision Libre Mille des Collines

SMS: Short message service

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Abstract

The study connects to the role of media and communication and its role in democracy, development and social change broadly in Africa. Its focus is the role of radio in Rwanda as a facilitator of positive youth development and social change.

Radio played a significant role in the 1994 genocide against the Tutsi by encouraging citizens, especially the youth, to participate in the genocide. Today, radio in Rwanda aims to facilitate socio-economic development. There is limited scholarship that explores these efforts from a rich qualitative approach that includes the voices and insights from both radio personnel and youth audiences. This study thus contributes new knowledge in this area.

The study falls within an interpretive paradigm that presents and analyses youths' perceptions and reception of the *Kazi ni Kazi* radio programme messaging and its influence on their life experience. To ascertain the predominant messages, radio episodes were selected for analysis and interviews were conducted with one director of Radio Rwanda, one programme producer of *Kazi ni Kazi*, six contributors to the *Kazi ni Kazi* programme, two experts who have served on Radio Rwanda and ten directors of youth centres/leaders of Agakiriro market centres. Further, 69 youth participated in focus group discussions.

The study was guided by three complementary bodies of knowledge in both its data collection and analysis: Positive Youth Development Theory (Lerner et al., 2005) which demonstrates that if youth can be engaged in development projects, they can become useful citizens; the Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Lennie & Tacchi, 2013) that champions participation in emergent issues that should be examined holistically and critically; and lastly the Participation Paradigm in Audience Research (Livingstone, 2013), which brings to the study's theoretical framework a guide on the study of audiences not as recipients of information, but as active meaning makers.

The study applied the qualitative content analysis and reflexive thematic analysis as suitable methods of data analysis. The qualitative content analysis was applied to the *Kazi ni Kazi* recorded programmes, while the reflexive thematic analysis was applied to the interview and focus group

transcripts. Each method resulted in generating themes that were then interpreted in relation to the theoretical framework

The findings of the study reveal the changing role of radio and its impact on development and social change aspirations and issues affecting the Rwanda youths. The predominant *Kazi ni Kazi* messaging centres on encouraging youth to work for development, breaking what the radio personnel deem a culture of idleness. Finding from the field data analysis revealed that the *Kazi ni Kazi* radio programme promotes major tenets of development such as communication, competence, character, connection, and caring among the youth in its efforts around shifting mindsets, encouraging innovation and showcasing the potential in different economic sectors.

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CHAPTER ONE: INTRODUCTION

1.1. Introduction`

This study aims at exploring the role of Radio Rwanda as a facilitator of positive youth development and social change through a case study of the *Kazi ni Kazi* radio programme. Positive Youth Development (PYD) is a holistic approach that focuses on nurturing young people's strengths and fostering positive outcomes in their lives (Lerner et al. (2005:4). It is a view that sees youth as full of potential rather than overwhelmed by problems that need to be solved (Lerner *et al.* 2005:4). Briefly, described, *Kazi ni Kazi* is a programme broadcast on Radio Rwanda between 05:00am and 6:00am and re-broadcast at 11:00am from Monday to Friday. The programme is also broadcast on Radio Rwanda's five community radio stations, which are Nyagatare, Musanze, Rubavu, Huye and Rusizi. It is a programme which endeavours to nurture youth in Rwanda by encouraging them to work for positive development. The Rwandan National Youth Council, Strategic Plan (2021), define youth as the population from ages 16 to 30 years old.

This chapter provides the contextual background, location, the statement of the problem, as well as the rationale for the study. The study analyses *Kazi ni Kazi* recordings and perceptions of youths on effectiveness of the *Kazi ni Kazi* radio programme to instigate development and social change amongst Rwandan youths. The aim of the study is to explore the role of radio in development and social change in Rwanda.

This study has been carried out in Rwanda, a country located in Central East Africa and has a surface area of 23,338 km². The country is divided into five administrative provinces which are further subdivided into 30 districts. Participants in this study were selected from youth-friendly centres and Udukiriro market centres from six districts, including: Nyarugenge (City of Kigali), Gasabo (City of Kigali), Bugesera (Eastern Province), Rubavu (Western Province), Huye (Southern Province) and Musanze (Northern Province). To clarify the location of my study, the map of Rwanda presented below indicates the districts from which youth participants were selected.



Figure 1.1 Map of Rwanda in indicating the various districts

Source: Wikimedia Commons (2009)

Kazi ni Kazi's teaching on job creativity and cooperation as key to success, aims to be a solution to reducing poverty among the youth in Rwanda. Poverty in Rwanda is still significant with around 39% of the population living below the poverty line (Rwigema, 2021:17). The most affected are the youth as they are the majority of the Rwandan population (NISR, 2022). The Rwandan Population and Housing Census (RPHC) indicates that there are 3.6 million youths in Rwanda, in a total resident population of 13.2 million inhabitants, with youth constituting 27.1% of the total population – the largest segment of the population ((NISR, 2022). The NISR, 2025 (Q1 Report), puts youth unemployment rate in Rwanda at 13.6%. The unemployment rate was higher among females (12.5 %) compared to males (9.9 %). Youth also experienced a higher unemployment rate (13.6 %) compared to adults (9.5 %). The unemployment was relatively even in rural areas (11 %) and in urban areas (11.5%), (NISR, Labour Force survey Quarter 1, 2025: 8).

Therefore, the *Kazi ni Kazi* teachings on self-employment and other ways to reduce poverty among the youth and enlightening them to attain development are timely. The programme focuses mainly on encouraging youth to create their own jobs and businesses. *Kazi ni Kazi* traces and hosts different people in different domains like agriculture, electronics, education, university students,

shopkeepers with the aim to share knowledge on the topics of job creation, reducing unemployment and socio-economic development.

1.2. Background of the study

Since the colonial period (1916-1962) and into the post-colonial period (1963-1994), Rwanda has been characterised by authoritative regimes with highly centralised types of administration (Reyntjens, 1987; Verwimp, 2000). The indirect rule system introduced by the Belgians, Rwanda's colonial masters through 1916 to 1961 undermined political measures of the monarchical system in Rwanda at the time. The post-colonial period 1963-1994 saw the complete abolition of the monarchy (Reyntjens, 1987). As observed in available literature, in both these periods mentioned here, the administration did not allow the Rwandan population to participate appropriately in the determination of their political, economic and social well-being (Reyntjens, 1987:26). Reyntjen clarifies that:

during both the colonial era and the after independence era, the process of change occurred in a rather unbalanced way. The faster and further-reaching the change, the more important the disequilibria and problems by an incomplete articulation of both administration systems in Rwanda (Reyntjens, 1987:26).

Many have argued that a consequence of Rwanda's political and administrative history was the 1994 genocide against the Tutsi (Bilali & Vollhardt, 2013; Des Forges et al., 1999; Kellow & Steeves, 1998; United Nations, 1996; African Rights, 1995). This genocide was planned and effectively executed by government agents and Rwandan citizens, especially the youths who were misled by those government agents, and supported by media propaganda (Thompson, 2007; Kellow & Steeves, 2006; Des Forges *et al.*, 1999). Available literature negatively critiques the media because of the role they played in accelerating the genocide. Specifically, radio was blamed for inciting sections of the Rwandan population to participate in the genocide (Thompson, 2007; Kellow & Steeves, 2006). This study is therefore relevant as it investigates the role of radio in a potentially positive sense because it aims at identifying and examining the current role of in motivating youths to work for development and social change (Connell et al. 2001). Youths are energetic and if engaged in profit-making projects they can become productive and bring positive impact on their individual and community livelihoods. Conducting a study in America on youth

development in community settings, Connell et al. (2001) found that youth can be an asset in development, but only if accompanied with certain environmental and communication criteria:

young people are assets in the making – their development is dependent on a range of supports and opportunities coming from family, community and the other institutions that touch them. When support and opportunities are plentiful, young people can and do thrive; when their environments are deficient or depleted, youth tend not to grow and progress (Connell et al., 2001:3).

Indeed, the environment in which youth operate in Rwanda is an essential factor for their potential to thrive. For example, security which ensures a safe working environment is granted for all in Rwanda. Rwanda's communication from oral to digital is also a smooth one, allowing youth to thrive in their developmental endeavours. Moreover, as explained by Newman et al. (2023), news is mostly consumed by people aged 18 to 34 via mobile phones these days. This generation prefers platforms characterised by speed and interactivity; mobile news apps satisfy that need. Radio Rwanda has developed an online mobile application that allow users to watch videos, and listen to live radio or television broadcasts anytime. Apart from a few specific news programmes in Kiswahiri, English and French, most of the news programmes as well as the apps are in the local Kinyarwanda language. The Kinyarwanda as language of communication is spoken throughout the whole country and is well understood by all Rwandan youths. Further, scholarly studies have revealed that Rwandan youths are fond of using digital platforms like social media (Mwesigye, 2018).

Additionally, scholars and practitioners in Rwanda have found potential in the radio. Gasana and Habamenshi, in their study on the roles of community radio in promoting participation in local government (Gasana et.al, 2021), concluded that radio has a positive impact on community that leads to good governance. The duo contend:

The media sector has the potential to create platforms for dialogue which can easily be accessed by the community for the purpose of expression and participation in public issues (Gasana et.al, 2021: 16).

It is important here to highlight the distinction between commercial broadcasters and community radio broadcasters. Commercial broadcasters may serve in a similar vein to community radio, but differ to the extent that they also have a mission to maximise profit. Community radio broadcasters serve in the interest of residents as public broadcasters do, but they mostly tend to concentrate on

their areas of jurisdiction with a focus on narrow audience. As public broadcaster, Radio Rwanda's mission is to provide quality content that meets the needs of the audience and promotes cultural values, socio-economic development and citizen participation (Rwanda Broadcasting Agency, 2022). Therefore, it was justifiable to choose a public national broadcaster due to its suitability in investigating the intended national development messages and how the Rwandan youth interpret and possibly even action them.

According to findings of the Rwanda Media Barometer of 2021, media as a platform for strengthening governance and democracy scored 85% (Rwanda Media Barometer (2021:22)). In a study on exploring the relationship between listening to radio and media literacy skills in Rwanda, radio was found paramount in encouraging residents to participate in different developmental projects in their respective areas where they operate (Niyitegeka, 2020). In other words, the media plays a significant role in good governance, leading to the development of communities. Besides exploring the communication environment of *Kazi ni Kazi*, this study identifies other factors on which youth agency in positive youth development is dependent.

In a study on exploring the listening to radio in order to attainment media literacy skills in Rwanda, radio was found paramount in encouraging residents to participate in different developmental projects in their respective areas where they operate (Niyitegeka, 2020).

Whereas commercial broadcasters may serve in the same vein but differ to the extent that they also have a mission to maximise profit. Community radio broadcasters serve in the interest of residents as public broadcasters do, but they mostly tend to concentrate on their areas of jurisdiction with focus on narrow audience. Therefore, it was justifiable to choose a public national broadcaster due to its suitability in investigating the intended national development messages and how the Rwandan youth interpret and possible even action them.

Beyond the devastating toll on human lives, the 1994 genocide left Rwanda economically impoverished, however the country has experienced rapid development in recent years (Thompson, 2007; World Bank, 2019). After the 1994 genocide against the Tutsi, the government of national unity created a national unity and reconciliation policy, which encouraged Rwandans to unite and reconcile but also devise local initiatives that would provide home grown solutions to problems the country faced because of the genocide (Thomson, 2014). Led by the government of national unity, Rwandans believe that best solutions should not come from outside, but from the

concerned community members themselves. Therefore, there have been concerted efforts to revive and reconstruct the economy.

The media, which played a vital role in inspiring the youth to participate in the genocide, has also been transformed as result of new media laws that are detailed in Chapter Two. Briefly explained here, the following media laws were put in place;

(1) Law no 02/2013 of 8/02/2013 regulating media in general, (2) Law no 03/2013 of 8/02/2013 determining the responsibilities, organization and functioning of the Media High Council (MHC, now disbanded), (3) Law no 04/2013 of 8/02/2013, relating to access to information, and; (4) Law N° 42/2013 of 16/06/2013 establishing Rwanda Broadcasting Agency (RBA) and determining its mission, organization and functioning.

Much as these laws are in place, there is still fear that exists towards the media because of the contributing role they had in inciting and accelerating the genocide. To date Radio Télévision Libre Mille des Collines (RTL) radio remains in Rwandans' memory for its call for the massacres (Thompson, 2007; Darryl Li, 2004). This was a challenge for residents to shift their attitudes, as RTL was also the most popular station in the country, perceived as a reliable political barometer, a source of entertainment, and a provider of breaking news (Li, 2004: 2). Despite its challenging history with radio, Rwanda valorises the role of radio in encouraging residents to participate in different developmental projects in their respective areas from where they operate (Niyitegeka, 2020). Due to its convenience, especially in Africa,

radio has been praised for enabling participatory development and democracy and it is considered paramount in enabling citizens to intervene in and reconstruct their own world as it can be an instrument for citizen engagement toward empowerment, reducing poverty and achieving social change (Jallov, 2005: 5).

Additionally, radio caters for the illiterate population, because there are high illiteracy rates compromised by a lack of a reading culture in Rwanda, hence a reliance on oral communication (Ruterana, 2012; Kellow & Steeves, 1998; Bourgault 1995). Radio's potential as a tool for development, particularly among the youth has been recognised by Sub-Saharan African governments, including the Rwandan government. A study by Isaac Mutasa (2016) on community media and peace building in post-conflict Rwanda revealed that community radio has contributed greatly to peace building

by defining community in terms of region and not defining the concept along the same ethnic lines that have proven to be problematic in the past. They have instead placed emphasis on homogeneity e.g. same language and culture rather than difference and have adopted a new narrative to describe the socio-economic challenges of the Rwandan people (Isaac, 2016: 3).

Beyond radio, The UN's Youth Strategy entitled Youth2030, recognises young people as crucial agents for positive change and sustainable development.

Youth are vital in achieving the Sustainable Development Goals (SDGs) by driving social change, economic growth, and technological innovation. The UN actively engages young people in policymaking and decision-making processes, acknowledging their role in creating a more sustainable, inclusive, and peaceful world. The UN Youth Strategy emphasizes that young people are agents of change are not just beneficiaries of development but also active drivers of progress. Young people and the UN focal points must have access to new training and capacity-building opportunities (UN. Youth 2030 First Interim Review: 2018).

Positive youth development is also enshrined in Rwanda's vision 2050.

Rwanda's Vision 2050 emphasizes the critical role of youth in the country's development, aiming to transform them into a skilled, productive, and innovative workforce. Positive youth development (PYD) is recognized as a key strategy to achieve this vision, focusing on building young people's assets, fostering positive relationships, and creating supportive environments. This involves investing in education, skills development, health, and social inclusion to empower youth to contribute to Rwanda's economic and social progress (Rwanda, MINECOFIN 2015:11).

In this line Rwandan government has been supportive of youth meetings to dialogue and share developmental news; every year it has organised an International Youth Connect Conference, which has been beneficial for Rwandan youth to physically meet, network with global youth and learn from one another. Indeed, youth inclusion in dialogue is a form of participatory development communication where youth come together and discuss developmental issues affecting their livelihoods with the aim to foster a way forward. Worth mentioning are other initiatives for the youth to access news, including the Media Clubs project in secondary schools. Media Clubs were introduced in 2011, by the then Ministry of Information (now dissolved) with the objective to facilitate critical thinking of the media (Campioni & Noack, 2012).

An analysis on the available literature indicates that once put to bad use, radio can be disastrous but when put to good use, radio can facilitate development and social change in its audiences. What is unclear, is the way in which it may facilitate positive youth development and social change (contributing factors, predominant messages and local agency) and youth perceptions thereof. This study explores this through the case study of *Kazi ni Kazi*.

1.3. Problem statement and significance of the study

Presently, radio in Rwanda aims to unite Rwandans and to encourage them to participate in Rwanda's development process (Biedermann, 2016). However, there is a lack of scholarship on how the Rwandan population has made use of media for their development and social change. Much of the literature on radio in Rwanda is related to its negative role in the 1994 genocide against the Tutsi (Bilali & Vollhardt, 2013; Thompson, 2007, Mamdani, 2001; Prunier, 1995). The positive side of radio is an issue worthy of investigation, with a particular focus on how youth interpret and perhaps action radio messages that call for their development and social change (Niyitegeka, 2020).

By tuning in radio stations in Rwanda, almost all local radio stations have a developmental programme. However, the gap remains on how Rwandans perceive and make use of these radio developmental programmes. This study, therefore, addresses this gap by conducting a rich qualitative study on the way in which youth engage with radio on developmental issues.

This study aims to contribute this new knowledge by examining how the youth engage with radio on developmental issues. Specifically, the study aims at finding out how the Rwandan youth currently perceive and make use of Radio Rwanda's developmental programmes taking the case study of the *Kazi ni Kazi* radio programme.

Through the programme, many testimonies from successful entrepreneurs operating from different parts of the country are broadcast to inspire others to participate in development. It allows interaction between programme producers and residents who share their success stories. For instance, those who have benefited from the programme demonstrate how it motivated them to start smaller businesses/projects which have later become successful, and in doing so, the programme aims to inspire youth to follow suit.

Limited literature does explore the role radio plays in Rwanda's transformation and development (Gasana et.al, 2021; Niyitegeka, 2020; Isaac, 2016). However, there is still a lack of scholarly investigation into if and how radio programmes benefit youth and how youth engage with it. This study addresses this gap by exploring if and how youth ascribe to the *Kazi ni Kazi* calling to participate in development; the study also gauges if and in what ways radio is an instrument for positive youth development and social change in Rwanda. The study is timely and significant as it is the first in Rwanda aiming to find out youths' perceptions on Radio Rwanda as a facilitator of positive youth development. The findings of the study will not only enrich the literature on the positive role of radio in Rwandan, but also will contribute to literature on media studies in Sub-Saharan African context where empirical media studies are achieving growing academic attention (Willems & Mano 2017; Ndlela & Tufte 2017).

In a recent study on convergence media, Tsarwe and Chiumbu (2023: 3) contend that "young people are on the cusp of the media transition into a broadly networked and converged radio in Africa". Highlighting the importance of youth in development and youth familiarity with multiple media forms, they explain that

Youth are an essential constituent for the talk radio format, which has been flowering in most African democracies following the liberalisation of the airwaves in the early and mid-1990s. It is also these young people whose generation grew up during the digital turn of everyday life, enabling them to interact with peers in ways unprecedented to the older generation (Tsarwe & Chiumbu, 2023: 3).

In Rwanda today, all radios including Radio Rwanda have adopted an online version of their broadcasts. Given the digital and convergency nature of radio, a study on youths and radio becomes paramount. Stanley Tsarwe and Sarah Chiumbu contend that,

given that radio is one of the dominant communication mediums on the continent, its rapid convergence with the smartphone presents young people with space for self-expression. The convergence between the mobile phone and radio has created a hybrid platform for youth voice, and talk radio has the potential to enable the social inclusion of young people through participation (Tsarwe & Chiumbu, 2023: 4).

As clearly indicated by Lerner and Benson (2003) Positive Youth Development (PYD) is a holistic approach that focuses on nurturing young people's strengths and fostering positive outcomes in

their lives. The theory of PYD suggests that "if young people have mutually beneficial relations with the people and institutions of their social world, they will be on the way to a hopeful future marked by positive contributions to self, family, community, and civil society. Lerner et al. (2003), postulates that, positive youth development is undertaken by communities in collaboration with young people to create supportive and challenging environments, relationships, and experiences that promote meaningful change. More often, it is an approach led by youth-serving organizations and programs to improve their effectiveness and co-create better outcomes with and for youth.

According to (Damon, W. (2004:14), the positive youth development approach aims at understanding, educating, and engaging children in productive activities rather than at correcting, curing, or treating them for maladaptive tendencies or so-called disabilities

Therefore, a study on how radio facilitates youths' participation in development and social change remains important.

Based on the available literature on Rwanda's radio broadcasting ecology and the gaps identified and building on the relevant radio literature on the African continent and beyond, a study on the role of Radio Rwanda as a facilitator of positive youth development is timely.

1.4. Aim and objectives of the study

The aim of this study is to explore the role of Radio Rwanda in encouraging development and social change by analysing the perceptions of selected Rwandan youth as actual audiences in a case study of the *Kazi ni Kazi* radio programme. Additionally, through speaking with contributors to the *Kazi ni Kazi* programme, who are also audiences members of the programme with experience as real participants in the programme as well as the radio experts who have experience serving on Radio Rwanda, the producer of *Kazi ni Kazi* and the director of radio Rwanda, the study gained a comprehensive and nuanced understanding of the programme's approach and efficacy in encouraging development and social change amongst the youth. The study therefore contributes to the understanding of the radio's changing role in the country, through the perceptions of both the producers and the audiences of selected programme messaging.

The objectives of the study are as follows:

1. To investigate the ways in which Radio Rwanda aims to encourage development and social change amongst youth, through a case study of *Kazi ni Kazi*.

In order to achieve this, the following were investigated: *Kazi ni Kazi's* messages being communicated; strategies used by *Kazi ni Kazi* to encourage listenership; evidence that *Kazi ni Kazi* encourages development and social change among the youth; evidence that *Kazi ni Kazi* promotes competence, confidence, character, connection, and caring (Lerner et al., 2005: 3) in its messages and strategies; and, evidence that *Kazi ni Kazi* considers assets, agency, contribution, environment as tenets to development amongst the youth (Hyman, 2002).

2. To investigate Rwandan youths' perceptions on the effectiveness of radio in development and social change, through a case study of *Kazi ni Kazi*.

In order to achieve this objective, the following were investigated: ways in which youth respond to *Kazi ni Kazi's* calls to participate in development and social change; youth's perceptions based on context, experience, interests, ambitions etc.; and ways in which *Kazi ni Kazi* promotes dialogue among the youth, gender and power relations, diversity and difference, and, social and cultural norms as tenets for sustainable social change and development (Jallov, 2012; Servaes et al., 2012; Quarry & Ramirez 2009;).

3. To establish a best practice guide to the way in which Radio Rwanda can facilitate positive youth development through social change.

To achieve this objective, the significance of the *Kazi ni Kazi* programmes were explored, along with the lessons that can be learnt from *Kazi ni Kazi* (strengths, weaknesses, effectiveness and perceptions).

1.5. Research questions to be answered in the study

This study is guided by the following key research questions, that are then expressed as sub-questions to more closely address specific avenues of enquiry related to each key question:

1. In what ways does Radio Rwanda aim to encourage development and social change amongst youth?

- a) What are *Kazi ni Kazi's* preferred messages being communicated to the youth and why are these deemed important?
- b) What strategies does *Kazi ni Kazi* employ to encourage listenership and action?
- c) What evidence is there that *Kazi ni Kazi* radio programme encourages development and social change among the youth?
- d) What evidence is there that *Kazi ni Kazi* promotes competence, confidence, character, connection, and caring (Lerner et al., 2005:3) in these messages and strategies?
- e) Does, in anyway, *Kazi ni Kazi* consider assets, agency contribution, environment as tenets to development amongst the youth (Hyman 2002)?

2. In what ways do Rwandan youth perceive radio as a (potential) facilitator of development and social change?

- a) How do the youth participants respond to *Kazi ni Kazi's* calls to participate in development and social change?
- b) What are their perceptions based on (context, experience, interests, ambitions etc)?
- c) In what ways (if any) does *Kazi ni Kazi* promote the following among the youth: dialogue, gender and power relations, diversity and difference, and social and cultural norms in its programming as tenets for sustainable social change and development (Jallov 2012; Servaes et al., 2012; Quarry & Ramirez 2009)?

3. What are the ways in which radio in Rwanda can facilitate positive youth development?

- a) What is the significance of *Kazi ni Kazi* programmes?
- b) What lessons can be learnt from the case study on *Kazi ni Kazi* (strengths, weaknesses, effectiveness, perceptions of their approach, etc.)?
- c) What recommendations can be provided to establish a best practice guide to the way in which Radio Rwanda can facilitate positive youth development?

1.6. Methodology of the study

While there is a dedicated chapter to delineate the details of the study's methodology in Chapter Four, the below section provides a brief explanation in order to position the study in terms of its approach. The study is located within an interpretive paradigm which aims to study the "internal reality of subjective experience and seeks not only to explore the experiences of the subjects but also their perspectives of these experiences" (Terre Blanche et al., 2006: 6). The study aims to explore youths' realities before listening to the *Kazi ni Kazi* radio programme and then focus on interpreting their perceptions on the effectiveness of the *Kazi ni Kazi* radio programme. The perceptions are subjected to an analysis to gauge whether *Kazi ni Kazi* may/may not influence development and social change amongst the youths.

This study applies the qualitative approach to investigate ways in which youths engage with radio on developmental issues. Investigation into the study was preceded by a content analysis of *Kazi ni Kazi* episodes. I recorded *Kazi ni Kazi* radio episodes for a period of one month (from 24 November 2023 to 24 December, 2023) and a total of 22 programmes were recorded, four of which were repeats. The eighteen original programmes were analysed. Findings from the content analysis assisted in identifying the types of content broadcast on *Kazi ni Kazi* and the key messages and themes embedded in this content. Findings from the *Kazi ni Kazi* recordings were also helpful in guiding the discussion between myself as the researcher, the interviewees and the focus group discussion (FGD) participants.

The sample of youth participants to the study were drawn from youth-friendly centres and Agakiriro market centres. According to Youth Centre Development Strategy (2020/21–2024/2025:1), youth centres are youth converging points that work under the patronage of the district authorities with an overarching goal of promoting youth development and ensuring their effective participation in the country's development process. The Agakiriro means Integrated Crafts Production Centers designated for youth. These two; Youth Friendly Centres and Agakiriro market centres were found suitable places to locate youth participants in this study. The key informants of the study were drawn from the Radio Rwanda, *Kazi ni Kazi* programme producers, contributors to the *Kazi ni Kazi* programme, and personnel with experience who have served on Radio Rwanda. In total, 89 participants contributed to my study out of 100 that were anticipated. Those who participated include 69 youths, 10 youth leaders and 10 key informants (see details in

Table 4.1 and Table 4.2 in the methodology chapter). The findings are analysed using qualitative content analysis and reflexive thematic analysis (RTA). Qualitative content analysis was applied to analyse the *Kazi ni Kazi* recorded programmes (discussed in Chapter Five), and reflexive thematic analysis was applied to analyse youths' perceptions (detailed in Chapter Six). Each method generated themes that were then interpreted in relation to the theoretical framework.

1.7. Theoretical framework of the study

This study is guided by three complementary bodies of knowledge in both its data collection and analysis. The first is Positive Youth Development Theory (Lerner et al., 2005) which demonstrates that if youth are involved in developmental projects, they can become good citizens; a good citizen is expected to participate in self-development as well as the development of community where s/he lives (Scales et al., 2012). This theory is relevant for my study which deals with youth perceptions on a radio programme that entices them to participate in development. The second theory is the Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Lennie & Tacchi, 2013). This theory champions participation in emergent issues that should be examined holistically and critically. Thirdly, the Participation Paradigm in Audience Research (Livingstone, 2013) is utilised. This theory complements the first two because of its distinct focus on audiences not as mere receivers of information but as active meaning makers.

1.8. Thesis structure

This thesis is composed of eight chapters as indicated below. Chapter One introduces the background of the study, the problem statement, the objectives of the study, the research questions and the significance of the study. It also provides a brief indication of the methodological approach and theoretical guide.

Chapter Two is the literature review which presents and discusses the scholarly contributions that contextualise the study and extends the explanation of the significance of this study in the body of what is already known on the topic. The literature is arranged thematically to include a discussion on the following areas that were deductively derived from the related literature:

- Radio as a facilitator for youth to talk about development (Afro Barometer Media Report for Uganda, 2016; Bosch, 2010; Chibita, 2010; Sandbrook, 1996).
- Role of radio in the development of Africa (Abiolu & Teer-Tomaselli, 2018; Tufte, 2017; Myers, 2008; Spitulnik, 2000)
- Role of radio in development communication and mobilising citizens (Manyozo, 2009; Jallo, 2001)
- Capacity of radio to influence public thinking (Yanagizawa-Drott, 2013; Thompson, 2007; DesForges, 1999).
- Radio as a cheaper and accessible medium of information (Nyström et al., 2021, Grauenkaer & Tufte, 2018;); Mano, 2012; Ruterana, 2012; Librero, 2004 cited in Manyozo et al., 2012; Girard, 2003; Ilboudo, 2003)
- Radio and its interconnectivity to aural broadcasting (Salawu & Chibita, 2016; Curran 2012)
- Youth-led media, development communication and social change: The relationship (Rwanda media barometer, 2021; Grauenkaer & Tufte, 2018; Gyampo, 2012).
- Media as a facilitator of communication, development and social change: Analysis of the four development paradigms (Abiolu & Teer-Tomaselli, 2018; Tufte, 2017; Sparks, 2007; Servaes & Malikhwa, 2005).

Chapter Three includes the theoretical framework which presents the three bodies of knowledge that guided my study both in its data collection and analysis. They include Positive Youth Development Theory (Lerner et al., 2005), Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Lennie & Tacchi, 2013), and the Participation Paradigm in Audience Research (Livingstone, 2013).

Chapter Four accounts for the study's methodology, ranging from an explanation of the interpretivist research paradigm and the associated qualitative approach. It presents the qualitative case study design of the study, the sampling strategy and actual selected sample, both in terms of youths as audiences of the study, the director of Radio Rwanda, the producer of the *Kazi ni Kazi* programme, as well as radio contributors to *Kazi ni Kazi* programming who are also audiences of *Kazi ni Kazi* programme with experience as real participants in the programme. The data collection

methods for each data source are explained. Lastly it accounts for the analytical approach that is then applied in the subsequent chapters.

Chapter Five and Chapter Six explore the findings. Chapter Five examines the findings and analysis of the 18 *Kazi ni Kazi* recorded programmes from 24th November, 2023 to 24th December, 2023 through qualitative content analysis in order to understand *Kazi ni Kazi's* predominant messaging. The findings from this also informed the discussion between myself as the researcher and the participants to this study. The views of *Kazi ni Kazi* producer and those of the director of Radio Rwanda are presented and analysed in this chapter. Chapter Six details the findings and analysis of youth perceptions on *Kazi ni Kazi* programmes. The chapter seeks to identify and understand if and how youth respond to the *Kazi ni Kazi* messaging. The chapter analyses participating youths' listening habits and looks for commonalities across different types of areas (urban and rural) to find out if their participation is encouraged by *Kazi ni Kazi*. Reflexive Thematic Analysis guidelines were applied to generate themes within which the findings are presented in detail.

Chapter Seven comprises a discussion of the findings derived from the analysis of the study findings in terms of *Kazi ni Kazi's* messaging (presented in Chapter Five) and how these messages are understood by the youth (presented in Chapter Six). It reflects on the theoretical framework and sets the guiding theories up in dialogue with the participants' perceptions and experiences, thus discussing if and how development is encouraged and how so. Most importantly, it draws insights from the Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Lennie & Tacchi, 2013) as an evaluative framework helping to check if the objectives of the study have been achieved. It also includes the challenges to radio as a facilitator of development in the *Kazi ni Kazi* context.

Chapter Eight presents the conclusions related to the guiding research questions, the contribution of the study to new knowledge, the limitations of the study, and finally highlights recommendations and areas for further research.

1.9. Conclusion

This chapter gives an overview of the research, including a brief background on the study area, the problem statement, the aim and objectives and the key research questions to be answered. The

methodology and theoretical frameworks which underpin this project were also outlined. The chapter ends with a summary of each of the chapters in this thesis.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

Chapter Two reviews the available literature related to the current study aimed at discovering the effectiveness of Radio Rwanda as a facilitator of positive youth development through a case study of the *Kazi ni Kazi* radio programme. While there is substantial scholarship on the positive role of radio across the globe (Nyström et al., 2021; Manyozo, 2009; Myers, 2008; Jallof, 2001), much of the literature on radio in Rwanda has focused on the negative role it played in the genocide (Bilali & Vollhardt 2013; Kellow & Steeves, 2006; Des Forges et al., 1999; Kellow & Steeves, 1998; United Nations, 1996; African Rights, 1995) and more recently on its role to facilitate peace (Gasana et.al, 2021; Isaac, 2016) and development (Lerner et al, 2005). However, none of these studies have applied a positive youth development and social change perspective in an in-depth exploratory study that engages both producers and the audience. This chapter contextualises the project's specific interest within the broader ambit of scholarship on the relationship between radio and development for social change globally (Sparks 2007; Nordenstreng & Varis, 1974), moving to a more focused discussion of radio in Africa (Abiolu & Teer-Tomaselli, 2018; Tufte 2017) and then in Rwanda (Gasana et.al, 2021; Niyitegeka, 2020; Isaac, 2016).

2.2. The beginning of radio in Rwanda and current ecological trends

From the perspective of human communication, there has always been a need to inform others or persuade them to take some action through some form of communication (Arens et al., 2011). Radio transmissions started as early as 1895 by Guglielmo Marconi, a 21-year-old Italian, who piloted simple experiments by placing the transmitter at his house and the receiver three miles away and instructed his servant to fire a gun to signify that the transmission was received successfully. Marconi continued inventing and innovating while testing radio transmissions in Britain and was supported to build radio stations across the south coast of Britain (Winn et al., 2005; Marconi, 1922). The coming of radio facilitated the growth of mass communications in the 1920s that can be likened to what is happening in the 21st century with social media, facilitated by the internet.

According to Mbaine (2003:1)

In Africa, most African countries inherited national broadcasting institutions at independence created for propaganda purposes during the colonial era but elected to retain their monopoly over the airwaves. as an instrument to propagate government ideas and policies. In practice public service broadcasters became state broadcasters i.e. broadcasting was in all respects owned, controlled and financed by the state. The justification used for control by post-colonial governments was that media and in particular broadcasting with its wide reach was an important tool for forging national unity, promoting development and fostering a national identity and protecting national culture.

Because of this monopoly, some public service broadcasters played a negative role towards the public they intended to serve.

According to Tomaselli (1989),

in the period of the 1950s and 1960s, the real discrepancies between the ideals of public broadcasting (i.e. as a force for national unity and consensus) and the institutionalised form of broadcasting in South Africa (as part of the mechanism for legitimating racial separation) became irreconcilably apparent (Tomaselli, 1989:27).

In Rwanda, before the arrival of Europeans, Rwandans had traditional means of communication. The oral tradition and certain local instruments were used as channels of communication. Subjects would know about the news of the royal authority and would receive orders by the reigning monarch orally. Oral means of communication played a great part in this interpersonal communication (William et al., 2008).

The written press was introduced to Rwanda with the arrival of Europeans and especially of the missionaries in Rwanda (Carney, 2016). Around 1923, *Le journal de Save*, literally translated as *Save's Journal*, was the first written newspaper in Rwanda created by the first Catholic mission in Rwanda on the hill of Save in the south of the country. The paper reported the problems of daily life but especially related to questions of launching the first missionary stations at the headquarters. *Le journal de Save* was followed by *Kinyamateka* that was launched in 1933. *Kinyamateka*, is also a Catholic newspaper which is the oldest surviving newspaper to date. It is commonly quoted as the first written press in Rwanda. Founded by Goubeau, a white Catholic missionary father, *Kinyamateka* commonly reported on religious affairs and catechetical messages of the Catholic church. It also played a political role by engaging in the movements which preceded independence

of Rwanda with its editor, Gregoire Kayibanda, who in turn became the first president of the Republic of Rwanda (Carney, 2016).

In 1961 the first public radio station was established in Rwanda, and television was introduced in 1991. Both radio and television were owned by the government, with private media being initiated more recently (to be discussed below). Radio Rwanda was the first radio to be established in Rwanda in the year 1961 as a public service broadcaster. According to Witherspoon & Kovitz, 1987 the public service broadcaster's mission is to speak to citizens and engage them. The philosophic model of a public broadcaster is that it should entail a wide-ranging geographic coverage, and have ease of access to almost everyone, including people in rural areas (Gamede, 2020; Murdock, 2004; Fourie 2003; Teer-Tomaselli & Tomaselli, 1996; Scannell, 1989). Radio Rwanda operates under the Rwanda Broadcasting Agency which currently manages both Rwandan television and Radio Rwanda as public service broadcasters. According to the Rwanda Media Barometer (2021), Rwanda's public broadcaster is expected to serve public interests:

It is mandated to provide the Rwandan population and other members of its audience with national and international news that is accurate and not biased, educational programs and act as a catalyst for national development. The score of this sub-indicator in the Rwanda Media Barometer was 82.2%. (Rwanda Media Barometer, 2021: 34)

In addition to Radio Rwanda as a public service broadcaster, to date, Rwanda has 28 private FM radio stations (Rwanda Utilities Regulatory Agency, 2020) including 15 commercial FM radio stations, four faith-based radio stations, and two academic radio stations. In addition, there exist seven community radio stations and unspecified numbers of internet-based radio broadcasting channels. As mentioned earlier, this study is based on Radio Rwanda, because of its historical reputation and public service broadcaster mandate. Since its inception in 1961, Radio Rwanda remained the only one serving the entire nation until 1990 when Radio Muhabura (no longer in existence) was founded by the Rwanda Patriotic Front (RPF) on its way to liberate Rwanda. While Radio Rwanda kept broadcasting from Kigali, Radio Muhabura was broadcasting from the liberated areas occupied by RPF fighters. Another broadcaster, Radio Télévision Libre des Mille Collines (RTLM), was started in 1993. RTLM was the station identified as broadcasting the hate messages which culminated in the 1994 genocide against the Tutsi. After the liberation of the country in 1994, both Radio Muhabura and RTLM ceased to broadcast, and Radio Rwanda again

remained in operation alone until 2004 when first commercial radio (Radio 10) was licensed to operate in Rwanda.

Radio Rwanda itself runs parallel stations including Inteko radio, Magic FM and five public based community radios located in Nyagatare, Musanze, Rubavu, Huye and Rusizi, all of which can be accessed across the country and abroad because they are online. While each of the community radio stations belonging to Radio Rwanda, can have independent programming, it is common to find them interlinked while broadcasting programmes of national importance. For example, when the president of the republic addresses the nation, all tune in to the same programme. In addition to these local radio stations, in Rwanda's radio ecology, there are three other international radio stations operating in Rwanda namely, Voice of America, British Broadcasting Corporation and Radio France Internationale. Moreover, there are other unspecified numbers of online radio some of which are based in Rwanda while others are based abroad.

In Rwanda, radio is easily accessible on several devices like mobile devices and movable small radio kits (Rwanda Media Barometer, 2021). As the technology advances, people have adopted communication technologies and access news and entertainment through mobile phones and computers. Stanley Tsarwe and Sarah Chiumbu (2023) confirm that radio in Africa is converging with modern digital media technologies accessible on computers, mobile phones, which are assisted by the internet facilitating radio production, consumption and distribution (Tsarwe & Chiumbu, 2023: 1). Uzuegbunam (2024) emphasises the centrality of mobile technology in children's digital world lives and paints a broader picture of how mobile phones are configuring and reconfiguring digital connectivity among adolescents in their local context.

The study found out that, it is undeniable many young people, particularly adolescents, access and utilize digital technologies in direct or indirect ways (Uzuegbunam, 2024:83).

At the time of the 1994 genocide against the Tutsi technical advancements were still lagging. If there was internet at the time, one wonders if it would have either saved lives or accelerated the killings. In Rwanda much as radio has been blamed for the negative role it played in the 1994 genocide against the Tutsi (Bilali and Vollhardt 2013; Straus, 2007; Kellow & Steeves, 2006; Des Forges et al., 1999; Kellow & Steeves, 1998; United Nations, 1996; African Rights, 1995), currently available literature shows that there is enough evidence of role of the community radios in mobilising citizens for peace building, development and social change in Rwanda (Gasana et.al,

2021; Niyitegeka, 2020; Isaac, 2016;). But still, there is need for more literature to explore the positive role of radio as a facilitator of pro-development in Rwanda.

In his study on “Community Media and Peace Building in Post-Conflict Rwanda”, Isaac postulates that,

community radio has contributed to peace by defining community in terms of region and not defining the concept along the same ethnic lines that have proven to be problematic in the past. They have instead placed emphasis on homogeneity e.g. same language and culture rather than difference and have adopted a new narrative to describe the socio-economic challenges of the Rwandan people. (Isaac, 2016:3)

This is one of the numerous reforms in Rwanda’s media sector, to be elaborated on in the next section.

2.3. Reforms in Rwanda’s media sector

Since 1994, many changes have taken place in Rwanda’s media landscape. Several media regulations have been enforced including the most recent ones that were finally adopted in 2013. In 2013, the Government of Rwanda signed the following laws regulating media and media institutions:

- (1) Law no.02/2013 of 8/02/2013 regulating media in general,
- (2) Law no.03/2013 of 8/02/2013 determining the responsibilities, organisation and functioning of the Media High Council (now disbanded),
- (3) Law no.04/2013 of 8/02/2013, relating to access to information,
- (4) Law No.42/2013 of 16/06/2013 establishing Rwanda Broadcasting Agency and determining its mission, organisation and functioning, and;
- (5) Law No.09/2013 of 01/03/2013 establishing Rwanda Utilities Regulatory Authority and determining its mission, powers, organisation and functioning.

Beside these laws, there was establishment of the Rwanda Media Commission (RMC), which is a self-regulatory body, that has published the code of deontology and ethics for journalists and media

practitioners in Rwanda (RMC, 2014: 74). This self-regulatory body regularly receives complaints from the public against journalists who offend the media ethics outlined in this.

These changes in Rwanda's media have led to a reconstruction of media in Rwanda. The findings of the fourth edition of Rwanda's Media Barometer of 2021 show that the overall performance of media development is 80.6%. This demonstrates sustained growth of the media sector from 60.7% in 2013, 69.6% in 2016 and 72.4% in 2018. The positive trend is a result of efforts invested by the government and stakeholders in the development of the media sector (Rwanda Media Barometer, 2021). These reforms are part of the effort to encourage prosocial change.

2.4. Media as a facilitator of communication for pro-development and social change: analysis of the four development paradigms

In addressing the role media and other forms of communication can play in improving the conditions of life of the world's poorest, Colin Sparks particularly emphasises that the radio is known for its role in communication for pro-development and social change (Sparks, 2007:1). Sparks offers a critical assessment of four of the most important paradigms influencing media, communication and social change in the quest to address questions of poverty, inequity and injustice. He argues that; "the four most important communication for development paradigms are the dominant paradigm, the participation paradigm, the imperialism paradigm and the globalisation paradigm" (Sparks, 2007:1).

The dominant paradigm is tied to the 'first generation' of communication for development – aligned with the modernisation paradigm and a highly instrumental way of understanding what communication can achieve. It is also the paradigm that defines change most narrowly as individual behaviour change, with particular emphasis on media developments in terms of ownership, infrastructure and content flow (Sparks, 2007; Nordenstreng & Varis, 1974).

In contrast to these meta-analyses, the participation paradigm emphasises community-level change – bottom-up initiatives based on a variety of participatory approaches ranging from 'non-participation' to 'power participation'. The imperialism paradigm which relates to the maintaining and extending of power over foreign nations, particularly through expansionism contributed to communication for development and social change. Both the imperialism paradigm and the participation paradigm were formulated in opposition to the dominant paradigm. They each

emphasise their own level of change. Sparks draws on a typology from the Brazilian communication scholar Cicilia Peruzzo, and his own final proposal, ‘radical participation’ (Sparks, 2007:2), is closely aligned with Peruzzo’s notion of ‘power-participation’ while the imperialism paradigm is a system where one political entity dominates and controls another directly or indirectly (Sparks, 2007). Finally, the globalisation paradigm, Sparks argues, is equivalent to the neoliberal development project where social change dynamics are regulated by the market (Sparks, 2007).

While all four paradigms have been significant and brought insights to the field, Sparks argues that to further develop an emergent paradigm that builds on radical participation and bottom-up driven social change, the participation paradigm and a revised, updated version of the imperialism paradigm are most important to consider (Sparks, 2007).

In reviewing the past conceptualisation of roles of media and communication in articulating social change for the poor, Sparks provides a traditional historical account that brings us back to the origins of the dominant paradigm and its emergence in the USA after the Second World War. In discussing the clear state-driven interest in using media and communication strategically, Sparks criticises this top-down approach as ultimately disempowering for local populations. However, he argues that there are sections of the dominant paradigm that we can take with us in outlining what he calls “a pro-poor communication paradigm for the future” (Sparks, 2007: 50).

The participatory approaches as demonstrated in the works of many authors (Campos et al., 2021; Servaes, 2021; Tufte et al., 2009; Manyozo, 2007; Carpentier, 2009; as well as Hall, 1980 – in term of his concept of the active audience), shaped the understanding of how dialogue and local knowledge is instrumental to social change and media’s facilitatory role.

Sparks acknowledges that,

the communication associated with what he terms ‘technical modernity’ remains valuable, although he also recognises the limits of the work, such as overoptimistic expectations of what communication can achieve, and failing to recognise the difficulty of altering deep-rooted patterns of human behaviour or the inter-dependency of behaviours on other substantial social change (Sparks, 2007:20).

While the continuity variant of the dominant paradigm refers to participation, it remains discursive and is not operationalised, as the aim is still to control audiences, never seriously allowing participation to challenge the pre-established aims set out by the organisation responsible for a project. Instead, it is within the participatory communication paradigm that a vision of real structural and social change for the benefit of the poor is articulated. While acknowledging this vision, Sparks criticises the lip-service paid to participatory communication and to genuine social change-generating practices (Sparks, 2007).

Sparks highlights the paradox he found in his review of the literature: “the dominant paradigm passed in theory but retained a very extensive appeal in practice: the participation paradigm, on the other hand, triumphed in development theory, but has failed to command any substantial support in practice” (Sparks, 2007:59). That ‘participation’ became an unreflected buzzword in the grey literature and project documents, as well as in science and research is well documented (Brock & Pettit, 2007; Cooke & Kothari, 2001). According to Fair and Shah (1997), participatory communication became the most frequently used theoretical framework within communication for development in the late 1980s and 1990s but in practice its use remained very rare (Fair and Shah, 1997, cited in Sparks, 2007:22).

Almost twenty years later, Thomas Tufte’s called for a new paradigm and praxis in communication and social change (Tufte, 2017:142). He explains that:

...such communication must be rooted in a more inclusive, people-centred and radically participatory development paradigm. Such a paradigm would cater not only to the dialogic opportunities of new media and developments in communication but also to the need for institutions – governments, civil society organizations and international development agencies alike – to be in sync with their constituencies. The unfolding argument has been that communication initiatives that are able to communicate social change agendas successfully require a strong embeddedness within, participation by and buy-in from the relevant constituencies (Tufte, 2017:142).

Similarly, and within Africa, in their study of media broadcasters as agents of participatory communication through audience involvement, while observing MultiChoice’s strategies, Rhoda Abiolu and Ruth Teer-Tomaselli (2018) concluded that “media can promote people-centered communication, allowing local audiences to make their opinions about societal issues known and thus participate in dialogic communication” (Abiolu & Teer-Tomaselli, 2018: 2). This is insightful

and meaningful for my study on *Kazi ni Kazi* to gauge if it is an agent of participatory communication and also find out how it engages youth audiences in dialogical discussions to shape their perceptions and influence their action.

The role of media as a facilitator of communication for pro-development and social change is explained by Servaes and Malikhao (2005):

The communication media are, in the context of development, generally used to support development initiatives by the dissemination of messages that encourage the public to support development-oriented projects. Although development strategies in developing countries diverge widely, the usual pattern for broadcasting and the press has been predominantly the same: informing the population about projects, illustrating the advantages of these projects, and recommending that they be supported. A typical example of such a strategy is situated in the area of family planning, where communication means like posters, pamphlets, radio, and television attempt to persuade the public to accept birth control methods (Servaes & Malikhao, 2005: 94).

On the most apparent level there is an element of modernisation at play in the *Kazi ni Kazi* context in that it transmits a message from sender to receiver, thus aligning with the diffusion of innovations model (Rogers, 1983) aiming to encourage youth to adopt innovations. This study explores the ways in which *Kazi ni Kazi* may or may not function as a medium of support (Servaes and Malikhao, 2005) for development amongst youth in Rwanda, and if and how participation may be facilitated.

2.5. Role of radio in the development of Africa

Authors have emphasised the importance and role of radio in the development of Africa. Mary Myers (2008) brings out clearly the role of radio in the development of Africa by noting that each African country, without exception has a state broadcaster with either at least one radio, and/or one TV channel. Myers acknowledges that in Sub-Saharan Africa, some countries seem to be very radio-rich – they either have higher numbers of radio stations, or a high proportion of stations in relation to their population size, or both (Myers, 2008).

Radio is uniquely suitable African countries because of being an aural and portable medium in a continent that is inhabited illiterate and communal living patterns” (Spitulnik, 2000, cited in Myers, 2008: 11). When compared to other mass-media, for instance TV, one of the great advantages of

radio is that “it is portable and it can be listened to while doing other things (driving, cooking, farming, for instance) (Myers, 2008: 18).

This gives evidence of the importance of radio in serving news to poorer and illiterate populations.

Myers (2008) cautions that radio, like other mass-media, works better in countries where rule of law is implemented and where media regulation is independent and respected. This, regrettably, is not the case in most African countries, she concludes, citing the example from Rwanda, and RTLM’s role in the 1994 genocide against the Tutsi. Elsewhere, media has been caught up in the same vein. For instance, during apartheid in South Africa, the South African Broadcasting Corporation largely allocated race segregation space in its programming (Abiolu & Teer-Tomaselli 2018: 2). Based on the danger of unregulated radio, after liberating Rwanda in 1994, the government severely restricted all media and Radio Rwanda regained exclusive control over the airwaves for 10 years from 1994 to 2004. It was not until 2002 that a new, more liberal media law was inaugurated, and by 2004 the first commercial radio stations were licensed into the Rwandan broadcasting airwaves.

This gives evidence of a development perspective in line with *Kazi ni Kazi* participants who call-in while doing their own jobs. It also demonstrates the importance of radio in serving news to poorer and illiterate populations.

Evidence of the power of radio to influence development and social change is evident in the Malawian radio drama development programme run by the Adventist Development and Relief Agency (ADRA) Malawi, entitled Action for Social Change. This aims to enable community members to have confidence in their proactive role as civil society, holding dialogues with relevant authorities in order to discuss and advocate on issues that affected them (Tufte, 2017). He found out that,

ADRA Malawi has made an explicit and strategic effort to work with both mass media, in the form of radio and television programming, and interpersonal communication, in the form of community dialogue sessions, in its efforts to deal with development challenges (Tufte, 2017: 8)

It means that, if properly used, radio becomes a way towards positive youth development not only in Rwanda, but also in Africa. As it is evident in the ADRA Malawi example, although the overarching agenda of the programme was advocacy for social change in the areas of health, food

security and livelihoods, it can be rightly ascertained that the strategic use of media platforms for dialogue and participation can make a difference towards development and social change in African communities.

In a related instance, a recent study by Jonathan M. Tirrell's (2020) on "Rwandan youth enrolled in programs supported by Compassion International", it was noted that, "youths thrive well in those programmes leading to a conclusion that such programmes foster a positive youth development", (Tirrell et al., 2020: 17). In a similar study on the effects of youth empowerment on community development in one of Rwanda's districts concluded that the capacity building system in Rwanda is promoting youth empowerment and community development (Philippe & Mulyungi, 2018). Indeed, government of Rwanda has been supporting capacity building programmes as one of the key ingredients in the country's development process in line with the Millennium Development Goals and specifically with Rwanda's Vision (2020-2050). Therefore, it suffices to contend that *Kazi ni Kazi* radio programmes are aligned with the government's vision to achieve development for Rwandan citizens.

2.6. Role of radio in development communication and mobilising citizens for social change in Africa

A section earlier in this chapter explored the role of media in communication for development social change, concentrating on the four broad paradigms. This section will focus specifically on radio. It will include examples from both public service broadcasters and community radio, because *Kazi ni Kazi* is broadcast on both tiers: Radio Rwanda and its affiliated community radio stations. In developing countries, especially in Africa, radio is known for its role in mobilising citizens and has been praised for enabling participatory development and democracy (Manyozo, 2009). Brigitte Jallof (2001:5) considers radio as "paramount in enabling citizens to intervene in and reconstruct their own world" and she stresses that, "radio is an instrument for citizen engagement toward empowerment, reducing poverty and achieving social change".

While discussing "challenges of using radio as an instrument of mobilizing and engaging with communities on the African continent", Linje Manyozo (2009:2) acknowledges the importance of radio toward the active engagement of communities in the formulation of policy and its implementation, saying "Radio has borne a huge share of this responsibility, because the medium is pervasive, local, extensive, flexible, available, readily understood, personal, portable, speedy, and efficient" (Manyozo, 2009: 2). It is important to mention here that Manyozo and Jallof's work

mainly focuses on community radio which makes sense for this study because my case study *Kazi ni Kazi* Radio programme is also broadcast on community radios affiliated to Radio Rwanda.

In an article on “youth-led communication for social change that explores empowerment, citizen media, and cultures of governance in Northern Ghana” (Grauenkaer & Tufte, 2018), it was evident that youth-led media projects are important in community development. According to Lise Grauenkaer and Thomas Tufte,

The Youth Speak Up Project” resulted in dynamic, youth-led social change processes, evidenced by the creative, proactive enactment of citizen engagement. Youth changed not only their self-perception around agency and ability to act, but also influenced community development in a variety of ways (Grauenkaer & Tufte, 2018: 3).

Ghana’s Youth Speak Up project is relevant for youth in Rwanda and can be likened to Radio Rwanda’s *Kazi ni Kazi* programme, which aims to inspire youth to speak about the work they do to develop themselves and the communities in which they live. Both radio programmes call for youth to be dynamic and proactive by engaging in activities that can lead them to develop. In so doing, youth learn from their peers that improve their agency and encourage them to make productive developmental decisions about their life.

2.6. Radio as a cheaper and accessible medium of information and its interconnectivity to aural broadcasting

According to authors (Mano, 2012, Madamombe, 2005), radio is predominantly a mass medium in Africa communities where electricity supply is lacking because it can be operated with batteries and solar power. Radio is also a cheaper and more accessible medium of information compared to telephone and computer which are expensive.

Further emphasises to the works of Winston Mano (2012) and Itai Madamombe (2005), radio is an important medium in African rural communities where illiteracy rates are high, and community members primarily speak local or indigenous languages. For example, in Ghana,

radio is the main source of information and news for over 80% of the population in the Northern Region, with only about 15% reading newspapers (Ghana Statistical Service, 2012, cited in Grauenkaer & Tufte, 2018: 6).

Due to its oral nature, it allows the production and consumption of content among individuals who cannot read and write (Mano, 2012), and who are accustomed to traditions of orality (Girard, 2003; Ilboudo, 2003; Librero, 2004 cited in Manyozo et al., 2012:9).

These studies are meaningful for Rwanda which is known for lack of reading culture and overreliance on oral communication (Ruterana, 2012). This over-dependence on the radio was noticed during the 1994 genocide against the Tutsi where the majority of the citizens took for truth anything that the radio broadcast. This blind obedience to radio messages played a role in leading people to participate in the killings in 1994 (Thompson, 2007). David Yanagizawa-Drott (2011: 2) argues that “access to *Radio Télévision Libre des Mille Collines* (RTL) was a determining factor in the 1994 Genocide against the Tutsi, especially in highly illiterate villages”. People who were highly educated and had access to alternative information sources such as newspapers were able to critically reflect on political messages telling Hutus that killing Tutsis was a survival act. However, the information flow was rarer in rural areas where people were illiterate and had no access to alternative viewpoints, relying merely on radio information and rumours from their neighbours.

The literature in this section show that radio is a cheaper and accessible medium of information and once used wisely, it leads to pro-development and social change. In addition to this, radio uses languages commonly used in the localities where they are established because of its aural nature (Salawu & Chibita, 2016). Indeed, many radio broadcasting stations have adopted to the language commonly used in their localities. The introduction of community radios, indigenous/African language have been preferred over the foreign languages making radios closer and more connected to the communities they operate from. Much as they have programmes in foreign languages, in Rwanda, local FM stations as well as internet-based radios commonly operate using the Kinyarwanda as a local language. The Kinyarwanda language which is spoken across the country is clearly understood by the residents. The use of local languages facilitates easy engagement and participation in affairs that affect society. Curran suggests that:

A basic requirement of a democratic media system should be that it represents all significant interests in society. It should facilitate their participation in the public domain, enable them to contribute to public debate and have an input in the framing of public policy. The media should

also represent the functioning of representative organizations and expose their internal processes to public scrutiny and the play of public opinion (Curran 1991: 23).

While Curran postulates the basic requirement of a democratic media system, as seen in the quote above, the question remains whether the media in Rwanda can be described as a democratic media system capable of facilitating easy engagement and participation in the affairs of society. This research viewpoint would necessitate a different separate study.

The capacity of radio to influence public thinking on positive development and social change in Rwanda is not documented in the available literature. Findings of the current study on perceptions of the youth on the role of Radio Rwanda aims to be a rich resource to future researchers.

2.7. Radio as a facilitator for youth to talk about development in Rwanda

To date, many youths and adults alike still consider radio as their favourite channel to satisfy their need for new news in Rwanda (National Media Consumption Survey on Rwanda, Fojo, 2021; Rwanda Media Barometer, 2021). According to the National Media Consumption Survey report, in Rwanda, radio is accessible to almost everyone, almost everywhere, compared to other media. The report confirms that in all parts of the country, 97 percent of the population aged 12 to 80 years listen to radio at least one day a week (National Media Consumption Survey report, Fojo, 2021: 16). Likewise, on the northern border of Rwanda, in Uganda, radio is the dominant source of information nationwide, whereby 98% of households own a radio set (Afro Barometer Media Report, 2022). The same report confirms that radio has 90 per cent penetration countrywide and is the commonly accessible medium of communication through which most public debate takes place in Uganda (Afro Barometer Media Report, 2022).

Back to Rwanda,

the capacity of radio to influence public thinking was evident during the 1990s. Radio was the main media during the 1990s and “listening to the radio was a popular distraction among ordinary people and elite alike (DesForges 1999: 58).

Radio broadcasting in Rwanda in the digital age empowers youth to transform their way of thinking and to involve in critical thinking about their daily lives (National Media Consumption Survey report, Fojo, 2021; Rwanda Media Barometer, 2021). In a similar instance, in a study on listening and the ambiguities of voice in south Africa, Anthea Garman and Vanessa Malila (2017)

found that the media is a space for listening and therefore a key to democratic political participation and engagement in South Africa (Garman & Malila 2017). Still, in a similar vein, Stanley Tsarwe and Sarah Chiumbu (2023) have found evidence that the African radio is converging with contemporary digital media technologies such as mobile phones, computers and the internet in radio production, distribution and consumption, especially among the youth as they embrace new technological advancements. Nowadays, the internet becomes more entwined with everyday life, and youths have embraced it as online media is often widely accessible. The internet comes with the technology that the youth enjoy like listening from any place, calling into radio stations, writing and sending blogs to the radio's websites and or sending a short message service (SMS) to the radio stations.

There is evidence among the youths in Rwanda ascribing to Radio Rwanda as a facilitator for youth to talk. Taking an example of *Kazi ni Kazi* radio programme, it is a programme where producers initiate talk on an issue. The host motivates listeners to call-in by telephone and explain what they are doing to develop themselves. In an article on, "talk radio, democracy and citizenship in South Africa", talk has been seen as,

a constitutive of publics, with talk among citizens seen as fundamental to their participation. This talk, or discursive interaction among diverse individuals and groups, is what ideally should lead to the creation of a public talk (Dahlgren 2002, cited in Bosch 2010:1).

This coincides with media scholars' postulations that have examined the role of independent mass media systems in Africa and argued that the primary role of the media in these societies is to inform citizens about public policy so that they become a more informed electorate (Sandbrook 1996). In a related instance, on the role of independent mass media in Uganda, Chibita (2010) found out that Uganda's Capital Radio FM was "the first station to introduce a participatory political radio talk show", called, "The Capital Gang", which had a host and four regular guests, called 'gangsters', into which listeners were free to call (Chibita, 2010:102). Chibita argues that when the NRM government took over power in 1986, it restored some level of democratic participation amongst citizen, of which citizens had been deprived of since the early 1960s in Uganda's politics. She urged for free and diverse media as it has the potential to play a key role in enabling people to participate in how they are governed. Chibita further argues that, "it becomes important for the broadcast media to provide opportunities for the different 'public spheres' in Uganda to participate

in public debate in languages which they understand, as the broadcast media sometimes serve as surrogates for participation in public debate” (Chibita, 2010: 103). Public debate is likened to talk radio which is generally defined as a format talk characterised by conversation that is initiated by a programme host and usually involves listeners who telephone to participate in the discussion about topics such as politics, sports or current events (Rubin & Step, 2000).

According to Hutchby (2005:14),

broadcast talk initiated a shift in the focus of media analysis from text to talk. Whereas ‘texts’ imply ‘readers’, ‘talk’ implies ‘recipients’. It is more accurate to refer to ‘recipients’ rather than ‘hearers’ or ‘readers’ because radio and television audiences do not just hear the language that is broadcast, nor do they simply ‘interpret’ it in the way implied by the text-reader model. Rather, in ways often similar to everyday conversation, they are addressed by it, invited into forms of parasocial interaction and attentive listenership, even though they remain absent from the site of its production (Hutchby, 2005).

This is relevant in the case of *Kazi ni Kazi*. Similarly, *Kazi ni Kazi* selects topics of interest especially concerning youths and motivates a discussion allowing calls-in the programme that fits an everyday conversation.

2.8. Conclusion

This chapter started by discussing the beginning of radio in Rwanda. Much of the literature in this chapter is related to radio and its role in development for social change. The role of radio in development communication or communication for development and social change is much discussed to highlight radio’s capacity for mobilising citizens as the “the medium is pervasive, local, extensive, flexible, available, readily understood, personal, portable, speedy, and efficient” (Manyozo, 2009: 2). The next chapter presents a conceptualised discussion on ideas introduced in this chapter.

CHAPTER THREE: THEORETICAL FRAMEWORK

3.1. Introduction

This chapter presents and discusses the theoretical framework that informed the study's design and that will aid in the interpretation of data. The framework includes the Positive Youth Development (PYD) theory (Lerner et al., 2005); the Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Tacchi and Lennie, 2014); and the Participation Paradigm in Audience Research (Livingstone, 2013). The chapter expounds on their primary principles and how they relate to the study. It presents the contributions of these theories and their relevant critiques in relation to the study. Following this, a conceptual analysis of the study is included.

3.2. Theories supporting the study

3.2.1 *Positive Youth Development (PYD) theory*

The primary theory that guides this study is the Positive Youth Development (PYD) theory. Due to my interest in research on youths, I was inspired to do my study after reading the PYD theory, which is a strength-based conception of youths and adolescents (Lerner et al., 2005). Derived from developmental systems theory (Ford & Lerner, 1992), PYD is an intentional, prosocial approach that involves youth in their communities, schools, peer groups, organisations, and families in a manner that is productive and constructive; recognises, utilises, and enhances young people's strengths; and promotes positive outcomes for young people by providing opportunities, nurturing positive relationships, and providing the support needed to build on their leadership strengths. The theory arose from America in response to youth engaging in destructive and dangerous behaviours. It stipulates that,

“if youth have mutually beneficial relations with people and institutions in their social world, they will be on the way to a hopeful future marked by positive contributions to self, family, community, and civil society. Young people will thrive (Lerner et al., 2005).

The PYD theory presumes that positive youth development emerges when the potential plasticity of human development is aligned with developmental assets (Lerner et al., 2005:2).

Youth workers have shared their positive outlook regarding the potential of youth, a perspective that has been gained through experiences with youth overcoming the odds, being resilient in the face of challenges, and taking initiative to enact change (Lerner et al., 2005:2).

The role and nature of community-based organisations have been directly implicated in this process of improving development.

Roth and Brooks-Gunn (2003) indicate that, “when such programmes focus on developmental systems, ideas that stress the strengths of youth, positive development may be instantiated through the promotion of what has been termed the Five Cs of PYD, that is, competence, confidence, character, connection, and caring (cited in Lerner. et al, 2005: 3).

These indicators are useful in this study on whether the *Kazi ni Kazi* radio programme promotes confidence and competence, whether it inspires alteration of character, as well as whether it allows caring and connection among the youth to foster positive youth development thereby achieving research objectives number two and three.

According to Damon, W. (2004:14), the new approach to young people envisions them as resources rather than as problems for society. This is positive youth development perspective that emphasizes the manifest of potentialities rather than the supposed incapacities of youth. It includes involving them to participate in identifying developmental opportunities challenges (Damon, W. (2004:14).

Positive youth development is based on the relational developmental systems theory, which suggests that young people possess resources that can be developed, nurtured, and cultivated (Lerner, 2009). Positive youth development (PYD) asserts that basic psychosocial conditions are significant determinants of youth well-being (Lerner, 2009).

Developed and theorised in the USA, by Lerner, Fisher, and Weinberg (2000), as leading proponents of the positive youth development approach, it is reasoned that preventing disease or behavioral problems does not constitute the provision of health or the actualization of positive development. Lerner et.al, (2000), suggest that preventing the actualization of youth risk behaviors is not the same as taking actions to promote positive youth development. Much as it is a Western-based, PYD theory can be adaptable to advance socio-economic development, in Rwanda due to historical and cultural contexts, Rwandans prefer self-dignity (a condition of being worth of

respect, esteem or honour) and self-reliance (a state of being independent in all aspects) and these pillars have played a big role in the recovery and economic development of Rwanda. Much as they can be inspired from lessons learnt from elsewhere, every Rwandan feels that it is their duty to develop their own country on their own (<https://www.effective-states.org/agitura-the-kinyarwanda-word-for-dignity-ideas-of-self-reliance-in-rwanda/>).

It is evident that the new approach to young people envisions them as resources rather than as problems for society. This is positive youth development perspective that emphasizes the manifest potentialities rather than the supposed incapacities of youth. It includes involving them to participate in identifying developmental opportunities challenges (Damon, W. (2004:14).

PYD theory encourages community youth development, a process that meets the developmental needs of youth, prevents them from becoming engaged in problematic behaviours, and empowers them to build skills necessary for becoming engaged citizens (Scales et al., 2012). The theory places emphasis on community-based youth development programs (Lerner. et al, 2005:14). This can be a good lesson to inspire and encourage Rwandan youth to participate in community youth development to meet their development needs.

Thus, this theory is suitable for this study as it links with the theories which emphasise communication for development and audience participation for social change, to be discussed later in the chapter. Indeed, youths' full participation in development efforts can contribute to more sustainable investments to end cycles of poverty; to build resilient, democratic societies; to improve health and nutrition outcomes; and to strengthen economies (Scales et al., 2011). In a study on development assets and academic performance of adolescents in Ghana, Kenya and South Africa, Byron Gregory Adams, Nora Wiiun and Amina Abubakar (2019) posit that "youth well-being is crucial, particularly developmental contexts, such as sub-Saharan Africa, which is experiencing the largest growth in the youth population internationally" (Adams et al., 2019: 1). This position confirms earlier research where youth development can be seen as representing the positive engagement of parents, relatives, friends, and neighbours in creating the programmes, opportunities, and supportive environments that young people need (Hyman, 2002). Increased consideration has also been given to identification of youths' strengths, assets, as well as building partnerships, and enhancing competencies contributing to empowerment and resiliency. Hyman's (2002) framework demonstrates that to achieve the vision of healthy, productive and engaged

youth, PYD programmes, practices and policies must work with youth to improve their assets, agency, contribution and enabling environment. The following points are important to consider as raised by Hyman (Hyman, 2002: 14):

- Agency: youth perceive and have the ability to employ their assets and aspirations to make or influence their own decisions about their lives and set their own goals, as well as to act upon those decisions in order to achieve desired outcomes.
- Contribution: youth are engaged as a source of change for their own and for their communities' positive development.
- Enabling environment: youth are surrounded by an environment that develops and supports their assets, agency, access to services, and opportunities, and strengthens their ability to avoid risks and to stay safe, secure, and be protected and live without fear of violence or retribution. An enabling environment encourages and recognises youth, while promoting their social and emotional competence to thrive.

Hyman's (2002) goals are helpful in my study in its exploration as to whether radio staff, professionals, and radio programmers recognise and consider assets, agency, contribution and enabling environments in *Kazi ni Kazi's* messages and strategies.

According to William Damon (2004), "every child has talents, strengths, and interests that offer the child potential for a bright future" (Damon, 2004: 13). More details on the development of these internal assets will be discussed among the youths' perceptions on the *Kazi ni Kazi* programme in the findings of the study (Chapter Six).

While PYD is a beneficial theory to utilise in this context, there are some criticisms of this. According to the leading proponents of the positive youth development (Lerner, Fisher & Weinberg, 2000), preventing disease or behavioural problems among the youth does not constitute the provision of health or the actualisation of positive development. In addition, "preventing the actualisation of youth risk behaviours is not the same as taking actions to promote positive youth development" (Lerner & Benson, 2003:7, cited in Damon, 2004: 17). Further, "preventing problems among young people does not mean that they can make positive, healthy contributions to family community, and civil society" (Lerner & Benson, 2003:7, cited in Damon, 2004: 18).

The positive youth development theory does not bring out clearly the aspect of development and social change which is the major focus of this study. Therefore, it is imperative to include a

participatory framework for researching and evaluating communication for development and social change to bridge the gap to be able to gauge how *Kazi ni Kazi* as a communication programme supports initiatives related to development and social change among the youths in Rwanda.

3.2.2 A Participatory Framework for Researching and Evaluating Communication for Development and Social Change

The Participatory Framework for Researching and Evaluating Communication for Development and Social Change has also been significant in guiding my study with the aim investigating the effectiveness of *Kazi ni Kazi* radio programme in facilitating positive youth development in Rwanda. Tacchi and Lennie (2014:1) stipulate that,

participatory approaches to development, complexity theories and whole systems approaches are needed to understand social change as it is unpredictable and emergent.

They argue that social change is unknowable in advance, and is something to learn from and adapt to (Tacchi & Lennie, 2014). Tacchi and Lennie's participatory framework is embedded in participatory social change communication which views people as the nucleus of development. In this sense, development means empowering local community members to not only take pride in their own culture, intellect and environment, but to lead their own development (Servaes, 2005). This is also reflected in views of pioneers in the field of participatory communication such as Paulo Freire whose view is that, "participatory communication calls for promoting the cultural identity of local communities at all levels in their process of conscientisation to transform their circumstances through action" (Freire, 1983: 76). This study will therefore explore on what issues *Kazi ni Kazi* aims to conscientise the youth around, and if and how the youth take action.

To Tacchi and Lennie (2014:26), youth participation imply participation in development approaches prioritise engagement, relationships, empowerment and dialogue as important components for positive social change. This also relates to Lerner and Bensons' (2003), thinking that, positive youth development is undertaken by communities in collaboration with young people to create supportive and challenging environments, relationships, and experiences that promote meaningful change.

Therefore, Tacchi and Lennie's tenets as engagement, relationships, empowerment and dialogue have been identified as suitable tenets to be investigated in my study to gauge how *Kazi ni Kazi* conscientise the youth and to find out if it empowers youths to build relationships, participation in development approaches, participation in dialogue, hence fostering pro-development and social change.

Lennie and Tacchi (2013) developed a framework for evaluating communication for development based on the latest thinking and research in the fields of international development, communication for development, evaluation and organisational change. The framework reinforces the case for dialogue as a central and vital component of participatory forms of development and evaluation. Drawing insights from a study entitled "Listening and the ambiguities of voice in South African journalism" by Anthea Garman and Vanessa Malila (2017), they use the term as 'pioneering listening journalism', which is attuned to a local context; this emphasises the importance of holding dialogues in local communities to clearly understand local community issues affecting the local residents. It highlights the need to attend to the local and wider context, gender and power relations, diversity and difference, and social and cultural norms in the evaluation process. This motivated me to investigate if *Kazi ni Kazi* has prioritised dialogue among the youth and whether it considers gender and power relations, diversity and difference, and social and cultural norms in its programming. Recent research suggests that this approach is critical for sustainable social change and development (Jallov 2012; Servaes et al. 2012; Quarry & Ramirez 2009).

The Participatory Framework for Researching and Evaluating Communication for Development and Social Change motivated me to include the Participation Paradigm in Audience Research (Livingstone, 2013) work from the same participation paradigm but there is a deliberate focus on active audiences in Sonia Livingstone's work, which is useful for a study based on the perceptions of a youth audience. Investigating the aim of *Kazi ni Kazi* and youths' perceptions on the programme helped me to come up with findings on the nature of the programme and its effectiveness, hence achieving the first and the second objectives of my study.

3.2.3 The Participation Paradigm in Audience Research

The Participation Paradigm in Audience Research theory guided my study while investigating the youth audience, not simply as recipients of information, but as active meaning makers, based on their own backgrounds, experiences and frames of reference. This study seeks to identify and

explain these experiences and frames of reference in how the youth interpret the *Kazi ni Kazi* messages, and how and why participation may or may not occur. This study is located within the Cultural Studies framework, underpinned by the active audience theory. Cultural studies seeks “for new questions, new models, and new ways of study, testing the fine lines between intellectual rigor and social relevance” (Hall, 1997: 337). It is a relevant field within which to locate this study as it is primarily concerned with the circulation of meanings and understanding in societies (Fiske 1997).

While there are many proponents who have contributed to the development of the active audience theory (Morley, 2023; Jin, 2012; Livingstone, 2000; Hall, 1997; Copley, 1994), this study makes specific use of Livingstone’s (2013) Participation Paradigm in Audience Research because of its specificity based on participation. This being relevant to the study on the role of Radio Rwanda in facilitating positive youth development.

According to Livingstone (2013), one does not participate, or seek to increase participation, merely for the sake of it. Moreover, participation is never a wholly individual act, and it always advances certain interests. She further argues, “so, if the present paradigm for audience research centers on participation, we must ask – participation in what? Not, surely, participation in an audience per se but, rather, participation in culture or community or civil society or democracy” (Livingstone 2013: 24). This study thus took up this question and sought to address it through a rich qualitative engagement with youth to explore what they do participate in, their interests and reasons for selecting Radio Rwanda as a facilitator of development and social change among the youth. Interestingly, Livingstone posits, “not all audiences participate, and not all participation is mediated. But increasingly these intersect; audiences are becoming more participatory, and participation is ever more mediated” (Livingstone, 2013: 24). I was motivated by this statement and so, I wanted to verify the kind of participation, who participates in what, and who does not and gauge whether participation is influenced by *Kazi ni Kazi* programme or not, and in whose interest.

The three theories presented above complement one another in guiding this study. For instance, the Positive Youth Development (PYD) was supportive while investigating the relationships youth have with the *Kazi ni Kazi* radio programme because, as postulated by Lerner et al., (2005), once youth participate in institutions of their social world, they will be on the way to a hopeful future

marked by constructive contributions to self, family, community, and civil society. However, much as it dwells on aspects of development, it does not bring out clearly the aspect of social change which is also a focus of this study. The Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Tacchi and Lennie, 2014) was thus included to complement the previous and bridge the gap to be able to find out how *Kazi ni Kazi*, as a communication programme, has reinforced initiatives related to development and social change. These first two do not sufficiently respond to audience participation yet it is a key issue in this study. It was, therefore, important to include the Participation Paradigm in Audience Research to respond to this important aspect of audience participation.

3.3. Contextualising and conceptual analysis of the study

As seen in the theories presented in the previous section, each has been defined by different authors, but the meaning associated to each in this study may vary depending on its context. Therefore, this section explains the meaning of each concept as well as the specific meaning associated to the same concept regarding this study.

3.3.1. Positive Youth Development

As previously cited in the literature review of this study, to understand the concept of development there is need to return to the debate about it back in the 1950s when its forerunners began to discuss it in scholarly writings. In the understanding of term development in the 1950s through the 1990s, there is a ‘lack of agreement on the concept’(Servaes & Malikhao, 2002: 2). This was so because of over reliance on the western meaning associated to it after the World War II around the 1950s where they viewed development as directional and cumulative, predetermined and irreversible, and or progressive and immanent. “The USA was defining development as the replica of its own political-economic system and opening the way for the transnational corporations” (Servaes & Malikhao, 2002: 2). In addition,

the developing countries saw the ‘welfare state’ of the North Atlantic Nations as the ultimate goal of development. These nations were attracted by the new technology transfer and the model of a centralised state with careful economic planning and centrally directed development bureaucracies for agriculture, education and health as the most effective strategies to catch up with those industrialised countries (Servaes & Malikhao, 2002: 2).

In contrast to this, the Brazilian adult educator, Paulo Freire, whose ideas on literacy and a bottom-up liberating pedagogy in Brazil in the 1950s and early 1960s have been widely used and incorporated into education policies around the world, critiqued such a view and became a strong voice on development as related to the field of communication and social change (Tuftte, 2017). Linked to this, Manyonzo notes that,

Development dies on the very day that external and internal experts, without an understanding of the local setting, come in with their fancy ideas about implementing strategies and initiatives that do not build on local knowledge and strengths (Manyonzo, 2012:18).

Related to the current study, the *Kazi ni Kazi* radio programme aims to guide the youth to work for their welfare and improved livelihoods. It encourages youth to have a new thinking and become innovative through interventions developed and rolled out by Rwandans and tailored to the local environment. This study thus explores the local experiences and knowledge of the youth into if and how they are engaging in development messages from *Kazi ni Kazi*.

3.3.2. *Communication for development and social change*

Communication for development interchangeably referred to as ‘development communication’ is the branch of communication study that examines the communication issues related to efforts to address challenges, especially in less developed countries (Kincaid et al, 2009) in order to achieve social change. In a broader sense, social change is the alteration of the social order which may include changes in social institutions, social behaviours or social relations.

Rico Lie and Jan Servaes (2015) provide an overview of communication for development and social change and make a detailed assessment of the sub-disciplines that are envisaged in the field and their connection to the same field. Building off of other prominent authors in this field (Manyozo, 2012; Servaes & Lie, 2013; Tuftte, 2014), Lie and Servaes (2015), explored sub-disciplines that inform this field, positing that communication for development and social change is a practice-based and communication science discipline-based perspective. They argue that: “the sub-disciplines are more or less established within the discipline of communication science and have at the same time established a community of interest within the field of communication for development and social change” (2015: 244-245). In their conclusive remarks, Lie and Servaes (2015) note:

The field of Communication for Development and Social Change is active and dynamic. The field matured, settled in sub-disciplines and found accommodation in different fields and areas of development and social change. Mainstreaming communication for development seems to happen by firmly grounding the field of Communication for Development and Social Change in thematic and nonthematic sub-disciplines of communication science. These sub-disciplines provide a foundation by underpinning the work of development communication professionals and academics and giving them a solid basis from which to work (Lie & Servaes, 2015: 252).

Related to the study's general objective to explore the role of Radio Rwanda in encouraging development and social change, *Kazi ni Kazi* programme motivates youth to participate in jobs to be able to transform their lives and develop, which is exactly related to development and social change. Indeed, the current study is an academic work intended to find out youth's perceptions on the effectiveness of radio as a facilitator of positive youth development and social change.

3.3.3. Youth Participation

This study focuses on youth participation in communication for development, however it cannot stand alone without an understanding of the term 'participation'. Participation is itself a difficult concept to define because it goes with many questions: participation in what? Who participates? When to participate? How to participate? And why participate? In addition, participation "has become a development buzzword" (Leal, 2007; Cornwall & Brock, 2005), and is often assumed to be essential to development, and necessarily and intrinsically good. However, it is important to note that it holds both the potential for tyranny (Cooke & Kothari, 2001) and transformation (Hickey & Mohan, 2004), because it implicates the political and exists in relation to power. In communication and media studies, particularly in the era of Web 2.0, participation is a key concept, and yet is used to mean "everything and nothing" (Carpentier, 2011: 14).

For Nancy Fraser, "participation means being able to speak 'in one's own voice,' thereby simultaneously constructing and expressing one's cultural identity through idiom and style" (Fraser 1990: 69, cited in Maractho, 2017: 81). According to Servaes (1996), the notion of participatory communication stresses the importance of cultural identity of local communities, and of democratisation 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'. Freire refers to this as the right of all people to individually and collectively speak their word:

This is not the privilege of some few men (and women), but the right of every (wo)man. Consequently, no one can say a true word alone nor can he (or she) say it for another, in a prescriptive act which robs others of their words. In order to share information, knowledge, trust, and commitment in development projects, participation is very important in any decision-making process for development (Freire, 1983 :76, cited in Servaes, 1996: 75).

Therefore, much as such a concept like participation might have a wide range of meanings, in my study, the notion of participation referred to is youth participation in communication for development, leading them to act based on the communicated message. In other words, this study explores how effective the broadcast messages through the *Kazi ni Kazi* programme are in appealing to youth to engage in development and social change.

3.3.3. Participatory communication

Participatory communication, which used interchangeably with participation in communication, implies the involvement of the public in the production process, and also in the management and planning of communication systems (Servaes & Malikhwa, 2005: 6). Servaes argues that “in order to share information, knowledge, trust, and commitment in development projects, participation is very important in any decision-making process for development” (1996: 75). Servaes’s observation is relevant for my study while analysing how Rwandan youths may or may not participate in *Kazi ni Kazi*’s call to develop themselves and the country at large. It is important to recall here that *Kazi ni Kazi* is an educational radio programme that calls upon people, especially the youth, to avoid fear and do any kind of work to develop themselves as well as their country.

Servaes and Malikhwa (2005) point out that, “the need to listen is not limited to those at the receiving end. It must involve the governments as well as the citizens, the poor as well as the rich, the planners and administrators as well as their targets” (Servaes & Malikhwa, 2005: 91). The duo outline two major approaches to participatory communication. The first is the dialogical pedagogy of Paulo Freire (1970, 1983, 1994, cited Servaes, 1996: 78), and the second involves the ideas of access, participation and self-management. Many communication projects which themselves participatory accepts these principles of democratic communication.

These above approaches to participation in communication for development and social change are relevant for my current study in two ways. Firstly, the *Kazi ni Kazi* radio programme is dialogical, hence in agreement with Freire’s dialogical experience. *Kazi ni Kazi* producers allow calls into the

programme to allow some kind of feedback to its audience. Secondly, much as the programme is educative in nature, creating awareness for its audience, the onus remains with the audience to make their own informed decisions (or take action as Freire calls it).

In addition to the wide acceptance of the Freirean theory of dialogic communication and action, there are also some critiques of this. One of the critiques is that his theory is based on group dialogue rather than such amplifying media as radio, print and television. Freire also gives little attention to the language or form of communication, devoting most of his discussion to the intentions of communication actions (Servaes, 1996: 79). Further, although there exist different media programmes like *Kazi ni Kazi* which promote participation in positive development and social change among the youth, it could be rightly ascertained that there is no unique and common formula to achieve such development and social change. This observation aligns with Servaes' earlier observation:

Because there is no reality "out there" separate from human perception and, as put forth in the multiplicity paradigm there is no universal path to development, it is maintained that each community or grouping must proceed from its own plan in consideration of its own situation (1996: 81).

To put it briefly, positive youth development and social change is a continuous process that cannot be achieved in a specific period of time; it therefore requires some patience. According to June Lennie and Jo Tacchi (2013), "social change and communication for development are seen as processes that are emergent – they are non-linear, dynamic, messy and unpredictable (Lennie & Tacchi" 2013: 34). Therefore, such programmes like *Kazi ni Kazi* or any other project or programme targeting certain groups of people may exist but with hidden agenda of serving the interest of those who initiated them.

3.4. Conclusion

Chapter Three discussed the theories and associated concepts that guides the current study. The theory of positive youth development has demonstrated how youth can be engaged in development projects to become useful citizens. A useful citizen is expected to contribute to self-development as well as community development for sustainable livelihood (Scales et al., 2012). The Positive Youth Development Theory (Lerner et al., 2005) was key in answering the research question which

aimed at finding out in what ways Radio Rwanda aims to encourage development and social change amongst youths.

The Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Lennie & Tacchi, 2013) assists the study in understanding the interconnection between development and social change and so helped to answer the second research question of the study which aimed investigated youths' perception on radio as a (potential) facilitator of development and social change. Here, I investigated the listening habits and ways in which youth respond to *Kazi ni Kazi's* calls to participate in development and social change; youth's perceptions based on (context, experience, interests, ambitions etc); ways in which *Kazi ni Kazi* promotes; dialogue among the youth, gender and power relations, diversity and difference; and, social and cultural norms as tenets for sustainable social change and development (Jallov, 2012; Servaes et al., 2012; Quarry & Ramirez 2009).

The Participation Paradigm in Audience Research (Livingstone, 2013) complemented these first two because of its unique focus on the study of audiences, not as recipients of information, but as active meaning makers and potential participants. Therefore, it helped in answering to the third research question which aimed at as establishing best practices, lessons and recommendations for the study.

CHAPTER FOUR: METHODOLOGY

4.1. Introduction

Chapter Four elaborates the methodology utilised to conduct this current study in order to address the critical research questions. It delineates the interpretive paradigm within which the study is located and presents the qualitative approach that was used. The data collection methods, including interviews and the focus group discussions are explained in detail in the context of both the radio programme and participant engagement. Prior to this fieldwork data collection, a content analysis of selected *Kazi ni Kazi* episodes was conducted in order to examine and understand the programme's content. Findings from this analysis informed the interview and focus group questions. The chapter includes an explanation of the recruitment and sampling strategies for the interview and focus group participants and ends with an explanation on the analytical approach to be applied from Chapter Five onwards.

4.2. Research paradigm: interpretive

This study falls within the interpretive paradigm that is characterised by an assumption that a positioned researcher makes subjective interpretation of subjective experiences. The interpretive paradigm aims to study the “internal reality of subjective experience and seeks not only to explore the experiences of the subjects but also their perspectives of these experiences” (Blanche et al., 2004: 6)”. It is an approach that allows participants to express their experiential reality that is subject to interpretation as “beliefs are basic in a sense that they must be accepted simply on faith (however well argued); there is no way to establish ultimate truthfulness” (Guba and Lincoln, 1989:107). This study applied the interpretive paradigm because it focuses on interpreting youth's perceptions on the effectiveness of the *Kazi ni Kazi* radio programme and other views from key informants of the study to analyse how the programme may/may not influence development and social change amongst the youth.

More so, the interpretive paradigm was helpful in guiding my study because it provides a collaborative approach to the phenomena of the study as opposed to positivist approach which purports that it is through subjects from which the information has to be extracted (Wimmer and Dominick, 2021). Through interpretivism, one can analyse and interpret the meanings individuals create in their interaction with the world around them and the paradigm further helps understand

the multiple, varied and subjective meanings these individuals attach to their experiences of things or objects (Creswell, 2009).

Therefore, the interpretive paradigm helped me to understand and interpret youth's perceptions on the effectiveness of *Kazi ni Kazi*, and the frameworks of knowledge they used to make sense of the messages (epistemological level). And, it was therefore important to understand the participants' listening habits to the *Kazi in Kazi* programme to know their experiences and then to interpret them to find out the meaning they attach to those experiences and the actions they take (ontological level)

4.3. Study approach: qualitative

This study adopted the qualitative research approach as it embraces methodologies theoretically framed by critical or interpretive analysis over measurement (Cresswell 2014). When conducting a qualitative inquiry, a researcher is already embracing the assumption that there are multiple subjective realities. Thus, for Creswell (2014), choosing a research approach is effectively making a philosophical assumption towards the nature of knowledge (ontology), and how that knowledge can be discovered (epistemology).

This study focused on interpreting youth's perceptions on the effectiveness of the *Kazi ni Kazi* radio programme. I was interested in finding out how the programme may/may not influence youth to take decisions regarding development and social change hence gauging the effectiveness of the programme towards changing listeners' realities. Therefore, to find out these realities, I applied two research methods. Firstly, I conducted key informant interviews. I conducted interviews with the management of Radio Rwanda who helped me to understand not only the background of the Radio Rwanda but also its mission and vision. I interviewed the *Kazi ni Kazi* programme producer who helped me to understand *Kazi ni Kazi* programme and how it operates. Further, I interviewed 10 youth leaders who explained to me how youth interact with radio. Secondly, I conducted 10 FGDs at different cities across Rwanda. Through FGDs, I was able to understand how youth engage with radio through the *Kazi ni Kazi* programme and their response to this programming.

4.4. Study design: case study

This study applied a case study design approach, specifically, an exploratory type of case study which is used to explore those situations in which the interventions being evaluated have no clear, single set of outcomes (Yin, 2003, cited in Baxter & Jack, 2008: 6). *Kazi ni Kazi* as a case on Radio Rwanda was selected because radio Rwanda serves as best instrument to explore a broader phenomenon in Rwanda due to its territorial coverage. Radio signals cover 98% of the Rwandan territory as per the RURA report (2020:31). Case study documents are identified as an example of an interpretive research practice (Denzin & Lincoln, 2008b: 5). Yin (2003) postulates that a case study design should be considered when the focus of the study is to answer “how” and “why” questions (Yin, 2003, cited in Baxter and Jack 2008: 3), as is the case with this research. Further, the study has been designed as a case study as it analyses and describes *Kazi ni Kazi* as “an entity that forms a single unit” (Astalin, 2013: 36), that allows “an in-depth exploration of an intricate phenomena within some specific context” (Rahid et al. 2019: 1). In this study, the units of research are therefore *Kazi ni Kazi* programmes, and the intricate phenomena is the production and interpretation of its messages that aim at development and social change amongst the youth in Rwanda. One key limitation of single case studies is that, they offer no basis for extending the findings to a broader population. To ensure variety, participants of the were drawn from all five provinces that make up the country by selecting one district from each province to get wider views on the study.

4.5. Target population of the study and sampling

The primary target population of this study consists of Rwandan youth. The Fifth Rwanda Population and Housing Census (RPHC, 2022), and the Rwanda National Youth Policy (National Youth Policy, 2015) defines Rwanda youths as the population from ages 16 to 30 years old. “The United Nations, for statistical purposes, defines youth as persons between the ages of 15 to 24. The African Youth Charter defines youth or young people as those aged between 15 and 35 years while the Commonwealth refers to youth as young persons, between the ages of 15 and 29 years” (cited in RPHC, 2022:54). There are no big discrepancies in the understanding of youth among these sources. Therefore, this study is guided by these definitions but specifically ascribes to the definition of the Rwandan government’s definition of youth being aged between 16 and 30 years

old. The RPHC indicates that there are 3.6 million youths in Rwanda, in a total resident population of 13.2 million inhabitants, with youth therefor constituting 27.1% of the total population – the largest segment of the population.

In addition to youths as the major target population of study, staff of Radio Rwanda, the programme producer of *Kazi ni Kazi*, contributors to the *Kazi ni Kazi* programme, and experts who have served on Radio Rwanda also formed part of the population of study. Details of sampling, sample size and participants are presented below.

Owing to the nature of my study, the purposive sampling technique was applied in selecting all respondents of the study.

The purposive sampling, also known as judgmental sampling, helps a researcher to use his/her own judgment to select research participants specifically knowledgeable about a phenomenon. Purposive sampling is a type of non-probability sampling, which is most useful when one needs to explore a certain aspect of life with knowledgeable experts within a particular field (Etikan, Musa & Alkassim, 2016).

A snowball sampling which is a type of “convenience sampling” was applied in the selection of key informants of study. As indicated in table 4.1 below, key informants of the study included the director of Radio Rwanda (1), *Kazi ni Kazi* programme producer (1), contributor to *Kazi ni Kazi* programme (6) and experts who have served on Radio Rwanda (2) and ten directors of youth-friendly centres or leaders of the Agakiriro (Integrated Crafts Production Centres). Therefore, the technique helped me to select people that are informed about the research problem under examination (Creswell and Poth, 2016).

Table 4.1. Key Informants of the study

The key informants to the study are detailed in the two tables below.

| Institutions | Key informant | Gender/number | Total |
|---|--|---------------|-------|
| Radio Rwanda | Director | Male (1) | 1 |
| <i>Kazi ni Kazi</i> | Programme Producer | Female (1) | 1 |
| <i>Kazi ni Kazi</i> programme contributor | Contributor to <i>Kazi ni Kazi</i> programme | Male (2) | 6 |
| | | Female (4) | |

| | | | |
|---|---|-------------------------|-----------|
| Radio Rwanda expert | Experts who have presented on Radio Rwanda | Male (2) | 2 |
| | | Female (0) | |
| Youth-friendly centre/ Agakiriro market centre | Director of youth-friendly centre/leader of Agakiriro market centre | Male (8) | 10 |
| | | Female (2) | |
| Total | | Male = 13 Female = 7 | 20 |

Source: Primary table

The youth participants were chosen from selected youth-friendly centres and Udukiriro market centres. The study aimed at collecting data from across Rwanda, for variety, and therefore considered participants from all five provinces that make up the country by selecting one district from each province. Therefore, five districts were purposively selected and from each selected district, one Youth Friendly Centre and one Agakiriro Market centre were further selected as research sites where youths participants would be found as detailed in the table below:

Table 4.2. Youth sample size and location

| Province | District | Selected youth-friendly centre/ Agakiriro market centre | Gender/number | Total |
|-------------------------|------------------------|--|---------------|-------|
| Kigali City Province | Nyarugenge district | Kimisagara youth- friendly centre | Male (2) | 7 |
| | | | Female (5) | |
| | Gasabo district | Gakingiro Agakiriro market centre | Male (4) | 4 |
| | | | Female (0) | |
| Eastern Province | Bugesera district | Bugesera youth-friendly centre | Male (0) | 8 |
| | | | Female (8) | |
| | | Bugesera Agakiriro market centre | Male (5) | 6 |
| | | | Female (1) | |
| Western Province | Rubavu district | Rubavu youth-friendly centre | Male (3) | 8 |
| | | | Female (5) | |

| | | | | |
|-------------------|------------------|---------------------------------|--------------------------|----|
| | | Rubavu Agakiriro market centre | Male (5) | 8 |
| | | | Female (3) | |
| Southern Province | Huye district | Huye youth-friendly centre | Male (6) | 7 |
| | | | Female (1) | |
| | | Huye Agakiriro market centre | Male (4) | 5 |
| | | | Female (1) | |
| Northern Province | Musanze district | Musanze youth-friendly centre | Male (3) | 8 |
| | | | Female (5) | |
| | | Musanze Agakiriro market centre | Male (8) | 8 |
| | | | Female (0) | |
| Total | | | Female = 29 Male = 40 | 69 |

Source: Primary table

While initially the sample size for the entire study was 100 participants, the total people engaged in this research was 89. For the in-depth interviews, the following key informants were available and participated in the study: one director of radio Rwanda, one *Kazi ni Kazi* Programme Producer, six contributors to *Kazi ni Kazi* programme, two experts who have served on Radio Rwanda, and ten directors of youth centres/leader of the leaders of Agakiriro market centre. For the FGDs, fewer youth attended than anticipated. Whereas 80 youths were anticipated to participate in 10 FGDs, only 69 did. At Gakingiro Agakiriro market centre, due to a heavy work schedule, the director allowed only four youths to participate in the FGD. In other FGDs the participants ranged between five and eight as shown in table above.

4.6. Data collection techniques

The study employed qualitative research methods to collect data to answer the research questions as detailed below:

4.6.1. Interviews

Firstly, I used interview technique of data collection, where I developed an interview guide (appendix 1) as a guiding tool for data collection. Two types of interviews were applied in my study i.e. the Key In-depth Interviews (KII) and Expert Interview.

i. Key In-depth Interviews

The in-depth interviews were conducted with the director of Radio Rwanda, one producer of *Kazi ni Kazi* Programme and six contributors to the *Kazi ni Kazi* programme. Further, ten directors of Youth friendly centres/Agakiriro market centres were also interviewed. Interviews with youth leaders and with key informants helped me to compare perceptions and views that were obtained from the youths through FGDs. To conduct the interview, I would phone the key informant and we could agree on the interview date. I would arrive early to respect the appointment. All participants signed informed consent forms expressing their willingness to participate in the study. I conducted all the 20 interviews myself and all were recorded using my phone. I would also write short notes in my notebook for clarifications. As soon as I would reach home, I would always transcribe all recordings verbatim and I have kept copies of all recordings safely. Each interview lasted between 45 to and one hour and I encouraged all participants to feel comfortable and freely express their views. after signing informed consent forms expressing their willingness to participate in the study.

In total, the 20 KIIs helped me to understand the opportunities and successes, gaps and challenges/barriers regarding Radio Rwanda's role to facilitate positive youth development and social change.

ii. Expert Interviews

In my study, I conducted two expert interviews who knew how Radio Rwanda operates and have worked there for more than two years.

These experts were chosen purposively. Having served in Rwanda's media for more than 20 years I was in position to identify these experts. After choosing the two experts, I phoned them directly and explained to them about my research and asked them if they would be willing to participate in my study. They all agreed to contribute to my study and we agreed on expert interview dates. The experts signed consent forms and I conducted the interviews myself and I observed that they

expressed their views freely. All expert interviews were recorded and kept safely together with other materials recorded for this study.

It is important to mention here that, I also encountered several challenges related to field data collection for example challenges related to heavy rain down pour and waiting for long hours for interviewees. For instance, in Huye a coordinator of the youth friendly centre asked me to find him in a remote village where he had gone to sensitise youths. I had to hire a motorbike to take me for a distance of more than 10 kilometers. The costs of hiring were high as it included waiting charges so that after the interview the driver could take me back to a bus park. Much as I met such challenges, I applied patience and perseverance to overcome them.

4.6.2. Focus Group Discussion (FGDs)

The study also conducted FGDs at each selected Youth Friendly Centre and at each Agakiriro Market Centre. A total of 10 FGDs were conducted. The purpose of FGDs was to attain youths' perceptions on the effectiveness of radio in facilitating their own development and social change and countercheck responses provided by their directors/ leaders on the same issue. Focus groups are important to help producing "the insights that are known to result from group interaction" (Tracy, 2013:167). Size is a crucial consideration in decisions about group composition (Flick 2018). Typically, focus groups range from five to 10 people. Smaller sizes are particularly appropriate for sensitive topics and/or situations where the participants have a high level of engagement with the topic (Uwe, 2018: 255). In addition, a factor that is critical to ensuring significant interaction between focus group members is group composition. When considering who to invite to the groups, the research must keep two important considerations in mind: the relationship the participants have with the topic and the relationship the participants can have with each other. Interaction can occur when carefully considering group composition and maximising the potential for 'common ground' to elicit sharing and comparing (Uwe, 2018: 283). The purpose of FGDs in this research was to attain youths' perceptions on the effectiveness of radio in facilitating their own development and social change and countercheck responses provided by their directors/leaders on the same issue.

I conducted FGDs at each selected youth-friendly centre and at each Agakiriro market centre. A total of 10 FGDs were conducted with 69 participants in total. To conduct the FGD, I phoned the director/leader of the youth-friendly centre/Agakiriro Market centre and we agreed on the date for

the FGD. I would arrive early to respect the appointment. The director/leader and I would first meet and set conditions for the FGD. Consent forms were signed before conducting a FGD. After a short briefing, I inquired if the males and females would prefer to separate, but at all research sites, they felt confident to stay together. All participants to FGDs were punctual and I encouraged them to comfortably and freely express their views. I conducted all the ten FGDs myself and all were recorded using my phone. I would always transcribe all recordings verbatim after reaching my home for further analysis. Important to note is that I have kept all recordings safely. Each FGD lasted between one and two hours. The FGD were vital to generate relevant qualitative information on youths' perception on Radio Rwanda's efforts toward developmental participation and social change amongst the youths in Rwanda.

4.7. Research participant selection criteria for this research

The study adhered to specific inclusion criteria as part of its purposive sampling strategy.

Table 4.3. Inclusion and exclusion criteria

| Inclusion criteria | Exclusion criteria |
|---|---|
| Be a member of a youth-friendly centre and/or a member of Agakiriro market centre. Anyone between the age range of 16-30. Either male or female (a balance was sought). | Any youth outside the youth-friendly centre and/or Agakiriro market centre. Anyone below or above the 16-30 years of age. Any youth unwilling to participate in the research. |
| Be a producer of <i>Kazi ni Kazi</i> radio programme on Radio Rwanda. | Any producer at Radio Rwanda who does not specialise in the <i>Kazi ni Kazi</i> radio programme. |
| Must have been hosted and participated in one talk show of the <i>Kazi ni Kazi</i> radio programme on Radio Rwanda. | Anyone who has not participated in the <i>Kazi ni Kazi</i> radio programme. |
| Must be an expert utilised on Radio Rwanda for more than two years. | Anyone who is not an expert on Radio Rwanda |

4.8. Recruitment strategy

After obtaining approval from the Human and Social Sciences Research Ethics Council (HSSREC) (protocol number: HSSREC/00004864/2022) (see Appendix 7) for my research project, I started the process of field data collection. I phoned the director of Radio Rwanda who was already aware of this research as he had already signed a gatekeeper letter (see Appendix 2). I had access to the Director based on my experience in Rwanda's media and working together at the former School of Journalism and Communication at the University of Rwanda. Since the director of the radio is male, for gender balance, the researcher asked to have interview with a female producer of *Kazi ni Kazi*. She was identified by the director of Radio Rwanda who briefed her and gave me her contact. After connecting with the producer of *Kazi ni Kazi* and after talking she was also happy to participate in my research. The category of *Kazi ni Kazi* radio programme contributors was easy to identify because they shared their contacts during the *Kazi ni Kazi* live talk show. From a total of 22 contributors, six were purposively selected and when contacted they were willing to participate in in-depth interviews. I called them and we agreed on meeting dates. For the experts who have served on Radio Rwanda, I phoned them directly asking them if they would participate in my study. I had access to them through my experience in the media industry. They all agreed to contribute to my study.

For the leaders of youth-friendly centres and Udukiriro market centres, I physically approached the directors/leaders of the selected centres for face-to-face interviews and all accepted to participate in the in-depth interviews. For the FDGs with youth, this study targeted youth aged between 16 to 30 years in accordance with Rwanda's definition youth. Indeed, I made sure to crosscheck the age of youth participants to the study before involving them in any group discussion. All youth participants signed informed consent to participate in the study and there were no minors under the age of 18 years who would need permission from parents/guardian to sign informed consent on their behalf. To access the youth, I phoned the director/leader of the youth-friendly centre/Agakiriro market centre and we agreed on the dates for the FGD. I requested the directors/leaders to assist in identifying eight to 10 youths to participate in each FGD. This was done easily as we had already established amicable contact during my prior visit to locate these centres.

4.9. Data analysis

This study undertook qualitative content analysis and RTA as suitable methods of data analysis. A qualitative content analysis was applied to the *Kazi ni Kazi* programme recordings and a reflexive thematic analysis was applied to the interview and focus group transcripts. Each method resulted in themes that are then interpreted in relation to the theoretical framework.

4.9.1. Qualitative content analysis

In my study I applied the qualitative content analysis technique, which is a research method used to analyse and interpret the content of textual data, such as written documents, interview transcripts, or other forms of communication (Elo et al., 2014). Qualitative content analysis was applied to analyse the recorded data of the *Kazi ni Kazi* radio programme in order to identify the programme's key messaging. The content analysis of *Kazi ni Kazi* recorded programmes was done before the commencement of field data collection.

As noted, 18 daily programmes from *Kazi ni Kazi* that were recorded over a period of one month (from 24 November 2023 to 24 December, 2023) were analysed. There was no specific reason for this temporal sample, other than timing, as this was collected after obtaining ethical approval from the HSSREC. After recording *Kazi ni Kazi* programmes, I proceeded with the transcription of all recordings. Then, I analysed all transcribed data to establish the key messages in aiming to encourage development and social change among the youth in Rwanda. After coding and categorising the data I generated themes that encapsulated the preferred messaging, as presented in Chapter Five. Further, findings from the qualitative content analysis were helpful as they guided the discussion between me and the interviewees and FGD participants in this study (see detail in Chapter Six).

4.9.2. Reflexive thematic analysis

I applied RTA for the interview and focus group data. The RTA approach was chosen for its flexibility as it allows for an interpretive reflexive process where coding is open, organic and does not adhere to any coding framework (Braun and Clarke, 2020). As opined by Virginia Braun and Victoria Clarke (2020):

“Thematic analysis can be an essentialist or realist method, which reports experiences, meanings and the reality of participants, or it can be a constructionist method, which examines the ways in which events, realities, meanings, experiences and so on are the effects of a range of discourses operating within society. Therefore, thematic analysis works to reflect reality, and to unpick or unravel the surface of ‘reality’” (Braun & Clarke, 2020: 8)

Following the constructionist approach that aligns well with the interpretive paradigm, my analysis was guided by the idea on the relativity of meaning making and the RTA approach acknowledges that findings are generated from the participants who share their realities, but also that the researcher plays an active role in this meaning making, as they are guided by the study aims and their own experience. This will be elaborated on in Chapter 6.

4.10. Ethical considerations

The process of ethical considerations started by applying for research ethical approval from the HSSREC). The approval was granted with protocol reference number: HSSREC/00004864/2022 (appendix 7), for my research project titled: The Role of Radio Rwanda as a Facilitator of Positive Youth Development: A Case Study of *Kazi ni Kazi* radio programme. I then proceeded to obtain gatekeeper letters, based on the template provided for by HSSREC. While carrying out the research, I sought informed consent for all the research participants by ensuring they understand and sign informed consent forms (see the template used attached as Appendix 3). For those who wished for confidentiality, I ensured that respondent’s names or any form of identity was kept private during and after the study; for participants who expressed their willingness to be visible in this study, while the same anonymous title was used to describe them, certain details about their life that may lead to identification have been included. Furthermore, the researcher had informed the participants of their right to withdraw from the study in case they decide to do so, but none of the participants expressed this wish. I ensured that I treated all participants with respect, showing up timeously for interviews and listening to their views without judgement. All of the data used has known sources and there is no forgery of data in this study. All works of other authors referred to in this study have been diligently referenced to avoid plagiarism. In short, I respected the research ethics in my study by obtaining informed consent; protecting confidentiality and privacy;

showing respect for participants; conducting appropriate data collection and analysis without bias; and using findings responsibly.

CHAPTER FIVE: FINDINGS AND ANALYSIS OF THE *KAZI NI KAZI* PRE-RECORDED PROGRAMMES

5.1. Introduction

Chapter Five presents and analyses the study findings related to the *Kazi ni Kazi* programme as the case study. *Kazi ni Kazi* is a programme broadcast on Radio Rwanda between 05:00 and 6:00am and re-broadcast at 11:00am from Monday to Friday and on Radio Rwanda's five community radios which are Nyagatare, Musanze, Rubavu, Huye and Rusizi. The programme focuses mainly on encouraging youth to create their own jobs and businesses.

As briefly explained earlier, qualitative content analysis was applied to analyse the recorded data of the *Kazi ni Kazi* radio programme. This method helped to analyse the programme's content and the key messages and eventually themes of the *Kazi ni Kazi* recordings were generated, as indicated in the subsequent sections. Further, insights from the director of Radio Rwanda and those from *Kazi ni Kazi* programme producer were helpful in the interpretation and analysis presented in this chapter.

5.2. *Kazi ni Kazi* pre-recordings

As noted previously, 18 unique programmes were recorded. After these were recorded, I embarked on data transcription and analysis of the same. The transcribed data was entered into a code sheet based on Schreier (2014) and Hodgetts and Chamberlain (2014) and qualitative content analysis was applied to identify codes which were later developed into themes. While transcribing data, I was interested in finding out type of content *Kazi ni Kazi* promotes through the key messages embedded in the programme.

Of these, ten out of these 18 programmes topics relate to agriculture, three related to the manufacturing sector, while five covered topics related to the service sector. Looking at this finding, it recalls the role of radio in the coverage of issues of public importance because the majority of the Rwandan population depends on agriculture. According to NISR (2022: 110), 83% of Rwanda's rural population are agricultural households, versus 34% among households in urban areas. Related to participation in the programmes, male participants outnumbered female participants in all programmes because 12 males were hosted compared to only 6 females.

5.3. Themes generated from *Kazi ni Kazi* pre-recordings

Three major themes were generated from the *Kazi ni Kazi* pre-recorded programmes as can be seen in a detailed coding and thematic development table in Appendix 4. The first theme was generated in the subsistence field of the agriculture sector and is entitled “Changing attitudes to agriculture”. The second theme was identified in terms of the manufacturing sector and is named “Innovation as key to success”. The third theme relates to the service sector and is named as “Potential in the service sector”. The findings presented below are analysed under these three themes in detail.

5.3.1. Theme one: *changing attitudes to agriculture*

As postulated by the *Kazi ni Kazi* programme contributor one (KKPC1), the programme has the capacity to influence listeners to engage in agricultural activities aimed at eradication of poverty as it teaches how to overcome the challenges they face and be resilient in the struggle for development. In her testimony, KKPC1 testifies how she used to be very poor and lived a miserable life, showing how she has nowadays overcome this, changed her lifestyle and developed herself after obtaining advice from *Kazi ni Kazi*.

I grew up in poverty, I was impregnated when I was still young, and I used not to bother doing any work! Some ladies from CNF [a French acronym meaning National Commission for Women] came and advised me not to despair but to start small agricultural works on a family land. But it was after listening to *Kazi ni Kazi* programme that I developed an idea to engage in growing maize. The programme motivated me to immediately started growing maize, and after the first harvest, I bought 2 cows and started rearing them too. (Extract from radio programme, KKPC1, 24/11/2022).

KKPC1’s testimony goes on and she attests that nowadays, she is a person who commands respect where local leaders refer to her while advising other residents on modern farming.

Additionally, while emphasising the role of *Kazi ni Kazi* in motivating listeners to engage in agriculture and develop, *Kazi ni Kazi* programme contributor three (KKPC3) illustrated how the life of a former street vendor has changed to becoming one of the richest persons by specialising in growing vegetables in Nyanza District, Southern Province.

I was a street vendor selling all sorts of different items on streets of Kigali. I was often caught by police and all my merchandise would be confiscated. I would be imprisoned for breaking the law, because street vendors are not allowed on Kigali streets. The last time my merchandises were confiscated, I was imprisoned for two weeks. After my release while I listened to an agricultural programme on *Kazi ni Kazi* and then developed an idea to relocate to the village to start a project of growing green vegetables (Extract from radio programme, KKPC3, 28/11/2022).

KKPC3 explains how the green vegetables business became profitable, leading him to be obsessed with it and consequently he acquired his own land and continued to develop. KKPC3 advises the youth to avoid the mentality that village life is miserable, emphasising that this is not true. He appreciates the role of *Kazi ni Kazi* programme and advises youths to listen to radio programmes like *Kazi ni Kazi*.

The role of *Kazi ni Kazi* in motivating listeners to engage in agricultural activities was also evident in the *Kazi ni Kazi* programme of Friday 2nd December 2022. This programme hosted a cassava flour businesswoman *Kazi ni Kazi* programme contributor seven (KKPC7) whose business is located in the Rwamagana District, Eastern Province. According to KKPC7, as a young girl, she was an orphan without hope, but she decided to start a small business which has expanded little by little.

After listening to *Kazi ni Kazi*, I started my own cassava flour business. I bought 30 kilograms of cassava flour and re-sold it in small quantities and got some profit. Little by little, the business expanded, I erected my own house, bought cassava grinding machines and now I am capable of selling one ton of cassava flour per day. I buy dry cassava and I ground it using my installed machines and then I supplies the cassava flour to clients around Rwamagana district and elsewhere depending on the orders received in advance. Even clients come as far as from Kigali to pick cassava flour from my place because I have built my reputation as supplier of quality cassava flour. I do my business from Monday till Sunday every day, however, the busiest days are market days: Mondays and Thursdays. During market days, a number of youths will be lining up their bicycles ready to supply big quantities of cassava flour to the nearby markets, because it is on high demand. (Extract from radio programme, KKPC7, 02/12/2022).

KKPC7 revealed that she started the business when she was still a young girl, then got married and continued the same business with the help of the husband. According to her, the business is stable and profitable as the duo have already managed to build their own house and bought their

own car. KKPC7 encourages both the young and old women to come to her and get cassava flour and re-sell. She says many women in the area have developed by obtaining cassava flour on credit from her and after re-selling they repay her. In so doing many women have developed and changed their lives. KKPC7 reveals that the secret to success is to work hard and to be patient. She adds that another secret is to have quality products and deliver quality services. While I visited her for extensive interview on the 20th of November 2023, I found her husband at the workplace, because it was around midday and she had gone to her nearby home to breast-feed her newly born child. Upon meeting with the husband, he directed me to their home where I found KKPC7 and held the interview. Demonstrating her success story, she confirmed that the very house where we were seated was built from the income they obtained from selling cassava flour. She further confirmed that because of her contribution to the *Kazi ni Kazi* programme, she was nicknamed *Kazi ni Kazi*, and noted that her business has boomed because of the exposure from the radio programme. She attributes all her success to *Kazi ni Kazi* which sensitised her to start this kind of business.

More of the role of *Kazi ni Kazi* in motivating listeners to engage in agricultural activities is captured in the interview with *Kazi ni Kazi* programme contributor 11 (KKPC11). KKPC11 is a young potato grower located in the Burera District, Northern Province. Orphaned at the age of 14, KKPC11 lost all hopes of survival for the future.

I and my siblings were the poorest of all poor people in the village. While I listened to *Kazi ni Kazi* Programme on professionalizing agriculture, I heard that, it is possible to producing 15 tons of Irish potatoes on one hector of land. I tried and planted 40 kg of Irish potatoes and harvested 600kgs. This showed me that, if I plant professional, then there could be profit from growing Irish potatoes. I attended a training for Irish potatoes growers and then I decided to concentrate on Irish potatoes growing professionally. Thanks go to *Kazi ni Kazi*; to-date, I am a professional Irish potatoes grower to the extent that all people refer to me as agronomist and I am also an example of Irish potatoes growers in my village where many people come for a study tour of my potatoes field. (Extract from radio programme, KKPC11, 09/12/2022).

KKPC11 explained that a hoe is the source of his development and has made him who he is today. He urges youths to change their mind-set and engage in agriculture if they wish to develop.

Youth must change their mind-set to develop. Many think agriculture is degraded and tend to underrate it. Others think that poverty is there to stay. But youths must know that it is possible to

get out of poverty. It all calls for determination and hard work. Some argue that agricultural practice is not their calling. This should change. (Extract from radio programme, KKPC11, 09/12/2022)

In other word, KKPC11 urges the youth to break the cultural chains of poverty beginning with a change in mindset in order to attain some level of development. KKPC11 acknowledges the role of radio in influencing this change of mindset. He vividly remembers a day when he listened to the *Kazi ni Kazi* programme on professionalising agriculture which influenced him to engage in agriculture that has led to his development.

Similarly, *Kazi ni Kazi* programme contributor 12 (KKPC12) focused on advising youth to engage in avocado growing business. KKPC12 explains how wonderful the avocado growing business is:

In 2010 I started by buying 10 avocado seedlings and planted them in my land and 3 years later in 2013 I harvested avocado fruits which I sold and got 120,000 Rwandan Francs (FRw). I then looked after the trees very well and in 2014, I harvested fruits which I sold at 200,000FRw. Having sensed that avocado growing is profitable, in 2014, I mobilized 3 friends to change mentality and join me to grow avocado trees as a business. We agreed on setting up nursery beds to multiply the seedlings with a purpose to supplying seedlings to residents. By 2019, avocado business was our booming business in Ngoma where many traders from Kigali and other parts of the country would come and buy avocados during market days. The National Agriculture and Export Board (NAEB) learnt of this avocado project and approached us to supply as many avocados as possible to the board. We started a company which nowadays supplies avocados to NAEB officially. But the demand remains high and we cannot even satisfy NAEB's demand. (Extract from radio programme, KKPC12, 13/12/2022).

KKPC12 says his avocado business employs five permanent casual labourers and calls upon youth not to underrate such an agricultural practice but to come out and try it out. He, however, urges agriculturalists to have patience giving an example of growing avocados, saying that it requires a wait for 3 years to get the first harvest, but that after this, there would be years to rejoice, be happy and be proud of the profit.

Further *Kazi ni Kazi* programme contributor 13 (KKPC13), discussed pineapple growing in Kamonyi District, Southern Province as the best option for youth to join. KKPC13 is a pineapple grower doubling also as president of the pineapple growers' cooperative (COECA) demonstrated

that a person who has grown pineapples cannot substitute it with another crop because of the proceeds it brings:

Pineapple growing is amazing because this is a crop where you harvest every week and get good money. On a market day you find many of us with heaps of pineapples making money. We now receive many clients from Kigali, Huye and many others from far-distant parts of the country. We have formed a cooperative of pineapple growers (COECA) and we have started selling our produce professionally. I personally own 2 hectares of pineapple field, but all of us in our cooperative we have about 180 hectares of pineapples. On a market day, Fuso lorries line up here to pick pineapples. We earn good millions of money ranging between 3-5 million per harvest. (Extract from radio programme, KKPC13, 13/12/2022).

Throughout the programme, KKPC13 urges people, especially the youths not to underrate agriculture. He advises youths to work hard to respect agriculture and to do it with passion and love. He says it is important to be mindful that each job can help one survive.

Additionally, *Kazi ni Kazi* programme contributor 15 (KKPC15) encourages youth to practice rearing domestic animals to succeed. KKPC15 illustrates that what has made him rich is both the rearing of domestic animals such as goats and cows and growing Irish potatoes and sunflowers.

I started as a casual worker, but I am nowadays a role model agriculturalist. Much as I was a casual labourer, I had a purpose of saving every little coin. From the savings, I bought some goats and looked after them and I would resell them and get profit. I then started buying cows and would resell them and get more profit. When I had compiled enough money, I bought a piece of land (22cmx40) which I used to start growing Irish potatoes. It is hard to believe, but it is possible to get profit when growing Irish potatoes professionally. (Extract from radio programme, KKPC15, 16/12/2022).

In a related instance, *Kazi ni Kazi* programme contributor (KKPC16) enlightened youth listeners on pig rearing, along with growing passion fruit in Gicumbi District, Northern Province.

I started a pig project by small savings I had accumulated. I bought one pig, which later produced 6 piglets and from the six piglets, my pig business expanded to become real source of income making me rich and respectable. Pigs are [a] real money-making venture. In 3 months, the pig is giving you piglets and each piglet is sold at 20,000FRw. I compare pigs as a small money-making factory. Much as they consume a few feeds, but they bring in quick money than anything else. As pigs produce enough manure daily, I decided to engage in growing passion fruits in order to put the

manure to use. As a result, I accumulated money from passion fruits where from the first single harvest I got 80,000FRw, yet every week I go harvesting more and more fruits. (Extract from radio programme, KKPC16, 19/12/2022).

According to KKPC16 he accumulated enough money and got married; he bought land; he built residential and commercial houses and he is considered to be a successful man. KKPC16 explains how some neighbours despised his projects but were amazed by the profits he made. He calls on *Kazi ni Kazi* listeners not to underrate any job. He encourages youth to wake up, dress smartly and start small jobs and treat each job as important if they wish to develop.

The role of *Kazi ni Kazi* in motivating listeners to engage in agricultural activities in order to overcome developmental challenges was further elaborated on by *Kazi ni Kazi* programme contributor eighteen (KKPC18), a secondary school teacher who has turned into a prominent maize grower in Bugesera District, Eastern Province.

As I did my teaching job, I listened to *Kazi ni Kazi* programme about how professional agriculture leads to develop[ment]. I then consulted an agronomist on what to cultivate as an extra activity. I was advised to engage in maize growing alongside my teaching job and so I planted maize in my own land. I saw good harvest and decided to rent more land targeting to harvest as more maize as possible. I reached an extent of producing 3 tons of maize per year and after selling the maize, I would get good money compared to the little salary I obtained from my teaching job. From growing maize, I bought more land and built my own house and got married to a female teacher and both [of] us continued specialising in growing maize and we are nowadays in addition to being teachers ... recognised as professional agriculturalists. In addition to growing maize, I decided to engage in rearing goats and chicken[s] because these domestic animals produce manure that is used to fertilise the soil for agricultural practice. (Extract from radio programme, KKPC18, 21/12/2022)

KKPC18 advises people who have a mentality that “going digging is going for death” to try practicing agriculture professionally to discover the secret of wealth. KKPC18’s submission is in agreement with the major tenets of positive youth development as competence, confidence and character (Lerner et al., 2005: 3). In other words, it means that KKPC18 started to rear domestic animals with confidence and competence, and this has led to his development.

As presented under theme one, while analysing *Kazi ni Kazi*’s role in agricultural programmes and youth development, testimonies presented endorse agriculture as a key mechanism to influence

development and social change among the youth. For instance, it is evidenced in KKPC18's change from an apathetic outlook towards the mentality of working for development and becoming an agriculturalist role model at her village level.

Evident in the approach taken by the *Kazi ni Kazi* team is that of sharing stories that highlight “youth overcoming the odds, being resilient in the face of challenges, and taking initiative to enact change” (Lerner et al., 2005: 2). None of the participants engaged in detail on the challenges around farming. Such challenges are outlined by Byishimo (2017) who notes that some of these include: “delays of rain, heavy rain which lasts for a short period and destroy houses and damage crops, and the dry season which lasts for a long period” (Byishimo, 2017: 78). A close scrutiny of the testimonies in the section indicates that participants on the talk-shows may have been briefed at what to speak about, keeping a positive attitude towards promoting agriculture. There is also the possibility that the programme producer did not brief the contributors on what to say, but they choose their angles and oriented their stories based on their knowledge of what the *Kazi ni Kazi* aims to do.

5.3.2. Theme two: innovation as key to success.

Participants' experiences and perceptions that led to the formulation of theme two around innovations and inventions of unique products especially in the manufacturing sector as key to success. *Kazi ni Kazi* programme contributor two (KKPC2) described his experience with his welding business, located in the Musanze District, Northern Province. He describes how the innovations and invention of unique products have been key to his success.

As a young boy, I used to enjoy seeing welders join one metal to another. This inspired me and when I grew old, I went straight to the welders and trained to become one and after mastering the skills I started my own welding business. I did not own any machine to use, but I was very observant learning how each machine operates, I would take time and disassemble each machine and then re-assemble it again. In so doing not only did I learn how each machine works, but I even taught myself how to fabricate similar machines I have innovated grass cutting machines, cassava grinding machines, ground nuts grinding machines, maize grinding machines, irrigation machines as well as small machines mostly used by builders and carpenters. I also make big saucepans commonly used by big institutions like schools to cook for many students in addition to fabricating bicycles of all forms. All these innovations have helped my business to prosper. (Extract from radio programme, KKPC2, 17/12/2022).

In addition, KKPC2 noted that he aims to support the youth with developing skills around welding. A detailed one-on-one face-to-face interview on 17th November 2023 with KKPC2 highlighted that he currently employs two youth for a monthly salary. In addition, in the interview, KKPC2 noted that he “offers internship” opportunities to all sorts of youth including those at university level (although at the time of the visit there was no intern). KKPC2 noted that his next innovation is to “integrate modern ICTs” in his workshop so that everything is done by computer. This is ambitious, considering at the interview, there were no computers visible, however this positive attitude, and forward-looking approach to his business was highlighted in the programme.

The programme with *Kazi ni Kazi* programme contributor five (KKPC5) described a successful young lady who owns a hardware business in Musanze District, Northern Province. In her testimony, she explained how she became innovative and succeeded in doing business.

I started my business by asking for a free space on someone’s veranda where I could sell Detana, (a certain type of pesticide) in small measurable quantities. I would keep every small profit with an intention to owning a big shop at one time. It is from those small savings that I rented a small business room and started a hardware business. The business picked and it boomed. Today, I own my own house next door to the same veranda where my business started from. (Extract from radio programme, KKPC5, 30/12/2022).

KKPC5 encourages women to be innovative and start any small business and work hard, arguing that a small business can lead you to a big business. She noted that it is good to lay the objective of “ntugasazane ubusa” meaning “as one grows, one should strive to gain more possessions. Having nothing in possession is dangerous”. From her own experience, she argues that it is possible to be rich if you work hard. KKPC5’s experience illustrates the importance of breaking the habit of fear and building the habit of self-confidence. These are good characteristics of development and social change. In the interview she emphasised the necessity of being innovative and working hard in one’s development endeavours. KKPC5 further acknowledged the role of radio, specifying that *Kazi ni Kazi* encourages development.

More roles of *Kazi ni Kazi*’s capacity to sensitise listeners on innovation and invention of unique products as key to success was confirmed in the programme with programme contributor nine (KKPC9), an owner of electronics business located in the Bugesera District, Eastern Province.

KKPC9. He is a technician by profession and testified that after completing his secondary level with a certificate in electronics in 2018, he started his own electronics business.

I thought deep and decided not to go around looking for jobs, but to start my own electronics business. I did not have enough capital, but I had confidence. My capital was the skill. But my father gave me small amount of money which I used to buy ... a few old electronic gadgets and would repair them and people got to know me. I knew that once I start[ed] and people appreciate[d] what I do, I would finally earn money and expand my business. Those who know how I started can testify, it was simple with simple tools, but slowly by slowly I bought many equipment. I built my name and people liked what I do. (Extract from radio programme, KKPC9, 17/12/2022).

KKPC9 further explained:

I would repair electronics for parents and many of them could ask me to allow and train their children. And, with this background, I approached some people and urged them to join me and this is how we started a school with a section on electronics ... Electronics business is wonderful! We depend on it for our daily income and subsistence. People come here with despair, with old radio types which are no long functioning! We repair them and make them brand new. Many people think that a radio can only be made by a white man. Here, we have the capacity to assemble a radio so long as we have the different pieces. (Extract from radio programme, KKPC9, 17/12/2022).

KKPC9's submission in this quote, explains more of the role of *Kazi ni Kazi* and its capacity to sensitise listeners on innovation and invention of unique products as key to success. For development and social change among the youth, KKPC9 advises the youth to work hard and to fight unemployment common among many young graduates who sit back and wait for jobs. He says it is important to have the willingness to do any job possible and to deliver the best quality services.

In the interview with KKPC9, he had returned from training students at the Wisdom Technology Institute Rwanda – a nearby school with a section on electronics. While initially it seemed as though he had started his own school, this was the school mentioned in the radio programme, and this is where he assists to train youth. At his own business, there was one youth employed who is assisting him with his work. In the radio programme, he had claimed that many youths flock to his work station for training and that he has trained and retained many, but this appears to be exaggerated. However, analysis of KKPC9's programme demonstrates the spirit of teamwork

towards social change and development. His example not only teaches the value in saving, but also demonstrates the radio's role to influence changes in culture in view of development and social change among the youth in Rwanda. This concurs with Tacchi and Lennie's (2014) participatory framework embedded in the participatory social change communication which sees people as the nucleus of development. In the same vein, it coincides with Servaes's (2005) view of development to lifting up the spirits of a local community to take pride in its own culture, intellect and environment and to participate to their development endeavours.

In a related vein, a young man who started by saving while still a high school student, has now become a CEO of his own IT company located in the Nyabihu District, Western Province. *Kazi ni Kazi* programme contributor five (KKPC4) states

From senior three, I could save small bits of my pocket money and by the time I finished senior six I had saved 450,000FRw. I used this as a starting capital and rented a small room in town where I started a small secretariat business. I could sleep in the same room where I did my business. I started by buying second-hand items including one computer, one printer and one scanner and started a small secretariat business which has now grown into a big company owning equipment worth eight million Rwandan francs. (Extract from radio programme, KKPC4, 29/11/2022).

According to KKPC4, in his continued testimony, he teamed up with other youths and came up with a big company which offers products related to photography, Irembo services (Irembo is a governmental portal that provide governmental electronic services), land services, wedding coverage services, video coverage services, sound services, among others. KKPC4 being the CEO of the company innovated other new services including banking services and he is now an agent of Equity Bank and Mobicash. These innovations and new products and services have contributed significantly to success of KKPC4's story.

To become innovative and to invent unique products is in accordance with Tacchi and Lennie's (2014) Participatory Framework for Researching and Evaluating Communication for Development and Social Change, where the duo contend that participatory approaches to development, complexity theories and whole systems approaches understand social change as unpredictable and emergent. Social change is unknowable in advance and is something to learn from and adapt to (Tacchi and Lennie, 2014). Being innovative in the face of changes is an important quality to foster. The communication media are, in this context of development,

generally used to support development initiatives by the dissemination of messages that encourage the public to support development-oriented projects (Servaes and Malikhaio 2005: 13). Thus, in this study, an important finding is that *Kazi ni Kazi* is disseminating messages that encourage listeners to change their status-quo and come up with innovations and new unique products and services.

Kazi ni Kazi's intention to promote innovation and the invention of unique products as key to success was clearly demonstrated through the programme with *Kazi ni Kazi* programme contributor 14 (KKPC14), a woman who became obsessed with making shoes while still young in the Nyarugenge District, City of Kigali. Contributing to programme for the second time, KKPC14 narrates how, when she was young and single, she contributed to the *Kazi ni Kazi* programme for the first time around her small shoemaking business. In this second programme captured here, she demonstrates how she has matured, got married and how her business has expanded.

The first time you visited us we were working from a small house in Kimisagara but we have since rented a bigger house at Nyakabanda in order to get enough space and expand our business. Much as it is still small, but take it to be a small factory. So, we thank our clients especially Rwandans who have supported us by liking our 'made in Rwanda' shoe products. We have many clients who like our products and this has encouraged us to make several new inventions and innovations, and we have come up with diverse shoe products to suit our client needs. We plan to make a big shoe making factory to satisfy our clients. (Extract from radio programme, KKPC14, 25/12/2022).

Explaining how her shoe business has expanded, KKPC14 said it came about by the introduction of the different shoe products.

The last time you visited us we were only making "Cyongo" type of men's shoes and sandals for both men and women. Nowadays we have "Godas" a type of shoe for men and we have added "Berlin" and "High Heals" as new types of shoes for women and we get orders for both wholesale and retail. So, our major objectives remain to continue to work hard and make it a bigger factory that makes as many different shoes for clients scattered in the country as well as expand more to start exporting the shoes abroad. (Extract from radio programme, KKPC14, 25/12/2022).

KKPC14 advises young girls to avoid the perception that certain jobs like shoemaking are reserved for men only. She illustrated how she changed this mentality and loved the way shoes were made and trained to be a shoemaker. Having discovered that Rwandans also make shoes, she was so

excited and decided to be one of them, training and acquiring the required skills. In the follow up interview, KKPC14 came across as a jovial woman who took me around the workshop illustrating all types of shoes available and emphasising that she personally knows how to make each of the shoes herself. At the workshop, one other young woman and another a young man were observed busy mending shoes. KKPC14's experience illustrates the role of radio in promoting positive youth development and social change. She urges women especially young girls to stop their fear and go ahead and work for their own development, emphasising the importance of changing their mentality, arguing that so long as they have hands, they too can do same jobs as men.

5.3.3. Theme three: potential in the service sector

In Rwanda, the service sector is one of the sectors that is dynamic and growing rapidly. As confirmed by 2016 research on service sector development and its determinants in Rwanda, (Uwitonze & Heshmati, 2016), the services sector is considered as an alternative to manufacturing-led development in Rwanda, aiming to become a service-based hub for countries in the East African community. The sector contributes significantly to the Rwanda's GDP. According to the "Copublication of The World Bank and the International Finance Corporation" on doing business in sub-Saharan Africa, Rwanda was ranked second after Mauritius in 'Doing Business in sub-Saharan Africa' in 2013-14, mainly because of the contribution of the service sector in attracting foreign private investments. *Kazi ni Kazi's* programme convincing youth to join the service sector, therefore, is timely and relevant.

As mentioned earlier, in a total of 18 recorded programmes, five discussed content related to enticing youth to join the service sector. The *Kazi ni Kazi* programme with programme contributor six (KKPC6) who owns a salon located in the Kacyiru District, City of Kigali. KKPC6 explained how she trained for one year to become a salon professional in 2005 in Huye district and got employed in a few salons before operating her own salon (see the second photo in Appendix 5). She was inspired by *Kazi ni Kazi* radio programmes which emphasised that women are capable of doing business, giving the example of operating a salon which inspired her.

I used to listen to the advice on *Kazi ni Kazi* programme related to avoiding fear and start-up any business. My clients would often advise me that if I started my own salon, I would be rich. In 2011, I decided to start a salon business, then, teamed up with two of my colleagues and we started a small joint salon together. However, before the end of the year, we had separated and each of us

started her own salon. Clients admired me as a best specialised beautician, as such I got many requests from many youths yearning for training, and so, I included training on the menu. Since 2011, my business boomed and expanded from renting one room to four rooms in the same place. The business currently employs 50 youths especially those who have been trained and retained. Nowadays, I consider myself more of a teacher than a beautician. (Extract from radio programme, KKPC6, 1/12/2022)

In the interview with KKPC6, she expressed her passion for her salon business and commonly referred herself to as a teacher rather than a beautician. KKPC6 also indicated that her services and activities are also available on a YouTube channel called: *Clarrise TV official*. There were several workers at the salon, many of whom were trainees undertaking a practical hairdressing course.

More to the role of the *Kazi ni Kazi* programme in convincing youth to join the service sector was demonstrated through programme contributor eight (KKPC8) who spoke about her tailoring business that started from scratch and became a big tailoring centre in Kamonyi District, Southern Province.

I was 18 years old, and so at first, I hesitated to go back to school, because I felt I was too old, but my mother convinced me to join the tailoring training and I accepted. After training, I worked for 9 years, saving and buying tailoring machines because I wanted to start my own tailoring business as I used to listen [to the] *Kazi ni Kazi* programme convincing youth to join the service sector and start-up any jobs in order to develop themselves. I start my own tailoring business with a few tailoring machines, but as many trainees flocked in, the business enlarged and I rented a bigger house. Nowadays, I own over 30 tailoring machines including 5 special electric tailoring machines from where many youths get their hands on skills. (Extract from radio programme, KKPC8, 6/12/2022)

KKPC8's contribution to *Kazi ni Kazi* programme emphasised that tailoring is a nice profession through which youth can set up their own businesses. According her, the secret with the tailoring business is to give the right service without betraying clients.

Kazi ni Kazi programme contributor ten (KKPC10) who operates a boutique in Musanze District, Northern Province also demonstrates a good example of giving the right service without betraying clients, leading to success. KKPC10 says that after graduating with a bachelor's degree, he embarked on doing casual jobs with the purpose of becoming a businessman.

I worked as a casual employee supervising at [a] mining site and saved about 200,000FRw, and decided to become self-employed by using this little saving as start-up capital for a boutique. I started selling items on retail price, but nowadays I sell on wholesale price. Operating a boutique requires cleverness, because there are even some clients who come to get items on credit. Indeed, I would give some little credit to build a closer relationship with those clients. (Extract from radio programme, KKPC10, 8/12/2022).

KKPC10 argues that he does not build relationships with his clientele only, but also with reputable suppliers of various merchandise commonly sold in boutiques. “Building and maintaining good relationships with both clients and suppliers helped my business to grow faster”, said KKPC10. As a result of good relationships, KKPC10 revealed he garnered confidence from big companies as Inyange Industries and Jibu who made him an agent and supplier of their products, which he gets on credit and then he pays back after selling.

KKPC10 argues that doing business when you have good education is very important, because one can handle clients well applying knowledge obtained from school. He advises young graduates to avoid saying that they are unable to find employment or ‘white-collar jobs’. He explained that any graduate can start by doing even some casual job even getting 1000FRw daily. “Youth need to have good mentality and stop neglecting any jobs. Many youths think that starting a business requires a lot of capital or many items. No! you start with whatever little capital you have and keep developing slowly”, argues KKPC10. He further urges youth to develop good project proposals and approach lending institutions for loans which they can use as start-up capital. He says to operate a business requires being innovative, giving an example of the two bicycles he bought and employed two youths to deliver merchandise to those who call requesting for home delivery. KKPC10 reminds the youths that success requires commitment, determination courage and to avoid laziness, and work hard. Moreover, he revealed that, building friendly relationships is key to success of business.

The role of *Kazi ni Kazi* in convincing youth to join the service sector was also evident in the programme with *Kazi ni Kazi* programme contributor seventeen (KKPC17). While still a high school student, KKPC17 discussed how he came up with an idea of having his own modelling business after school. He teamed with a school friend and started self-training in cultural-related performance activities including public speaking, cultural dance and many other items related to

cultural performance. The duo communicated their idea to one of their experienced teachers who mentored them and identified some books for them to read. The group made itself known at school by performing to students and ended up forming a cultural performing group which they named “Abarekezi”. While still students they performed at one of their teacher’s weddings which made the group well known in the community and led to many others hiring them as well. After high school, KKPC17 started his own modelling business by assembling a package of items commonly used in cultural performances, including a public address sound system, décor for weddings functions and wrapping for wedding gifts.

By the time I completed my high school level, I had more than 200,000FRw. I used this amount to start a small modelling business specialising in providing complete wedding services. I could make cultural performance[s] and earn good money. One day, a gentleman asked me not only to perform but also to be the MC. I googled the role of MC and saw videos of how MCs perform which helped me to perform very well at this wedding. From then, I started getting many contracts to perform at different weddings country-wide. With determination and starting little by little the business has succeeded. (Extract from radio programme, KKPC17, 20/12/2022).

The business enlarged and it owns computers, printers, scanners and modern cameras all of which are used to provide complete wedding coverages. KKPC17 advises youth especially those still in schools to start thinking early enough about what they intend to do after school. Youth should avoid thinking that they will first finish school and look for jobs. He emphasised that they should be innovative, because there are many things one can do and get money. They need to avoid laziness so that what they decide to do they do it well. This advice again aligns with the intended goal of *Kazi ni Kazi* to promote positive youth development and social change.

5.4. Conclusion

In the words of the director of Radio Rwanda, “radio is the most accessible media to reach for Rwandans. So, if you want to reach most of the Rwandans, you must use radio”. In a response to the question on why *Kazi ni Kazi* targets the youth to create jobs, which was a common finding in the analysis of the *Kazi ni Kazi* recordings, the director of the radio argued that because at their age, youths are thinking about jobs, whether having finished secondary school or university or having dropped out of school, youths mostly think about how to get a job and earn money. The director also explained that Radio Rwanda’s mission is to inform and to educate people,

specifically on socio-economic transformation. This was further emphasised by a *Kazi ni Kazi* producer who said that *Kazi ni Kazi* aims at encouraging its listeners to change their mind from bad thinking to good thinking which has to be followed by progress and development. Both of these sentiments confirmed the study's findings presented in this chapter. The messaging in *Kazi ni Kazi* fulfils the radio's mission by creating content that follows this mission. The programmes are designed to inspire youths living in both rural and urban areas to come up with ideas on how to create jobs and develop themselves.

CHAPTER SIX: FINDINGS AND ANALYSIS OF YOUTH PERCEPTIONS ON *KAZI NI KAZI* PROGRAMMES

6.1. Introduction

The purpose of this chapter is to present and analyse the findings based on the youths' perceptions of the radio programmes, in terms of its role in development. The findings are generated from the responses of the FGD with members of youth-friendly centres and Udukiriro market centres. The first research question aimed at investigating the ways in which radio in Rwanda aims to encourage development and social change among the youth. The second research question investigates the ways in which Rwandan youth perceive radio as a (potential) facilitator of development and social change and, the third research question aimed at finding out the ways in which radio in Rwanda can facilitate Positive Youth Development. The process of investigating these research questions was guided by three bodies of knowledge in both its data collection and analysis: Positive Youth Development; A Participatory Framework for Researching and Evaluating Communication for Development and Social Change; and, The Participation Paradigm in Audience Research. The analysis of the findings of this chapter was guided by RTA. This is explored in detail in the subsequent sections of the chapter below.

6.2. Reflexive Thematic analysis and themes generated from youths' perceptions of *Kazi ni Kazi* programmes

As noted, RTA was applied to the interview and FGD transcripts. RTA allowed for the analysis to be an interpretive, reflexive process with flexibility (Braun and Clarke, 2020). Instead of 'searching for themes' as per Braun and Clarke's earlier work (Braun and Clarke, 2006), RTA recognises that themes are generated. The researcher plays an active role in generating themes through their positionality, study aims and guiding theory as opposed to deductively retrieving them. Therefore, with guidance from Braun and Clarke's RTA (2019, 2020), the following six phases were applied in this study. For detail on the process showing the specific theme development for this chapter, see Appendix 6.

The first phase involved transcribing all collected datasets, familiarising myself with the transcribed datasets by reading and re-reading it to properly understand its content. The second

phase involved coding the datasets with relevant labels to differentiate the datasets for easy identification. Codes include keywords and phrases, verbatim short sentences and axiomatic paraphrases, as recommended by Braun and Clarke (2020). As Allan (2003) explains, the coding process allows the researcher to focus on participants' words and phrases from transcripts that highlight the study's issues of interest and/or importance. In this phase, I generated initial codes from my transcribed data. This phase was guided by the assumption that "the coding process requires a continual bending back on oneself, questioning and querying the assumptions we are making in interpreting and coding the data" (Braun & Clarke, 2020: 594).

The third phase involved developing the themes of study from the datasets. This phase started by generating of tentative subthemes and themes based on the researcher's ability to make linkages among the initial list of codes from his understanding of the data, as recommended by researchers (Braun & Clarke, 2020; Nowell et al., 2017). According to Braun and Clarke (2020), the researcher's role in knowledge production is at the heart of this approach. Therefore, I employed the inductive approach to generate the sub-themes and final themes from the codes obtained from the raw data. This was done in accordance with the research questions but also in consideration of the theoretical framework that guided my study.

The fourth phase included reviewing the themes of the study to collate data relevant for each individual theme with the intention to verify that each theme tells a convincing story that addresses the objectives of the study and answers the research questions of the study. Next, the fifth phase involved refining the themes of the study so that there is no overlap within the themes of the study. This phase helped me to work out the focus and scope of each theme in telling the story. The sixth and last phase entailed writing up the narratives of the story with dataset extracts, and contextualising the story in relation to the theoretical framework of the story and then linking it to the existing relevant literature of the study.

6.3. Themes generated from youths' perceptions on *Kazi ni Kazi* programmes

A total of 69 youths from youth-friendly centres/Agakiriro market centres participated in FGDs. In total 10 FGDs were successfully conducted, each composing of five to eight youths. Additionally, 10 interviews were held with directors/leaders of the 10 youth-friendly centres or Agakiriro market centres to complement to the findings obtained from youths. I captured all codes

related to the relevant research questions; there were instances where codes were repetitive, necessitating the application of a weeding process. The process also involved linking the codes to the literature of the study and the guiding theoretical framework. Three major themes were generated from youth perceptions of *Kazi ni Kazi* programmes. These are:

- Theme one: *Kazi ni Kazi* as an effective channel and format for development and social change
- Theme two: *Kazi ni Kazi* as enabling a shift in mindset towards development
- Theme three: *Kazi ni Kazi* as inspiring action through practical steps for participation in development

The finding associated with each theme are presented below.

6.3.1 Theme one: an effective channel and format for development and social change

This theme links to the Positive Youth Development (PYD) theory (Lerner et al., 2005) that relates to the understanding of development connecting it to development communication especially due to the role the media plays in social change. The capacity of radio as a communication and mobilising channel for youths to think about development and social change was important in this study.

Youths have different listening habits and perceive the *Kazi ni Kazi* programme differently. This finding also responds to the research question around investigating the ways in which Rwandan youth perceive radio as a (potential) facilitator of development and social change. It was found out that youths listen to *Kazi ni Kazi* programme from multiple types of radio sets at home and on mobile phones. At Rubavu Agakiriro market centre, there is a big radio set which youths listen to during working hours. While I was at the site to conduct a FGD, I found youth surrounding a big radio set and listening to *Kazi ni Kazi* programme. Some participants noted that they enjoy listening to *Kazi ni Kazi* in this communal setting as it catalyses discussions over the subject matter. One of the major major findings at Rubavu Agakiriro market centre is the perception that *Kazi ni Kazi* over exaggeration is like propaganda. This concern was probed further across other research sites, but responses were different. Responses from other research sites proved *Kazi ni Kazi* a real. When they presenter opens the call-in option, youths try to call to ask questions or just interact with the producers and contributors to *Kazi ni Kazi* programme and they get explanations of every

concern. Therefore, it was found out radio is a catalyst for dialogue as youth listen together and then discuss between *Kazi ni Kazi* producers and listeners hence fulfilling the tenets of the Participation Paradigm in Audience Research as a guiding theory of my study meaning that dialogue is a key principle of participatory communication. Listeners to *Kazi ni Kazi* appreciate the dialogue aspects discussing content amongst the callers to the program. In all 10 FGDs conducted, the youth expressed happiness with the dialogue aspect of the *Kazi ni Kazi* Programme. Further, *Kazi ni Kazi* programme producer appreciates the dialogue aspects as she said that the callers to the programme provide different feedback which is helpful in future programming. She emphasised that *Kazi ni Kazi* is like a classroom or learning centre.

In addition, participants responded positively to the format of the show:

Kazi ni Kazi brings experienced people to give their testimonies on what they and we listeners learn from those testimonies. Contributors demonstrate how they started up certain projects, the challenges they meet and how they overcome them and the level of development so far attained. This provides a good lesson to us who would like not only to learn, but may also wish to copy and paste what we hear. (FGD, HuyA2, 19/09/2023)

Reflecting on the design of the content, one respondent commented on its appropriateness, noting that the advice for development matches peoples' experiences on the ground:

Those producers are young generation (youth) who know the problems fellow youths face and they match the content that is relevant to solving these problems. In most cases these producers grew up in rural districts, they know the setting in both rural and urban areas. They have observed development in rural and urban areas and so they chose content which is relevant for either urban dwellers or rural dwellers to help each category properly. (Interview, Exp2, 26/11/2023)

The media sector does not only have a responsibility of communicating and informing the society about public matters, it also has to create platforms and dialogue which can easily be accessed by community for the purpose of expression and participation in public issues (Gasana et al., 2021:16). Here, it is clear that *Kazi ni Kazi* does so. In this case, dialogue occurs not only on the programme, but among the youths listening to the programme. This finding is reinforced by Lennie and Tacchi's (2013) framework for evaluating communication for development for the case of dialogue as a central and vital component of participatory forms of development and evaluation.

6.3.2 Theme two: enabling shifts in mindset towards development

Roth and Brooks-Gunn (2003) indicate that programmes which focus on developmental systems may be instantiated through the promotion of what has been termed the ‘Five Cs of PYD’, that is, competence, confidence, character, connection, and caring (Roth and Brooks-Gunn, 2003, cited in Lerner. et al, 2005: 3). Researching youths’ perception on these important tenets helped me to find out the ways in which Radio Rwanda can facilitate Positive Youth Development. The aim was to find out the capacity of *Kazi ni Kazi* radio programme to influence youth’s competence and confidence; whether it encourages change of character; whether it facilitates connection and caring among the youth to foster a Positive Youth Development thereby achieving research objectives number two and three. This theme is around generating a shift in mindset and focuses primarily on confidence and character, while the following theme engages more with competence, connection and caring with both themes working together towards highlight resultant development and social change.

As was seen clearly Chapter Five around shifting attitudes towards agriculture, this theme entails exploring the shift in mindset and attitude towards work as a result of the *Kazi ni Kazi* programme. Participants responded:

Kazi ni Kazi programme did not only teach me development, but it educated me more on change of attitude. It helped me to think positively and increase my patience in the struggle to develop. (FGD, RubY8, 12th/10/2023)

I love *Kazi ni Kazi* programme, because it helps me to respect any job however much it pays whether little or big. So long as any job can support me and my family, I will just do it. (FGD, KimY2, 25/07/2023)

It teaches that “*Tamu wa Kazi ni Pesa*” A Kiswahili slogan meaning that any work you do can earn you money. (FGD, MusY1, 17/11/2023)

Kazi ni Kazi teaches that every job is useful and it encourages youth to unfold their hands and work hard. (FGD, MusY1, 25/07/2023)

Kazi ni Kazi programme illustrates how one can invest small amount of money in a project and it progresses due to experience and hard work. (FGD, HuyA2, 29/11/2023)

It focuses on youth who tend to ignore some funny jobs because of fear to be laughed at. (FGD, HuyA2, 29/11/2023)

After listening to *Kazi ni Kazi* about the potential of domestic animals, I worked hard and saved 150,000FRw and I started buying and selling-off domestic animals like goats, pigs and cows. I earned good profit. It is a kind of business that youth might underrate, but once one changes his thinking, it is a business that can bring-in good income. (FGD, HuyY4, 29/11/2023)

Not only did respondents indicate a shift in attitude towards work and types of jobs, but participants also noted that it was the programme aided in developing the motivation that encourage them to start seeking work. In 9 out of 10 FGDs conducted, youth expressed that *Kazi ni Kazi's* strategies are successfully convincing them to seek work and value this work and these jobs without underrating them. Some respondent quotes included below emphasise this point.

I like the producer for seeing being there for me and for seeing what I could not see myself (FGD, HuyA2, 19/09/2023).

After listening to *Kazi ni Kazi*, I headed to their advice of not remaining redundant. I started using my hands to washing people's clothes and mopping their houses. I got money and I joined a savings group. From my savings, I managed to fend for myself and I paid health insurance not only for myself but also I paid for my kid (FGD, KimY1, 27/07/2023).

Kazi ni Kazi enticed me to join welding profession. After training, I joined my colleagues and we are manufacturing many items needed in households. We get many clients who are interested in what we do. Clients place orders, we deliver and they pay us. By the time I came here, I was a young boy and single. Now I am married, I have children and I pay their school fees. My wife completed high school level, and I am paying fees for her university studies from the money I get from this market (FGD, HuyA2, 29/11/2023).

From the advice I got from *Kazi ni Kazi* programme, I decided to utilise my father's land whereby I went ahead and bought a small packet of tomato seedlings and made a seedlings bed. I myself cultivated the land and planted tomatoes. The tomatoes produced a good harvest from which I got a lot of money after selling the harvest (FGD, MusY3, 17/11/2023).

Kazi ni Kazi helped me to think of a new project and I ended up starting up a personal business. After losing my parents I had nobody to pay my tuition fees. I decided not to indulge in bad behaviour like begging for money from boys, because this would have a bad consequence on my life. I started a business of selling clothes on behalf on someone, I got profit and started a similar business from which I earned money and paid my university tuition fees (FGD, MusY7, 17/11/2023).

While the above quotes emphasise the positive motivation that they receive from the programme, participants at one FGD at Rubavu were more cautious in their response, arguing that the stories shared were too optimistic. One respondent stated the following:

Kazi ni Kazi has a tendency to focus on successful stories sometimes which are not real. It over exaggerates. *Kazi ni Kazi* could also focus on cases of business that have failed, because it could be helpful to know why it failed to avoid similar mistakes to those who wish to start a similar business. (FGD, RubY8, 12/10/2023)

This statement was further investigated by probing all group members, and all 8 members of the FGD at the centre agreed to this submission. While they recognise this characteristic of the programme, they do still acknowledge the importance of *Kazi ni Kazi*'s messages.

A key part of shifting the mindsets of youth is also about building their confidence in their ability to take the steps towards securing work. This was said explicitly by multiple participants:

I came here while I was desperate. After training for a few months, *Kazi ni Kazi* changed my character, I gained confidence, I started working and now I am earning good money. (FGD, BugY2, 27/11/2023).

Kazi ni Kazi programme contributor helped me to change my thinking, and I started up a small business. I built confidence and approached a seller and started acquiring a few clothes and would re-sell them to my fellow students, now I have my own business dealing in clothes (FGD, MusY7,17/11/2023).

After one month of training, I had started acquiring some skills and as I would go back in my village, some ladies would approach me to make their hair. With all the confidence, I would help them to make their hair at a cheap price and I started getting some money. Therefore, I confirm that *Kazi ni Kazi* can lead to development, if everyone loves the job he/she is doing. It teaches us to have a mission and to focus on the mission and accomplish the mission (FGD, BugY1, 27/11/2023).

Kazi ni Kazi Programme creates confidence and motivates youth to avoid fear and voice out their wishes (FGD, KimY4, 27/07/2023).

I started by selling clothes for someone and made little savings, later, I changed and got clothes on credit and sold them to my fellow students and by doing so, I saved more money and re-invested and ended up having my own big business. I earned money and paid my university fees, otherwise,

I would have dropped out of school. I even paid fees for my siblings. I can testify that my family and I are doing well. Some of my siblings are already employed at my business helping me to expand the business (FGD, MusY3, 17/11/2023).

MusY3's submission clearly connotes the element of caring for others which is one of the characteristics of 'Five Cs of PYD' (Roth and Brooks-Gunn, 2003, cited in Lerner. et al, 2005: 3).

6.3.3 Theme three: inspiring action through practical steps for participation in development

This theme focuses on how *Kazi ni Kazi* has inspired participants to action through taking practical steps. This theme links to the competence, connection and caring characteristics of 'Five Cs of PYD' (Roth and Brooks-Gunn, 2003, cited in Lerner. et al, 2005: 3). In addition, according to Livingstone's (2013) Participation Paradigm in Audience Research, audiences are not mere recipients of information but are real participants who act on the information they receive. Theme three was thus developed linking to this theory to investigate youth audiences, not as passive recipients of information but as recipients who act on the information they receive.

Through the FGDs, participants often noted that *Kazi ni Kazi* encouraged them to improve their relationships and practices around these. According to the analysis of findings from youths, the *Kazi ni Kazi* programme encourages youth to communicate with each other and by doing so, they connect and work for development.

It motivates us to discuss with our parents and people in the community on what can be done and how it could be done which leads to improved relationships, beliefs and practices (FGD, KimY2)

Kazi ni Kazi programme teaches values of life and so it leads to improving listener's well-being, relationships, beliefs, practices especially those who work together. For example, *Kazi ni Kazi* teaches respect and family values. Once family values improve, parents become supportive to children, also children become loyal to parents (FGD, HuyA4, 29/11/2023).

Kazi ni Kazi empowers us youths to improve our well-being, relationships, beliefs and practices, because we work together in cooperatives, we save together and we help one other (FGD, MusA7, 17/11/2023).

As we come together for example, when we are doing casual jobs, we become friends, we team up, we do the job quickly and we get paid. We work as a group and we advise each other (FGD, KimY4, 27/07/2023).

Such a view around connection and caring reflects the view of Paulo Freire who argues that participatory communication calls for cultural identity of local communities at all levels (Freire, 1983: 76).

In addition to encouraging stronger relationships and caring for one other as a key way to foster development, participants also responded noting the helpful practical steps that were shared by the programme.

The programme advises people on how progress can be made from below upwards (FGD, KigA4, 21/08/2023).

After listening to *Kazi ni Kazi*, I was convinced that every small saving is important. I worked hard and saved 40,000FRw during holidays and I started a project of making liquid soap, because I had learnt how to make soap in my studies. Now, my project is doing well. I started by distributing soap in the neighbourhood, but now I get customers from all over my village and the project is earning me good money. The money I get helps me to satisfy all my needs, but I also save for my future (FGD, HuyY7, 29/11/2023).

After listening to *Kazi ni Kazi's* advice on saving, I started saving parts of monthly stipend and at the end of one year, I had saved 100,000FRw which helped me to start a music burning business. The business is currently helping me to acquire all scholastic materials I need at university (FGD, HuyY6, 29/11/2023).

The *Kazi ni Kazi* presenter motivated me to save every little income with the intention to develop. I joined a saving scheme where each member saves at least 1000FRw per day. At the end of my first month of saving, I borrowed 60,000FRw and started a small private business which is helping me to develop slowly (FGD, KigA4, 21/08/2023).

I decided to start selling boiled eggs every evening. My business helps me to feed my child and out of it, I save little money for upkeep and survival, KimY2, a youth at Kimisagara youth centre during a FGD, Kimisagara 27th/07/2023.

I did not fear to start a business without any single coin. I started my business by getting clothes from someone's shop on credit, I would sell the clothes and pay after deducting my profit. This built confidence in me and it changed my character. While selling the clothes to fellow youth, it increased our connection as well as relationships and caring for each other. Further, it increased my career paths as I specialise in selling clothes (FGD, MusY3, 17/11/2023).

The programmes focus on changing youths' mindsets by teaching them to start by doing small jobs and making small savings. Youth who adhere to the advice through these radio programmes have indeed developed (FGD, HuyA4, 19 /09/2023).

After listening to *Kazi ni Kazi*, I started a project of making chapattis and sambusas. I would wake up early in the morning and make plenty of chapattis and sambusas, and, I would deliver them to different hostels at campus. I would do the same in the evenings leading me to earn a profit of 7500FRw every day. By the time I finished the university, I had saved good money and changed business whereby I started a business of selling clothes (FGD, MusY5, 17/11/2023).

On a similar note the producer of *Kazi ni Kazi* programme elaborated on the helpful practical steps that it shares with its listeners.

We choose topics that can help people to prosper focusing on those whose work have succeeded. We also target those who have saved cumulatively to share their experiences. The idea is to motivate listeners to learn from experience. As a result, many youths have become self-employed. They come back and testify how they did not waste time dropping application letters looking for jobs after listening to *Kazi ni Kazi*, and they testify how they decided to start small jobs and have now have progressed. (Interview, Producer, 25/08/2023).

As can be seen above, some of the practical tips that assisted the participants in their efforts toward self-development steps include saving and starting small. These practical steps help build the youth's competence as well as connection, relationships and caring for each other which connect to the characteristics of 'Five Cs of PYD' (Roth and Brooks-Gunn, 2003, cited in Lerner. et al, 2005: 3).

6.4. Conclusion

Since Marconi's (1922) time of successful invention of radio as a communication tool, radio has since contributed to developments and it remains amongst mediums of communication that are mostly used by the public today. This chapter of the study has presented youths' perceptions on *Kazi ni Kazi* as one of the developmental programmes on Radio Rwanda. Despite of findings that point to *Kazi ni Kazi* for over exaggeration and propaganda, other findings of the study recommend the role of Radio Rwanda as a facilitator of Positive Youth Development and social change amongst the youths in Rwanda. This concurs with the available literature and substantial scholarship on the positive role of radio across the globe (Myers, 2008; Jallof 2001; Manyozo,

2009; Nyström, A., et al. 2021), as well as its role to facilitate peace (Gasana et.al, 2021; Isaac, 2016) and development (Lerner et al, 2005).

The themes generated from youths' perceptions on *Kazi ni Kazi* Programmes emphasise the role of Radio Rwanda as a facilitator of Positive Youth Development and social change. For instance, under theme one, radio is a common feature of participants lives, and is also often listened to communally, reaching the youths easily. The programme often entails dialogue and encourages dialogue among the listeners – a key element in the utilisation of communication for development and social change. The sense of connection the programme provides and its ability to change the mindset of the youth are among its topmost appreciated characteristics noted by the FGD participants, and this characterises theme two. Finally, theme three speaks to the degree to which listeners have taken action based on advice from the programme, and how this is done. In brief, a closer scrutiny of the presented findings in the chapter indicates that the *Kazi ni Kazi* programme and messages are helpful to those who heed to them and act accordingly, thus demonstrating that *Kazi ni Kazi* acts as facilitator of youths' development and social change.

CHAPTER 7: DISCUSSION OF THE FINDINGS

7.1. Introduction

This chapter presents the interpretation and discussion derived from the analysis of the study findings. The chapter summaries the findings of messages related to the pre-recorded *Kazi ni Kazi* radio programmes (Chapter Five) and discusses how these messages were understood and interpreted by analysing field data of youth's perceptions of the *Kazi ni Kazi* radio programme (Chapter Six). The process of interpretation and discussion in this chapters is guided by the Positive Youth Development (PYD) theory (Lerner et al., 2005); A Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Tacchi and Lennie, 2014); and The Participation Paradigm in Audience Research (Livingstone, 2013). The analysis of the findings is further guided by qualitative content analysis and reflexive thematic analysis as methods of data analysis suitable for this study. Indeed, as Mojtaba Vaismoradi (2005) clarifies, "both content analysis and thematic analysis share the same aim of analytically examining narrative materials from life stories by breaking the text into relatively small units of content and submitting them to descriptive treatment" (Vaismoradi, 2005: 5). This is true for my study because, in Chapter Five, *Kazi ni Kazi* recorded programmes are a form of narrative life stories which I broke down into smaller units that were subjected to a thorough analysis. Similarly, Chapter Six is also based on narrative life stories in the form of interviews and FGDs which I also transcribed into small units subjected them to interpretation and thorough analysis. According to ten Have, in both approaches, "the researcher wants to find out about the actual behaviour, attitudes, or real motives of the people being studied, or to detect what has happened" (ten Have, 2004: 2). In line with ten Have's ideas, my study found out that *Kazi ni Kazi* programmes influence youths' perceptions, behaviour and attitudes and lead them to take action.

Therefore, guided by these above mentioned theoretical and analytical frameworks, this chapter presents a discussion on the findings of the pre-recorded *Kazi ni Kazi* radio programmes as well as findings from the field of youths' perceptions of *Kazi ni Kazi* programme.

7.2. Discussion of major findings

In an analysis of the *Kazi ni Kazi* pre-recorded programmes elaborated in Chapter Five, the episodes could largely be groups into categories around three areas of work: agriculture,

manufacturing, and the service sector. The first theme was identified in the subsistence sector of agriculture and is named ‘Changing attitudes to agriculture’. In this theme, *Kazi ni Kazi* was considered as a listener’s motivator, clearly confirming the role of *Kazi ni Kazi* in motivating youths to engage in agricultural activities in order to overcome challenges and be resilient in the face of these. The second theme was identified in the manufacturing sector and is named ‘Innovation as key to success’ as *Kazi ni Kazi* aims to sensitise listeners on innovation and invention of unique products as key to success, particularly around youth being encouraged to start small-scale businesses. The third theme was identified in the service sector and is named ‘Potential in the service sector’, particularly as this doesn’t require much capital to start ventures in this sector. The lessons in each of themes can be applied across all the episodes and have been reinforced by the youths’ responses in the FGDs. These, broadly, are that all work is valuable and beneficial; it is important to be innovative and respond to the market needs when identifying opportunities; and there is potential for growth if one works hard and meets customers’ needs.

In the analysis of youth perceptions on the *Kazi ni Kazi* programme, presented in Chapter Six, the findings emanated from the research questions that investigated ways into which Radio Rwanda encourages development and social change among the youth. PYD theory (Lerner et al., 2005) assisted to get an understanding of development, relating it to development communication and social change, as well as the Participation Paradigm in Audience Research (Livingstone, 2013) and finally the Participatory Framework for Researching and Evaluating Communication for Development and Social Change (Tacchi and Lennie, 2014). As explained earlier, the RTA guidelines were applied to generate themes related to youths’ perceptions on *Kazi ni Kazi* programmes. Thus, after a thorough interpretation and analysis of the findings, three major themes were generated from youth perceptions of *Kazi ni Kazi* programmes. These include the following:

- An effective channel and format for development and social change
- Enabling shifts in mindset towards development
- Inspiring action through practical steps for participation in development

The first theme explores the capacity of radio as a communication and mobilising channel for youth to think about development and social change. It was found that Radio Rwanda plays a significant role in instituting dialogue and participation amongst youth to work for their development and social change. This reinforces Tacchi and Lennie’s argument that,

“communication and dialogue are central and vital components of participatory forms of development” (Tacchi and Lennie, 2014: 2). Likewise, Livingstone postulates that “today’s media environment is reshaping the opportunity structures by which people (as audiences and as mediated publics) can participate in an increasingly mediatized society” (Livingstone, 2013: 24). That being said, it is noted in the findings that youths need enabling environments as well as communication strategies like *Kazi ni Kazi*’s messages to think about their development. The youth centres and Udukiriro are likely able to contribute to an enabling environment for youths to meet and discuss their ideas and plans.

Theme two identifies the impacts of *Kazi ni Kazi*’s attempts to shift the mindset of youth towards development. This was investigated through the research question which investigated ways through which Rwandan youth perceive radio as a (potential) facilitator of development and social change. This theme focuses on examining ‘confidence’ and ‘character’ from the Five Cs of PYD (Lerner. et al, 2005:3).

Lerner et al. (2005) define ‘confidence’ as “an internal sense of overall positive self-worth and self-efficacy; one’s global self-regard, as opposed to domain specific beliefs” (Lerner et al., 2005: 8). The finding from the research highlights that building participants’ confidence in their ability to create change has been a key factor in encouraging change to occur in terms of self-worth and self-efficacy. Indeed, youth participants acknowledged that *Kazi ni Kazi* messages gave them the motivation, confidence and encouraged them to work hard while developing themselves. This speaks to the perception of youths in the FGDs, where the first generated theme confirms the capacity of radio as a communication and mobilising channel for youth to think about development and social change.

Looking now at ‘character’, which Lerner et al. (2005), define as, “respect for societal and cultural rules, possession of standards for correct behaviours, a sense of right and wrong (morality), and integrity” (Lerner et al., 2005: 8). The message around the potential for success through hard work is reflected in *Kazi ni Kazi* attempts to shift the mindset of youths towards development. Scales et al. (2012) argue that youth development helps to prevent youth from becoming engaged in problematic behaviours, and empowers them to build skills necessary for becoming engaged citizens. An example of this can be found in respondent KKPC3’s story. He notes that he was a street vendor, selling products on the streets. Such activities are illegal in Rwanda and are regarded

as engaging in problematic behaviour. The respondent had been arrested and his goods confiscated. After listening to *Kazi ni Kazi* programme, he was inspired to change his behaviour; he relocated to his village where he started practicing agriculture. Thus, the engagement with the *Kazi ni Kazi* programme contributed towards him becoming a more engaged and productive citizen.

Theme three is around inspiring action through practical steps for participation in development, which embraces the remaining three tenets of the ‘Five Cs of PYD’ (Lerner. et al, 2005): ‘competence’, ‘connection’ and ‘caring’. Lerner et al. define competence as,

positive view of one’s actions in domain specific areas including social, academic, cognitive, and vocational. Social competence pertains to interpersonal skills (e.g., conflict resolution). Cognitive competence pertains to cognitive abilities (e.g. decision making). School grades, attendance, and test scores are part of academic competence. Vocational competence involves work habits and career choice explorations (Lerner. et al, 2005: 8).

In the findings it was found that vocational competence that involves work habits and career choice exploration and cognitive competence which pertains to cognitive abilities (e.g. decision making), were common in *Kazi ni Kazi’s* messaging. These two competencies link to theme three which confirms that *Kazi ni Kazi’s* messages inspire youth to take decision and take action through practical steps and participation in development (Lerner. et al, 2005).

As regards to “connection”, Lerner et al. define it as “positive bonds with people and institutions that are reflected in bidirectional exchanges between the individual and peers, family, school, and community in which both parties contribute to the relationship” (Lerner et al., 2005: 8). This is linked to Lerner et al.’s social competence. With regards to the findings of the study, it has been evident that *Kazi ni Kazi’s* messages do not only motivate youth to take decision and take action, but it also contributes to positive bonds with individuals and peers as well as family and community, as is evident in MusY3’s submission:

I started by selling clothes for someone and made little savings, later, I changed and got clothes on credit and sold them to my fellow students and by doing so, I saved more money and re-invested and ended up having my own big business. I earned money and paid my university fees, otherwise, I would have dropped out of school. I even paid fees for my siblings. I can testify that my family and I are doing well. Some of my siblings are already employed at my business helping me to expand the business (MusY3, 17/11/2023).

MusY3's submission clearly shows the meaning of 'caring' for others which, Lerner. et al, 2005 define as "a sense of sympathy and empathy for others" (Lerner et al., 2005: 8). MusY3 pays fees for her siblings and takes care of her family, which emphasise that MusY3's own development has resulted in greater caring for others.

From my experience with youths in areas where I have lived in Rwanda, many youths tend to lose hope because of being unemployed, but *Kazi ni Kazi* assures them that life can change when they make attempts to work hard. It is common to observe youths converging on roadside or village centres being redundant and doing nothing during work hours; other youth gather in some town centres waiting for casual jobs. From the findings of the study, it was evident that *Kazi ni Kazi* teaches youths to become self-sustaining by encouraging them to come up with their own initiatives, to start up small jobs, to make small savings and use those saving to start up some business, hence develop themselves.

7.3. Conclusion

This study has achieved its objectives in identifying whether and how Radio Rwanda facilitates positive youth development. Despite some of the findings that point to *Kazi ni Kazi* relying on exaggeration and propaganda, most of the study findings largely confirm the role of Radio Rwanda as a facilitator of Positive Youth Development and social change amongst the youths in Rwanda.

While radio was blamed for spreading hate messages during the 1994 genocide against the Tutsi, after the genocide, Radio in Rwanda has been instrumental prioritizing development, reconstruction, and unity among Rwandan citizens. In the study by Sobel & McIntyre on the state of journalism and press freedom in postgenocide Rwanda, it was found out that;

“journalists spoke about working with the government to promote those aims and in some senses, right the wrongs of their predecessors during the genocide. A reporter at the largest government-supported newspaper, *The New Times*, explained that, officials out there were so busy putting in press anything that goes hand-in-hand with unity and reconciliation. So media had to be there to report on it (Sobel & McIntyre 2018: 10)

Through encouragement around changing listeners' mindsets, growing their confidence and competence, among other things, the *Kazi ni Kazi* radio programme facilitates development and social change in Rwanda.

CHAPTER 8: CONCLUSION

8. 1. Introduction

This chapter presents the findings related to the guiding research questions, the contribution of the study to new knowledge, the limitations of the study, and finally, highlights recommendations and areas for further research.

8.2. Summary of the findings to the guiding research questions

This section presents a summary of the findings to the guiding research questions of the study around finding out the role of Radio Rwanda in facilitating positive youth development through a case study of the *Kazi ni Kazi* radio programme.

The research questions aimed to find out the ways through which radio in Rwanda aims to encourage development and social change among the youth. This is linked to the second question which aimed at finding out the ways through which Rwandan youth perceive radio Rwanda as a (potential) facilitator of development and social change. Through the analysis and interpretation of the findings of the study, it has been noticed that *Kazi ni Kazi* presents programmes that touch on listeners' lives as it traces the experiences of participants who have been successful in their efforts to develop their lives. *Kazi ni Kazi* encourages youths to respect any job however small or big the job is. It teaches human values as humility and respect to each other. It imparts practical skills among the youths and teaches them to save money and invest in developmental ventures. The study has found that youths perceive Radio Rwanda as having the capacity to mobilise youths to think about development and social change.

The third research question investigated ways in which Radio Rwanda can facilitate positive youth development. The analysis and interpretation of the findings of the study indicated that Radio Rwanda is having a positive impact on motivating youths to participate in development activities. One point to note that was raised by participants in one FGD was that they have concerns about some of the programming being overly optimistic and would like more realistic narratives.

8.3. Contribution of the study to the body of knowledge

Today, radio in Rwanda aims to facilitate socio-economic development. However, there is limited scholarship that explores the voices and insights from both radio personnel and youth audiences. This study, therefore, contributes new knowledge in this area.

The *Kazi ni Kazi* programme is broadcast on both the public and community tiers of Radio Rwanda. This is a unique contribution to this unique study. In fact, experience with youth shows that some youths are running away from public broadcasters in favour of private broadcasters which mainly broadcast entertainment, of which they are obsessed with. However, the contrary is true where it was found out that youths tune in to radio Rwanda and its community radios in search of developmental news. This, therefore, ties back to the Positive Youth Development Theory (Lerner et al., 2005) by understanding the interconnection between development and social change, hence youths' acceptance to tune-in to *Kazi ni Kazi's* messages that motivates them to participate in development. It also ties youths not as recipients of information, but as active meaning makers, hence connecting to the Participation Paradigm in Audience Research (Livingstone, 2013).

Another finding is that language is important for youth to participate in *Kazi ni Kazi* Programme. Therefore, broadcast messages that are always in the local Kinyarwanda language, which is understood and spoken by all youth in the study makes it easier for youth to capture those developmental messages. This contributes to the finding that as medium of communication in Rwanda, radio has the biggest coverage compared to other channels of communication like TV. And, because of its convenience even at home, in cars, in digital devices as cell phones and in cars, radio has a potential to foster development and social change.

Further, among the contributions of this study to the body of knowledge is that the findings confirm Radio Rwanda to have contributed to changing youths' mindsets, which reinforces research by others on developmental communication. This attaches meaning to social and cultural norms as tenets for sustainable social change and development (Jallov, 2012; Servaes et al., 2012; Quarry & Ramirez 2009). In this study, it has been found out that Radio Rwanda influences youth to change their mindset to think positively and develop themselves and youth who have heeded the advice shared on the platform have indeed developed themselves. The findings of the study revealed that Radio Rwanda encourages youths to start money savings schemes and invest for development. Linked to this, dialogue as a key principle of participatory communication was

reinforced. Listeners to *Kazi ni Kazi* appreciate the dialogue aspects discussing content amongst callers, the programme producer as well as the invited guest or programme contributor of the *Kazi ni Kazi* programme.

There is the need for being cautious on radio messages that exaggerate. From the interpretation and analysis of the findings, it was observed that in some of the *Kazi ni Kazi*'s shows, success has been over-exaggerated. It would be unethical for *Kazi ni Kazi* to over exaggerate or act as a tool for propaganda. Participants made the recommendation to include more realistic examples of success, along with some of the failures and lessons learnt, and this would be a valuable inclusion on the show.

8.4. Confines/limitations of the study

Due to the qualitative nature of this study, it did not delve much into listenership and dialogue to the *Kazi ni Kazi* programme, yet it was found out that this is key element to the success of the programme.

While in this case study there is evidence that *Kazi ni Kazi* empowers youth to improve their well-being (relationships, beliefs and practices), this a single case study, with a small sample size which cannot and should not be generalised to all youths in the country.

8.5. Recommendations of the study

The recommendations provided below are in line with the 3rd objective of the study which aimed at establishing the best practice guide in which Radio Rwanda should facilitate positive youth development and social change among the youth in Rwanda.

It is recommended that *Kazi ni Kazi* programme be shared on other private radios so that it can have a wider reach and impact. This is because there are many radio stations in Rwanda and listeners are able to choose any preferred radio not necessarily to Radio Rwanda. If the *Kazi ni Kazi* programme is broadcast on other radios, it will have a wide reach and impact.

It is recommended that *Kazi ni Kazi* programme makes small booklets or brochures containing *Kazi ni Kazi* messages and avail them to as many youths as possible.

It also recommended *Kazi ni Kazi's* producers should visit youth centres and meet youth physically. The idea of trickling information to the ground, as well as up from the ground and to include the voice of real listeners would contribute to the success of *Kazi ni Kazi's* mission. This would be in line with the finding on listener participation, as emphasised by the Participation Paradigm in Audience Research (Livingstone, 2013). As youth are sensitised directly about development and social change they also need to participate and share their views on their preferences. Through sensitisation campaigns, *Kazi ni Kazi* could physically bring those who have succeeded to interact with the youths who are struggling to develop as this would create confidence and have a great impact.

8.6. Suggestions for further research

This study focused on the role of Radio Rwanda and how it facilitates positive youth development. There remains a big gap to be covered by the academics as well as researchers in the areas that have not been explored by this study for instance exploring how listenership, dialogue and participation influence radio programmes, because these were found out as key elements to the success of *Kazi ni Kazi* programme. This, therefore, could be a different study to bridge this gap. Such studies may not only be relevant in Rwanda but elsewhere, especially in the Sub-Saharan African.

This study focused on smaller samples of youths selected in fewer youth centres. Therefore, there could be a different study to bridge this gap, exploring a larger sample of those youths not attending centres.

In a FGD at Rubavu youth centre, youth criticized *Kazi ni Kazi* for over exaggeration likening it with propaganda. Further research could explore this perspective more thoroughly, with the inclusion of the listeners to advise on what they believe makes it propaganda and how best this perception may be shifted with messages with which the youth relate, without feeling they are being misled.

Finally, there is also a need for another deeper study to confirm whether youths' engagement in certain actions has led to sustained development and broader social change.

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Appendices

Appendix 1: Interview and FGD Guides

- A) Interviews Guide to Director of Radio Rwanda and To Producer of *Kazi Ni Kazi*
- B) FGD Guide to Members of youth-friendly centres and Udukiriro Market centres
- C) Interviews Guide to Directors of youth-friendly centres and Udukiriro Market centres
- D) Interviews Guide to Director of *Kazi Ni Kazi*, Director of Radio Rwanda
- E) Interviews Guide to *Kazi Ni Kazi* Radio Programme Contributors
- F) Interviews Guide to Radio Rwanda Experts

A). INTERVIEWS GUIDE TO DIRECTOR OF RADIO RWANDA AND TO PRODUCER OF *KAZI NI KAZI*

RESEARCH QUESTION ONE: In what ways does radio in Rwanda aim to encourage development and social change amongst youth? [IKIBAZO CYA MBERE: Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

a) What are *Kazi ni Kazi*'s preferred messages being communicated to the youth and why are these deemed important? [a) Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

b) What strategies does *Kazi ni Kazi* employ to encourage listenership and action? [b) Ni izihe ngamba *Kazi ni Kazi* ikoresha mu kubashishikariza kuyuumva nokugira mwitabire ibikorwa?]

c) What evidence is there that *Kazi ni Kazi* promotes competence, confidence, character, connection, and caring (Hyman 2002) in these messages and strategies? [c) Ni ibihe bimenyetso byerekana ko *Kazi ni Kazi* iteza imbere ubushobozi, ikizere, imico, guhuza urubyiruko, no kwita kubyomukora (Hyman 2002) mu butumwa n'ingamba zayo?]

1. Explain *Kazi ni Kazi* Programme and how it is structured? [Sobanura programme ya *Kazi ni Kazi* n'uburyo itunganijwe?]
2. Explain the radio listening habits you have observed amongst the youth. [Sobanura ukuntu urubyiruko rwumva I radio.]

3. Elaborate on where and how the youth engage with *Kazi ni Kazi* radio programme and if there are avenues of feedback and how you use this for future programming [Sobanura neza uburyo urubwiruko rwitabira programme ya *Kazi ni Kazi* utubwire niba hari n'inzira zo gutangamo ibitekerezo n'uburyo ibi bibafasha mugutegura izindi programme.]
4. What is the major content of *Kazi ni Kazi* Programme and what is your inspiration/source of that content that is included to attract the youth? And why? [Ni ibihe bintu by'ingenzi bikubiye muri Programme ya *Kazi ni Kazi* bitegurwa hakurikijwe iki kugira ngo bibe byakurura urubwiruko kubwirabira? Kandi kubera iki?]
5. What does the *Kazi ni Kazi* programme aim to promote in its messaging? Do you think *Kazi ni Kazi*'s messaging has been successful? Please explain how and why or why not? [Ese *Kazi ni Kazi* programme igamije guteza imbere ubuhe butumwa ? Uratekereza ko ibyo igamije ibigeraho? Sobanura uburyo ibigeraho cangwa ntibigeraho n'impamvu?]
6. Do you think the youth are motivated by the *Kazi ni Kazi* programme? If so, explain how they respond to the programme [Uratekereza ko urubwiruko rushishikajwe n'ukumva programme ya *Kazi ni Kazi*? Niba aribyo, sobanura uko bayitabira.]
7. Explain the kind of development and social change that you think have been championed by *Kazi ni Kazi* amongst the youth in Rwanda. Please explain with examples [Sobanura ubwoko bw'iterambere cyangwa bw'imibereho myiza byazanywe na *Kazi ni Kazi* Programme mu rubwiruko. Sobanura utanga ibimenyetso.]
8. In your own view on the role of the *Kazi ni Kazi* radio programme, does it increase any of the following: carrier paths, communication, competence, confidence, character, connection, and caring among the youth colleagues/ peers, friends, family or community? Or anything else you can think of. Explain with examples. [Mubitekerezo byawe bwite ku ruhare rwa *Kazi ni Kazi* programme, yaba yongera ibi bikurikira mu rubwiruko : gukunda akazi, kuvugana murubwiruko, ubushobozi, icyizere, imico, guhuza urubwiruko/ inshuti/imiryango cyangwa communaute, no kwita kubiyomukora? Yangwa ikindi kintu cyose ushobora gutekereza. Sobanura buri kimwe utanga nibimenyetso.]
9. From your experience, does *Kazi ni Kazi* facilitate youth to take direct action (like purchase an asset/property or make decisions to achieve some goals? Explain feedback avenues and how

you use this for future programming or why not? [Ukurikije ubunararibonye bwawe, *Kazi ni Kazi* yaba igushishikariza gufata ingamba zijyanye n'imibereho yawe cyangwa iterambere ryawe? [Ingamba zijyanya n'ukugura umutungo / cyangwa gufata icyemezo kugirango ugere ku ntego zimwe na zimwe, cyangwa wirinde imyitwarire imwe n'imwe cyangwa ukemeza indi myitwarire mishya?]

RESEARCH QUESTION TWO: In what ways do Rwandan youth perceive radio as a (potential) facilitator of development and social change? [IKIBAZO CYA KABIRI: Ni mu buhe buryo urubwiruko rwo mu Rwanda rubona radiyo nk'irworohereza mu iterambere no mu mpinduka mu mibereho?]

a) How do the youth participants respond to *Kazi ni Kazi's* calls to participate in development and social change? [a) Nigute urubwiruko rwitabira guhamagarwa kwa *Kazi ni Kazi* kugira uruhare mu iterambere no guhindura imibereho?]

b) What are youth's perceptions based on (context, experience, interests, ambitions etc)? [b) Urubwiruko rwunva gute ihamagarwa rya *Kazi ni Kazi* bashingiye ku imiterere, uburambe, inyungu, ibyifuzo n'ibindi)?]

c) In what ways (if any) does *Kazi ni Kazi* promotes the following among the youth: dialogue among the youth, gender and power relations, diversity and difference, and social and cultural norms in its programming as tenets for sustainable social change and development (Jallov 2012; Quarry and Ramirez 2009; Servaes et al. 2012)? [c) Ni mu buhe buryo (niba buhari) *Kazi ni Kazi* iteza imbere ibi bikurikira mu rubwiruko: ibiganiro hagati y'urubwiruko, uburinganire n'ubwuzuzanye, itandukaniro, hamwe n'imibereho myiza n'umuco muri gahunda zayo nk'amahame agenga imibereho myiza n'iterambere rirambye.]

10. What are your general perceptions on *Kazi ni Kazi* programme (based on where you live, experience, interests, ambitions)? Explain with examples.[Ni ubuhe buryo rusange ubonamo gahunda ya *Kazi ni Kazi* (ukurikije aho utuye, uburambe, inyungu, ibyifuzo)? Sobanura utanga ingero.]

11. In what ways do you think that *Kazi ni Kazi* promotes agency (or power) for the youth to live their lives and or change their lives in a positive way?[Ni mu buhe buryo utekereza ko *Kazi ni Kazi* iteza imbere imbaraga z'urubwiruko kubaho mubuzima bw'iterambere bwiza?]

12. Social change should come with new developments and changes; explain the new developments and social changes *Kazi ni Kazi* has introduced that you know"? [Guhindura imibereho bigomba kuzana n'iterambere rishya; sobanura iterambere rishya n'impinduka y'imibereho *Kazi ni Kazi* yazanye waba uzi ""]
13. Does *Kazi ni Kazi* empower youth to improve their well-being (relationships, beliefs, practices or anything else you can think of)? Please explain with examples. [Ese *Kazi ni Kazi* iha imbaraga urubwiruko kuzamura imibereho yabo myiza (imibanire, imyizerere, imikorere cyangwa ikindi kintu cyose ushobora gutekereza)? sobanura utanga ingero.]
14. In what ways, if any, do you think that *Kazi ni Kazi* promotes youth participation in development and social change? (Please explain what kind of participation: dialogue, diversity of opinions, accountability to self or to the community or any other) form of participation [Ni mu buhe buryo, niba buhari, utekereza ko *Kazi ni Kazi* iteza imbere uruhare (participation) rw'urubwiruko mu iterambere no guhindura imibereho? Sobanura ubwoko bw'ubwobwitabire (participation): ibiganiro, ibitekerezo bitandukanye, uruhare k'umuntu cyangwa kubaturage cyangwa se ubundi buryo ubwaribwo bwose watubwita]
15. In brief, how would you explain *Kazi ni Kazi* as a facilitator of youth's development and social change? [Muri make, wasobanura ute *Kazi ni Kazi* mukworohera urubwiruko kugera kw'iterambere n'imibereho myiza?]

RESEARCH QUESTION THREE: What are the ways in which radio in Rwanda can facilitate Positive Youth Development? [IKIBAZO CYA GATATU: Ni ubuhe buryo radiyo mu Rwanda ishobora korohereza iterambere m'urubwiruko?]

16. What is the significance of *Kazi ni Kazi* programmes? [Ni ibihe bisobanuro by'agaciro (significance) gahunda za *Kazi ni Kazi* itanga ""]
17. What lessons does *Kazi ni Kazi* programmes offer?[Ni ayahe masomo (lessons) gahunda ya *Kazi ni Kazi* itanga?]
18. What recommendations can you provide for *Kazi ni Kazi* programmes? [Ni izihe nama (recommendations) ushobora gutanga kuri gahunda za *Kazi ni Kazi*?]

B). FGD GUIDE TO MEMBERS OF *YOUTH FRIENDLY CENTRES AND UDUKIRO* MARKET CENTRES

RESEARCH QUESTION ONE: In what ways does radio in Rwanda aim to encourage development and social change among the youth? [IKIBAZO CYA MBERE: Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

a) What are *Kazi ni Kazi's* preferred messages being communicated to the youth and why are these deemed important? [a) Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

b) What strategies does *Kazi ni Kazi* employ to encourage listenership and action? [b) Ni izihe ngamba *Kazi ni Kazi* ikoresha mu kubashishikariza kuyuumva nokugira mwitabire ibikorwa?]

c) What evidence is there that *Kazi ni Kazi* promotes competence, confidence, character, connection, and caring (Hyman 2002) in these messages and strategies? [c) Ni ibihe bimenyetso byerekana ko *Kazi ni Kazi* iteza imbere ubushobozi, ikizere, imico, guhuza urubyiruko, no kwita kubyomukora (Hyman 2002) mu butumwa n'ingamba zayo?]

1. Describe what you know about *Kazi ni Kazi* programme.[Sobanura ibyo uzi kuri *Kazi ni Kazi* programme?]
2. Explain your listening habits to the *Kazi ni Kazi* programme and indicate where and how you engage with the programme Sobanura uko wumva *Kazi ni Kazi* programme, hanyuma werekane n'ukuntu ushobora gutangamo ibitekerezo]
3. Does *Kazi ni Kazi* provide feedback avenues? Explain how this could be important for future programming [Ese *Kazi ni Kazi* programme itanga inzira zo gutangamo ibitekerezo? Sobanura uburyo ibi bishobora kuba ingenzi kuri iyi programme mugihe kiri imbere].
4. What do you think *Kazi ni Kazi* programme aims to promote in its messaging? Do you think they are successful in their messaging? [Utekereza ko *Kazi ni Kazi* programme igamije guteza imbere ubuhe butumwa ? Uratekereza ko ibyo igamije ibigeraho ?]
5. Are you motivated by *Kazi ni Kazi* programme? Please explain how you respond to the programme. [Waba ushishikajwe na *Kazi ni Kazi* programme? Sobanura uko witabira iyi programme]

6. Elaborate the kind of development and social change that you think has been championed by *Kazi ni Kazi*. Please elaborate with examples.[Sobanura ubwoko bw'iterambere cyangwa bw'imibereho myiza byazanywe na *Kazi ni Kazi* Programme. Sobanura utanga ibimenyetso]
7. In your own view on the role of *Kazi ni Kazi* radio programme, does it increase any of the following: carrier paths, communication, competence, confidence, character, connection, and caring among the youth colleagues/ peers, friends, family or community? Or anything else you can think of. Please explain with examples. [Mubitekerezo byawe bwite ku ruhare rwa *Kazi ni Kazi* programme, yaba yongera ibi bikurikira mu rubyiruko : gukunda akazi, kuvugana murubyiruko, ubushobozi, icyizere, imico, guhuza urubyiruko/ inshuti/imiryango cyangwa communaute, no kwita kubyomukora? Yangwa ikindi kintu cyose ushobora gutekereza. Sobanura buri kimwe utanga nibimenyetso]
8. What aspect of the *Kazi ni Kazi* programme are you happy with, and why?(content, Programme presenter, Programme contributor, etc) [N'iki wishyimirira cyane muri *Kazi ni Kazi* Programme, urakishyimirira kubera iki? (ni ibiyirimo –[content], n'abatanga porogaramu, n'abatamirwa muri Porogaramu ?).]
9. From your experience, has *Kazi ni Kazi* encouraged you to take direct action in line with social change or development? (purchase an asset/property or make decision to achieve some goals, or avoid some behaviours and adopt to new ones?) Explain in what ways, how or why?[Ukurikije ubunararibonye bwawe, *Kazi ni Kazi* yaba igushishikariza gufata ingamba zijyanye n'imibereho yawe cyangwa iterambere ryawe? [Ingamba zijyanya n'ukugura umutungo / cyangwa gufata icyemezo kugirango ugere ku ntego zimwe na zimwe, cyangwa wirinde imyitwarire imwe n'imwe cyangwa ukemeza indi myitwarire mishya?]

RESEARCH QUESTION TWO: In what ways do Rwandan youth perceive radio as a (potential) facilitator of development and social change? [IKIBAZO CYA KABIRI: Ni mu buhe buryo urubyiruko rwo mu Rwanda rubona radiyo nk'irworohereza mu iterambere no mu mpinduka mu mibereho?]

- a) How do the youth participants respond to *Kazi ni Kazi's* calls to participate in development and social change?[a) Nigute urubyiruko rwitabira guhamagarwa kwa *Kazi ni Kazi* kugira uruhare mu iterambere no guhindura imibereho?]

b) What are youth's perceptions based on (context, experience, interests, ambitions etc)? [b) Urubwiruko rwunva gute ihamagarwa rya *Kazi ni Kazi* bashingiye ku imiterere, uburambe, inyungu, ibyifuzo n'ibindi)?]

c) In what ways (if any) does *Kazi ni Kazi* promotes the following among the youth: dialogue among the youth, gender and power relations, diversity and difference, and social and cultural norms in its programming as tenets for sustainable social change and development (Jallov 2012; Quarry and Ramirez 2009; Servaes et al. 2012)? [c) Ni mu buhe buryo (niba buhari) *Kazi ni Kazi* iteza imbere ibi bikurikira mu rubwiruko: ibiganiro hagati y'urubwiruko, uburinganire n'ubwuzuzanye, itandukaniro, hamwe n'imibereho myiza n'umuco muri gahunda zayo nk'amahame agenga imibereho myiza n'iterambere rirambye.]

10. What are your general perceptions on *Kazi ni Kazi* programme (based on where you live, experience, interests, ambitions)? Explain with examples. [Ni ubuhe buryo rusange ubonamo gahunda ya *Kazi ni Kazi* (ukurikije aho utuye, uburambe, inyungu, ibyifuzo)? Sobanura utanga ingero.]
11. In what ways do you think that *Kazi ni Kazi* promotes agency (or power) for the youth to live their lives and or change their lives in a positive way? [Ni mu buhe buryo utekereza ko *Kazi ni Kazi* iteza imbere imbaraga z'urubwiruko kubaho mubuzima bw'iterambere bwiza?]
12. Social change should come with new developments and changes; explain the new developments and social changes *Kazi ni Kazi* has introduced that you know? [Guhindura imibereho bigomba kuzana n'iterambere rishya; sobanura iterambere rishya n'impinduka y'imibereho *Kazi ni Kazi* yazanye waba uzi"]
13. Does *Kazi ni Kazi* empower youth to improve their well-being (relationships, beliefs, practices or anything else you can think of)? Please explain with examples. [Ese *Kazi ni Kazi* iha imbaraga urubwiruko kuzamura imibereho yabo myiza (imibanire, imyizerere, imikorere cyangwa ikindi kintu cyose ushobora gutekereza)? sobanura utanga ingero.]
14. In what ways, if any, do you think that *Kazi ni Kazi* promotes youth participation in development and social change? (Please explain what kind of participation: dialogue, diversity of opinions, accountability to self or to the community or any other) form of participation [Ni mu buhe buryo, niba buhari, utekereza ko *Kazi ni Kazi* iteza imbere uruhare (participation) rw'urubwiruko mu iterambere no guhindura imibereho? Sobanura ubwoko

bw'ubwobwitabire (participation): ibiganiro, ibitekerezo bitandukanye, uruhare k'umuntu cyangwa kubaturage cyangwa se ubundi buryo ubwaribwo bwose watubwita]

15. In brief, how would you explain *Kazi ni Kazi* as a facilitator of youth's development and social change?[Muri make, wasobanura ute *Kazi ni Kazi* mukworohera urubyiruko kugera kw'iterambere n'imibereho myiza?]

RESEARCH QUESTION THREE: What are the ways in which radio in Rwanda can facilitate Positive Youth Development? IKIBAZO CYA GATATU: Ni ubuhe buryo radiyo mu Rwanda ishobora korohereza iterambere m'urubyiruko?

16. What is the significance of *Kazi ni Kazi* programmes? [Ni ibihe bisobanuro by'agaciro (significance) gahunda za *Kazi ni Kazi* itanga?]
17. What lessons does *Kazi ni Kazi* programmes offer? [Ni ayahe masomo (lessons) gahunda ya *Kazi ni Kazi* itanga?]
18. What recommendations can you provide for *Kazi ni Kazi* programmes? [Ni izihe nama (recommendations) ushobora gutanga kuri gahunda za *Kazi ni Kazi*?]

B). INTERVIEWS GUIDE TO DIRECTORS/LEADERS OF *YOUTH FRIENDLY CENTERS* & UDUKIRIRO MARKET CENTRES

RESEARCH QUESTION ONE: In what ways does radio in Rwanda aim to encourage development and social change amongst youth? [Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

a) What are *Kazi ni Kazi*'s preferred messages being communicated to the youth and why are these deemed important? [Ni ubuhe butumwa *Kazi ni Kazi* igeza ku rubyiruko kandi ni ukubera iki bufatwa nk'ingenzi?]

b) What strategies does *Kazi ni Kazi* employ to encourage listenership and action? [Ni izihe ngamba *Kazi ni Kazi* ikoresha gushishikariza urubyiruko kuyumva nokugira ngo rwitabire ibikorwa?]

c) What evidence is there that *Kazi ni Kazi* promotes competence, confidence, character, connection, and caring (Hyman 2002) in these messages and strategies? [c) Ni ibihe bimenyetso byerekana ko *Kazi ni Kazi* iteza imbere ubushobozi, ikizere, imico, guhuza urubyiruko, no kwita kubyomukora (Hyman 2002) mu butumwa n'ingamba zayo?]

1. Describe what you know about *Kazi ni Kazi* programmes [Sobanura ibyo uzi kuri *Kazi ni Kazi* programme?]
2. Explain your listening habits to the *Kazi ni Kazi* programme and indicate where and how you engage with the programme. [Sobanura uko wumva *Kazi ni Kazi* programme, hanyuma werekane n'ukuntu ushobora gutangamo ibitekerezo]
3. What do you think *Kazi ni Kazi* programme aims to promote in its messaging? Do you think they are successful in their messaging? [Utekereza ko gahunda ya *Kazi ni Kazi* igamije guteza imbere iki mubutumwa bwayo? Utekereza ko babigeraho ?]
4. In your observations, what radio listening habits have you noted amongst the youth? [Mubyo ubona, ni izihe ngeso zo kumva amaradiyo ubona mu rubyiruko?]
5. Do you think that youth in this centre are motivated by *Kazi ni Kazi* programme? If so, explain how they respond to the programme. [Uratekereza ko urubyiruko rwo muri iki kigo rushishikajwe n'ukumva programme ya *Kazi ni Kazi*? Niba aribyo, sobanura uko bayitabira.]
6. What aspect of the *Kazi ni Kazi* programme are the youth happy with, and why? (content, Programme presenter, Programme contributor, etc) [N'iki urubyiruko rwishyimirira cyane muri *Kazi ni Kazi* Programme, rurakishyimirira kubera iki? (ni ibiyirimo –[content], n'abatanga porogaramu, n'abatumirwa muri programme?).]
7. Explain the kind of development and social change that you think have been championed by *Kazi ni Kazi* amongst the youth in Rwanda. Please elaborate with examples. [Sobanura ubwoko bw'iterambere cyangwa bw'imibereho myiza byazanywe na *Kazi ni Kazi* Programme mu rubyiruko. Sobanura utanga ibimenyetso.]
8. In your own view on role of *Kazi ni Kazi* radio programme does it increase any of the following: carrier paths, communication, competence, confidence, character, connection, and caring among the youth colleagues/ peers, friends, family or community? Or anything else you can think of. Please, explain with examples. Explain with examples. [Mubitekerezo byawe bwite ku ruhare rwa *Kazi ni Kazi* programme, yaba yongera ibi bikurikira mu rubyiruko : gukunda akazi, kuvugana murubyiruko, ubushobozi, icyizere, imico, guhuza urubyiruko/ inshuti/imiryango cyangwa communaute, no kwita kubyomukora? Yangwa ikindi kintu cyose ushobora gutekereza. Sobanura buri kimwe utanga nibimenyetso]

9. From your experience does *Kazi ni Kazi* facilitate youth to take direct action (purchase an asset/property or make decision to achieve some goals or change some behaviour and adopt new ones? Explain in what ways, how or why? [Ukurikije ubunararibonye bwawe, *Kazi ni Kazi* yaba igushishikariza gufata ingamba zijyanye n'imibereho yawe cyangwa iterambere ryawe? [Ingamba zijyanya n'ukugura umutungo / cyangwa gufata icyemezo kugirango ugere ku ntego zimwe na zimwe, cyangwa wirinde imyitwarire imwe n'imwe cyangwa ukemeza indi myitwarire mishya?]

RESEARCH QUESTION TWO: In what ways do Rwandan youth perceive radio as a (potential) facilitator of development and social change? [IKIBAZO CYA KABIRI: Ni mu buhe buryo urubwiruko rwo mu Rwanda rubona radiyo nk'irworohereza mu iterambere no mu mpinduka mu mibereho?]

a) How do the youth participants respond to *Kazi ni Kazi's* calls to participate in development and social change? [a) Nigute urubwiruko rwitabira guhamagarwa kwa *Kazi ni Kazi* kugira uruhare mu iterambere no guhindura imibereho?]

b) What are youth's perceptions based on (context, experience, interests, ambitions etc)? [b) Urubwiruko rwunva gute ihamagarwa rya *Kazi ni Kazi* bashingiye ku imiterere, uburambe, inyungu, ibyifuzo n'ibindi)?]

c) In what ways (if any) does *Kazi ni Kazi* promotes the following among the youth: dialogue among the youth, gender and power relations, diversity and difference, and social and cultural norms in its programming as tenets for sustainable social change and development (Jallov 2012; Quarry and Ramirez 2009; Servaes et al. 2012)? [c) Ni mu buhe buryo (niba buhari) *Kazi ni Kazi* iteza imbere ibi bikurikira mu rubwiruko: ibiganiro hagati y'urubwiruko, uburinganire n'ubwuzuzanye, itandukaniro, hamwe n'imibereho myiza n'umuco muri gahunda zayo nk'amahame agenga imibereho myiza n'iterambere rirambye.]

10. What are your general perceptions on *Kazi ni Kazi* programme (based on where you live, experience, interests, ambitions)? Explain with examples.[ubuhe buryo rusange ubonamo gahunda ya *Kazi ni Kazi* (ukurikije aho utuye, uburambe, inyungu, ibyifuzo)? Sobanura utanga ingero.]

11. In what ways do you think that *Kazi ni Kazi* promotes agency (or power) for the youth to live their lives and or change their lives in a positive way? [Ni mu buhe buryo utekereza ko *Kazi ni Kazi* iteza imbere imbaraga z'urubyiruko kubaho mubuzima bw'iterambere bwiza?]
12. Social change should come with new developments and changes; explain the new developments and social changes *Kazi ni Kazi* has introduced that you know"? [Guhindura imibereho bigomba kuzana n'iterambere rishya; sobanura iterambere rishya n'impinduka y'imibereho *Kazi ni Kazi* yazanye waba uzi "?]
13. Does *Kazi ni Kazi* empower youth to improve their well-being (relationships, beliefs, practices or anything else you can think of)?. Please explain with examples.[Ese *Kazi ni Kazi* iha imbaraga urubyiruko kuzamura imibereho yabo myiza (imibanire, imyizerere, imikorere cyangwa ikindi kintu cyose ushobora gutekereza)? sobanura utanga ingero.]
14. In what ways, if any, do you think that *Kazi ni Kazi* promotes youth participation in development and social change? (Please explain what kind of participation: dialogue, diversity of opinions, accountability to self or to the community or any other) form of participation [Ni mu buhe buryo, niba buhari, utekereza ko *Kazi ni Kazi* iteza imbere uruhare (participation) rw'urubyiruko mu iterambere no guhindura imibereho? Sobanura ubwoko bw'ubwobwitabire (participation): ibiganiro, ibitekerezo bitandukanye, uruhare k'umuntu cyangwa kubaturage cyangwa se ubundi buryo ubwaribwo bwose watubwita]
15. In brief, how would you explain *Kazi ni Kazi* as a facilitator of youth's development and social change?[Muri make, wasobanura ute *Kazi ni Kazi* mukworohereza urubyiruko kugera kw'iterambere n'imibereho myiza?]

RESEARCH QUESTION THREE: What are the ways in which radio in Rwanda can facilitate Positive Youth Development? IKIBAZO CYA GATATU: Ni ubuhe buryo radiyo mu Rwanda ishobora korohereza iterambere m'urubyiruko?

16. What is the significance of *Kazi ni Kazi* programmes? [Ni ibihe bisobanuro by'agaciro (significance) gahunda za "*Kazi ni Kazi* itanga "?]
17. What lessons does *Kazi ni Kazi* programmes offer?[Ni ayahe masomo (lessons) gahunda ya *Kazi ni Kazi* itanga?]

18. What recommendations can you provide for *Kazi ni Kazi* programmes? [Ni izihe nama (recommendations) ushobora gutanga kuri gahunda za *Kazi ni Kazi*?]

C). INTERVIEWS GUIDE TO *KAZI NI KAZI* RADIO PROGRAMME CONTRIBUTORS

RESEARCH QUESTION ONE: In what ways does radio in Rwanda aim to encourage development and social change amongst youth? [IKIBAZO CYA MBERE: Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

a) What are *Kazi ni Kazi*'s preferred messages being communicated to the youth and why are these deemed important? [a) Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

b) What strategies does *Kazi ni Kazi* employ to encourage listenership and action? [b) Ni izihe ngamba *Kazi ni Kazi* ikoresha mugushishikariza urubyiruko kuyumva nokugira rwitabire ibikorwa iteza imbere?]

c) What evidence is there that *Kazi ni Kazi* promotes competence, confidence, character, connection, and caring (Hyman 2002) in these messages and strategies? [c) Ni ibihe bimenyetso byerekana ko *Kazi ni Kazi* iteza imbere ubushobozi, ikizere, imico, guhuza urubyiruko, no kwita rukora (Hyman 2002) mu butumwa n'ingamba zayo?]

1. Describe what you know about *Kazi ni Kazi* programme? [Sobanura ibyo uzi kuri *Kazi ni Kazi* programme ?]
2. Elaborate your listening habits to the *Kazi ni Kazi* programme and indicate where and how you engage with the programme? [Sobanura uko wumva *Kazi ni Kazi* programme, hanyuma werekane n'ukuntu ushobora gutangamo ibitekerezo]
3. What aspect of the *Kazi ni Kazi* programme are you happy with, and why? (content, Programme presenter, Programme contributor, etc) [N'iki wishyimirira cyane muri *Kazi ni Kazi* Programme, urakishyimirira kubera iki? (ni ibiyirimo –[content], n'abatanga programme, n'abatumirwa muri Porogaramu ?)]
4. Do you think *Kazi ni Kazi* has been successful in the messaging? Please explain how, why or why not. [Utekereza ko *Kazi ni Kazi* igamije guteza imbere ubuhe butumwa, ese ubutumwa igamije guteza imbere yabigeraho?]

5. What was your conversation about when you were hosted by *Kazi ni Kazi* programme?
[Mugihe wakiriwe nk'utumirwa muri *Kazi ni Kazi* programme, n'ikihe kiganiro mwagiranye?]
6. Explain your contribution towards the content that you discussed in relation to development and social change? [Sobanura inkunga y'ibitekerezo watanze muri icyo kiganiro kubijyanye n'iterambere n'impinduka y'imibereho.]
7. Are you motivated by *Kazi ni Kazi* programme? Please explain how you respond to the programme.[Waba ushishikajwe na *Kazi ni Kazi* programme? Sobanura uko witabira iyi programme.]
8. Explain the kind of development and social change that you think have been championed by *Kazi ni Kazi*. Please, explain with examples. [Sobanura ubwoko bw'iterambere cyangwa bw'imibereho myiza byazanywe na *Kazi ni Kazi* Programme. Sobanura utanga ibimenyetso.]
9. In your own view on the role of *Kazi ni Kazi* radio programme, does it increase any of the following: carrier paths, communication, competence, confidence, character, connection, and caring among the youth colleagues/ peers, friends, family or community? Or anything else you can think of. Please explain with examples. [Mubitekerezo byawe bwite ku ruhare rwa *Kazi ni Kazi* programme, yaba yongera ibi bikurikira mu rubyiruko : gukunda akazi, kuvugana murubyiruko, ubushobozi, icyizere, imico, guhuza urubyiruko/ inshuti/imiryango cyangwa communaute, no kwita kubyomukora? Yangwa ikindi kintu cyose ushobora gutekereza. Sobanura buri kimwe utanga nibimenyetso.]
10. Have you ever taken direct action based on *Kazi ni Kazi* programmes? (like purchase an asset/property or make decision to achieve some goals? Explain in what ways, how or why? [Wigeze ufata ingamba ushishikajwe na programme *Kazi ni Kazi* ? (nko kugura umutungo / cyangwa gufata icyemezo cyo kugera kuntego zimwe na zimwe? Sobanura uko byangenze n'impavu.]

RESEARCH QUESTION TWO: In what ways do Rwandan youth perceive radio as a (potential) facilitator of development and social change? [IKIBAZO CYA KABIRI: Ni mu buhe buryo urubyiruko rwo mu Rwanda rubona radiyo nk'irworohereza mu iterambere no mu mpinduka mu mibereho?]

a) How do the youth participants respond to *Kazi ni Kazi's* calls to participate in development and social change?[a) Nigute urubwiruko rwitabira guhamagarwa kwa *Kazi ni Kazi* kugira uruhare mu iterambere no guhindura imibereho?]

b) What are youth's perceptions based on (context, experience, interests, ambitions etc)? [b) Urubwiruko rwunva gute ihamagarwa rya *Kazi ni Kazi* bashingiye ku imiterere, uburambe, inyungu, ibyifuzo n'ibindi)?]

c) In what ways (if any) does *Kazi ni Kazi* promotes the following among the youth: dialogue among the youth, gender and power relations, diversity and difference, and social and cultural norms in its programming as tenets for sustainable social change and development (Jallov 2012; Quarry and Ramirez 2009; Servaes et al. 2012)?[c) Ni mu buhe buryo (niba buhari) *Kazi ni Kazi* iteza imbere ibi bikurikira mu rubwiruko: ibiganiro hagati y'urubwiruko, uburinganire n'ubwuzuzanye, itandukaniro, hamwe n'imibereho myiza n'umuco muri gahunda zayo nk'amahame agenga imibereho myiza n'iterambere rirambye.]

11. What are your general perceptions on *Kazi ni Kazi* programme (based on where you live, experience, interests, ambitions)? Explain with examples. [Ni ubuhe buryo rusange ubonamo gahunda ya *Kazi ni Kazi* (ukurikije aho utuye, uburambe, inyungu, ibyifuzo)? Sobanura utanga ingero.]

12. In what ways do you think that *Kazi ni Kazi* promotes agency (or power) for the youth to live their lives and or change their lives in a positive way? [Ni mu buhe buryo utekereza ko *Kazi ni Kazi* iteza imbere imbaraga z'urubwiruko kubaho mubuzima bw'iterambere bwiza?]

13. Does *Kazi ni Kazi* empower youth to improve their well-being (relationships, beliefs, practices or anything else you can think of)?. Please explain with examples. [Ese *Kazi ni Kazi* iha imbaraga urubwiruko kuzamura imibereho yabo myiza (imibanire, imyizerere, imikorere cyangwa ikindi kintu cyose ushobora gutekereza)? sobanura utanga ingero.]

14. In what ways, if any, do you think that *Kazi ni Kazi* promotes youth participation in development and social change? (Please explain what kind of participation: dialogue, diversity of opinions, accountability to self or to the community or any other) form of participation, [Ni mu buhe buryo, niba buhari, utekereza ko *Kazi ni Kazi* iteza imbere

uruhare (participation) rw'urubwiruko mu iterambere no guhindura imibereho? Sobanura ubwoko bw'ubwobwitabire (participation): ibiganiro, ibitekerezo bitandukanye, uruhare k'umuntu cyangwa kubaturage cyangwa se ubundi buryo ubwaribwo bwose watubwita]

15. In brief, how would you explain *Kazi ni Kazi* as a facilitator of youth's development and social change? ? [Muri make, wasobanura ute *Kazi ni Kazi* mukworohera urubwiruko kugera kw'iterambere n'uguhindura imibereho? Kandi Guhindura imibereho bigomba kuzana n'iterambere rishya; sobanura iterambere rishya n'impinduka y'imibereho *Kazi ni Kazi* yazanye waba uzi ""]

RESEARCH QUESTION THREE: What are the ways in which radio in Rwanda can facilitate Positive Youth Development? [IKIBAZO CYA GATATU: Ni ubuhe buryo radiyo mu Rwanda ishobora korohereza iterambere m'urubwiruko?]

16. What is the significance of *Kazi ni Kazi* programmes? [Ni ibihe bisobanuro by'agaciro (significance) gahunda za *Kazi ni Kazi* itanga ?]
17. What lessons does *Kazi ni Kazi* programmes offer? [Ni ayahe masomo (lessons) gahunda ya *Kazi ni Kazi* itanga?]
18. What recommendations can you provide for *Kazi ni Kazi* programmes? [Ni izihe nama (recommendations) ushobora gutanga kuri gahunda za *Kazi ni Kazi*?]

D). INTERVIEWS GUIDE TO RADIO RWANDA EXPERTS

General introductory Questions [Ibibazo rusange]

- 1) How do you describe radio as a medium of communication in Rwanda? [1) Nigute wasobanura radio nk'itangaza makuru mu Rwanda?]
- 2) What do you think of the development and successes of Radio Rwanda in particular? [2) Utekereza iki ku iterambere rya Radio Rwanda by'umwihariko?]
- 3) What would you say about internal structures and planning processes of Radio Rwanda? [Wavuga iki kubijyanye n'inzego z'imbere (internal structures) hamwe n'ugutegura gahunda (planning) bya Radio Rwanda?]
- 4) What are the opportunities offered by Radio Rwanda? [Ni ayahe mahirwe atangwa na Radio Rwanda?]

- 5) What are gaps, challenges/ barriers faced by Radio Rwanda?[Ni ibihe byuho, imbogamizi / inzitizi zibangamira Radio u Rwanda?]
- 6) What do you think about the content and programmes of Radio Rwanda? [Utekereza iki ku bikubiye muri gahunda/Programme za Radiyo u Rwanda?]

Questions related to my research [Ibibazo bijyanye n'ubushakashatsi]

RESEARCH QUESTION ONE: In what ways does Radio Rwanda aim to encourage development and social change amongst youth? [IKIBAZO CYA MBERE: Ni mu buhe buryo radiyo mu Rwanda ishimangira iterambere n'impinduka mu mibereho y'urubyiruko?]

- a) What are *Kazi ni Kazi*'s preferred messages being communicated to the youth and why are these deemed important? [a) Ni ubuhe butumwa *Kazi ni Kazi* igeza ku rubyiruko kandi ni ukubera iki bufatwa nk'ingenzi?]
- b) What strategies does *Kazi ni Kazi* employ to encourage listenership and action? [b) Ni izihe ngamba *Kazi ni Kazi* ikoresha gushishikariza urubyiruko kuyumva nokugira ngo rwitabire ibikorwa?]
- c) What evidence is there that *Kazi ni Kazi* promotes competence, confidence, character, connection, and caring (Hyman 2002) in these messages and strategies? [c) Ni ibihe bimenyetso byerekana ko *Kazi ni Kazi* iteza imbere ubushobozi, ikizere, imico, guhuza urubyiruko, no kwita kubyomukora (Hyman 2002) mu butumwa n'ingamba zayo?]

1. Describe what you know about *Kazi ni Kazi* radio programmes [Sobanura ibyo uzi kuri *Kazi ni Kazi* programme ?]
2. What listening habits related to *Kazi ni Kazi* programme have you noticed and indicate where and how youth engage with the programme.? [Ni gute ubona abantu bumva gahunda zijyanye na *Kazi ni Kazi*, wakwerekana n'aho n' urubyiruko rwitabira izo gahunda.?)
3. Do you think *Kazi ni Kazi* has been successful in this messaging –? Please explain why. [Ese *Kazi ni Kazi* programme igamije guteza imbere ubuhe butumwa ? Uratekereza ko ibyo igamije ibigeraho? Sobanura uburyo ibigeraho cangwa ntibigeraho n'impamvu?]
4. Does *Kazi ni Kazi* engage its listeners and or provide feedback avenues? Explain how this could be important for future programming. [Ese *Kazi ni Kazi* programme itanga inzira zo

kuganira no gutangamo ibitekerezo? Sobanura uburyo ibi bishobora kuba ingenzi kuri iyi programme mugihe kiri imbere.]

5. What do you think the *Kazi ni Kazi* programme aims to promote in its messaging? Ese “*Kazi ni Kazi* programme igamije guteza imbere ubuhe butumwa ? [Uratekereza ko ibyo igamije ibigeraho? Sobanura uburyo ibigereho cangwa ntibigereho n'impamvu?]
6. What aspect of the *Kazi ni Kazi* programme are the youth happy with, and why? (content, Programme presenter, Programme contributor, etc) [N’iki urubyiruko rwishyimirira cyane muri *Kazi ni Kazi* Programme, rurakishyimirira kubera iki? (ni ibiyirimo –[content], n’abatanga programme [hosts], n’abatamirwa muri Porogaramu [guests]?).]
7. Elaborate the kind of development and social change that you think has been/should be championed by *Kazi ni Kazi*? [Sobanura ubwoko bw’iterambere cyangwa bw’imibereho myiza byazanywe na *Kazi ni Kazi* Programme cyangwa ikwiye kuzana. Sobanura utanga ibimenyetso.]
8. In your own view on role of *Kazi ni Kazi* radio programme does it increase any of the following: carrier paths, communication, competence, confidence, character, connection, and caring among the youth colleagues/ peers, friends, family or community? Explain with examples. [Mubitekerezo byawe bwite ku ruhare rwa *Kazi ni Kazi* programme, yaba yongera ibi bikurikira mu rubyiruko: gukunda akazi, kuvugana murubyiruko, ubushobozi, icyizere, imico, guhuza urubyiruko/ inshuti/imiryango cyangwa communaute, no kwita kubyomukora? Yangwa ikindi kintu cyose ushobora gutekereza. Sobanura buri kimwe utanga nibimenyetso.]
9. From your experience does *Kazi ni Kazi* facilitate youth to take direct action (purchase an asset/property or make decision to achieve some goals? Explain in what ways, how or why? [Ukurikije ubunararibonye bwawe ubona ko *Kazi ni Kazi* ishobora gushishikajwe urubyiruko gufata ingamba? (nko kugura umutungo / cyangwa gufata icyemezo cyo kugera kuntego zimwe na zimwe?)]

RESEARCH QUESTION TWO: In what ways do Rwandan youth perceive radio as a (potential) facilitator of socio-economic development? [IKIBAZO CYA KABIRI: Ni mu buhe buryo

urubyiruko rwo mu Rwanda rubona radiyo nk'irworohereza mu iterambere no mu mpinduka mu mibereho?]

a) How do the youth participants respond to *Kazi ni Kazi's* calls to participate in development and social change? [Nigute urubyiruko rwitabira guhamagarwa kwa *Kazi ni Kazi* kugira uruhare mu iterambere no guhindura imibereho?]

b) What are youth's perceptions based on (context, experience, interests, ambitions etc)? [Urubyiruko rwunva gute ihamagarwa rya *Kazi ni Kazi* bashingiye ku imiterere, uburambe, inyungu, ibyifuzo n'ibindi)?]

c) In what ways (if any) does *Kazi ni Kazi* promotes the following among the youth: dialogue among the youth, gender and power relations, diversity and difference, and social and cultural norms in its programming as tenets for sustainable social change and development (Jallov 2012; Quarry and Ramirez 2009; Servaes et al. 2012)? [Ni mu buhe buryo (niba buhari) *Kazi ni Kazi* iteza imbere ibi bikurikira mu rubyiruko: ibiganiro hagati y'urubyiruko, uburinganire n'ubwuzuzanye, itandukaniro, hamwe n'imibereho myiza n'umuco muri gahunda zayo nk'amahame agenga imibereho myiza n'iterambere rirambye.]

10. What are your general perceptions on *Kazi ni Kazi* programme (based on where you live, experience, interests, ambitions)? Explain with examples. [Ni ubuhe buryo rusange ubonamo gahunda ya *Kazi ni Kazi* (ukurikije aho utuye, uburambe, inyungu, ibyifuzo)? Sobanura utanga ingero.]

11. In what ways do you think that *Kazi ni Kazi* promotes agency (or power) for the youth to live their lives and or change their lives in a positive way? [Ni mu buhe buryo utekereza ko *Kazi ni Kazi* iteza imbere imbaraga z'urubyiruko kubaho mubuzima bw'iterambere bwiza?]

12. Social change should come with new developments and changes; explain the new developments and social changes *Kazi ni Kazi* has introduced that you know"? [Guhindura imibereho bigomba kuzana n'iterambere rishya; sobanura iterambere rishya n'impinduka y'imibereho *Kazi ni Kazi* yazanye waba uzi ""]

13. Does *Kazi ni Kazi* empower youth to improve their well-being (relationships, beliefs, practices or anything else you can think of)? Please explain with examples. [Ese *Kazi ni*

Kazi iha imbaraga urubwiruko kuzamura imibereho yabo myiza (imibanire, imyizerere, imikorere cyangwa ikindi kintu cyose ushobora gutekereza)? sobanura utanga ingero.]

14. In what ways, if any, do you think that *Kazi ni Kazi* promotes youth participation in development and social change? (Please explain what kind of participation: dialogue, diversity of opinions, accountability to self or to the community or any other) form of participation [Ni mu buhe buryo, niba buhari, utekereza ko *Kazi ni Kazi* iteza imbere uruhare (participation) rw'urubwiruko mu iterambere no guhindura imibereho? Sobanura ubwoko bw'ubwobwitabire (participation): ibiganiro, ibitekerezo bitandukanye, uruhare k'umuntu cyangwa kubaturage cyangwa se ubundi buryo ubwaribwo bwose watubwita]
15. In brief, how would you explain *Kazi ni Kazi* as a facilitator of youth's development and social change? Muri make, wasobanura ute *Kazi ni Kazi* mukworohereza urubwiruko kugera kw'iterambere n'imibereho myiza?]

RESEARCH QUESTION THREE: What are the ways in which radio in Rwanda can facilitate Positive Youth Development? [IKIBAZO CYA GATATU: Ni ubuhe buryo radiyo mu Rwanda ishobora korohereza iterambere m'urubwiruko?]

16. What is the significance of *Kazi ni Kazi* programmes? [Ni ibihe bisobanuro by'agaciro (significance) gahunda za *Kazi ni Kazi* itanga?]
17. What lessons does *Kazi ni Kazi* programmes offer?[Ni ayahe masomo (lessons) gahunda ya *Kazi ni Kazi* itanga?]
18. What recommendations can you provide for *Kazi ni Kazi* programmes? [Ni izihe nama (recommendations) ushobora gutanga kuri gahunda za *Kazi ni Kazi*?]

Appendix 2: Gatekeeper Letters

PERMISSION TO CONDUCT RESEARCH: GATEKEEPER LETTER, RADIO RWANDA

The management of Radio Rwanda hereby authorise Mr Edward K. Mwesigye, PhD candidate (student number 2211168002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of "Kazi ni Kazi" Radio Programme.

"Kazi ni Kazi" is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore, support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this Radio Rwanda has granted Mr Edward K. Mwesigye access to voluntary interviews and discussions with research participants at Radio Rwanda. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorised by:



Signature of Participant

30/11/2023

Date



RE: PERMISSION TO CONDUCT RESEARCH: GATEKEEPER'S LETTER

Cooperative for Development (COFOTU LTA)

hereby authorise Mr Edward K. Mwesigye, PhD candidate (student number 2211168002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi Radio Programme.

Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter Cooperative for Development (COFOTU LTA) has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at Huye. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by:

MUGNANEZA J. Chryso
Director (COFOTU)



19/10/2023

RE: PERMISSION TO CONDUCT RESEARCH: GATEKEEPER'S LETTER

HUYE YEGO Center

hereby authorise Mr Edward K. Mwesigye, PhD candidate (student number 2211168002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi Radio Programme.

Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter *YEGO CENTER*.....has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at *Huye Yego*. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by: *KAYITALE Gustandine*
Coordinator

Stamp & date

17/10/20



RE: PERMISSION TO CONDUCT RESEARCH: GATEKEEPER'S LETTER

INTEGRATED CRAFT PRODUCTION CENTER (ICPC) NYAMATI
hereby authorise Mr Edward K. Mwesigye , PhD candidate (student number 2211168002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi Radio Programme.

Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter ICPC has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at Bugese. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by:

BIZIMANA Aphrodite
President of ICPC committee.

St



RE: PERMISSION TO CONDUCT RESEARCH, GATEKEEPER'S LETTER

Bugwera youth center
herby authorizes Mr Edward K. Mwesigye, PhD candidate (student number 2211152062) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development. A case study of Kazi ni Kazi Radio Programme.

Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter Bugwera youth center has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at Bugwera. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by:

Murungi Apophis
Coordination office.

Stamp & date



IMPAMVU: IBARUWA YEMEZA GUKORA UBUSHAKASHATI

twetwe dukumdu murimo Cooperative
duhaye uburenganzira Bwana Edward K. Mwesigye, umukandida wa PhD (nimeroy' umukandida 2211168002) wiga mw'ishuri ry'itumanaho n'itanganzamakuru muri Kaminuza ya KwaZulu-Natal [Afurika y'Epfo] gukora ubushakashatsi bwiswe: Uruhare rwa Radio Rwanda mugufasha guteza imbere urubiruko, hifashishijwe ikiganiro "Kazi ni Kazi".

Kazi ni Kazi n'ikiganiro cyiza cya Radio Rwanda gishishikariza abaturage kwitabira ibikorwa byiterambere. Dushyigikiye rero ubushakashatsi kandi duhaye uruhushya umushakashatsi kugera aho dukorera no kuganira n'abo yifuzaga kugira ngo abone amakuru akeneye.

Uru ruhushya rutanzwe na *dukumdu murimo Co* gushigikira Edward K. Mwesigye, gukora ubushakashatsi kandi rutanzwe ku bushake. Uru ruhushya rugengwa n'imyitwarire isanzwe yubahirizwa mugukora ubushakashatsi.

Rutanzwe na:

Mani Zolayo
Emanuel

Je 20/10/2022

PLE Sida mt
dukumdu murimo Co

Tel 

RE: PERMISSION TO CONDUCT RESEARCH: GATEKEEPER'S LETTER

YECIO CENTER MUSAZI
hereby authorise Mr Edward K. Mwesigye, PhD candidate (student number 2211168002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi Radio Programme.

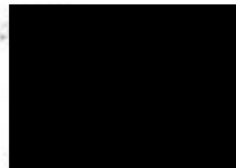
Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter YECIO CENTER MUSAZI.....has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at MUSAZI. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by:

Williamson Aiyemba
Coordinator of YECIO CENTER
MUSAZI

Stamp:



20/10/2022

EL: [Redacted]

RE: PERMISSION TO CONDUCT RESEARCH: GATEKEEPER'S LETTER

Rubavu JEGO Center

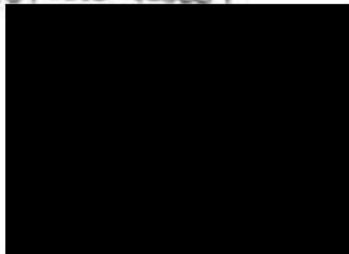
hereby authorise Mr Edward K. Mwesigye, PhD candidate (student number 2211168002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi Radio Programme.

Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter Rubavu JEGO Center has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at Rubavu. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by:

MUGABO Justin
AG Coordinator



Stamp & date:

20/10/2022



RE: PERMISSION TO CONDUCT RESEARCH: GATEKEEPERS LETTER

COOPERATIVE RESEARCH H.A.C.U (C.R.H.)

herby authorize Mr Edward K. Mwesigye, PhD candidate (student number 2211158002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi Radio Programme.

Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter *COOPERATIVE RESEARCH H.A.C.U (C.R.H.)* has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at *COBAKAZI*. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by: *BUNANI KEDOSTIC*
President: (C.R.H.)



RE: PERMISSION TO CONDUCT RESEARCH: GATEKEEPER'S LETTER

Kimisapara Youth Centre

humbly authorise Mr Edward K. Mwesigye, PhD candidate (student number 22111598002) in the Centre for Communication, Media and Society (CCMS), University of KwaZulu-Natal (South Africa) to conduct his Research study titled: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi Radio Programme.

Kazi ni Kazi is vibrant radio programmes that encourage the public to engage in developmental projects. We therefore support a study on Kazi ni Kazi programmes and grant permission to the researcher to access our premises and talk to participants he wishes to get the information for his study.

By means of this letter Kimisapara Youth Centre has granted Mr Edward K. Mwesigye, access to voluntary interviews and discussions with research participants at Kimisapara. This authorisation is subject to the researcher's adherence to normative conduct in carrying out research.

Authorized by:

Tade = Talemuna
Kimisapara Youth Centre
Program Manager

Stamp & date:



18/10/2022



Appendix 3: Letters of Informed consent template

English version of letter of informed consent

INFORMED CONSENT

I _____ have been informed about the study entitled "The Role of Radio Rwanda as a Facilitator of Positive Youth Development: A Case Study of 'Kazi ni Kazi' Radio Programme, by Edward Kabs Mwesigye.

I understand the purpose and procedures of the study is to discovering the perception of the youth on the role of radio in transforming youths' social-economic development in Rwanda.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time and will not be affected in any way.

If I have any further questions/concerns or queries related to the study, I understand that I may contact the researcher at + _____ and email address: edmwesi@gmail.com.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban, 4000

KwaZulu-Natal, South Africa

Tel: 27 31 2604557 - Fax: 27 31 2604608

Email: HSBREC@ukzn.ac.za

I hereby provide consent to:

Audio-record my interview / focus group discussion, Video-record my interview / focus group discussion, and Use of my photographs for research purposes.

Signature of Participant

Date

Kinyarwanda version of letter of informed consent

KWEMERA KUGIRA URUHARE MUBUSHAKASHATI

Jyewenamenyeshewe ibiyanye n'ubushakashatsi bwawe. Uruhare nwa Radio Rwanda mugufasha gufasha imbere uruburuko, twafashijwe ikiganiro "Kazi ni Kazi", inyigo intukonwa na Edward K. Mwesigye (umushakashatsi, akaba n'umukandida wa PhD).

Nidumva imyitezo yubushakashatsi ari ukumenya uburyo Radio Rwanda yafashisha ikiganiro "Kazi ni Kazi" mugushishikariza uruburuko kugira uruhare mu iterambere. Kuba nahiswemo kugira uruhare muri ubwo bushakashatsi, ndemeye gutanga umusanzu wange.

Uruhare rwanyye muri ubu bushakashatsi ni kubushakira bwawe rwose ntagahaho, kandi nshobora kubavamo igihe icyo ari cyo cyose kandi nshakira ingaruka ku buryo ubwo ari bwo bwose. Habaye impungenge kubiyanye n'ubu bushakashatsi nidumva navugana n'umushakashatsi kuri telephone:

• [REDACTED] cyangwa kuri email: edmwesi@gmail.com.

Ngize impungenge zerekuye uburenganzira rwanyye, cyangwa ibintu bidasanzwe by'ubu bushakashatsi cyangwa kumushakashatsi nabaza:

Ms Ayanda Ntuli

Postgraduate administrative officer

School of Applied Human Sciences

Tel: +27 (031) 260 3341, Email: Ntuli@ukzn.ac.za

University of KwaZulu Natal, Howard College Campus, DURBAN 4041

South Africa

Nanze uburenganzira ku kwandika ikiganiro cyanyye, amatfoto, n'amajwi.

Signature of Participant

Date

Appendix 4: Code sheet and themes of the pre-recorded *Kazi ni Kazi* programmes

| Inductive codes | Category | Subthemes | Theme |
|--|---|--|--|
| <ul style="list-style-type: none"> - I was leaving in poverty, KKPC1 - I was a walker selling on streets, KKPC3, - We lived a miserable life - I used to be a poor peasant, KKPC15 - We decided to engage in Agriculture, KKPC11 - I had to look after my three brothers, KKPC11 - We could not access medical care, KKPC11 - I worked hard after listening to Kazi ni Kazi, KKPC 12 - I opened bank accounts -Saving scheme in SACCO I & Ejo Heza, KKPC1 - We are living a better life now, KKPC 15 - I have become a person of respect, KKPC 13 | <ul style="list-style-type: none"> - Living in poverty - Agriculture leads to development, - There is need for resilience in the face of challenges, - Listening to <i>Kazi ni Kazi</i> helps | <ul style="list-style-type: none"> - <i>Kazi ni Kazi</i> as a listener motivator towards agriculture - Eradicating challenges of life through working hard | <p>Changing attitudes to agriculture</p> |
| <ul style="list-style-type: none"> - I used to enjoy seeing welders join one metal to another, KKPC2 - I became interested in inventing new products, KKPC2 - I taught myself how to fabricate machines, KKPC2 - I could save small bits of my pocket money, KKPC4. - I used my savings as a starting capital, KKPC4. - I started a secretariat business by buying second-hand items, KKPC4. | <ul style="list-style-type: none"> -Savings -Innovation and invention of unique products | <ul style="list-style-type: none"> -Savings, innovation and invention; a way to success. Small scale business leads to development. | <p>Innovation as key to success</p> |

| | | | |
|---|---|---|--|
| <ul style="list-style-type: none"> - I teamed up with other youths and came up with a big company, KKPC4 - Avoid fear, start small, KKPC5 - Small business can lead to a big business, KKPC5 - Build the confidence and work hard, KKPC4 - Acknowledge the role of radio to encourage development, KKPC14 | | | |
| <ul style="list-style-type: none"> - <i>Kazi ni Kazi</i> inspired me that women are capable, KKPC6. - <i>Kazi ni Kazi</i> programme encouraged me to avoiding fear and start-up any business - KKPC6.I am more of a teacher than a beautician, KKPC6. - <i>Kazi ni Kazi</i> convinces youth to join the service sector, KKPC8 - <i>Kazi ni Kazi</i> convinces youths to acquire skills that would help them in their future, KKPC8 - Tailoring is a nice profession which youth can join to set up their own businesses, KKPC8. - The secret with the tailoring business is to give the right service without betraying clients, KKPC8. - A boutique is good example of giving the right service to clients, KKP10 - After graduating with a bachelor's degree, I embarked on doing casual jobs with a purpose to becoming a businessman, KKP10. - Start any business by buying items in retail (small quantities), re-sale them and get profit, KKPC10. - I urge youth to build and maintain good relationships, KKPC10 | <ul style="list-style-type: none"> - Hard work - Building confidence - Avoiding fear - Join the service sector - Acquire a skill | <ul style="list-style-type: none"> - Youth need skills to develop - Youth need to have confidence and join the service sector | <p>Potential in the service sector</p> |

| | | | |
|---|--|--|--|
| <ul style="list-style-type: none"> - You need to build confidence, KKPC10 - Youth need to have good mentality and stop neglecting any jobs, KKPC10. - Youth should come up with good project proposals and approach lending institutions for loans, KKPC10 - To operate a business requires to be innovative, KKPC10 - Success requires commitment, determination courage and to avoid laziness, KKPC10 - To start business you can do self-training, KKPC17 - Youth should be innovative, because there are many things one can do and get money, KKPC17. -Youth need to avoid laziness so that what they decide to do they do it well, KKPC17. | | | |
|---|--|--|--|

Appendix 5: A sample of photographs from the research



Sample of shoes at KKPC14's show room

Photo by Edward K. Mwesigye, 25/08/2023.



Photo of the outside of KKPC6's chain of salons

Photo by Edward K. Mwesigye, 9th/09/2023.



Photo of youths busy at work at Huye Agakiriro Market

Photo by Edward K. Mwesigye, 19/09/2023.



The background view of the Bugesera Agakiriro Market

Photo by Edward K. Mwesigye, 27/11/2023.

Appendix 6: Code sheet and themes for youth perceptions on *Kazi ni Kazi* programmes

| <p>Research Question One: In what ways does radio in Rwanda aim to encourage development and social change among the youth?</p> <p>Guiding theory: Stuart Hall (1973: active audiences, encoding and decoding), understanding of the term development relating it to development communication and social change</p> | | | |
|---|--|---|--|
| Codes | Sub-themes | Category/personal Interpretation | Final Theme |
| <ul style="list-style-type: none"> - Respect any job - Rid-off poverty - Overcoming challenges - Work hard - change mind set - work for development - doing any jobs without discrimination - Listen to radio everyday - Listening from small portable radios - Listening to radio from phone - Listening while at home - Listening while walking - Listening to a big radio around agakiriro market - Feedback avenues allow continuous interaction - Listeners call by hotline as a feedback | <ul style="list-style-type: none"> - <i>Kazi ni Kazi</i> programme motivates youth to work for development - <i>Kazi ni Kazi</i> encourages development and social change among the youth - development is progressive through investment and saving - Youth are motivated by <i>Kazi ni Kazi</i> teachings on development and social change | <ul style="list-style-type: none"> -Youths have different listening habits and perceptions on KK Programme -Radio communicates and mobilises youth to think about development and social change and overcome challenges they face - <i>Kazi ni Kazi</i> Programme has championed different | <ul style="list-style-type: none"> -Theme one: <i>Kazi ni Kazi</i> as an effective channel and format for development and social change |

| | | | |
|---|--|---|--|
| <ul style="list-style-type: none"> - Sending SMS as a feedback avenue - Contributors provide their numbers, Interaction continues - Promote work and development - development is progressive - Investment - <i>Kazi ni Kazi</i> teaches savings, join saving schemes - Sharing business idea - Start small businesses - Work together | | <p>kinds of development and social change</p> | |
|---|--|---|--|

Research Question Two: In what ways do Rwandan youth perceive radio as a (potential) facilitator of development and social change?

Guiding Theory: Positive Youth Development Theory (Lerner et al. 2005), ...tenets for sustainable social change and development (Jallov 2012; Quarry and Ramirez 2009; Servaes et al. 2012)

| Codes | Sub-themes | Category/personal Interpretation | Final Theme |
|--|--|---|---|
| <ul style="list-style-type: none"> - Doing all sorts of jobs leads to development - Social change starts with change of mind-set | <ul style="list-style-type: none"> - <i>Kazi ni Kazi</i> conscientises youths to save money for development and social change | <p>-<i>Kazi ni Kazi</i> has championed different kinds of development and social change</p> | <p>-Theme Two: <i>Kazi ni Kazi</i> as enabling a shift in mindset towards development</p> |

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| <ul style="list-style-type: none"> - Radio brings discussion of relevant development amongst youth - It's motivating youth to save - Youth joined some saving schemes - Youth borrow funds to start business - Managing oneself and resources - Think positively | <ul style="list-style-type: none"> - KK 's potential to influence listeners to take direct action towards development and social change <i>Kazi ni Kazi</i> has motivated youth to change their mind-set | <ul style="list-style-type: none"> - <i>Kazi ni Kazi</i> plays a big role in increasing the following amongst the youth: carrier paths, communication, competence, confidence, character, connection, and caring -<i>Kazi ni Kazi</i> influences listeners | |
|--|--|--|--|

| | | | |
|--|---|---|--|
| <ul style="list-style-type: none"> - Promotes carrier paths, Competence, confidence, and change of character, - It leads to connection and caring among the youth - Youth Started undertaking training in practical skills like welding, hair dressing - able to pay for medical insurance schemes, - youth joined “Ejo Heza” a social security fund - youth purchased assets as land, equipped their home with necessary utensils - starting music burning business - starting liquid soap making - paying school fees for young siblings - It teaches values of life. - It plays an advisory role - It encourages working hard for development | <ul style="list-style-type: none"> - Kazi ni Kazi's potential to influence listeners to take direct action towards development and social change | <p>to take direct action towards social change and development</p> <p><i>-Kazi ni Kazi</i> is a promoting agency for the youth to live their lives and or change their lives in a positive way</p> <p><i>Kazi ni Kazi</i> has championed new developments and social changes:</p> <p>improving youths' well-being, relationships, beliefs and practices</p> | |
|--|---|---|--|

| | | | |
|--|--|--|--|
| <ul style="list-style-type: none"> - empower youth to positively change way of life - start-up income generating projects - becoming self-sustaining - change of mentality - buying domestic animals - selling off domestic animals - earning good income - improving youths' well-being, relationships, - Youth discuss with their parents and community - Parents become supportive to children, also children become loyal to parents, - improving family relationships, - avoid bad behaviour - <i>Kazi ni Kazi</i> has encouraged youths to confidently start up certain business - <i>Kazi ni Kazi</i> has facilitated youth to gain | | | |
|--|--|--|--|

| | | | |
|--|--|--|--|
| <p>self-confidence, changed their way of living leading to development</p> <p>- “ <i>“Kazi ni Kazi</i> improves youth to think about their well-being, relationships, beliefs, practices</p> | | | |
|--|--|--|--|

Research Question Three: What are the ways in which radio in Rwanda can facilitate Positive Youth Development and Social Change?

Guiding theories: The Participation Paradigm in Audience Research (Livingstone, 2013); A Participatory Framework for Researching and Evaluating Communication for Development and Social Change,

| Codes | Sub-themes | Category/personal | Codes |
|---|---|--|--|
| <ul style="list-style-type: none"> - Youth participation: dialogue, - Youth diversity of opinions, - Youth accountability to self - Youth accountability to the community | <ul style="list-style-type: none"> - <i>Kazi ni Kazi</i> promotes youth participation in development and social change - The potential of working and saving together | <p>“<i>Kazi ni Kazi</i> is facilitator of youths’ participation, development and social change</p> | <p>Theme three: <i>Kazi ni Kazi</i> as inspiring action through practical steps for participation in development</p> |

Appendix 7: Ethical Clearance-HSSREC/00004864/2022



03 November 2022

Edward Kabs Mwesigye (221110800)
School of Applied Human Sc
Howard College

Dear EK Mwesigye,

Protocol reference number: HSSREC/00004864/2022

Project title: The role of Radio Rwanda as a facilitator of positive youth development: A case study of Kazi ni Kazi radio programme

Degree: PhD

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 29 September 2022 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 03 November 2023.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,

A black rectangular box redacting the signature of Professor Dipane Hlalele.

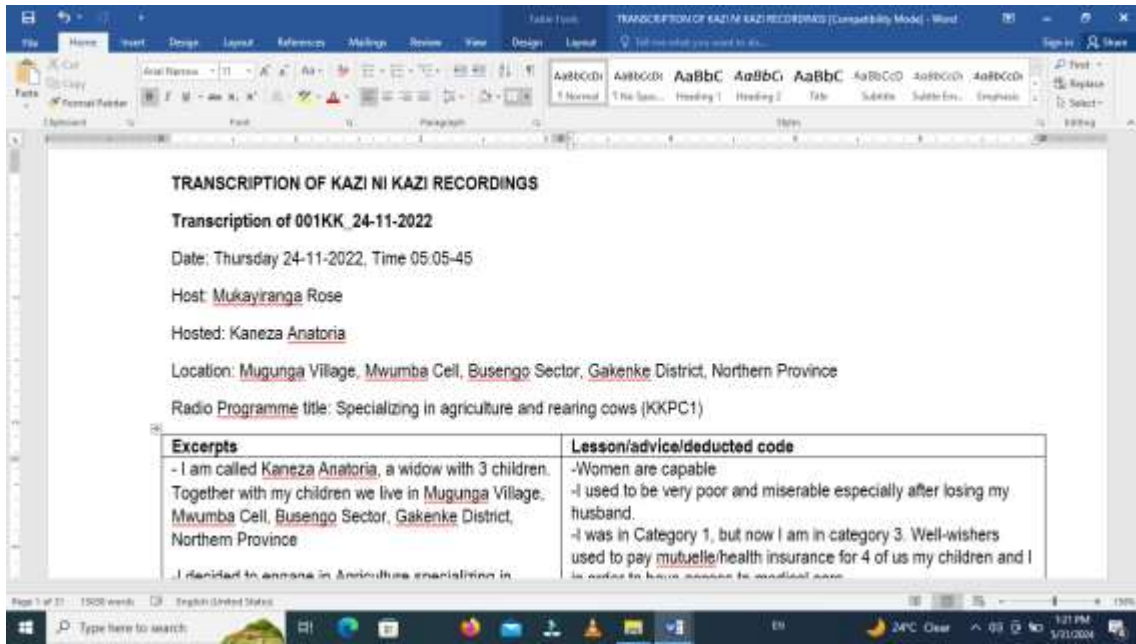
Professor Dipane Hlalele (Chair)

/dd

Appendix 8: Recommendation letter to carry out research



Appendix 9: A screen shot of a table demonstrating how data entry and transcription of the recordings was conducted



Shot by Edward K. Mwesigye, 28th/05/2024