

**INSTITUTE OF SOCIAL MINISTRY  
TANGAZA COLLEGE  
CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**The Contribution of Montfort Missionaries  
for the Development of Women Through  
Mass Media in Malawi**



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[SCIENCES AND PRAXIS OF HUMAN DEVELOPMENT]**

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2001  
CHA

## STUDENT'S DECLARATION

I hereby declare that this is my original work achieved through my personal reading, research and reflection. It has never been submitted to any Institute, College or University for academic credit. All sources have been cited in full.

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This dissertation has been submitted for examination with my approval as a university supervisor.

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And accepted by Head of Department.

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Pierli Francesco, MCCJ

## **DEDICATION**

This full-scale project Thesis has been dedicated to my Father and Mother; my three sisters and late younger brother. The very project has also been dedicated to all men and women to whom the research advocates to treat each other more in justice than in charity.

## ACKNOWLEDGEMENT

The full scale project Thesis has been produced through the contribution and support of some individuals and groups who paid much attention to me in this work so that all humanity should be developed.

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Federation for women Lawyers in Kenya FIDA [k], Eco News Africa, African women networking [Femnet], Council of Non Governmental Organisation in Malawi [CONGOMA], Forum for African Women Educationalists in Malawi [FAWEMA], Ministry of Women Youth and Community Services in Malawi, Community Development Offices in Malawi. Thanks to groups of women in rural areas for their welcoming with educative songs. Again the church played a role in this work. Thanks to parish priests and Catholic women organisations in various parishes I visited, especially in Mangoche and Zomba Diocese parishes and outstations the Staff of Radio Maria at St John's seminary in Malawi, to all People's Organisations [POs] and to many others whom I can not list due to limited space. Thanks to Oscar Sagwanti.

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Lastly, grateful to my mother and father not forgetting my three sisters and all my relative and friends.

May God bless you all.

## **LIST OF ABBREVIATIONS**

AMECEA:	Association of Member Episcopal Conference of Eastern Africa.
AFORD:	Alliance for Democracy
BAM:	Book seller Association of Malawi
CAP:	Central African Planter
CAT:	Central African Times
CLAIM:	Christian Literature Association In Malawi
CCAP:	Church of Central African Presbyterian
ECM:	Episcopal Conference of Malawi
FEMNET:	The African Women's Development and Communication Networking
FIDA [K]	Federation Internacional De Abogadas [Federation International of Women Lawyers] in Kenya
MCP:	Malawi Congress Party
MDU:	Malawi Democratic Union
MACAJO:	Malawi Catholic Journalists Association
MNDP:	Malawi National Democratic Party
NGO:	Non Governmental Organisation
PAM:	Publisher Association of Malawi
POs:	Peoples Organisations
ROP:	Rural Outreach Programme
SPM:	Society Presbyterian Missionaries
SMM:	Societal Mariae Montfortana
SqKm:	Square Kilometres
TAMWA:	Tanzania Media Women Association
UMWA:	Uganda Media Women Association
UDF:	United Democratic Front

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## GENERAL INTRODUCTION

*“We can understand the meaning of development etymologically by looking at its counter part. The Old French [mediaeval stem] puts the word ‘to envelop’ as a related word. In this sense it means to wrap-up something or somebody. A very good example is of a letter put in an envelope. The letter is hidden by an envelope. Develop is referred to the opposite way and it means uncovering, this is the process of showing what was hidden. Therefore we should understand development as a movement towards positive direction despite the prefix [de] de - velopment.”<sup>1</sup>*

Development focuses on human beings for human growth. It is through human development that one can promote other developments because it involves human beings. Whether we speak of development in psychological, economic or political contents, it must sustain life. In life sustenance people are able to get basic needs like food, shelter and protection just to mention a few. Development touches the idea of respect and recognition. It promotes self-esteem of human beings, whether poor or rich, since respect and recognition as human beings allow them to be responsible and not be used as a tool. Media play a big position either in negating people or promoting people to develop. Some women are viewed as subordinates or objects in the media in this situation the media under develop women. In such situation women can not be developed. Again, the other value of development should be the freedom of being able to choose. Development can't take place where people are silenced and can not decide. By undermining those we call subordinates, we are limiting development because we do not want the subordinates, for example, the women or the poor to know what is revealed [refer to the first paragraph of development]. The idea of having freedom to decide or to express needs promotes development.

The present modern world of technology is encouraging women to use the same media, which dehumanises them. Therefore traditional African values of communication should complement the modern mass media to promote women's development.

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<sup>1</sup> G.A. Bennaars, *Ethics Education and Development: An Introductory Text for Students in College and Universities*, [Nairobi: East African Educational Publishers, 1993], 75.

## **BRIEF SUMMARY OF THE WORK**

This thesis contains five chapters. The author will follow the principals of 'see', 'judge' and 'act' in looking at the contribution of Montfort Missionaries to the development of women through the use of mass media in Malawi.

The first chapter is a brief history of Malawi and introduces the area of study of the research work. It is divided into four parts. First we shall see the location of Malawi and its political, economic and social life. Secondly, we shall discuss the history of the media in Malawi. In this section we shall look closely at Montfort Missionaries and the media. Thirdly we shall discuss the infrastructures for development. Lastly we shall have the definition of terms.

The second chapter will look at mass media and the development of women mainly in African countries. In this chapter we look at the emergence of women in mass media; media and women in rural areas not forgetting media and women in politics. This is concluded by personal reflection as a social minister on media and women. Secondly we continue to look at the Church commitments to the development of women through mass media. The subtopics which will enlightens on church commitments are: family and mass media; the role of the church and further ways of developing women through mass media in line with the preaching of the church.

The third chapter is about the methodology of the research. It tells us the process of the research on the development of women through mass media. We have discussed the history of the research. The research work was carried in two phases: the first phase in 1999 and the second phase in 2000 both phases were conducted in Malawi. The fourth chapter introduces personal data of all women targeted in the research. The first group was in the St Louis Montfort Media Staff, and comprised of women working at the print and bookshop centres. Questionnaire one was designed for this group of women. Feed-back followed the analysis of this group. Questionnaire two was designed for women outside St Louis Montfort Media Organisation. They are women both literate and illiterate, from urban and rural areas. Various groups of women were reached, like professional directresses of women's organisations, catholic women groups, financial loan groups and organised social groups, households and individuals. Finally there is an evaluation and recommendation according to the findings.

This is the last chapter introduced according to the needs of the respondents in chapter four. We are going to look at the project overview, the work break down structure and the budget among other demands for the project proposal. We shall have the conclusion and general conclusion. Finally, we have the appendixes and bibliography.

## **THE IMPORTANCE OF THE RESEARCH AS A MONTFORTIAN BROTHER FOR HIS APOSTOLATE**

The research on the development of women through mass media is an important topic for me as a Montfort Missionary brother mainly because it is linked with the spirituality of Montfort Missionary. As a Montfort missionary I am responding to the call of evangelisation by promoting the dignity of women through media. During the time of St Louis De Montfort we learn that he was evangelising through posters, songs, plays etc. I feel that women can be fully developed if encouraged to compose songs, which can address issues during any event. Therefore I want to promote women's dignity through the media so that people should be "*transformed into the likeness of Jesus*"<sup>2</sup> and be fully citizens of one's country and of the world of the third millenium.

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<sup>2</sup> William J. Considine, *God Alone: The collected Writings of St Louis Marie de Montfort*, [Newyork: Montfort Publications, 1995], 360.

## CHAPTER ONE

### PRELIMINARY CONCEPTS AND INFORMATION

#### INTRODUCTION

This chapter is introducing us to the area of study of the research work. It is divided into four parts. Firstly we shall see the location of Malawi and it includes political, economic and social life. Secondly, We shall discuss the history of media in Malawi. In this section we shall look closely at Montfort missionaries and the media. Thirdly we shall discuss about the infrastructures for development. Lastly we shall have the definition of terms and conclusion.

#### 1.1 MALAWI

##### 1.1.1 LOCATION

Malawi is a land-locked country. It lies South of the equator. It extends about 900kms North to South in length. From West to East it varies in width from 80 to 160kms. It covers an area of 11800 sq. kms. It is bordered to the North and Northeast by Tanzania, to the East, South and southwest by Mozambique and to the West by Zambia. [See Appendix No.1]

##### 1.1.2 POLITICS

*"Malawi became independent in 1964. In 1966, it become a republic through the ruling party known as Malawi Congress Party [MCP]. In 1971 the late Dr. H. Kamuzu Banda become life president at the same time he was the leader of the Malawi Congress Party."*<sup>3</sup> Malawi suffered dictatorship until 1992 when the Catholic bishops wrote a pastoral letter called '*Living in Our Faith*' indicating the injustices the people were facing under one party system and its leadership. The letter brought democracy and multiparty, It was the first downfall of the Life President [*Wamuyaya*] of Malawi. The people voted for Bakili Muluzi as the first president under multiparty democracy for five years.

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<sup>3</sup> T. Cullen, *Malawi: A Turning Point*, [Edinburgh: The Pentland Press, 1994], 10.

Dr. Bakili Muluzi and its party won again on 15 June 1999 to rule the Malawi nation for another five years. The major political parties found in Malawi are; *“Alliance for Democracy [AFORD], Malawi Congress Party [MCP], United Party, Malawi National Democratic Party [MNDP] Malawi Democratic Union [MDU], United Democratic Front [UDF]”*<sup>4</sup> and many other parties.

### 1.1.3 ECONOMY

The people in Malawi mainly depend on agriculture because of the climate. In all parts of the country there is sufficient rain for dry land farming because of the wide range in climate for both tropical and subtropical crops. The crops grown in Malawi are tobacco, tea, sugar, maize, rice, cotton and groundnuts. Fishing is part of farming because Lake Malawi extends from the North to the South. The cash crops are tobacco, tea and sugar. Malawi is a developing country. Small holder farmers grow a great variety of crops. Poverty afflicts 10.9 million people and 90% of the Malawians live in rural areas.

### 1.1.4 SOCIAL LIFE

*“Malawi has young population where approximately one in every person was under five children approximately half of the enumerated population were aged 18 or over.”*<sup>5</sup> Malawi’s population growth rate is one of the highest in the world. Despite that it is a small country. *“The 1998 population and housing census enumerated a total population of about 9.8 million. Of this 4.8 million were males and 5.0 million were females. The number of males per 100 females show that more females than males live in Malawi.”*<sup>6</sup> *“The population of Malawi is divided into two categories. Thus all the people living outside the boundaries of cities and municipalities are classified as rural population. While the people living inside the cities and municipality boundaries are the urban population.”*<sup>7</sup> *“14% of the population lived in the urban areas of the country.*

<sup>4</sup> Ibid, 95.

<sup>5</sup> Malawi Government, *Report of Preliminary Results: 1998 Population and Housing Census*, [Zomba: National Statistics, December 1998], 10.

<sup>6</sup> Ibid.

<sup>7</sup> M. Shawa. [Eds] *Population and Development: Community Based Population Education Programme*, [Lilongwe: Ministry of women, Youth and community Services, 1996], 4.

However 11% of the total population lived in the four major urban areas that's [Blantyre, Lilongwe, Mzuzu cities and the municipality of Zomba] and only 3% lived in the other urban areas, which mostly consist of Boma and township."<sup>8</sup> People of Malawi are of Bantu origin, which includes Lomwe, Tonga, Yao, Tumbuka, Chewa, Sena and other ethnic groups. The people of Malawi believe in community life. This includes traditional beliefs, customs, ceremonies and other social and cultural factors. The central and the southern part of Malawi is a matrilineal society unlike the northern part.<sup>9</sup> The marginalization of women in Malawi starts from their childhood as female children. Most of the families prefer to conceive male children than female children because a male child will be participating in decision making for the society and in so doing he can protect the community to which he belongs.

In Malawi women are taken as homeworkers where they do work like knitting, washing, pounding grain, sewing and mending clothes. All these show that the traditional teaching emphasizes that girls and women must be trained to care for the family. The traditional attitude is enforced in primary schools, which offers tailoring, and cookery to girls only to prepare them for their future role in the family.

### 1.1.5 HISTORY OF THE MEDIA IN MALAWI

*"The established Church of Scotland was the first to establish a printing press in Blantyre in 1878. It was started two years after their arrival in the country. In February 1888 the mission started its first periodicals with the aim of not only to be a nucleus of advancing centre of Christian life but also the surrounding regions. In February 1888, the mission began to produce its first periodicals. [Life and work in Central Africa]"*<sup>10</sup>

To give local people access to the printed news, the established Church of Scotland started to publish the church news at Domasi in two languages, that is *Chichewa* and *Chiyao*. In 1895 and 1907 two periodicals were produced that is *Kalata [Newsletter]* and *Kaliote*.

<sup>8</sup> Malawi Government, *Reports of Preliminary Results: 1998 population and Housing Census*. iv.

<sup>9</sup> D.F. Bryceson. *Women Wielding the Hoe: Lessons from Rural Africa for Feminist Theory and Development Practice*, [Washington: Berg Publisher, 1995], 179.

<sup>10</sup> M. Traber. *Development Through Co-operation: A Survey of the Catholic Print Media in Malawi*, [Limbe: Catholic Media Council, 1975], 7.

Later the Free Church of Scotland started a printing press known as Livingstonia Mission Complex at Bandawe in 1889. In 1894 it moved to Khondowe. The Anglican missionaries established their printing press in Likoma Island in 1885. It was run by Bishop Chauncy Maples and during his time the press started. It was during his time that the 'Nyasa News' started in 1889.

*"The established, Church of Scotland and the Free Church in Scotland controlled the printing in the country for more than three decade and their main vision was for integral development for human beings by introducing Christianity, commerce and civilization through the printing media."*<sup>11</sup> Again the Scottish Presbyterian Missionaries laid a foundation for the print media in the country. The Roman Catholic Church started the print media in the year 1906 where they published mainly stories from the New Testament into the vernacular language and this was the beginning of Catholic book production in Malawi.

*"In 1894 the first non-Church newspapers started known as the Central African Planter. It was started in Zomba District. In 1895 it changed its name to Central African Times. In 1908 they changed the name to be the 'Nyasaland Times.'"*<sup>12</sup> This 'Nyasaland Times' was for the Europeans Settlers and it made little impact on the indigenous population. It is these 'Nyasaland Times', which changed its name to 'Daily Times', and it circulated daily except on Saturday. The 'Daily Times' became the mouthpiece of the Malawi Congress Party. In 1959 out of the 'Daily Times' another Newspaper was born called 'Malawi News' which was a weekly newspaper. It was written in 'Chichewa' [Local language of Malawi] and English.

The 'Malawi News' followed the African pro-government line and the active party known as the Pro Malawi Congress Party. This party monopolized the media for communication. Another newspaper, which was the mouthpiece of the Government, was the 'Bomalathu' [Our Government]. It was established in 1973 and the department of information distributed it free.

<sup>11</sup> J. Chisemphere, *The Role of the Roman Catholic Church in Malawi*, Un-published Thesis submitted to the faculty of Theology, [Nairobi: Hekima College, 1994], 124.

<sup>12</sup> G. Smith, B. Pachai & T. Rodger [Eds.], *Malawi, Past and present: Selected Papers from University of Malawi History Conference in 1967*, [Blantyre: CLAIM, 1971], 66.

*“Apart from the Malawi periodicals foreign news were also available but they were controlled and monopolized by the Blantyre Printing and Publishing Company.”<sup>13</sup>*

This print media was under the censorship of the government controlled by the ruling political party [Malawi Congress Party]. During this period the Church was still growing in the printing business. The Catholic Church especially, though it started later than other churches in print media, was committed to the print media. *“Almost 63% of the Malawian population depend on the Catholic publication information.”<sup>14</sup>* A good achievement was seen in 1992. The catholic bishops wrote a pastoral letter indicating the injustices the people were facing under the one party system and its leadership. This letter was printed at Montfort Media, a Catholic print run by the Montfort missionaries. It was a surprise to the whole nation of Malawi because the ruling party censored printed work before being exposed to the people. The printing press agreed to take all the consequences, which resulted in burning the print by the supporters of the Malawi Congress Party. At present in Malawi, there are many newspapers and magazines and the printing presses are able to publish different types of news or stories, unlike in the past where it was not possible under autocratic leadership.

## **1.2 MONTFORT MISSIONARIES AND THE MEDIA**

### **1.2.1 LOCATION**

During the month of June and July 1999, the researcher was involved in working at Montfort printing industry in Malawi. It is situated four kilometres away from Balaka parish, five kilometres from the town of Balaka. This parish is known historically by the following names; Mponda, St Bernadette and at present it is known as St Louis Montfort. The parish is in Mangochi Diocese, Balaka District at the southern part of Malawi.

### **1.2.2 PURPOSE OF MONTFORT MEDIA**

The presence of the Montfort Missionaries in Malawi is dated from 1901. In 1941 St Louis Montfort parish in Balaka was established. This made it possible to start a social mass media.

<sup>13</sup> M. Traber, *Development Through Cooperation: A Survey of the Catholic Print Media in Malawi*, [Limbe: Catholic Media Council, 1975], 20.

<sup>14</sup> *Ibid*, 7.

The Montfort Missionaries decided to evangelize by printing books with the objective of promoting religion, culture, political, social and education. They agreed that for their evangelization to be effective, they needed to print books covering religious, political, social and cultural stories. The coming of the new technology led these missionaries to follow the new means of evangelization. This idea started in 1985 in collaboration with the Popular Publications of the Montfort Press in the Archdiocese of Blantyre through a committee of ten people that comprised of some members of the Brothers of Immaculate Conception, Comboni Missionaries, and Daughters of Wisdom. It was under the chairmanship of the Brothers of Immaculate Conception. Montfort media, the then Montfort Missionaries print, started in 1986 on the 31<sup>st</sup> of January on the anniversary of the Founder of the Montfort Missionaries.

### **1.2.3 THE FIRST PRODUCTION**

It is mainly through the initiative of the Montfort Missionaries that Montfort media came into existence. The first booklets to be printed were for instance: A history of Balaka Parish entitled, '*Mudzakhala Mpingo Wanga*' [i.e. You will be my Church]. In 1987, a new magazine called '*Along the Way*' started in collaboration with the students of the Inter-congregational Seminary. In 1989, a proper place was put up for the media and a woman was employed. Since then more new machines were bought. In January 1990 and in 1991 two men were employed due to the increased load of work.

### **1.2.4 EMPOWERMENT**

In 1992 Montfort media printed a pastoral letter titled, '*Living in our Faith*' and it shook the whole nation of Malawi. The Malawi Congress Party was angry with what was written because it was talking about the injustices, which the Malawians were experiencing under one party system of government. *"I saw that the content of the letter was in line with the mission of Saint Montfort media policy of being at the service of evangelization, which involves the contextualisation of faith in the cultural, social political and educational milieu of the Malawian society."*

*It answered the dream of our St Montfort media center of being the voice of the voiceless.*"<sup>15</sup> The letter was the enlightenment for the Christians, all Malawians and it led to the downfall of Kamuzu regime. As a result the Youth League Wingers of the Malawi Congress Party set fire to the print. The people realized their dignity through the pastoral letter. As a result, it brought multiparty and democracy in Malawi.

In 1994 the media decided to reprint the letter and they took the initiative to ask the commissioners of police to give them their materials which the police had taken under the order of ruling party. The Church media shows the challenge for peace and justice. It reads; *"To simply recall the events of those days, having completed the printing and the distribution of the pastoral letter we felt obliged to surrender to the police the metal plates following the accusation that the possession of the said letter amounted to sedition. Together with Rt. Rev. A. Assolari, Bishop of Mangoche Diocese on Friday the 13th of March 1992 we surrendered the material to the police station. No further action was taken and except for the burning of the print on the 19<sup>th</sup> of March no report was received from the police. We would be grateful if we could receive back the said material so that a special edition of the Pastoral letter could be reprinted for the benefit of many people who were not given enough time and the opportunity to see the beginning of the change that has taken place in the country."*<sup>16</sup>

In July 1995 a non-partisan magazine known as '*The Lamp*' was launched. The name of the magazine implies that it is the daily task of the people to light a lamp in order to see better. The magazine is about Christianity and Politics. In August 1996 another new magazine for the youth called '*Together*' started and four women were employed. In 1997 the Montfort Media marketed the two Magazines through Alleluya Band. During the same year they changed the name from Montfort Missionaries Print to Saint Montfort Media. This was due to the fact that the print has departments and modern facilities, which deserve to be known as the Media. The departments are editorial, printing, and distribution.

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<sup>15</sup> P. Gamba interviewed by T.L. Msusa, [7 June 1997], Balaka - Malawi.

<sup>16</sup> P. Gamba, *A letter to the Commissioner of Police, Zomba, Malawi - 1994.*

In 1997 the Bookshop was transferred from the print to an open place. It is situated to avoid the disturbances of the customers at the print. The bookshop sells Montfort Media books, Pauline Publications from Kenya, and other publications. On the 15 May 1998 the Bookshop started operating a Mobile Bookshop. The aim for this Mobile Bookshop is to advertise the Montfort Media and Saint Louis Montfort Bookshop. Many Parishes throughout Malawi have established and are establishing their own Bookshop through the Montfort Media throughout Malawi.

### **1.2.5 BINDING DEPARTMENT**

This is the department out of many departments where women are working and it has seven women, a girl and one man. Almost half of the husbands of these women are working within St Louis Montfort media. There are machines, but they are not trained to use some of the modern machines, which are found at this department. The work includes: collecting texts according to page order and forming a book; carrying papers from the stores to the cutting machine or to any required place; counting books; wrapping books and making parcels. The women use machines needs to be switched on and apply manual labour like stitching machines without touching other parts of the machine.

At Montfort print media, there is also a gap between men and women and this is due to cultural beliefs and education background. The media includes technical machines, which need to be operated. These machines require trained men and women in order to operate them. In this printing industry men control most of the machines.

Some of the women were employed long time ago, but they are not able to repair or operate some the machines. When a problem occurs a man is supposed to repair the machines. In doing that most of their time is spend without working when the machine stops. Technical skills in the printing media favor men. The attitude of training men technical skills in Malawi, influences industries like the printing to continue offering these opportunities to men. There are modern machines, but only one man working at this department is able to use the modern machines of this department. The media offers little chances for women to learn different types of machines like trimming machines, which are very difficult, not all women are able to operate machines.

The competence of the women themselves is the only way, which can help them to cope with the modern machines at Montfort media.

### 1.2.6 ACHIEVEMENTS

- **CHRISTIAN FORMATION:** The books printed at this media help Christians to grow in faith but also helps other people to know God. The books reach the Small Christian Communities and the rural areas, in the local language, to meet the needs of the people. This is because there is good communication among lay people, religious, Diocesan priests and the media.
- **HUMAN DIGNITY:** It empowers people to realize their human rights. The industry brought democracy and multiparty in 1992.
- **NETWORKING:** It communicates with other media to avoid the duplication of books by sharing their goals and objectives by joining association like Publishers Association of Malawi [PAM] and Malawi Catholic Journalists [MACAJO]. The media is also involved in the Bookseller Association of Malawi [BAM] an association which is given the mandate to distribute books in schools without the involvement of the Government.

### 1.2.7 DIFFICULTIES ENCOUNTERED

- **UNITY OF COMMAND:** The print has many departments and many bookshops as the result workers do not know their organizational hierarchy and they find it difficult to listen and to be listened to.
- **LACK OF DIRECTION:** The media seems to be involved in different types of media activities than following its goals and objectives. For example they are selling videotapes and the videos are at all bookshops.
- **HEALTH:** The building is small. There is lack of adequate ventilation considering the machines, flammable materials and the human resources within the industry.
- **LANGUAGE:** Most of the books published do not cover the local language of the people. The people from the northern part of Malawi do not understand Chichewa, which is spoken central and southern part.

- **ILLITERACY:** most of the people do not know how to read or write because it was expensive during the leadership of Kamuzu to go to school due to poverty. Although the present Government offers free primary education the number of dropouts increases.
- **POVERTY:** Economically, Malawi is a poor country. It depends on agriculture for one rainy season and poverty afflicts 60% of the whole population. This makes it difficult for the people to afford buying Montfort media books than daily food.

### 1.3 INFRASTRUCTURES FOR DEVELOPMENT

#### 1.3.1 EDUCATION

This is the infrastructure, which determines the population of people illiterate or literate. It also tells more about the people who are undermined like the oppressed women, the poor or the old etc. It includes educational institutions either formal or informal. This infrastructure stresses the living standard of the people in relation to health, employment, traditional cultural, historical factors and political issues. It emphasizes human life as a tool for development.

#### 1.3.2 ECONOMY

*"This is the infrastructure based on cash incomes, trade activities, small scale business, or projects and activities for personal needs or societal needs. It includes the availability of printing industries and its raw materials like papers, ink and etc. It highlights much on the relationship between the production and the sales either in printing industries."*<sup>17</sup> It indicates the relationship between the poor and the rich or the oppressor and the oppressed. In our modern world this is the infrastructure which helps people to be developed through the means of exchange either in the form of raw materials, work or money.

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<sup>17</sup> M. Traber, *Development Through Co-operation: A Survey of the Catholic Print Media in Malawi*, [Limbe: Catholic Media Council, 1975], 8.

*It can be through phone, Email, Internet etc.*<sup>18</sup> All these contribute to the development or underdevelopment of the people. It affects the economic, social, and political development. It influences the people to reflect about their cultural, faith, problems and other day to day experiences.

### 1.3.3 PRINT MEDIA

This is communication, which exposes people to the printed word through printing industries. Again it includes the ability to handle a number of figures in a day to day life. In the literate environment the print media plays a big role in the daily life of the people. Therefore developing a literate environment will mean to move from oral tradition to written tradition. This is because all fields require education for example agricultural, technical, political, and other fields. The entire communication infrastructure is the cornerstone for the print media and the development of women.

## 1.4 DEFINITION OF TERMS

### 1.4.1 PRINTING

Printing is the industry where written words are manufactured into a book, newspaper, documents etc for the people to read. *"It is a process whereby words provide in depth information, which is required alongside the sound and audio-visual media. It makes possible graphic arts and facilitates the development of communication through pictures, visuals or symbols."*<sup>19</sup> *"In printing industry the instruments create literate justice and development environment it imposes on the communicator a high degree of discipline and a sense of accuracy and perfection."*<sup>20</sup> It means before a book is out it passes different processes within the printing industry so that what is printed should promote human understanding and growth for the betterment of building a good society or nation.

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<sup>18</sup> Ibid, p. 11.

<sup>19</sup> R. Boisvert and Marcazzan, *Publishing at the Service of Evangelisation*, [Nairobi: Pauline Publications Africa, 1996], 135 – 137.

<sup>20</sup> E. C. Makunike, *Christian Press in Africa: voice of Human Concern*, [Lusaka: Multimedia Publications, 1973], 32.

promote human understanding and growth for the betterment of building a good society or nation.

#### 1.4.2 MEDIA

*“Media are complex social cultural communication phenomena. It implies the communication through films, televisions, radio or print. In print it refers to all printed matters. It is the way in which stories and films messages are expressed and received.”<sup>21</sup>*

It can be through traditional media, which includes drama, proverbs, or story telling.

It can be also through technical media where we have video, radio etc. Again we can understand media as the institution or organization which produces and broadcasts media products. The media use different languages and images to help people to understand. Media actualize visions and emotions differently on different occasions and categories like love stories, crimes, the violence against women, etc.

#### CONCLUSION

This chapter has introduced us about Malawi and its history on mass media. Because St Louis Montfort Media is our guiding centre of study we have looked at this media in detail where by we have included the binding department where women are working. For any development to take place there must be infrastructures and we discussed about education, economy, communication and print media. The definition of terms has helped us to understand the area of study. Therefore the following chapter introduces us on what other writer has said on the development of women through mass media.

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<sup>21</sup> Social Communication Departments, AMECEA and IMBISA, *Communication in the Church and Society: Communication for pastoral Formation*, [Nairobi: Paulines Publications Africa. 1999], 144.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 MASS MEDIA AND THE DEVELOPMENT OF WOMEN

##### INTRODUCTION

The chapter introduces the literature review on the development of women through mass media. In this chapter we look at the emergence of women in mass media; media and women in rural areas not forgetting women and media in politics. This is concluded by personal reflection as a social minister on women and media. Secondly we continue to look at the Church commitments to the development of women through mass media. The subtopics which will enlighten on the church commitments are; Family and Mass Media; The role of the church; further ways of developing women through mass media in line with the teaching of the church and the conclusion.

##### 2.1.1 EMERGENCE OF WOMEN IN MASS MEDIA

In Africa women are realizing the importance of mass media. This is because media men can not tackle all issues, which affect development. As a result, women in various countries of Africa see it as a need to join men in media professional as a road to develop fellow women through mass media. However, the emergence of women in mass media, though it has a great impact for development, is facing constraints and challenges. *“Malawian women journalists are finding it hard to succeed in their profession because of harassment by their male counter part and clients. Since 1994, over ten women Malawian Journalists have been gang raped in the course of their work. Some have been violently robbed while discharging their duties. When Malawian Journalists started enjoying increased press freedom following the legitimization of multiparty democracy, over 300 women journalists joined the profession, but now only fifteen of them have survived.”*<sup>22</sup> *“In the Uganda in the print media for example, women’s total*

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<sup>22</sup> P. Jamali, *Don't shoot the messenger*, Lamp, No. 23, May – June 2000, [Montfort Media, Balaka-Malawi], Back Cover.

representation is only 27%. This is despite the fact that women's representation in mass communication training at Makerere University is greater than that of men by 12%. This situation is largely resultant from the fact that for women who wish to join the media, hurdles resultant from their having been born women are too numerous to cross. For this reason, many opt out of media practice ... Less than 5% of the decision-making positions are occupied by women. The absence of women from top decision making positions, means that women's special needs aspirations and problems in these organisations cannot realistically and adequately met."<sup>23</sup>

Women journalists, though not in top positions making, women journalists develop fellow women in the mass media by tackling social issues as a group. We learn that the Tanzania Media Women's Association [TAMWA] is effective in raising issues, which affect women. "We do bang style journalism where we take an issue and blow it up in the press and cover it at all angles so that if it concerns various ministers to solve it then this bang style journalism brings together various parties concerned"<sup>24</sup> TAMWA women raised an alarm to the ministry of health and ministry of environment "on the plantation rats eating away at workers feet and especially those of women. It was so because women sleep on the floor with their children while the man occupies the only bed so it was the social issue of the position of women in the society."<sup>25</sup>

"The democratisation of mass communication should begin in the news room. Like in the family, there should be more dialogue in a news room regarding what news and information should be disseminated and what should not."<sup>26</sup> African men and women should consider the media as a family where people can learn, and grow because the media also entertains and educate the society. In the African society the family is complete when it comprises both male and female. Therefore male dominant African media needs to accept the living reality of African women today.

<sup>23</sup> Friedrich Ebert Stiftung [FES], *With Women in Mind: Towards a Fair Mass Media in Uganda*, [Kampala: Uganda Media Women Association, UMWA, 1998], 3 - 4.

<sup>24</sup> Association for Progressive Communication, African Women, and Femnet, *net gains: African women take stock of information and communication technologies*. [Johannesburg: C&R Business System, 2000], 53.

<sup>25</sup> Ibid, 68.

<sup>26</sup> Francis P. Kasoma. *African Media Review, The Foundation of African ethics [Afriethics] and the professional practice of Journalism: The case for Society Centered Media Morality*, [Nairobi: African Council for Communication Education, ACCE, 1996], No. 3, 110.

This acceptance can be done by considering women as members of the same family in the media profession instead of abusing, violating or raping them while carrying out their profession. In such dehumanising environment women feel isolated and can not help fellow women in the society to be developed. Media women need to be motivated, encouraged and protected by the government and Women's organizations. *"The biggest lesson that African journalists should learn from Afriethics is the communal approach to morals. Journalism is a communal profession like in the African approach to morals. The ethicality of the individual acts of the journalist should be first and foremost measured against whether or not they serve the wider community and the journalism profession."*<sup>27</sup> Moreover, employment and policies in the media should harness dignity and equality.

### 2.1.2 MEDIA AND WOMEN IN RURAL AREAS

Women at home are involved in various activities and we notice that women have little time to rest even listening to the radio or read magazine and get information which can help them to be developed socially, politically, spiritually or economical among others. *"The African general public is a non literate public making its ability to take advantage of printed mass media quite limited. As some have noted the name mass media in many cases is a misnomer, as it actually reaches very few, especially in the rural areas, even fewer women. The women, however, have many more problems, which makes it difficult and sometimes impossible for them to take advantages of the available media. The general complaint of women, especially those involved in farm production, is lack of time she does not find time for herself. By the time she throws herself on the bed at night she is too exhausted to even listen to the radio."*<sup>28</sup> *"In features, instead of the media highlighting women's interests, the reverse is highlighted. For example, in the areas of inheritance, property rights and domestic relations in general, women are subjected to ridicule, appearing only as if they are more interested in rocking the male powerboat."*<sup>29</sup>

<sup>27</sup> Francis P. Kasoma. *African Media Review, The Foundation of African ethics [Afriethics] and the professional practice of Journalism: The case for Society-Centered Media Morality*, [Nairobi: African Council for Communication Education, ACCE, 1996], No.3, 109.

<sup>28</sup> R. N. Kizito, *Communication and Human Rights in Africa: Implication for Development*, [Nairobi: Uzima Press, 1992], 131.

<sup>29</sup> Friedrich Ebert Stiftung [FES], *With Women in Mind: Towards a Fair Mass Media in Uganda*, [Kampala: Uganda Media Women Association, UMWA, 1998], 10.

*"The role of women in this evolving social system has been reduced more and more to that of house wife and mothers, within and without the family, by the media."*<sup>30</sup> We have seen that various social conditions can negate women's development through mass media. The African Charter brought the strong challenge for Popular Participation in Development and Transformation in Arusha, after discovering the importance of development through mass media in Africa. They stated that; *"People must have the right to relevant information, the right to answer back, the right to use the means of communication for interaction in small scale settings of community, interests groups, subculture, the theory rejects the necessity of uniform, centralized, high cost highly professionalised, state controlled media. It favors multiplicity, smallness of scale, locality de-institutionalization, interchange of sender receiver roles, horizontally of communication links at all levels of society interaction and commitment."*<sup>31</sup> Though not linked directly to media and women, we can say that the statements of the African charter encourage African women to form national and international associations or organisations for women's media. We learn that at present there are various Media women associations in Africa, which develops women through mass media. Among others, *"Uganda Media Women Association UMWA is aimed at countering the negative portrayal women receive in the media; establishing a sense of awareness among members and Ugandan in general, of their role in development; promoting the development efforts of rural women through the media; and promoting professional excellence among media women through training."*<sup>32</sup> Uganda Media Women Association has managed to achieve women's development through mass media.

We learn that among others there is an *"increase of rural women's access to information by forming and equipping women's radio [Listenership] clubs in ten districts, under the rural outreach programme [ROP]. Conduct media related studies with special emphasis on women's situation therein."*<sup>33</sup>

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<sup>30</sup> Ibid. 11.

<sup>31</sup> R. N. Kizito, *Communication and Human Rights in Africa: Implication for Development*, [Nairobi: Uzima Press, 1992], 34.

<sup>32</sup> Friedrich Ebert Stiftung [FES], *With Women in Mind: Towards a Fair Mass Media in Uganda*, [Kampala: Uganda Media Women Association, UMWA, 1998], 16.

<sup>33</sup> Ibid.

We can not ignore to say that all social classes of women are participating in development through mass media. This is why Kenya rural women access and control the media through community radio programme. *"The basic idea is that the women do the production and come up with their own programmes."*<sup>34</sup> and share problems and solution to their issue. Again *"It is advocated that women actors should reject roles that relegates them to second fiddle. The domination of male producers in the home video industry is decried and women are encouraged to seek more positive active roles."*<sup>35</sup>

I feel strongly that working together with men in the media field can develop women. Neither men nor women can be developed through mass media by working in isolation because people are social human beings. If rural women are given the opportunity to participate in the media then people will be developed. Therefore there must be a balance in the media, allowing both the rural and urban women to participate.

### 2.1.3 MEDIA AND WOMEN IN POLITICS

The media does not promote women political leaders to address development issues, which affect women in, the society from the decision level. *"Most Ugandan local papers have taken it upon themselves to minimize and ridicule women's potentials achievements in the political arena by sexualising their positions of power. When the woman vice president [Dr. Specioza Kazibwe] was appointed in Uganda in 1994. The Monitor of November 21-23, 1994, did not refer to the vice President in her capacity but, as one with a baby face and a good Catholic democratic Party girl... on all the occasions the vice president Speeches concentrated on the empowerment of women in Uganda and why it is important for the government to make sure that women's issue are a priority on government agenda given the vulnerable position of women in the country. Unfortunately all the developmental issues she raised were ignored and the press*

<sup>34</sup> Association for Progressive Communication, African Women, and Femnet, *net gains: African women take stock of information and communication technologies*. [Johannesburg: C&R Business System, 2000], 68.

<sup>35</sup> Chinyere Stella Okunna, *African Media Review, Portrayal of women in Nigeria Home Video Films: Empowerment or Subjugation?* [Nairobi: African Council for Communication Education, ACCE, 1996], No.3, 109.

concentrated on her sexuality and physique."<sup>36</sup> Again, "The Daily newspaper of October 4, 1994 where the writer male does not look at a strong and powerful woman politician by the name Cecilia Ogwal, as political weight, but describes her as having an unsexy masculine voice."<sup>37</sup> In such situation it becomes difficult for women who are involved in politics to empower fellow women in decision making through mass media. At present the African women try to develop through mass media. Among other, The African Women's Development and Communication Networking [FEMNET] advocates women human rights in Africa through various means of communication. "In partnership with Association of Progressive Communicators [APC] Africa Women's Programme, FEMNET also developed a website and list serve specifically for the Beijing plus five review process in Africa [http:// www.flame.org](http://www.flame.org). Work on accessing and using New Information and Communication Technologies [NICTs] for better membership networking. FEMNET also runs a documentation centre, specialising on materials related to gender in Africa."<sup>38</sup>

There are various ways African Women Development and Communication Network FEMNET addresses issues through mass media. For example, "FEMNET has protested to the Nigerian President Olusegun Obasanjo over the sentencing of a pregnant 17 year year -old- girl to 180 lashes by an Islamic court in the Northern Nigeria State of Zamfara. In the letter of protest issued by the Executive Director, L.Muthoni Wanyeki, on November 21,2000 FEMNET condemned the use of such inhuman punishment..... FEMNET's protest followed information alert issued world- wide to save the girl from such inhuman punishment and the lashes reduced to 100."<sup>39</sup> "The mass media depending on the world view expressed can be an important interpreter of social conditions, customs and view of people and can deliberately work towards changing these, by enabling people to look ahead, to see the future and to overcome backward and negative tendencies."<sup>40</sup> Therefore, we learn that for women to be developed three important areas

<sup>36</sup> Ruth Ojiambo Ochieng, *The portrayal of women in the media*, [IMPACT, vol.1 No.1 1998. Isis- Wicce, Kampala – Uganda], 41.

<sup>37</sup> Ibid.

<sup>38</sup> Joseph Igbinedion [Ed], [FEMNET News, No3, September – December, 2000. FEMNET, Nairobi – Kenya], 10.

<sup>39</sup> Ibid. 3.

<sup>40</sup> Wanjiku Kabira and Muthoni Wanjira, *The road to empowerment*, [Nairobi: Femnet, 1994], 74.

should be advocated. *“Three main areas in which women suffer discrimination and highlighted in the print media include forced harmful cultural practices, sexual abuse and inequity in distribution of resource.”*<sup>41</sup> Both men and women should not abuse or violate the gifts of sharing information the gift of answering back due to gender or political differences. I encourage political development through mass media. This is because when it comes to various meetings whether political or social gathering women are the majority. I discourage the selling of their rights of expression or rights in decision making in voting because they are women. They should encourage each other to speak out and make decision because both men and women are images of God.

#### **2.1.4 PERSONAL REFLECTION AS A SOCIAL MINISTER ON WOMEN AND MEDIA**

A social minister promotes the development of the people and can not ignore to say that, if holistic development has to be achieved, then we need to consider the situation of communication. Therefore we can only consider the development of women in various aspects if we are able to tackle women’s development through mass media. This is because all issues of development are addressed through various forms of media either by traditional or modern means.

If we have to consider the Education system in various countries in Africa, more especially in Malawi young boys and girls finish their secondary education without career guidance, yet these are to be the men and women of the society. We encourage the government, the church and Non Governmental Organizations to work together in the education system for career guidance so that young girls should be motivated to join media profession and challenge issues which affect women in the society. In doing so they will promote the development of women through mass media.

Media organisations should consider an ongoing training and development for both men and women, without favoritism. This will encourage women to persevere in media field and promote development by raising issues through the media in their daily life experience.

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<sup>41</sup>Ibid, 75.

The Government has a strong control over the media. Therefore we wonder why women are negatively represented or abused in the media if the government enhance unity among men and women in the society.

The government has a role in allowing its citizen to use the media for the development of all humanity. Again the government should be exercising its role of controlling the media effectively so that women may not be dehumanised through the media. This can be done by suing any type of media, which abuse or represent women negatively. Taking this step forward then other media organisations will be able to change their mentality of women in the media.

Africans are talented in media activity by nature and women should promote traditional media because it is cheap and can reach the majority if used effectively. For example, Africa has traditional dances, traditional songs, proverbs among others can be used to raise issues of development. This form of media is good and it promotes unity and does not consider social class of people. For example literate, illiterate, rich and poor women can compose songs which can address their problem and dance together. I have witnessed such grouping in Malawi. In most cases the women, considered as poor or illiterate, are talented in composing songs or leading songs in various ceremonies.

Women should encourage or motivate each other in political participation and decision making. This can be seen by promoting fellow women in modern and traditional media to stand for members of parliament or presidential election.

We can not ignore the reality that women are the majority in attending various meeting, even without a woman addressing such meeting. I strongly feel that women should not belittle each other, instead, they should work together for their development through mass media.

Why women do not campaign for fellow women through mass media in any office or leadership so that they should experience a change? Yet we have modern media for women and when it comes to singing and dancing women are talented as men are. Therefore women can be developed fully if women themselves are united and have one goal and the same objectives. Issues of women's development can be implemented if the women promote fellow women.

I feel that for modern media to be effective, community media for women should be promoted. For example there are various groups of women in rural areas or urban areas. We have financial assistance group, Sanitary group, Charity group, and Volunteers group among others. These groups should at least have songs, which address issues affecting women so that whenever there are meetings or official visits they might be able to address the problems of women. During my research work in Malawi, some of the women were telling me that in their groups they come for the meeting while angry or annoyed from home, but when somebody suggests to start a song they feel happy and united.

In Africa, people have a strong sense of belonging to the family. Where men and women find it difficult to participate and share their views, then we can encourage using traditional media in the families. We see women washing clothes, cleaning plates, making bed, pounding maize, etc. In most cases all these activities are performed silently. Women can break the silence by composing a simple song, which can address the existing problem in the family. It means if a woman can compose a song purposely and sing either consciously or unconsciously during household activities, it will draw attention to the entire family, either to the children or to the husband, and it can promote change and this change is likely to reach the entire society.

## **2.2 CHURCH COMMITMENTS TO THE DEVELOPMENT OF WOMEN THROUGH MASS MEDIA**

### **2.2.1 FAMILY AND MASS MEDIA**

During the General Assembly on Family Life and Marriage, it was recommended that; *"A good Christian is a good citizen. The family is the cradle where education to good citizenship begins. The good example of the parents, their love of the country, honesty, sincerity, sense of responsibility and spirit of public service for the nation can not fail to influence their children."*<sup>42</sup>

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<sup>42</sup> AMECEA Documentation Service, *SECAM Issues Recommendation on Family Life* [No. 8 / 78 / 150, August 1978. Nairobi – Kenya], 2.

At the General Assembly it was recommended that where it is necessary then families to be developed through *“adult education programs for parents, channels of communication between government and families, greater communication between parents and children and leadership training programs for youth should be readily available in this field.”*<sup>43</sup> The bishops continued to comment that, adult community can break down barriers and fixed traditional attitudes to effect the changes needed for greater human development. Where the social action and the literacy aspects of the life of the community are integrated. It has succeeded to develop people through reading materials, seminars and workshops. *“The family which has been regarded previously as the ‘ideal basic unit of the society’, where there is support, love and care, today is turning out to be the most brutal unit and the most dangerous institution the world over. No single newspaper fails to report gender violence or child abuse within the family. It is also true that what reached the electronic and print media is just a small tip of an iceberg. 90% of violence against women and girls happens in the family.”*<sup>44</sup> If the family will be able to receive education programs, which they themselves can appreciate, they will be able to educate their children who will be able to start new families with moral behavior. This is because the future families are within the present families. The African family can lead to development or underdevelopment of the extended families. During the AMECEA workshop lay people were able to point out the challenges they are facing in families and in Mass Media in modern world.

Therefore group media technique will help African women to be developed. As this technique was used during the AMECEA *“It was for each person to make a collage, making a collage is a simple process where in each one expressed something about him or herself through pictures and words out of old magazines.”*<sup>45</sup> *“These include creative and performing arts with emphasis on traditional African media such as drama, dances, story telling, movements and songs”*<sup>46</sup>

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<sup>43</sup> Ibid, 2.

<sup>44</sup> Aloys Opiyo Otieno, *Social Aspects of Violence Against Women*, [AMECEA Documentation Service, No.463, January 1997. Nairobi – Kenya], 2.

<sup>45</sup> Editor, *AMECEA Communicators Explore Use of Group Media for Building Christian Communities*, [AMECEA Documentation Service, No.9 / 78/ 155, September 1978. Nairobi – Kenya], 2.

<sup>46</sup> Ibid, 2.

It means that people will be able to share Christian, political social and economic messages according to the pictures, which touch them in their local communities, families and other group gatherings. All these are recommended by AMECEA because they are simple not expensive media and which can be used by African women to share the word of love and justice without exploiting the human dignity. Considering the poor and the illiterate in Africa, their conclusion was that *“group media is a flexible tool, which has much to offer the church in its difficult work of building small Christian communities. It offers material made for a specific community to deal with its problem according to its culture... Group media materials need not involve large expenditure of funds”*<sup>47</sup>

In doing this, we shall be able to challenge the various traditional cultures, which oppress women from public speaking, freedom of expression and decision making. AMECEA stated that *“In various cultural traditions of the Washubi people [Tanzania] women were not used to speaking [e.g. giving a Gospel reflection] in front of a mixed group of men and women.”*<sup>48</sup> We can recognize that this is really discrimination where by women are not allowed to share the word of God or their problems due to cultural belief. *“The truth about the African individuals must be seen first and foremost in his or her dignity as a human person. There are present in the culture of this continent many elements which help one to understand this truth. Away that is in keeping with human dignity... than that innate propensity for dialogue, that desire to explain differing views in conversation.”*<sup>49</sup> As Pope John Paul was addressing Africans he was appreciating the traditional media which Africans use daily. The African dialogue and conversation show a respect for human dignity. Therefore development can be effective in Africa if the African expert communicators are able to appreciate the role which the family is playing in social, political, economical, cultural and religious throughout African countries. The family is the beginning of all forms of communication. It is the school for communication. This is because traditionally African culture is rooted in the family,

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<sup>47</sup> Ibid. 3.

<sup>48</sup> Joseph. G. Healey, *Let the Small Communities Speak*, [AMECEA Documentation Service, and No. 11 / 79/ 183 November 1979. Nairobi – Kenya]. 2.

<sup>49</sup> John Paul II, *Addresses Diplomatic Corps in Kenya on New Era in Africa*. AMECEA Documentation Service, No. 5 / 80/ 195, May 1980. Nairobi – Kenya], 1 – 2.

whereby children learn many things according to the societal needs. The church in Africa is focusing on the family as the beginning of development.

### 2.2.2 THE ROLE OF THE CHURCH FOR THE DEVELOPMENT OF WOMEN THROUGH MASS MEDIA

The church in Africa realized that it could not isolate itself from the poor and the oppressed. This is why it took the role of prophetic witness through modern means of communication to reach the poor the rich, oppressor and the oppressed. During the talk on Human Rights in Geneva and Malawi the Synod Fathers pointed out that the church has a new role to play, *"This role of the church was borne out more recently by the documents of Vatican 11, the Synod of 1971 On Justice in the World and the Synod on Evangelization in 1974."*<sup>50</sup> *"One of the most exciting development in the last decade has been the way Christians in a number of different countries have played a practical role in providing information about human rights. In countries with strict government control of mass media the church have at times been the only alternative source of news and data for the outside world."*<sup>51</sup>

This is why most of the people have witnessed or are still witnessing the effectiveness of church media through pastoral letters which underlines social issues in different nationalities and have played a big role. For example the pastoral letter *[Living in our Faith]* of the Episcopal conference of Malawi brought multiparty and democracy under autocratic leadership of the late Dr H. Kamuzu Banda in 1992. It pointed out that; *"man and woman, created in the image and likeness of God [Gen1.26], carry in themselves the breath of divine life. Each created person is in communion with God. He or She is 'sacred', enjoying the personal protection of God."*<sup>52</sup>

The church has been writing and is still writing about women abused through mass media because they are taken as objects. Especially the issues of human rights like abortion, family planning methods, raping, political, discrimination and so on. *"The church is sometimes in a unique position to perform this service and to act as a means of*

<sup>50</sup> Mandlenkhosi A. I. Zwane, D. D. *Has the Church in Africa Anything to Say about Human Rights?* [AMECEA Documentation Service, No.3 / 80/ 189, March 1980. Nairobi – Kenya], 2.

<sup>51</sup> Ibid, 2.

<sup>52</sup> Pastoral Letter of the Catholic Bishops of Malawi, *Living Our Faith*, [Balaka: Montfort Media, 1992], 2.

*communication for the poor and the oppressed. But this does not exhaust the churches potential for communication.*"<sup>53</sup> The Bishops continued to say that, "*The aim of the church's effort in communication is integral human development it seeks long solutions ... to drought, hunger, poverty, unemployment and the other human miseries*"<sup>54</sup>

We can not forget to point out that most of the African women are in misery due to gender inequality. Such women need a Christian development, education service healthy service project service and so on, which can help them to be fully developed. This is why the church is stating that "*If there is one field where ecumenical collaboration is called for, it is surely that of social communication.*"<sup>55</sup> In the message of the Synod of Africa, it was stated that "*'to educate a woman is to educate a people' [to develop a woman is to develop people and a nation].*"<sup>56</sup> "*The church could also insist on equal education for girls and boys, stress the role of men in parenthood both the father and mother have an equal role. During the 34<sup>th</sup> General Congregation the Jesuits shared that, women in other media sectors are treated as objects and this is dehumanization. 'Women are commonly treated as objects in advertising and in the media.'*"<sup>57</sup> "*Newspapers call for dancers, hostesses and even strippers. Few of the women who respond to these advertisements expect a career on the streets. Many of the women are not allowed to have their own choice about the number of clients or the type of sexual services they must offer.*"<sup>58</sup>

Through women organizations and women's media we learn that people are now conscious not to deprive women for example in Uganda "*a reliable network of communication among women has been established through the Catholics women's desks which have been created in diocese of Uganda and at the national level.*"<sup>59</sup> The network has been established in many African countries so that woman should be able to

<sup>53</sup> Ibid, 2.

<sup>54</sup> AMECEA Documentation Service, *The Catholic Church in Kenya*, [No.4 / 80/ 191 April 1980. Nairobi – Kenya], 6

<sup>55</sup> AMECEA Documentation Service, *Africans Catholic Bishops Issues Programme for Justice*, [No.230, October 1981.Nairobi – Kenya], 3.

<sup>56</sup> AMECEA Catholic Women, [AMECEA Documentation Service, No.445, September 1995.Nairobi – Kenya], 5.

<sup>57</sup> Ibid, 11.

<sup>58</sup> Sherina Ochieng, '*Africa: Europe A Journey to Hell*' *New People African Women Journal*, No, 3, August- September 2000.

<sup>59</sup> Juliana Bezuidenhout, *Catholic Women's Desk*, [AMECEA Documentation Service, No.445, September 1995.Nairobi – Kenya], 6.

communicate and develop each other. Though the church is aware of the role of communication it is mentioned that, *"We give seven years of training to priests, one or two years to catechists. But next to nothing to other important ministries like choir masters. It is surely offensive to the men and women who generously sacrifice their free time to practice every week year in and out But something needs to be done to stop well intentioned church choirs from killing slowly what is the heart of the churches life the Sunday Eucharist."*<sup>60</sup> Music in African society is the simple way of communication to people and God.

### **2.2.3 FURTHER WAYS OF DEVELOPING WOMEN THROUGH MASS MEDIA IN LINE WITH THE TEACHING OF THE CHURCH**

The church ensures that the word of God reaches all humanity and this is a free gift for the people in Africa. We have seen that the church is well developed and talented in using mass media to bring change in politics. The people of Malawi can not ignore this contribution.

The church media should give opportunity to women and addressing their problem. This is because the church for so long is good in pastoral activities and can reach the rural women who are mostly vulnerable due to cultural beliefs. It means lay women and men, priests, religious social ministers can be involved in this activity and can reach rural areas and record the voice of the voiceless and write as an article or use it during homily in liturgical celebration or produce it as radio programme.

The church is gifted with pastors, priests religious men and women all these people have dedicated their lives for the service of the people and God. Religious women should have courage to speak through the media about the situation of women. This is because some of the religious women have their own media. They should be encouraging other women to address issues, which affect their living standard. The church uses the Bible by standing at the pulpit and preaching the Word of God. Word of love Word of forgiveness and conversion. The church is successful in this and I feel that word of God can reach all humanity if it touches their situation. Therefore I strongly encourage the church to use the pulpit effectively by addressing issues of women.

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<sup>60</sup> AMECEA Documentation Service, No. 469 Nairobi – Kenya], 2.

In various churches there are liturgical songs. All are in line with church tradition and most of the songs are very meaningful when we reflect on them. Even the Psalms in the Bible address various issues. The church today should be in a position of composing liturgical songs according to the situation of the people. We have many African Theologians both men and women and can initiate in composing liturgical songs which can address issues of both men and women. There is a need for integration in liturgical songs and preaching for the living experience of the people. This will help people to grow spiritually. We see a very good example during Christmas the songs are inline with The New Testament according to the liturgical calendar. The same during Lent season.

For the religious men and women who decide to spend their life in an enclosure can still contribute to the development of women through mass media. Most of the enclosure religious men and women spend their time in prayer and practicing songs or composing liturgical songs. I feel that these religious people has a great role to play for the society though they are not in touch with the society they can be collaborating with other religious men and women even lay Christians and listen to the problems of women. They can get information, which can later be turned into song and produce tapes.

Small Christian Communities should be the point of departure for the development of women through mass media. Both modern and traditional media can be used in Small Christian Communities. We see the church addressing various issues from the grass root level by considering Small Christian Communities as the step forward.

## **CONCLUSION**

The literature review gave us an insight on the development of women The personal reflection has helped us to see other alternatives on women's development through mass media. Again the church documents assures us that God communicates with all humanity. African women are coming up to develop each other through various ways of using mass media for their own benefit. This has encouraged the researcher to continue for the third chapter whereby the researcher will recommended research methodology to find out about the development of women through mass media.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **INTRODUCTION**

This chapter is about the methodology according to the topic of research. It tells us the process of the research on the development of women through mass media. We have discussed the history of the research the research work was carried in two phases. The first phase in 1999 and the second phase in 2000 both phases were conducted in Malawi.

#### **3. PURPOSE OF THE STUDY**

The subject of the development of women through mass media confuses both men and women in the modern world. Both men and women lack knowledge to support and justify the issue of women's development through mass media. The purpose of this long essay is to survey and evaluate the contribution of Montfort Missionaries for women's development through Mass media in Malawi.

The thesis plan to find out new strategies that can be used for the development of women through mass media. Again the thesis objectives is to promote human dignity in communication. We believe that mass media is a tool for development as it creates and promotes human consciousness. We should know that mass media remains unchallenged at the present day in Malawi. This work will bring as awareness, guidance to all promoters of development.

#### **3.1 RESEARCH QUESTIONS**

There are some new factors that could be measured by research, which seem to influence the development of women through mass media. The following are the research questions of the study;

1. Why women are opposed to mass media in Africa especially in Malawi?
2. How can women be developed through mass media?

3. How can the Church, NGO's, Government and individuals empower women for development?

4. Which new strategies can be used to improve the development of women through mass media in Malawi?

### 3.2 RESEARCH ASSUMPTION

The research assumptions for this study are as follows:

1. If women have a higher level of education the greater will be their development.

2. If women participate fully in communication they will be able to develop themselves and their families

3. If women are given opportunities to various skills as well as responsibilities modern communication will be successfully beneficial.

### 3.3 HISTORY OF THE RESEARCH

In 1999, during the month of June and July the researcher went to Malawi for the research work. The researcher was involved in Balaka district [Mangoche Diocese] St Louis Montfort Parish at St Louis Montfort Media few Kilometers from Balaka town. This was the first part of the research findings in the contribution of Montfort Missionaries for the development of women through mass media. Secondly in the year 2000 during the month of June and July the researcher went again to Malawi to continue the research work started in 1999. During this period the researcher was involved in women organizations, women groups in order to assess the impact of St Louis Montfort Media towards women in Malawi. Again the Staff of St Louis Montfort Media were involved in carrying out the research. The researcher targeted some of the dioceses, which were founded by Montfort missionaries. The dioceses include Zomba and Mangoche. Note that some dioceses have more than one Districts demographically. *"The data that the researcher gets from the actual field of research acquired by means questionnaires, schedules, interviews and observations method [both participant and non participant]"*<sup>61</sup>

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<sup>61</sup> UNESCO-UNFPA, *Introduction to Research Methodology: Communication Project*, [Nairobi: Kenya Institute of Mass Communication], 3.

This chapter describes the research methodology. The first phase deals with the first time the researcher went to Malawi for fact-finding report. This phase is divided into research design, data collection, and validity of the questionnaires, Methods of data analysis and limitations of the study. The second phase deals with the second time the researcher went to Malawi for another research work according to the needs of the study. The division of this phase is similar to phase one.

### **3.4 PHASE ONE**

#### **3.4.1 RESEARCH DESIGN**

In order to meet the purpose of the fact-finding report and the long essay the researcher prepared two questionnaires for research units which included, Questionnaire one prepared for St Louis Montfort Media staffs women. Questionnaire two designed for literate and illiterate women in Mangoche and Zomba Diocese.

All questions were designed to see the job opportunity, Staff development and participation in decision making among others for women at Montfort media for their own development in order to be self-sustained.

#### **3.4.2 DATA COLLECTION**

Data was collected by means of arranged interviews and questionnaires, observations and participatory approach. All questions were open and closed questionnaire. Time and place was arranged for both researcher and respondents. The entire Questionnaire was in *Chichewa* [local language] and English because the researcher understands all the languages while some the respondents prefers English or *Chichewa*. The researcher had to read the questionnaire to all the staffs and clarification were made wherever necessary. Staff members of Montfort media, who includes the supervisors, managing director and Circulation officer, helped the researcher.

#### **3.4.3 VALIDITY OF THE QUESTIONNAIRE**

To ensure that the questions included in the questionnaire were valid a critical assessment were made. The questionnaires were submitted to Mr. Masiga a lecturer at Tangaza College and to a Montfort Missionary journalist John Ngamirano trained at

Kenya Institute of Mass Communication to analyze the validity of the questions and make some suggestions for their improvements.

#### **3.4.4 METHODS OF DATA ANALYSIS**

After collecting information the data analysis started. The research was both qualitative and quantitative. Results were examined using the methods of grouping; sample counting used for sex, age, status, education, training, working situation, etc. Deductive reasoning was used based on the following; education level; working situation; education to improve the standard of living such human dignity, decision making to improve the participation of women in the media. Opportunity to improve their status in decision-making, types of training received, books read within the organizations, books sold. Job opportunities in our modern world.

#### **3.4.5 LIMITATIONS**

Phase one study was confined to a sample of women and men working at Montfort media at St Louis Montfort Parish known as Balaka Parish Mangoche Diocese [Balaka District]. Despite these limitations the researcher was able to fulfil the objectives and goals of the research according to the requirements of phase one.

### **3.5 PHASE TWO**

#### **3.5.1 RESEARCH DESIGN**

In this phase different questionnaires were prepared in order to meet the goals and objectives of the thesis. Questionnaires include the following groups of people. Montfort Media women staff and literate and illiterate women [Community developer officers residing in urban areas, women groups, Catholic Women Organization and interviews with the officials of women organizations in Malawi, People's Organisations] etc.

#### **3.5.2 DATA COLLECTION**

The data was collected by means of arranged interviews and questionnaires. observations and participatory approach. All questions were open and closed questionnaires. Time and place was arranged for both the researcher and the respondents.

The questionnaires were in English and *Chichewa* [national language of Malawi] depending upon the status of the person or the group targeted. The researcher had to read the questionnaire to all the targeted people and clarification were made wherever necessary. The leaders of the group helped the researcher where ever necessary.

### **3.5.3 VALIDITY OF THE QUESTIONNAIRE**

*“One common used method of determining the face validity of the research instrument is to have a group of experts such as teachers, curriculum experts/ specialists and teachers educators to determine the extent to which the instrument measure.”*<sup>62</sup> In this case, the questionnaires were submitted to Mr. Masiga and Mr. Samita lectures at the Institute of Social Ministry and a Montfort Missionary Journalist trained at Kenya institute of mass communication named John Ngamirano. All these people analyzed the validity of the questions and make some suggestions for the improvements.

### **3.5.4 METHODS OF DATA ANALYSIS**

The Research had been both qualitative and quantitative. Results were examined using the methods of grouping, sample counting used for sex, age, status, education, training, working situations, economic level as we shall see in the following chapter.

### **3.5.5 LIMITATIONS**

This was confined to various groups of people, which include the staffs of Montfort media, women organizations, Catholic women organisations, Community developers, women groups, Directresses of women organisations, teachers, in different areas of Southern part of Malawi especially in Zomba and Mangoche diocese.

Transportation is another limitations because Malawi is a developing country and transportation is difficult due to bad roads. Despite the limitations the researcher was able to fulfil the objectives and goals of the research according to the requirements.

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<sup>62</sup> Ibid, p.24.

## **CONCLUSION**

We have discussed how the research was carried out in Malawi and the history of the research. We saw that the research was carried out into two phases. This has directed us to enter into the fourth chapter to analyse what women said about their own development through mass media.

## **CHAPTER FOUR**

### **DATA ANALYSIS**

#### **INTRODUCTION**

This chapter introduces personal data of all women targeted in the research. The first group targeted was St Louis Montfort Media Staff women comprised of women working at the print and bookshop centres. Questionnaire one was designed for this group of women. Feed back and observations followed the analysis of this group.

Questionnaire two was designed for women outside St Louis Montfort Media Organisation. They are women both literate and illiterate, from urban and rural area various groups of women were reached like professionals directresses of women organisations catholic women groups, financial loan groups and social groups, households and individuals. Thirdly there is an evaluation and recommendation according to the findings.

#### **4.1 BACKGROUND CHARACTERISTICS OF THE RESPONDENTS FOR ST LOUIS MONTFORT MEDIA CENTRE**

Personal data of all women answering questionnaire 1 is listed. As indicated above questionnaire 1 was designed for two groups namely. St Louis Montfort Media Print and St Louis Montfort Media Bookshop. We have unified these two groups to get a complete picture of the characteristics of the whole group. Therefore the background characteristics of St Louis Montfort Media Staff Women Targeted in our research work area identified and analyzed here. There were a total of 16 respondents from St Louis Montfort Media Staff Women answering questionnaire 1. The analysis is as follows:

#### 4.1.1 AGE

**Table 1: Distribution of respondents from women's target group by age**

Age in years	Absolute Frequency	Percentage
16 – 20	1	6.25
21 – 25	3	18.75
26 – 30	5	31.25
31 – 35	3	18.75
36 – 40	4	25.00
Total	16	100

We have seen that the women employed age range [26- 30] 31.25% [5] are many. These respondents are followed by age range [36- 40] 25% [4]. It indicates that middle age women are employed than younger women respondents age range [16- 20] 6.25% [1] and [21- 25] 18.75% [3] as stated earlier that Malawi is a young population. It means many younger women are deprived from development economically.

#### 4.1.2 MARITAL STATUS

**Table: 2 Distribution of respondents from women's target group by marital status**

Marital Status	Absolute frequency	Percentage
Unmarried	2	12.5
Married	9	56.25
Widowed	1	6.25
Single Mothers	4	25.00
Total	16	100

Table: 2 indicate that the majority of married women [9] 56.25% are benefiting. Again the respondents indicates that the disadvantaged women that's; widowed [1] 6.25; Unmarried [2] 12.5% and single mothers [4] 25%. Are benefiting little.

These are the women we can say that their status tells us that they experienced or are still experiencing violence in various ways.

#### 4.1.3 EDUCATIONAL LEVEL

**Table: 3 Distribution of respondents from women's target group by educational level**

Education level	Absolute frequency	Percentage
Primary school	5	31.25
Secondary school	9	56.25
Other professional	2	12.5
Total	16	100

The above table indicates the educational level. It indicates that [9] 56.25% can read and write in both English and *Chichewa* [local language] This indicates that the majority of women are advantaged to read various books and magazines which are passing in their hands either consciously or unconsciously for their own benefit. Again respondents of primary school [5] 31.25% shows that a least they can read and write in local language and still they are advantaged to read various books or magazines which are passing in their hands.

#### 4.1.4 GROUP DISCUSSION

**Table: 4 Distribution of respondents from women's target group by problems of women in-group discussion**

Problem	Absolute frequency	Percentage
Violence against women	12	75
No discussion	3	18.75
No answer	1	6.25
Total	16	100

Table: 4 indicate that [12] 75% of the respondents are in various groups. In those groups they discuss the problems of women today and they point out that they discuss like women raped, battering in the family, lack of women's rights in decision making and responsibility both in the family and the society.

#### 4.1.5 JOB SPECIFICATION

**Table: 5 Distribution of respondents from women's target group by job Specification**

Job specification	Absolute frequency	Percentage
Book seller	8	30.769
Typist by computer	1	3.846
Gathering, collating, stitching, folding and general work	3	18.75
Gathering, collating, folding, stitching, general work and machine work	2	12.75
Gathering, collating, folding, stitching, general work and typing by computer	2	12.75
Total	16	100

In this table 30.769% [8] of the respondents are book sellers and apart from selling books they are involved in various work in their offices like cleaning accounting for the day to day management in their because each bookshop has one staff. The other respondents as analysed, work at the print industry but according to each one's capability they split in various jobs. While their main official job is gathering, collating folding and stitching manually or using manual machines. All these activities are performed at the bindery department. Only 3.846% [1] is at the computer department for typing and she is doing internal training.

#### 4.1.6 STAFF COPY MAGAZINE

**Table: 6 Distribution of respondent's women target group by staff copy magazine**

Staff copy magazine	Absolute frequency	Percentage
Receive staff copy	1	6
Doesn't receive staff copy	15	94
Total	16	100

Table: 6 indicate that 94.74% [15] of the total respondents do not receive free staff copy yet these are the educative magazines for women even for the family.

#### 4.1.7 TRAINING SITUATION

**Table: 7 Distribution of respondents from women's target group by training situation**

Training situation	Absolute frequency	Percentage
Continuous internal training	8	50
Continuous internal training and seminar	8	50
Total	16	100

The Above table indicates 50% [8] of the respondents women are on continuous internal training while employed and these are staff women at the print. The other 50% [8] of the respondents women are on continuous internal training and seminar while employed and these are staff women for the Bookshops.

#### 4.1.8 CHOICE OF MAGAZINE

**Table: 8 Distribution of respondents from women's target group by Choice of magazine**

Choice of magazine	Absolute frequency	Percentage
<i>Lamp and Together</i>	6	37.5
No answer	6	37.5
<i>Lamp, Together and Nkhaza kwa Amayi [Violence Against Women]</i>	1	6.25
<i>New Hope, Zikomo and Together</i>	3	18.75
Total	16	100

The respondents 37.5% [6] have the choice of *Lamp and Together* magazine because they are educative magazines both for the family and the entire society. The other 37.5% [6] have no answer. 6.25% [1] of the respondents has the choice of the magazine and the book entitled *Violence against women [Nkhaza Kwa amayi]* [Chichewa -local language]. This book is printed both in *Chichewa* and English. While 18.75% [3] has the choice of *New Hope, Zikomo and Together*.

#### 4.1.9 RELATED PROBLEMS TO UNDER DEVELOPMENT

**Table: 9 Distribution of respondents from women's target group by related problems to their underdevelopment**

Problems for underdevelopment	Absolute frequency	Percentage
Meetings and leadership are for men	6	37.5
No answer	7	43.75
A lot of manual labour	1	6.25
Delay of Salary	2	12.5
Total	16	100

On table: 9 respondents 37.5% [6] indicates that they are underdeveloped because they do not participate in staff meeting and they have no say for the development of all the staff and the organization. 43.75% [7] indicates no answer. While respondents 6.25% [1] indicates that they are doing a lot of manual labour. Again 12.5% [2] indicates that they are under-developed due to the delay of monthly salary.

#### 4.1.10 AREAS FOR DEVELOPMENT

**Table: 10 Distribution of respondents from women's target group by areas for development**

Areas for development	Absolute frequency	Percentage
Human resource management	8	50
Security	5	31.25
Material resource management	3	18.75
Total	16	100

The respondents 50% [8] indicates that they need human resource management in their working environment so that both the employer and the employee should be achieving their goals effectively. 31.25% [5] of the respondents indicates that there is a need for security. According to the respondents security means a watchman or woman for all the places of St Louis Montfort Media Offices to guard the material resources and avoid suspicious in working environment. Secondly security means working conditions like pension, holiday, compensation etc. While 18.75% [3] of the respondents indicates that there is a need for material resource management to avoid misusing of material resources.

#### **4.1.11 FEEDBACK: EFFECTIVENESS OF THE CONTRIBUTION OF MONTFORT MISSIONARIES FOR THE DEVELOPMENT OF WOMEN THROUGH MASS MEDIA**

As stated earlier, questionnaire 1 was designed for St Louis Montfort Media staff women in order to find out their development within mass media organization.

From the information collected through the questionnaire and interviews it is clearly noticed that there is a need to improve the development of women within mass media organizations. Some St Louis Montfort Media staff members stress on the reconsideration of allowing women to attend and participate staff meetings where by only men are meeting and participating. They continued to stress that they are consulted when there are problems like theft or mismanagement of the work and they are targeted as the first suspects. They continued to point out that they should be reconsidered at the bindery department because new techniques and skills are required at the department where most of them are working and are not in access and control of the new techniques. The other point stressed was that within the working system women has no leadership and this should be reconsidered.

#### **4.1.12 OBSERVATIONS**

After analysing our data it is necessary to make some observations on the results of our research. According to the findings, older women are employed in larger numbers than younger ones. Disadvantaged women have less opportunity of employment as we see that the majorities employed are married women.

Again we continue to see that women with low level of education find it difficult to be employed for any type of job even manual ones. Again it indicates that women with education are advantaged to be in access to reading books and they are likely to be developed through written sources within the print industry. Primary school women are advantaged to read most of the materials written in local language within the print industry therefore they can develop their potentials. Again we observed that the majority of women belong to Catholic women groups.

The findings tells us that in such groups women discuss problems they are encountering in their daily life either in the family or working places but the problems remain unsolved. Only that they share it out within the groups either directly or indirectly.

We observed that there is inequality in working organization both at job description and participation in decision making. We observed that there is a need for staff members to be receiving staff copy of magazines or other books, which can be helpful for the development of the people like the book, entitled *Violence against Women*. We observed that organization hierarchy does not promote women to be developed. This is due to lack of human resource management to take care of the staff so that their morale should be high in working environment so that employee perform effectively. Despite all that, we have to acknowledge all the benefits that St Louis Montfort Media is giving to women for their own development.

#### **4.2 BACK GROUND CHARACTERISTICS OF THE RESPONDENTS FROM WOMEN'S TARGET GROUP**

Personal data of all women answering questionnaire 2 is listed. As indicated above questionnaire 2 was designed for various groups of women entitled literate and illiterate women. It includes; Catholic women organizations, women organization groups for financial project, community development groups, professional Community developers, teachers, and directresses of Non Governmental Organizations, and chair ladies of Catholic women organizations in Malawi etc. All have been conducted both from rural and urban areas. Two dioceses were used because Montfort missionaries settled in these dioceses, that's Mangochi Diocese and Zomba Diocese.

Out of these dioceses some parishes were used because it's where the groups of women were found religiously, socially, economically etc. Again parishes which has St Louis Montfort bookshop centers were also used as among areas of research. We have unified all groups of women from various areas within Mangochi and Zomba diocese to get a complete picture of the characteristics of the whole group. Therefore the background characteristics of all women outside St Louis Montfort Media in our research are identified and analyzed here. There were a total of 1100 respondents answering questionnaire 2. Below is a distribution of the respondents;

#### 4.2.1 AGE

**Table: 3 Distribution of respondents from women's target group by age**

Age in years	Absolute frequency	Percentage
21 – 25	88	8
26 – 30	53	4.818
31 – 35	88	8
36 – 40	200	18.18
41 – 45	238	21.636
46 – 50	0	0
Over 51	433	39.36
Total	1100	100

The above table indicates that most of our respondents are old women. The majority ranges 36- to over 51 years. This happens like that because I was targeting in women groups as stated earlier and we noticed that older women finds it easy to form groups when there is a need. Unlike young women according to the respondents we noticed that few young women are in groups as indicated at the above table.

#### 4.2.2 MARITAL STATUS

**Table: 2 Distribution of respondents for women's target group by marital Status**

Marital status	Absolute frequency	Percentage
Married	931	84.63
Divorced	56	5.09
Widowed	85	7.72
Unmarried	28	2.545
Total	1100	100

Table: 2 indicates that most of the respondents were married women and married women feel comfortable to interact in various groups of women organization according to the respondents. This is clearly noticed from the respondents because we see that single

mothers, widows and unmarried women isolate themselves or the society isolate them from the married women in such the case they avoid to be members in various groups.

#### 4.2.3 EDUCATION

**Table: 3 Distribution of respondents from women's target group by educational level**

Education level	Absolute frequency	Percentage
Primary	846	76
Secondary	113	10
Adult literacy	85	7.72
No answer	56	5.09
Total	1100	100

The above table indicates that [846] 76% women attended primary education while [113] 10% attended secondary education. This means that the majority of women can not read and write in English. According to the respondents the majority did not reach primary six.

#### 4.2.4 PROBLEMS SHARING IN GROUPS

**Table: 4 Distribution of respondents from women's target group by problems sharing in groups**

Problems sharing in groups	Absolute frequency	Percentage
<i>Violence against women</i>	564	51.27
No answer	113	10.27
Share problems by using literature titled <i>Violence Against women, Nkhaza kwa Amayi</i> [local language]	310	28.18
Advice	113	10.27
Total	1100	100

On table: 4 respondents [564] 51.27% indicates that in women groups they share related problems to violence against women. They mentioned, rape, battering, overworking as the housewife, cultures and women's right. Polygamy and divorce. Respondent's [310] 28.18% indicates that in their groups problems of women are shared indirectly. Groups find it useful using the book published in English and local language titled *Violence against women [Nkhaza Kwa Amayi]* in Chichewa. Respondent's [113] 10.27% indicates that they give advice to various problems shared in groups and the respondents showed that this is mainly the duty of the oldest women in groups they act as advisors.

#### 4.2.5 MONTFORT MEDIA PUBLISHED BOOKS READ BY WOMEN

**Table: 5 Distribution of respondents from women's target group by St Louis Montfort Media published books read by women**

Montfort media Books	Absolute frequency	Percentage
<i>Njira ya chikondi</i>	28	2.54
<i>Sankhani moyo</i>	28	2.54
<i>Violence against women</i> [local language book from the groups]	264	24
<i>Women and the law</i>	23	2.09
No answer	757	68.72
Total	1100	100

The above table indicates that [264] 24% respondents read *Violence against women [Nkhaza Kwa Amayi]* book. Through groups or organizations in which they are members. [23] 2.09% shows that they read the book titled *Women and the law* in English. While [28] 2.54% read books written in local language titled *Njira ya chikondi [The way of love]* Again the other [28] 2.54% read *Sankhani Moyo [Choose life]* in local language. All these books are tackling related issues to both men and women. The majority gave no answer [757] 68.72%.

#### 4.2.6 MONTFORT MEDIA MAGAZINE READ BY WOMEN

**Table: 6 Distribution of respondents from women's target group by Montfort Media magazine.**

Magazine read by women	Absolute frequency	Percentage
<i>Lamp</i> reading	8	0.7272
<i>Together</i> reading	5	0.4545
See pictures only in the <i>Lamp</i>	141	12.81
<i>Lamp</i> used for women's workshop	56	4.63
Never saw the magazine	656	59.63
No answer	254	23.09
Total	1100	100

The above table indicates that respondents [676] 59.63% never saw Montfort Media magazine [*Lamp and Together*]. Other respondent's [141] 12.18% indicates that they see pictures only in the *Lamp* magazine. While [56] 4.53% indicates that *Lamp* is used for Women's workshop. Only [8] 0.7272% of the respondents indicates that they read *Lamp* Magazine and [5] 0.4545% shows that they read *Together* magazine. While [254] 23.09% gave no answer.

#### 4.2.7 ARTICLES READ BY WOMEN IN LAMP MAGAZINE

**Table: 7 Distribution of respondents from women's target group by Articles read in *Lamp* magazine.**

Articles in <i>Lamp</i> magazine	Absolute frequency	Percentage
Gender	3	0.2727
Economy and culture	2	0.1818
No answer	1095	99.545
Total	1100	100

Table: 7 indicate that [3] 0.2727% read the article of Gender related issues in the *Lamp* magazine. [2] 0.1818% respondents indicate that they read the articles of economy and culture in the lamp magazine. While [1095] 99.545 have no answer.

#### 4.2.8 CHOICE OF LANGUAGE FOR BOOKS OR MAGAZINE READ BY WOMEN

**Table: 8 Distribution of respondents from women's target group by Choice of language for books or Montfort media magazine**

Language	Absolute frequency	Percentage
Chichewa [national language]	239	21.72
English and Chichewa	47	4.27
Publish the same books or magazines in English and local language	265	24.09
No answer	549	49.90
Total	1100	100

The above table indicates that [549] 49.90% has no answer and this is almost half of the total respondents. Yet the remaining respondents indicates that the local language is the choice. As we see that respondents [239] 21.72% choose local language books or magazines. Respondent's [47] 4.27% indicates the choice of *English* and *Chichewa* [local language]. While respondents [265] 24.09% choose the publish of the same books or magazine in English and local language. According to the respondents it shows that the education status of women in Malawi is low.

#### 4.2.9 ACCESS AND CONTROL OF THE RADIO

**Table: 9 Distribution of respondents from women's target group by access and control of radio**

Radio	Absolute frequency	Percentage
Access and control radio	250	22.72
Access	664	60.36
No radio	170	15.45
No answer	16	1.45
Total	1100	100

The above table indicates that [250] 22.72% respondents are access and control of the radio in their houses. It means they have radio in their houses and they are free to open the radio station they prefer to listen. While [664] 60.36% respondents indicates that they are in access to radio but have no control in their houses. It means they can not open the radio without the knowledge or permission from their husband or their younger sons. Therefore they have no responsibility of switching on or off the radio. Again the results shows that respondents [170] 15.45% has no radio while respondents [16] 1.45% gave no answer.

#### 4.2.10 ACCESS TO CINEMA OR VIDEO FILMS

**Table: 10 Distribution of respondents from women's target group by access to Cinema or Video films**

Access to cinema or video film	Absolute frequency	Percentage
Women meetings	150	13.63
Video at home	15	1.36
Other places	40	3.06
During Christmas and Easter season	250	22.72
No access to video or cinema	645	58.63
Total	1100	100

Table: 10 indicate that [150] 13.63% respondents have been in access to cinema or video during women meetings. They stated that related titles include Health, causes of divorce, widowhood and legacy While [15] 1.36 respondents indicates that they have video at home and they watch according to their interests. Respondents [ 40] 3.63% shows that they have been watching cinema or video in other places like from their neighbours. Respondents [250] 22.72% tells us that they have been watching cinema or video during Christmas and Easter season and entitled; the birth and death of Jesus Christ. The remaining respondents [645] 58.63% gave no answer.

#### 4.2.11 IN NEED OF COMMUNITY MEDIA

**Table: 11 Distribution of respondents from women's target group in need of community media.**

<b>In need of community media</b>	<b>Absolute frequency</b>	<b>Percentage</b>
Yes	756	68.72
No	199	18.90
No answer	145	13.18
Total	1100	100

Respondents [856] 77.81% indicates that they need community media. According to the respondents community media means both traditional means of communication like traditional dances, songs secondly it also means modern communication owned and controlled by groups of women like video camera photo camera, newsletters. They indicated that there is a need to address their problems daily as other countries are doing.

#### 4.2.12 REASONS FOR THE NEED OF COMMUNITY MEDIA

**Table: 12 Distribution of respondents from women's target group by reasons for the need of community media**

Need for community media	Absolute frequency	Percentage
To address the reality women's problems	343	31
To educate men to stop violence	269	24.45
For entertainment	167	15.18
To pass messages of joys or sorrows	220	20
To earn money for women's development	101	9.18
Total	1100	100

The above table indicates respondents related reasons for the need of community media. According to the respondents the reasons are balanced from one reason to the other and this shows that women wants to break the silence.

#### 4.3 EVALUATION

After analyzing our data it is necessary to make some evaluation on the result of our research. According to the findings from St Louis Montfort media we noted that;

- Younger women are disadvantaged in job opportunity.
- Disadvantaged women find it difficult to be employed. This includes; widows, unmarried women, single mothers etc. The media employ women according to their marital status. We should understand that development has to integrate people of different social classes.
- The media employ women who are able to read and write. This is an opportunity for women to take advantage of reading various books, which are passing in their hands.
- Women are aware that most of their rights is violated either in working situation or in their families. Though they share their problems in groups still their problems remain unsolved.
- Again, from our findings we observe that sex describes job specification and women are not given opportunity to exploit their talents.

- Women working in the media are not motivated to achieve the organizational goals and objectives as they are achieving theirs. This is clearly noticed as we see that the media can not give staff copy of magazines yet the articles in the magazines are for all humanity to be developed.
- Some skills in the media industry are not up to the market requirements. For example skills which needs manual machines for women has to be updated and women needs to be given opportunity for external training in order to acquire new kind of skills which can respond to the new demands of the market. Again the findings tells us that the media does not give equal opportunity in decision making as we find out that staff women are not participating in meetings.

Despite this we have to acknowledge all the benefits that St Louis Montfort Media has given to women and is still continuing to give so that they should be fully developed.

The following part is the evaluation for the women who answered questionnaire 2 titled, Literate and illiterate women;

- The majority of women in Malawi have primary level education according to the findings. This makes it difficult for such women to understand the value of reading books or magazines, which are in local language. Even the few who can read and understand English are not motivated in such situation it becomes difficult for women to be developed through mass media.
- Married women and older women likes to be various groups unlike the disadvantaged women and younger women this indicates that the society plays a big role in development or underdevelopment because it labels people.
- The results continues to reveal that women have no means to address about their dignity though they are aware that in most cases a woman is violated or abused. This is clearly noticed because women groups and organizations has been using the book titled *Violence against women* in local language [*Nkhaza Kwa Amayi*] during their monthly meetings or workshops.
- The findings reveal that there is a barrier in communication because the media does not pay attention to the local language of the people in such the case women can not be developed. This shows that the media does not listen to the people but the media wants people to listen to them.

- We have observed that most of the women in Malawi are primary level yet most of the print media communicates in magazines and newspapers in English this shows that women find it hard to be developed through modern media.
- Again we find out that in the family women has less right to control the radio mainly yet most of the families in Malawi has a radio and this shows that Radio is the best tool for communication whereby a woman has no control in the family.
- Malawi is economically poor and this is clearly seen from our findings that most of the families has no video apart from the fact that the missionaries were showing cinema in parishes. Due to new technology and the process of development in Malawi most of the Montfortian parishes has electricity supply and are access to video but most of women who are devoted Christians in their own parish never watch a video film.
- This is why the findings reveal the women concern for the need of community media to address their problems and educate men and other women for human dignity.

#### **4.4 RECOMMENDATIONS**

The improvement for the development of women through mass media can not be ignored if the Montfort missionaries in Malawi want to experience a greater achievement of development. Remember if you educate a woman you have educated the nation. In order to improve the development of women through mass media in our society the following recommendations are forwarded:

- To improve levels of literacy is a key to development. Adult literacy should be encouraged not at government level only but also at church levels from Small Christian Communities.
- Modern and industrial machines should be introduced in the print media
- Print media should encourage traditional media through women's groups this will help the women to be raising issues, which are contributing to their underdevelopment.

- Print media should be publishing books and magazines by considering the disadvantaged group of the society so that each humanity should benefit from the printed material. For example it should be considering the local language of the people.
- Modern technology in the media field should help women to be developed. For example women in parishes or women's organizations should be having the opportunity to watch video films which can help them for their day to day life struggle. This can be used during seminars or workshops for women.
- The modern media should encourage younger women to face the modern challenges so that they can participate fully in the society for their own development. It means older women should be able to pass their knowledge to younger women through traditional media and for a better society. Modern media should be giving opportunity to women especially rural women to write articles or make programs.

It means media people should be targeting both rural and urban areas if the media is focusing at educating the people than dehumanizing the people.

- The media should not exploit the dignity of the disadvantaged humanity especially women and children. In most cases we see that print media portray the woman negatively. This is the same with video and television. Many times a woman is not portrayed positively. If the media portray women negatively for example in the magazine its difficult for the woman to buy such magazines. It means the media needs to motivate people if they have to make profit while developing the people.
- The media must understand women as a global entity and this includes their dignity, rights and participation for their own development and the development of the society. The media industry must give opportunity to both men and women for training and allow them to exploit their talent without sex discrimination.
- The media should encourage the few elite women in Malawi to sensitize the majority of women who are in rural areas and do not know about human rights and dignity.
- The media needs to net work with Women's Non Governmental organization and agencies for development like; social workers, social ministers, teachers etc. Such people are better equipped with knowledge for women's development.

- The church and the media has to grow in a new understanding of the results of development and accept disadvantaged women like widows or single mothers so that the participation of such women will help to overcome discrimination. The church is talking about modern evangelization by considering the cultural values of the people. I feel that the modern media men and women should be in a position of considering the cultural values in addressing issues.

## **CONCLUSION**

According to the respondents, it indicates that cultural values, economic system and lack of formal and informal education are some of the contributing factors for the underdevelopment of women through mass media. They are trying to turn these factors for the development of each woman through mass media.

## CHAPTER FIVE

### PROJECT PROPOSAL

#### INTRODUCTION

This chapter is introduced according to the needs of the respondents in chapter four. We are going to look at the project overview the work break down structure and the budget among other demands for the project proposal. We shall have the conclusion and general conclusion. Finally, we have the appendixes and bibliography.

#### 5.1 PROJECT NAME

**ULONGWE COMMUNITY MEDIA CENTRE [UCMC].** The Name appeals the empowerment of women. Again it appeals to the immediate beneficiaries of the local people. Traditional communication expand existing modern media to equip people with knowledge, understand the importance of traditional media and modern media for their own development through which issues affecting their community can be raised.

#### 5.2 PROJECT OVERVIEW

##### 5.2.1 PROJECT BACKGROUND

*"Zomba diocese is 3,522 area in SqKm. Mangoche is 11,385 SqKm."*<sup>63</sup> The two dioceses have 914,012 females according to the 1998 Population and Housing census. The people of Mangoche and Zomba diocese are mainly the Yao and Lomwe, due to inter marriages there are ethnic groups like the Chewa, Ngoni, Tumbuka etc. The majority of women have no access to information and they do not know what is happening to their neighbouring Diocese. The diocese of Mangoche has Four modern mass media centres but women are not fully participating in addressing issues, which affect them in their Diocese and share with the neighbouring Diocese [Zomba Diocese]. Zomba and Mangoche are neighbouring Dioceses in the southern part of Malawi and have a population density of 146 persons per square kilometer. Ulongwe parish is chosen as a

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<sup>63</sup> *Malawi Catholic Directory*, [Balaka: Montfort Missionaries, 1995], 70 – 90.

centre because it is near Zomba diocese which will make women from zomba diocese to meet with other women of Mangoche diocese. The second reason is that the centre is near the road and transportation is easy. The third reason is that Ulongwe parish is one of the modern mass media centre in Video programming and production.

According to the research this is one of the areas where the number of respondents was very high. Again there is a good relationship with Zomba Diocese for various activities. For example Catholic women organisation choir of Kobe barracks [Zomba Diocese] has been sharing their talents with the Catholic Women Organisation for Ulongwe parish [Mangoche Diocese]. The two Dioceses have strong cultural values in traditional media. Therefore communication will play a big role in development through the empowerment of women in their community to access and control information and communicate with itself and other communities. It means women will be challenging issues which contributes to their underdevelopment through media. Therefore people are deprived in communication.

### **5.2.2 STATEMENT OF THE PROBLEM**

The media does not facilitate debate about community needs and stimulate community action on resolving these needs by providing media access to those most directly affected. Due to media language what the people say is not what is reported. Illiteracy; distribution problems of various magazines, books and newspapers; lack of educative Video show and financial problem are among some of the reasons for the women of Mangoche and Zomba Dioceses to be developed through community media.

### **5.2.3 JUSTIFICATION OF THE PROJECT PROPOSAL**

Communication plays a big role in development. The empowerment of the community to access and control information and communicate with itself and other communities both locally, geographically or religiously will help women to challenge problems, which can lead to their underdevelopment and meeting their needs in promoting development through mass media.

It means there is a need for women in Mangoche and Zomba Diocese to have a centre at Ulongwe for Community media to be initiated, owned and controlled by women and express their joys, sorrows, needs without fear.

#### **5.2.4 PROJECT GOAL**

The main goal is to empower women in development through mass media in Mangoche and Zomba Diocese. Through this project women will be able to raise issues and needs as a group than as an individual.

#### **5.2.5 PROJECT OBJECTIVES**

The main objective of the project are:

- To promote human dignity.
- To allow the community to participate in the media for development.

#### **5.2.6 BASIC ASSUMPTION**

The researcher assumes that:

- There is lack of knowledge about human rights and dignity. i.e. there is discrimination.
- People are not access to information i.e. due to economic problem and traditional means of communication is disappearing.
- The media does not involve the disadvantaged group of people to address their feelings and needs for their own development i.e. the disadvantaged groups are used as objects for the benefit of the modern media.

#### **5.2.7 SWOT ANALYSIS**

The SWOT analysis considers the following: Strength, Weaknesses, Opportunities and Threats for the proposed project.

##### **Strength**

- Cooperation of women groups. It means we shall be using the already existing groups of any social class of people.

- Availability of modern media for St Louis Montfort Media, Radio Maria located at St John's the Baptist Seminary and Montfort Missionaries centre [Balaka] and Ulongwe Video production Centre. and traditional media is cheap.
- Support from women's media organization.
- Support from leaders and elders.
- Support from parishes.

### **Weaknesses**

- Lack of trained people in community media.
- Lack of finance.
- Lack of motivation in traditional means of communication i.e. folkmedia.
- Lack of understanding of cultural barriers in communication.
- Lack of understanding from modern media controllers.

### **Opportunities**

- Disadvantaged people will have the opportunity to address issues, which affect them without fear or distortion of their message.
- There will be equal and free participation in decision making. Women will realize their rights and duties not only as women as human beings in existence.
- The project will create moral behaviour.
- Conscientization in discrimination i.e. sex education level, marital status.

### **Threats**

- Diseases.
- Autocratic in democracy by political parties, political instability.
- Famine.
- Weather condition.
- Traditional calendar, i.e. initiation months.

Despite the above weaknesses and threats the researcher has self-motivation that community media is the best tool for the development of women in all sects of life without dehumanization.

### 5.3 HUMAN RESOURCE MANAGEMENT STRUCTURE

Below is the human resource management responsible for the establishment of the community media at Ulongwe as centre;

**The Social Minister** will be responsible for planning, coordinating, and directing activities in accordance with the goals and objective of the project. Creating trust relationship between himself and his group and giving decision making power to all individual. The work environment for the project will be based on confidence and security for the people to be creative in order to produce innovation. The Social Minister will be networking with other media organisations and leadership. Again will promote collaboration within the project in order to have a higher production. The Social Minister will be at the service and interests of the people within the project than personal interests and ensures that material and financial resources available is under control so that it is used for the agreed objective.

**Chair person:** the person makes sure that people are participating within the identified community and create a conducive environment for the people to be participating fully. He/she will be motivating the people for their participation as a community. He/she is not supposed to create needs for the people or impose ideas on the people has to be identified him herself among the community as co equals. Ensure that the project is properly managed and that all involved in the project have the right to participate. To ensure that during the meeting all the minutes taken are implemented and read before the next meeting of the project and that agenda items are in order. During disputes, to act fairly and in a good manner for the promoting of the growth of the project to address the growth and failures of the project. To evaluate the project for the benefit of the people involved in the project. To represent the people in any mistake arise for the project. To make sure that there is a project follow up in practical and written information. Finally a chairperson should be a supportive of staff and have a positive influence over the behaviour of the subordinates.

**Secretary:** responsible for office work. Writing letters for meeting. Assisting women in writing articles or any information required for the group. Keeping the day to day minutes. Welcoming women during the meeting and other assistance, which women will be in need of, according to the demands of the project.

**Treasure:** the person responsible for financial management of the project and record material resources and financial resources. Expenses. Again to record what comes in and what goes out in the project and to draw a cash account and cashbook for the project.

**Three Committee members:** these are the members who are expert in the field of media. They will be responsible evaluating the language used in communication, giving advice and recommendation for the project. To help human resources to have a greater understanding of each one's activity within the project and attend executive meeting on behalf of the community.

**Three elders and three formal or non-formal leaders:** to give advice and create awareness for the history of the community and promote dialogue. To take care for the economical use of funds available. They will promote social or local pressure to participate. They will be responsible for the inter activity conflict which may arise.

## 5.4 PROJECT STRATEGIES

The project is open with its goals, objectives and policies;

- Women will be consulted most often both private and public.
- The women needs to be aware on human, social, political and economic as the point of departure in community media. More often these elements will be given regularly.
- Financial consultancy and advice is open for the beneficiaries.
- There will be an ongoing conscientization for the greater participation and understanding of the community media.
- The community media considers networking and collaboration with other organizations whether media oriented or not as an effective way for development.
- The disadvantaged group will always be monitored to ensure that they have conducive environment for their participation in community media.
- Seminars and workshops for various groups of people will be provided to acquire more knowledge on community media and community participation.

## 5.5 TIME AND COSTING

Time and costing for the project is calculated through the Formula;  $E = \frac{O+4M+P}{6}$  divide by 6. In the formula: E stands for estimation for time and cost. O stands for the optimistic completion time and cost if everything goes well. M stands for the most likely completion time and cost under normal situation. While P stands for pessimistic completion time and cost meaning that if everything does go wrong it will go wrong. We consider the exact cost representing optimistic in the project budget.

**5.5.1 WORK BREAKDOWN STRUCTURE [WBS] FOR ULONGWE COMMUNITY MEDIA CENTRE [UCMC] RATE US \$ 1 @ 79.90 M KWACHA**

OBJECTIVES	ACTIVITIES	WORK PACKAGES	TIME	COST IN MK	
<b>To promote Human dignity</b>	Meeting with various leaders	Transport	Five days	1,500.00	
		Food	Five days	391.66	
	Meeting with the community	Discussions and clarifications	Four days	153.33	
		Transport	Four days	1,200.00	
		Food	Five days	391.66	
	Sensitising the community	Seminars and workshops	Two days	1,100.00	
		Transport	Five days	1,500.00	
		Food	Five days	391.66	
		Practice folkmedia	Seven days	268.33	
	<b>To allow the community to participate in the media for development</b>	General survey	Questionnaire	Two months	3,524.85
Transportation			Three months	27,000.00	
Food			Three months	7,049.88	
Identifying folkmedia in relation to modern media		Meeting with social classes of the community	Seven days	268.33	
		Practicing folkmedia	Five days	191.66	
		Vote or volunteer Leaders	One day	ZZZZZZZZZZ ZZZZZZZZZZ	
		Looking for experts in media for seminar	Two days	600.00	
		Media show and recording	Two days	600.00	
		Modern media presentation	Two days	3,000.00	
		Food	Six days	469.99	
		Transportation	Six days	1,800.00	
		Transport	Five days	1,500.00	
		Looking for initiators	Food	Six days	469.99
community meeting			Two days	600.00	
vote, volunteer or interview			One day	ZZZZZZZZZZ	
Meeting with modern media men and women		Transport	Two days	600.00	
		Food	Three days	234.99	
<b>TOTAL</b>				<b>11Months and 2 Days</b>	<b>54,806.33</b>

### 5.5.2 BUDGET FOR ULONGWE COMMUNITY MEDIA CENTRE

NAME OF THE PROJECT: UCMC

ULONGWE COMMUNITY MEDIA CENTRE FOR 2001 – 2003 AT US \$ 9,576

AT THE COST OF [MK 765,113.51 RATE US \$ 1 @ 79.90 M KWACHA].

ITEM	PARTICULARS	PHASE ONE	PHASE TWO	TOTAL AMOUNT
Transport		109,167.00	55,097.25	164,264.25
Food		29,000.00	29,533.33	58,533.33
<b>Media tools:</b>	Laptop computer	40,500.00		40,500.00
	Camera	4,000.00	4,500.00	8,500.00
	Radio recorder mini and large	11,000.00		11,000.00
	Recording Video machine	24,000.00		24,000.00
	Batteries and Films	2,400.00	3,000.00	5,400.00
	Video and Radio tapes	3,500.00	4,000.00	7,500.00
	Repair	8,190.00	8,190.00	16,380.00
Four Bicycles		20,000.00	10,000.00	30,000.00
Exercise books, calculators		733.00	797.16	1,530.16
<b>Salaries:</b>	Allowances for initiators	120,000.00	12,000.00	132,000.00
	Allowances for trainers	60,000.00	6,000.00	66,000.00
<b>Office Equipment:</b>	Five mats	350.00	400.00	750.00
	One shelf	1,500.00		1,500.00
<b>Local contribution:</b>	Hall	500.00	300.00	800.00
	Land	53,000.00		53,000.00
	Traditional media tools	500.00	500.00	1,000.00
	Human resource	36,000.00	37,000.00	73,000.00
<b>Sub – Total</b>		524,340.00	171,317.74	695,557.74
Contingencies 10%		52,434.00	17,131.77	69,555.77
<b>Grand Total</b>		576,774.00	188,449.51	765,113.51

## **CONCLUSION**

In the last chapter we have looked at the project proposal and we have discussed all the requirements for the proposed project which has included; project overview, management structure, project strategies, work breakdown structure and the budget. The budget is according to Malawi Currency. Finally we have the general conclusion, the appendixes and the bibliography.

## **GENERAL CONCLUSION**

### **QUALITY AND NOVELTY OF THE PROPOSAL**

The development of women through mass media is the step forward for human development. Women needs to communicate to each other and share their living experience in a community. It is through women's participation that can promote a total development through mass media. Through communication we see that people are able to learn from each other and enrich the society. Both men and women need a renaissance in communication so that we should have a society, which dignifies all humanity without gender biases. There is a need for Renaissance in communication it can be effective in various communities where people can not avoid participating due to social forces in various communities. For example if women and men are gathering in a community due to financial loan then community media should use the opportunity during any community gathering for the financial loan information. Therefore the proposal of community media will improve the community and the entire society. Then people will be educating each other about human dignity and all issues, which affect women in the integral development, will lead to women's development through mass media.

This is why the Thesis has guided us into the following ways to reach that community media;

In the beginning we saw that the arrival of the missionaries in Malawi promotes development through mass media as the first step to share The Word of God.

Secondly we saw that through mass media women's issues are addressed. We saw that often men address issues of women for profit making or to promote their interest as sex gratification. Women themselves are developing each other by answering back through the media and we learn that they are forming women organizations or women media groups. These are some of the reality of women's development through mass media we have enlightened in this Thesis. Social Ministry has focuses strongly on human dignity and this dignity has to be proclaimed through our ways of communication. The social minister asserts that women can not be developed if they are focused on negatively in the media.

Thirdly to have a point of departure from the literature findings to the concrete situation of women's development. The researcher use research methodologies to be in touch with the real problem. The research was divided into two phases first year research, whereby the researcher was much involved in participating at St Louis Montfort Media Centre. Second year of research work was outside the media. This has helped the researcher to look at the development of women through mass media into two areas of study firstly within the media organisation and secondly outside the media organisation. These two areas assisted the researcher to relate on what has been said on the literature review on the development of women through mass media. All was done through the guidance of questionnaires, which were responded in large quantity.

Again, through data analysis according to the respondents our findings proved that women are not fully developed through mass media due to cultural belief and other social differences. Again our finding proves that women are willing to be developed fully through mass media whether literate or illiterate, poor or rich but they have the same slogan crying for full participation in all sects of life and using the media for their development than for dehumanisation.

The finding has encouraged the researcher and the respondents to answer the problem of development of women through mass media through community media project. According to the women by community media it means any group which is organised according to geographical, political, economical or social etc. The women are eager to start any type of media either traditional or modern. The researcher budgeted for the proposed community media. Lastly, we cannot ignore that women expressed their feelings through this thesis. It is now very important to pass words to action according to the project.

### **MY PERSONAL GROWTH AS A SOCIAL MINISTER**

The topic of the development of women through mass media is one of the Social issues studied at the Institute of Social Ministry, which has helped my personal growth as a Social Minister. I understand that dignity is something innate. This is because sometimes people have the tendency to think that external outlook is our dignity. Today as a Social Minister I can say our dignity is more than external appearances.

The topic of women's development has helped to reflect that dignity in women should not depend on the physical appearances, economic status or cultural beliefs but every woman has the dignity within. This dignity can not be taken away from them no matter how women are dehumanised in the media, in their families or in their working organisations they are keeping that dignity in secret.

It is my duty as a social minister to help women to realize this dignity which sometimes can not be realised due to challenges women are facing like viewed as subordinates who can not do anything for societal development. This can affects women and violates their dignity by not realizing that they are precious and a special gift just as any other human being. It means the course has helped me to see the dignity in every man and woman the poor and the rich etc.

This has strengthened my Christian faith to challenge any oppression, dehumanisation and injustices I may encounter on my journey of faith.

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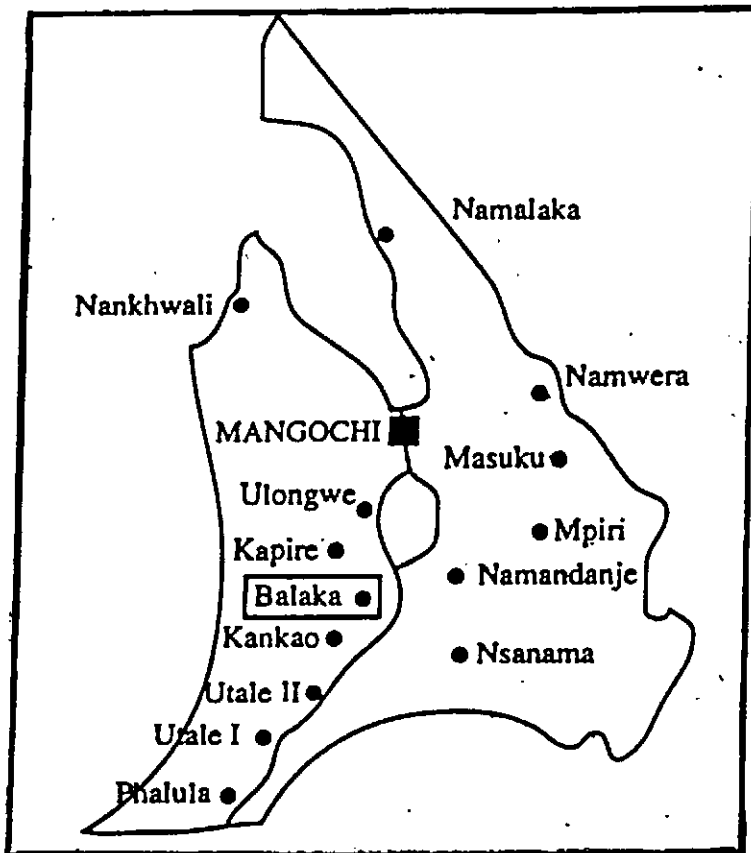
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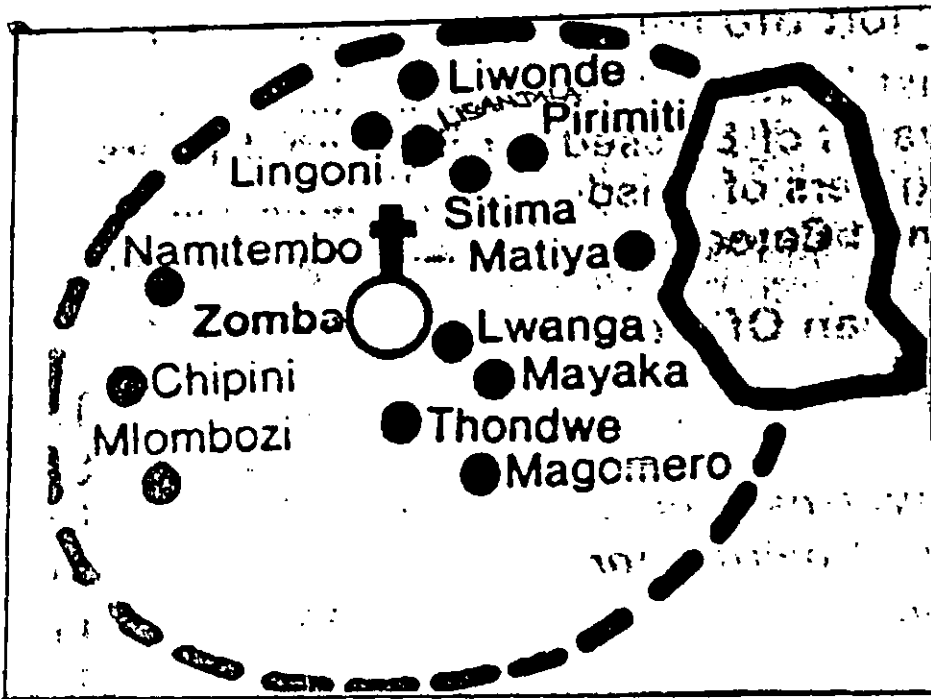
APPENDIX No. 2A

MAP OF MANGOCHÉ DIOCESE SHOWING PARISHES  
TAKEN FROM A BOOK *NDIFE MPINGO [WE ARE THE CHURCH]*



APPENDIX No. 2B

MAP OF ZOMBA DIOCESE SHOWING PARISHES  
TAKEN FROM MALAWI CATHOLIC DIRECTORY 1995



APPENDIX No. 3A

TABLE SHOWING WOMEN'S DEVELOPMENT THROUGH MASS MEDIA

[NETWORKING]

TAKEN FROM A BOOK *NET GAINS*

Name of organization	Area of work	Web site address	Target audience	Highlights of information available
African Women Global Network (AWOGNet)	Global organisation focusing on improving the quality of life and status of women and children in Africa by targeting other organisations and institutions with similar objectives. Offers technical and other support services targeted to improve the lives of women and children. Pays particular attention to educational services that provide education to women and children and projects that increase internet connectivity for African countries.	<a href="http://www.osu.edu/org/awognet">http://www.osu.edu/org/awognet</a>	Various institutions, organisations and indigenous national organisations within Africa, that work toward the advancement of women and children in Africa.	Site contains information about AWOGNet activities and programmes.
Commission on Gender Equality (CGE)	Statutory body established in terms of the South African Constitution in order to promote and protect gender equality.	<a href="http://www.cge.org.za">http://www.cge.org.za</a>	Government, civil society, private sector, media.	The site contains information about the CGE including its programme of action. In compliance with their Constitutional mandate to investigate gender related complaints, the web site also contains a complaints form that may be accessed through this site. In addition to this, a gender and media directory is available. This is a database for journalists, media professionals and the public who wish to access the names and contact details of women willing to be contacted for information. This initiative aims to increase women's representivity in the media. The site also hosts detailed information about CGE projects, programmes and activities.
EcoNews Africa	Non-governmental organisation that analyses global environment and development issues from an African perspective and reports on local, national and regional activities that contribute to global solutions.	<a href="http://www.web.apc.org/~econews">http://www.web.apc.org/~econews</a>	Targets NGOs and community-based organisations (CBOs) in order to assist them in influencing policy review and formulation.	Has related sites. Promotes the need for information flow between and among local, national, regional and global levels.
African Women's Development and Communication Network (FEMNET)	Non-profit NGO. Main aim is to share information and ideas among NGOs in Africa with a more effective NGO focus on women's development. Supports efforts to promote gender sensitive development plans, policies and programmes.	<a href="http://www.africaonline.co.ke/femnet">http://www.africaonline.co.ke/femnet</a>	African NGOs. Collaborates with regional bodies such as Economic Commission of Africa (ECA) and African Development Bank (ADB).	Related web sites: Women'sNet and Flamme. Provides information on FEMNET's projects, activities and training programmes.
Forum for African Women Educationalists (FAWE)	Non-governmental organisation focusing on reducing the gender gap in girls' access to education. It serves as a lobby group for gender equity in education at national, regional and international levels.	<a href="http://www.fawe.org">http://www.fawe.org</a>	Women ministers in charge of education systems, women vice chancellors of universities and senior women policy makers in education in Africa.	Focus on engendering education policy and practice with the aim of achieving Education For All (EFA). Site includes FAWE's projects and information about the "Experimentation and Demonstration Grants Programme" that funds and supports various projects experimenting with different ways of increasing female access to education in sub-Saharan Africa.

APPENDIX No. 3B

TABLE SHOWING WOMEN'S DEVELOPMENT THROUGH MASS MEDIA

[NETWORKING]

TAKEN FROM A BOOK *NET GAINS*

Name of organization	Area of work	Web site address	Target audience	Highlights of information available
Southern African Research and Documentation Centre (SARDC)	Independent regional information and documentation centre that focuses on the collection, dissemination and production of information on key development processes.	<a href="http://www.sardc.net">http://www.sardc.net</a>	Government, policy makers, non-governmental organisations, private sector, regional and international organisations, development agencies, parliaments and the media.	Has a section on gender, in the form of the Women in Development Southern African Awareness (WIDSAA) programme. This programme works closely with other SADC countries in assessing the impact of development policy on women.
Women in Law and Development in Africa (WILDAF)	Women's rights network focusing on promoting strategies which link law and development to increase women's participation at community, national and international levels.	<a href="http://www.hri.ca/partners/wildaf">http://www.hri.ca/partners/wildaf</a>	Organisations and individuals with common objectives.	Site has information on WILDAF's area of work, programmes, activities and publications.
Women'sNet	Networking support programme that enables South African women to use the Internet to access people, resources, issues and tools needed for women's social activism. Joint project of SANGONet and the Commission on Gender Equality.	<a href="http://www.womensnet.org.za">http://www.womensnet.org.za</a>	Focus on capacity building and training of historically disadvantaged women, capacitating them to use ICTs to meet their specific needs.	The site includes Women'sNet News which focuses on the latest gender news, a calendar of events, and has practical information e.g. information on jobs. In addition to this, it has information on Women'sNet projects, programmes and events. The site also includes a bulletin board where messages may be posted, as well as archives of news and events. Have many related web sites.
Famafrique	Was created to allow francophone women's organisations to participate in the processes around the Africa regional conference and Beyond.	<a href="mailto:Famafrique@enda.sn">Famafrique@enda.sn</a>	Women in francophone Africa	The site includes information on past workshops on women and ICTs; electronic solidarity; information on beneficiaries and partners; information on a programme creating income generating activities for women and youth; ENDA SYNFEV annual reports; ENDA-PRONAT projects and programmes
Toi ede'es	Electronic bulletin for francophone African women	<a href="mailto:toi.ede'es@enda.sn">toi.ede'es@enda.sn</a>	Women in francophone Africa	Regular news updates on events

**APPENDIX No. 4**

**QUESTIONNAIRE 1**

**MONTFORT MEDIA STAFF**

*Dear friends, I am a student of Social Ministry in Mission at Tangaza College in Nairobi, Kenya. I am researching on the contribution of Montfort Missionaries to the development of women through mass media. The development of women through mass media is a crucial problem, which needs to be addressed. Your co-operation in completing this questionnaire will contribute towards this aim.*

**CONFIDENTIAL**

*Kindly complete the questionnaire and seal it in an envelope.*

Names [Capital].....

Age.....

Married..... Single..... Divorced / Separated..... Widowed.....

Village/ District.....

Name of Small Christian Community.....

Number of male children.....

Number of female children.....

Denomination.....

Highest Education level: Primary..... Secondary.....

University.....

Profession.....

Year employed.....

Work experience.....

1. a. Have you ever been a leader in any group? i. Yes ..... ii. No.....

b. If yes specify what was your responsibility:

.....

2. a. Name the groups of women you have been belonging to:

.....

b. Mention some of the issues on women if any that feature group discussion.

.....  
.....  
.....

3. a. Name the department you are working in:

.....

b. When was this bookshop opened [Date, Month and Year]?

.....

4. Your major responsibilities / tasks at Montfort Media are:

.....  
.....

5. List the types of work you have learned by working with the Montfort Media.

.....  
.....  
.....

6. Mention the training if any, you have received for the work you are doing through the Montfort Media.

.....  
.....  
.....

7. a. Could opportunities for training improve working conditions? i. Yes.....  
ii. No.....

b. What training would you personally choose while working with the Montfort Media to enhance your work?

.....  
.....  
.....

8. a. Name some of the areas, which Montfort Media needs to improve in:

.....  
.....  
.....

b. Cite areas you think Montfort Media does not properly treat its staff women in:

.....  
.....

c. List books, which talk about women issues, sold at this bookshop.

.....  
.....  
.....

9. a. Do you receive free booklets or magazines? i. Yes..... ii. No.....

b. If Yes give details [name the book or magazine you receive]

.....  
.....  
.....

c. How many times do you receive?

i. Monthly..... ii. Weekly..... iii. Other specify.....

10. Name the kind of magazine you prefer to be receiving briefly sharing why.

..... Reason.....  
..... Reason.....  
..... Reason.....

11. Mention some of the benefits you have received as a Montfort Media employee:

.....  
.....

12. a. Do you have a radio at home? i. Yes..... ii. No.....

b. If no, do you sometime listen to your neighbour's radio?

.....

c. If your answer in 13.a. is Yes how many radios do you have?

.....

13. a. Who bought the radio at your home?

i. Myself..... ii. My husband..... iii. Other [Specify].....

b. Who usually would often switch on the radio?

i. My husband..... ii. Myself..... iii. Other [specify].....

***Thanks very much and I appreciate your co-operation. May God bless you.***

**APPENDIX No. 5**

**QUESTIONNAIRE 2**

**LITERATE AND ILLITERATE WOMEN**

*Dear friends, I am a student of Social Ministry in Mission at Tangaza College in Nairobi, Kenya. I am researching on the contribution of Montfort Missionaries to the development of women through mass media. The development of women through mass media is a crucial problem, which needs to be addressed. Your co-operation in completing this questionnaire will contribute towards this aim.*

**CONFIDENTIAL**

*Kindly complete the questionnaire and seal it in an envelope.*

Names [Capital].....

Age.....

Married..... Single..... Divorced / Separated..... Widowed.....

Village/ District.....

Name of Small Christian Community.....

Number of male children.....

Number of female children.....

Denomination.....

Highest Education level: Primary..... Secondary..... University.....

Adult literacy.....

Profession.....

Year employed.....

Work experience.....

1. a. Have you ever been a leader in any group? i. Yes ..... ii. No.....

b. If yes specify what was your responsibility:

.....

2. a. Name the groups of women you have been belonging to:

.....

b. Mention some of the issues on women if any that feature group discussion.

.....  
.....  
.....

3. a. Do you read books?      i. Yes.....      ii. No.....

b. List at least three books you like and are published at Montfort media.

.....  
.....  
.....

c. List three magazines you read the past months?

.....  
.....  
.....

4. a. Which of the following magazine published by Montfort missionaries.

i. *Moni* .....      ii. *Together*.....      iii. *Woman Now*.....      iv. *Lamp*.....

b. What articles interest you in the *Lamp* magazine?

.....  
.....  
.....

c. Give reason

.....  
.....  
.....

5. a. Does the articles in the *Lamp* magazine address any of your needs as a woman.

i. Yes.....      ii. No.....

b. Give reasons

.....  
.....  
.....  
.....  
.....  
.....

6. How do you think the articles on women issue in the *Lamp* magazine is beneficial?  
.....  
.....  
.....  
.....

7. a. Which language can you prefer in the *Lamp* magazine?  
i. English.....                      ii. English and Chichewa.....                      iii. Chichewa .....  
iv. Any other [Specify].....

b. Where do you read the *Lamp* magazine?  
i. At home.....                      ii. At work .....                      iii. Library.....  
iv. Any other place [Specify].....

8. Mention other books you read which says about the development of women.  
.....  
.....  
.....

9. a. Do you have a radio at home?      i. Yes.....                      ii. No.....  
b. If No, do you sometime listen to your neighbour's radio?  
i. Yes.....                      ii. No.....

c. If your answer in 9. a. is Yes how many radios do you have?  
.....

d. Who bought the radio at your home?  
i. Myself .....                      ii. My husband.....                      iii. Other [Specify].....

e. Who usually would often switch on the radio?  
i. My husband .....                      ii. Myself .....                      iii. Other [specify].....

f. Who usually would often switch off the radio?  
i. My husband .....                      ii. Myself .....                      iii. Other [specify].....

g. Of all your children whom do you ask to switch on or off the radio?  
i. Most of the time a boy.....

