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ASSESSING THE ROLE OF COMMUNITY RADIO IN PROMOTING SUSTAINABLE AGRICULTURAL PRACTICES IN RURAL COMMUNITIES: A CASE STUDY OF MBABULE FM 101.1

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A DISSERTATION SUBMITTED TO THE SCHOOL OF LANGUAGES, LITERATURE AND COMMUNICATION IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF BACHELOR OF ARTS (ARTS) OF MAKERERE UNIVERSITY

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DECLARATION

We, the undersigned, declare that this dissertation is our own effort and original work, and that it has not been presented to any other university for a similar degree opr any other academic award.

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SUPERVISOR'S APPROVAL

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DEDICATION

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ABSTRACT

Sustainable farming and livestock practices depend on timely and trusted information, yet agricultural extension services in Uganda are stretched. This study assessed the role of community radio in promoting sustainable agricultural practices in rural communities, using 101.1 Mbabule FM in Sembabule District as a case study. It sought to identify the agricultural and agribusiness programs broadcast by the station, determine how easily farmers and herders access and engage with them, and evaluate whether listening encourages the adoption of sustainable farming and livestock practices. A descriptive qualitative case study design was used, and data were collected through in-depth interviews with 35 purposively selected participants, namely 27 farmers and herders from six sub-counties and eight key informants from the station's staff, and were analysed thematically. The station broadcast five programs covering livestock, agronomy, live clinics, market information and field-based content, built around the seasons and supported by district officers. Listening was easy for most participants because of low-cost radios, a clear signal and local-language delivery, although valley dead zones, battery costs and a dry-season clash with herding excluded some. Engagement was narrower than listening, constrained by congested phone lines, airtime costs and weak networks, and lowest among women, older farmers and poorer households. Listening encouraged the adoption of livestock health, pasture, soil and water, and post-harvest practices, most strongly where advice was specific, demonstrated by a neighbour or expert, and affordable, while cost, labour, water, insecure land tenure, the credibility of advertising and poor fit with local conditions limited adoption. It was therefore concluded that 101.1 Mbabule FM was an effective channel for creating awareness of sustainable practices and persuading farmers to try them, but that its influence on adoption depended on resources and partnerships beyond the station. It was recommended that the station widen its participation channels and add content for pig and poultry keepers and young people, that district authorities and partners follow broadcasts with demonstrations, listening groups and support for water, labour and land security, and that policymakers support a signal booster and solar radios for off-grid households

Table of Contents

DECLARATION ..... **ii**

SUPERVISOR'S APPROVAL ..... **iii**

ACKNOWLEDGEMENTS ..... **iv**

DEDICATION ..... **v**

ABSTRACT ..... **vi**

Table of Contents ..... **vii**

CHAPTER ONE: INTRODUCTION **1**

1.1 Background of the Study 1

1.2 Statement of the Problem 3

1.3 Justification of the Study 3

1.4 Objectives of the Study 4

1.4.1 General Objective 4

1.4.2 Specific Objectives 4

1.5 Scope of the Study 4

1.5.1 Geographical Scope 4

1.5.2 Content Scope 4

1.5.3 Time Scope 5

1.6 Significance of the Study 5

CHAPTER TWO: LITERATURE REVIEW **6**

2.0 Introduction 6

2.1 Agricultural and Agribusiness Programs Broadcast by Radio Stations 6

2.2 Access to and Engagement with Radio Programs 8

2.3 Radio Listening and the Adoption of Sustainable Farming and Livestock Practices 9

2.4 Summary of the Literature Review and Research Gaps 11

CHAPTER THREE: METHODOLOGY **13**

3.0 Introduction 13

3.1 Study Site 13
3.2 Study Design 13
3.2.1 Research Approach 13
3.3 Research Methods 14
3.4 Target and Study Population 14
3.5 Sample Size Determination 14
3.6 Sampling Procedures 14
3.7 Investigation Tool, Validity and Reliability 15
3.8 Data Analysis 15
3.9 Ethical Considerations 16
CHAPTER FOUR: PRESENTATION OF FINDINGS 17
4.1 Introduction 17
4.2 Agricultural and Agribusiness Programs Broadcast by 101.1 Mbabule FM 17
4.2.1 Oburisa, the Saturday livestock program 18
4.2.2 Omulimi n'Omulunzi the weekday agronomy program 18
4.2.3 Eby'Obulimi n'Eby'Obulunzi, the Sunday interactive clinic program 19
4.2.4 Agribiz Sembabule the agribusiness and market program 20
4.2.5 Twekolere and Mbabule Farm Stories 21
4.3 Access to and Engagement With the Programs 21
4.3.1 A Strong Signal and Low-Cost Devices Made Listening Easy, but Valley Dead Zones and Running Costs Excluded Some 22
4.3.2 Broadcast Timing Suited Most Farmers but Clashed With Herding in the Dry Season 23
4.3.3 Local-Language Delivery Built Trust, but Technical Jargon Still Reached the Airwaves 23
4.3.4 Two-Way Engagement Was Constrained by Congested Lines, Airtime Costs and Weak Networks 24

4.3.5 Gender, Age and Digital Divides Narrowed Participation for Women, Older Farmers and Poorer Households 25
4.4 Listening and the Adoption of Sustainable Farming and Livestock Practices 26
4.4.1 Livestock Health, Pasture and Rangeland Practices Were Adopted Where Advice Met Urgent Problems 26
4.4.2 Soil, Water and Crop Practices Were Adopted After Farmers Saw Them Work Elsewhere 28
4.4.3 Post-Harvest and Marketing Practices Were Adopted Where They Carried a Clear Financial Reward 29
4.4.4 Peer Demonstration, Trusted Experts and Live Problem-Solving Turned Awareness Into Adoption 30
4.4.5 Cost, Labour, Water and Land Tenure Limited the Adoption of Recommended Practices 31
4.4.6 Commercial Advertising and Counterfeit Inputs Weakened the Credibility of Advice 31
4.4.7 Adoption Stalled Where Advice Did Not Fit Local Enterprises and Conditions 32
4.5 Overall Interpretation of the Findings 33
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS 34
5.1 Introduction 34
5.2 Conclusions 34
5.3 Recommendations 35
5.3.1 The Station's Management and Producers 36
5.3.2 District Authorities and Extension Partners 36
5.3.3 Policymakers and Development Partners 37
REFERENCES 38
IN-DEPTH INTERVIEW GUIDE 41

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Agriculture is the main source of food and income for rural households across sub-Saharan Africa, and the way it is practiced determines whether land, water, and livestock can keep supporting those households. The Food and Agriculture Organization of the United Nations (FAO, 2014) describes sustainable food and agriculture as production that balances economic, social, and environmental concerns, so that present needs are met without weakening the resources on which future production depends. In smallholder settings, such practices include soil and water conservation, crop diversification, integrated pest management, improved pasture and grazing management, and timely animal health care. Because these practices depend on knowledge, farmers' decisions to adopt them are shaped largely by the information they receive and the sources they trust. Rogers (2003) described the adoption of new practices as a process in which communication channels play a central role in creating awareness and shaping attitudes.

Uganda's economy and rural livelihoods depend heavily on farming. About 7 million households, or 80% of all households in the country, cultivated land or reared livestock in 2019, and about 74% of these agricultural households kept livestock (Uganda Bureau of Statistics, 2022). Yet access to technical advice is limited. The Ministry of Finance, Planning and Economic Development (2022) reported that agricultural extension staff are too few relative to the number of farmers, which restricts how often farmers receive guidance on improved practices. The gap is more serious where drought and land pressure make sustainable practices a matter of survival. Mbaziira et al. (2024) found that agropastoral communities in Uganda's cattle corridor face high rainfall variability and that rainfall deficits drive shifts in how households cope.

Radio is one of the few channels that can fill part of this gap. In Uganda, the International Centre of Insect Physiology and Ecology (icipe, 2026) found that about 75.9% of surveyed respondents owned a radio and that 89.8% of those without one listened through shared use within their households or communities. Nyareza and Dick (2012) found that rural farmers in Zimbabwe preferred community radio as a source of agricultural information because extension workers were too few, lacked transport to reach all households, and often lacked the communication skills to interact effectively with farmers. Farm Radio International's African Farm Radio Research Initiative, implemented in Ghana, Malawi, Mali, Tanzania, and Uganda,

found that more farmers tried and adopted new practices when they took part in participatory radio campaigns than when campaigns were top-down, with one in five listeners adopting the featured innovation, a rate five times higher than among farmers not exposed to the programs (FAO, n.d.).

Community radio is radio that is owned, managed, and shaped by the community it serves, usually broadcasting in local languages on local concerns (Fraser & Estrada, 2001). These features make it well suited to agricultural communication in rural areas, where literacy levels, language, and distance limit the reach of written and face-to-face channels. In Kasese District, Mwahulhwa et al. (2025) surveyed members of radio listener groups and found that farmers applied what they heard in crop husbandry, soil and water conservation, and animal health management, although limited access to radios, poorly timed broadcasts, and limited land and capital hindered full adoption.

It was within this context that the present study was situated in Sembabule District, in central Uganda, which had a population of 305,971 at the 2024 census (UBOS, 2024). Crop farming and cattle keeping are central to livelihoods in the district (Kateregga, 2022), and the district lies within the cattle corridor, where water scarcity and climate variability affect production (Daily Monitor, n.d.). Kateregga (2022) found that cattle farmers in Ntuusi and Mateete sub-counties responded to climate variability through mobility, integrating livestock and crop husbandry, supplementary feeding, reducing herd size, and diversifying livestock and income sources, and that agricultural extension services and support were among the factors affecting these choices.

101.1 Mbabule FM broadcasts from Sembabule Town Council, predominantly in Luganda and Runyakitara (Uganda Radio Network, n.d.). As a local FM station, it is positioned to reach farmers and herders in the district with agricultural information. What is not known is which agricultural and agribusiness programs the station broadcasts, how easily farmers and herders can access and engage with them, and whether listening encourages the adoption of sustainable farming and livestock practices. It was against this background that this study assessed the role of community radio in promoting sustainable agricultural practices in rural communities, using 101.1 Mbabule FM as a case study.

1.2 Statement of the Problem

Sustainable farming and livestock practices depend on timely and trusted information, yet extension services in Uganda are stretched (Ministry of Finance, Planning and Economic Development, 2022), and farmers in the cattle corridor continue to face drought, water scarcity, and climate variability (Mbaziira et al., 2024). Radio is widely owned and shared in Uganda (icipe, 2026), and studies elsewhere in the country report that farmers listen to agricultural programs and apply some of what they hear (Mwahulhwa et al., 2025). However, the evidence on whether listening leads to changed practice is mixed. A survey of banana farmers in Bushenyi and Kasese found that listeners and non-listeners reported adopting new practices at similar rates, even though radio was their main source of information (GeoPoll, n.d.). In Sembabule District, to the researcher's knowledge, no study has documented the agricultural and agribusiness programs broadcast by 101.1 Mbabule FM, how easily farmers and herders access and engage with them, or whether listening encourages the adoption of sustainable practices. Without this evidence, the station, the district production office, and development partners cannot judge whether community radio is a reliable channel for promoting sustainable agriculture in the district or how it should be improved. It is therefore necessary to assess the role of 101.1 Mbabule FM in promoting sustainable agricultural practices among farmers and herders in Sembabule District.

1.3 Justification of the Study

The study was justified by the importance of sustainable agriculture to national and international development commitments. Sustainable Development Goal 2 includes a commitment to ensure sustainable food production systems and to implement resilient agricultural practices (United Nations, 2015). In a country where most households farm or keep livestock (UBOS, 2022), the channels that carry knowledge about such practices to rural communities deserve systematic examination.

Evidence on agricultural radio in Uganda comes largely from other districts and from project-led campaigns (icipe, 2026; Mwahulhwa et al., 2025). Sembabule District, a cattle-corridor district where crop farmers and herders both depend on rain-fed production, has received little attention. The study therefore generated context-specific evidence on how a local radio station serves farmers and herders in this setting.

The study was also justified by its practical value. By identifying the programs broadcast, how accessible and engaging they were, and whether they encouraged adoption, the study gave 101.1 Mbabule FM an evidence base for improving program content, timing, and formats, and gave district extension and production staff a basis for deciding how to work with the station.

Finally, the study was justified by the need to inform future work. Its findings were intended to serve as a reference for students and researchers examining community radio and agricultural communication in rural Uganda, and to stimulate further research on the link between radio listening and changes in farming practice.

1.4 Objectives of the Study

1.4.1 General Objective

To assess the role of 101.1 Mbabule FM in promoting sustainable agricultural practices among farmers and herders in Sembabule District.

1.4.2 Specific Objectives

1. To identify the specific agricultural and agribusiness programs broadcast by 101.1 Mbabule FM.
2. To determine how easily farmers and herders in Sembabule District access and engage with 101.1 Mbabule FM programs.
3. To evaluate whether listening to 101.1 Mbabule FM programs encourages local farmers to adopt sustainable farming and livestock practices.

1.5 Scope of the Study

1.5.1 Geographical Scope

The study was conducted in Sembabule District, central Uganda, within the area served by 101.1 Mbabule FM, which broadcasts from Sembabule Town Council (Uganda Radio Network, n.d.). Sembabule was selected because it combines crop farming and cattle keeping in a drought-prone setting where the station is a local source of information.

1.5.2 Content Scope

The study focused on the role of one radio station in promoting sustainable agricultural practices. It identified the agricultural and agribusiness programs broadcast, examined how easily farmers and herders accessed and engaged with them, and evaluated whether listening

encouraged the adoption of sustainable farming and livestock practices, as reported by respondents. It did not measure crop yields, livestock productivity, income, or environmental outcomes, and it did not assess other radio stations or media.

1.5.3 Time Scope

The study was conducted within the period of March 2026 and October 2026 allowed by the academic calendar, covering proposal development, data collection, data analysis, and report writing. It focused on the programs broadcast and the listening experiences reported during the data collection period.

1.6 Significance of the Study

To farmers and herders, the study gave a platform to express how they used radio and what they needed from it. Its findings may lead to programs that are better timed, delivered in suitable languages, and more relevant to their daily work, which can strengthen their access to knowledge on sustainable practices.

To 101.1 Mbabule FM, the study provided evidence on which programs reached and engaged listeners and which barriers kept others away. It may guide decisions on program content, scheduling, call-in and listening-group arrangements, and partnerships with agricultural experts.

To the district production office, extension staff, and development partners, the findings show how far a local radio station can extend their work and where face-to-face support is still needed. The study may guide joint programming that combines radio messages with demonstrations and follow-up visits.

To policymakers and the academic community, the study adds to the knowledge available on community radio and sustainable agriculture in rural Uganda. It provides reference material for students and researchers working on agricultural communication and may stimulate further research on how media can support rural development.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter reviewed literature relevant to the role of community radio in promoting sustainable agricultural practices. It was organized around the study's three specific objectives. Section 2.1 reviewed literature on the agricultural and agribusiness programs broadcast by radio stations. Section 2.2 reviewed literature on how easily farmers and herders access and engage with radio programs. Section 2.3 reviewed literature on whether listening encourages the adoption of sustainable farming and livestock practices. Section 2.4 summarized the review and identified the gaps that the study addressed.

2.1 Agricultural and Agribusiness Programs Broadcast by Radio Stations

Agricultural radio programs are broadcasts designed to give farmers information on crops, livestock, markets, and rural livelihoods. Their content varies with the needs of the audience and the aims of the station. In Kasese District, Mwahulhwa et al. (2025) found that the most popular program among surveyed listener-group members was Farmers' Corner, followed by programs on integrated pest and disease management and on agriculture and environmental management. The practices respondents reported applying from these programs covered crop husbandry, soil and water conservation, animal health and production management, post-harvest management, enterprise selection, credit management, and group formation. Credit management and group formation were the least applied, and the authors recommended regular segments on credit access, savings, and loan management in partnership with local financial institutions. This suggests that agribusiness topics receive less uptake than production topics, at least in that district.

Programs that target specific practices have also been produced through projects. The International Centre of Insect Physiology and Ecology (icipe, 2026) worked with four community radio stations in Uganda to produce four 30-minute programs on agroecological management of the fall armyworm, covering push-pull technology, natural enemies, and biopesticides, all broadcast in the evening. In Karamoja and southwestern Uganda, Farm Radio International (n.d.-b) made radio programs more interactive and inclusive and reported that listeners applied practices such as early vaccination, drought-resistant seeds, terracing, fire prevention, and diversified livelihoods. These examples show that community stations in

Uganda have carried content on both crop and livestock practices, but the programs were designed around particular campaigns and not around a station's routine schedule.

The way programs are produced matters as much as their topics. Fraser and Estrada (2001) described community radio as a service whose programming is shaped by the needs and participation of the community it serves. The African Farm Radio Research Initiative distinguished participatory and interactive campaigns, in which producers were actively involved, from top-down campaigns driven externally (FAO, n.d.). Nyareza and Dick (2012) similarly found that peasant farmers in Zimbabwe preferred community radio because its programs were relevant to their agricultural activities, used their language and accents, and allowed them to contribute to program content. In each case, the strength of the programs lay in their local relevance and in the involvement of farmers in shaping them.

Programs on sustainable agriculture are also expected to cover more than production advice. Because FAO (2014) describes sustainable food and agriculture as balancing economic, social, and environmental concerns, programs that combine guidance on soil, water, pasture, and animal health with content on markets, credit, and farmer groups come closer to this principle than programs on production alone. Radio can also complement extension services, which are stretched in Uganda, where extension staff are too few relative to the number of farmers (Ministry of Finance, Planning and Economic Development, 2022). Nyareza and Dick (2012) likewise linked farmers' preference for community radio to the shortage of extension workers in Zimbabwe, which suggests that the content of agricultural programs may matter most where face-to-face advice is scarce.

In a cattle-corridor district such as Sembabule, relevant content would address the problems that farmers and herders face. Kateregga (2022) found that cattle farmers in Sembabule District coped with climate variability through mobility, integrating crop and livestock husbandry, concentrated feed, reducing herd size, and diversifying livestock and income sources, and Mbaziira et al. (2024) found that agropastoral households in the cattle corridor shifted their coping strategies in response to rainfall deficits. In Tanzania, pastoralists who moved their livestock to find pasture used weather information broadcast by a community radio station to plan pasture reserves and feed purchases (Farm Radio International, n.d.-c). These findings show the kinds of content that agricultural radio programs could carry for herders and crop farmers in a drought-prone district, namely weather and rainfall information, pasture and water management, feeding, and animal health.

These studies show what agricultural radio programs can contain, but they describe programs in other districts or programs produced within projects. No study, however, had documented the agricultural and agribusiness programs broadcast by 101.1 Mbabule FM.

2.2 Access to and Engagement with Radio Programs

Access to a radio is the first condition for benefiting from radio programs. icipe (2026) found that about 75.9% of respondents in Uganda owned a radio and that 89.8% of those without one listened through shared use, but that about 86% of men owned a radio compared with 63% of women. Most respondents (63.6%) listened with family members and 15.2% listened with friends or neighbors, so listening was largely a shared, home-based activity, and only 2.4% listened while on the move. In Kasese District, Mwahulhwa et al. (2025) found that households that owned radios were about three times as likely to listen to agricultural programs as those that did not, and that town residents were about three times as likely to listen as village residents.

Signal coverage and timing also shape access. Mwahulhwa et al. (2025) found that 89.2% of respondents had a radio signal at home and that those without signal lived in mountainous, remote parts of the district. The most preferred listening time was the evening (46.4%), and the authors identified inappropriate airing times and limited access to radios as barriers to adoption. icipe (2026) reported that listening varied by station and time of day, which suggests that the best time to broadcast depends on the station and its audience. A program that is well designed but aired when farmers are in the field, on the road, or away from a radio is therefore unlikely to reach the people it was meant for.

Who controls the radio within a household also affects access. The gender gap in ownership reported by icipe (2026) suggests that women may depend on shared sets and on listening times set by others, although ownership does not by itself determine who listens. Farm Radio International (n.d.-a) addressed this through the Her Farm Radio project in Ethiopia, Malawi, Tanzania, and Uganda, which trained broadcasters at 13 radio stations and worked with women in community listening groups so that the women's own content could be broadcast.

Engagement refers to how actively farmers take part in programs, not only whether they hear them. In Kasese, 27.5% of respondents preferred interactive and participatory talk shows and 24.2% preferred local-language formats (Mwahulhwa et al., 2025). Nyareza and Dick (2012) found that peasant farmers in Zimbabwe preferred community radio and could contribute to

program content. The Her Farm Radio project produced 262 episodes containing content generated by women in community listening groups (Farm Radio International, n.d.-a). Such arrangements suggest that engagement can be built through listening groups, call-ins, and community voices, but they were organized through projects and not as routine station practice.

Access and engagement may differ for herders, whose work takes them away from home. Kateregga (2022) found that cattle farmers in Sembabule District used mobility as a way of coping with climate variability, and icipe (2026) found that few respondents (2.4%) listened while on the move. In Tanzania, pastoralists who moved with their livestock combined radio with mobile phone services to receive weather information, and herders left their families at their permanent residence during these movements (Farm Radio International, n.d.-c). These accounts suggest that herders may listen at different times, in different places, and through different devices than crop farmers, so that findings about farmers in general may not describe them.

Taken together, these studies show that access has physical, social, and time dimensions. Ownership of a set and a usable signal are the physical conditions, control of the radio within the household is a social condition, and the hour at which a program is aired determines whether a farmer or herder can listen at all. Engagement depends on a different set of conditions, namely whether the format is interactive, whether the language is familiar, and whether listeners have a chance to speak on air or through listening groups. A station can therefore reach many people and still engage few of them, which is why access and engagement need to be examined together.

Most of the studies reviewed treated farmers as a single group, and none separated herders' access to and engagement with radio programs. No study, however, had examined how easily farmers and herders in Sembabule District accessed and engaged with 101.1 Mbabule FM programs.

2.3 Radio Listening and the Adoption of Sustainable Farming and Livestock Practices

Whether listening changes what farmers do is the central question for the role of community radio in sustainable agriculture. Rogers (2003) described adoption as a process in which a person moves from knowledge of an innovation, through persuasion and decision, to implementation and confirmation, and explained that adoption depends on the characteristics of the innovation, including its relative advantage, compatibility with existing practice,

complexity, trialability, and observability. Rogers also explained that mass media channels are most effective in creating awareness, while interpersonal channels are more important in persuading people to adopt. On this view, radio is likely to inform farmers readily but may need support from other channels to change practice.

Evidence from Africa is encouraging. In the African Farm Radio Research Initiative, one in five listeners to participatory and interactive campaigns adopted the featured innovation, a rate five times higher than among farmers not exposed to the programs (FAO, n.d.). In an interactive radio project in Uganda, Farm Radio International (n.d.-b) reported that 79% of listeners gained new knowledge and 94% applied at least one promoted practice. In Kasese District, Mwahulhwa et al. (2025) found that surveyed listeners applied radio knowledge in crop husbandry (27.3% of responses), soil and water conservation (17.1%), and animal health and production management (15.2%).

The evidence is not uniform, however. In a survey of banana farmers in Bushenyi and Kasese districts, listeners and non-listeners of a Farm Radio International series reported adopting new practices at similar rates (85% and 88%), although radio was the leading source of information for both groups (GeoPoll, n.d.). This suggests that farmers may learn from several sources, which makes it difficult to attribute adoption to one station.

Self-reported adoption and the sampling of listeners also call for caution. Mwahulhwa et al. (2025) drew their respondents from radio listener groups, and the practices respondents reported applying were their own accounts. Findings from such samples show what listeners say they do, but they cannot show what non-listeners do, so they may overstate the influence of radio on the wider farming population.

Constraints on land, capital, and advice limit what radio can achieve alone. Mwahulhwa et al. (2025) found that limited land and investment capital reduced the likelihood that farmers would apply what they heard, and they recommended linking radio programs to extension workers and non-governmental organizations for more complex practices. Because extension staff in Uganda are too few relative to the number of farmers (Ministry of Finance, Planning and Economic Development, 2022), radio may be most effective where it works alongside field staff, demonstrations, and farmer groups, in line with Rogers's (2003) point about interpersonal channels.

The studies also differ in what they count as adoption. The interactive radio project in Uganda counted the application of at least one promoted practice (Farm Radio International, n.d.-b), whereas the African Farm Radio Research Initiative distinguished farmers who tested a practice from those who adopted it (FAO, n.d.). Such differences make comparison across studies difficult and point to the value of asking farmers and herders to describe in their own words what they changed, what prompted the change, and what stopped them from changing more.

For the cattle corridor, the practices of interest are those that help farmers and herders cope with climate variability and protect the resource base. Kateregga (2022) found that cattle farmers in Sembabule District adapted through mobility, integrating crop and livestock husbandry, concentrated feed, reducing herd size, and diversifying livestock and income sources, and that agricultural extension services and support were among the variables affecting these choices. Mbaziira et al. (2024) similarly found that agropastoral households in the cattle corridor changed their coping strategies as rainfall deficits increased. Kateregga's focus was adaptation strategies and their determinants, not the role of radio. No study, however, had evaluated whether listening to 101.1 Mbabule FM programs encouraged farmers and herders in Sembabule District to adopt sustainable farming and livestock practices.

2.4 Summary of the Literature Review and Research Gaps

The literature reviewed showed that agricultural radio programs cover production topics such as crop husbandry, pest management, soil and water conservation, and animal health, with agribusiness topics such as credit and group formation receiving less uptake (Mwahulhwa et al., 2025). Access to radio is widespread in Uganda but unequal by gender, residence, and ownership, and engagement is strongest where formats are interactive, use local languages, and suit listeners' schedules (icipe, 2026; Mwahulhwa et al., 2025; Nyareza & Dick, 2012). Listening was associated with the adoption of new practices in several African studies, although attribution to radio alone was uncertain and limited land, capital, and extension support constrained application (FAO, n.d.; GeoPoll, n.d.; Mwahulhwa et al., 2025).

Three gaps remained. First, Ugandan evidence on agricultural radio came mainly from other districts, such as Kasese, Bushenyi, and Karamoja, and from project-led campaigns, not from the agropastoral setting of Sembabule District (Farm Radio International, n.d.-b; icipe, 2026; Mwahulhwa et al., 2025). Second, studies examined program content, access, and adoption separately and treated farmers as one group, so that herders' access to and use of radio programs

remained undocumented. Third, the available work on Sembabule District addressed adaptation to climate variability without examining radio as a source of information (Kateregga, 2022), and no study had assessed the programs, accessibility, and effects of 101.1 Mbabule FM.

The present study addressed these gaps by assessing the role of 101.1 Mbabule FM in promoting sustainable agricultural practices, using interviews with farmers, herders, and other key respondents to identify the programs broadcast, determine how easily farmers and herders accessed and engaged with them, and evaluate whether listening encouraged the adoption of sustainable farming and livestock practices.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

This chapter describes the methods that were used to conduct the study. It covered the study site, study design, research methods, study population, sample size, sampling procedures, investigation tool, data analysis, and ethical considerations.

3.1 Study Site

The study was conducted in Sembabule District, central Uganda, with 101.1 Mbabule FM as the case. The district had a population of 305,971 at the 2024 census (UBOS, 2024), lies within the cattle corridor, and depends on crop farming and cattle keeping (Daily Monitor, n.d.; Kateregga, 2022). 101.1 Mbabule FM broadcasts from Sembabule Town Council, predominantly in Luganda and Runyakitara (Uganda Radio Network, n.d.). Sembabule was selected because it combines crop and livestock farming in a drought-prone setting where extension services are stretched, which made the contribution of a local radio station to sustainable practices worth examining. 101.1 Mbabule FM was selected because it is a local FM station that broadcasts in languages used in the area.

3.2 Study Design

The study adopted a descriptive qualitative case study design. A case study design is appropriate for examining a contemporary phenomenon, here the role of one radio station, within its real-life context (Yin, 2018). A descriptive qualitative design was suitable because the study sought to describe, in respondents' own words, the programs broadcast, how respondents accessed and engaged with them, and how listening influenced their farming and livestock practices (Creswell & Creswell, 2018). Data were collected at a single point in time, which suited the limited time available for the study.

3.2.1 Research Approach

The study used a qualitative approach. A qualitative approach is suited to questions about experiences, meanings, and reasons, and it allowed respondents to explain in detail how they used the station's programs and what influenced their decisions to adopt, or not to adopt, particular practices (Creswell & Creswell, 2018; Patton, 2015). Because the study sought depth of understanding and not statistical generalization, it did not attempt to measure the extent of listening or adoption numerically.

3.3 Research Methods

The study used interviews as its only method of data collection. Interviews were conducted face to face with respondents using an in-depth interview guide. The guide format allowed the same core questions to be asked of every respondent while leaving room to probe responses and follow emerging issues. Interviews were conducted in English, Luganda or Runyakitara, depending on the respondent's preference, so that respondents could express themselves fully in the language they used every day.

3.4 Target and Study Population

The target population comprised farmers and herders in Sembabule District, staff of 101.1 Mbabule FM, and group leaders involved in agricultural support. Farmers and herders were included because they are the intended audience of the station's agricultural programs. Station staff were included because they plan, produce, and present the programs. Veterinary officers and leaders of farmer or herder groups were included because they could describe how radio relates to the advice and support farmers receive from other sources.

3.5 Sample Size Determination

The study involved a sample of 35 respondents drawn from the target population. In qualitative research, the emphasis is on the depth and relevance of the information obtained and not on large numbers, since the aim is to understand experiences and not to generalize statistically (Patton, 2015). Guest et al. (2006) found that most themes in qualitative interviews emerged within the first twelve interviews, so 35 interviews spread across the categories of respondents were considered sufficient to capture the range of experiences of farmers, herders, and other key respondents. The findings were therefore interpreted as describing the role of 101.1 Mbabule FM in Sembabule District, and not as representative of all community radio stations in Uganda.

3.6 Sampling Procedures

Purposive sampling was used to select respondents. Purposive sampling involves choosing respondents who hold the knowledge and experience needed to answer the research questions (Etikan et al., 2016; Patton, 2015). Respondents were selected on the basis of their knowledge of, and experience with, the station's programs and farming and livestock keeping in the district. The sample included both crop farmers and herders so that each group was represented,

and it included respondents who listened regularly as well as those who listened rarely or not at all, so that barriers to access could be identified.

3.7 Investigation Tool, Validity and Reliability

A semi-structured interview guide was the only tool used to collect data. The guide had four sections aligned with the study objectives: background information on the respondent, including the respondent's role, main activity as a farmer or herder, and radio ownership; the agricultural and agribusiness programs broadcast by 101.1 Mbabule FM; access to and engagement with the programs, including preferred times, language, signal quality, participation, and barriers; and listening and the adoption of sustainable farming and livestock practices. Each section contained open-ended questions with prompts to elicit detail. Interviews were recorded with the respondent's permission, and detailed notes were taken where recording was declined.

In qualitative research, validity and reliability are expressed as credibility and dependability (Lincoln & Guba, 1985). Credibility was addressed by aligning every section of the guide with a specific objective, using plain language, submitting the guide to the research supervisor for review before data collection, pre-testing it with a few farmers and herders outside the sample, and comparing the accounts of different categories of respondents (Denzin, 1978). Dependability was addressed by using the same interview guide for all respondents, following the same procedures in every interview, and keeping records of the interviews and coding decisions.

3.8 Data Analysis

Data were analyzed thematically. Thematic analysis is a method for identifying, analyzing, and reporting patterns of meaning in qualitative data. The interviews were transcribed and translated into English where necessary. The transcripts were read repeatedly to become familiar with the data, and initial codes were then generated from segments of text that related to the study objectives. The codes were grouped into potential themes and sub-themes, which were reviewed against the coded data and the full set of transcripts, and then defined and named. The themes were organized under the three specific objectives and presented in narrative form, supported by verbatim quotations from respondents. Respondent codes were used to identify quotations so that respondents remained anonymous.

3.9 Ethical Considerations

The study was guided by established ethical principles for research involving human participants (Uganda National Council for Science and Technology, 2014). Permission was sought from local council leaders, and the management of 101.1 Mbabule FM before data collection. Informed consent was obtained from every respondent after the purpose and procedures of the study had been explained in a language the respondent understood, and oral consent was accepted from respondents who could not read. Participation was voluntary, and respondents were free to withdraw at any time without penalty. Respondents' names were not recorded in the transcripts or the report, and all information was treated confidentially and used for academic purposes only. The researchers remained independent of the station, and respondents were assured that their answers would not affect their relationship with it or with district officials.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.1 Introduction

The findings of this study are based on data collected from thirty-five participants on the role of 101.1 Mbabule FM in promoting sustainable agricultural practices in Sembabule District: twenty-seven farmers and herders and eight key informants from the station's editorial, production, technical and management staff. Data were collected using an interview guide and analysed thematically. Interviews were conducted in Luganda, Runyakitara (Runyankore) and English, and vernacular expressions were translated into English, so that quotations appear in translation. The chapter addresses the study's three objectives: identifying the agricultural and agribusiness programs broadcast by the station, determining how easily farmers and herders access and engage with them, and evaluating whether listening encourages the adoption of sustainable farming and livestock practices.

Participants were assigned codes to protect their identities. The twenty-seven farmers and herders were coded R-01 to R-17 and F-01 to F-10, while the eight key informants were the station manager, heads of programming, marketing and engineering, and producers responsible for the livestock, agronomy, market and digital programmes coded KII-01 to KII-07 and ST-01. The farmers and herders were aged between 26 and 68 years, comprising twenty men and seven women. They operated across six sub-counties: Lugusuulu, Mijwala, Mateete, Ntusi, Lwebitakuli and Mitete. Of the twenty-seven participants, eleven were primarily engaged in livestock and dairy farming, while sixteen were involved in crop farming, grain trading, orchard farming, apiculture and other agribusiness activities. In presenting the findings, participants are identified using their assigned codes, ages and enterprises or professional roles to maintain confidentiality.

4.2 Agricultural and Agribusiness Programs Broadcast by 101.1 Mbabule FM

This section presents findings on the agricultural and agribusiness programs broadcast by 101.1 Mbabule FM. Participants were asked which programs they listened to and what those programs covered, and station informants described how the programs were designed. Five prominent themes emerged: Oburisa, the livestock and pastoral program; Omulimi n'Omulunzi, the weekday agronomy program; the Sunday interactive clinic; Agribiz Sembabule, the market program; and Twekolere and Farm Stories, which carried programming into the field and onto the internet. The station manager (KII-01) explained that all five

followed a season-synchronized grid, with drought mitigation in the dry spells and seed selection and planting when the rains returned, and that the District Agricultural Officer and the District Veterinary Officer held standing guest slots.

4.2.1 Oburisa, the Saturday livestock program

The first prominent theme that emerged from the responses was Oburisa, the Saturday livestock program aired from 1:00 PM to 3:00 PM. Seven farmers named it as a main or regular program. Its presenter explained that he divided the two hours into three blocks of about forty minutes: veterinary disease diagnosis, rangeland, pasture and water management, and a live clinic in which herders spoke directly to a resident veterinary doctor (KII-02).

Several participants noted that the program spoke to the realities of cattle keeping. A 62-year-old pastoralist in Lugusuulu (R-01) explained that, *"If you keep cattle in the cattle corridor of Lugusuulu and you do not listen to Kasande, you are gambling with your animals."* Similarly, a 58-year-old off-grid pastoralist in Ntusi (R-17) observed that, *"Kasande's voice on Mbabule FM is our only livestock veterinary officer."* These views suggest that Oburisa was perceived less as entertainment than as a substitute for veterinary extension that rarely reaches the cattle corridor.

However, the findings also revealed that the program's cattle focus left some keepers feeling overlooked. A 35-year-old commercial pig farmer in Mateete (R-12) and a 37-year-old female pig farmer in Mateete (F-10), both pig farmers in Mateete, said that the station treated pigs as a minor sideline. The presenter explained that every studio guest was a certified veterinary doctor, and that callers were reminded that radio advice did not replace a physical farm visit (KII-02).

The findings therefore indicate that Oburisa was the station's principal livestock program, built around the pastoral worldview and valued as a trusted source of veterinary and pasture advice. This is consistent with Myers (2008), who described community stations as valued and trusted for broadcasting in local languages, since R-17 lived where there were no tarmac roads or government offices and treated the presenter's voice as his only veterinary officer.

4.2.2 Omulimi n'Omulunzi the weekday agronomy program

Another prominent theme was Omulimi n'Omulunzi, the weekday agronomy program broadcast from Monday to Friday between 6:30 PM and 7:30 PM. Its producer explained that

it followed a weekly curriculum, from soil and water conservation on Monday and cash crops on Tuesday to cereals, small livestock and a weekly review on the remaining days (KII-04). Eight farmers named it as one of their main programs.

Participants confirmed that it dealt with day-to-day problems. A 49-year-old drought-crop and goat farmer in Lugusuulu (R-06) said that the agronomists had spent the whole of August on climate-resilient crops and that, *"In this dry part of Lugusuulu, if you plant without listening to their weather forecast and seasonal updates, the drought will finish your seeds in the soil."* A 46-year-old female vegetable farmer in Mateete (R-03) listened every evening for advice on composting and organic pest control. The producer called the program *"the heartbeat of daily farm survival in this district."*

However, the findings also revealed that participants wanted the program to be more specific to place and enterprise. R-06 found the forecasts too general, and a 42-year-old cassava and goat farmer in Lugusuulu (F-05) asked for localized weather alerts because the dry belt of Lugusuulu did not receive the same rain as Mateete or Mijwala. A 37-year-old female pig farmer in Mateete (F-10) added that, although Thursday was set aside for small livestock, field visits rarely reached pig farms.

The findings therefore indicate that Omulimi n'Omulunzi was the station's everyday agronomy service, tied to the hour at which farmers had returned from the garden. While valued for practical, seasonal advice, it was less useful where forecasts were generalized across sub-counties that differ sharply in rainfall.

4.2.3 Eby'Obulimi n'Eby'Obulunzi, the Sunday interactive clinic program

A further prominent theme was Eby'Obulimi n'Eby'Obulunzi, the Sunday interactive clinic broadcast from 7:00 PM to 8:00 PM, in which veterinary and agricultural officers answered farmers' questions on air.

Several participants noted that the clinic worked because experts answered real questions live. A 67-year-old female subsistence banana farmer in Mateete (R-09) explained that, *"That program is like an agricultural hospital. Farmers report diseases, and the doctors on the radio tell you what to do."* These views suggest that the clinic was valued as an accessible diagnostic service and not only as a source of general advice.

However, the findings also revealed that many listeners learned from the clinic without being able to call. R-09 said that whenever the presenter told listeners to call the studio, *"I just sit and pray that another listener asks the exact question troubling my garden."* A 38-year-old commercial dairy farmer in Ntusi (R-07) likewise followed the clinic to hear how other farmers across the district tackled sudden livestock diseases.

The findings therefore indicate that the Sunday clinic functioned as a live extension service whose audience learned both from their own questions and from the questions of others, so that the problem of one caller became a lesson for many.

4.2.4 Agribiz Sembabule the agribusiness and market program

Another prominent theme was Agribiz Sembabule, the agribusiness and market program broadcast on Saturdays from 8:00 AM to 10:00 AM. Its presenter explained that every Friday the production desk collected farm-gate, wholesale and retail prices from informants in Sembabule, Masaka, Kyotera and Owino markets for broadcast the next morning (KII-05). Seven farmers named it as one of their programs.

Participants described it as a source of market intelligence and post-harvest standards. A 57-year-old grain farmer and trader in Lwebitakuli (R-05) explained that, *"Saturday morning is when farmers are harvesting and preparing to sell, so that show sets the tone for business."* A 52-year-old grain cooperative leader in Lwebitakuli (R-10) said that the sixty members of his cooperative sat together with a radio at 8:00 AM before their weekly bulking meeting. The presenter described the premise of the program: *"We realized that rural poverty in Sembabule is not a production crisis; it is a marketing and post-harvest crisis."*

However, the findings also revealed limits to its coverage. R-05 found the price analysis too narrow because it left out cross-border markets such as Mutukula, and the presenter accepted the point, explaining that a community station could not afford verified price scouts across international borders (KII-05). A 26-year-old female dairy processor in Lwebitakuli (R-14) also asked for a program tailored to young people in agribusiness, because most youths did not own land.

The findings therefore indicate that Agribiz Sembabule combined price reporting with post-harvest education, and that its coverage was bounded by what the station could verify. This is consistent with Aker (2011), who argued that information and communication technologies

can reduce the costs farmers face in obtaining market and agronomic information, since R-10's cooperative obtained the Masaka, Kyotera and Owino prices through the program before each bulking meeting.

4.2.5 Twekolere and Mbabule Farm Stories

A further prominent theme was Twekolere and Mbabule Farm Stories, through which the station carried programming into the field and onto the internet. Twekolere was a radio program on enterprise budgeting and climate-smart agronomy that also served as an accountability platform for beneficiaries of the Parish Development Model (PDM) (ST-01), and Farm Stories was a YouTube channel of short farm documentaries whose audio was reused on Twekolere, featuring farms that ordinary farmers could copy (KII-03).

A 28-year-old commercial coffee and maize farmer in Mijwala (R-02) explained that videos of model farmers showed him the spacing of coffee trees and how soil trenches were dug, and a 64-year-old retired civil servant turned orchard farmer in Mateete (R-16) observed that, *"These programs tackle agriculture not as a peasant survival activity, but as an enterprise driven by balance sheets, cash flows, and patient capital."* The lead digital producer explained that the mobile farm reporting desk was launched because, *"Traditional studio radio can easily become an echo chamber of talking heads."*

However, the findings also revealed that the strand reached some farmers better than others. A 59-year-old pastoralist in Ntusi (F-02) and a 45-year-old grain trader in Mitete (F-06) had not watched the videos because they did not use internet-enabled phones, and the digital producer added that field trips were limited to two per month by muddy roads and tight budgets (KII-03).

The findings therefore indicate that Twekolere and Farm Stories added a field-based, visual and peer-based layer to the station's programming, with audio from field visits flowing back onto the radio. While it brought model farms close to listeners, it reached the district only as far as phones, data and the station's fuel budget allowed.

4.3 Access to and Engagement With the Programs

This section presents findings on how easily farmers and herders accessed and engaged with the programs. Participants were asked about their devices, the signal, the schedule, the language and whether they had called in, and findings showed that listening was generally easy while

participation was constrained. Five prominent themes emerged: signal and devices, broadcast timing, language, two-way engagement, and gender, age and digital divides.

4.3.1 A Strong Signal and Low-Cost Devices Made Listening Easy, but Valley Dead Zones and Running Costs Excluded Some

The first prominent theme that emerged from the responses was that listening itself was easy for most participants. Farmers listened on low-cost devices, namely pocket and transistor radios, solar radios, keypad phones with built-in FM receivers and, for younger farmers, smartphones, and many described the signal as clear, including farmers in Mijwala, Mateete and Lwebitakuli.

However, the findings also revealed that valley dead zones and running costs excluded some listeners. A 49-year-old drought-crop and goat farmer in Lugusuulu (R-06) explained that the radio was clear on hilltops but cut off completely in the low valley grazing patches, and that, *"A pair of dry cells is 2,000 shillings and lasts only five days. If you don't have money for batteries that week, you are cut off from the world."* A 58-year-old off-grid pastoralist in Ntusi (R-17), who listened on a keypad phone, walked four kilometres every Wednesday to pay 500 shillings at a solar kiosk, and said that, *"If you do not have that 500 shillings, your phone dies and you will not hear what diseases are attacking animals across the district."*

The chief engineer confirmed the cause: because FM signals travel by line-of-sight, the rocky ridges of Ntusi and Lugusuulu cast a *"radio shadow"* over the valleys behind them (KII-06). Lighting those valleys would need a booster station or a 3-kilowatt transmitter, which spectrum fees and diesel costing more than 5,000 shillings per litre made prohibitive for a rural station.

The findings therefore indicate that the signal and devices made the station accessible to most farmers at low cost, but that listening was least secure for the herders who depended on it most. This is consistent with Myers (2008), who described radio as the most widely accessible mass medium in much of rural Africa. Understood this way, the experiences of R-06 and R-17 illustrate that the physical and economic conditions around radio, and not the medium itself, determine who is reached.

4.3.2 Broadcast Timing Suited Most Farmers but Clashed With Herding in the Dry Season

Another prominent theme was that the suitability of broadcast times depended on the program and the season. Evening and weekend slots were widely described as convenient. A 46-year-old female vegetable farmer in Mateete (R-03) listened to Omulimi n'Omulunzi every evening while cooking and said that, *"That time is very convenient for a woman because farm chores are finished and the house is settling down."* Sunday-clinic listeners described 7:00 PM as a restful hour after church (R-04, F-08), and grain traders found Saturday morning ideal because it coincided with weighing and grading (R-05, F-06).

However, the findings also revealed that the Saturday 1:00 PM slot of Oburisa clashed with herding in the dry season. A 62-year-old pastoralist in Lugusuulu (R-01) explained that, *"You cannot concentrate on a technical radio lecture when your bull is straying into another man's farm,"* and proposed a move to 8:00 PM, when families sat around the kraal fire. A 59-year-old pastoralist in Ntusi (F-02) agreed that the slot suited the wet season but not the dry season, when 1:00 PM was spent driving cattle to communal valley tanks, whereas a 38-year-old commercial dairy farmer in Ntusi (R-07), whose herdsmen had the cows at the milking sheds by 12:30 PM, found it suitable.

The presenter acknowledged the criticism, saying, *"That feedback is valid, and we debate it internally."* He explained that field surveys had shown cattle resting at dams or under shade trees at that hour, and that an 8:00 PM slot would collide with prime-time news, sports and family listening (KII-02).

The findings therefore indicate that the schedule worked best for farmers with fixed routines and paddocked animals and worst for mobile herders in the dry season, the very group the program was designed for. The station had a reasoned case for the slot, but the conflict suggests that a repeat broadcast or an evening summary could narrow the gap.

4.3.3 Local-Language Delivery Built Trust, but Technical Jargon Still Reached the Airwaves

A further prominent theme was language. The station broadcast in Luganda and Runyankore/Runyakitara, and most participants described the bilingual delivery as comfortable and as a reason the programs felt like their own. A 38-year-old commercial dairy farmer in

Ntusi (R-07) said that, *"The Runyakitara used by Kasande is pure and rich; he uses our traditional cattle vocabulary, which makes older herdsmen and young farmers feel valued."*

The producers described the techniques behind this. When an elderly listener called in Runyankore while the crop officer spoke Luganda, the agronomy producer translated the question for the expert and summarized the reply back, saying, *"I do not force him into Luganda"* (KII-04), and the presenter of Oburisa interrupted veterinary guests who used technical terms (KII-02).

However, the findings also revealed that jargon still reached the airwaves. A 53-year-old dairy farmer in Ntusi (R-04) said that district officers sometimes spoke of soil micro-nutrients and chemical percentages in English without translating them, and that, *"If you tell a cattle keeper about 'biosecurity', he won't understand."* A 64-year-old retired civil servant turned orchard farmer in Mateete (R-16) noted that when economists used terms such as value chains and phytosanitary certificates, less educated listeners switched to music stations, and a 41-year-old female tenant farmer in Mijwala (R-11) asked for lessons in slow, basic Luganda.

The findings therefore indicate that language was both a strength of the station and a continuing risk. Local-language delivery built the sense of respect that made farmers trust the programs, and untranslated jargon undermined it where it appeared, which makes the presenters' habit of interrupting guests a practical safeguard.

4.3.4 Two-Way Engagement Was Constrained by Congested Lines, Airtime Costs and Weak Networks

Another prominent theme was that two-way engagement was much harder than listening. Most farmers listened silently, and the reasons they gave were congested switchboards, the cost of airtime and unreliable cellular networks. A 52-year-old grain cooperative leader in Lwebitakuli (R-10) said that, *"Calling into Agribiz Sembabule is like trying to win a national lottery."* The agronomy producer confirmed the scale of the problem: after thirty minutes on the core topic only twenty minutes remained for callers, and the two studio handsets received more than eighty simultaneous calls, so that only five or six callers could be aired each evening (KII-04).

Airtime costs compounded the problem. A 49-year-old drought-crop and goat farmer in Lugusuulu (R-06) lost 1,000 shillings of airtime when the presenter went to commercial adverts and his call was disconnected, a 42-year-old cassava and goat farmer in Lugusuulu (F-05) lost

his the same way, and a 59-year-old pastoralist in Ntusi (F-02) could not spend 2,000 shillings on failed calls. A 58-year-old off-grid pastoralist in Ntusi (R-17) added that weak cellular networks dropped his calls and that presenters rushed him when a line connected, so that, *"They treat rural herders like an interruption rather than the real owners of the radio."*

However, the findings also revealed that some farmers had found workarounds. A 38-year-old commercial dairy farmer in Ntusi (R-07) said that, *"Unlike the regular phone line which is always jammed, I send WhatsApp voice notes directly to the producer's studio smartphone,"* and a voice note about his feverish calves led the veterinarian on air to identify East Coast Fever. A 31-year-old irrigated vegetable farmer in Mijwala (F-01) sent photographs of spotted tomato leaves and received a live diagnosis of bacterial wilt, and a 53-year-old dairy farmer in Ntusi (R-04) got on air after several attempts and had Redwater diagnosed in his milking cows. The agronomy producer read SMS and WhatsApp messages on air (KII-04), and the presenter of Oburisa kept a private line for herders whose calls failed (KII-02).

The findings therefore indicate that engagement was uneven: farmers with smartphones, airtime and persistence used the station interactively, while the rest listened and learned from others. This is consistent with Fraser and Restrepo-Estrada (2002), who describe community radio as a medium that gives communities a voice and encourages participation, since participants valued the live clinics, although the congestion shows that the participatory promise was met for only a few callers each evening.

4.3.5 Gender, Age and Digital Divides Narrowed Participation for Women, Older Farmers and Poorer Households

A further prominent theme was that access and engagement differed by gender, age and income. Several participants said that women often listened on devices controlled by men. A 67-year-old female subsistence banana farmer in Mateete (R-09) said that listening was easy because a solar panel charged the radio her daughter had bought her, but that, *"in many homes around here, the radio set belongs to the man,"* so that women often missed farm broadcasts unless they had their own radio. A 39-year-old female zero-grazing dairy farmer in Lwebitakuli (F-04) had bought her own button phone with an FM receiver for the same reason.

Calling in followed the same pattern. A 26-year-old female dairy processor in Lwebitakuli (R-14) observed that, *"The phone-in lines on Saturday are dominated by older, aggressive male commercial farmers."* R-09 could not punch in numbers quickly or read SMS messages

because her eyesight was failing, and a 66-year-old banana farmer in Mijwala (F-08) left phone matters to the youth for similar reasons, while a 41-year-old female tenant farmer in Mijwala (R-11) had neither airtime nor a smartphone.

However, the findings also revealed a digital divide. A 44-year-old coffee nursery operator in Mijwala (R-08) explained that a full 25-minute Farm Stories video needed at least 2,000 shillings of mobile data, and that, *"The radio broadcast is free once you have a small radio, but the digital videos—which have the best practical demonstrations—are out of reach for the poorest farmers."* He suggested that the station read summaries of its video lessons on air, and the lead digital producer reported that digital viewers were mainly young commercial farmers, extension workers and absentee landowners (KII-03).

The findings therefore indicate that the station's reach was widest through free terrestrial radio and narrowest through the digital channel. This is consistent with Aker, Ghosh, and Burrell (2016), who cautioned that the benefits of ICT-based agricultural initiatives depend on who has the devices, connectivity and skills they require, since the participants who benefited from Farm Stories were mainly younger smartphone users, while older, poorer and female farmers depended on radio alone.

4.4 Listening and the Adoption of Sustainable Farming and Livestock Practices

This section presents findings on whether listening to 101.1 Mbabule FM programs encouraged farmers to adopt sustainable farming and livestock practices. Participants were asked which practices they had adopted because of what they heard and what prevented them from adopting others, and findings showed that listening encouraged the adoption of a wide range of practices, most strongly where the advice was specific, demonstrated locally and affordable. Seven themes emerged: adoption of livestock, soil and water, and post-harvest practices; the mechanisms that turned awareness into adoption; and three constraints, namely resources and land tenure, the credibility of advertising and inputs, and the fit of advice to local conditions.

4.4.1 Livestock Health, Pasture and Rangeland Practices Were Adopted Where Advice Met Urgent Problems

The most prominent theme that emerged under this objective was the adoption of livestock practices. Ten farmers described adopting health measures on the strength of veterinary advice they had heard on air, including rotating acaricide classes (R-01, F-02), complying with Foot-and-Mouth Disease quarantines (R-13), installing footbaths and boiling swill against African

Swine Fever (R-12, F-10), strip-cup testing for mastitis (F-04) and raised slatted goat housing (R-06, F-05). Others adopted improved pasture and fodder practices, namely planting Brachiaria and Chloris gayana (R-01, F-02, F-09), making silage (R-07), fencing rotational paddocks (F-09), ending annual bush burning (R-13), and timing breeding and giving mineral supplements (R-17).

Participants linked the practices to visible results. A 62-year-old pastoralist in Lugusuulu (R-01) explained that, *"Our ticks had developed thick skins; nothing killed them,"* until a livestock doctor on the program explained how to rotate chemical classes every eighteen months, after which East Coast Fever reduced on his farm. A 38-year-old commercial dairy farmer in Ntusi (R-07), who made bunker silage and excavated a 100,000-litre farm pond, said that his cows never lost weight in the dry spell. A 58-year-old off-grid pastoralist in Ntusi (R-17) observed that, *"Calf deaths on my farm dropped from eight per year to zero,"* after he timed breeding so that cows calved in the rainy seasons, and a 35-year-old commercial pig farmer in Mateete (R-12), who had lost twenty-two pigs to African Swine Fever in 2022, said that *"my piggery has remained clean."*

However, the findings also revealed that the path to adoption was contested. The presenter of Oburisa recalled a studio dispute over tick resistance, in which herders blamed input dealers and dealers blamed herders, and said that, *"It was tense, but it forced farmers to adopt acaricide rotation schedules"* (KII-02). He added that some pastoralists were culturally conservative, preferring a large herd however thin, while the head of programming reported that input shops received requests for calibrated syringes and Brachiaria seed from farmers who had heard of them on air (ST-01).

The findings therefore indicate that livestock advice produced the clearest adoption, and that it was adopted by farmers who could combine measures. This is consistent with Rogers (2003), who identified relative advantage and observability among the attributes that influence how readily an innovation is adopted, since reduced tick fever, surviving calves and a clean piggery were results that farmers could see, and with Kassie, Jaleta, Shiferaw, Mmbando, and Mekuria (2013), who found that smallholders' decisions to adopt sustainable practices are interrelated, since fencing, pasture seed and easier tick control reinforced one another on F-09's farm.

4.4.2 Soil, Water and Crop Practices Were Adopted After Farmers Saw Them Work Elsewhere

A further prominent theme was the adoption of soil, water and crop practices. Participants described digging fanya juu and fanya chini trenches (R-02, F-03), stumping old coffee trees (R-08, F-03), composting and making botanical pest sprays (R-03), ending residue burning (R-06), growing drought-tolerant NAROCASS cassava (R-06, F-05), drip irrigation and mulching (R-02, F-01), underground rainwater tanks (R-16), integrating beekeeping and shade trees (R-15, F-07), and controlling banana bacterial wilt through hygienic pruning (R-09, F-08).

Several participants described changes of belief as well as of practice. A 28-year-old commercial coffee and maize farmer in Mijwala (R-02) had thought that trenches ruined arable land, but, *"after watching how his coffee stayed dark green through the dry spell, I rented an ox-plough, dug four deep trenches along my gradient, and trapped all run-off water."* A 67-year-old female subsistence banana farmer in Mateete (R-09), whose plantation was threatened by banana bacterial wilt, explained that, *"Banana Bacterial Wilt disease! Mbabule is what saved my plantation."*

However, the findings also revealed that adoption sometimes required courage. A 44-year-old coffee nursery operator in Mijwala (R-08) said that, *"My neighbors laughed at me, saying I was destroying my inheritance,"* when he stumped two acres of old coffee, but the trees later formed a heavy canopy laden with cherries, and a 48-year-old female coffee farmer in Mateete (F-03) had been terrified of cutting her old trees until an expert compared an aged tree to a sick person who eats without gaining strength. Participants also attributed yield gains to the practices they adopted, such as beehives among coffee (R-15) and orchard pollination (F-07).

The findings therefore indicate that radio encouraged the adoption of soil and water conservation, consistent with Chapman, Blench, Kranjac-Berisavljevic, and Zakariah (2003), who found that vernacular radio programs on soil and water conservation in northern Ghana reached farmers and contributed to awareness of the practices promoted. Understood this way, R-02's change of mind about trenches illustrates the pattern Adesina and Zinnah (1993) describe: that farmers' perceptions of a technology's characteristics shape adoption, and that those perceptions can change when a trusted source shows the technology working.

4.4.3 Post-Harvest and Marketing Practices Were Adopted Where They Carried a Clear Financial Reward

Another prominent theme was the adoption of post-harvest handling and marketing practices. Grain farmers and traders stopped drying grain on bare ground and adopted tarpaulins, hermetic PICS bags and moisture testing (R-05, R-10, F-06), a 26-year-old female dairy processor in Lwebitakuli (R-14) adopted stainless steel milk cans and alcohol and lactometer testing at her collection gate, and several farmers used broadcast prices in negotiation (R-10, F-01). Three farmers invested PDM funds as the station advised: in drip irrigation and poultry manure (R-02), a clonal coffee nursery (R-08) and fencing and pasture seed (F-09).

Participants linked these practices to income. A 57-year-old grain farmer and trader in Lwebitakuli (R-05) said that, *"Now, I store my maize for six months waiting for prices to peak, and when I open the bags, there are zero weevils (obuwuka)."* A 52-year-old grain cooperative leader in Lwebitakuli (R-10) explained that when a broker offered 800 shillings per kilogram of maize, the cooperative showed him the radio figures: *"Mbabule FM announced that in Masaka they are buying at 1,150/=; if you cannot offer 1,100/=, leave our grain inside the store!"* A 31-year-old irrigated vegetable farmer in Mijwala (F-01) likewise used the broadcast Masaka price to refuse a middleman's offer for his tomatoes.

However, the findings also revealed that information alone did not connect farmers to buyers. A 28-year-old commercial coffee and maize farmer in Mijwala (R-02) explained that middlemen still offered 6,500 shillings per kilogram for coffee that the station reported at 8,500 shillings in Kampala, and said that, *"Mbabule FM should move from just announcing prices to reading out the certified phone numbers and locations of cooperative buyers."* The market analyst understood the economics, since clean, dried grain could sell at 1,200 shillings per kilogram against 600 for grain dried on bare dust (KII-05).

The findings therefore indicate that the marketing programs encouraged post-harvest practices that carried a clear financial reward, and that price information strengthened farmers' bargaining position. This is consistent with Aker (2011), who argued that information and communication technologies can reduce information costs for farmers, although the requests for verified buyer contacts show that price information is not a substitute for market linkages.

4.4.4 Peer Demonstration, Trusted Experts and Live Problem-Solving Turned Awareness Into Adoption

A further prominent theme was the set of mechanisms through which the programs encouraged adoption: peer demonstration, trusted local-language experts and live problem-solving. The lead digital producer explained that the station chose farms where ordinary neighbours had achieved results with modest resources, and said that, *"If a listener sees that an ordinary neighbor accomplished this with a hand hoe and 500,000 shillings, the excuse that 'I don't have capital' disappears."*

Farmers' accounts supported this. A 48-year-old female coffee farmer in Mateete (F-03) said that, *"I heard their broadcast about a farmer in Mijwala who turned around a dying plantation, and it encouraged me to rehabilitate mine."* A 44-year-old coffee nursery operator in Mijwala (R-08), whose farm was featured, reported that farmers from Mateete, Lwebitakuli and Gomba District called him and walked to his farm to see the results. The agronomy producer offered indirect evidence: after a four-week campaign on mulching and fanya juu trenches, hardware stores reported a surge in sales of shovels, pickaxes and measuring tape, and he concluded that, *"That market shift is empirical proof of behavioral change."* (KII-04).

However, the findings also revealed that some participants wanted communities to learn together rather than as isolated listeners. A 64-year-old retired civil servant turned orchard farmer in Mateete (R-16) said that every farmer sat alone under his own tree and proposed parish listening groups of about twenty farmers who would gather with a trained facilitator to listen, debate and agree on communal action, while R-17 asked the presenter to bring the microphone to the pasture. The station's own verification relied on input sales, SMS questions and quarterly listener roundtables (KII-04) and not on direct measurement of adoption.

The findings therefore indicate that the programs encouraged adoption most when radio created awareness and the practice was then demonstrated by a neighbour or confirmed by an expert. This is consistent with Rogers (2003), who described mass media as most effective in creating awareness and knowledge of an innovation and interpersonal channels as more effective in persuading people to adopt it, since participants who changed practice typically cited both a broadcast and a model farmer or expert.

4.4.5 Cost, Labour, Water and Land Tenure Limited the Adoption of Recommended Practices

Another prominent theme was that cost, labour, water and land tenure limited the adoption of recommended practices. A 31-year-old irrigated vegetable farmer in Mijwala (F-01) named the capital needed for solar pumps and certified seeds, a 67-year-old female subsistence banana farmer in Mateete (R-09) and a 66-year-old banana farmer in Mijwala (F-08) their age and lack of money for hired labour, R-01, F-02 and F-09 the lack of water infrastructure, and a 41-year-old female tenant farmer in Mijwala (R-11) insecure land tenure.

Participants made the constraints concrete. R-09 said that hiring young men to dig one trench across her hill cost 50,000 shillings, and that, *"The radio gives wonderful, sustainable advice, but they forget that rural areas are full of elderly widows and poor households who cannot afford the heavy physical labor needed to implement soil conservation."* Similarly, R-01 asked, *"But this is my complaint: the radio praises pasture planting and making silage, but where is the water?"*

However, the findings also revealed that insecure tenure could turn adoption into a risk. R-11 followed the advice on green manure, but when she planted agroforestry trees and dug deep contour trenches her landlord brought local council officials and police and threatened to evict her, and she asked the station to bring land lawyers on air. Other participants proposed parish labour-support groups for older farmers (F-08) and a partnership with the district water department on low-cost valley tanks (F-09).

The findings therefore indicate that practices costing little, such as composting, botanical sprays, ending residue burning and hygienic pruning, were adopted widely, while those requiring labour, capital or permanent structures were adopted mainly by farmers with funds, such as those using PDM money (R-02, R-08, F-09). This is consistent with Rogers (2003), who identified compatibility with the adopter's existing circumstances among the attributes that influence adoption, since advice that matched participants' resources was taken up and advice that did not was not.

4.4.6 Commercial Advertising and Counterfeit Inputs Weakened the Credibility of Advice

A further prominent theme was that commercial advertising and counterfeit inputs weakened the credibility of the station's advice. A 46-year-old female vegetable farmer in Mateete (R-

03) said that she bought a spray praised on radio and that the tomato blight did not die, and a 48-year-old female coffee farmer in Mateete (F-03) said that diluted products in town shops failed to kill the black twig borer. Others objected to a contradiction between education and advertising: a 43-year-old agroforestry and beekeeping farmer in Lwebitakuli (R-15) explained that at 6:45 PM the presenter spent fifteen minutes on protecting soil microbes and bees, and that at 7:00 PM sponsors' adverts promoted glyphosate and synthetic pyrethroids, while a 50-year-old citrus and beekeeping farmer in Lwebitakuli (F-07) said that neighbours spraying advertised chemicals killed his bees.

Participants proposed remedies. R-03 asked the station to test and certify input dealers before running their adverts, and R-15, who sent a long message to the feedback line only to hear the presenter omit its criticism of sponsors, said that, *"Community radio stations should serve as public watchdogs, not mouthpieces for agrochemical multinationals that sell synthetic chemicals to desperate farmers."*

However, the findings also revealed that the station was aware of the tension. The head of marketing (KII-07) said that, *"That is the ultimate tightrope we walk every single day."* He explained that advertisers had to present a trading license, ministry product registration and a national standards mark, and that in 2023, after listeners complained that an advertised herbicide failed to kill weeds, management suspended the advertiser, found that the product had been diluted with coloured water, cancelled the contract and aired a warning.

The findings therefore indicate that credibility was a condition of adoption: advice was taken up when farmers could trust both the broadcast and the products it pointed to. While the station had a vetting policy and had acted against one advertiser, some farmers still perceived a contradiction, and counterfeit inputs in town shops could lead farmers to blame the advice instead of the product.

4.4.7 Adoption Stalled Where Advice Did Not Fit Local Enterprises and Conditions

Another prominent theme was that adoption was limited where advice did not fit local enterprises and conditions. Participants criticized advice to adopt zero-grazing and exotic breeds in semi-arid Ntusi, the neglect of pig and poultry keepers, the station's silence on milk-price exploitation, and a lack of content for young people.

A 53-year-old dairy farmer in Ntusi (R-04) said that experts in town studios talked theory, and that, *"You cannot copy farming systems from Masaka or Wakiso and force them onto the dry soils of Ntusi."* A 68-year-old large-scale herder in Ntusi (R-13) agreed, explaining that, *"An exotic Friesian cow will collapse and die within two weeks without water and shade."* A 35-year-old commercial pig farmer in Mateete (R-12) and a 37-year-old female pig farmer in Mateete (F-10) asked for a weekly program on pigs and poultry, which need less land and give quick income to women and youth.

However, the findings also revealed that advice that did not fit one farm system fitted another. A 39-year-old female zero-grazing dairy farmer in Lwebitakuli (F-04) ran an intensive zero-grazing unit of five Friesian-cross cows on two acres, and a 38-year-old commercial dairy farmer in Ntusi (R-07) had adopted artificial insemination, bunker silage and paddock water tanks. Participants' requests were therefore requests for fit rather than rejections of the station.

The findings therefore indicate that adoption followed advice that matched the farmer's enterprise, ecology and resources and stalled where it did not. While the station encouraged adoption across many enterprises, farmers in the driest sub-counties and those with enterprises other than cattle and coffee felt that some advice had been designed for someone else.

4.5 Overall Interpretation of the Findings

Taken together, the findings show that 101.1 Mbabule FM functioned as a trusted, local-language extension service for farmers and herders in Sembabule District, and that listening encouraged the adoption of sustainable practices where the advice was specific, demonstrated by neighbours and affordable. Access to listening was wide but participation was narrow, and adoption was strongest for practices with visible, low-cost benefits, such as tick control, biosecurity, silage, composting and post-harvest handling, and weakest where cost, labour, water, land tenure, credibility and fit intervened.

Three features stand out for discussion: the contrast between easy listening and constrained participation, the role of model farmers and experts in turning awareness into adoption, and the tension between the station's commercial survival and the practices it promotes. Because the findings rest on the accounts of thirty-five participants, they illustrate patterns of experience rather than population estimates, and adoption was reported by participants and corroborated only indirectly by station informants.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the conclusions and recommendations of the study on assessing the role of 101.1 Mbabule FM in promoting sustainable agricultural practices among farmers and herders in Sembabule District. Drawn directly from the findings discussed in Chapter four, the conclusions summarize what the study established regarding identifying the agricultural and agribusiness programs broadcast by the station, determining how easily farmers and herders access and engage with them, and evaluating whether listening encourages the adoption of sustainable farming and livestock practices.

5.2 Conclusions

In relation to the first objective, the study concluded that 101.1 Mbabule FM broadcast five agricultural and agribusiness programs that together covered the main enterprises of Sembabule District. Oburisa served cattle keepers with veterinary and rangeland advice, Omulimi n'Omulunzi gave daily agronomy advice on a weekly curriculum, the Sunday clinic answered farmers' questions live, Agribiz Sembabule reported market prices and taught post-harvest handling, and Twekolere and Mbabule Farm Stories carried enterprise budgeting and field documentaries onto the radio and the internet. The programs were designed around the seasons and supported by district agricultural and veterinary officers, and they were valued as practical and trusted, but their breadth and local specificity were limited: pig keepers, farmers in the driest sub-counties, young people and farmers without smartphones were less well served. The season-synchronized grid and the standing slots for district officers placed the station within the district's extension system and not only among its broadcasters.

In relation to the second objective, the study concluded that farmers and herders accessed the programs easily, through inexpensive pocket, solar and keypad-phone radios and a signal that was clear in most sub-counties, but that this ease was lost in the valleys behind rocky ridges and among households that could not afford batteries or phone charging. Bilingual delivery in Luganda and Runyakitara built trust, and the evening and weekend schedule suited most farmers, although the Saturday afternoon slot of Oburisa clashed with herding in the dry season and untranslated jargon still reached the airwaves. Engagement was far narrower than listening: congested studio lines, airtime costs and weak networks allowed only a few callers each evening, women, older farmers and the poorest households participated least, and the digital

strand reached mainly farmers with smartphones and data. The valley dead zones were hard for the station to close because of spectrum fees and diesel costs, but farmers had already found workarounds, such as WhatsApp voice notes and photographs, that the station could extend.

In relation to the third objective, the study concluded that listening to the programs encouraged farmers to adopt sustainable farming and livestock practices. Farmers rotated acaricides, observed quarantines, installed footbaths, planted pasture, made silage, dug trenches, stumped old coffee, composted, irrigated efficiently, dried and stored grain with tarpaulins and hermetic bags, and used broadcast prices in negotiation. Adoption was strongest where the advice was specific, visibly rewarded and demonstrated by a neighbour or an expert, and radio was most influential in creating awareness and persuading farmers to try practices. It was limited by cost, labour, water and insecure land tenure, by the credibility of advertising and counterfeit inputs, and by advice that did not fit local enterprises and conditions. Practices that cost little, such as composting, botanical sprays and ending residue burning, were adopted widely, whereas those that needed labour, capital or permanent structures were adopted mainly by farmers with funds, including those who used Parish Development Model money. Farmers' own accounts of fewer tick-borne deaths, surviving calves, clean piggeries, greener coffee through the dry spell and better prices in negotiation showed that the benefits of adoption were visible, while the station's own evidence, such as a surge in hardware sales after a campaign, was indirect.

Overall, the study concluded that 101.1 Mbabule FM was an effective channel for creating awareness of sustainable practices and for persuading farmers to try them, and that its influence on adoption depended on partnerships and resources beyond the station: reliable access for those in valleys and off the grid, a wider voice for women and older farmers, advertising that did not contradict the advice, and the water, labour, land security and market links that farmers needed to act on what they heard. The role of community radio in promoting sustainable agriculture in Sembabule therefore lay chiefly in awareness and persuasion, and where the remaining barriers were material, radio alone could not remove them.

5.3 Recommendations

The recommendations below are drawn from the conclusions and from the solutions that participants proposed. Because some can begin immediately and others depend on resources, those that can begin without new infrastructure are placed first within each group, so that the station and its partners need not wait for the second kind before acting on the first.

5.3.1 The Station’s Management and Producers

The management and producers of 101.1 Mbabule FM should repeat Oburisa at a second time, such as an evening summary, since the Saturday afternoon slot clashed with herding in the dry season, and should publish the seasonal schedule so that listeners can plan around it. They should widen the lines of participation by treating WhatsApp voice notes and SMS messages as a regular segment, by protecting live callers from being cut off at commercial breaks and by adding a call-back slot, since more than eighty simultaneous calls competed for five or six places each evening and failed calls cost farmers airtime. Presenters should keep interrupting guests who use technical terms and should translate English terms into Luganda and Runyakitara, since untranslated jargon made some listeners switch off.

The producers should add a weekly program on pigs and poultry, localized weather alerts for the driest sub-counties, content for young people in agribusiness, and coverage of milk prices and of buyers, and should read out verified buyer contacts for cooperatives where they can, since information on prices did not by itself connect farmers to buyers. They should also reuse the lessons of Farm Stories as short radio summaries, so that farmers without smartphones benefit, and should encourage women’s listening and calling through women-focused segments and times, since women often listened on devices controlled by men and the phone-in lines were dominated by older male commercial farmers.

The station should keep and publicize its vetting policy for advertisers, namely a trading license, product registration and a standards mark, and should keep educational segments apart from advertisements that contradict them. It should pursue development-content partnerships with research agencies and funders to reduce its dependence on retail advertising, and it should track adoption directly, through follow-up calls, listener roundtables and field verification, since the evidence of adoption available to the station was indirect.

5.3.2 District Authorities and Extension Partners

The District Production Department, the District Agricultural Officer, the District Veterinary Officer and partners such as NARO and non-governmental organizations should continue the standing guest slots on the station and should follow broadcasts with farm demonstrations and listening groups, since interpersonal channels persuade where radio creates awareness, and sub-county community development officers could help to form parish listening groups in which about twenty farmers listen with a trained facilitator, debate and agree on communal action.

They should connect advice to the resources that farmers lacked, namely low-cost valley tanks and water-harvesting training for pastoralists, labour-support groups for older farmers and widows, and legal education for landlords and tenants so that soil conservation does not lead to evictions, and they should strengthen cooperatives for bulking and certified scales so that price information leads to better bargaining.

5.3.3 Policymakers and Development Partners

Policymakers and development partners should consider relief on frequency and spectrum fees, or support for a booster relay serving Ntusi and the valleys of Lugusuulu, since the radio shadow and the cost of a stronger transmitter excluded the herders who depended on the station most. They should support affordable solar radios and rechargeable batteries for off-grid households, fund agricultural programming on community stations so that it does not depend on retail advertising for agro-inputs, and ensure that Parish Development Model guidance emphasizes the practices that listeners said worked, since three farmers had already invested PDM funds as the station advised.

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IN-DEPTH INTERVIEW GUIDE

Assessing the Role of Community Radio in Promoting Sustainable Agricultural Practices in Rural Communities: A Case Study of Mbabule FM 101.1

Target Group: Local Crop Farmers, Herders/Pastoralists, and Model Farmers in Sembabule District

Complementary Module: Key Informants (Mbabule FM Staff and Agricultural Extension Officers)

Introduction and Informed Consent

Hello we are researchers from Makerere University conducting an academic study on the role of Mbabule FM 101.1 in promoting sustainable agricultural and livestock practices in Sembabule District. You have been selected to share your experience and opinions because of your farming/herding background in this community. Your responses will be treated with confidentiality and used strictly for academic purposes. Participation is voluntary. May we proceed?"

Section A: Demographic and Background Profile

Location: Sub-county: _____ Parish/Village: _____

Main agricultural enterprise:

- ☐ Crop farming (coffee, bananas, maize, beans, etc.)
- ☐ Livestock/Pastoralism (dairy, beef, goats)
- ☐ Mixed farming (crops and livestock)

1. How long have you lived and farmed in this area?
2. How long have you been a listener of 101.1 Mbabule FM?

Section B: Objective 1 – Identification of Agricultural and Agribusiness Programs

1. Which specific agricultural and livestock shows do you listen to on Mbabule FM 101.1?
2. What specific topics are most frequently discussed on these programs?
3. How would you describe the format of these broadcasts?
4. Have you ever encountered or followed their field reports, such as farm visits in sub-counties like Mijwala or Kikuumaddungu, or their YouTube Farm Stories? What did you learn from them?

Section C: Objective 2 – Accessibility and Community Engagement

1. **Access Channels**
   - What device do you use to listen to Mbabule FM? (Small transistor radio, mobile phone FM receiver, solar radio, car radio?)

- How is the radio signal reception in your village/grazing land? Are there areas where the station cuts off?

2. **Timing and Language**
   - Are the broadcast times convenient for your daily farm or herding routine? If not, what time is best?
   - How comfortable are you with the languages used (Luganda and Runyakitara)? Does the language choice make it easy to follow technical farming terms?
3. **Two-Way Engagement**
   - Have you ever participated during a live show by calling in, sending an SMS, or via WhatsApp?
   - If yes: What question or challenge did you raise, and did you receive a helpful answer?
   - If no: What prevents you from calling in? (Probe: High airtime cost, busy phone lines, poor network connectivity, lack of airtime?)
4. Has a Mbabule FM radio crew or reporter ever visited your village or farm to record your farming challenges or success stories?

Section D: Objective 3 – Adoption of Sustainable Farming and Livestock Practices

1. Livestock Management (for herders/pastoralists)
   - What new livestock techniques have you tried as a result of listening to Mbabule FM?
2. Soil and Crop Management (for crop farmers)
   - What soil and water conservation practices have you adopted after hearing about them on the station?
3. Agribusiness and Economic Decisions
   - Has listening to the station changed how you sell your produce or milk (e.g., selling through cooperatives, avoiding exploitative middlemen, setting prices based on radio market updates)?
   - How has the radio influenced the way you invest agricultural funds, such as Parish Development Model (PDM) money?
4. Challenges to Adoption
   - What makes it difficult for you to apply the sustainable farming advice given on Mbabule FM?

Section E: Recommendations and Conclusion

1. In your view, what should Mbabule FM do differently to serve farmers and herders in Sembabule better?
2. Do you have any other comments regarding the role of Mbabule FM in your farming journey?

Thank the participant for their time and reassure them of confidentiality.

Complementary Module: Key Informant Guide

For station presenters, producers, program directors, and agricultural extension officers. Use this subset when interviewing station personnel such as the host of Oburisa, the producer of Twekolere, or the Station Manager.

1. **Programming Design:** How does the station design its agricultural schedule to match the seasonal calendar (dry season vs. wet season) of Sembabule District?
2. **Community Feedback Mechanisms:** Beyond live phone calls, how does the station monitor whether rural listeners are actually understanding and applying the sustainable practices broadcast?
3. **Field Reporting (Farm Visits):** What criteria do you use to select model farms for on-ground visits in areas like Mijwala and Kikuumaddungu?
4. **Partnerships:** Does the station collaborate directly with the Sembabule District Agricultural and Veterinary Extension Officers or NGOs to ensure technical accuracy?
5. **Challenges:** What challenges does Mbabule FM face in producing community-oriented, rural agricultural content (e.g., transport costs for remote farm visits, language diversity, sponsorship constraints)?