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VILLAGE LEVEL COMMUNICATIONS IN MALAWI

Excerpts relating to radio from a report prepared by Dr. Daryl Hobbs, Department of Rural Sociology, University of Missouri, Columbia, September, 1961 for the use of the University of Missouri AID on mass communication.

B-39

Malawi is a country in transition. Although many tribally-based customs still pertain and serve to regulate activity, significant changes are occurring in agricultural practices, range of contacts, association with external social, economic and political institutions and apparently in the aspirations of the people. There is considerable evidence that the village people in Malawi identify themselves with other unknown persons as being a part of a nation and that they aspire to objectives which can only be obtained through various processes of modernization. This evidence can be taken as an inferential indication that communication has and is occurring between the Malawi villager and the world outside his village.

Before turning to a discussion of social and communication patterns among Malawi villagers a few general comments may be in order regarding radio as a means of communication. First radio is essentially an impersonal media (although obviously capable of becoming personified) which transmits information from unknown persons (unknown by direct experience) in unknown situations. It is capable of transcending illiteracy since no quality is required other than ability to verbally understand the language. However transcendence of illiteracy and of social distance and social values are not equivalent. The mechanical problem of using radio to convey messages is solved by increasing the number of radio sets. However, establishing radio as a credible (expert and trustworthy) source of information can be a more difficult process. It involves not only programming and source considerations, but the limitation of radio as a media as well.

Radio as a mass media is capable of expanding the range of shared experience and common interest of a population. By so doing it is capable of increasing both empathy and conformity. However, these effects of radio may also be viewed as an initial obstacle in areas where radio is not an established media. Initial effectiveness of radio may be depreciated by the lack of common interests and shared experiences. The source encounters difficulty in framing messages in the areas of shared or overlapping experience between the source and the receiver. As suggested earlier in traditional societies a preponderance of communication is of an expressive nature and relates to events, circumstances, and persons located within the locale of the individual. Radio, however, as a mass media is not able to localize all information. Its presentations must of necessity be general rather than local.

The basic question to which the author addressed himself during his visit was simply "Where do village people obtain information?" Implicit in this question is an overriding concern with instrumental information although channels conveying expressive information were not overlooked in the investigation. Although attention was focused on the general question of channels of information, attention was also devoted to a wider range of questions having a bearing on communication. It was sought to determine some of the basic elements of the village social system, such as leadership, power, beliefs, criteria for status, division of labor, roles, attitudes, etc., since these all have a bearing on processes of communication and receptivity to information. In addition an understanding of the social structure provides a sounder basis for formulating recommendations concerning communication strategy.

A majority of Africans reside in nuclear villages with the agricultural land surrounding the village. The size of the villages varies, but with an upper limit of perhaps 100 huts. Contrary to the European pattern the African villages are not clustered around educational, economic, religious, or governmental institutions. Typically bomas, schools, missions, and stores are located separately and tend not to be surrounded by residences. Consequently the village serves principally a residential and an occupational function and the other institutions are evidently not viewed as an integral part of village life. One effect of this spatial separation could be hypothesized as an increase in physical mobility since the individual must leave the confines of the village to make use of these other institutions. Such an "outside" orientation could serve (and evidently does) an important communication function in facilitating contact between people from various villages and thus expanding the scope of orientation and influence.

Although the typical pattern of settlement is the nuclear village this pattern is essentially modified along streams, major roads, and along the lake where it was observed that huts are located in a line pattern. This seemed to be particularly true along roadways, which is indicative of a degree of importance attached to access to routes of transportation.

The extent of interaction between villages is apparent by the labyrinth of paths which connect villages. Some of these paths are apparently tributaries to major routes to markets and trade centers, however the ubiquity of paths can be taken as evidence of extensive interaction between villages. It was noted also that many of the paths leading to markets and other institutions lead directly through other villages.

Although the predominant pattern is the nuclear village the boundaries of the villages are apparently not always well defined. In some cases there are clusters of huts which are not contiguous with the main part of the village but are defined as being part of it. At least one

explanation for this noncontiguous pattern was that the outlying huts were so located because of greater proximity to the gardens of the hut owners.

The implications of the ecological patterns for communication seem to revolve around 3 major points: 1.) the lack of an institutional complex in each village 2.) the apparent degree of interaction between villages and 3.) the lack of clarity of village boundaries. These three factors lead to the generalization that the village does not represent a self-sufficient social and economic unit as is frequently found in other traditional societies. Consequently the range of mobility and the scope of the orientation of the villager extend well beyond the confines of the village. Not only does the villager frequently visit other villages but he is brought into contact with people from a relatively large number of villages when he visits a trade center, an FMB bush market, the African market, or the Boma. Such experiences also bring him into contact with other social and cultural elements and thus expands the scope of his personally experienced environment.

The three factors cited above also lead to the conclusion that the village is not a highly integrated cohesive social unit which is the only basis of identity of the villager. Apparently identification with the village is relatively weak since the village serves no vital function for the individual, i.e. it is not essential for protection, nor is the villager dependent upon other village people (other than relatives) in the production or preparation of food and shelter. Thus, although virtually all Africans live in villages, it seems that the village is neither (a) the most significant social unit to him nor (b) the only territorial basis of orientation and identification.

A most significant aspect of land and land use among Malawi villagers is that land has little or no negotiable value. The villager has tillage rights to the land but does not hold a negotiable title. His rights are accorded by consensus and insured by tribal courts which rule in land dispute cases.

Tillage rights are matrilineal, meaning that land is passed from one generation to the next on the female side. This system is functional since it guarantees to the female the means for subsistence. However, at least in the central district this system is somewhat meaningless since there is "free" land at the perimeter of each village. Thus if a young man wishes to start farming or if an established farmer wishes to expand the amount of land he is farming he need only go to the perimeter of the land cultivated by the villagers and announce his intention to begin farming a part of the unclaimed area. He at the same time identifies the boundaries of the land he intends to till which are thereafter recognized by other villagers. Since land has

no negotiable value and since the limiting factor in the size of farming operations is the hoe there are apparently few disputes which arise concerning claims to unused land.

With labor as a limiting factor and with apparently little population pressure, land does not represent a significant commodity to the villager. Where competition does develop for land (and disputes emerge) the basis of competition apparently involves the location of the land (with respect to the village) and/or its perceived fertility. Fertility becomes an important consideration in increasing per unit output since labor is a limiting factor and leisure time appears to be an important value.

The locality based social systems among the Africans reflect the beginnings of social, economic, and political transition. Although all Africans have some tribal affiliation it would appear that tribal influences are diminishing. This is particularly evident in the area of leadership, where economic success and political party participation apparently are replacing tribal affiliation as criteria for social power.

Although there is a notable lack of organized activity in villages, this too is in the process of change. The formation of various kinds of committees at the village level is occurring and the Malawi Congress Party has apparently established an effective organizational structure down to the village level. There seems also to be a desire and an enthusiasm to participate in such organized activities. Several informants mentioned that competition was emerging among village men for positions both in the Party and on various kinds of committees.

As a further comment on social organization it appears that the functions of the extended family are beginning to diminish, and that the nuclear family is emerging as a more functional unit. Work in the fields and gardens and the storage, preparation, and serving of food seem to revolve around the nuclear family. However, from the standpoint of sharing of food and labor the extended family still persists as a communal unit. Each person has an obligation (informal and reciprocal) to share food with a needy relative. The expectation in this sharing arrangement is that the individual who shares can expect reciprocal treatment should he be in a position of need. It is noteworthy however, that this sharing system does not extend to various kinds of possessions. A farmer who owns a bicycle, a radio, a chemical sprayer, etc., is not obligated to share the use of these things with relatives or neighbors. Thus there is some indication that an acquisitive set of values are beginning to replace the communal values.

With respect to fertilizer and chemicals it was the opinion of most of the informants that farmers have mentally adopted these practices, but that a lack of money was the limiting factor. The general feeling was that virtually all farmers would use fertilizer if it were free.

However, it was my personal observation that at least part of the motivation for using new practices is that they are recommended. It is quite apparent that there is a pattern of deference toward Europeans and Americans which results in a general willingness to follow practices they recommend. Consequently it is somewhat uncertain whether certain practices are adopted because they perceive the benefits of adoption or because they have been recommended by Europeans or by the government. In either case it would appear that there is a potential for further inroads in accelerating adoption of agricultural production technology.

Concomitant with the cognitive processes of the villages and the pattern of deference is the criteria employed in assessing credibility. Generally credibility is viewed as encompassing elements of perceived expertness and trustworthiness. That is the receiver evaluates the relative credibility of an information source primarily on the basis of these criteria. However, among African villagers who possess few criteria for judging expertness the principal criteria appears to be trustworthiness. In general the criteria of expertness seems to be extended to include all Europeans, however they seem to be evaluated individually with respect to the more crucial variable of trustworthiness. Skepticism regarding the trustworthiness of information sources (both African and European) apparently developed during the Federation when the word "propaganda" was added to the vocabulary to refer to information and information sources which were attempting to change attitudes and practices. Evidently a general distrust developed during this period of all change agents representing government. This is a factor which all change agents including radio have had to overcome during the past couple of years. As will be discussed later there is considerable evidence that government and those who represent it in the broad context have been successful in regaining the confidence of the villagers. However, it is emphasized that trustworthiness is still a more important consideration in establishing credibility among village people than expertness.

Among the more noticeable differences in values between Western society and Malawi villagers is the significance attached to time. In Western society time is viewed as a scarce resource which influences social interaction in a wide range of activities. However, time seems not to be an influencing factor among Malawians. There seems to be little if any concern with "wasting time", since as stated time is not viewed as a resource. The pace of village life is slow and waiting does not seem to arouse any impatience. Group activities are generally unstructured and the activity begins when "things are ready". There seems to be little sense of urgency regarding the conduct of any activity.

It is not entirely appropriate however to suggest that there is a total lack of concern for time because apparently leisure is valued by the village people. The favorite pastimes of village men (especially during the dry season) involve congregating together in certain places (often a store) to drink beer and engage in conversation. The conversation is apparently predominantly of an expressive rather than an instrumental nature. The places where men congregate are quite often stores run by Africans or in the market place. It was mentioned by several informants that during the marketing season African men congregate around the bush markets and will stay long after their produce has been sold. Evidently this pattern is stimulated both by a desire to visit with other farmers and a curiosity about the grading and sale of the produce of others.

The desires of village people seem frequently to involve labor-saving devices such as ox carts, maize mills, and bicycles. In addition as mentioned earlier there are indications that a part of the motivation to use fertilizer is to increase per unit production. It is not certain whether the desire for such labor saving devices is motivated by a desire for leisure time or by a desire to eliminate hard work. The specific motivation however is less important than the implications of the desire to reduce labor input. It may be that for some kinds of technology appeals made in terms of reducing the amount of work required may be more effective in stimulating adoption than framing appeals in terms of increasing total production.

However, adoption of most practices seems to be limited more by a lack of money than by opposing or competing values. It is however with respect to money that a major dilemma presents itself to the villager. In recent years evidently as a result of greater physical mobility a desire has been created for various kinds of material goods. According to informants village people desire (in order of preference) bicycles, clothing and shoes, radios, bedding, and various consumption items such as soap, beer, soda, cigarettes, etc. However, with the extremely limited income of most villagers the above items are in competition with production technology such as fertilizer, chemical sprayers, ox carts, plows, etc. Especially the latter two items require amounts of money which equal or exceed the total annual income of most farmers. Consequently the desire for consumer goods may result in the expenditure of money for these items rather than for production items which would mean deferring or delaying gratification. The notion of foregoing items in the short run to achieve a greater but long run return is not, however, consistent with the value orientations or time perspectives of village people. Thus it would be expected that purchases of bicycles, shoes, radio sets, etc. will continue to increase and consequently "a lack of money" will continue

to be the major limiting factor in the adoption of agricultural practices. This would be particularly true for larger production items such as plows and ox carts since neither the inclination or the institutions to save money from one crop year to the next seem to be present. It would seem that this basic dilemma--consumption now vs. production inputs--suggest programming implications both for radio and the broader range of Extension work. Although such fundamental attitudes and values are difficult to change via radio alone such an approach could be incorporated into the listening group plan.

The changing pattern of values is perhaps epitomized in the young people of the villages. Among the young men there seems to be a great desire for money and material possessions and consequently little desire to farm. Their experience with farming has been that it involves hard labor and little income so consequently they are looking for opportunities outside the village. They seem not to recognize the commercial opportunities in farming.

From the standpoint of the mission of the University of Missouri team it would appear that young people may be a particularly relevant audience for radio. The young people enjoy music and consequently listen to radio whenever they have the opportunity. Being somewhat frustrated in their existing circumstances it is probable that the young people would be especially receptive to information concerning means of improving their situation.

In visiting with village people I was impressed with the extent of nationalism prevailing in the country. The villagers identify themselves as Malawians and seem to be well informed regarding the President, the government and their becoming a Republic. This identification with the country, President, and government would seem to be a highly significant factor from the point of view of values and communication. In terms of values it is indicative of an external orientation (toward unknown persons in unknown situations) which in Lerner's conceptual framework is a crucial factor in the process of modernization. The implications of this external orientation for communication and social change are manifold. The external orientation would be expected to enhance receptivity to external communication media, to modify aspirations and to facilitate the change of traditional norms and values.

The structure of the Nyanja language also provides some insights concerning at least the past values of the villagers. The past is emphasized since the language like other aspects of culture is also undergoing change. Change is evidenced by the fact that most European induced technology has not been translated into Nyanja, but rather is communicated in English or with a slight modification. Words such as radio or wireless, automobile, fertilizer, etc., have been incorporated into the language. It is also interesting to note that the

term "propaganda" has been adopted from English along with its negative connotation.

The prior hunting and protection role of the male is reflected in the division of labor between sexes. Although the principal occupation of males today is farming the hunting role of the male seems to have conditioned the farming role since the male appears to be more concerned with cash crops while the female is more concerned with food crops. Thus the male controls most of the cash income of the family and apparently makes most purchasing decisions. Women generally do not know how much money their husbands have and it is very unlikely that they would ask. Women generally maintain control of a small amount of money obtained from the sale of flour and groundnuts. Observation of an African market provides a clear indication of the association between the male-female division of labor and various kinds of crops. Men are almost exclusively concerned with the production, processing, and sale of meat and fish as well as tobacco, cotton, tea, etc. Likewise the female seems to be exclusively concerned with all aspects of maize production and processing.

From the standpoint of communication the above division of labor seems to have at least two implications. Since the male receives most of the cash income he also makes most of the purchasing decisions including production inputs such as fertilizer. In talking with FMB personnel it can be generalized that the male only buys fertilizer and chemicals to be applied for the most part on cash crops. Consequently, males would seem to be the most relevant target audience for not only agricultural production information but for commercial advertising as well.

Radio represents virtually the only means of mass communication within the country. Consequently it is in a position to play a highly significant role in reinforcing patterns of external orientation which are in process. In exploring the question of radio (and keeping in mind that experiences were limited to the Central and Southern regions) the following seem to be safe generalizations:

a. Practically all Malawians are aware of radio and of MBC. It could also be safely assumed that all Malawians have heard radio and more particularly MBC. Although it is not possible to make a very precise estimate it was the general conclusion of all informants that there was at least one radio set in every village. Radio sets are also often seen and heard in stores, markets, FMB, and other places where village people congregate. The initials MBC are universally recognized as the radio station.

b. It can also be safely concluded that all villagers would like to have a radio set. However, there is some indication of preference for a short wave set. On several occasions village people made deprecatory remarks about the Nzeru radio since it was only possible to receive one station. Information about the Nzeru and its comparative cost has been widely disseminated principally by having seen the set in stores and telling other people about them.

c. Observation and comments of informants suggest that radio is desired principally for entertainment although village people are quick to point out the information role it plays. Certain kinds of information, such as news about developments (such as the sugar scheme and activities of the President) seem to have a widespread secondary impact. That is, owners of radio sets hear about these things and from that point on the bush telegraph takes over.

d. Radio is viewed generally as a credible source of information and news. Even though it is highly impersonal, people apparently identify radio in the broad context of government. The association of radio with government seems to enhance its credibility among the rank and file since government seems to rank high in trustworthiness.

e. In terms of audience it was my general impression that radio as it now exists in Malawi has greater appeal for younger than for older people. This is true principally because of the musical emphasis of the station which just as in western countries appeals primarily to the younger generation.

Also as stated previously, young men in particular seem to have less to do than older men and girls, consequently if they have access to a radio set they may be exposed to radio more hours per day than any other segment of the village.

I would contend that females especially during the dry season compose a sizable portion of the daytime audience. There appears to be some radio listening by females as they perform their domestic tasks. As suggested previously, females may be a particularly relevant target audience for radio during the mornings of the dry season.

Schedule of Rates
MALAWI BROADCASTING CORPORATION

Rate Schedule Number 4 — January, 1967

**All Applications for Commercial Time and Requests for Information on
Commercial Rates, to:**

COMMERCIAL MANAGER

MALAWI BROADCASTING CORPORATION

P.O. BOX 453

BLANTYRE, MALAWI

Telephone: Blantyre 8461

Extension 28

Telegrams: "RADOMALAWI".

**This schedule of rates is issued for the information of Advertisers only and does not
represent a firm or binding offer from the Malawi Broadcasting Corporation.**

CLASS "A" TIME

MONDAY THROUGH SATURDAY: Sign on to 8:00 a.m.;
12 noon to 1:30 p.m.; 6 to 8:30 p.m.

SUNDAY: 10:00 a.m. to 1:30 p.m.; 6 to 8:30 p.m.

		<u>:20 Announcements</u>	
Spot Package	Nyanja or English	£ 2.15.0	per spot.
£16.10.0	Tumbuka	1.15.0	per spot.
		<u>:30 Announcements</u>	
Spot Package	Nyanja or English	£ 3.15.0	per spot.
£22.10.0	Tumbuka	2.10.0	per spot.
		<u>:40 Announcements</u>	
Spot Package	Nyanja or English	£ 4. 0.0	per spot.
£24. 0.0	Tumbuka	2.15.0	per spot.
		<u>:60 Announcements</u>	
Spot Package	Nyanja or English	£ 5.10.0	per spot.
£33. 0.0	Tumbuka	3.10.0	per spot.

SPONSORED PROGRAMMES

One Hour	£49. 0.0
Half Hour	25. 0.0
15 Minutes	12.15.0
10 Minutes	8.15.0
5 Minutes	4.10.0

MBC NEWS

(NYANJA AND ENGLISH)

5 Minutes.....	£ 6.0.0 per broadcast	(Six Times Per Week: £32.8.0)
10 Minutes.....	£11.0.0 per broadcast	(Six Times Per Week: £59.8.0)

(TUMBUKA)

5 Minutes.....	£4.10.0 per broadcast	(Six Times Per Week: £24.6.0)
10 Minutes.....	£8.15.0 per broadcast	(Six Times Per Week: £47.5.0)

RATES FOR LONGER NEWS FEATURES AVAILABLE FROM
MBC COMMERCIAL DEPARTMENT.

CLASS "B" TIME

SUNDAY THROUGH SATURDAY: 1:30 p.m. - 6.00 p.m.

:20 Announcements

Spot Package	Nyanja or English	£ 2. 0.0 per spot.
£12.10.0	Tumbuka	1. 5.0 per spot.

:30 Announcements

Spot Package	Nyanja or English	£ 2.15.0 per spot.
£16.10.0	Tumbuka	1.15.0 per spot.

:40 Announcements

Spot Package	Nyanja or English	£ 3. 0.0 per spot.
£18. 0.0	Tumbuka	2. 0.0 per spot.

:60 Announcements

Spot Package	Nyanja or English	£ 4. 0.0 per spot.
£24. 0.0	Tumbuka	2.10.0 per spot.

SPONSORED PROGRAMMES

One Hour	£34. 0.0
Half Hour	17.10.0
15 Minutes	9. 0.0
10 Minutes	6. 5.0
5 Minutes	3. 5.0

MBC NEWS

(NYANJA AND ENGLISH)

5 Minutes	£4.7.0 per broadcast (Six Times Per Week: £23. 9.8)
10 Minutes	£8.0.0 per broadcast (Six Times Per Week: £43. 4.0)

(TUMBUKA)

5 Minutes	£3.5.0 per broadcast (Six Times Per Week: £17. 6.6)
10 Minutes	£6.5.0 per broadcast (Six Times Per Week: £33.15.0)

RATES FOR LONGER NEWS FEATURES AVAILABLE FROM
MBC COMMERCIAL DEPARTMENT.

DISCOUNTS: Rates are subject to normal agency commission, payable to recognized advertising agencies.

TERMS OF PAYMENT: Within Malawi: 30 days from Invoice Date. Outside Malawi: 90 days.

CANCELLATIONS: Cancellation Notice must be received at least 30 days prior to cancellation date.

CLASS "C" TIME

MONDAY THROUGH SATURDAY: 8 a.m. to 12 noon; 8:30 p.m. to Sign-off.
SUNDAY: Sign-on to 10:00 a.m.; 8:30 p.m. to Sign-off.

:20 Announcements

Spot Package	Nyanja or English	£ 1. 5.0 per spot.
£7.10.0	Tumbuka	15/- per spot.

:30 Announcements

Spot Package	Nyanja or English	£1.15.0 per spot.
£10.10.0	Tumbuka	1. 0.0 per spot.

:40 Announcements

Spot Package	Nyanja or English	£2. 0.0 per spot.
£12.0.0	Tumbuka	1. 5.0 per spot.

:60 Announcements

Spot Package	Nyanja or English	£2.10.0 per spot.
£15. 0.0	Tumbuka	1.10.0 per spot.

SPONSORED PROGRAMMES

One Hour	£24. 0.0
Half Hour	12.10.0
15 Minutes	6.10.0
10 Minutes	4.15.0
5 Minutes	2. 5.0

MBC NEWS

(NYANJA AND ENGLISH)

5 Minutes	£3. 0.0 per broadcast (Six Times Per Week: £16. 4.0)
10 Minutes	£5.15.0 per broadcast (Six Times Per Week: £31. 1.0)

(TUMBUKA)

5 Minutes	£2. 5.0 per broadcast (Six Times Per Week: £12. 3.0)
10 Minutes	£4. 5.0 per broadcast (Six Times Per Week: £22.19.0)

RATES FOR LONGER NEWS FEATURES AVAILABLE FROM
MBC COMMERCIAL DEPARTMENT.

SPECIAL RATES

<u>NUMBER PER WEEK</u>	<u>10-Second Announcements NUMBER PER DAY</u>	<u>PRICE PER SPOT</u>	<u>COST PER WEEK</u>
fewer than 21	-	£1- 5-0	-
21	3	23/-	£24- 3-0
28	4	21/-	£29- 1-0
35	5	19/-	£33- 5-0
42	6	17/-	£35-14-0
49	7	15/-	£36-15-0
56	8	13/6	£37-16-0
63	9	12/3	£38-11-9
70	10	11/3	£39- 7-6
77	11	10/5	£40- 2-1
84	12	9/9	£40-19-0

FIXED-TIME SPOTS

Commercial Announcements to be broadcast at a specific time or within a specific time segment may be purchased at a cost of the regular spot-rate plus a 10% surcharge.

NEWS ADJACENCIES

An Advertiser may purchase an availability adjacent to an MBC News Broadcast (the last commercial message prior to a News Broadcast or the first commercial message after a News Broadcast) at the regular spot-rate plus a surcharge of 25%.

SPECIAL ANNOUNCEMENTS

The Rate for "Special Announcements" is 10/- for each 25 English words. The following persons and/or organizations are eligible for this Special Announcement Rate: Government Offices and Agencies in Malawi; Educational, Religious, and Charitable organizations or groups sponsoring events with the intention of donating the proceeds to charity; Non-Commercial organizations announcing functions or meetings of members; Individuals announcing personal information such as births, deaths, marriages, thanks, etc.; and organizations sponsoring events in the interest of public service.

All announcements of an emergency nature (authorized by the appropriate police officials) shall be broadcast free of charge.

All "Special Announcements" shall be paid in advance prior to broadcast time.

PROGRAMMES IN THE PUBLIC INTEREST

The Malawi Broadcasting Corporation broadcasts many programmes in the Public Interest which are available for commercial identification at reduced rates. Enquiries to: Commercial Dept.

MBC PRODUCTION SERVICES DEPARTMENT

GENERAL CHARGES:

Studio	- Including all necessary equipment, operator, producer, per hour	£2.10.0
Talent	- Per voice per commercial of 45 seconds or less	10/-
	Per voice per commercial of 45-90 seconds	1. 0.0
Dubbing	- Per hour	1. 0.0
Materials	- Per dub	1. 5.0

CHARGES FOR PRODUCTIONS TO BE USED OUTSIDE MALAWI:

Studio	- Including all necessary equipment, operator, producer, per hour	£5 0.0
Talent	- Per voice per commercial of 45 seconds or less	1 0.0
	Per voice per commercial of 45-90 seconds	2. 0.0
Dubbing	- Per hour	2 0.0
Materials	- Per dub	2.10.0

GENERAL INFORMATION:

- Charges for special production assignments requiring commercial voicing by other than regular MBC staff announcers, writing and scripting, translating, special effects, original music, and outside broadcasts, etc., are negotiable with the Manager, Production Services Department, or the Commercial Manager
- Discounts are available for quantity dubbing.
- Postage charges, where applicable, are the responsibility of the client

- All enquiries should be directed to:

Manager, Production Services Department
Room 34, Chichiri House
Malawi Broadcasting Corporation
P.O. Box 453, Blantyre, Malawi
Telephone: Blantyre 8461, Ext. 35.