

PARTICIPATORY RADIO AS THE VOICE OF THE COMMUNITY: A
COMPARATIVE STUDY OF SELECTED RADIO STATIONS IN THE
EASTERN CAPE, SOUTH AFRICA

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By

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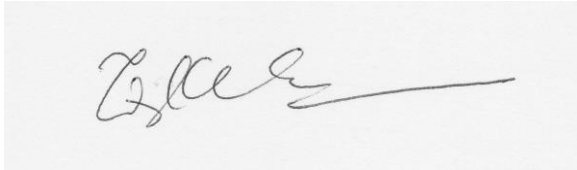
Submitted in fulfilment of the requirements for the degree of Doctor of
Philosophy in Media Studies at the Nelson Mandela Metropolitan University

December 2013

Promoter / Supervisor: Dr. J. Wozniak

DECLARATION

I, OSUNKUNLE, Oluyinka Oludolapo with Student Number 210090146, hereby declare that the thesis for Doctor of Philosophy in Media Studies is my own work and that it has not previously been submitted for assessment or completion of any postgraduate qualification to another University or for another qualification.

A rectangular box containing a handwritten signature in black ink. The signature is cursive and appears to read 'Osunkunle, OO'.

OSUNKUNLE, OO

DECEMBER 2013

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- All the respondents for this study / listeners of these selected radio stations in Alice, Grahamstown and Port Elizabeth
- Most importantly to God Almighty, the giver of wisdom and all good things and with whom all things are possible. Halleluyah!

DEDICATION

This study is dedicated my late father, Elder Joseph Okunola Osunkunle for being an exemplary father and for his love and guidance for us as a family.

ABSTRACT

This research project was aimed at assessing whether community radio stations are indeed the voice of the community or are set out to fulfil their own agenda. This study therefore looked at three different categories of community radio stations, namely the faith-based radio (Kingfisher FM), geographic community radio (Radio Grahamstown) and institutional community radio (Forte FM) with the aim of studying their activities and comparing the three. Relevant literature has been reviewed and data have been collected using both quantitative and qualitative methods through questionnaires, personal interviews and focus group interviews. The study however leans more on the qualitative approach and a quantitative approach has merely been used to identify the trends of the views of the participants. The analysis of data highlights the views of the respondents about these radio stations as the voice of the community.

The views of the respondents from the three radio stations showed that these stations enjoy a very good patronage from the listeners in Port Elizabeth (Kingfisher FM), Grahamstown (Radio Grahamstown) and Alice (Forte FM), respectively. The results and discussions confirm that these radio stations meet their various individual needs of the listeners and that of the community at large. In addition, the fact that participants of the focus groups and survey respondents for these three selected radio stations reported that the Station regularly fulfils the major functions of a radio station, which is to inform, educate and entertain them, showed that these radio stations are acting socially responsible as well. This study was also able to confirm that these community radio stations do give opportunities to listeners to contribute to programme content development, which shows the willingness of these stations to give voice to the listeners and allow them to be part of their own personal development and that of the community at large.

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ACRONYMS

African Broadcasting Company	A.B.C
African National Congress	A.N.C
British Broadcasting Corporation	B.B.C
Bantu Programmes Control Board	BPCB
Cape Peninsula Publicity Association	C.P.P.A
Cassette Education Trust	CASET
Convention for a Democratic South Africa	CODESA
Film & Allied Workers Organisation	F.A.W.O
Human Sciences Research Council	H.S.R.C
Independent Broadcasting Authority	I.B.A
Independent Communications Authority of South Africa.	I.C.A.S.A
Rhodes Music Radio	R.M.R
South African Broadcasting Corporation	S.A.B.C
South African Press Association	S.A.P.A
South African Telecommunication Regulatory Authority	SATRA
United Democratic Front	U.D.F

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CHAPTER 1

1.1 INTRODUCTION AND BACKGROUND TO THE STUDY

This study is intended to look at participatory radio as voice of the community, comparing the views of listeners in three selected community radio stations in the Eastern Cape, South Africa. Looking at the history of community radio, it is important to note that community radio stations in different parts of the world have in one way or the other contributed to the upliftment and growth of the society in which they broadcast as they played a prominent role as the voice of the voiceless (Fraser, 2001; Rico, 2001; Bosch, 2003, Manyozo, 2012). The general belief among media scholars is that this type of broadcasting genre is the voice of the communities they serve as they provide platforms for the listeners to address issues that affect them (Olorunnisola, 2000; Oyero, 2003; Soola, 2003a). Forde (2009) also observes that community radio stations usually engage their listeners in programme content development as they source stories and information from their communities and local contacts, which in turn helps to drive their developmental agendas. Forde (2009) further identifies that community radio stations are primarily motivated in their journalism by a need to fill in the gaps left by large-audience mainstream media, to provide listeners with information to make political and cultural decisions, and to participate fully in decision-making processes.

This study, therefore, aimed to examine three categories of community radio stations to ascertain if they are indeed the voice of the voiceless, and if so, how this is seen by the audiences. The radio stations are, firstly, Grahamstown Radio, which broadcasts to a geographic community of listeners of all races aged 18–50 with 40% music and 60% talk, including news, interviews and educational and cultural programmes (Radio Stations in South Africa, n.d). The second station was University of Fort Hare Community Radio (Forte FM), which broadcasts from the University campus in Alice to surrounding listeners, targeting listeners aged 18–34 with programming made up of 55% talk and 45% music. The station's programmes include Breakfast Show (current affairs), Women's Talk, Community Calendar and other development-oriented programmes. The third radio station was Kingfisher FM, which is a Christian station

broadcasting from Port Elizabeth and targeting listeners aged 25–49, with multicultural religious and secular programming made up of 60% talk and 40% music.

The theoretical framework for this study relies on dialogic communication as a normative theory of participatory communication as propounded by Paulo Freire (1973) and the democratic-participant theory. These theories point to people-centred media like community radio stations that should be aimed at enhancing the development of society (McQuail, 2000). As noted by Servaes (1996) while discussing “Participatory communication from a Freirean perspective”, the notion of participatory communication focuses on the importance of cultural identity of local communities and also creating avenues or platforms for people to be involved in democratisation and participation at all levels as they also dialogue on issues that affect them. The general view here is that participation and communication are very important in facilitating the process of development and success of any development project. Democratic-participant theory as propounded by McQuail (2000) on the other hand focuses on the importance of media multiplicity and the benefits of the local nature of the media and how this kind of media should provide a platform for listeners to deliberate on issues that affect them. The theory dwells more on the need for people to have right to relevant information, be able to use communication for various developmental purposes and also for interaction.

As further noted by McQuail (2000), the democratic-participant theory therefore favours that the media such as community radio, provide opportunities for the masses for cultural and community participation, thereby using the media for developmental purposes. This theory also rejects all forms of commercialization and monopolization of the privately-owned media. It therefore favours a situation where radio programmes are produced through communal participation, which is the style that most community radio stations are supposed to use and which this study seeks to find out. The democratic-participant theory also advocates for a healthy democratic environment with the media playing a vital role in providing platforms for the citizens to deliberate on issues that affect them and also engage policy-makers. This theory reflects the view that the receivers in the communication process should be actively involved, not passive, with

the ability to have their views aired and heard as against the bureaucratic nature of public media institutions, and should also be free from any form of political control. This relates to what community radio stands for and what this study seeks to interrogate as the role of the selected community radio stations as a form of participatory radio and the voice of the voiceless will be examined. The theories are discussed extensively later in this study.

1.2 CONTEXT OF THE STUDY

At this juncture and while trying to establish the focus of this study, it is important to note that there are three types of broadcasting in South Africa as stated by the Independent Broadcasting Act (IBA) of 1993 and the Broadcasting Act of 1999 and they are namely public, commercial and community broadcasting. Olorunnisola (2000) notes that public broadcasting refers to a concept of broadcasting, which emphasises quality programming and is defined in legal terms as a service provided to the citizens by the South African Broadcasting Corporation (SABC) only. Public broadcasters are not primarily market-driven and are mandated to serve the various diverse cultural and language groups within the country. On the other hand, commercial broadcasting refers to a service operated for profit and financed through advertising. Unlike public broadcasters, commercial stations are therefore, free to take advantage of market driven opportunities by using new ideas, trends and developments in programming (Fitzpatrick, 2003). This study is focused on investigating last one, which is community broadcasting and which is defined by Olorunnisola (2000) and Mmusi (2005) as a broadcasting service that is “fully managed and controlled by a non-profit entity and operated for non-profitable purposes”.

It must be emphasised that community broadcasting services are usually aimed at serving a particular community and their staff encourage members of the community and everyone interested in their operations to be fully involved in the selection and provision of programmes to be broadcast by the stations (Libeiro, 1993). The funding of the station may also be from revenues accrued from advertising, sponsorships, grants,

donations, membership fees or by any combination of these sources. However, the definition of community broadcasting for this research project is that of Section 1 of the Independent Broadcasting Act 153 of 1993, which defines a "community" as including a geographically founded community, or any group of persons or sector of the public having a specific, ascertainable common interest. This definition has been adhered to in the selection of respondents for this research project. There are however various categories of community radio stations, which need to be outlined at this juncture for a clear understanding of their activities and the types of listeners that they serve.

1.3 LOCATING THE CATEGORIES OF COMMUNITY RADIO

According to the Independent Broadcasting Authority (1999), the Community Radio Manual (1999), and the Independent Communications Authority of South Africa (2000), there are two types of community radio stations. They are stations serving specific geographic areas and stations serving a community of interest. Looking at the *stations serving specific geographic areas*, it is important to note that most of the stations falling into this category in South Africa serve communities disadvantaged under apartheid. Many of the early geographic community radio initiatives came from the NGO sector and typical examples are the Bush Radio in Cape Town, Radio Zibonele in Khayelitsha and Radio Winterveld in North-West Province (Community Radio Manual, 1999). Present day stations of this type include Radio Graaff-Reinett and Grahamstown Community Radio.

On the other hand, stations serving a community of interests are further divided into three sub-sections according to the groups they serve. Firstly, there are *stations serving institutional communities* and these are community radio stations that cater either for higher institutions of learning such as universities, or large commercial organisations. An example of a company or organisation-based community radio station is Radio Pick 'n Pay in-house radio, while examples of campus-based radio stations are Forte fm at the University of Fort Hare, Alice, Radio Turf at the University of Limpopo and Rhodes Music Radio at Rhodes University (Community Radio Manual, 1999).

Secondly, there are *stations serving religious communities* and most of these stations are evangelical Christian stations, but there are also Muslim and Hindu stations such as Radio Islam, Radio Al-Ansaar, and Hindvani FM. An example of a Christian station is Kingfisher FM, which broadcasts to Christian listeners in Port Elizabeth and its environs the Eastern Cape. Radio Islam is an example of a Muslim Radio Station which serves the Muslim listeners in Gauteng and Radio Al-Ansaar in Durban (Community Radio Manual, 1999).

Thirdly, there are *stations serving cultural or ethnic communities*. As noted by Tomaselli and Aldridge (1996), many community radio stations serve communities defined in terms of ethnicity and culture, such as a strong network of white Afrikaner stations in most Afrikaans-speaking areas and a range of stations, mostly in Gauteng, serving South Africans of Portuguese, Chinese and Greek origin. For example, Comunidade Portuguesa serves the Portuguese community residing in Gauteng, while Lotus fm serves the Indian community in KwaZulu-Natal, Gauteng, Port Elizabeth and Cape Town, and Radio Hellenic serves the Greek listeners in Johannesburg (Tomaselli & Aldridge, 1996; Community Radio Manual, 1999; Olorunnisola, 2000). Since 1994, some stations have diversified their programming to comprehensively address the various linguistic communities beyond racial boundaries, such as Radio Sonder Grense (Afrikaans) and Bay FM (youths).

Having discussed these categories, it is important to note that the three selected radio stations being used as case studies in this research project fall into these three categories, respectively. Grahamstown Radio serves a specific geographic area, Forte fm, broadcasts from the University of Fort Hare Campus – predominantly targets the University's institutional community, but also accommodates the surrounding areas of the institution, while Christian radio station Kingfisher FM, broadcasting from Port Elizabeth, serves a religious community.

1.4 THE PURPOSE OF THE RESEARCH

Various literature over the years suggests that community radio stations are expected to give a voice to the communities around them and contribute to the development of these communities (MacBride, 1980; Drijvers, 1992; Olorunnisola, 2000; Soola, 2002; Manyozo, 2007; Banda, 2010; Jallof, 2012). In a functioning democracy, this responsibility includes the need for such radio stations to act as an important instrument of ensuring development and a well-informed society. The study therefore sought to assess if the selected community radio stations are fulfilling these roles in view of the vital role of the media as a tool for informing, educating and entertaining their audiences. The study is also significant as the activities of three different categories of community radio stations are examined and compared to assess if they are indeed the voice of the voiceless. Forte FM broadcasts mainly to an institutional community, Radio Kingfisher broadcasts to mainly religious communities while Radio Grahamstown broadcasts to specific geographic areas. Comparing the views of listeners in these three radio stations will contribute to available literature in radio and audience studies and also ascertain whether or not these stations serve their own purposes or those of the listeners.

I also want to argue that, since information and knowledge are essential for audiences to respond successfully to opportunities and challenges of social, political, economic and technological changes, the media (here, community radio) should be able to meet the needs of their listeners in this regard. However, this is only possible when there is participatory communication and the views of the community or listeners are taken into consideration and messages are also well-communicated to the citizens. This means that messages or information should not merely be relayed to audiences as passive receivers, but people must also be involved in the communication that affects them and their own development. This view is also supported by Bosch (2003), Tadesse (2006), Servaes (2009) and Ufoma (2012) all of whom note that media infrastructure should allow listeners to actively participate in media activities so that the programme contents are relevant to their needs. Bosch (2003) further observes that people or listeners should be involved in the radio station and be allowed to participate in the hands-on

production of radio materials, which also gives them the opportunity to programme content development.

Mitra (2004) and Scott (2010) both noted that more people in developing countries are excluded from a wide-range of information and knowledge. In view of this observation, it will be important to ascertain know the level of involvement in content choice and programming that the chosen radio stations in this study allow their audiences. Another major concern is that these scholars have further noted that the rural poor in particular often remain isolated from even traditional media, as well as new information and communication technologies which would have improved their livelihoods. Since the aim of community radio is to address the issue of exclusion and transform this type of radio service into a decentralised form of broadcasting, which is people-centred (AMARC Resource Guide, 1998; Carnell, 2002; Ojebode, 2003; Rodriguez & Amparo, 2007; Mhlanga, 2010), this study will therefore be focused on ascertaining whether and how the selected community radio stations address such issues.

Based on the above discussion, this study intends to contribute to the body of knowledge in the fields of communication, journalism and radio studies by further exploring whether and how these stations are the voice of the voiceless, or appear to function as the voice for the voiceless, or whether they have assumed a new function not yet identified.

1.5 THE RESEARCH PROBLEM

1.5.1 Statement of the problem

Community radio has over the years been referred to as the voice of the voiceless, having being established as a response to the need to give platforms for citizens to engage decision makers in issues that affect them and the society at large (Murillo, 2009). Historically, this was the case in various parts of the world where there was oppression and this occurred in Latin America, where community radio became the

mouthpiece of the oppressed, the poor and voiceless as it was used as a tool for development (AMARC Resource Guide, 1998; Olorunnisola, 2000). It was also referred to as the People's Radio and it catered for the landless peasants, urban shack dwellers, impoverished indigenous nations and trade unions among others (AMARC Resource Guide, 1998; Carnell, 2002; Rodriguez & Amparo, 2007).

Furthermore, this category of broadcasting has continuously contributed to finding solutions to social, democratic, economic or cultural issues in society (Rodney, 1972, Rogers, 1995; Steinberg, 1995; Johnson, 2001, Manyozo, 2007; Plansak, 2010; Dunu 2012). However, in present-day South Africa, for example, some sectors of the economy are still underdeveloped and there are many cases of institutional non-delivery of services as was the case in Khutsong, in the North-West Province and some other parts of the country (People's Power: Khutsong, n.d). The media, however, provided a platform for Khutsong residents to air their views and engage policy-makers towards finding solutions for their developmental problems, illustrating the potential of radio as a tool for development and enhancing democracy and good governance (People's Power: Khutsong, n.d).

From the above example, it is evident, as McQuail (2000) has shown, that community radio stations, as part of the democratic media, are instituted and sponsored to create platforms for listeners to engage policymakers in developmental debates with the aim of contributing to policy formulation (McQuail, 2000). However, this function would be enhanced if citizens are given the opportunity to air their views and become part of the development initiatives aimed at them, which will in turn contribute to their liberation from all forms of oppression and also ensure their development. This, therefore, raises the question of whether and how community radio stations involve their listeners in the station and what is broadcast. Indeed, the success of any development initiative depends heavily on the successful stakeholder identification, engagement and management of involved stakeholders, as noted by scholars such as Rawlins (2006), Gregory (2007), Falconi (2009) and Rensburg and De Beer (2011). The question or problem now is whether community radio stations are indeed still fulfilling such roles of

being the voice of the listeners and also contributing to their development and that of the communities.

This study further aims to ascertain the commitment of the three radio stations to solving problems that cause community concern, and to identify the more practical and strategic needs of the listeners and the community at large. It will also be of interest to know whether these community radio stations indeed contribute to the promotion of sustainable community development, address health and environmental threats in the communities, and advocate for the defence and rights of the marginalised and the minority. A critical concern will be to establish whether these radio stations in any way contribute to or enhance good governance and democracy as a contribution to improving the standard of living of the citizens.

Conversely, therefore, it would be a cause for concern to the management if the study identified that a given community radio station does not function as required of a 'community' radio station indeed if they are not focused on addressing critical issues like these that do have great impact on the livelihood of the citizens. Finally, this is what this study seeks to ascertain.

It is important to note that a community radio stations' ability to address such issues successfully will contribute significantly to determining whether a community radio station is a voice of the voiceless or not, and whether the listeners or target community are indeed recognised stakeholders of the station. It is on this premise that this study has set out to look at the contributions of these stations to the development of the community where they broadcast, and to probe the views of a sample of the listeners as well, as they individually assess the role of these stations as the voice of their communities.

1.6 RESEARCH QUESTIONS

This study seeks to answer the following questions:

- How and to what extent are the radio stations fulfilling developmental and participatory function expected of a community radio station?
- Which platforms are the radio stations providing for listeners to address community and developmental issues? How are these rated by the listeners?
- To what extent do the listeners see these radio stations as the voice of their community, and do they engage in these spaces?
- In what ways do the listeners see the radio stations as contributing to their development and the community as a whole?

1.7 RESEARCH AIMS AND OBJECTIVES

The objectives of this study, therefore, include the following:

- To identify the various ways in which these radio stations are fulfilling developmental and participatory function expected of a community radio station
- To ascertain what types of platforms these radio stations are providing for listeners to address community and developmental issues,
- To ascertain how, and to which extent, the sample of listeners understand and utilise these radio stations as the voice of their community
- To identify the various ways through which the listeners see the radio station as contributing to their development and that of the community as a whole.

1.8 METHODS OF THE STUDY

Even though the methodology will be discussed in detail in Chapter 4 of this study, it is important that an overview be presented at this junction to outline the methodological foundations for this study and the envisaged challenges. Both qualitative and quantitative research methods are used in this study, but with more emphasis on the qualitative method. This therefore means that this study is more qualitative in its research approach as the quantitative method in the form of survey was used merely to

identify a trend in the views of the respondents, and not necessarily and not to triangulate or generalise the views of the respondents.

A qualitative case study was chosen in this study as a method to assess listeners' perceptions about the three radio stations because it is best suited for exploratory studies. Exploration is used when little is known about the phenomenon to be studied (Polit and Hungler, 1997; Creswell, 1998; Mouton, 2002). To evaluate community radio's role as the voice of the community, three categories of community radio stations are used as case studies in this research project. These are Radio Kingfisher, which is a faith-based radio station, Forte fm, an institution-based radio station and Radio Grahamstown, which serves a geographic area. All radio stations selected are based in the Eastern Cape Province of South Africa.

The qualitative method includes the analysis of documents such as the station's programmes, and Independent Communication Authority of South Africa (ICASA) policy documents, as well as other related broadcasting policies like the IBA Act of 1993 and the Broadcasting Act of 1999. Primarily, however, the qualitative method in this study is based on in-depth stakeholder interviews and focus group interviews as methods of collecting data.

In-depth interviews were conducted with key staff of the selected stations who are involved in programming, which included station managers and programme managers to establish the extent to which these radio station involve listeners in the radio station and also ascertain if the radio stations do give listeners the necessary opportunity and enough platforms to engage in dialogue and debates on related community issues or problems. This also helped the researcher to gain insight into how these radio stations contribute to the development of the listeners and the community as a whole and also to know whether these stations are indeed the voice of the communities. It was also important to find out from the station managers whether the stations are in any manner contributing to debates about democracy, good governance, representation and

participation by the listeners. The questions for the station managers are attached as Appendix 1.

Focus group interviews were also conducted to identify the views of a sample of listeners / programme participants of these radio stations and it was assessed to what extent they are involved in the radio stations' operations. Other questions asked of the participants investigated whether the stations provide enough platforms for the listeners to exercise dialogue on community and developmental issues. Most importantly, it was necessary to find out from the participants whether they see these radio stations as the voice of their communities. A total of six focus group interviews, i.e. two sets of interviews were conducted in each of the areas from where the selected radio stations broadcast, namely Grahamstown, Alice and Port Elizabeth. An initial focus group interview was conducted among sampled listeners in these areas and a follow up focus group interview was conducted in each case. This has also increased the initial sample size. All interviews were recorded on audio tape to ensure accurate capturing of information, and then transcribed. A copy of the questions for the focus group is attached as Appendix 2.

In addition, a quantitative approach was used to supplement the qualitative method that was mainly employed in this study. Semi-structured questionnaires were distributed among a sample of listeners in the selected areas to establish respondents' views on whether the selected radio stations function as the voice of the community or the listeners. Both open-ended and closed questions were included in the questionnaire. The questionnaires were pre-coded, to facilitate the eventual analysis and processing of data via tabulation or by using Statistica (Version 10), which is a recently developed statistical package. It must be pointed out that the aim of using a questionnaire was not to strongly complement data that was collected from the six focus group interviews or used a form of triangulation as such but that it was merely used to identify the trend in the views of the respondents and ascertain whether it correlates in some way with the qualitative data. A copy of the questionnaire for each radio station is attached as Appendix 3

The information collected was therefore analysed both qualitatively and quantitatively. Qualitative data analysis produces non-numeric summaries when interpreting and analysing the findings of the research (Wimmer & Dominick, 2003) with reference to data collected from in-depth interviews and focus group interviews. On the other hand, quantitative data are represented in this study by means of descriptive statistics in the form of simple graphs and tables (Miles & Huberman, 1994; Marshall and Rossman, 1995), considering the small sample that was used. It must therefore be noted that as envisaged, data collected from the focus group sessions provided deep insight into the role of the listeners in these community radio stations as the participants were not limited in their responses. A detailed presentation on the methodology aspect of this study is presented in Chapter 4.

1.9. SIGNIFICANCE OF THE STUDY

This study is significant because detailed research on community broadcasting in South Africa is limited and while most studies are focused on the impact of these radio stations, detailed research into exploring the relevance of these stations as the voice of the voiceless or marginalised audiences is as yet rare. This study contributes to the body of knowledge as three different categories of community radio stations (faith-based, institutional and specific geographic location) are examined and the results compared. The findings of the study throw more light on whether the selected stations are indeed addressing real community concerns that impact on the development of the listeners and that of the community at large. The study has also tried to establish the level of listener participation and involvement in these radio stations' operations and the availability of platforms provided by the radio stations for dialogue and community / nation building, which are important for the success of any community radio station. The findings may furthermore serve as a guideline for future successful running of the selected radio stations and other community radio stations (within and outside South Africa) as they strive to fulfil their expected function as the voice of the voiceless and community builder.

1.10 ENVISAGED ETHICAL ISSUES

Since this study used human participants as part of its sample, it was important that the researcher adheres to sound research ethical principles. The researcher therefore obtained permission from the NMMU Ethics Committee to conduct the research project, in keeping with the institutional guidelines on research that involves human subjects (Copy attached as Appendix 4). The Ethics authorisation number is Ref: H/11/ART/JMS – 006. Informed consent was also obtained from the subjects involved in the research. This means that:

- a) All potential participants, such as focus group and questionnaires participants and one-on-one interviewees were fully briefed by the researcher about the research aims and goals. Each participant signed a consent form prior to the gathering of data.
- b) Confidentiality of participants was ensured as participants' responses were coded and their names not revealed.
- c) Data collected were validated with the respondents before analysis to avoid omission, exaggeration or misinterpretation of statements.

A copy of the informed consent form is attached as Appendix 5.

1.11 DEFINITION OF TERMS

Community radio: A community radio is a radio station that is owned, managed and programmed by the people it serves. It is non-profit and responds to the community's expressed needs and priorities and it is also accountable to community structures (Manyozo, 2012).

Community participation: It is the involvement of local residents in the decision- making and daily running of the station. It is about ownership and sharing in the benefits of the station. Community participation is also about identifying "felt-needs" or what the listeners or community say they want and the running of the station with the aim of addressing those needs (Jallov, 2012).

Social development: It is the overall improvement in people's living conditions. It includes alleviation of poverty, malnutrition and other health problems, unemployment,

illiteracy, stable economy and improving the lives of the masses generally. Development is usually brought about in two ways namely growth and / or change (Ziegler and Asante, 1992; Community Radio Manual, 1999).

1.12 Proposed Chapter Breakdown

Chapter 1 focuses on the introduction and background to the study. Other issues that were discussed in this chapter include the purpose of the research, the research problem, an outline of the research design and the methodology that was used. Also, this chapter looked at the significance of the study and the envisaged ethical issues. Chapter 2 focuses on reviewing academic literature on radio and the broadcasting policies and regulations in South Africa that have shaped the industry over the years. Critical issues such as the role of the mass media in development, the historical background and developments in the South African broadcasting sector; early broadcasting initiatives and the advent of the alternative media in South Africa are also discussed. Chapter 3 looked at the various ways through which community radios can be or have been helpful in addressing community concerns and issues of good governance, democracy and citizen participation. This chapter further looks at the importance of community participation and the views of scholars on the need for effective stakeholder management. Chapter 4 discusses the theoretical framework for this study, including media theories, theories of development, and development communication as they relate to this study. This Chapter also explores the essence of participation in participatory communication as reflected in literature on stakeholder management and investigates how it relates to the smooth running of community radios. Chapter 5 focuses on the research methodology and the methods to be used for data collection and analysis, while Chapter 6 reflects the data analysis and its interpretation. The last chapter, Chapter 7, provides the Conclusions and Recommendations of the study.

CHAPTER 2

LITERATURE REVIEW: RADIO BROADCASTING, POLICIES AND REGULATIONS IN SOUTH AFRICA

2.1 Introduction

This Chapter reviews academic literature on radio and the broadcasting policies and regulations in South Africa that have shaped the industry over the years. Critical issues such as the role of the mass media in development, the historical background and developments in the South African broadcasting sector; early broadcasting initiatives and the advent of the alternative media in South Africa; the features of community radio and its aim and the three categories of broadcasting in South Africa are also discussed in this chapter, as well as the contributions of the Independent Broadcasting Authority (IBA) and the Independent Communication Authority of South Africa (ICASA) to the broadcasting industry. The chapter further looks at the various efforts of the South African government towards reforming the broadcasting sector. Finally, the chapter provides an overview of the three community radio stations used as case studies in this research.

2.2. CRITIQUES OF THE MEDIA AND THE NORMATIVE MEDIA THEORIES

Various criticisms have been levelled against the effective functioning of the mass media. Their view is that media cannot just be seen as having positive contributions to the society but that it also hinders development in many ways. For instance, Herbert Schiller (1976), Michel Foucault (1980) and Edward Herman and Noam Chomsky (1988) have criticised the mass media's failure in their responsibilities to inform and engage the society in contrast to the views of Schramm (1964) and other media scholars about the effectiveness of the media. . Also, in his own criticism, Herbert Schiller (1976) refers to the concept of cultural imperialism, which has also been supported by scholars like Ogan (1988), Sui-Nam Lee (1988) and Tom McPhail (2009) as they wrote on electronic colonialism and the dependency relationship established by the importation of communication resources from the western world. In addition, Herman

and Chomsky (1988), Cromwell (2000) and Ian Hacking (2004) are of the view that, contrary to the general belief that the media functions effectively to inform, educate and entertain, it at times fails to fulfil these aims. Most of their views rest on Foucault's (1980) argument on the role of surveillance mechanisms in society. Foucault questions the legitimacy of the media for being daubed by interference from government and other corporate surveillances, which is a form of censorship that hinders participation of the masses in their own development.

Looking at the four theories of the press and its analysis, I want to agree with McQuail (2000) when he notes that the pressures of commercialisation have made the contemporary mass media to fail in their responsibilities to inform the society and fulfil its normative role. This is obviously the case with public broadcasters like the South African Broadcasting Corporation and other related media houses. Some other theories of mass communication put forward on the role of the media in society have also been criticised as well. For instance, libertarian theory expects the media to present the truth, act as a public 'watchdog' over government activities, with the media generally seen as an agent of information and debate (Curran, 2000; Kanyegirire, 2002). The media is seen here as being able to provide a platform for communication and debate between the government and the governed and also functioning as the voice of the people. However, critiques believe that the government controls the content of the media, which affects the effective functioning of the media.

Linked to the above, the media is also expected in this context to "facilitate expression, information and participation in debates for the functioning of a democratic society" (Curran, 2000: 27; Kanyegirire, 2002: 7). However, as noted by McQuail (2000) and in contrast to these views, the Frankfurt School noted that the media serves as a distraction from reality and change in the society. For instance, Stuart Hall (1982) argued vehemently that the mass media cannot just be seen as positive contributors to societal development but that it actually has a powerful influence to prevent necessary change in the society. Literature in cultural studies have also stressed that the media constructs and reproduces values, ideology and meanings that originates from and fulfil

the agenda of the ruling elite (Schudson, 2000; Hall, 1982). MakO'chieng (2000) citing the works of Siebert et al (1956) while writing on the 'Making of an African Public Sphere' notes the weaknesses and criticisms of the media and the four theories of the press. His normative media analysis from Siebert et al's views suggests the rejection or reformulation of these theories. Other critiques such as Curran (2000), Gurevitch and Blumer (1990) and MakO'chieng (2000) are of the view these normative theories are unrealizable and that they can be placed within a liberal pluralist approach. Their views include the criticisms that these theories encourage ethnocentrism and also propounding American system as the model for democracy (MakO'chieng, 2000). It must however be noted that the social responsibility theory is not categories along the line of libertarian or authoritarian theories. Although, the theory is still categorised within the liberal practices, the social responsibility theory has indeed benefitted from the various criticisms of the libertarian theories, which has led to the theory being reformed accordingly. The functioning of this theory is seen as mere obligations in the social-responsibility framework (MakO'chieng, 2000: 65). In response to the supposed failure of the normative theories by critiques, McQuail (2000) notes that the development media theory and democratic-participant theory as being more suitable to ensure a participatory society where citizens are able to contribute to developmental processes. McQuail also sees this as a response to UNESCO's McBride Commission on Third World Communication. The normative positioning of the media is therefore to ensure development (McQuail, 2000).

2.2.1 THE ROLE OF MASS MEDIA AS A CATALYST FOR DEVELOPMENT

Having discussed the criticisms against the media, it is also important to highlight the important role of the media as a catalyst for development. While these views by the critiques are true to some extent, the positive contributions of the media particularly in emerging democracies far outweigh these criticisms. This is the premise of this study.

I want to argue from the onset in this discussion that the role of mass media in facilitating development cannot be over-emphasised as the media usually provide the

needed platform for a well-informed populace and also act as a catalyst of development. It should be assumed that people desire progress and positive developments in their lives and would not want to remain stagnant or unproductive. Radio therefore contributes a form of development to the people. This is also attested to by media scholars Ziegler and Asante (1992) and Bonin & Opoku-Mensah (1998) who argue that radio is an important tool for development. They further defined national (or social) development as an ongoing process that should afford any government the opportunity to meet the basic human needs of the majority of the people of a nation. This suggests that government activities and development plans are usually supported and strengthened by the participation of a properly informed and competent public. In addition, Marchant (1988: 24) states that “development takes place when there is an overall improvement in people’s living conditions”.

I want to point that despite the various criticisms put forward against the role of the media in the society, numerous scholarly texts have documented the role that the media and specifically community radio plays in helping people and communities at large to achieve common development such as the alleviation of poverty, malnutrition and other health problems, unemployment, illiteracy, promoting a stable economy and generally improving the lives of the masses (Rodney, 1972; Libiero, 1993; Olorunnisola, 2000; Raufu, 2003; Rodriguez & Amparo, 2007; Murillo, 2009; Manyozo, Nassanga & Lopes, 2012). This therefore points to the important role of the media as agents of change and development. However, De Beer (1993), Oosthuizen (2001) and Moyo (2010) note that the government as the sole innovator of change in the community and country at large cannot achieve this alone. They assert the vital role of mass media (in this case community radio) as an agent of change and development. In addition, Teer-Tomaselli and De Villiers (1998), Bosch (2003) and Mhlanga (2010) also observe that community radio stations have a role to play in involving people at the grassroots level in national and community development as they are given opportunities to participate in their own development.

Research has continuously shown globally that radio is very essential for disseminating development messages to the people. For instance, MacBride (1980), Teer-Tomaselli (1995), Masilela (1996), Marchant (1998), Jankowski & Prehn (2002), Banda and Fourie (2004), Alumuku (2006), Myers (2008), Moyo (2010) and Jallof (2012) have conducted research on the valuable role of the media in development processes. They all noted that the media, especially community radio stations, usually act as a link between government and citizens as the government tries to bring about the necessary development and provide basic services for its citizens. Significantly, Bosch (2003) and Manyozo (2012) emphasise that such developments can only take place when there is adequate and effective communication at all levels, thus stressing the valuable roles of community radio stations in getting their listeners engaged in meaningful discussions, which in turns facilitates change at all levels.

The advent of community radio in South Africa is reflected by a number of success stories as well as problematised by some failures across the South Africa, as community radio stations have in many ways ensured aspects of the development of the communities, improved service delivery and facilitated empowerment of the people (Olorunnisola, 2000). It should be noted that effective communication takes place specifically when the message is received by the receiver as intended by the sender, and when the communication channel through which it is received also provides opportunity for feedback, hence underlining the nature of communication as a two-way and interactive process. As noted by Kanyegirire (2002), this also means that both 'access' to and 'participation in' the communication process are important for effective communication to take place. The above discussions suggest that success stories of the media as catalyst for development in our society, are particularly evident when media outlets are able to provide listeners with platforms to interact among themselves as well as with policy makers to deliberate on real community development issues that affect them.

2.3 THE POWER OF RADIO

From the early days of wireless radio in the 19th century through the efforts of Guglielmo Marconi and other scientists, radio has expanded into an almost universal medium of communication as various technological developments have taken place to transform how radio works. For instance, radio is now transmitted in a variety of ways, including short wave (sw), amplitude modulation (am), frequency modulation (fm), medium wave (mw) and, in the 21st century, it is increasingly internet-based broadcasts, linking listeners and producers of the various continents in a fraction of seconds (Sosale, 2002; Olajide, 2003). Radio has therefore developed into a technology that has influenced the growth of nations and changed communication patterns the world over less than one hundred years (Marchant, 1988; McLeish, 1988; Lee et al, 2001; McLeish, 2006).

Radio as a technology is still being developed to make it more accessible and broaden its use in the society. Attesting to this fact, Soola (2003) states that radio has been used, with varying degrees of success, to promote both formal and informal education in Mexico, El Salvador, Nicaragua, the Philippines, Thailand, Botswana, Kenya, Gabon, Nigeria and other developing nations of the world. Interestingly, since radio is affordable to both the poor and the rich, it plays a valuable role in society as a multiplier of change that speeds up the process of informing a population and eliciting response from audiences (MacBride, 1980; Libiero, 1993; Domke, 2001; Fraser, 2001; Hadland & Thorne, 2004; Tadesse, 2006). Apart from providing information that cuts across the economic, political, environmental, health and other spheres of life of the listeners, radio stations like all media indeed have to function to act as a watchdog over power holders and provide regular contact between them and the public. A radio station, furthermore, helps to develop agreed objectives and political choices of the public and the government, enabling social and political debate by exposing issues and options for action (Ziegler & Asante, 1992; Hiebert, 1995; Girrard, 1998; Domke, 2001; Scott, 2010). However, this is possible only if the radio station addresses the targeted listeners through its programming; implying that sound ethical principles must be strictly adhered

to if radio stations are to fulfill their mandate of informing, educating and entertaining their target audience.

To support the arguments above, it is notable that the Food Agricultural Organisation (FAO, 1998: 11), Myers (2008) and Dunu (2012) similarly acknowledges the role of radio as an important mechanism for rapid diffusion of development information and a channel for interactive communication, dialogue and debate on major issues of rural development. Radio programmes are considered as a platform for democratic and pluralistic expression of the opinions, needs and aspirations of rural communities and a medium for collecting local information on social issues, which is essential for defining, planning and implementing development efforts (FAO, 1998). This means that beyond its conventional role of providing information, education and entertainment, radio can be used to sensitise, conscientise and mobilise communities in the pursuit of development objectives and nurture political and cultural integration (Soola, 2003; Alumuku, 2006; Al-Hassan, 2011).

2.3.1 Radio as an important medium for formal education

As noted by Fourie (2001), the use of radio for formal education started as an experiment in Britain by the British Broadcasting Corporation (BBC) in 1924. The idea of using radio for teaching soon spread to schools in Britain and by 1935, one out of every four schools in Britain was using radio broadcasts targeting schools. Fourie points out that there are two types of formal educational broadcasting; firstly, 'School broadcasting', which is aimed at using broadcasting to provide educational teaching materials for teachers at primary, secondary and tertiary levels. The type of broadcasting is aimed at enriching or supplementing the existing teaching materials used by the teacher. A second type is 'Educational-Radio (Edu-Radio)' that directly addresses the school pupils during school time or in the afternoons, which has been used in some African countries like in Zimbabwe where it dates back to 1939. Thirdly, , there is radio for 'Distance education (DE)' purposes, which gives opportunities through providing learning materials outside the conventional classroom learning. The aim of such programming is to make teaching periods more flexible for learners' situation. For

instance, in Columbia in 1947, Catholic priest Father Salcedo started to use radio broadcasts to reach his parishioners who had difficulties in passing through mountainous terrain to get to church early for their teachings. This programme content focused mainly on religious and educational messages (Fourie, 2001).

In South African scenario, Fourie (2001) reports that the Nguni and Sotho services of the SABC were the first to start a school radio service in the early 1960's. The objective of this service was to eliminate some of the difficulties faced by teachers and learners in the learning process. The idea proved worthwhile in the rural areas, as basic skills of teachers were greatly developed. Some twenty years later, South Africa witnessed another large-scale use of radio for formal education. This was in 1989 when the University of South Africa (UNISA) started Radio UNISA as a pilot project to broadcast its programmes, which were less than a dozen at that time. The project however grew rapidly and the content of these programmes directly focused on the undergraduate university courses offered at UNISA. While this broadcast was aimed at registered students of a specific course such as first-year Economics, the programmes soon also became popular among the general radio audience. The popularity was largely due to the scheduling of programmes during the early evening and on Saturday and Sunday morning, which gave almost all audiences the opportunity to listen. Sadly, Radio UNISA programmes were suspended in 1995 to allow for the restructuring of broadcasting in South Africa (Fourie, 2001). Interestingly, some community radio stations are still active in the educational sphere today and an example is Gyan Vani radio stations established in over forty areas across India by Indira Gandhi National Open University (IGNOU) (Chakraborty, 2010).

2.3.2 Radio as a powerful medium of communication

This study premises its arguments on the assumption that community-specific radio is a powerful medium able to contribute in many ways to the development of the listeners and the communities at large. The advent of radio in the 19th century has already brought about immense sociological, technological and economic change in the European society where it first emerged. Hitherto, radio has taken a very dynamic role in those nations that could afford the technology, irrevocably transforming the world

(Crisell, 1994, Moyo, 2010). The ease of programming and transmission makes radio to be unique. Radio transmission started with the use of less sophisticated equipment and techniques, which has since been replaced now with highly technological equipment, using computers and transmitters. The discovery of radio waves and the ongoing development of radio technology have offered opportunities to people who would not otherwise have been able to take part in the information world, particularly in illiterate societies, since literacy is not required for audience reception of, and participation in, radio programme content. It is also important to note that through globalisation, there is now an increasing homogenisation of cultures without which the communities could have missed access to broader communication networks (McLeish, 1988; Crisell, 1994); although, conversely, this may also threaten the autonomy of vernacular communication if own radio stations are not available. The benefits of radio are therefore innumerable (Olajide, 2003).

The characteristics of radio as highlighted by McLeish (1988) suggest that it may facilitate development and engage the listeners in developmental issues. The particular benefit includes the fact that radio has no boundaries. While other forms of media communication such as magazines and books can be stopped at national frontiers, radio coverage is only determined by the strength and directionality of the transmitter network, as specified in station licensing, and the signal may well be audible in areas beyond, but adjacent to national borders although it not primarily intended for the foreign audience (Olajide, 2003). Some audiences in the smallish country of Lesotho, for instance, benefit from this phenomenon. Programmes can thus be on air in one country and heard immediately in another country that may have a different political dispensation, unless steps are taken to deliberately interfere with transmission. Furthermore, radio is direct, and can be received in the home and on portable device; coming directly to the listener. Since the advent of transistor radio sets in the 20th century, people now consider radio an everyday personal item, which affords individuals the opportunity of changing channels at will and concentrating while listening without anyone interfering; to the extent that cell phones are usable as radio receivers (Fourie, 2001; Elliot, 2010)

In addition, radio is relatively cheap, especially when compared to the cost of other media. This is also because the transistor revolution has made radio become available in various smaller sizes. The development of printed circuit boards and solid technology allows sets to be mass-produced at a cheap cost, which enables vast and near-total distribution of this important medium of communication. Radio is much more affordable than a set of books and is of special value to the illiterate, the blind and other marginalised listeners (Bosch, 2003). Other valuable characteristics of radio are that it teaches, broadcasts music and can entertain and surprise the listeners. Most importantly, *radio* in democratic societies presents live information (alternating with pre-recorded programmes in some stations) from both authoritative and citizen sources, by its very nature of mediating communication. In radio broadcasting, there is no processing of film or waiting for printing materials before listeners are informed and the absence of hindrances such as this, speed up the rate at which information is disseminated (Gordon, 2012).

2.3.3 Radio as an effective medium for education

Various media scholars have written about the effectiveness of of the media and especially radio, as a medium for education (Libiero, 1993; Mak'Ochieng, 2000; Olorunnisola, 2000; Osunkunle, 2006; Manyozo, 2007; Ufoma, 2012). In addition, Fourie (2001) notes that since its invention, the potential of radio as a medium for use in education has been emphasized. This was due to the fact that radio and the media in general, through participatory and democratic content, are considered to have enormous powers in influencing behavioural changes in the society and educating people on how to live their lives better, handle situations and behave as moral beings (Servaes, 2009; Da Costa, 2012).

Another important thing to note is that radio speaks to the people through its programming. Interestingly, community radio stations around the world have a history of fulfilling these functions. Even, the radio stations used as case studies in this study have also been very instrumental in bringing some forms of development to the communities

where they broadcast as they have community-focused programmes aimed at educating the listeners. For the purpose of this study, “education” can be defined as any form of socially accepted change in behaviour, attitudes and/ or values that takes place as a result of acquisition of knowledge, information and / or skills over a period of time. It can therefore be argued that community radio stations, for instance, stand a better chance of educating the listeners if their audiences can be clearly identified, real community issues that affect the listeners can be defined and addressed and suitable programming is devised to address such issues. In this way, such stations become able to identify with the target audience community and the community members are encouraged to identify with the community radio station.

2.4 HISTORICAL BACKGROUND OF THE BROADCASTING SECTOR IN SOUTH AFRICA

It is important for this study to trace the historical background of broadcasting in South Africa to identify the challenges that the industry has weathered to date, and the various developments that have taken place. . The history of broadcasting in South Africa can be divided into seven periods, as suggested by Fourie (2001). He noted that the period between 1919 and 1936 witnessed the *advent of radio in South Africa* after broad exposure to the medium by former soldiers in World War I, while the period between 1936 and 1948 saw *the establishment of the South African Broadcasting Corporation (SABC)*, and World War II, as well as the immediate reconstruction era after this traumatic event. The Post-World War II expansion took place between 1948 and 1960, while between 1960 and 1971, the South African broadcasting industry witnessed a period of transformation through technological modernization, although it was also under pressure from an authoritarian government (Olorunnisola & Lugalambi, 2011).

This was followed by a *period of political and financial challenge* between 1971 and 1981 as a result of the international cultural boycott against South Africa. As a result of financial pressures, the *rationalisation* of the broadcasting industry took place between 1981 and 1992 and the *democratic restructuring* of the broadcasting sector finally started in 1992, through the period of the advent of democracy in 1994. This

restructuring still continues at many levels today as the industry seeks to better serve the public and to make its operations profitable. While radio as a public service should be aimed at making the broadcasting serve the citizens so as to ensure a well-informed populace, the commercial nature of a number of the stations is by nature underscored by attempts to raise profit margins, which might be at the cost of public participation in some cases (Fourie, 2001; Olorunnisola & Lugalambi, 2011).

2.4.1 The advent of radio in South Africa: 1919 - 1936

2.4.1.1 Emergence of amateur broadcasters

Radio came into South Africa in 1919. Broughton (1961) and Fourie (2001) observed that after the World War I and following the lifting of restrictions on the use of radio, three prominent amateurs ventured into broadcasting. Their aim was to experiment with various forms of radio broadcasting to entertain, educate and inform the people. The three early broadcasters were, firstly, John Samuel Streeter, who broadcast gramophone concerts every week. He initially broadcast from Sea Point and later from Observatory in Cape Town. Secondly, Reginald Hopkins broadcast pianola music and messages from his home in Wynberg, Cape Town. Thirdly, Arthur Sydney Innes, broadcast programmes of gramophone recordings from his radio station known as 20B, located in Observatory, Johannesburg (Fourie, 2001).

These broadcasters sought to use radio for the same purpose of entertaining, educating and informing the people as in other parts of the world, such as the U.S.A and Britain, where early radio initiatives were very prominent. The programmes provided by these amateur operators were well received, although the listeners were still but a few as they had to build their own receivers to be able to receive the signals and hear the programmes clearly enough. Gradually, radio's popularity grew as a means of entertainment and these developments moved radio into the next important stage in its developments as commercial technology provided receiver sets. Other notable developments within this period were the experimental broadcasts that took place, the first regular broadcasts and eventually the emergence of the African Broadcasting

Company, which are also discussed below (Bosch, 2003; Olorunnisola & Lugalambi, 2011).

2.4.1.2 Early experimental broadcasts in South Africa

As radio broadcasting continued to spread across the world, especially after World War I when many men had been exposed to military radio practice and technology, there were some early experimental broadcasts in South Africa and, for example, beginning in 18 December 1923, a series of sixteen concerts were broadcast from the South African Railways headquarters in Johannesburg. The aim of these concerts was to raise funds for the Empire Exhibition and each of the Railway broadcasts only lasted for a period of two hours. Since only few people owned receivers at that time, arrangements were made for group listening at the Railway Institutes located at Pretoria, Germiston and Witbank, with Western Electric providing the transmitting and receiver equipment. Although the broadcasts were intended for specific audiences, those who had access to receivers throughout the country were also able to listen to them. South Africa was still a British colony in this era, which influenced the broadcasting model of these early radio initiatives (Olorunnisola, 2000; Fourie, 2001). The Radio Act of 1926 was later passed by Parliament and this Act placed all radio transmission and reception, including the issuance of broadcasting licenses, under the Postmaster General.

As outlined by Fourie (2001) and Fokane (2003), the first regular broadcast in South Africa was motivated by the success of the amateur and experimental broadcasts and by public acceptance of the broadcasts. The government thereafter considered the idea of providing regular and sustained radio broadcasts and therefore called for applications for broadcasting licenses. However, each metropolitan area was only allowed to apply for one license per area in this early period. Associated Scientific and Technical Societies (AS&TS) began the first regular broadcasts in Johannesburg on 1 July 1924. AS&TS took over the equipment used for the Railway broadcasts and they were known as Station JB. The government further issued licenses to Cape Peninsula Publicity Association (CPPA), which began to broadcast on 15 September 1924 from Cape Town and the Durban City Corporation (DCC), which also started to broadcast on 10

December 1924 (Horwitz, 2001). These three radio stations came up with various business plans like the sale of advertising on air to raise capital and thus ensure their financial sustainability. However, these efforts were not yielding satisfactory results and the three stations only operated for two years before being forced to close down (Fourie, 2001).

2.4.2 The Establishment of the South African Broadcasting Corporation (SABC)

Considering the various radio developments that took place in South Africa prior to 1936 and from 1936 – 1948, and the need to make the broadcasting sector better, the government established the South African Broadcasting Corporation (SABC). For example, the findings of the report by the Reith Panel were subsequently debated in Parliament and the Broadcasting Act No. 22 of 1936 which was passed on the 1st of August 1936, emerged from the deliberations. On same day, the South African Broadcasting Corporation (SABC) began its operations as an entity after an amount of 150, 000 Pounds as a take-off grant was given to the Station by Sanlam (Fourie, 2001). It must be noted that the SABC was to broadcast with content and in ways similar to the BBC, except that the SABC was not subject to regular commissions of inquiry as it was intended to broadcast in favour of the British colonial government (Fourie, 2001; Horwitz, 2001). This was a major development for the broadcasting sector at that time and a foundation upon which the broadcasting sector was built. During World War II, the British influence was of course particularly pertinent.

2.4.3 Further developments: Introduction of news services in South Africa

The period between 1948 and 1960 saw some developments in the broadcasting sector with the introduction of news services in South Africa (Marx, 1992). It must however be noted that while radio grew in Britain and the United States, its rapid growth in South Africa was hindered because of the strained relationship between the emerging radio stations and the South African Press Association (SAPA) over the presentation of news. This was due to the fact that SAPA was of the opinion that radio stations should only broadcast news already published by SAPA (Fourie, 2001). To concur with the SAPA, Station JB was only able to broadcast news that had already appeared in print. In 1936,

the SABC signed an agreement with the South African Press Association (SAPA) as source of news to provide four news bulletins a day.

It must also be noted that SAPA was responsible for compiling and issuing the news bulletins and that the SABC had no control over the organisation and content of these bulletins. This however changed in 1950, when the SABC established an internal news department and stopped its dependence on certain organisations as sources of news. For example, the relaying of news bulletins from BBC in London was also stopped by the SABC. With the establishment of the internal news department, the first SABC-produced news bulletin was aired at 07:00 on 17 July 1950 and the number of news bulletins aired increased to six per day in October 1950 (Olorunnisola, 2000).

2.4.4 Other developments: The Commercialisation of the SABC

The development of the broadcasting industry faced its own challenges over time. For instance, Fourie (2001), notes that just like ABC and its predecessors, the SABC also began to experience financial difficulties in 1946; after the end of the wartime media hysteria during World War II. To relieve the financial burden, several options were considered by the management of the SABC, and it was decided that the best option was to commercialise the station and sell advertising time on air. The Schoch Commission was appointed in 1946 to look into the operations of the SABC and assess how to ensure its financial sustainability, with the resulting report presented in February 1948 (Fourie, 2001; Bosch, 2003). The report recommended the establishment of a commercial broadcasting arm of SABC that would be taxed at ten percent of its gross revenue, which would be used to subsidise the running of the SABC (Fourie, 2001).

It is also thought that the available fund would enable the SABC to produce quality programmes reflecting high culture to meet the needs of its listeners. At this stage, “high culture” referred to Eurocentric content, and target audiences would predominantly have been white South Africans of varying ethnic origins, though predominantly English and Afrikaans. The wartime broadcasts targeting black audience sympathy for the British war position did not hold commercial promise, and the average poverty of these

audiences precluded radio station managers from considering these audiences as of any economic interest to advertisers. Thus, radio to black audiences only developed very slowly, particularly since the government's strategy in this era was to marginalize black opinion and entirely hinder black civic participation (Fourie, 2001; Bosch, 2003).

The commercial interest in the SABC was however not sustained for long, since the National Government came to power in 1948 and decided to further its political agenda through this medium. The National government did not focus on ensuring the financial viability of the SABC but decided to invest in technology to expand the transmitter network towards providing for additional Afrikaans and rural programming, which had been lacking since 1936 (Olorunnisola & Lugalambi, 2011). The aim of the government was to ensure effective receipt of signals by the majority of the Afrikaaner listeners living on farms and other rural areas, thereby taking radio into the homes of its main political constituency.

A further development in the radio industry was the establishment of Springbok Radio on 1st May 1950. It was to serve as a bilingual commercial service. Springbok Radio was soon to become popular with listeners because of its variety of programmes. Some of the programmes that endeared Springbok Radio to its audiences included soap operas, comedy shows, quiz shows and dramas (Bosch, 2003). Once again, this audience was presumed to be predominantly white, in keeping with the political programme of the National Party (Fourie, 2001).

2.4.5 Introduction of FM services by the SABC

As noted by Fourie (2001), other ways of developing the broadcasting sector, and most importantly the SABC, were considered by the government and the SABC management. To ensure better reception and more channels for the listeners, plans began in 1960 for the introduction of FM (frequency modulation) services. This provided for improved radio reception over a distance of about 60 kilometres, with the establishment of six additional radio channels. Fourie (2001b) noted that the cost was however enormous as the network required the installation of 500 new transmitters and

towers for the antennas. On 1st June 1960, Radio Zulu, Radio Xhosa and Radio Sesotho were established.

In the following year, on 25th December 1961, the initial three existing services, the English and Afrikaans Services and Springbok Radio began FM broadcasts from the SABC tower in Johannesburg, followed by Radio Zulu and Radio Sesotho. The first regional radio service, Radio Highveld, started to broadcast on 1st September 1964 and followed by Radio Tsonga and Radio Venda on 1st February 1965. This was followed by Radio Good Hope on 1st July 1965 in Cape Town and Radio Port Natal (which later became East Coast Radio) on 1st May 1967 in Durban. These regional stations operated under a strict programme formula such as broadcast of abbreviated news bulletins (Olorunnisola, 2000; Fourie, 2001b). The idea of establishing these stations should have been to bring radio closer to the people and broadcast in the language that listeners identify with and understand, but this was not the case. The aim was however a calculated strategy of the apartheid-era government to influence white audiences into entertainment-based radio, and the black audiences into an uncritical media space by emphasizing traditional music, culturally slanted entertainment in ethnic languages instead of a critical engagement with oppressive politics. News reports were inferior, there were no debates, and the staff of the stations was dominated by white individuals who were fluent in the vernacular language of the station. There are also cases of programming being pre-recorded and censored before transmission, and with no room for audience feedback (Duncan & Seleokane, 1998).

2.4.6 The advent of independent radio in South Africa

More developments occurred in the broadcasting sector with advent of independent radio in South Africa. It must be noted that independent radio stations began to broadcast soon after the introduction of government's policy aimed at creating the so-called independent national states of, for instance, Bophuthatswana, Ciskei, Venda, Transkei and others in South Africa in 1980. As South African legislation was formally not recognised in these independent states, this created a loophole that gave these so-called "independent" states the opportunity to set their up own radio stations

(Olorunnisola, 2000; Bosch, 2003). This was also due to the fact that the protective laws granting a monopoly to the SABC were not binding in these newly created independent states.

These developments therefore led to the advent of stations such as Capital Radio, Radio 702, Radio Bop and Radio Thohoyandou. Their transmitters were located in the respective homelands of Bophuthatswana, Ciskei, Venda and Transkei of South Africa. It must be noted that these stations made a great impact on radio listeners in their broadcasting radius as they were offering more interesting and quality programmes to meet their needs than the SABC did at that time (Masilela, 1996; Fourie, 2001). This development further shows the power of choice and the importance of identity for listener choices in a period which systematically prevented black audience choices. While these stations were commercial and serviced broad metropolitan audiences through powerful broadcasting equipment that covered adjacent areas, they pioneered independent decentralized radio and offered content that interested audiences across racial groups, thus initiating cross-cultural participation (Olorunnisola, 2000; Bosch, 2003).

2.5 BROADCASTING AND TELECOMMUNICATION REGULATIONS IN SOUTH AFRICA

The historical overview of the regulation of broadcasting and telecommunication in South Africa shows that prior to the advent of constitutional democracy in South Africa in 1994, the broadcasting and telecommunication sectors were regulated primarily by the provisions of the Radio Act, 1952 and the Broadcasting Act, 1976. The effect of the provisions of these two statutes was that, during the apartheid era, the government had complete control over all telecommunications and broadcasting activities in South Africa. The National Party government exercised exclusive control over the formulation of broadcasting and telecommunications policy, over the regulation of the broadcasting and telecommunications industry, and through the South African Broadcasting Corporation (SABC), over the provision of broadcasting services to aggressively construct its apartheid ideology (Olorunnisola & Lugalambi, 2011).

The apartheid government abused its position of power in this regard in order to cement its political agenda. For instance, although the government claimed that the SABC was an independent body, free of editorial control over programme content, it was common knowledge that news broadcast and other programmes were manipulated by the government (Teer-Tomaselli, 1995; Fokane, 2003). During the multi-party negotiation process between 1990 and 1994 which resulted in the transition to democracy, it was agreed that various bodies that would facilitate the transition be set up. These bodies included the Independent Media Commission, the Independent Electoral Commission, the Transitional Executive Council and most importantly, the Independent Broadcasting Authority (Fourie, 2001).

The IBA was established by the Independent Broadcasting Act, 1993 (The IBA Act). The IBA Act introduced, to a certain extent, a separation of powers in that the IBA became responsible for the formulation of broadcasting policy and for the regulation of broadcasting activities. The IBA was also mandated to supervise the expansion and diversification of the broadcasting industry by means of the privatisation of some of the existing services (Olorunnisola & Lugalambi, 2011). By doing so, the IBA Act, which came into effect on 30 March 1994, reformed the regulation of broadcasting activities in South Africa. The Constitution of the Republic of South Africa of 1996 came into effect on February 1997 and provides in Section 192 that national legislation must establish an independent authority to regulate broadcasting in the public interest, and to ensure fairness and a diversity of views broadly representing South African society (Teer-Tomaselli, 1995). By enacting this provision, the Constitutional Assembly gave recognition to the IBA. It also entrenched the principle of the independence of the IBA. These regulations therefore paved the way for various improvements in the South African broadcasting industry (Olorunnisola, 2000; Fokane, 2003).

2.5.1 The Independent Broadcasting Authority (IBA) and its contributions to the transformation of the South African broadcasting industry

The numerous public protests by mass democratic movements in the 1980's and by oppositional political parties in the years between their unbanning in 1990 and the 1994 elections led to the call for the Convention for a Democratic South Africa (CODESA), which was later to draw up the Independent Broadcasting Authority (IBA), which came into existence in 1993. The main purpose of creating the IBA was therefore to free the SABC from government control and also to give the Station more credibility in its attempts to disseminate news and information in a truthful manner. This was also necessary to ensure fairness in the upcoming 1994 democratic elections in South Africa (Olorunnisola, 2000; Fokane, 2003). The main task of the IBA, however, was to generate policy regarding broadcasting, to issue broadcast licenses and to regulate and monitor the activities of broadcasters within the country.

However, for the IBA to start off effectively as a broadcasting regulator, a Commission of Inquiry was set up in 1993 to look at the broadcasting scenario in South Africa and the Commission drafted what was then known as the Triple Inquiry Report. The Report was published in 1995, two years after the establishment of the IBA, and it focused on three main issues. The first issue that was raised focused on the protection and viability of public broadcasting, with recommendations that the financially lucrative regional radio stations being operated by the SABC be sold off. The second was a concern for the percentage of local content of radio and television, with recommendations that local content should constitute at least 50% of programming by the year 2000. The third issue was centred around the establishment of criteria regarding cross-media ownership, aimed at ensuring that no one person may own more than one television station, two FM and two medium-wave radio stations (Olorunnisola, 2000; Horwitz, 2001; Fokane, 2003; ICASA Corporate Information). The main consideration behind this was to encourage diversity in media ownership.

In addition, the Report recommended that all radio stations established by the former homelands (TBVC states) of Transkei, Ciskei, Venda and Bophuthatswana should be merged with the SABC, be sold or that the frequency be considered for a community

radio station. It is of importance to note that, two years after the 1994 elections, six radio stations were privatised, new private stations were created, a private television channel was created and eighty-two community radio stations were granted licenses with the aim of empowering the disadvantaged communities (Buckley, 2000). The idea of establishing a community media sector therefore shifted from resistance as in the period of struggle against apartheid, to reconstruction and development. Community radio stations are now understood to serve as a tool for empowering communities at the grassroots level and also to give them a platform to participate meaningfully in the growth of the nation's young democracy (Olorunnisola, 2000; Horwitz, 2001). The broadcasting environment at that time therefore provided community radio stations with an atmosphere in which to flourish and bring development and empowerment to their communities.

It is important to note that the advent of the Independent Broadcasting Authority (IBA) brought a considerable number of changes and new development to the South African broadcasting sector. Soon after the 1994 elections in South Africa, a coalition government of national unity came to power with the African National Congress (ANC) having secured a clear majority. Soon afterwards, the apartheid constitution was abolished and a new constitution was put in place to effect changes in the new South Africa. This new constitution allowed for freedom of expression and also guarantees the protection of the media from censorship and any other form of interference.

All these changes in the political, economic and social spheres of the country brought about the need for reforms in the nation's broadcasting industry. This was to render the media independent and thus ensure a more critical coverage of government activities than prior to 1994. The government therefore systematically democratised the airwaves to ensure an improved reception of broadcasts, free of any form of interference from any quarters and also encourage ownership and control of broadcasts by the previously disadvantaged groups in post-apartheid South Africa. Teer-Tomaselli (1995) observes that all these developments and pressures from political parties were aimed at breaking the monopoly of the South African Broadcasting Corporation (SABC).

The Broadcasting Act of 1999 therefore establishes a broad framework for the regulation of the broadcasting industry and supplements the provisions of the IBA Act. A substantial part of the Broadcasting Act is devoted to the restructuring of the SABC and, in particular, its conversion from a statutory body into a public company of which the State is the sole shareholder. The Broadcasting Act also provides that the Minister of Communications is ultimately responsible for the development of broadcasting policy. By conferring this power on the Minister, the power of the regulatory authority to determine broadcasting policy was, however, effectively diluted. The IBA Act was also amended in 1999 to empower the Minister to issue policy directions of general application on matters of broad national policy to the regulatory authority (Olorunnisola, 2000; Fourie, 2001, Fokane, 2003, ICASA Corporate Information, n.d).

2.5.2 Independent Communications Authority of South Africa and its contributions to the South African Broadcasting industry

In an attempt to further improve the South African broadcasting and telecommunication industries, the Independent Communications Authority of South Africa (ICASA) was established in July 2000 in terms of ICASA's Act No. 13 of 2000. ICASA was set up to therefore serve as the regulator of telecommunications and the broadcasting sectors. It took over the functions of two previous regulators, namely, the South African Telecommunications Regulatory Authority (SATRA) and the Independent Broadcasting Authority (IBA). The two bodies were merged into ICASA to facilitate effective regulation of telecommunications and broadcasting and to accommodate the convergence of technologies, which was fast gaining ground globally. ICASA derives its mandate from four statutes. These are the ICASA Act of 2000, The Independent Broadcasting Act of 1993, the Broadcasting Act of 1999 and the Telecommunications Authority Act No. 103 of 1996 (ICASA Corporate Information, I.C.A.S.A, 2002).

A critical look at this mandate given to ICASA shows that the Independent Communications Authority of South Africa Act, 2000 (The ICASA Act), indeed provided for the dissolution of the IBA and SATRA and for the creation of a regulatory body known as the Independent Communications Authority of South Africa (ICASA). The ICASA Act therefore recognised that technological developments in the fields of

broadcasting and telecommunications had caused a rapid convergence of these fields. The Act also acknowledged a need to establish a single body to regulate broadcasting and telecommunications matters, with the right to function without any political or commercial interference. ICASA continues to perform the duties imposed, and to exercise the powers conferred on upon the IBA and SATRA by the IBA Act, the Telecommunications Act and the Broadcasting Act (ICASA Corporate Information; Olorunnisola, 2000; Fokane, 2003).

2.5.3 Licensing radio stations in South Africa: Relevant criteria and considerations for issuing community broadcasting licenses

There are certain legislations and relevant criteria to be considered when issuing community broadcasting licenses in South Africa. For instance, Section 47 (1) of the ICASA Act provides that:

in considering any application for a community broadcasting license, the Authority shall, with due regard to the objects and principles as enunciated in Section 2 of the Act, at the same time take into account that the applicant is fully controlled by a non-profit entity and also proposes to serve the interests of the relevant community. The Act also requires the applicants to have the support of the relevant community or of those associated with or promoting the interests of such community, which support is measured according to the criteria prescribed by the Authority by means of regulations ("the Support Criteria Regulations") published in Government Gazette No. 18823 of 13 April 1998.

The criteria include the details of the number of listeners which the applicant proposes to serve, the level of interest among the potential listenership in the proposed service and the level of support from funders. Applicants are also required to have sufficient resources and funding necessary to ensure the viability of the service.

Lastly, applicants are obliged to clarify whether members of the relevant community or those associated with, or promoting the interests of such community will be encouraged to participate in the selection and provision of programmes to be broadcast in the

course of such broadcasting service (ICASA Corporate Information, n.d; I.C.A.S.A, 2002).

All these requirements are very central in some ways to this case study as they highlight the importance of community radio ownership and community participation, which are key issues that mark the existence of community radio. In addition and to throw more light on the legislation and licensing conditions, Paragraph 4 of the Act provides that, in considering an application for a community sound broadcasting license, the Authority should also take into account the extent to which the applicant, in the case of geographically founded communities, proposes to meet the diverse needs of the community within the coverage area (I.C.A.S.A, 2002).

The Act also aims to ensure that the applicant has taken measures to ensure that the stakeholders in its policy-making, operational and other structures are representative of the community to be served and encourages members of that community to participate in the selection and provision of programmes. This furthermore points to the commitment of the government in the new South Africa to enable people to voice out their opinion and be heard. Applicants are required to offer radio programmes that propose to reflect the needs of the community as identified and prioritised by that community, in a forum or any other manner to the satisfaction of the Authority. The Act furthermore obliges applicants to strive to develop programmes that will contribute towards general enrichment of the lives of the members of that community; and that are distinguishable from other applicants and / or broadcasters serving the same geographical coverage area (ICASA Corporate Information, n.d).

According to ICASA, there are other critical factors to be considered when issuing community broadcasting licenses. Firstly, the programming of community radio stations should be community-driven. Accordingly, the Authority requires community participation well beyond phone-in programmes. Community members are to be involved in meetings and visits to the radio station and also enabled to give input for programme content development and other relevant activities in the station. Secondly,

community sound broadcasting services are required to broadcast news and other information programmes specifically about events and issues at local level. Thirdly, community sound broadcasting services should reflect the language needs of their target communities. The use of appropriate and acceptable language is very important if community listeners are to take ownership of the station and identify with it. Furthermore sound broadcasting services dedicating more than 15% of their airtime schedules to the broadcasting of music are required to ensure that at least 40% of music broadcast is South African (ICASA Corporate Information, n.d; I.C.A.S.A, 2002).

It is therefore important that all the above be taken into consideration when applying for and issuing community broadcasting licenses. It must also be noted that applications for a license are only deemed to be successful if applicants satisfied the Authority that they are, or would be community-driven, ensuring meaningful community participation in the general operation of the radio station and that their programming is distinct from other sound broadcasting services in the license area (I.C.A.S.A. 2002). All these are aimed at making the broadcasting sector function effectively and contribute to the development of the listeners and the community as a whole.

2.6 THE CATEGORIES OF BROADCASTING IN SOUTH AFRICA

In South Africa, there are three tiers of broadcasting, namely public, commercial and community broadcasting (Olorunnisola, 2000; Hyde-Clarke, 2010). The IBA Act of 1993 and the Broadcasting Act of 1999 also clearly distinguish between three types of broadcasting licenses that are available to these categories of radio stations in South Africa, as discussed below.

2.6.1 Public broadcasting

Public broadcasting refers to a concept of broadcasting that emphasises quality programming and is defined in legal terms as a service provided to the citizens by the South African Broadcasting Corporation (SABC) only. Public broadcasters are not primarily market-driven as they are funded by government and mandated to serve the various diverse cultural and language groups within the country. This implies that the

SABC has an enormous task of providing broadcasting services for each of the eleven official languages in South Africa. Examples of SABC radio stations that serve as public broadcasters are SA fm, Umhlobo Wenene fm, Motswedding fm, Phalaphala fm, Ukozi fm, Lesedi fm, Ikwewezi fm, just to mention but a few (Wayande, 1996; Olorunnisola, 2000; Fourie, 2001; Hyde-Clarke, 2010). Public broadcasters are government-sponsored and they are expected to fulfil government agenda at all times.

2.6.2 Commercial broadcasting

As the name implies, commercial broadcasting refers to a service operated for profit and financed through advertising. Commercial broadcasters are therefore expected to strive to put in place a quality programming structure that will afford them the opportunity of delivering an audience to potential advertisers. This also ensures that they are able to accrue profit, which will in turn assist them to remain financially viable. Unlike public broadcasters, commercial stations are therefore free to take advantage of market-driven opportunities by using new ideas, trends and developments in programming. By implication, they can change or even abandon any programme format considered unsuitable if it fails to deliver the required audience statistics. Examples of commercial radio stations in South Africa are 5fm, CKI fm, Metro fm and Jacaranda fm, just to mention a few (Teer-Tomaselli, 1995; Wayande, 1996; Fourie, 2001; Hyde-Clarke, 2010). Commercial radio stations are therefore usually able to determine their own broadcasting fate without undue interference from the government, but are determined by their owners' commercial interests.

2.6.3 Community broadcasting

As the name implies, community broadcasting is a type of broadcasting that focuses on serving a particular community (Community Radio Manual, 1999) and the three radio stations being used as case studies in this study fall into this category. In addition, Fardon and Furniss (2000) and Al-Hassan (2011) note that community broadcasting service is a broadcasting service that is fully managed and controlled by a non-profit entity and operated for non-profitable purposes. A Community radio station therefore encourages members of the community and everyone interested in its operations to be

fully involved in the selection and provision of programmes to be broadcast by the station (Sarr, 2011). The funding of the station may be from revenues accrued from advertising, sponsorships, grants, donations, membership fees or by any combination of these sources. Community radio stations therefore seek to be self-sufficient as they function in the community and rely more on community involvement than other types of radio stations. Section 1 of the Independent Broadcasting Act 153 of 1993 ("The Act") defines a "community" as including a geographically founded community, or any group of persons or sector of the public having a specific, ascertainable common interest.

Section 1 of the Act further defines a "community broadcasting service" as a broadcasting service which is fully controlled by a non-profit entity and carried on for non-profitable purposes and serves a particular community. It also encourages members of the community served by it, or persons associated with or promoting the interests of such community, to participate in the selection and provision of programmes to be broadcast in the course of such broadcasting service. It is also a type of broadcasting that is funded by donations, grants, sponsorships or advertising or membership fees, or by any combination of the aforementioned. Section 54 (c) of the Act provides that the term of validity of a community sound broadcasting license shall be four years (Olorunnisola, 2000; Bosch, 2003; Osunkunle, 2006). This type of broadcasting service can thus be understood as for the community, of the community and by the community.

2.7 THE ADVENT OF ALTERNATIVE MEDIA IN SOUTH AFRICA

As noted by Bosch (2003), various political developments had affected the South African broadcasting landscape from the 1960's through to the 1980's. For instance, there were consistent protests of increasing magnitude against the government and its policies between 1983 and 1986, a period characterised by mass unrest ("riots") and violent police retaliation. In addition, since the National Party-led government had banned the African National Congress (ANC) in 1960 following the Sharpeville massacre, the United Democratic Front (UDF) was formed in August 1983 to ensure effective coordination of various democratic movements and campaign against the

apartheid regime (Thompson, 2001). The UDF was very outspoken and led the oppositional masses on a series of protest marches against the prevailing racial oppression, also canvassing for international pressure on the ruling government to abolish its apartheid policies. During this period, black citizens and other opposition members continued to express their grievances through local civic organisations and by 1984, these organisations had begun to demonstrate against the government through general strikes (Bosch, 2003; Thompson, 2001). As the government and the masses continued to fight, with the SABC acting solely as a government mouthpiece, the need for alternative media became evident (Bosch, 2003).

In essence, the period of political unrest of 1980's served as a catalyst for the advent of alternative media and most importantly, community radio, as the public sought to have their voices heard by the government. In her research work into the activities that led to the establishment of Bush Radio and the subsequent advent of community radio stations in South Africa, Bosch (2003: 76) further notes that these alternative media effectively functioned as the voice of the oppressed. The 1980's thus witnessed the emergence of the "people's media" with the political aim of campaigning for a non-racial South African country (Hardland & Thorne, 2004; Tomaselli, 1989).

Furthermore, activists in the 1980's raised the tempo of township protests as a catalyst for change and international response. Despite the fact that the National Party government of P.W. Botha had used its economic and military influence to dominate neighboring countries and also restrain them from pursuing anti-apartheid policies, external pressure increased on South Africa (Bosch, 2003). For example, by 1986, despite media censorship of repressive government activity, South Africa was still a major focus of critical international attention. There were numerous protests, lobbying and meetings by South African activists spread all over the world, to influence the international community to put severe pressure on the National Party led South African government to end apartheid (Olorunnisola, 2000).

These series of protests proved effective as a number of countries severed trade and diplomatic relationships with South Africa. At the forefront were Britain and other

European nations, many African countries, some in South America and Asia. It was later on that the USA consented to participate (Duncan & Seleokane, 1998). For instance, in October 1986, the United States of America Congress passed the comprehensive Anti-Apartheid Act, with a view of banning new investments in South Africa, and also ending air links with the country. The U.S.A laid embargo on importing a range of South African products and threatened to cut military aid to other countries suspected of sympathising with South Africa (Tomaselli, 2000; Thompson, 2001; Bosch 2003). After the change of government in 1994, the development of radio followed a structured democratic route with the emergence of different categories of community radio, as discussed in Chapter 1.

2.7.1 Early community radio initiatives in South Africa

As discussed earlier on in this Chapter and tracing the history of broadcasting in South Africa, it is very clear that the various South African governments took some important steps towards ensuring a restructuring of the South African broadcasting sector. However, it must be noted that the establishment of these SABC radio stations or their restructuring were not aimed at serving the listeners civic development but rather their segregation and entertainment with the explicit exclusion of the political sphere, and this distinctly served the segregationist interest of the government. In the period before 1994, this became evident in the fact that these SABC radio stations and their services were not considered acceptable to the targeted publics. Not being satisfied with the findings of the Steyn Commission of 1981, government set up the Viljoen Commission in 1991 and the findings of the Viljoen Commission also contributed towards further restructuring (Fourie, 2001).

Fourie (2001) further notes that after the release of the Viljoen Commission's report, there were extensive demands for the restructuring of broadcasting in South Africa in a country faced with evident impending political change. This led to the establishment of a number of new stations with a limited geographic range and for a limited period of time. Most of these stations were granted temporary broadcast licenses by the Department of Home Affairs and they broadcast for about three weeks. Some of these stations were

however linked to cultural or commercial events like the Rand Easter Show. The first radio station to operate legally under the new dispensation was Festival FM, which broadcast for only ten days, from 09:00 until 18:00 as part of the Grahamstown National Arts Festival, starting on 27 June 1991 (Olorunnisola, 2000; Fourie, 2001).

Festival FM's main task was to provide information regarding the Arts Festival, in the form of news bulletins for listeners in the nearby surroundings. The rest of the broadcast was filled with music and interviews with celebrities and festival performers. The Station's broadcast and programming were, however, not well planned, as was evident in the complaints of the intended listeners (Fourie, 2001). The station's shortcomings also stemmed from the fact that it did not conduct audience research to properly identify its would-be listeners and their needs and expectations. Furthermore, the announcers were students who limited the music selection to pop and heavy metal genres, which annoyed many listeners (Wayande, 1996; Fourie, 2001). Despite these complaints and challenges, Festival fm was nonetheless an effective addition to the list of radio stations at that time.

Another radio station that emerged at that time was Bush radio, but even though the radio station was very popular in the early 1990s, this was not the first station to receive a community broadcast license, but Radio Maritzburg in Kwazulu Natal. The aim of these radio stations was to keep citizens informed about the various campaigns and mass rallies against the apartheid regime (Bosch, 2003). This was due to the fact that the IBA decided to issue licenses in provinces where there was less competition for frequencies. Community broadcasting thus continued to gradually gain entrance into the South African broadcasting industry. Soon after the first democratic elections, in 1995, the Independent Broadcasting Authority (IBA) started to issue a number of temporary licenses that allowed stations to broadcast for a period of one year. It must be noted that about ninety community radio stations went on air at that time, covering a wide range of interests from wildlife and community development on one hand, to religious and campus stations on the other (Olorunnisola, 2000; Fokane, 2003).

2.8 THE HISTORY OF COMMUNITY RADIO IN SOUTH AFRICA

The history of community radio stations in South Africa and the concept of community broadcasting are rooted in the deliberations and subsequent recommendations of the *Jabulani! Freedom of the Airwaves Conference* that took place in Doorn, Netherlands in August 1991 (Fitzpatrick, 2003). Teer-Tomaselli (1995) states that the conference was organised by the anti-apartheid movement in the Netherlands in conjunction with the African National Congress (ANC), the Film and Allied Workers Organisation (FAWO) and Radio Freedom. The conference participants included a wide range of representatives from South African organisations concerned with the future of the broadcasting sector in South Africa. These political activists and media experts asserted that the aim of the conference was to identify an ideal model of community radio station that would be suitable for the post-apartheid era in South Africa (Jabulani! Conference Report, 1991; Bosch, 2010; Chiumbu, 2010). The aim was also facilitate the use of community radio for the demise of the apartheid era power relations and to develop a democratic consciousness. Jabulani! was therefore the first major attempt at drawing up specific guidelines for freeing the media from party political control. (Source, year) The gathering called for a number of developments to reform the media in South Africa.

In addition, the Conference proposed a democratically accountable commission of inquiry to be appointed by an All-Party Conference and the establishment of a media monitoring commission to ensure fair and impartial reporting during the transition period (Olorunnisola, 2000; Bosch, 2003; Fokane, 2003). The Conference further recommended that there should be three tiers of broadcasting in South Africa, namely, public, commercial and community broadcasting. The conference also made recommendations that the State should surrender control of the airwaves during the transition period to democracy and also suggested the establishment of Independent Broadcasting Authority (IBA). The IBA was to be saddled with the responsibility of issuing of broadcasting licenses and monitoring of these radio stations. All these paved the way for the establishment of community radio stations in South Africa (Fitzpatrick, 2003). A similar conference was held in September 1991 at the University of Boputhatswana, which attempted to take forward a number of issues raised at the

Jabulani Conference including policy formation, media monitoring and the setting up of a broadcasting development network (Olorunnisola, 2000; Osunkunle, 2005).

2.8.1 The birth of Bush Radio as the first community radio station in South Africa

There is a rich history that surrounds the birth of Bush Radio, which is similar to the history that surrounds the birth of other community radio stations around the world. As noted by Bosch (2003) in her extensive research on community radio initiatives in South Africa, Bush Radio, which serves residents of the Cape Flats townships and informal settlements around Cape Town, was the first community radio station to spring up in South Africa, even though it was not licensed at the time. The station, however, has its roots in the Cassette Education Trust (CASET). She further asserts that during the political upheaval and change, the management team of CASET thought of the idea of transforming the outfit into a radio station (Bosch, 2003). At that time, the concept of community radio was unheard of in South Africa, even though it had been practised in Latin America for decades, dating back to the miner's stations in Bolivia in the 1950s and Radio Sutatenza in Colombia in 1947 (O'Connor, 1990; Manyozo, 2006). It is also important to note that a project similar to community radio was in operation in South Africa illegally between 1988-1993. This was a brainchild of an Argentine medical doctor named Gabriel Urgoiti, who illegally broadcast health programmes within a 5-mile radius in the black township of Gugulethu in Cape Town. This project later evolved into Zibonele community radio station, which still exists today and broadcasts in Cape Town's black township of Khayelitsha (Olorunnisola, 2000; Bosch, 2003).

CASET was a success story and the management thought of building on this and possibly start a radio station. The idea of starting Bush Radio therefore unfolded when the CASET's management attended the Fifth World Assembly of Community Radio Broadcasters (AMARC 5) in Mexico in 1993. Having established networks with international organisations, some of these organisations based in Germany and Netherlands that supported anti-apartheid movements responded to Bush Radio's call for assistance by giving technical support to the station in the forms of equipment or funds to purchase the needed equipment. The station was, therefore, able to fulfil its

objectives of ensuring that communities take part in producing ethical, creative and responsible radio that encourages and gives them the platform to communicate with each other, take part in decisions that affect their lives, and also celebrate their cultures (Bosch, 2003; Fitzpatrick, 2003).

In August 1993, Bush Radio workers, volunteers and supporters held rallies in Cape Town to put pressure on the National Party-led government to free the airwaves and grant the station a broadcast license, which was not approved. Knowing that the apartheid government would not accede to its request, the station had its first illegal broadcast on 25 April 1993. The broadcast was however cut short as the authorities arrived within some hours to confiscate the equipment (Bosch, 2003; Banda, 2010).

2.8.2 The use of CASET broadcasting model by Bush Radio

The challenges that faced the South African broadcasting environment during the apartheid era seemed to be perpetual and early community radio initiatives were seriously affected by this at that time. However, despite all the challenges, early broadcasting programme models were focused on these radio stations' desire to be the voice of the listeners and communities at large and also to meet their needs. As noted by Bosch (2003: 80), all the events within and outside South Africa led to the gradual disintegration of the apartheid state and subsequent plans to free the airwaves and allow South African citizens to be well informed both locally and internationally. During the period of increased internal resistance and defiance campaign against the apartheid regime, the Cassette Education Trust (CASET) emerged in 1989. The founder, Erik Gorfinkel, noted that the political situation of the country led to the birth of CASET as a model that would lend a media voice to the marginalized and oppressed people in South Africa. It was aimed at recording mass protests, rallies and ANC gatherings and then making some audio productions to be distributed through democratic movements to concerned people within and outside the country (Bosch, 2003).

The CASET model was inspired by valuable results achieved in other parts of the world where cassettes had been used to develop communities and keep them informed. For

example, in Guatemala, cassette recordings on health and nutrition were used for mass communication purposes to improve health care among coffee plantation workers. A similar case existed in Tanzania where the Audio Cassette Listening Project (ACLP) was used between 1977 and 1978 to educate rural women on health issues and also empower them (Masilela, 1996; Oloruninisola, 2000; Bosch, 2003). This allows this new category of radio to give platforms to the listeners to hear information and be heard for their perspectives. This development also marks a change in the South African broadcasting sector as people are able to broadcast what benefits them without any fear of censorship. For many marginalized individuals, this is what the citizens had been looking for.

With audience feedback still being received in the form of letters, CASET improved its programming and also continued to enjoy growing support from progressive organisations as it was being used effectively as the voice of the people (Girard, 1998). CASET continued to produce audio tapes of conferences and political meetings involving activists, local music, poetry and storytelling, thereby fulfilling a basic news function in its coverage. Attempts were made to play all local and international music that the SABC considered subversive and inappropriate for consumption by black audiences through its severe censorship activities (Bosch, 2003). For example, international music from artists such as Bob Marley that had revolutionary lyrics were banned. This act limited a lot of South Africans' knowledge of many other artists that existed, except those that the SABC played and they were mostly Afrikaans boere musiek. There were also lots of American songs and some European pop music (Duncan & Seleane, 1998). At this stage, CASET played an important role in its provision of alternative information for the concerned public, predominantly black (Bosch, 2003).

It is important to note that the primary concept of CASET was to create awareness about the fight against oppression and to give information to people as it was a period when meetings were banned. It is also important that I point out that CASET therefore continued to challenge the apartheid regime on several levels by providing a platform

for the public to express concerns and opinions acting as the voice of the voiceless. There were occasions when activists from the Women's League and the South African National Students Congress used the CASET platform to illegally unban their associations, which was very challenging to the government of the day. CASET thus continued to increase solidarity and support for the liberation movement (Bosch, 2003). This example illustrates the function and activities of alternative media as they aimed to be free from all forms of censorship and also provide platforms for the oppressed, the voiceless and marginalised people in the society to be heard

2.9 OVERVIEW OF CHRISTIAN COMMUNITY RADIO STATIONS

As already discussed in this study, there are some radio stations that serve religious communities, which are faith-based community radio stations, especially Christian community radio stations. According to Sarah Diamond (1989: 2), that the first Christian radio broadcast internationally was transmitted in 1921 from Calvary Episcopal Church in Pittsburgh, Pennsylvania, in the United States of America. She notes further that in 1924, the Lutheran Church Mission Synod founded the radio station called KFUD AM (with KFUD standing for 'Keep Forward, Upward, Onward'), while in 1926, Moody Bible Institute started its radio station called WMBI in Chicago. Diamond (1989) also notes that in 1926, the newly formed National Broadcasting Company (NBC) started a weekly programme called the "National Radio Pulpit". The early days of Christian radio therefore coincided with a period of competition between fundamentalists and the more liberal denominational Christians affiliated with the Federal Council of Churches (Diamond, 1989: 4).

The spread of Christian radio stations continued and it was in 1927 that the Congress of the United States granted the Federal Radio Commission the power to assign radio stations to specific frequencies. Evangelical radio stations then also sought for a licence. The advent of community radio stations that cater for Christians (termed media ministries) came into existence in the United States of America in the 1930's when Reverend Father Coughlin started his militantly anticommunist radio broadcasts (Diamond, 1989). As at 1932, fundamentalist broadcasters accounted for 246 of the 290

weekly quarter-hours of Christian radio programming in Chicago. In 1939, Charles E. Fuller, a renowned American Preacher, had the largest prime time distribution of any radio programme in the USA, with airtime on 60% of all the licensed radio stations in the country and a weekly audience of 20 million people. It must be noted that the media ministries began as a component of missionary work, using the power of the airwaves to reach out to actual and potential believers (Diamond, 1989: 4).

Other Christian radio initiatives continued to flourish in several countries. The HCJB (Heralding Christ Jesus Blessings) functioned as an arm of World Radio Missionary Fellowship, known as “Vozandes”, which is the oldest of the international gospel radio networks. In 1931, Clarence Jones and Reuben Larosan, with the assistance of other missionaries in Quito, Ecuador, began to broadcast one hour each day from a 200-watt transmitter in a converted sheep shed (Diamond, 1989: 5). HCJB concentrates its programming on target audiences in Europe and Latin America, broadcasting about 133 hours weekly in Spanish, 126 hours weekly in English and 97 hours weekly in 17 dialects of the South American indigenous Quechua language. Interestingly, the station receives feedback from various audiences, especially those from the Spanish, English and Portuguese-speaking zones (Diamond, 1989).

Another Christian radio initiative was the Far East Broadcasting Company (FEBC). It is important to note that prior to World War II, missionary radio was more religious than being political in all its aims. Western missionaries however played a major role in implementing the geopolitical strategies of colonial powers, as they had from the start of Western colonization, as soldiers returned from the war conflict in the Pacific and being aware of the spiritual needs of Asia. But more neutrally speaking, they interpreted the socio-political situation in the Pacific islands (disturbed by the war) as a spiritual need, and proceeded to introduce the radio as a momentous way of introducing westernising influence on these societies. The aim was also to destabilize them culturally and effectively prepare them for economic exploitation and globalization as they looked to the West to lead them in solving their problems (Diamond, 1989). The establishment of FEBC was made possible by the duo of American Evangelists John Broger and Bob

Bowman as they felt a divine calling to set up a radio ministry in Asia even before the war (Diamond, 1989, FEBC, n.d).

Looking at the South African scenario, as the apartheid government of South Africa was on the brink of collapse, the last remaining allies of the regime were Christian rightists in the USA who pumped in a lot of money to produce propaganda aimed at scaring US Christians away from apartheid activism. It is important to note that the conservative evangelicals were in control of the huge shortwave radio networks around the world. They were therefore able to bombard indigenous populations with religious and Christian-based cultural programming in virtually every known language and for a long time, radio remained the most important means of communication both for listeners and the producers of Christian programmes (Diamond, 1989). It must therefore be noted that Christian community radio stations have since been established in South Africa and examples are Radio Pulpit in Pretoria, Link FM in East London, Kingfisher fm in Port Elizabeth and Izwi Lethemba Christian Community radio station in East London, just to mention a few. While the main focus of these Christian radio stations is to serve the Christian community, it is interesting to note that they also serve the broader communities as they contribute significantly to other developmental issues, and not just Christianity.

2.10 THE CONCEPT “Community”

As noted by Delantey (2003), the word ‘community’ comes from the Latin word “Communitatis”, and defined as a shared public place where people come together to exchange their ideas, friendship and lifestyle that link them together in a small intimate local neighbourhood. Delantey (2003) further differentiates between the terms ‘community’ (Gemeinschaft) and ‘society’ (Gesellschaft). He also argues that “community” is a tighter and more cohesive social entity within the context of a larger society. The concept “community” can therefore be defined in many ways. Other most common definition refers to community as a group of people sharing a common interest in a particular locality. Another definition refers to it as a geographically founded

community or any group of persons or sector of the public with a specific and confirmed interest (Bender, 1978; Jankowski, 2002; Williams et al., 2012).

Historically, the term was first used in South Africa to describe the various races in the country, especially after the 1948 victory of the National Party that instituted the policy of apartheid with government policies openly based on racial exclusion. The government then, separated the various categories of races into communities such as the White community, the Indian community, the Coloured community and the Black community, which were officially recognised (Crehan, 2002). So, while defining the concept “community” and linking it with the operations of community radio stations for this research project, it is important to refer to a community not only as the station’s audience, but also a group of people whose interests the station attempts to represent (Bosch, 2003; Fitzpatrick, 2003). Teer-Tomaselli (2001) also notes that community radio is rooted in the concept of community as a unit of social organisation, usually used in both a geographical and sociological sense.

Above discussions can therefore be linked to the operations of community radio stations and the community of listeners that they serve. This in essence means that community radio station listeners are constituted as a community that functions as an audience, when they share the same public space, come together or are united in some ways by listening to the same radio station in a small intimate local neighbourhood, just as defined by Delantey (2003). Listeners of the same community radio stations such as Forte fm or Grahamstown Radio or Kingfisher fm are therefore a community on their own and having same traits in common.

2.11 THE AIMS OF COMMUNITY RADIO

There are different aims of community radio. Some media scholars have noted that community radio is to serve particular communities, informing, educating and entertaining them. They also assert that community radio stations should also allow for active participation of the listeners in the radio stations with the aim of ensuring cultural identity (Sinha, 1976; Ramaphosa, 1992; Ziegler & Asante, 1992; Croteau & Hoynes,

1997; & Fitzpatrick, 2003). In addition, community radio stations must be available, accessible, acceptable, accountable and affordable. Community radio stations should therefore be *available* to community residents so that they can participate in the programmes, express their needs or discuss issues of interest relating to their own community. Staff of such stations should furthermore be *accessible* to the listeners in the community, based within the community it is serving so that community members can reach the station and benefit from it. Its accessibility also implies that community members should have equal access to the station.

Community radio stations should also be *acceptable* to the people in the community and the station should cater for everybody in that community. This means that it should be sensitive to the listeners' diverse needs, and respect the languages, traditions, beliefs and cultures of that community. It should also be *accountable* to the community it serves and be *affordable* too as people should be allowed to contribute what they can afford to help sustain the daily running of the station (Community Radio Manual, 1999). It must therefore be noted that the fact that community radio stations have these aims make it possible for them to be of useful service to the communities.

2.11.1 Features that distinguish community radio stations from other stations

Fourie (2001) notes that there are some features common to all community radio stations and their activities. The first feature focuses on *coverage and this means that* community radio stations usually broadcast within a geographic area. This geographic area is normally mentioned in the station's application for a radio license and it must be strictly adhered to. Community radio stations are therefore expected to endeavour to broadcast within a reasonable geographic area that the power of their transmitters will be able to reach easily. The second feature focuses on local content usage on radio and how it is very important for community radio stations to adhere to required local content if they are to broadcast successfully and survive too. This means that the language of the people must be spoken and adhered to consistently. Community radio should therefore be a station where the local content of its programmes should be higher than in any other type of radio (Rosario-Baird, 1989; Forde, 2002; Kogen, 2009).

This is due to the fact that the topics included in the programmes should be influenced by issues relevant to the community. For example, in South Africa, ICASA regulations stipulate the type of music to be selected for programmes with certain percentage of local content as well.

The third feature focuses on licensing and the fact that a community radio can only operate after applying for and obtaining a license issued by a regulatory authority. In South Africa, for example, the Independent Communication Authority of South Africa (ICASA) is the body with the responsibility of issuing licenses and two forms of licenses are usually issued. They are the four-year term license, which allows a community radio station to broadcast for a four-year period, and the short-term licence, which allows a community radio station to broadcast for a maximum of thirty days to cover special event such as the Grahamstown National Arts Festival or Deepavali, the yearly Indian festival of light (Fourie, 2001). The fourth feature determines access to and participation in radio station operations. Here, it is outlined that community radio stations are to ensure that the community they serve is fully involved in the planning, production and evaluation of programmes (ICASA, 2002).

Observance of these stipulations by the radio station helps to ensure that programme content is relevant to the needs of the community with the aim of creating awareness and proper understanding of topical issues in the community. This in essence helps community radio stations to function well as the voice of the community as their programmes are oriented along community needs. This also ensures that the development of the audience is enhanced and allows necessary changes and improvements to occur through sustained dialogical communication. Listeners must feel that they are an important part of the station and that their contributions are valued, because such participation gives listeners a sense of belonging and the desire to effectively contribute both to their own development and that of the community at large. This interaction is what this study seeks to establish for the three sampled stations (ICASA, 2002).

The fifth feature in ICASA regulations focuses on *Staffing* and the need for community radio stations to ensure staff development to meet the broadcasting challenges of meeting the needs of the listeners. While it is understood that the majority of the staff members of any community radio station are usually volunteers from the community and only few staff members are part of the salaried operational team and management, community radio stations must still ensure the continued development of their staff. It must be noted that the fact that volunteers are used does not imply that community radio stations should produce amateurish or shoddy programming. It is therefore the responsibility of community radio station managers to adequately train their volunteer staff to contribute to the production of quality programmes at all times, and for the enjoyment of the listeners. It is also important for community radio stations and their staff members such as announcers and presenters to sustain good interaction with the community. Continued interest and participation by the community is directly related to the degree by which staff identifies with the audience and community at large. This constant interfacing will assist the station to know and understand community activities and serve as a communication platform to address issues and developmental needs of the audiences and the community at large (ICASA, 2002).

The sixth feature of ICASA regulation is *research*. Community radio stations should engage in constant research towards improving their programmes, and conduct constant evaluation of their programmes, which is necessary to determine the needs, interests and desire of the community. Ongoing research by community radio stations is significant because it helps to keep programme content effective and relevant to the community. This means that community radio stations will not merely dump content or programmes on their listeners but they are able to get inputs from the community towards the production of relevant programmes (Fourie, 2001, Bosch, 2003, Osunkunle, 2005; Sarr, 2011).

2.12 BRIEF HISTORY OF COMMUNITY RADIO STATIONS USED AS CASE STUDIES

2.12.1 Brief on Radio Grahamstown

Radio Grahamstown is a type of community radio station that serves a specific geographic area. It was first established in 1991 by a group of individuals who had a vision of a community radio with the aim of bringing people around Grahamstown community together to share their views on how best to develop the town and also correct the imbalances of the past. They see radio as a tool for change and development but despite the idea and commitment of these people, there were no funds to start a studio. Radio Grahamstown started to broadcast as a community radio station in 1995, when most community radio stations were established in South Africa. The station broadcasts local news and entertainment on the frequency of 102.1 MHz FM stereo, targeting both youths and adults in Grahamstown, Fort Beaufort, Adelaide and the surrounding areas.

Radio Grahamstown then applied for a license with the Independent Broadcasting Authority (IBA), but since there was still no studio to broadcast from, the licence application was denied; however, the group was able to secure a slot on Rhodes Music Radio (RMR) every Saturday between 7 and 10am. Radio Grahamstown therefore used this slot to cover community issues as it was, and still is, the objective of the station to bring the community together. In 1998, the Open Society Foundation was established to raise funds for a studio and subsequently installed radio equipment in 1999. This was a year of change for the station. Despite the usual several challenges that community radio stations face from time to time, Radio Grahamstown has by 2013 outgrown most of these problems and presently broadcasts from the back of the Grocotts Mail building in Grahamstown. The station also boasts programmes aimed at meeting the needs of its diverse listeners.

2.12.2 Brief on Kingfisher FM

Kingfisher FM was one of the first community radio stations to start broadcasting in 1995, in South Africa and it was aimed at meeting the listening needs of the Christian community in Port Elizabeth and its environs. The station started out as a typical community radio station, working with volunteers. Like most community radio stations, Kingfisher fm also struggled due to financial & capacity constraints with an inconsistent product, both in terms of content and delivery. Ten years down the line, in 2005, the station assessed its progress and then determined that if the community radio was to have an impact on its listeners and broadcast to its full potential, it should be able to compete actively with public broadcasting services and commercial radio stations, in terms of quality.

The station then embarked on a process of growth, moving away from depending heavily on a volunteer team, to a team of well trained, full-time radio professionals, funding itself predominantly by accessing advertising income. Today, the station boasts a full-time team of 17 radio professionals, producing a high quality radio product recognised nationally and internationally. Kingfisher FM sees itself as a religious family lifestyle radio station, broadcasting to the Nelson Mandela Bay area and surrounds. The station offers a mix of music and talk about lifestyle, life and opinions reflecting South Africa's vibrant and ever-changing society and broadcasts on a frequency of 103.8 and 107.5 FM. The broadcast areas covered by the station include Port Elizabeth, Despatch, Jeffreys Bay, Cape St. Francis, Oyster Bay, St. Francis Bay, Colchester, Addo, Hankey, Patensie, Kirkwood, Paterson and Sundays River. It must be noted that Kingfisher FM is therefore an example of community radio station serving community of interest, which is mostly the Christian community in the above mentioned areas. It is therefore very different from the other two radio stations used as case studies. For instance, Radio Grahamstown serves a specific geographic area, which consists of everyone living in that area, irrespective of their belief. In addition, Forte FM also serves a community of interest, which is an institutional community but at the same time without any consideration for their belief. Kingfisher FM therefore has more responsibilities to its listeners to meet their specific needs.

2.12.3 Brief on Forte FM

Forte FM (Forte community radio) follows a concept developed in 2000, initially as a campus radio station. It was then based on the initiative of students from the University of Fort Hare with an interest in radio. Like many other community stations, the radio station started with about 60 volunteer staff members and a few paid staff members from the suburbs of Alice, namely Ntselamanzi, Happy Rest and Golf Course, and some from the surrounding towns Fort Beaufort, King Williams Town and Middledrift. In 2002, Forte fm started to broadcast internally through intranet, accessible to all offices in the university, five computer laboratories and the Student Centre through speakers placed inside the cafeteria. In 2003, the community outside the university parameters expressed great interest in accessing the radio station and after consultations, this interest gave birth to what is today known as Forte FM; a radio station aimed at serving the needs of Nkonkobe Municipality. Forte FM is therefore a type of community radio station that serves a community of interest and in this case an institutional community.

The station intensified its operations in the year 2004, using the special event licenses and was licensed by ICASA in the year 2005, together with about 15 other community radio stations throughout the whole of South Africa. Recently, Forte FM had its broadcast signal strengthened to cover a broader part of the Amathole district, where it will cater for areas like King Williams Town, Bhisho, Grahamstown, Fort Beaufort, the metropolitan area of East London and other towns like Port Alfred, Stutterheim, Healdtown and many other surrounding focal points. The station now broadcasts for 24 hours every day, in English, IsiXhosa and Afrikaans. It grew into from a single room with old equipment to a fully computerized studio and modern technology facilities.

2.13 Conclusion

This Chapter reviewed related literature for this study, discussing the importance of radio as a tool for communication and the role of mass media as a catalyst for development. Historical developments of broadcasting in South Africa and the various broadcasting policies put in place by the IBA and then ICASA towards reforming the South African Broadcasting industry were outlined. These discussions also highlighted

the various strategies put in place by the government towards improving the broadcasting sector over the years. The Chapter then described the three categories of broadcasting in South Africa and explored the relevant criteria and considerations for issuing community broadcasting licenses. The Chapter concludes by looking at the aims of community radio and its distinguishing features and an overview of the history of the three community radio stations used as case studies in this research. These deliberations set the tone for the next Chapter which explores the history and role of community radio in the society.

CHAPTER 3

COMMUNITY RADIO: VOICE OF THE VOICELESS AND FACILITATOR OF DEVELOPMENT

3.1 INTRODUCTION

The previous Chapter traced the importance of radio as a tool for communication and the various developments and policies put in place to reform the South African broadcasting sector, and set the tone for discussions in this Chapter. This Chapter looks at the concept of 'community' and the aims and features of community broadcasting. It then seeks to trace the history of community radio in South Africa and early community radio initiatives that set the pace for establishment of other community radio stations in the country. The chapter outlines the three community radio stations used as case studies in this research and traces the historical developments surrounding the establishment of Christian community radio stations. As the importance of community participation is vital in the running of any community radio station, this chapter explores the need for community participation and scholarly views on the need for effective stakeholder management. The Chapter concludes by gathering suggestions from literature on how to render radio broadcasts more effective, and identifies the various ways through which community radio can be or has been helpful in addressing community concerns and issues of good governance, democracy and citizen participation.

3.2 COMMUNITY RADIO STATIONS IN HISTORY

At this juncture, an overview of community radio contributions to development around the world will be attempted, showing how such stations have been able to propel concerns and suggestions from marginalized audiences to institutional recognition, thus serving as the voice of the voiceless. Various media scholars such as Thompson (2001), Jankowski and Prehn (2002), Bosch (2003), Manyozo (2007) and Da Costa (2012) have noted that there are different perceptions of community radio stations around the world and that each community radio station is unique and special. They

have asserted that while some stations may reach only a very small area through broadcasts, others are able to broadcast over large regions. Furthermore, certain stations focus on special areas of interest, while others have broader programming to include all community concerns. This is the case with the radio stations being used as case study in this thesis as each has a different broadcasting radius and caters for different interest groups. In addition, the resources and equipment available vary from station to station. Even with these differences, community radio stations around the world however still share very similar principles.

Fitzpatrick (2003) in his research work on community radio stations asserts that a community radio station is ideally owned, managed and programmed by the people it serves. It can also be defined as a non-profit radio station responding to the community's expressed needs and priorities and accountable to community structures (Community Radio Manual, 1999). Jankowski and Prehn (2002) also note that the key premises in the operations of community radio stations are community involvement and participation. They stressed that without involvement and participation, community radio stations cannot exist; and that the history of community radio stations around the world reveals a similar pattern of organisation and structure.

The history of how community radio stations have been established around the world is similar. Steinberg (1995) and Johnson (2001) note that community radio stations were often established as a response to different kinds of struggle over social, economic or cultural issues. For instance, Radio Freedom, the voice of the African National Congress (A.N.C) in the period of being banned under Apartheid, played a pivotal role in the fight against Apartheid regime. In places where freedom of speech was restricted, the term 'community radio station' was chosen as a way of giving a voice to those who were politically silenced and to make information available (Wayande, 1996; Teer Tomaselli & De Villiers, 1998). At the Fifth World Assembly of Community Radio Broadcasters (AMARC 5) in Oaxtapec, Mexico in 1993, community radio was understood as a way of resistance, reinforcement and development of people's cultural identity (Teer-Tomaselli, 1995; Community Radio Manual, 1999; Olorunnisola &

Lugalambi, 2011). There are many other examples of how community radio stations have made it possible for communities to get their messages and needs heard thereby leading to the development of the society.

In addition, Schramm (1964) in O'Connor (1990) state that it was in Bolivia in Latin America that the first community radio station went on air in the 1940's. This was as a result of the tin miner's strike and their desire to make their grievances known to the authorities and the public. In Central America, Radio Farabundo Marti, a guerrilla radio station, operated for 10 years from mountains of El Salvador. La Farabundo Marti and Radio Venceremos were the only means of getting news out to the broader world media of what was happening in the country. Taking into account their limited equipment and the way they broadcasted under terrible conditions of war, it becomes evident how unique radio is as a medium for keeping the people informed about larger contexts and in touch with each other. Interestingly, Sinha (1976), Steinberg (1995) and Wayande (1996) assert that community radio stations around the world rely on the commitment of the people involved. In most places, they state, radio stations are run mainly by volunteers who have no previous experience in radio broadcasting or technical expertise. For this reason, capacity building and training play a fundamental role in community radio operations (Community Radio Manual, 1999; Bosch, 2010; Olorunnisola & Lugalambi, 2011). One of the greatest achievements of community radio has been to demystify media – in other words, make the media more understandable and open to all types of audiences.

The above discussions point to the fact that community radio is an alternative form of media that should indeed emanate from the people, by the people and for the people, run by the community and free as much as possible from government intervention. Community also radio promotes the idea that anyone is capable of broadcasting or sitting behind a mixing desk and producing a good programme without being an expert, but having the will, the commitment and certain basic skills to achieve effective communication. Many community radio stations around the world have non-literate people broadcasting and producing programmes. This demonstrates one of the

astounding powers of radio; that it is not compulsory for listeners to be literate to speak or listen to a message through the radio, or even to broadcast it (Community Radio Manual, 1999; Al-Hassan, 2011). Community radio essentially provides the community with a platform to broadcast by themselves and for themselves, using their own languages as they address issues that affect them.

3.3 COMMUNITY RADIOS' CONTRIBUTION TO SOLVING COMMUNITY CONCERNS AND MEETING PRACTICAL AND STRATEGIC NEEDS OF THE LISTENERS

3.3.1 Community radio's impact on democracy and good governance

Community radios have also been very active in promoting democracy and good governance across the world as they keep their listeners informed and educated on such issues. Manyozo (2007), McKay (2009), Skjerdal (2011) and Myers (2012) have noted that having a well-informed citizenry is critical for people to actively participate in nation building, democracy and good governance and they emphasise that the media should perform their social responsibility roles and keep the citizens well informed. This is supported by Sarr (2011) when he notes that it will be difficult for citizens to embrace democracy and believe in good governance if they are not well informed about the benefits thereof. Since good governance will only be possible when there is active participation of the citizens and when the communities concerns and needs are well incorporated into government policies and plans, then there is need to involve such people in the process. However, this will only be possible when there are suitable platforms for critical debates and engagement with policy makers and community radio programmes could serve this purpose.

The nearness of community radio to the people and its focus on facilitating the development of the communities makes this kind of radio a particularly suitable tool for enhancing democracy and good governance Rodriguez & Amparo (2007), Myers (2008), Theodosiadou (2010), Olorunnisola & Lugalambi (2011), Reza (2012) and Dunu (2012) have documented various experiences around the world where community radio stations have been very useful in informing and educating listeners on issues relating to

politics, voter education, democracy and good governance. Sarr (2011: 135) notes that strong participation from civil society is needed if good governance is to be realised in countries around the world and cites examples of countries like Senegal, Mali, Burkina Faso and others who have tried to address the issue of good governance by involving communities in territorial and local reforms and with community radio stations playing active roles in informing and educating the people. This also ties in well with texts on stakeholder engagement and management, notably by scholars like Steyn & Nunes (2001), Rawlins (2006), Gregory (2007), Falconi (2009) and Steyn & De Beer (2012) who all stressed the importance of identifying and involving the various stakeholders in issues that affect them.

Eminent Brazilian scholar, Paulo Freire (1973) and others like Servaes (2003; 2009) who have commented on Freire's work support these views on stakeholder involvement, noting that eventual receivers or consumers of development initiatives must be interrogated to know what their priority needs are so that policy makers can then work on how to meet such needs. This view is supported by Chisinga (2011), Everitt & Le Mare (2012), Raghuram (2012), Moseley (2012), Ghosh (2012) who confirm that initiating development projects and ensuring its success will not be possible without the active involvement of the eventual recipients of such development. This implies that governments of the world will not be able to achieve good governance and acceptable democratic structures without the active involvement of the citizenry. Hence, politicians, various political parties and the government must be able to meet with the citizens, know their felt-needs and not merely promise to implement such projects when voted to power but endeavour as much as possible to be faithful to their promises by addressing such needs faithfully. In such conditions, good governance, democracy and citizen participation may be realized and observable for all, with community radio stations playing valuable roles in this process.

3.3.2 Community radio's impact on enhancing gender equality

Some community radio stations have also been helpful in asserting gender equality, the re-establishment of women's rights and human rights alike. It must be noted that women in most African countries and even around the world, especially those in poor rural areas, are still facing various forms of abuse, deprivation, mutilation and some forms of marginalization and this calls for drastic actions to curtail such social imbalance and behavioural extremes (Sarr, 2011). Community radio is therefore in a better position than many other media to sensitize the audiences on the need to protect the rights of women and men alike so that no one is seen as being inferior or be abused in any way. Discussing gender equality on community radio stations is also vital as many social conventions still disadvantage women and hinder their rights in the society. For instance, the division of tasks at home, work or community and the sharing of resources in most cases favour men and women also lack access to decision-making power in most political, social, religious and cultural environments.

Considering the worldwide call for gender equality, community radio stations around the world have been at the forefront of campaigning for equality. The three radio stations used as case studies in this study also confirmed their contributions to debate on gender equality through some of their programmes. They further advocate for the sustenance of human rights in general. Myers (2008) also notes that women's issues are being seriously addressed by women themselves and some non-governmental organisations, as they seek to address any form of injustice or gender inequality. For instance, Sarr (2011) notes that there are some "Women radios" that are being run in some African countries like Mali, Chad, Burkina Faso and in Senegal, where Manooré FM was established by a female journalist called Fatoumata Sow and a group of female activists with the aim of advocating for the improvement of women's condition and fighting for the cause of women generally.

Another example of women's radio with a similar vision is Kassoumay FM in Casamance, Senegal. This radio station actually initiates and sustains debates around gender equality and building a peaceful community. Interestingly, the stations are not

merely focused on women's issues but also on general issues that affect human rights and the community as a whole. The sustenance of debates on gender equality and women issues on community radio is strongly linked to women's participation in community radio and that there is a need to have women as staff members and also in the governing bodies of radio stations. Interestingly, women are actively involved and occupy key posts in the three radio stations used in this study, which may inform their commitment to address these issues on their radio station (Sarr, 2011).

3.3.3 Community radio's impact on environmental issues

Lack of necessary information may render life difficult for people living in rural or underdeveloped areas, especially when they are faced with environmental challenges such as climate change or other potential threats to the environment that they do not have the knowledge or resources to control. Lack of vital information therefore puts these people at a risk, without capacity to protect themselves. However, when information is made available through the media and most importantly, community radio, considering its nearness to the listeners, the chance of intervention becomes a bit better as people are forewarned about the impending environmental challenges, what it is all about, how they can be prevented or how to adjust or deal with it. As noted by Sarr (2011: 121), there are several major concerns that may affect the environment such as floods, pollution, bush burning, exploitation of fishing resources, lack of proper sanitation and other potential and related environmental hazards. It is therefore important that the government educates and keeps the citizens well informed on how to deal with such environmental challenges. By their nature, community radio stations are best suited to deliver such environmental awareness campaigns (Chakraborty, 2010).

Sarr (2011) also documents the importance of community radio as a tool for environmental protection as he cites the case of Penc mi FM in Fissel Mbadane in Senegal and explains how this radio station helped to launch a campaign for the protection of the Cadd (*Ferderbia albida*), which is a very useful tree in the family of legumes. He noted that this tree has a strong capacity to transfer nitrogen from the air to enrich the soil, produces highly nutritional fruits and with valuable wood used for

timber or fuel. With severe threats posed to this valuable tree by shepherds, artists and farmers felling it for wood, which may lead to its extinction, community radio stations like Penc mi FM and the communities jointly launched several programmes on air to educate the people and invaders with the aim of protecting and sustaining the use of this tree. Sarr (2011) further noted that these campaigns have seen huge success as people become aware about the dangers of Cadd destruction and younger Cadd have since grown in large numbers. In addition, the environment has been preserved and beautified, which shows the change that can be brought to environmentally threatened areas through the campaign on this community radio station.

3.3.4 Community radio's impact on improved agricultural practices

Community radio furthermore plays an important role in improving agricultural practices and for sharing agricultural information. Relevant information on latest and improved farming techniques are usually disseminated through community radio programmes. Sarr (2011) notes that in Senegal, The Society for Development and Agricultural Extension (SODEVA) with a mandate to promote peanut farming has continuously used radio programmes to disseminate peanut farming techniques to the farmers in the peanut basin region. Community radio programmes are therefore used to disseminate necessary information on how farmers should prepare the seeds and soil for planting time, how to choose the right seeds, the types of planting styles to choose from, when to plant, the planting spacing to be maintained, when to harvest, use of organic and mineral fertilizers, prevention of soil erosion, storage and marketing of harvested seeds (Sarr, 2011: 118; Nyareza & Dick, 2012).

It must also be noted that practical information is very central to community development as people are aware of what to do and how to implement processes to be able to achieve results, which also means that lack of information results in stagnation and eventual failure. It is therefore important agricultural experts and researchers are invited on related programmes to educate the farmers on how to engage in successful agricultural practices and farming procedures. Other issues such as agricultural loan facilities and procedures are also discussed so that farmers that need such help are

able to know what to do to benefit from such facilities. While the mainstream media may be busy with other urban related issues, community radio stations are better suited to address agricultural issues like this more so as farming occurs more in such areas where community radios are established (Nyareza & Dick, 2012).

3.3.5 Community radio's impact on health awareness

I also want to highlight the importance of the availability of relevant information in facilitating the promotion of sustainable development. This means that if the needed information that will enhance participation is not passed on to the citizens, then there will be low levels of participation in managing community issues and other developmental needs impacting on agricultural production and management and health matters. For instance, Sarr (2011) notes that using health as a case study, it is easy to point out that when people lack knowledge about some sicknesses and how to prevent them, the possibility of the spread of diseases in a community is very high. This also means that when appropriate media such as community radio are used to disseminate health information on the vaccination of children and how sicknesses such as HIV / Aids, Cholera or Malaria are transmitted and how to prevent such sicknesses, then the likelihood of the spread or impact on communities will be greatly curtailed.

It can therefore be argued that the role of the media such as community radio as a very important tool in the continuous dissemination of relevant health awareness information. Sarr (2011: 117) cited the views of Dr. Ibra Sène, who was the Director of USAID's Health Project in Kolda, Senegal, as he noted that contrary to widely-held belief, medicine is not always the weapon to fight sicknesses but that the real weapon is to be well-informed on how to prevent these sicknesses. He further notes that community radio is therefore a very important tool to promote good health. As noted by Sarr (2011), community radio has been at the forefront of various HIV / Aids awareness programmes. Since this pandemic has really affected Africa severely over the years with severe social, cultural and economic consequences, there has been a need for individual and collective responses to curtail the spread of the virus around the continent and in the world at large. Looking at the micro-level and the challenges faced

by ill-prepared and under-resourced rural communities, great responsibility therefore lies at the doors of community radio stations, considering their recognised presence in the communities. They must therefore be able to compile relevant and strong radio programmes with the particular community 'flavour' that enables the staff to address community issues and appeal to the listeners towards behavioural change and maintenance of good health

Apart from literature that has documented the role of community radio in creating HIV / Aids and other health awareness (Alumuku, 2006; Banda, 2010; Manyozo 2011, Sarr, 2011; Gordon, 2012; Jallof, 2012), the community radio stations used as case studies in this study have also confirmed having programmes focused on HIV / Aids awareness and other health-related issues in the community. As also noted by Manyozo (2012), community radio's ability to design well-suited and relevant information for listeners on the dangers of HIV / Aids can contribute significantly to create the needed awareness that will trigger behavioural change in the lives of the audiences. In most cases, even as found in this study, community radio stations are not alone in this campaign, as knowledgeable experts in the health field such as medical practitioners, nurses, psychologists, social workers as well as religious leaders are usually brought into the studio to educate, encourage and make people to be aware of the different facets of the disease, how to prevent it or cope with it if infection has taken place.

3.3.6 Community radio's impact on sustainable development

Community radio has also been helpful in the promotion of sustainable development in the communities. Considering the nature of community radio as being locally based or rural, such stations therefore have a responsibility to ensure the promotion of sustainable development in their areas. Usually, these local or rural areas lag behind urban areas in terms of development, be it social, economic or political. There is also lack of information at times and the people in these areas usually look cut off from the rest of the country, but the advent of community radio stations has noticeably given voices to these people. Usually, the daily challenge of these rural audiences living in very remote or underdeveloped areas is how to fight against poverty, develop

themselves, have a source of livelihood and be able to surmount mammoth challenges of life such as safety, shelter, food security, education, health and other related needs like affordable transportation (Sarr, 2011).

It is important to note that people in these under-resourced areas also face concerns like the lack of adequate health care, lack of food, defective educational systems, destroyed environment, unemployment, HIV / Aids, lack of regular income, crime, abuse and others. All these factors have negative consequences on the lives of those affected. Community radio stations are therefore at the forefront of providing dialogue and engagement on how best to resolve these issues, develop the people and the community and also make life better for the citizens. Listeners or community members in these rural or underdeveloped areas are usually marginalized and not usually involved in policy development or implementation of development aimed at them, which calls for a better intervention to ensure their participation. This also translates to the fact that these rural poor do not have access to the necessary national resources that would have helped to better their lives, which in essence leads to high poverty level in the communities. This is where community radio has been a useful facilitator of communication, with examples around the world of the promotion of sustainable development, especially in the rural areas. Everitt and Le Mare (2011), Moseley (2011), Ghosh (2011) and Gordon (2012) have also noted that it is 'suicidal' to plan development initiatives without involving the proposed recipients as development initiatives cannot just be 'dumped' on people. It is necessary to actively avoid conflicts and ensure total participation and the success of development projects.

3.3.7 Community radio's impact on conflict management

Conflict can be defined "as a struggle or contest between people with opposing needs, ideas, beliefs, values, or goals" (The Foundation Coalition, n.d). In most cases, there are usually negative consequences on lives and communities when conflict ensues as observed in some countries and communities around the world. There are however cases where conflicts cannot be resolved but managed and this is where conflict management comes in. Conflict management focuses on "acquiring skills that will help

in conflict resolution, self-awareness about conflict modes, conflict communication skills and establishing a structure for management of conflict” (The Foundation Coalition, n.d). It must however be pointed that effective communication can be used towards managing or resolving conflicts. This is because communication is a very important tool that can be used to send messages between people or parties and when it is used effectively and through appropriate channels, it ensures mutual understanding among the people involved and there is a likelihood of avoiding conflicts and ensuring peace. It must be pointed out that conflicts usually emanate as a result of poor communication, especially when the involved parties are not able to understand each other, unwilling to compromise vested interests, or when communication is not received as intended by the sender, due either to inefficient structure or poor linguistic ability. This at times results in severe misunderstanding and conflicts may ensue. Conversely, effective communication is at the centre of conflict resolution, and essential when misunderstanding has to be resolved. This, in essence, as noted by Sarr (2011: 105), means that for peace to return among the involved parties, a variety of communication methods including community radio can be used to engage the parties involved as they dialogue together to resolve the issues at hand, so that communication is re-established towards ensuring mutual understanding and conflict resolution. Community radio is considered as a vital tool in this regard because of its character of being rooted in the community and much closer to its listeners than the mainstream, super-regional media.

Another characteristic that renders community radio useful in conflict resolution and community transformation is that it is easily accessible to the listeners and its broadcasting style is more suited to addressing local issues that directly affect the listeners. Various research and literature, such as the account given by Sarr (2011: 105), have also attested to radio’s capability in this regards such as the use of radio in the resolution of conflict in Casamance in Southern Senegal. Sarr (2011) further notes that Casamance, located in Southern Senegal, has witnessed intense conflicts for over two and a half decades, characterised by grave and deep rifts among the communities. The rift originated due to the fact that the local communities were not allowed to participate in the management of their own land and development, which development

theorists such as Rogers (1983) and Melkote (1991) have noted as being an inappropriate management agenda in development practice. The emergence of several peace building stakeholders in the region such as non-governmental organizations and other affected parties, however, saw radio and indeed the establishment of community radio stations such as Fogny FM, Kaïraba FM and Kuma FM, just to mention a few, as a way of reaching out to the various parties to promote peace and harmony, towards resolving the conflicts. The concerned parties also saw community radio as a tool that can provide platforms for promoting forgiveness, dialogue and reconciliation among the warring parties as they will have the opportunities to speak about their views and thus be able to contribute to conflict resolution.

The above further points to the fact that community radio offers an avenue for the various communities to voice out their views, express their concerns, make their priority needs known to the institutional authority and solve community issues. Since community radio stations are rooted in the community, they are in a better position to experience what is actually going on in the community and identify with the agonies and experiences of the community members, which also assists the stations to come up with suitable programmes to address the issues. As noted by Sarr (2011), issues such as social disintegration, violent fighting, accusations, robberies, murders and other degrees of fighting and indiscriminant use of community resources and wealth were thrown open for intense discussion as the community radio station gave a voice to the voiceless towards addressing their problems. To successfully address issues like this, community radio stations programmes focused specifically on peace building, good beliefs and preference for traditional and social-cultural values, and communities identify with these topics as they reflect their realities. Interestingly, apart from the fact that the citizens listen to these radio stations, the warring factions listen as well, which ensures that everyone is informed on how to negotiate and possibly resolve put an end to the conflict. There are also cases of the soldiers or fighters making phone calls to the stations to put their side of the story across to the listeners. This example no doubt has shown the usefulness of community radio as a tool for preventing and resolving conflicts (Khan, 2007; Sarr, 2011).

Similar cases are noted all over the world, especially in Africa where there have been series of wars and conflicts in some countries. For instance, AMARC (year) in its Declaration of Abidjan documents the role of community radio in conflict resolution and reestablishment of peace in war-torn Cote D'Ivoire. Community radio stations were at the forefront of promoting reconciliation and peace among the warring factions and also publicising the disarmament among them as well, especially after the end of armed rebellion in 2002 (Sarr, 2011; Chelipi-den Hamer, 2012). Another case of community radio's role in conflict resolution, as documented by AMARC, was when community radio stations played active roles in bringing peace and reconciliation to Liberia after the reign of Mr. Charles Taylor. Community radio stations in Liberia were helpful in promoting citizen participation in the electoral process that heralded the new democracy in the country (SFCG, 2009). These radio stations were also helpful in contributing in many ways to the reconstruction of the various communities and the country as a whole, as programmes focused on nation and peace building so that the citizens could redevelop after the war. This in essence was what the citizens wanted after going through the torments of war, and community radio stations were available to play their role as the voice of the people.

Various literature reviewed earlier on in this study and the above discussions also point to the fact that community radio stations' activities have moved beyond informing, educating and entertaining the listeners but now involve other critical contributions like conflict prevention, conflict management and significant transformation of the communities, more so as Africa and the world at large continue to deal with various degrees of conflicts and civil wars (Sarr, 2011). This is evident in the fact that daily news from around the world and especially Africa shows that while some countries are merely trying to put an end to conflicts and wars, others are still deeply stricken by military action, while some countries are indeed dealing with issues that are likely to result in wars or conflicts. This also means that the need for platforms for dialogue to resolve these conflicts will be on the increase and community radios considering their

attachment to the communities and ease of access will continue to be help towards promoting peace, harmony and understanding among the citizens.

It is however important that community radio stations be well prepared and their staff trained in handling sensitive and serious issues on air, such as strategies to follow in conflict prevention and management. It may be necessary for them to also engage the services of conflict resolution experts so that they are in a better position to accurately relay conflict issues and contribute effectively to nation and peace building. The critical approach to media therefore deploys that community radio stations be able to adhere to their sound broadcasting principles and policies so that they are not derailed from fulfilling their mandate or be compromised to favour any party in the process.

3.3.8 Community radio's impact on preserving and promoting cultural identity

Community radio has also been useful in the preservation, promotion and defense of cultural identity and diversity in the communities. The three community radio stations used as case studies in this study have in the past been useful advocates of community beliefs by associating with the communities, using their language and seeking to preserve the cultural values of the target audiences. As noted by Sarr (2011), communities usually guard their heritage and cultural identities as they relate to their beliefs and values, which include their language and customs. Since community radio stations operate from the communities, they have no choice but to mirror what goes on in the community and be the voice of the community. Indeed, it is when community radio staff identify with the values and beliefs of the community that the listeners will in turn identify more intensively with the radio station and consider the station as the voice of that community. This also means that in situations where the community radio station uses a language that is 'foreign' to the community, or the presenters try to undermine the cultural identity of the community, the radio station is likely to lose its identity as a 'community' radio (Osunkunle, 2012).

It must also be noted that the use of appropriate language is very central to the success of any development initiative, as noted by Netshitomboni (2007) and Manyozo (2010) as

is respect for and preservation of cultural identity of communities or stakeholders. As noted by Sarr (2011: 149), people will always want to defend their identity, guard themselves if they feel threatened in any way and avoid being undermined in any form. He further notes that in this regard, community radio stations cannot afford to ignore serious concerns bothering on ethnic, linguistic, religious or other cultural values that listeners hold dear. This also means that community radio stations must as a matter of importance seek to continuously identify with and respect the cultural values of the communities in which they broadcast, so as to gain and maintain the confidence and support of the listeners and the communities at large and to be able to broadcast to the satisfaction of the audiences who will respond critically to any infringement of these values.

For example, Sarr (2011: 151) notes the contributions of Kairaba FM in Diouloulou in Northern Casamance in Senegal, describing how the station has helped to popularise and extol the virtues of the Karone language and the culture of the people. He explains that the listeners feel that the station has actually developed and honoured them as Karone people by making other people aware of their rich culture and history. As will be shown in the results chapter, this is indeed also the case with the three Eastern Cape radio stations that have been used as case studies in this thesis project, as the station managers confirmed the stations' respect for and promotion of the cultural values of the communities where they broadcast and the listeners confirmed this. The author can also confirm same from personal past experiences with other community radio stations in South Africa such as Radio Turf, Botlokwa community radio station, Mohodi Community radio station, Giyani Community radio station, Univen community radio station, all in Limpopo Province and Vukani community radio station in the Eastern Cape. These radio stations, like most successful community radio stations, pay attention to and respect the cultural values of the communities to whom they broadcast.

3.4 FEATURES OF COMMUNITY RADIO PROGRAMMES

There are some features that community radio stations should have if they are to be ideal community radio stations. According to Rosario-Baird (1989), these five features should be found in the programmes broadcast by a community radio station if the station is to maintain a healthy relationship with its listeners. For Rosario-Baird (1989), these programmes should have strong local links, which means that the programmes must be non-commercial to avoid any undue influence, and strictly adhere to local content usage. The programmes should also offer content with little or no 'colonial' (dependency-generating or patronising) influence; should make appropriate use of indigenous material and resources; and should reflect the community's actual reality (Forde, 2002; Kogen, 2009). Rosario-Baird's views are valid as community radio stations are supposed to be 'local', depending more on local contents contributed or suggested by the people in the community than on external news networks. With a clear understanding of what they want and of the issues that affect them, community members are in a better position to drive their own development and offer likely solutions to issues that affect them. This drives them to participate in the communication process and not remain passive receivers of information or development projects. The key question here is whether this is the case in most community radio stations and the communities that they serve. These are some of the things that this study seeks to unravel.

3.5 IMPORTANCE OF COMMUNITY PARTICIPATION IN THE COMMUNITY RADIO STATION

As discussed extensively in this Chapter, the importance of community participation in the daily operation of any community radio station cannot be overemphasized. This is also due to the fact that community radio stations are to exist for the community, be of good service to the community and bring different kinds of development to the community. It must however be pointed out again that this will not be possible without the active involvement of the community or listeners as they are the recipients of the development, since any community radio station cannot just exist for itself or serve its own purpose but for the community. Community participation must therefore be compulsorily and continuously ensured for the success of any community radio station.

In addition, the Human Sciences Research Council (HSRC) in its publication titled “The People’s Voice” (year) stressed that community participation should not be understood as an isolated meeting but as a process where everybody gets together to hear and discuss an idea or proposal that will benefit the whole community and bring about development (Hadland and Thorne, 2004; Sarr, 2011; Dunu, 2012). Thus, management activities within the community radio station will not be satisfactory if real and ongoing participation by the community is not achieved. This therefore means that a community radio station that is situated in a particular community and probably named after that community will only be deemed to be a community radio indeed when listeners or people living in that community are allowed and encouraged to continuously get involved in such radio stations. Community participation is therefore necessary as it encourages the community to take responsibility for the community radio project. It must be noted that this kind of commitment and pride will help people stay involved and keep the station going even when resources are very scarce, as people see it as their own project that must not fail (Nikkah & Redzuan, 2009).

Furthermore, community participation also helps to develop self-reliance and frees people from dependency as the listeners and community as a whole feel a sense of ownership. It is an empowering experience for them as they are using the opportunity to drive their own development and change their community for the best. Community participation also helps station staff to develop an understanding of real community needs and priorities, taking into account language, traditions, beliefs and culture, which reflects an important feature of community radio (Community Radio Manual, 1999; Olorunnisola, 2000; Manyozo, 2012). I also want to add that community participation should be an on-going interaction between the radio station and the community. This ensures that the community radio station is really the voice of that community, representing and clearly putting forward the needs, desires, concerns, feelings and prioritised issues of the people in the area. Even in situations where community radio stations have strong support from the community, further effort should therefore be

made to ensure continuous listener / community participation (Olorunnisola, 2000; Community Radio Manual, 1999; Hadland and Thorne, 2004; Osunkunle, 2012).

3.6 TOWARDS ENSURING EFFECTIVE STAKEHOLDER MANAGEMENT

3.6.1 Falconi's GOREL Model and the importance of Stakeholder Relationship Management

Linked to the above discussions on the importance of community participation in the community radio station is the issue of stakeholder relationship management. It is important to note that the listeners are significant stakeholders of the radio stations who must in turn endeavour to ensure that they identify and relate well with them in their programming. I want to note that it is only when the community radio stations, just like any other organisation, are able to identify with their various stakeholders such as listeners, relate well with them and put strategies in place to sustain mutual relationships with them that they will be progressive. In addition, and to be able to maintain this relationship, the views and needs of the listeners must also be taken into consideration. This also means that organisations must be able to know that they do not exist in a vacuum but to be of important service to some stakeholders.

To achieve such mutual identification, Falconi (2009, cited in Meintjes 2012) describes the nine-step way of governing stakeholder relationships (GOREL) which involves, Step 1: Envisioning, Step 2: Identifying and listening to active stakeholders, Step 3: Defining specific objectives, Step 4: Involving potential stakeholders, Step 5: Relating with issue influencers, Step 6: Convincing opinion leaders, Step 7: Contents, channels and 'spaces', Step 8: Content roll out and Step 9: Evaluation and reset. He also notes that some parts of Step 2 and Step 4 focuses on the stakeholder mapping phase and reflects stakeholder's awareness of organisational goals and their interest in relating with the organisation. Falconi's idea is also supported by scholars like Rensburg and De Beer (2011) and Steyn and De Beer (2012). This detailed approach is helpful for organisations as they interact with their various stakeholders. This type of model is very important for the assessment of effective communication, considering the fact that

stakeholders are very important to the survival and continuous existence of any organisation.

The first step, which is the *Envisioning phase*, focuses on understanding of the organisation's vision, mission, values and strategy. It is important for any organisation, just as like the community radio stations being used as case study in this research do, to make their vision, mission, values and strategy known to their stakeholders so that there is mutual understanding between them. When the vision and mission are clearly understood and accepted by the stakeholders, then the organisation will be able to progress. This also means that the lack thereof will affect any organisation negatively. It will therefore be good procedure if radio stations as organisations are able to keep their listeners informed about their policies and missions, which in turn ensures transparency and also gives the listeners a sense of belonging and ownership in the radio stations.

In line with Falconi's thoughts (2009), Steyn and Puth (2000) as well as Steyn and De Beer (2012) list different types of stakeholders and explain that these stakeholders pass through different phases and transformation as they become better informed and invested in organisational issues, mission and vision. Meintjes (2012) refers to this as the stages of awareness. With this in place, the organisation can now proceed to *define specific objectives* towards ensuring a successful stakeholder relationship management and also *identify the active stakeholders* in the second phase of Falconi's GOREL model, as well as ensuring that they are given platforms to air their views. This relates to the linkages model of Grunig and Hunt (1984) which provides a starting point for the identification of stakeholders. It is furthermore important that organisations *involve these potential stakeholders* and crucial to activate their participation so that they can contribute to the growth of the organisation, a view supported by Steyn and De Beer (2012) and Corroborates Paolo Freire's thoughts that participants are able to conscientise themselves and come up with ideas that can enhance development. Organisations must therefore seek to develop mutual relationship with potential stakeholders through communication and also maintaining constant communication with them (Falconi, 2009).

As a further measure, organisations need to *pay attention to issue influencers*, which are stakeholders that are active and powerful to the extent that they can garner the support of other stakeholders and also influence them in their favour. As noted by Meintjes (2012), these stakeholders are able to exercise social, political, economic, technological, cultural or organisational influence, to whom organisations consequently need to pay attention. This category of stakeholders is also recognised by Netshitomboni (2007) when he discusses hindrances to development communication and issues like power relations and vested interest. This means that stakeholders that are able to influence issues have the capacity to make or mar any organisation as the case may be

In addition to the above, *opinion leaders* are vital stakeholders and efforts should be made to identify them and convince them be on the side of the organisation as they have the power to convince other stakeholders as well. It is therefore important to have a clear knowledge of the organisation's social environment and the issues that may affect it. Having identified this important category of stakeholders, organisations must then decide on how to communicate with the concerned stakeholders by *planning and creating spaces and contents*. This demands that the content of the message be meaningful, clear and understandable by the intended recipient (Mazzei, 2010; Spitzack and Hansen, 2010; Rensburg and De Beer, 2011). A suitable channel must also be identified so that dissemination of the message to the stakeholders can be ensured.

Since communication can only be assumed to have taken place when the message is received and understood as intended by the receiver, it is important that communication and relationship objectives be well thought of and carefully planned so that effective communication will be sustained between the organisation and its stakeholders (Falconi, 2009; Meintjes, 2012). In conclusion, organisations can thereby evaluate their communication and relationships with hope of moving into implementation of their target objectives, or reset the planning, as the case may be. It is thus obligatory for

community radio stations to identify their stakeholders, know their felt-needs and continuously involve them and maintain a smooth but vibrant relationship with them.

3.6.2 Other models focusing on the importance stakeholder management

In line with the above discussions on Falconi's nine-step ways of governing stakeholder relationships (GOREL), other scholars have also written extensively on the importance of stakeholder management. For instance, Freeman (1984) notes that the value stakeholder management framework (SMF) focuses on rational, process and transactional level, meaning that organisations must be able to understand who the stakeholders are and what the perceived stakes are as the organisation interacts with the stakeholders. Freeman's thoughts on the process level of the stakeholder management framework are also shared by other scholars like Grunig and Hunt with their linkages model, the four-step process of Rawlins (2006) and Falconi's GOREL process (2009) outlined above. All these are also linked to the transactional level of operations, which focuses on ensuring smooth interactions between the organisation and its stakeholders. As earlier on discussed, it is only when organisations or community radio stations are able to identify and value their stakeholders that they will be able to be of meaningful developmental service to the community.

Donaldson and Preston (1995) provide a three-part taxonomy which gives organisations the platform to improve stakeholder identification through better stakeholder relations and the consequences of various forms of relations. The three-point taxonomy aims to help organisations ascertain how best to deal with their stakeholders, understand them, incorporate their views in the mission and vision of the organisation and avoid or minimise every potential crisis. This means that community radio stations as organisations must be able to identify their stakeholders such as their listeners, be able to understand them and their expectations of the organisation (radio station), know their concerns and needs and then seek to incorporate such needs in the programming of the station. It should be assumed that community radio stations' commitment to doing this will assist them to minimise or even avoid potential crisis or a loss of listeners. Evidently, thus, it is only when community radio stations are able to engage in such

practices that they will be able to understand their listeners better and also serve them better, functioning as the voice of the listeners.

In addition, Mitchell et al. (1997) propose a stakeholder typology focusing on power, legitimacy and urgency, where this typology aims to give organisations the benefit of knowing their stakeholders in a more structured way and enable managers to prioritise or rank them in order of importance, whether positive or threatening. Mitchell et al.'s views are important as organisations need to have a clear understanding of who their stakeholders are and know how to communicate with them effectively and thus maintain mutual understanding with them continuously. As noted by Meintjes (2012: 132), such communication and engagement with stakeholders needs to be specific and tailored, using appropriate channels and communicating appropriate messages. This implies that community radio stations need to involve the listeners in their activities, primarily programme content development, so that the programmes are not designed for broad mainstream audiences, but specifically to meet the needs of the targeted listeners, addressing community concerns as much as possible.

In his four-step process to prioritising stakeholders, Rawlins (2006) conducted a research on stakeholder theory and stakeholder management and proposed a model to prioritise stakeholders and their involvement in any organisation. The four-step process focuses firstly on identifying all potential stakeholders according to their relationship to the organisation. This therefore identifies the type of relationship that exists between an organisation and its public, and the level of importance of such relationship. Secondly, it seeks to prioritise certain stakeholders as organisations consider their various attributes. The aim is also for the organisation to be watchful for attributes that may either harm or benefit the organisation. Thirdly, the process prioritises stakeholders by their relationship to the situation at hand, as this potentially affects both the organisation and stakeholders.

Lastly, the four-step process helps the organisation to prioritise the stakeholders according to the required or necessary communication strategies to be employed and the relevant messages suitable for different stakeholders. This in essence means that

since there are different categories of audiences who listen to radio, it is important for community radio station management to identify these categories and seek to have programme contents that will meet the respective needs of these categories of listeners. This becomes important as, for example, the needs of the youths will certainly differ from those of the older audience members.

3.7 FACTORS TO CONSIDER FOR COMMUNITY RADIO STATIONS TO SERVE THE COMMUNITY EFFECTIVELY

At this juncture, it is important to note that community radio stations are to continuously make efforts to serve the communities where they are well-established. If well thought-out, this linkage brings a sense of fulfillment to both the station and the listeners. Fourie (2001) and Olorunnisola and Lugalambi (2011) observe that having a high visibility in the community is a major factor that any community radio station must strive to attain for it to effectively serve its designated community. Actual 'visibility' of a radio station in the audience is however determined by means of the effective use of *programming*, *personality* and *promotion*. It is important to note that these three elements are fully integrated with each other, mutually interdependent so as to function efficiently in promoting the 'visibility' of the community radio station to the target community. It is therefore of paramount importance that community radio stations are constantly aware of these facets in daily operation to remain acceptable in the community. Simply put, the absence of one or more of these elements will greatly diminish the visibility of the station in the community. These elements (the 3 P's) and how they affect the operations of community radio stations are fully discussed below:

3.7.1 Programming of the radio station

Programming is very important aspect of community radio as it impacts on the various contents that the station provides to the listeners. Various factors should therefore be considered when devising the types of programmes to be broadcast on community radio stations. A major determining factor is the number of hours on air each day, which is largely influenced by the community the station serves and the licensing. For example, a community radio station that is serving a community of interests such as Comunidade Portuguesa for the Portuguese community in Gauteng can adopt a

relatively narrow approach to programme content. This is due to the fact the listeners are a cohesive group by virtue of their similar linguistic interest. In this case, programming needs not to be diverse and can follow a rather formatted approach (Fourie, 2001; Osunkunle, 2005; Bosch & Mullins, 2012).

Similarly, a campus radio station that serves a community of interests limited to the campus only would tend to schedule music genres popular with students throughout their programmes. This also suggests that the local content quotas will be far lower than for radio stations serving a broader geographic community. However, it would not be right for a campus based radio station that also broadcasts to the surrounding areas of its location not to consider the needs of these areas and focus on its primary publics only. In addition, community radio stations serving cultural communities, like New Pan Hellenic Voice for the Greek community in Johannesburg and the Chinese community radio station serving the Chinese community in Gauteng, will find it difficult to adhere to the local music content requirements. This is because South African music is not as relevant as the culture of origin to these communities (Olorunisola, 2000; Fourie, 2001; Fokane, 2003; Bosch & Mullins, 2012).

It is also important to point out that community radio stations serving a geographic community should have suitable programmes in place to cater for the various interest groups in that community, as is the case for radio stations used as case studies in this study. The interest group should range from children, to the elderly, men, women, disabled and other categories of people in the community. Apart from considering people and their age differences, radio stations must know that various social classes as well as ethnic and religious groups exist in the community and want access to the radio station. This therefore means that a community radio station needs diverse programming to provide coverage and detailed analysis for a diverse community. This in turn demands that the station be innovative and creative to provide various programming that will entice listeners and draw them away from the commercial and public radio stations (Ibrahim, 1995). Hence, it is important for community radio stations

to be familiar with the social stratification of the community where they are located if they are to serve those communities effectively (Osunkunle, 2006; Manyozo, 2010).

3.7.1.1 Importance of varieties and diversities in programming

As noted by Fourie (2001), community radio stations are to engage in full-spectrum service, which provides for varieties and diversities in programming. This type of programming will allow a community radio station to broadcast religious programmes, news, talk shows, sports, health education and music to the community. Interestingly, all these are deemed beneficial to the listening pleasure of the listeners. Halper (1991) notes that when a community radio station offers full-spectrum service, then there is a strong local focus, which makes the station committed to community development and not just a jukebox. This means that worthwhile programming indeed confirms the station's knowledge of the needs and desires of the listeners and the community at large. When the station is able to reach out to the community through surveys and meetings for their input on how to structure and improve the station's programmes, the programming reflects the voice of the audience (Halper, 1991; Fourie, 2001; Myers, 2011).

Naturally, it takes time for a station to win over listeners, so with a mature audience. Listeners only become loyal when they perceive the station to be credible. This therefore calls for the station to create and maintain a favourable impression over a period of time by involving the community in its programming so that the various types of listeners can feel a sense of ownership and involvement (Olorunnisola, 2000; Bosch, 2003). Having a full-spectrum service helps an ideal community radio station to adequately cover all the three functions of radio, which is to inform, entertain and educate the listeners and thereby providing for the diverse needs of the listeners (Al-Hassan, 2011).

3.7.2 Understanding the categories of audience

To have a clear understanding of the reasons why people listen to radio is crucial for any community radio station if the needs of the target audience of that station are to be

met and their voice is to be reflected. This argument is supported by the research of Halper (1991), Fourie (2001) and Bosch and Mullins (2012) into the activities of radio stations and reasons why people listen to radio. They noted that radio audiences should be categorized according to their listening needs. Thus, a sound knowledge of the audience leads to adjustments in style and programme mix where necessary. This also helps the programme designers to decide what content to cover in depth and where to use a more general approach, depending on the issues at hand and the state of mind in the community. Good broadcasting equipment and adhering to the local content usage alone are however not enough; the key focus should be on eliciting community involvement in station activities. The staff must thus go out to the community, hold meetings with them, get their inputs and identify prevailing issues in the community that they will want the station to tackle.

The benefit of becoming familiar with the culture and values of target audiences is that the inputs from the listeners directly assist the station to generate suitable platforms or programmes to address given societal problems. These views on stakeholder management are also supported by Rawlins (2006), Falconi (2009) and Steyn and De Beer (2012). By its very nature, a community radio station unlike commercial radio must be very sensitive when tackling taboo subjects on air to avoid a rejection of the station by listeners in the community. It is therefore important that the station and its staff be culturally sensitive and continuously make efforts to avoid using questionable or foul language while on air, and to avoid conflict with the community (Osunkunle, 2012).

Similarly, community radio stations need to make efforts to avoid 'shock-jock' programmes where disc jockeys use foul language and discuss offensive topics on air. While it is important for the station to offer a wide variety of programming, the station must at the same time not be callous by allowing programmes that offend sensitive listeners. Instead, the image of the station must reflect a family orientation in its content and while fulfilling its mandate of keeping the listeners informed, the staff must not silence or reprimand its listeners or insult their intelligence (Rosario-Baird, 1989; Halper, 1991; Manyozo, 2009). Understanding the category of listeners should therefore help

the station staff to determine the types of programmes that will be beneficial to the development and listening pleasure of the listeners. This invariably means that it will be very difficult for the radio station to function effectively in situations where the categories of listeners are not well known to programme designers, as irrelevant programmes might be produced for the consumption of the listeners (Osunkunle, 2012).

3.7.3 Personality of staff members

Apart from offering quality programming, the personality of announcers on community stations contributes significantly to the image of the radio station. While the station may be popular among listeners by offering exciting programmes like news, sports, talk shows and musical shows, the station must also be aware that the announcers provide for the station's uniqueness (Bosch & Mullins, 2012). The announcers need to be warm, friendly and conversational when relating with the listeners so as to create an atmosphere that will make the listeners feel at home with the station. It is therefore important that announcers, journalists and everyone involved in the day-to-day running of the community radio station should be deeply familiar with the community and also be known by the community. Having a smooth relationship like this with the audience community will afford the staff of the station the opportunity to monitor local events and issues that are making headlines in the community and create an accepted platform to discuss them (Manyozo, 2009).

It is also important that announcers are not just capable of playing music, but they need to show continuous commitment and honest respect for the audience if the station is to operate as a community radio station. This will afford them the opportunity to have a feel for the aspirations and problems of the community (Halper, 1991; Libiero, 1993; Fourie, 2001). It is therefore important for presenters on air to have a good personality and be actively involved in the community and if possible, be members of that community. This will go long way further enhance the image of the station and their personalities, too (Osunkunle, 2012).

3.7.4 Promotion of the station

Continuous promotion of the station's image in the community is also very important. If a community radio station is therefore to be successful and also maintain a good relationship with its listeners, then the promotion of that station must not be limited to the enjoyable programmes being broadcast by the station. Instead, the station staff must be able to get out into the community and interact with the listeners towards cementing a continuous sustainable relationship. According to Halper (1991: 75), "the purpose of promotion in a community radio station is to create the impression that the station is everywhere in the community". Promotion should not simply be focused on offering large and valuable prizes for competitions or embarking on road shows with the station's logo and slogan boldly written everywhere. A community radio station must instead aim at using promotions to create a high profile image that will help the station to maintain its credibility and reliability in the community. It will also help the station to sustain its relationship with the listeners and be in a better position to speak for that community in the media sphere (Olorunnisola, 2000; Bosch, 2003; Sarr, 2011).

To further ensure continuous promotion of the station, it needs regular contact with the community to enhance the station's image. Poor finance or low budget must not hinder community radio stations from promoting their activities in the communities. Such stations can maintain a smooth relationship with their listeners and the community at large by being physically seen in the community through having their staff attend council meetings, sports meeting, school debates, bazaars, church socials and other forms of gatherings in the community. This allows the station staff to get to know the people in the community, listen to their comments and suggestions that may be helpful to the station, entertain friendly relationships and thus be able to improve the station-listeners relationship (Halper, 1991; Manyozo, 2012). This also helps the station to leave a good image with the community as a sense of belonging and partnership is created (Sarr, 2011).

3.8 HINDRANCES TO THE SURVIVAL OF COMMUNITY RADIO STATIONS

As discussed extensively earlier on in this Chapter, it is also important to highlight that there are some historical challenges that faced the broadcasting sector in South Africa and interestingly, the sector is still faced with different challenges even today. A few factors particularly hinder the effectiveness of a community radio station, which all community radio stations must guide against if they are to fulfill their mandate as the people's voice. As noted by Drijvers (1992), community radio stations must avoid the dangers of becoming too parochial in their operations and programming. For example, in Zaire, community radio stations are required to have a one hundred percent local content but community radio stations now need to look beyond local identity to avoid provincialism and ethnocentrism. This means that the station must have an outward orientation to programme content, which gives the listeners the opportunity to belong to a larger culture and polity. This is also essential for the development of the listeners themselves (Myers, 2011).

Since community radio stations operate in competition and in the context of other media, which gives many options to potential listeners, it is particularly important that community radio stations avoid bad programming. The fact that community radio operates on a small budget does not suggest that the service offered to the listeners is allowed to become unprofessional. This goes beyond programming, as the station must ensure professionalism in all its conduct, like the way the station's staff dress and portray themselves in public and how neat and pleasant-looking the station's building and offices appear. Also, stiff competition for marketable audiences exists in situations where community radio stations are located in a fairly developed area where commercial and public broadcasters are also operating. Community radio stations are therefore to be very careful to avoid copying commercial radio station's format in an attempt to win listeners. This is important as community radio is a unique type of medium (Osunkunle, 2012).

3.9 COMMUNITY RADIO STATIONS IN OTHER PARTS OF THE WORLD

3.9.1 Examples from outside Africa

Gordon (2012) and Fourie (2001) note that community radio stations operate according to different models in various countries of the world. This is because of the variety of terms used by some countries to describe community radio stations. For example, a community radio station is referred to as *local radio* in Britain, *radio di informazione* in Italy, *radio privee* in France, *noerradio (near radio)* in Scandinavia, *lokalradio* in Switzerland, *radio libre* in Belgium, *public radio* in Australia and *emisora municipale (municipal radio)* in Spain (Fourie, 2001). However, despite the difference in naming these stations, there are several similarities in their structure and mode of operation.

The programming focus of these stations is to bring about social changes in the communities that they serve, through various social development programmes. This is achieved by identifying the perceived needs of the listeners with the aim of incorporating these topical issues into the stations' programmes. These community radio stations also involve the listeners in their programming by creating channels through which inputs and suggestions are received from the community (Fourie, 2001b; Forde, 2009). A common feature of community radio stations around the world is that they allow the voices of people at community level to be heard. There are various examples of how community radio stations started in other parts of the world such as South America, Central America, the Caribbean and Africa.

3.9.1.1 South America

UNESCO (2011) note that South Africa has some similarities with countries in South America, like Chile, Peru and Argentina, as repressive regimes also governed these countries during the 1970s and 1980s, which also led to the establishment of various forms of alternative media like community radio stations in these countries. During the period, thousands of people who were opposed to the regime were arrested, killed or disappeared. In these countries, communities organised radio stations to address the needs of the poor and oppressed by making their voices heard on air by authorities (Fourie, 2001b).

3.9.1.2 Chile

In Chile, a women's radio station was formed as part of a larger organisation focused on women struggles. The station topicalised problems and challenges facing women, both as poor people and as women having to deal with discrimination by men (Gordon, 2012; Marchant, 1988). The radio station also afforded women activists and human rights leaders the opportunity to air their views, come up with issues that affect women in the community and engage in dialogue towards solving such problems. Other issues of importance on this radio are gender inequality and initiatives to curb various forms of abuse in the community. This also attests in some ways to the power of radio as a tool for dialogue and development.

3.9.1.3 Argentina

In Argentina, there are community radio stations in the cities and in remote rural areas. In rural areas of Argentina, radio stations are often people's only source of information about health care, legal rights and other issues that directly affect their lives (Gordon, 2012). Just like in the other parts of the world, community radio has grown over the year and according to Fuente (2012), there are 3,000 community radio stations registered in Argentina by the World Association of Community Radio Broadcasters. Community radio has therefore been used extensively by citizens to express themselves. Some programmes on these community radio stations are mainly focused on promoting gender equality and rights of women, which would normally not be given space in mainstream media. It is also important to note that listeners of community radio stations in Argentina as in other parts of the world use these stations as a participatory medium, as a platform to promote their own development and also confront community and personal issues that affect them (Fuente, 2012).

Central America and the Caribbean

3.9.1.4 El Salvador

In some parts of Central America, radio stations were set up to inform and encourage guerrilla fighters opposing repressive regimes. In El Salvador, Radio Farabundo Marti and Radio Venceremos were an important part of the liberation struggle during the

1980s and early 1990s. They provided one of the few means the guerrillas had of making their voices heard in the face of government propaganda. After resistance and democratic elections, these stations continued as community radio stations (Fraser, 2001; Gordon, 2012). The activities of these radio stations are similar to what is obtainable around the world as the medium was used as a platform for citizens or listeners to deliberate on issues that affect them with the aim of finding solutions to them. The radio stations also serve as a medium that unites people that live in the same community, face the same challenges and seek to solve common community concerns that affect them.

3.9.1.5 Haiti

On the Caribbean Island of Haiti, community radio stations were also used to encourage people in their struggle for democracy and the fight against poverty and exploitation. Although early community radio activists suffered detention and harassment by the authorities, community radio has now taken root and there are several stations operating in Haiti. Most of the stations are small and broadcast from a simple studio with very basic equipment. One example is Radio Zebtenite, which is used as a mouthpiece for different groups in the community. The station is run by peasant co-operatives, broadcasts for a few hours a day and not every day of the week as there are no permanent staff members. The community also shares the responsibility for broadcasting and running the station. There is no advertising and the community is dependent on outside funders to provide and maintain the equipment. Other overheads are low and are supported by the community. Another example of community radio in Haiti is Radyo Vwa Klodi Mizo with the aim of getting the people involved in development activities (Community Radio Manual, 1999; Manyozo, 2007a, Gordon, 2012).

3.9.1.6 Asia

Community Radio in India

Community radio stations have been in operation in India for some time and serve the same purpose as elsewhere. An example was a community radio set up in Mansoorpur in the Vaishali District of Bihar in 2003 by a mechanic called Raghav Mahato (Shively, n.d). The station was perhaps the cheapest in the world as it was fitted with an antenna attached to a bamboo pole at a cost of just over \$1. The station broadcasts Bollywood and Bhojpuri songs along with public interest messages on HIV and polio, local news and announcements. However, the police forced him to close down his radio station as he did not have the license required to run a community radio. It must be noted that in India, community radio stations were for a long time governed by strict regulations, which were finally amended in 2006. The government has now started allowing non-profit organisations to apply for broadcast licenses thus expanding the eligibility criteria to parties such as civil societies and voluntary organizations, State Agriculture Universities (SAUs), institutions, Krishi Vigyan Kendras and Registered Societies/Autonomous Bodies/Public Trusts registered under the Societies Act. The guidelines regarding the ownership and content of a community radio in India, however, are still very strict. Despite this, there have been various successful programmes run in India (Shively, n.d).

Another example of community radio in India is that of FM Ranchi (Shively, n.d). The station was helpful in providing a platform for the Angada block to put their request through to the government. Angaga block is one of the poorest and most unserved regions in Jharkhand and for a long time, villagers had been asking for the basic facility of a school through letters to the local administration and the government, but to no avail. The power of radio however came to play as FM Ranchi aired a play performed by the villagers, which finally drew the attention of the authorities. Since then, the community radio has become a platform for the villagers to come forward and air their grievances and requirements. As further noted by Shively (n.d), the villagers themselves

have been trained by a Delhi based NGO, and they are not only the listeners, but have become directors and performers of half hour programmes aired regularly.

Furthermore, community radio stations are not merely important to raise awareness and lead to the development of any given area, but also play an important role in information dissemination at the time of natural disasters and calamities. An example is the Kalanjiam Community Radio in Tamil Nadu. After the Tsunami struck, a community radio station was set up by the DHAN Foundation's Centre for Development Communication in this area. The station was quite helpful in educating and informing people in the area as it airs various programmes focusing on disaster-preparedness, marine education and safety measures in the sea. As the programme focuses on issues that affect the people directly, there was tremendous participation from the residents, which helped in creating a close-knit community focused on addressing its own problems (Shively, n.d).

3.9.2 Community radio as local radio in Africa

Africa has a number of cases of ensuring development through radio communication. Manyozo (2007a: 46; Olorunnisola and Lugalambi, 2011) states that independent stations were first opened up in West Africa, such as Benin, Togo, Ghana and Mali, but were largely aimed at supporting development initiatives. Even in countries like Cameroon, which did not have political plurality, there are networks or regional radio stations that had a wide degree of autonomy in local programming. Localism as one of the hallmarks of broadcasting ensures the promotion of local cultures, identities and languages (Ayedun-Aluma, 2011; Tanjong, Minnie and Bussiek, 2012).

3.9.2.1 Nigeria

In Nigeria, for example, more emphasis is placed on localism and diversity despite the country having the most extensive public and private broadcasting networks in Africa (Ojebode, 2003). As further noted by Dunu (2012), soon after independence and to date, Nigeria can boast of having "domesticated" and indigenised radio and television with an African "accent". This was evidenced by that fact that diverse national and local

programming are continuously produced in the over 250 languages and dialects spoken in Nigeria. Despite several successive military and civilian governments in Nigeria, broadcast policy makers have continued to respect the linguistic and cultural diversity of the country through well-packaged programming aimed at ensuring the development of the country at large (Dickson, 2010; Dunu, 2012).

3.9.2.2 Cameroon

As noted by Nyamnjoh (2011), the media and especially the broadcasting houses have not been performing their social responsibility roles as required, neither have they played the role of objective mediators. There was however some form of reformation in the year 2000 when a Prime Ministerial decree (No. 200 / 158 of April 3, 2000) was passed, which liberalised the audiovisual media and also broke the monopoly of the state-owned media (Tanjong, Minnie and Bussiek, 2012). This also paved ways for community radio stations to be established. In Cameroon, for example, regional stations usually feature popular local programmes such as *Meet the patient*, where the reporters visit local hospitals to interview patients and get to know their problems with the aim of providing a solution. Other programmes include *Young Farmers Club*, which focuses on farming and how to improve the practice among farmers in the rural areas; *Young Writers Forum*, which focuses on the literary exploits of writers and how they are using their work to bring development to the society; *Safe journey*, which aims at the transport industry; *Women Corner*, which focuses on the plight of women and their development; and *Children's Half Hour*, a programme, which focuses on children safety and development (Senghor, 1996; Nyamnjoh (2011).

3.9.2.3 Malawi

Manyozo (2012) further notes that in Malawi, Malawi Broadcasting Corporation (MBC) and some other regional radio stations also laid emphasis on diversity and localism through suitable programming aimed at ensuring the development of the society. MBC, for example, was known for its popular award-winning dramas on non-political, social and community subjects. Manyozo (2007b) also notes that in 1999, the MBC created the Development Broadcasting Unit (DBU), which is a structure created to engage

effectively in development-oriented programming through participatory communication initiatives, and to promote democratic and critical dialogue around developmental issues. One of the most popular programme on MBC Radio One was *Kanthu N'khama*, which was a magazine radio programme that tackles developmental issues like food security, health, gender, HIV / Aids, education, water and other social issues (Manyozo, 2007b, UNESCO, 2011).

3.9.2.4 Tanzania

In Tanzania, as early as 1962, during the socialist government of Julius Nyerere, Radio Tanzania became the standard bearer and promoter of Swahili language and culture in East Africa. The station then broadcasted exclusively broadcasted in Swahili making the language to be accepted as the lingua franca of the region and one of the most widely-spoken language on the African continent. There was also Radio Entrez Parler (Radio Come in and Speak your Mind) in Burkina Faso, which opened its door to everyone with aim of serving as the voice of the voiceless. All these were examples of the development communication model for creative broadcasters towards ensuring the development of the society through communication (Senghor, 1996; Carnell, 2002; Sarr, 2011; Da Costa, 2012).

3.9.2.5 Mali

Da Costa (2012) traces the development of community radio in Mali and notes that there is also a radio initiative in Mali called Radio Benso, which has been in existence since 1999. It forms part of the Mali-South Rural Radio Revival Project, which has other four stations, each serving about half a million people within a 100 kilometre radius. The listeners are able to keep up to date with happenings around them, get information on farming, put announcements on the radio and also listen to village music. Mali has one of the strongest community radio networks in Africa as the media industry developed in the country after the fall of the last one-party regime in 1991 and the end to an outright state monopoly of the means of communication. Interestingly, Mali has more than 110 private radio stations, with 86 of them being community radios, mostly rurally based (Sarr, 2011)

3.10 Conclusion

This Chapter looks at community broadcasting, the concept of 'community' and the aims and features of community broadcasting. It seeks to trace the history of community radio in South Africa and early community radio initiatives that set the pace for establishment of other community radio stations in the country. The chapter discusses briefly on the community radio stations being used as case studies in this research and also traces the historical developments surrounding the establishment of Christian community radio stations. The Chapter provided an overview of community radio in other parts of Africa and outside Africa. As the importance of community participation is vital in the running of any community radio station, this chapter also looks at the need for community participation and also discusses the views of scholars on the need for effective stakeholder management. The Chapter concludes by outlining at how to make community radios more effective and the various ways through which community radios can be or have been helpful in addressing community concerns and issues of good governance, democracy and citizen participation.

CHAPTER 4

4.1 THEORETICAL FRAMEWORK

This chapter focuses on key theoretical considerations relating to community radio, highlighting the principles of participatory community radio broadcasting. The main objective will therefore be to develop a theoretical grounding for the argument that participation by proposed recipients of development is essential for any developmental initiatives to be successful and for actual development to take place. In the following, therefore, the theories associated with participatory communication will be discussed, which forms the theoretical framework for this study. It is important to point out that this study is premised mainly on the dialogical pedagogy of Brazilian communication expert Paulo Freire (1973) and the democratic-participant theory as they both highlight the importance of participation and dialogue for development to take place. The link between these theories, the valuable role of the media as agent of social change and the importance of community participation will also be discussed. Also, other theories congruent with development communication and the essence of participation in participatory communication are discussed.

4.1.1 Participatory communication from Freirean perspective

The literature reviewed suggests that community radio may be best understood through the theoretical lens of Brazilian educator and philosopher, Paulo Freire (1973). Freire, in his popular book, *Pedagogy of the Oppressed* (1973), explained the notion of dialogic communication as a normative theory of participatory communication. Freire (1973) points to a strategy that involves traditional participants, who are participants who originate from traditional communities, deliberating on issues that are of great importance to them and stresses the importance of local communities' participation in developmental processes at all levels, be they international, national, local or individual. Freire (1973) refers to this as the right of all people to individually and collectively speak their mind. It can therefore be argued in the light of this study that community radio stations ought to give the listeners the opportunity to deliberate or dialogue on

community issues that affect them, and to contribute to radio programmes that will address such problems. Some of these societal issues may include poverty alleviation, exclusion, health, political, and environmental issues. As suggested by Freire, community radio can provide the platform for the targeted audiences to participate in their own development. For instance, farmers may be given platforms to deliberate on how to ensure improved agricultural practices while activists may also have programmes focusing on gender equality or how to ensure good governance and representation. These platforms are not usually available in mainstream media but readily available in community radio, which adopts participatory communication in most cases. Freire's view therefore focuses on involvement of the participants and consideration of their views, which is not usually considered by other mass communication theories.

Freire (1973) stresses that to share information, knowledge, and to engender trust and commitment in development projects, participation is very important as individuals from the public are given the opportunity to be part of decision-making processes and development initiatives. This view is also shared by Nagda (2006) who investigated the breaking of barriers, the crossing of borders and building of bridges to ensure effective communication processes in intergroup dialogues. Nagda (2006) asserts that listening to what others say, respecting the counterpart's attitude and having mutual trust are vital to any meaningful development process in the society. This view is also supported by Pettigrew and Tropp (2006) and Brockman and McGill (2007). As earlier on discussed, the same view is also shared by stakeholder theorists like Gregory (2007) and Falconi (2009) as they emphasised the need for organisations to pay attention to their categories of stakeholders and their views, thereby ensuring effective stakeholder management. Critical views like these led to the campaign to free the highly regulated airwaves in South Africa in the late 1980's and early 1990's, as discussed earlier, to enable the citizens to address issues that affect them and to participate meaningfully in public decision-making processes. It is therefore argued here that access to information, active participation and dialogue are necessary if developmental projects are to be successful and society transformed for the better. This also mean that community radio

stations must be able to ensure effective communication and development in the community where they broadcast by allowing listeners to contribute to programme content development and to facilitate their access to media platforms to address issues that affect them, as noted by Nagda (2006).

In his research work into participatory communication Servaes (1996) supports the observations of Freire (1973) by stating that people should be involved in their own development through participatory communication. Servaes (1996) further argues that development efforts should be anchored in institutional faith in the people's capacity to discern what is best for them. This means that people or radio listeners should be given the opportunity to identify their perceived needs and be able, through appropriate radio programmes, to exercise dialogue with policy makers towards finding solutions for developmental issues. Just like Freire (1973), media scholars such as Servaes (1996), Tomaselli and Aldridge (1996), Olorunnisola (2000), Raufu (2003), Banda (2007), Chiumbu (2010) and Burger (2012) also identify that, as people are allowed to participate in development processes, they will be able to become activists their liberation, empowerment and become able to participate in the task of transforming their society. This is what this study also seeks to establish, assuming that the selected community radio stations should be able to create platforms for their listeners to participate in community development, seek for solutions to their problems and also engage policy-makers in policy and developmental issues. It should be stressed here that in situations contested views exist, the community or listeners will be able to voice out their opinions and views, which would normally not have been heard anywhere in the mainstream media due to a number of reasons for marginalization – be it the rural location, educational status, linguistic ability or ethnic identity, for instance.

If community radio therefore helps to break barriers and allow the marginalised to contribute to community and nation building, this would conversely imply that community development will be hindered in situations where community radio fails to allow listeners' participation in its activities, or fails to provide platforms for listeners to dialogue with policy-makers. This is why the insights of scholars like Freire (1973),

Servaes (1996), Banda (2007), Da Costa (2012), amongst others, are very critical to the survival of any community radio station. Freire (1973) further asserts that since people are innately intelligent with years of society experience, it is therefore necessary to draw on their wealth of experience and listen to them if meaningful development is to take place in society. This is very important as citizens or listeners are familiar with the community needs and the various problems that needed attention, and they would be in a better position to advise the government or policy-makers from the inside of the community than an advisor from elsewhere. For instance, community needs may include the need for a Health Centre, a Police Post, a School, or having a campaign against abuse or crime. Community radio stations should therefore provide opportunities for the citizens or listeners to engage with government representatives towards the provision of such amenities.

It is therefore important that community radio stations have an open door system that makes it possible for them to continuously involve listeners in their programming activities. This therefore means that community members or listeners be given the opportunity to discuss their needs, prioritise the needs and be allowed to make suggestions on how best to solve community problems. Concurrently, Freire (1973) argues that oppressed people must be treated as fully competent human subjects in any development process, and this implies dialogical communication and action, as discussed above. For Freire (1973), participation transforms people's consciousness, which makes them feel actualised, enabling them to take control of their lives. Participation also gives them the opportunity to challenge the dominant classes and their political activities, as was the case in South Africa before 1994, and in other parts of the world when community radio stations first started (Olorunnisola, 2000).

Twenty years after writing the *Pedagogy of the Oppressed* (1973), Freire reflected on his writing and wrote the *Pedagogy of Hope* (1994). Freire (1994) here stresses that dialogical communication must be focused on unveiling opportunities for hope, regardless of the obstacles that people may be facing. This becomes possible when community radio stations serve as the voice of the voiceless by listening to the views

and needs of target audiences and compiling suitable and well-packaged programmes to address such community needs. Freire (1994) also believes that individuals have the capacity for reflection, for conceptualizing, for critical thinking, for decision-making, for planning and for social change, which leads to empowerment as a consequence of liberatory learning (cited from Servaes, 1996). A similar view is shared by Pettigrew and Tropp (2006, 2008) when analysing how intergroup contact reduces prejudice among group members who interact. Hence, community radio stations can work effectively with listeners to unveil hope and solutions to the various communities. This means that in situations where a certain community faces diverse problems and needs, such as lack of certain amenities, the 'hope' to overcome that problem or be able to provide the needed amenities comes alive as people are able to deliberate on how best to solve the problem, and drives individuals to contribute to communal problem resolution.

Hadland and Thorne (2004), in *The People's Voice*, also stressed that it is important for community media to take inputs from the community towards addressing issues that affect the people. This means that a community radio station should continuously involve the listeners or community in its programming so that programmes are oriented along the specific needs of the listeners. This suggests that community radio stations should be concerned with matters of public interest that affect their listeners, and strive to address these in various formats through their various programmes. Freire (1973) emphasises this as an effective conscientisation and empowerment to enable the people to achieve an understanding of their situation, have confidence in their ability to communicate effectively and realise their ability to change that situation. For Freire (1973), this theory of transformative action is a humanising pedagogy, in which a permanent dialogue is established by empowered speakers such as radio station staff with the oppressed as they are given opportunities and platforms to dialogue on issues that affect them. Conversely, this means that community radio stations cannot function as 'community' radio if the views of the listeners are neglected or when listeners are not allowed to contribute to programme content development, and highlights the need for systematic management of such open communication channels.

4.1.2 Democratic-participant theory and the essence of participation

This study also builds on the democratic-participant theory, which postulates that individual citizens and minority groups have rights of access to media and information with a right to communicate, and also rights to be served by the media according to their own determination of their needs (McQuail, 2000: 123). This impacts on the way programmes are produced by the station so that the needs of the listeners are met. This also means that media houses or community radio stations, as in the case of this study, should indeed be able to consider the needs of the listeners and design programmes to address such problems or needs. The theory further outlines that groups, organisations and local communities should have their own media such as community radio stations with the aim of addressing developmental issues that affect communities. This means that listeners are to be involved in identifying their own perceived needs, conducting dialogue with policy makers and identifying solutions, using community radio as a platform for achieving this (Yarhere, 2003). The focus of democratic-participant theory, therefore, lies in the needs, aspirations and interests of the receivers of information (Fourie, 2001a). This means that the media is not encouraged to impose information on the listeners, but to develop this information according to audience needs in cooperation with the public, to ensure that the information will meet the needs of the listeners.

The theory further postulates that the media should provide relevant information to their audiences, allow them the right to answer back, and, most importantly, provide a channel to use the means of communication for interaction in small-scale settings of community, interest group and sub-culture (Okigbo, 1991; Chibita & Fourie, 2007). McQuail (2000: 239) further argues that this theory indeed opposes any alleged need for uniform, centralised, high-cost, highly-professionalised, neutralised, state-controlled media. Instead, the democratic-participant theory supports multiplicity, smallness of scale, locality, de-institutionalisation, the interchange of sender-receiver roles, the horizontality of communication links at all levels of society, as well as interactivity and stakeholder commitment. Community radio should therefore aim to promote these principles so that there is interaction and continuous interchange of information between radio stations and their listeners. Also, through this, several opportunities are offered to

enhance the development of people and communities. It can therefore be argued that the democratic participant theory ties in with Freire's pedagogy of the oppressed in which the teacher or media producer is not dominating or using authority over the learners or listeners, as the case may be, but assumes the role of a learner-cum-teacher.

The above discussion therefore suggests that media houses and community radio stations should not merely assume to have the power to decide what the needs of the listeners could be, and impose potentially irrelevant content on them, but seek to dialogue with them to ascertain their needs, just as Freire suggested, a teacher should be able to learn and teach at the same time, engaging the learners in dialogue in a context of community development (Mody, 1991: 27). As noted by Lewis and Booth (1990: 174) and Kanyegirire (2002), Freire's 'pedagogy of the oppressed' focused on encouraging peasant farmers to participate in the radio schools, which gave opportunities to these farmers to facilitate radio programmes. This also offered the farmers the opportunity to engage in dialogue with institutions and to develop and communicate proposed solutions to their problems to the institutions that could assist to implement them. This therefore allows for the switching of roles between media producers and the recipient of media content, allowing listeners and the community at large to take charge of their development and allow for positive change in their domain. This in turn constitutes community radio stations as a form of radical alternative to mainstream media, for people to engage in social change from within their own situation.

It is also important to note at this juncture that role of community radio as an important tool for development and democratic participation cannot be overemphasised, as is evident in the developed countries where it serves as a tool for self-expression for the marginalised groups. However, in countries with autocratic or totalitarian governments, community radio also potentially serves as the voice of opposition and a potential platform for resistance. Community radio's importance in developing countries is furthermore evident in that it is often understood as a tool for conflict management,

resolution and democratisation as it offers channels for dialogue and engagement (Downing, 2001; Kanyegirire, 2002). This view is also supported by Kupe (2001) when he notes that democracy and development will only be activated when there is a vibrant communications media that provides platforms for plurality and diversity of views. This is true as development is a participatory process of social change aimed at social and material advancement, which relies increasingly on people's access to media (Maleke, 1996; Kanyegirire, 2002). Situations where developmental concerns are negotiated through public debate such as on radio indeed give voice to a variety of listeners, and interactive programming enables community radio stations to offer a sustainable platform for voices from the listener community.

4.2 'DEVELOPMENT' IN COMMUNITY DEVELOPMENT

As noted by Steyn & Nunes (2001: 30), community development should involve a collective activity by a group of people who share mutual interests and concerns. Furthermore, development takes place in a community when these individuals are conscious of their several needs and available resources and then act together to improve their quality of life. A community radio station is a very important medium through which a given development is introduced to and implemented among the community at large. Studies have shown that most radio stations have used well-packaged programmes to bring positive change and progress to the lives of the listeners (Libiero, 1993; Servaes, 1996; Olorunnisola, 2000; Manyozo, 2007; Jallof, 2012). Development is therefore facilitated when most programme content on these radio stations reflects the needs of the listeners and is indeed the product of feedback received from the targeted listener communities.

Involving recipients of development initiatives such as listeners (in the context of this study) in their own development is also supported by scholars such as Freire (1973), Marchant (1988), Fardon and Furniss (2000), Forde (2002), Fitzpatrick (2003) and Manyozo (2012), who all noted that listener's views and needs have to be considered when matters that impact on their development are discussed, and that community radio must be used as a tool for community engagement and development. For

instance, community radio stations have to focus on bringing health awareness to the listeners, while educating them about the pandemic nature of HIV/Aids and other deadly and contagious diseases, environmental awareness and the issues of global warming and climate change, and how best to treat nature and their environment at large. Such programme content also addresses various service delivery issues aimed at bringing positive change and development to the people and communities at large (Osunkunle, 2012).

Development in the communities is facilitated as community radio stations create platforms for listeners to engage policy makers in the studio, thus enabled to inform government of their requirements as they discuss concerns around their own development and the development of the community at large. In some stations, such as the ones used as case studies in this research project, religious and community leaders, psychologists, health workers and other thought leaders are regularly brought into the studio to address topical moral issues and, where possible, offer counseling and advice towards repairing and strengthening the moral fibre of the community and the society at large. This, in essence also shows the important role radio broadcasts as individuals who would normally not have been heard are able to engage with policy makers, or contribute to policy making as their civic responsibilities. These actions also allow the listeners to contribute to their personal development and that of the community, as individual lives are improved and people are increasingly informed, educated and empowered.

4.3 THE CONCEPT OF DEVELOPMENT COMMUNICATION

Various scholars have extensively discussed the concept of development communication (Bessette 1996; Agunga, 1998; Malan, 1998; Manyozo, 2007). For instance, Malan (1998: 52) defines development communication as all forms of communication that are used for the improvement of an individual, community or a country's material, cultural, spiritual, social and other conditions. Similarly, Bessette (1996) notes that development communication is a process that allows people to become leading actors in their own development and that development communication

processes enable individuals and communities not merely to be recipients of external development but generators of their own development. Further, Agunga (1998) defines development communication as the systematic utilization of appropriate communication channels and techniques to increase people's participation in development and to inform, motivate and train people at the grassroots. Thus, the emphasis here is on using effective communication and understanding its importance in ensuring that development efforts are successful and bring change and progress to the people. Community radio, in the context of this study, is understood to allow listeners to be involved in programme content development as they are the eventual consumers of these contents. They will therefore be in a better position to address some of the issues that affect them and their environment.

Furthermore, the fact that appropriate channels and techniques are usually used in this process to ensure and increase people's participation in development points to the suitability of radio and indeed community radio stations as a channel for development. Topical issues that affect the community, such as health awareness, crime awareness and service delivery, are better channeled to the listening public through suitable and reliable channels like radio for their attention. As knowledge and information are passed on to the people, they become well informed, which in turn leads to their personal growth as well as the development of the community. Development communication is therefore one of the most important facets within the context of development, as noted by Malan (1998), Melkote (1991) and Ito (2011). It can also be referred to as a field of study and school of thought which has been very instrumental in ensuring the success of many developmental endeavours in South Africa, and indeed across the world. Malan (1998) argues that development communication takes into account sociological, psychological, political and cultural factors with the aim of informing and motivating citizens at the national and local levels.

As noted by Steyn & Nunes (2001), over the years, development communication processes have been helpful in helping the partakers and receivers of developmental messages to enhance their understanding of broad economic issues that retard growth,

boosting constructive social interaction. Development communication also links those who are needy with others who have the means of helping them, generating employment opportunities, enhancing understanding of sustainable development issues, encouraging people to generate income and wealth through value-adding activities, and promoting a society based on moral values and hard work (Steyn & Nunes, 2001: 10; Chisinga, 2011). Indeed, these are the roles and actions of radio stations by their very nature, in their daily operations as they provide platforms for the development of the listeners and the community at large.

4.4 THEORIES CONGRUENT WITH DEVELOPMENT COMMUNICATION

Various theories such as diffusion of innovation theory and participatory communication theory have a bearing on development communication. For example, diffusion of innovation theory used in modernisation approach towards development subsumes that the role of communication is to transfer technological innovations from development agencies to the clients (Rogers, 1995). The service providers usually aimed to achieve this transfer so as to generate awareness and create an appetite for change in the targeted community through raising a climate of modernisation among its members (Servaes, 2009). As noted by Rogers (1995) and De Haan (2011), modernisation therefore implies a process of diffusion that allows individuals to move from a traditional way of life to a more complex, more technically developed and more rapidly changing way of life.

Another theory is the participatory communication model, which was developed as a response by communicators to the shift towards participation in development. As noted by Servaes (2003), Snyman (2001) and Boyd and Goodman (2011), here, communicators are not just mere neutral movers of information but they seek to encourage people's participation. As such, participatory communication emphasises the importance of the cultural identity, involvement and participation of local communities at all levels. This is also supported by Paolo Freire (1973) when he emphasises that people should be allowed to be part of their own development as they also are able to reason and make suggestions on what they want and how to improve their lives

(Servaes, 1995). Effective and thorough participation will therefore be possible when there is public involvement in communication systems and when members of the public are allowed to exercise the power of decision-making on issues that affect them. Hence, for community radio stations that target a specific audience to function effectively and meet the listening needs of the target community, as well as provide for some aspect of improving their lives, the information gathered from the listeners and the needs and particular context of the specific community must be considered in programme content development. The participatory communication model is therefore particularly beneficial to the smooth operation of any community radio station.

4.5 Other theories of development and development communication as they relate to community radio broadcasting

Different theorists have defined development in various ways. For instance, Astle (1989: 13) and Raghuram (2011) define development as the process of change in an area that results in an improvement in the living conditions of people's lives and also improves the quality of life of people. This means that development is usually aimed at developing an individual and, at times, an entire community. However, various parties such as non-governmental organisations, government, media houses, amongst others, usually serve as agents of development (Moseley, 2011). From the literature reviewed above, it appears that community radio stations have over the years proved to be an important tool for bringing development to various communities across the world. This has mostly been achieved through well- packaged development-oriented programmes that have been used to reach out to the listeners and bring change and development to the people.

Even as long ago as the 1940s and the 1950s, the term "development" was known to imply a path of industrialisation, productivity, democracy, change, modernisation, growth and other forms of change that bring what is assumed to be positive change and presumably higher living standards to the community at large (Molwana, 1988: 185; Netshitomboni, 2007; Ghosh, 2011). The 1950's and the 1960's were termed the decade of development, as many Latin American, Asian and African countries became

independent from former colonial rule and put development models in place to improve their standards of living and establish political and economic infrastructures. As further noted by Molwana (1988), political development, nationalism and modernisation were predominantly used during these periods as dominant approaches to development and nation building. Much of this was initially driven from a centralized form of governance, and many initiatives were unsuccessful due to insufficient or non-existent communication with the communities targeted for development. It must therefore be pointed out that the role of the media that evolved in ensuring sustained development is inherently crucial for the success of the initiatives, as various forms of media have continuously provided platforms for deliberation on developmental issues and provided wider knowledge about, participation in and ultimately, a better success rate of such measures.

4.6 KNOWLEDGE AND INFORMATION AS KEYS TO EFFECTIVE PARTICIPATION

It is important to note that if disadvantaged, marginalised and poor communities are to improve their lives and the lives of others, they must be able to have access to good, relevant and suitable information and knowledge (Abdul Rahim, Walderburger & Muinde, 2005). The provision of reliable and appropriate information is therefore an important contributing factor if any positive development is to take place in any society. The availability of needed and relevant information removes uncertainty and ignorance among community members, creating awareness of possible actions to be taken for people to solve their various problems (Rasmussen, 2001; Mazzei, 2010). Again, community radio is very important in this regards as a tool to keep the people informed on a daily basis, engage them in dialogue on issues that affect them and then elicit or create solutions that will bring progress to the communities (Leach, 1999).

Meaningful selection and provision of relevant content is possible only if community radio station staff members regularly visit the community and interact with the listeners to understand the particular problems and concerns that need to be addressed in the given communities. The problems may range from various prevalent forms of crime,

abuse, service delivery issues, health issues and many others. It will therefore be appropriate for the radio station to gather such input and consider ways to address such community issues or problems through suitable programmes. For instance, the station may need to bring in experts such as psychologists, social workers, financial managers, religious leaders, law enforcement agents, policy-makers or government officials on live radio talk shows to answer questions and interact with the listeners. Through this medium, required and appropriate knowledge and information will be passed on to by the listeners. Appropriate knowledge and information thus acquired allows citizens to participate effectively in broader civic discourses that affect community development and indeed nation building.

4.7 PARTICIPATORY COMMUNICATION AND DEVELOPMENT

Alfonso Gumucio Dagron (2001), in a report titled '*Making Waves. Stories of Participatory Communication*' compiled for the Rockefeller Foundation, notes the historical contributions of communication scholars of participatory communication experiences in Latin America, which started in the late 1940s, and set the pace for the use of communication for development, which is still the case today. Recent studies by Manyozo (2007, 2012), Servaes (2009), Spitzack & Hansen (2010), Ayedun-Aluma (2011), Gaynor & O'Brien (2011), Myers (2011), Forde & Meadows (2012), Jallof (2012) and Da Costa (2012) also documented the importance of participatory communication if development initiatives are to be successful.

While communication is naturally instrumental in social change it is of significant relevance for the participation of individuals and communities in economic development, as well. Dagron (2001) and Myers (2011) observed that participatory communication has contributed to establishing a dialogue with beneficiaries of various development projects as these projects are conceived, planned, implemented and evaluated. Implementing agencies have come to understand that beneficiaries should not be passive recipients but actively participate in activities leading to social and economic development of a community. This builds a sense of ownership of the particular project within the community and allows the recipients of the development to identify with it.

Libiero (1993) and Manyozo (2007) similarly note that development would not be possible if the beneficiaries cannot contribute to project planning or do not have influence on the decisions made before a particular project started.

As noted by Dagrón (2001), when there is a need to decide where to dig a borehole and place a hand pump in a community, this could reveal the complexity of internal relations within a rural community as the various interest groups, social power patterns and cultural complexity need to be understood beforehand. This is necessary, otherwise, latent tensions may well lead to the new facility being rejected or causing conflict among community members. It may indeed appear, in certain cases, that a borehole should not be placed in a particular location at all due to religious beliefs, long-term water availability concerns, and needs of neighbouring migrant stock-holding communities who might invade current grazing patterns, or climate patterns and communal property concerns. It is when their thoughts and suggestions are considered and harmonised that real development will take place and be sustained in the community.

It must also be noted that the act of engaging various parties in dialogue therefore calls for a proper handling of the communication process, which means that the concept of participatory development demands a greater level of understanding of the role of communication for development. Since the focus of this study is on evaluating community radio as the voice of the voiceless, it must be understood that radio gives voice to development projects, especially when the listeners are not just passive receivers of information and knowledge but active participants. It is indeed required of community radio station staff to research and engage with audience lifestyles and daily functions so as to elicit such detailed communication processes on air. Only then can radio effectively encourage listeners to engage with the larger context of their immediate circumstances and to contribute their local concerns and solutions, so as to enable the various institutions to “hear” content, context, passion and pain of what they go through” (Dagrón, 2001, Everitt & Le Mare, 2012; Brunt & McCourt, 2012).

4.7.1 The Essence of ‘Participation’ in Participatory Communication

It has been established by several scholars that ‘participation’, and most appropriately ‘popular participation’, is necessary and must be ensured if development dialogue is to proceed and be successful (Freire, 1973; MacBride, 1980; Marchant, 1988; Sonderling, 1996; Oyero, 2003; 2003; Netshitomboni, 2007; Manyozo, 2007; Banda, 2010). This in essence will involve sensitizing community members about the planned development projects, requesting their engagement with the planned intervention in their daily lives through the intended change and infusing them with a sense of ownership of the development meant for them. This also means that a majority of the community must be encouraged to participate in the dialogue and identify developmental needs, such as road construction, sinking a borehole, provision of basic health facilities, just to a mention a few.

Another crucial element that will determine the success of any development initiative is that development communication strategies must be well-planned using appropriate channels and methods to ensure that communication and dialogue have indeed taken place, and are not merely simulated through formalised, fast-tracked processes that function as a legitimisation of top-down decision-making. In relation to this study, this implies that community radio stations cannot merely come up with programmes that suit the producers or, indeed, the funders of a particular programme, but need to devise programmes that address the interests of the community of listeners. Hence, community radio stations must be able to involve their listeners in targeted popular participation and dialogue programmes, with a clearly articulated understanding of the listener concerns and of what they would want the programme hosts to address on air. When topical community issues are discussed and addressed by community radio stations with the aim of proffering solutions through such debates, the radio station indeed elicits individual opinions that jointly constitute the views of that community and thus establish a forum that legally has to be considered in state decision-making. As noted by Kasongo (1997 in Netshitomboni, 2007), unless people are involved with appropriate media being used and the messages reflecting community needs, development through communication will remain unrealistic.

As further noted by Kasongo (1997) and Brunt & McCourt (2012), related policies and development projects should therefore take into consideration the fact there can be no proper development without involving the beneficiaries of planned development as they themselves know what is needed by them and good for them. There is therefore an increased need to have sound and suitable communication strategies in place to ensure dialogue and implementation, in addition to the legally entrenched public consultation processes such as , for example, environmental impact assessments in infrastructure development. Community radio stations need to identify the needs of the community and urgent matters to be addressed in the community, and then translate this into action through well-packaged relevant programmes with which the community will identify to find solutions to their problems. In essence, this paradigm recognises and emphasises the crucial importance of the audiences and highlights the fact that they should initiate, have control and access to communication rather than accept and consume information passively (Kasongo, 1997 in Netshitomboni, 2007). Involving the listeners in well-founded debate thus must also ensure full consideration of the contexts, culture, belief systems and practices of the local communities, so as to prevent misunderstandings. Such in-depth knowledge by the programme presenters must inform communication process and hence the debate about the developmental initiative under discussion.

4.8 HINDRANCES TO PARTICIPATORY COMMUNICATION: FOOD FOR THOUGHT FOR COMMUNITY RADIO

At this juncture, some hindrances must be outlined that may impede participatory communication. As much as participatory communication remains a valuable tool for ensuring the success of any development initiatives as discussed earlier on, it is important that initiators of development be conscious of influences that may negatively impact on development plans. As noted by Netshitomboni (2007), there are some inhibitors to participatory communication, which in should be seriously considered by initiators of development initiatives to safeguard the success of their projects. Similarly, community radio stations need to prevent these factors in their aim of ensuring a good relationship with their listeners and the communities at large. These hindrances are discussed below.

4.8.1 Power relations

As pointed out by Netshitomboni (2007), it is important to note that power relations that exist among the participants normally have a severe impact on the potential for success of any development initiative, and may indeed affect the extent and nature of people's participation in several ways. In some cases, the status of the participants in the community also comes to play in the roles that they engage in as development projects unfold. For example, in cases where radio programmes are merely rolled out by the local station but do not address community-specific problems, the listeners are reduced to passive recipients of information, which may not have been specifically aimed at them. These views are also supported by scholars like Rawlins (2006), Gregory (2007) and Falconi (2009) who have stressed the importance of community participation and engagement.

These scholars further highlighted the importance of successful stakeholder identification and management, which also includes the identification and successful management of power relations that may exist among the various stakeholders of an organization or listeners of radio stations. These views are incorporated in detail in Falconi's GOREL model (2009), which specifically focuses on a nine-step process of governing stakeholder relationships and addresses necessary requirements such as listening to active stakeholders and involving potential stakeholders, building functional relationships with issue influencers and convincing opinion leaders. This therefore means that organisations and community radio stations alike must be able to engage in continuous and effective stakeholder management to identify and sensitively manage the power relations and other issues that exist among their stakeholders, which will in turn lead to authentic participation and avoid some of the power tussles among stakeholders.

Community radio stations must therefore engage in continuous and effective stakeholder management. By implication, where adequate survey was done and research conducted to identify community needs which was then translated into participatory programming, this can be justified as authentic participation, more so

when the community is totally aware of and optimally involved in the programme content . This also ensures the relevance of the programme. In this case, listener ownership is guaranteed to a large extent as the listeners identify with the programme and are aware of its aims and objective. This will therefore ensure the success and acceptability of the programme towards addressing community issues. While radio stations are supplied with news items through large global and national media networks as well as conducting their own news sourcing, they are not themselves the consumers of radio programme contents. It is thus imperative for them to acknowledge the power of the listeners and that radio stations indeed exists for the listeners. In this way, power relations are addressed constructively and development communication efforts are thereby sustained.

4.8.2 Vested interests

Conflicting vested interests could also be a hindrance to participatory communication, more so as communities are not usually homogenous (Netshitomboni, 2007). This becomes evident as communities are usually characterised by various interest groups with different aspirations and goals, which could be detrimental to development initiatives. As further noted by Netshitomboni (2007), the government may want to use communication initiatives like Imbizo's as a platform to reach out and meet with the citizens, probably to explain well-intended policies and plans, but it may also use the Imbizo as a public relations medium to be favourably considered by the populace in the view of future elections. Having a dual agenda like this will no doubt compromise communication and development initiatives.

On the other hand, individuals and interest groups in the community may, within a given developmental initiative, also pursue their own interests such as trying to advance their own agenda or gaining more power and become more influential over others. In situations like this, the goal of the project may be compromised. It is therefore is important for developmental communicators to engage in effective monitoring and engagement of stakeholders, as noted by Freeman (1984) and Rensburg & De Beer (2011). The same applies to the broadcasting industry, as community radio stations

should strive to represent marginalised communities at all times, aiming to develop programme content that will meet the needs of the community and listeners in general. Vested interests such as presenters or programme directors imposing their own agenda on the listeners must be actively avoided as much as possible.

As this study hopes to establish, community radio stations like any other radio station exist for the listeners and do not function primarily for profit as commercial stations do, or for public service or self-service. This means that the interests of the listeners should be prioritised, and programmes on air must be packaged in a way to address community problems without any form of conflicting agenda-setting. Servaes (1999, cited in Netshitomboni 2007: 74) observes that more powerful community members at times take advantage of any available opportunity to enhance their own influence because of established power dynamics and may thus hinder the purpose of the participatory approach. Dralega (2009), McKay (2009) and Steyn & De Beer (2012) have also noted that knowing the stakeholders and putting mechanisms in place to involve them will no doubt set the pace for ensuring smooth relations between organisations and their stakeholders, to guard the actual targeted process against vested interest or power relations.

4.9 AVOIDING HINDRANCES TO PARTICIPATORY COMMUNICATION AND DEVELOPMENT

Netshitomboni's (2007) earlier view on hindrances to participatory communication calls for concern and underlines the fact that challenges will always arise when formulating and implementing developmental initiatives. It is therefore important for initiators of development to be proactive enough to plan well and attempt by strategised communication processes to avoid hindrances and undue influence by individuals to participatory communication and development. Earlier discussions on the essence of 'participation' in participatory communication, and the views of scholars such as Freire (1973), MacBride, (1980); Marchant, (1988); Sonderling, (1996), Kasongo (1997), Oyero (2003), Netshitomboni, (2007); Manyozo, (2007); Banda, (2010) and Moyo (2012) are also critical at this juncture. It has been established by these scholars that

'participation', and most appropriately 'popular participation', is important if development dialogue is to proceed and be successful in negotiating meaningful change, not simply externally imposed change within a given community.

This above also necessitates efforts to involve community members or supposed beneficiaries in the development initiative right from the onset. The aim here will be to avoid any form of failure due to wrong assessments of the actual need, the ability of the recipients to sustain the change, or resistance from the target community. To this end, it will be very important to address the issues of power relations and vested interests among community members, which may for reasons of their own want to hinder participatory communication and development as a whole. It is therefore important that initiators of such developmental projects firstly consult potential beneficiaries on the nature of the intervention, thereafter put strategies in place to sensitize community members or supposed beneficiaries about the planned development projects, negotiate any locally required adjustments to the planned development with the target communities and also encourage them to take ownership of the development meant for them.

My view here is that a majority of the community must be encouraged to participate in such dialogue so that the community is fully aware and becomes able to recognise and contribute to the success of such developmental projects. This is why it is important that extensive research be conducted before initiating any development initiatives, and that planners be fully aware of the different interest groups in the community. This will in turn help to develop strategies that will help in managing and sustaining development. To achieve all these, it is crucial for the planners to conduct prior visits to and meetings with community members and subsequent meetings may be planned until it is certain that the aims and benefits of the development are clear and understood by the proposed recipients, that they have been negotiated, and that there will be no form of hindrance to participatory communication or the success of such projects between the developers and the community.

4.10 ENSURING THE SUCCESS OF PARTICIPATORY COMMUNICATION

There are two key issues that must be strictly considered when planning development initiatives or using communication for development as discussed below:

4.10.1 Participatory Research by community radio programmers

The aim of research by community radio stations in the context of projects aimed at development is to systematically pursue the involvement of the beneficiaries of such development. Participatory research therefore allows participants, community members or radio listeners, as the case may be, to analyse their own situation, and suggest ways to improve the situation. Research also affords radio programmers the opportunity to identify the various dynamics and interest groups in the community so that development and communication initiatives are planned with a clear vision.

Involving the members of the community through an internal research project naturally makes them feel a sense of ownership so that, ideally, the project becomes appropriated and shared by them. Such research can be qualitative or quantitative, as each case may require (Arnst, 1996: 123; Sarr, 2011). As for all development initiatives, community radio stations should indeed engage in regular or continuous research to needs, views and desires of their listeners, which must be taken into consideration when programme contents are being developed or reviewed. This will demand that community radio stations regularly hold meetings, conduct focus group interviews and surveys as well to collect in-depth data from their listeners. The existence of listener lists as were provided by station managers suggests that this interaction already exists, but the extent to which these contacts are used for research is not clear.

4.10.2 Language Use

The use of appropriate language by radio staff is central to the sustainability and success of any form of participatory communication in this medium. As noted by Netshitomboni (2007: 78), “the language that is used in development communication plays an important role in the recipients’ understanding of such communication”. This means that messages are better understood when the language of the recipients is used, which may be English or any indigenous language, or a local mixture of these.

Furthermore, programme planners must be able to do relevant research and be fluent in the language of the community or at the least understand its various registers and nuances well before designing any targeted communication strategies. It must be noted that while English is widely regarded as a universal language, some people in Anglophone African countries, still do not understand the language very well due to poor education systems. This means that in situations where English is more favoured than indigenous languages, while not being the appropriate language for the given audience, there is a possibility that the communication will not be effective. This in essence means that the majority of people for whom development is meant will not understand messages meant for them, or be able to contribute knowledge and opinions to such communication, and thus potentially reject the content of such messages as well as the development itself.

It is therefore crucial that community radio stations create debate in the language and register of the community in which they are established if they are indeed to broadcast as the voice of that community and function as the voice of the voiceless. People attach much importance to their language and feel confident when receiving information or communicating their concerns in it, and are severely compromised if the language or register chosen is not within their reach. This therefore means that when programme contents are to be developed, research must be done to identify the appropriate language suitable for that particular programme. For instance, the target audience must be known and their language practice must be identified as well. It is important to note that effective communication only takes place when the message is accurately transmitted and received, i.e., using an appropriate register and the right type of language, passed through the right channel and with the message well understood by the recipient (Osunkunle, 2008; Dralega, 2009; Mhlanga, 2009; Siemering, 2011).

4.11 Conclusion

On the above premises, this study argues that community radio stations, irrespective of the category, should be participatory, allowing and offering platforms to the listeners to contribute to their own development through suitable radio programming. As

community radio stations are aimed at being available, accessible, acceptable and accountable to the communities, it is important that this type of radio station serve that purpose by already incorporating thoughts and suggestions of listeners when programmes are packaged so that the audiences are able to benefit and also improve their lives through relevant media content. Discussion in this chapter, based on literature, focused on the fact that community radio has to function as participatory medium and in a democratic manner and should be a radio of the people, for the people and by the people. This chapter also explored public participation and participatory communication, provided an overview of development and development communication and outlined the various theories congruent with development communication as they can be related to community radio stations.

CHAPTER 5

5.1 INTRODUCTION

This chapter aims to describe the methodology that was used in this study and its suitability for the study. This chapter therefore outlines the choice of methodology and the research procedure employed. The methodological framework has been carefully followed in line with the aims and overall goals of this study. combined and the research questions. This becomes necessary as the methodology chosen for the study must be very suitable to ensure successful data collection and that relevant answers are provided as the participants seek to answer the research questions. This study made use of both qualitative and quantitative approaches to data analysis, it however leans more on the qualitative approach and a quantitative approach has merely been used to identify the trends of the views of the participants.

5.2 METHODOLOGY

5.2.1 RESEARCH DESIGN

This study made use of both qualitative and quantitative research methods, but with more data collected through qualitative methods as it gives more opportunities to respondents to express their views without any limit. A qualitative case study has been chosen as the method to assess perceptions about the three selected community radio stations because it is best suited for exploratory studies. This is due to the fact that exploration is used when little is known about the phenomenon to be studied (Polit and Hungler, 1997; Creswell, 1998; Mouton, 2002). According to Stake (1995), a case is a bounded-system, which means that it may revolve around a person, an idea, communities or even a country. For instance, Govender (2010), in her study focusing on community radio in KwaZulu-Natal also noted the usefulness of qualitative research and method of data collection (interviews) as it emphasises quality rather than quantity. She focused on analysing the programming, sustainability (revenue and human resources) and ICASA requirements of the selected radio stations in her study. However, for the

purpose of this study and to evaluate community radio's role as the voice of the community, which is a point of departure from Govender's study, three categories of community radio stations were used as case studies. These are Radio Kingfisher, which is a faith-based radio station, Forte FM, which is an institution-based radio station at the University of Fort Hare, Alice and Radio Grahamstown, which serves a geographic area. All the community radio stations selected are based in the Eastern Cape of South Africa. Permission was also sought and given by these radio stations to use them as case studies for this study (see Appendix 9). The qualitative method was therefore very helpful to get answers to the research questions which include knowing how the radio stations addressed the task of fulfilling developmental and participatory functions that expected of them as a community radio station. The second research question was aimed at identifying the platforms provided by these radio stations for listeners to address community and developmental issues. The third and fourth research questions focused on knowing the extent to which the listeners see these radio stations as the voice of their communities and if these stations contribute to their development. The methods chosen and their usefulness in the data collection methods are discussed extensively below towards establishing whether these radio stations indeed function as the voice of the communities.

5.2.2 Qualitative Research

Qualitative research is relevant for this study in many ways as it is usually used when dealing with several types of inquiry to help in understanding and explaining the meaning of social phenomena (Berg, 2004). Straus and Corbin (1990:17) define qualitative research "as any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification". As noted by Vishneysky & Beanlands (2004), qualitative research design usually helps to discover underlying motivations, feelings, values, attitudes and perception participants in a research setting. This method therefore suits this research as it enabled the researcher to identify the feelings, values, attitudes and perceptions of the respondents for the three community radio stations under study. Another reason for choosing a qualitative approach was because "qualitative research is typically used to answer questions about

the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants' point of view" (Leedy, 2001:101). Polit (2001) notes that quantitative methods assume that truth is objective and can be empirically revealed, and that qualitative research is rooted in a naturalistic paradigm based on the notion that reality is not predetermined (Polit, 2001:12). In an audience response study, the subjectivity of the respondents naturally allows for a variety of perceptions about the given realities, which suggests a qualitative approach.

Silverman (2000) observes that that qualitative research helps researchers to decode, describe, analyse and interpret data accurately. This is necessary and helpful as the focus of the researcher in utilising this framework of the interpretative paradigm is on the investigation of authenticity, complexity, contextualisation, mutual subjectivity of the researcher and the respondents, as well as the reduction of illusion (Silverman, 2000). It is also a way of learning and knowing about different experiences from the perspective of individuals and most importantly, radio listeners involved in this study. Other scholars such as Berg (2004) have noted that a qualitative approach normally includes ethnographies, case studies and general descriptive studies. This study is based on the premise that audience ethnography is a considered aspect of qualitative approach, as it provides opportunity for analytic descriptions of various phenomena from the participants' perspective with the active involvement of the researcher (Berg, 2004). Hence, audiences were identified and analysed for their contextual experiences in view of the radio station programming.

The choice of a qualitative methodology was large influenced by the research questions of this study, which and allows this study to be participatory through dialogue with the participants or listeners as their views were explored and the link between communication, community and participation were also discussed. This approach is supported by Gray (2005) when he notes that qualitative approach provides for rich analysis of data, throwing more light on the views of the participants, which is not possible with quantitative approach where figures or statistical representations are usually used. As this study aims to evaluate whether and how community radio stations

are indeed the voice of the community or listeners, the findings should indicate a shared understanding between the listeners and a given community radio station.

Similarly, there should be a sound mutual understanding between the parties so that needs of the various stakeholders are well addressed, and the radio station can consequently function well to represent the views and concerns of the listeners. This in essence therefore shows the importance of qualitative approach in this study as it gives the researcher the opportunity to evaluate and interpret the multiple views of the participants. This is also supported by Woods (2006) who notes that qualitative approach should give the researcher the opportunity to discover the particular meanings that participants attach to their views and behaviours, their perspectives on particular issues, and their interpretation of given situations. These characteristics are the motivating factors for the preferred choice of qualitative approach and primary data collection through contact with respondents from both the audience and station staff for this study.

5.2.3 Quantitative Research

This study also made use of quantitative research to numerically identify the frequency of respondents' views. This approach was not used for triangulation, since the sample size was relatively small and such explorative findings as the sample allowed should not be generalized. Hence, the study relies predominantly on the qualitative methods of data collection. While it was initially intended that a larger number of audience members would participate in the study, the distribution of questionnaires proved to be rather difficult as the potential participants were very evasive due to busy daily lives and unavailable most the time, which was one of the challenges that the researcher faced while conducting this study.

In the light of this constraint, the observation by Gall, Borg & Gall (1996) that quantitative research uses the deductive or confirmatory scientific method and it is used primarily for description, explanation and prediction, became meaningful to the interpretation for the audience responses. As further noted by Gall et al., (1996)

quantitative research is an inquiry that is grounded in the assumption that features of the social environment constitute an objective reality that is relatively constant across time and settings. This is supported by Cohen, Manion & Morrison (2000) who note that quantitative method helps in research to describe and explain features of this reality by collecting numerical data on observable behavior of samples, and by subjecting these data to statistical analysis.

Saunders et al. (2003) also note that quantitative data-gathering instruments assist researchers to establish relationships between measured variables and when these methods are used, the researcher is usually detached from the study and the final output is context free. While Bryman (2004) argues that the purpose of the approach is to avoid subjectivity by means of collecting and exploring information which describes the experience being studied and measurement, and that numerical data and statistics are the main substance of quantitative instruments in this approach, Creswell (1994) posits that data collection procedures of a quantitative approach create epistemological postulations that reality is objective and unitary, which can only be realised by means of transcending individual perspective (Creswell, 1994). In this study, the quantitative analysis remains in the form of basic descriptive statistics aimed at providing a trend in audience perceptions as reflected in the data.

5.3 POPULATION AND UNIT OF ANALYSIS

Walliman (2006) refers to population as a collective term used to describe the total quantity of things, which is the subject of study by a researcher, while Wimmer and Dominick (2003: 84) are of the view that a population refers to “a group or class of subjects, variables, concepts, or phenomena”, and in this study, a given number of audience members. It would have been more acceptable to collect data from every single member of the population that is being investigated, but this is always not possible usually due to time and financial constraints and many other reasons. The entire population, for example, a target audience for a radio station, is generally too large or geographically distributed, thus it has elements that the researcher cannot access (O’Leary 2005: 87) and thus sampling becomes necessary.

As further noted by O'Leary (2005), "sampling is a process of selecting just a small group of people from a large group". The aim of sampling is usually to responses or data from the selected elements with the aim of attempting to generalise this to the entire population of the study. As also noted by Wimmer and Dominick (1987: 69), "a sample is a sub-set of the population that is taken to be a representative of the population". Usually, before drawing a sample, a clear distinction must be made between the target population; which is the actual population to which we want to generalize our findings and the accessible population; which is the population to which we are able generalize our findings (Du Plooy, 2002).

The populations of the study were listeners in these target communities where the selected radio stations are based, namely, Port Elizabeth, Grahamstown and Alice. In addition, the station managers and programme managers of these radio stations were also interviewed.

5.3.1 Sampling Methods

For sampling purposes, stratified random sampling, which is sometimes called proportional or quota random sampling method was used during this study. Hysia (1988) notes that this type of sampling involves dividing the population to be examined into homogeneous sub-groups and then taking a simple random sample in each sub-group or strata. Du Plooy (2002) notes that a major reason why one might prefer stratified sampling over other forms of sampling methods is that it assures that the researcher will be able to represent the overall population. He further notes that this type of sampling method also helps the researcher to move beyond representing the overall population, enabling him to outline key sub-groups of the population, especially small minority groups (Du Plooy, 2002; Probability Sampling Manual). The samples for the audiences of the three radio stations were randomly selected in areas where the stations have a high number of listeners, and access to these individuals was made possible with the assistance of the radio station managers and staff.

5.4 DATA COLLECTION METHOD

5.4.1 Research Instruments

The research instruments that were used by this study are discussed in detail below:

5.4.1.1 Qualitative Methods

As discussed above, the qualitative methods used to collect data were in-depth interviews and focus group interviews, which are discussed in detail below.

(a) In-depth interviewing

An in-depth interview was conducted with key staff of the selected stations who are involved in programming, which included the station managers and programme managers. The aim of this interview was to establish whether and how the stations indeed function as the voice of the community and to identify the level of listeners' involvement in the activities of the radio stations. Interestingly, both the station managers and programme managers in these radio stations opted for a combined interview, noting that it would be a form of repetition to interview them separately as their views or answers would be the same. This suggested a rather consensual approach to programme management. Open-ended questions were compiled and asked from the Managers. Open-ended questions require respondents to generate their own answers and give them freedom in answering questions and opportunities to provide in-depth responses (Fryer, 1991; Punch, 1998). This helped the researcher to gain insight into what motivates programme design, and to assess from the responses whether and how the needs of the community are taken into consideration. The questions for the in-depth interview with the station managers are attached as Appendix 1.

The in-depth interview was deemed relevant for this study, considering its various benefits as a tool for collecting rich data. Creswell (2002; 2003) and Berg (2004) assert that interviews are regarded as a flexible way of obtaining and exploring information in a research situation. Patton (1990) observes that qualitative interviewing provides the platform for researchers to gain meaningful insight into the perspective of others with

regard to a particular situation and thereby collecting necessary data in the process. On the other hand, Kvale (1996) notes that qualitative research interview provides researchers the opportunity to understand the world from the subject's point of view and also brings out meaning from peoples' experiences of a particular situation. In addition, Marshall and Rossman (1995) describe this method as a form of conversation that takes place with a purpose and which enables researchers to converse with knowledgeable respondents to get their in-depth views on the subject being investigated. The radio station staff interviews were therefore conducted with a fairly open framework that allowed for focused conversational two-way communication between the researcher and the participants, with opportunity to ask follow up questions.

(b) Focus group interviews

As part of the data collection methods, focus group interviews were conducted among the stations' listeners in the surrounding community within the stations' broadcasting radius to assess whether the station is indeed seen as a community radio that represents their opinions and suggestions. The researcher initially attempted to identify participants for the focus group in these areas on his own, but it was a futile effort as people did not cooperate, they were not willing to participate in the focus group. This was largely due to the suspicion and faulty perceptions that people had towards the research project, despite the fact that the researcher explained the aim of the study to them and was accompanied by vernacular speakers as research assistants. It must however be pointed out that this is a challenge that most researchers face when dealing with respondents, as personal problems, misconceptions and suspicion about the aim of the study and misconception about the researcher's identity at times do affect or hinder the whole process. It must also be noted that the case was the same for the three areas where the data was to be collected. As a last resort, the radio station staff was approached for the help towards getting access to listeners that would be willing to participate, which finally facilitated the contact with the respondents.

Interestingly, these radio stations have a database of loyal listeners who function like a listening club and are confirmed ardent listeners of these stations. This set of listeners

would be in a good position to provide the needed data. However, due to their confirmed ardent support of the respective stations, their views might indeed reflect an overly positive response, which needs to be put into perspective in the discussion of the findings.

The study therefore made use of probability sampling method and the simple random sampling type was used to select listeners for this study from the compiled list of the stations' listening clubs, which served as a sampling frame. A table of random numbers was therefore used to determine the participants for the focus group. There are about 100 names in one of the stations' listening club list that was considered for selecting listeners for the focus group. The names were numbered from 00 to 99 and the names were selected from a table of random numbers. A starting point was then arbitrarily selected at random, and the remaining nine numbers that would form part of the focus group interviews members were picked as the researcher moved randomly through the list upward, downward and to the left and right of the table.

This method was deemed suitable, considering the initial problems faced by the researcher in getting listeners to participate of the study as most of them were perpetually unavailable, while some found it difficult to understand that the motive was for a research study and not a kind of interrogation by a law enforcement agent! Using a sample frame from the list of the listening clubs also afforded the researcher the opportunity of asking listeners who would provide the relevant or desired information, being members that listen to the radio stations regularly and are part of an existing network of people that are passionate about these radio stations. The listener clubs reflect good stakeholder management procedures on the part of the three stations as they interact well with their listeners and have a mutual understanding with them.

A focus group interview each was conducted in the selected areas in which the radio stations broadcast, namely Grahamstown, Alice and Port Elizabeth. However, a follow up second focus group was deemed necessary after the initial data had been evaluated, in order to increase the sample size and collect further audience data. Several authors

have proposed different numbers for an ideal focus group as ranging from 6-10 members or 11-13 (Wimmer & Dominick, 2003). For this purpose of this second study, a group consisting of 10 members was used for each focus group so that the group was big enough, as well as small enough for participants to participate fully in the discussions. All the focus group interviews were recorded on audio tape to ensure accurate capturing of information, and then transcribed. A copy of the questions for the focus group is attached as Appendix 2.

Various authors have written on the usefulness of focus group interview as a research tool and as a data collection method.. Patton (2002) notes that a focus group interview encourages discussions within the group and the interactions among participants to enhance quality of data to be collected. As further added by Krueger (1994), normally, focus group interviews are carefully planned discussions designed to obtain perceptions on a defined area of interest in a permissive, non-threatening environment that allows the participants to express their themselves and give valuable opinions on issues being investigated. In essence, the benefits of focus groups is considerable as it gives the participants the opportunity to contribute meaningfully to data gathering within a permissive atmosphere which fosters a range of opinions, leading to a more complete and revealing understanding of the issues being researched (Morgan, 1997; Krueger & Casey, 2000). Focus groups therefore help to create a fuller, deeper understanding of the phenomenon being studied and they stimulate spontaneous exchange of ideas, thoughts and attitudes in the “security of being in a crowd” (Kingry, Tiedje & Friedman, 1990:125). The six focus group interviews have therefore assisted this study to gain insight into the world view of the participants and their views about the three selected community radio stations.

5.4.1.2 Quantitative Methods

(a) Questionnaire Survey

This study also made use of questionnaires as a quantitative method to support the rich data collected from focus groups and personal interviews. Questionnaires have some strength as a data collection instrument in that the responses are usually gathered in a

standardised way as respondents are left alone to write their views without any explanation, interference or hindrances from the researcher. Questionnaires also allow for collection of large amounts of data (Krueger & Casey, 2000). In addition, questionnaires also allow researchers to examine many variables ranging from attitudes and motives, intentions and demographic and lifestyle information. This affords the researcher the opportunity to use a variety of statistics to analyse data (Wimmer & Dominick, 2003). Hence, questionnaires were deemed appropriate for this study. The probable educational level of the three stations' audience members was taken into consideration in the linguistic register of questions, considering that many are Afrikaans or isiXhosa mother tongue speakers and may not have extensive reading or expression skills in English.

The researcher initially attempted to distribute questionnaires in these areas but it was a futile effort as people did not cooperate, were not willing to fill in the questionnaires or even returned the ones that were distributed. This was largely due to the wrong perceptions that people had towards the exercise despite the fact that he explained the aim of the study to them and also went with research assistants fluent in the respective vernacular languages. Therefore, more questionnaires had to be printed and looked for another way to reach out to the respondents, which was facilitated by the station staff.

After assistance from the station staff was received, semi-structured questionnaires were distributed among listeners in the selected areas to establish respondents' evaluation, desires and programming expectations from the three radio stations. As in the selection of focus group participants, the study also made use of the probability sampling method and the simple random sampling type was used here to select listeners for this study from the compiled list of the stations' listening clubs, which served as a sampling frame. Again, a table of random numbers was used to determine the respondents that questionnaires were given to. Another list containing the names of the Stations' listening club members was provided by these radio stations for selecting listeners for the survey. Using this list, the names were numbered from 00 and a table of random numbers was used to select the participants. As usual, a starting point was

arbitrarily selected at random and the sixty survey respondents were selected as the researcher moved randomly through the list upward, downward and to the left and right of the table until the required number was complete. As with the focus group interview, using a sample frame from the list of the listening club also affords the researcher the opportunity of interrogating listeners that will provide the relevant or desired information, being members that listen to the radio stations regularly and are part of an existing network of people that are passionate about these radio stations

Both open-ended and closed questions were included in the questionnaire. Open-ended questions require respondents to generate their own answers and give them freedom in answering questions and opportunities to provide in-depth responses. On the other hand, in closed-ended questions, respondents select an answer from a list provided by the researchers (Wimmer & Dominick, 2003). The questionnaires were pre-coded to facilitate the eventual analysis and processing of data via tabulation or by using a statistical package (Du Plooy, 2002).

Sixty questionnaires were therefore distributed to the sample of audience members in each of the three selected areas identified with the help of the radio stations. Some of the Kingfisher FM respondents picked up the questionnaires while visiting the station as they normally do, while some copies were sent by email to others. For Radio Grahamstown, some listeners also picked up the questionnaires from the station while the rest were distributed during a meeting between the radio station and the listeners in which the researcher was also present. The questionnaires for Forte FM were distributed by the researcher and an assistant in the areas where the listeners live. A total of 180 questionnaires were therefore distributed, which is rather a small sample compared to the huge numbers of listeners. But as stated earlier, the aim of using a questionnaire was not to complement data collected from the six focus groups but to ensure the richness of the total data collected for this study. A copy of the questionnaire for each radio station is attached as Appendix 3.

5.4.1.3 Sampling Error

Considering the fact that it was not possible for this study to get hold of the total population or be able to sample a huge number of respondents / participants, it is necessary to acknowledge the potential for sampling errors. This is also because of the random nature of the selective process and the possibility that the results obtained may differ in some ways from the results that may be taken from the entire population. Researchers such as Wimmer and Dominick (2003) have noted that the only way to eliminate any form of error would be to involve the whole population, which is not always possible, or to increase the sample size to a large extent, at least to reduce the error, but this is also difficult at times. The fact that a smaller sample size was considered for the survey and that the whole population number cannot be ascertained or investigated, coupled with the various challenges of access to respondents have all had impact on the confidence level and interval, which has also made this study to settle for a standard sample error of +/-12.4%. This was arrived at by using an online research tool kit sample error calculator. The sample size of 60 respondents drawn from the population was entered in the sample size box and the same number of 60 was entered as the proportion of people being surveyed who are expected to answer the survey and I wasn't sure of the entire listener's population, the total population column was therefore left blank. Then, a recommended 95% confidence interval, which is typical to base the sampling error, in this case, was picked and the sample error was thus calculated.

5.5 DATA PROCESSING, MANAGEMENT AND ANALYSIS

As discussed above, this study made use of both qualitative and quantitative methods and data was analysed qualitatively and quantitatively accordingly. The recorded interviews (focus group and personal interviews) were transcribed, analysed and discussed to identify the views of the respondents. Marshall and Rossman (1995:111) noted that data analysis is the process of bringing order, structure and meaning to the mass of data collected or generated. Quantitative data are usually represented by means of descriptive statistics, which include graphs and tables (Miles & Huberman, 1994; Marshall and Rossman, 1995). The quantitative methods will therefore assist this

study to predict, describe, and explain quantities, degrees of perception and trends, and to generalise from a sample to the population by collecting numerical data.

5.5.1 Qualitative data analysis

In this study, qualitative analysis allowed the researcher to break up and organise data into manageable units. Normally, qualitative data produces non-numeric summaries when interpreting and analysing the findings of any research (Wimmer and Dominick, 2003). In addition, Bogdan & Biklen (1982: 45) note that qualitative data analysis allows the researcher to work with data, organise it, break it into manageable units, synthesise it, search for patterns and then get the needed facts relevant to the study from the findings. The reason for choosing this approach is that it allows the researcher to interpret social reality in a subjective but scientific manner.

5.5.2 Quantitative data analysis

This study used statistical data analysis to analyse quantitative data that was collected in this research. The researcher used the coding scheme in which the researcher had to first read through all questionnaires to retrieve information text that belongs to categories that are formulated, so as to code the data. Data was then analysed with the assistance of Dr. Jacques Pietersen from the Statistical Department at the Nelson Mandela Metropolitan University (NMMU), Port Elizabeth. The data analysis software that was used in this data analysis process was the latest version of STATISTICA Version 10, which generated a frequency table. This statistical package was used to determine whether there was significant difference between responses of different groups of participants, for example, male and female, and where responses are either 'Yes' or 'No'. STATISTICA further helped to determine the responses of male and female individuals or of different age groups where responses are in Likert form, namely 'Extremely good', 'Good', 'Average', 'Poor' and 'Extremely Poor'. The quantitative data analysis was then presented with simple tabular and graphical output, presented in Chapter 6, which focused on data analysis and presentation.

5.6 RELIABILITY AND VALIDITY OF INSTRUMENTS

Validity and reliability are the most important criteria for evaluating qualitative and quantitative instruments. This study also tried to consider this and ensure the reliability and validity of the instruments used in this study. To ensure this, this study incorporated a variety of validity procedures. The use of two research constructs, namely, qualitative and quantitative methods therefore in some ways helped to avoid misinterpretation and ensure reliability and validity of the results. The presence of sampling error as in some studies has been acknowledged above, particularly in view of the small sample used for the survey.

Interviews and questionnaires as data-collection tools ensured that data was reliably gathered from the three communities. The data gathered from the listeners in these three communities can therefore be assumed reflect the perception of those listeners of these radio stations that were part of the listener lists held by the station, and the results are generalisable to some extent. The correlation of audience and producer responses with programme content and legislation have also allowed for some sort of triangulation.

5.7 Conclusion

This chapter focused on the research methodology and the method used for data collection and analysis. It examined amongst other things, the research design, the qualitative and quantitative research methods used in this study, the population and sample of the study. It also looked in details the type of questions that were included in the questionnaires and the focus groups and how data was collected for the study. The process of data management and analysis was also discussed.

CHAPTER 6

6.1 DATA PRESENTATION AND ANALYSIS

This Chapter presents the data and its analysis. The quantitative data collected through the use of questionnaires are analysed and presented quantitatively through the use of simple tables and graphs. The details of quantitative data are presented as Appendix 7. On the other hand, the qualitative data that have been collected through personal interviews and focus groups are discussed thereafter. The responses of the respondents are discussed and compared to answer the research questions and fulfil the aims of the research. It is also important to note that the findings arrived at in this chapter will then be used to provide the foundation for the conclusions of this study and also give direction on the recommendations to be put forward at the end of this study.

6.2 QUANTITATIVE DATA ANALYSIS

6.2.1 ANALYSIS OF AGE OF RESPONDENTS

6.2.1.1 Kingfisher FM

Out of the sixty questionnaires that were distributed, fifty-six were returned to the researcher. Out of these, five (8.93%) were from respondents in the age bracket of 15 – 20 years, twenty (35.71%) were in the age bracket 21 – 30 years, twenty-two (39.29%) were from age bracket 31 – 40 years, five (8.93%) indicated the age bracket 41 – 50 years, two (3.57%) stated the age bracket as 51 – 60 years and the remaining two (3.57%) were for age bracket 61 – 70 years, as represented below:

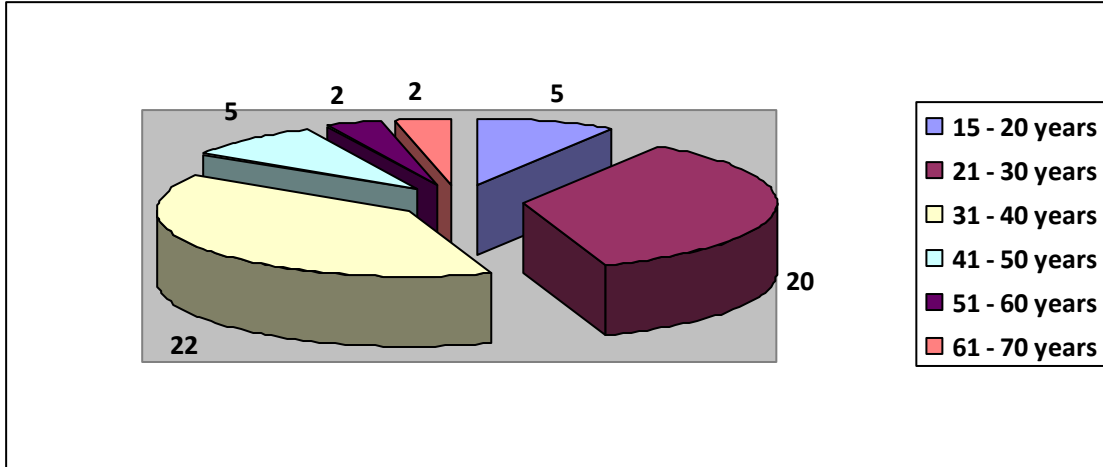


Figure 1: Analysis of Respondents' age – Kingfisher fm

The above analysis therefore shows that the highest numbers of listeners for Kingfisher FM in this study are between the age brackets 21 – 30 years (20; 35.71%) and 31 – 40 years (22; 39.29%). This also confirms the station's target listeners.

6.2.1.2 Radio Grahamstown

Out of the sixty questionnaires that were distributed, fifty-seven were returned to the researcher. Out of this fifty-seven returned questionnaires, seven (12.28%) were from respondents in the age bracket 15 – 20 years, twenty-six (45.61%) were in the age bracket 21 – 30 years, nineteen (33.33%) were from age bracket 31 – 40 years, five (8.77%) indicated the age bracket as 51 – 60 years and none for age brackets 51 – 60 years and 61 – 70 years. The analysis is presented below in Figure 2.

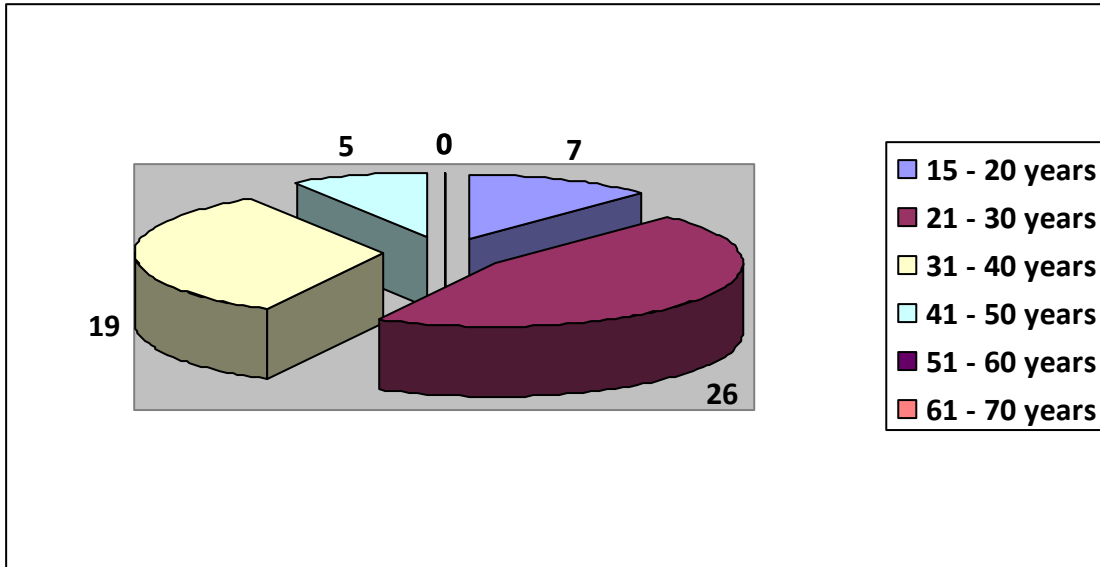


Figure 2: Analysis of Respondents' age – Radio Grahamstown

The above analysis therefore shows that the highest numbers of listeners for Radio Grahamstown in this study are between the age brackets 21 – 30 years (26; 45.61%) and 31 – 40 years (19; 33.33%). This also confirms the station's target listeners just as for Kingfisher FM in Figure 1.

6.2.1.3 Forte FM

Out of the sixty questionnaires that were distributed, fifty-seven were returned to the researcher. Out of this fifty-seven returned questionnaires, seven (12.28%) were from respondents in the age bracket 15 – 20 years, twenty (35.09%) indicated the age bracket 21 – 30 years, eighteen (31.58%) were from age bracket 31 – 40 years, six (10.53%) indicated the age bracket as 51 – 60 years, six (10.53%) were from age bracket 51 – 60 years and none (0%) for age bracket 61 – 70 years. The analysis is presented below in Figure 3.

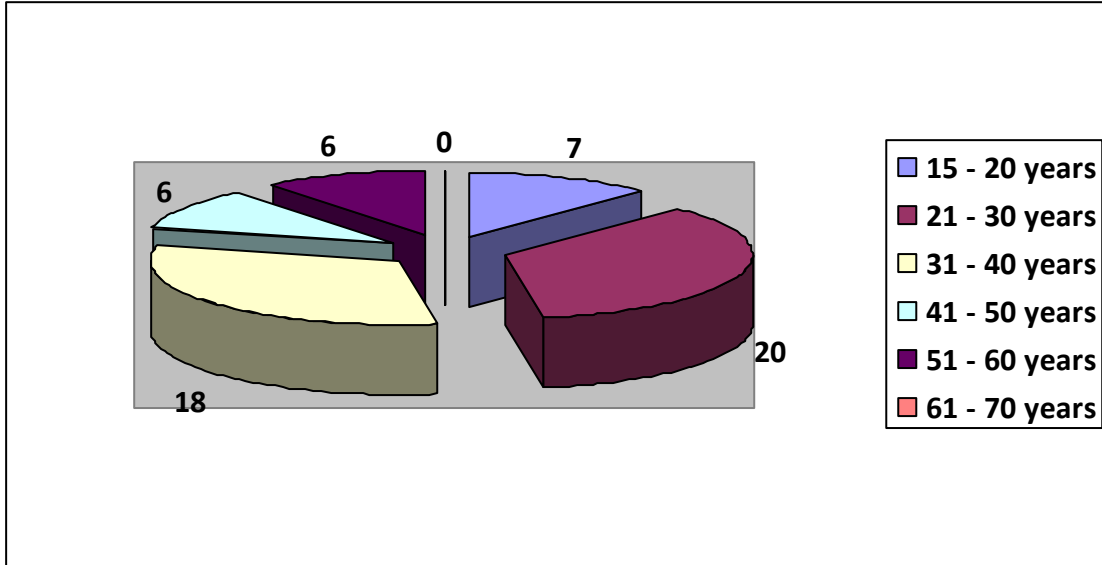


Figure 3: Analysis of Respondents' age – forte fm

The above analysis therefore shows that the highest numbers of listeners for forte fm in this study are between the age brackets 21 – 30 years (20; 35.09%) and 31 – 40 years (18; 31.58%). This also confirms the station's target listeners.

6.2.2 Analysis of Respondents' Gender

From the returned questionnaires per radio station, Table 1 below shows the detailed gender analysis of the respondents.

6.2.2.1 Kingfisher FM

Of the sixty questionnaires distributed, fifty-six were returned. Thirty of the questionnaires (53.57%) were filled in by male respondents and twenty-six (46.43%) were filled in by female respondents.

6.2.2.2 Radio Grahamstown

Of the sixty questionnaires distributed, fifty-seven were returned. Thirty of the questionnaires (52.63%) were filled in by male respondents, while the remaining twenty-seven (47.37%) were filled in by female respondents.

6.2.2.3 Forte FM

Of the sixty questionnaires distributed, fifty seven were returned; thirty three of the questionnaires (57.89%) were filled in by male respondents; and twenty-four (42.11%) by female respondents. The detailed data are presented in Table 1 below:

Gender	Kingfisher fm	Radio Grahamstown	Forte fm
Male	30 (53.57%)	30 (52.63%)	33 (57.89%)
Female	26 (46.43%)	27 (47.37%)	24 (42.11%)
Total	56	57	57

Table 1: Detailed gender analysis of respondents on the three radio stations

6.2.3 ANALYSIS OF RESPONDENTS' OCCUPATION

6.2.3.1 Kingfisher FM

Of the sixty questionnaires distributed, fifty-six were returned. Of these, three (5.36%) were filled by University students, two (3.57%) were filled by University staff, one (1.79%) by an Artisan, six (10.71%) respondents indicated that they were unemployed, nineteen (33.93%) were filled in by Public Sector individuals, eighteen (32.14%) by Private Sector individuals, four (7.14%) were filled by High School students, and three (5.36%) were filled by Traders.

6.2.3.2 Radio Grahamstown

Of the sixty questionnaires distributed, fifty-seven were returned. Five (8.77%) were completed by University students, one (1.75%) by University staff, two (3.51%) were filled in by Artisans, twenty-three (40.35%) indicated 'unemployed', eleven (19.30%) were completed by members of the Public Sector, seven (12.28%) by Private Sector individuals, six respondents (10.53%) indicated that they are High School students, and two (3.51%) were filled in by Traders.

6.2.3.3 Forte FM

Of the sixty questionnaires distributed, fifty-seven were returned. Eleven (19.30%) were completed by University students, one (1.75%) by University staff, two (3.51%)

respondents indicated that they are Artisans, twenty seven (47.37%) were filled in by 'unemployed' respondents, six (10.53%) respondents indicated Public Sector, two (3.51%) were filled in by Private Sector, eight (14.04%) indicated that they were High School students, but no questionnaire (0%) was filled in by Traders.

The data above shows that Kingfisher fm has more listeners working in the private and public sectors than the other stations and they are mostly educated, possibly because the radio station is situated in the urban area of the Nelson Mandela Metropole. On the hand, Radio Grahamstown and Forte FM have a high number of listeners who are unemployed, possibly due to the rural setting of the radio station.

The above data are presented in Table 2 below:

Occupation	Kingfisher fm	Radio G'hamstown	Forte FM
University Student	3 (5.36%)	5 (8.77%)	11 (19.30%)
University Staff	2 (3.57%)	1 (1.75%)	1 (1.75%)
Artisan	1 (1.79%)	2 (3.51%)	2 (3.51%)
Unemployed	6 (10.71%)	23 (40.35%)	27 (47.37%)
Public Sector	19 (33.93%)	11 (19.30%)	6 (10.53%)
Private Sector	18 (32.14%)	7 (12.28%)	2 (3.51%)
High School Student	4 (7.14%)	6 (10.53%)	8 (14.04%)
Trader	3 (5.36%)	2 (3.51%)	0 (0.00%)
All Groups (Total)	56	57	57

Table 2: Analysis of Respondents' Occupation

6.2.4 ANALYSIS OF LANGUAGES SPOKEN BY THE RESPONDENTS

6.2.4.1 Analysis of English-Speaking Respondents

In fifty-four (96.54%) of the fifty-six questionnaires received back from the respondents for Kingfisher FM, respondents ticked English Language as one of the languages that they speak, while two (3.57%) of the respondents did not tick English at all.

For Radio Grahamstown, out of the fifty-seven questionnaires received, all respondents (100%) confirmed English as a language spoken by them.

Fifty-six Forte FM respondents (98.25%), out of the fifty-seven questionnaires received, confirmed English as a language that they speak, while one (1.75%) respondent did not tick English.

6.2.4.2 Analysis of Afrikaans-Speaking Respondents

Fifty (89.29%) of the fifty-six questionnaires received from respondents for Kingfisher FM, ticked Afrikaans as one of the languages that they speak, while six (10.71%) of the respondents did not tick Afrikaans.

For Radio Grahamstown, out of the fifty-seven questionnaires received, twenty six respondents (45.61%) confirmed Afrikaans as a language spoken by them. Thirty-one respondents (54.39%) did not indicate Afrikaans.

Out of the fifty-seven questionnaires received for the survey about Forte FM, nineteen (33.33%) confirmed Afrikaans as a language that they speak, while thirty eight (66.67%) respondents did not tick Afrikaans.

6.2.4.3 Analysis of Xhosa-Speaking Respondents

In the fifty-six questionnaires received back from the respondents for Kingfisher fm, thirty one (55.36%) respondents ticked Xhosa as one of the languages that they speak, while twenty five (44.64%) of the respondents did not tick Xhosa.

As for Radio Grahamstown, out of the fifty-seven questionnaires received, fifty-six of the respondents (98.25%) confirmed Xhosa as a language spoken; only one (1.75%) of the respondents did not tick Xhosa.

All the fifty-seven respondents (100%) to the Forte FM survey confirmed Xhosa as a language that they speak.

6.2.4.4 Analysis of Respondents' speaking another language

In all fifty-six questionnaires received back from the respondents for Kingfisher FM, only one (1.79%) claimed to speak other languages apart from English, Afrikaans and Xhosa.

As for Radio Grahamstown, out of the fifty-seven questionnaires received, only one (1.75%) claimed to speak other languages beyond English, Afrikaans and Xhosa.

In the survey for Forte FM, out of the fifty-seven questionnaires received, there was no respondent (0.00%) who claimed to speak other language apart from English, Afrikaans and Xhosa.

6.2.4.5 Summary of the demographic data analysis

The above analysis shows that for Kingfisher FM, most of the listeners in the sample speak English (54; 96.43%) and Afrikaans (50; 89.29%) as the predominant languages while just over half of the respondents (31; 55.36%) also speak Xhosa. This high response for all three languages may be due to the fact that the radio station is located in an urban area with more educated and working class people who are exposed to, and speak, all three languages. However, the nature of the content of the religious station suggests that Kingfisher FM has a more mixed audience than the two regional stations in the sample, and this indicates that the faith community also spans the three major language groups in the region.

The analysis shows that all the respondents for the survey on Radio Grahamstown, speak English (57; 100%) and most of the listeners speak Xhosa (56; 98.25%) as their predominant language, while just over half of the respondents (31; 54.39%) also speak Afrikaans. This is possibly due to the fact that the radio station is located in a small town area with possibly moderately educated people in the broad public in a Xhosa- speaking area, but who are regularly exposed to English and Afrikaans as well.

The above analysis shows that for Forte FM, all respondents (57; 100%) speak Xhosa and almost all the listeners speak English (56; 98.25%) as the predominant languages, while two thirds of the respondents (38; 66.67%) also speak Afrikaans. This is due to the fact that the radio station is located in a rural area that is predominantly Xhosa-speaking area, as the apartheid-era homeland of Ciskei was located here and to English and Afrikaans as well through contact with and work on surrounding farms whose owners are both English and Afrikaans-speaking.

6.2.5 ANALYSIS OF RESPONDENTS' LISTENING TIMES

6.2.5.1 Kingfisher fm

Below is the analysis of the times of the day when the listeners of Kingfisher FM listen to this radio.

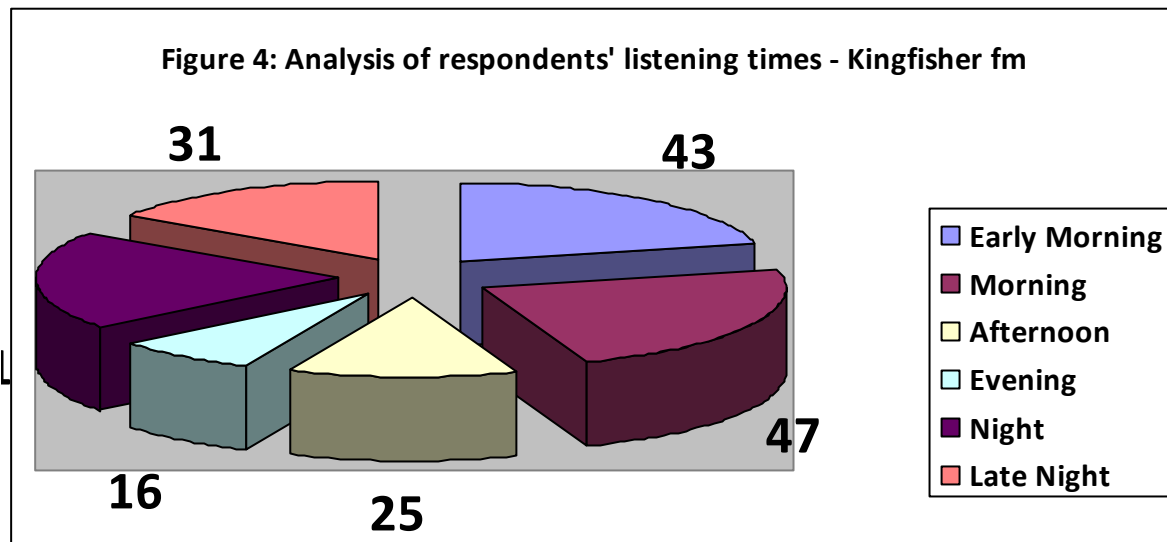


Figure 4: Analysis of respondents' listening time on Kingfisher fm

The pie diagram for Kingfisher FM responses shows that there are more listeners in the Morning (47; 83.93%) and Early in the Morning (43; 76.79%) listening to the radio station. The key programme at this time is the Big Breakfast with Theunis Pienaar, which runs from 6am to 10am in the morning. This programme focuses on current affairs, news, weather and other updates. It is believed that respondents here want to

know what is in the news both locally and internationally before they set out for the day. The programme focuses on hard news in general and other news reports and that are of public significance such as social, economic, political, business, health and current stories and weather news.

The other programme in this session is the first half of the Massive Midday with Gareth, which runs from 10am to 2pm. The programme covers local news and community announcements, Weather update, Community development matters / Community announcements, Interviews and Sport news. The programme allows listeners to phone in and contribute to the issue of the day, such as health and other developmental issues.

The analysis further shows that there are twenty-five respondents (44.64%) who listen more to Kingfisher FM in the afternoon, possibly while at home in the case of those who are unemployed while sixteen (28.57%) respondents listen to the station in the evening. The data further showed that the evening session accounted for the lowest number of respondents; this may be because people are just returning home, possibly tired and unwinding for the day. There is a mixture of programmes at these times; The Massive Midday Drive with Gareth from 10am to 2pm, The Power Drive with Dee from 2pm to 6pm and Masabelane with Ningi from 6pm to 10pm.

The data however showed that the rate and times of listenership increased in the night with forty-one respondents (73.21%), and late at night with thirty-one respondents (55.36%). The programmes at these times are Masabelane with Ningi and Insomniacs with Hoover. Masabelane is a talk show programme mainly in Xhosa and some English that addresses topical developmental issues in the community such as health, environmental concerns, service delivery, women's issues and other related discussions that affect the community. There are also interviews, phone-in discussions and snippets of local information dissemination, reflecting on current news that is of public significance. On the other hand, Insomniacs with Hoover is a musical programme that

covers song requests dedicated by callers to their loved ones, information of the latest album releases, gossips, news about artists, and birthday wishes.

The above analysis shows that the station enjoys good audience acceptance and this is also confirmed by focus group participants who added that they enjoy listening to the stations' programmes as it contributes to their development in many ways. This in some ways confirms the participatory nature of the listeners' involvement in this community radio station.

6.2.5.2 Radio Grahamstown

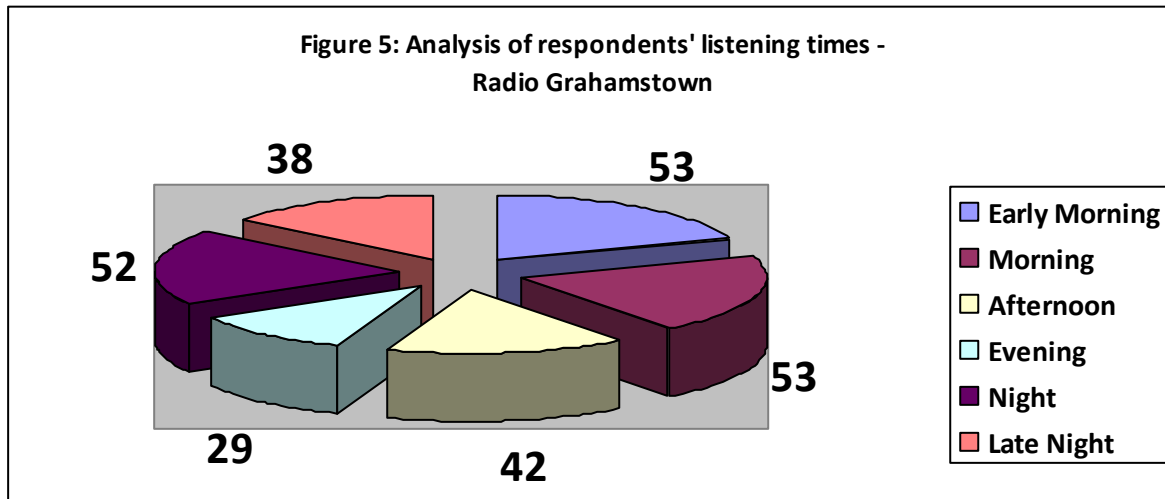


Figure 5: Analysis of respondents listening times on Radio Grahamstown

The above analysis for Radio Grahamstown shows that there are more listeners tuned to the radio station in the Early Morning (53; 92.98%) and in the Morning (53; 92.98%). The programme at this time is the Breakfast show which runs from 6am to 9am in the morning. Like the Big Breakfast show on Radio Kingfisher, this breakfast programme on Radio Grahamstown also focuses on current affairs, news, weather and other updates. It is likely that respondents here (just as for Radio Kingfisher) are particularly interested in local news but also wish to hear about international matters before starting their daily routines. The programme therefore focuses on informing listeners at this time about local newsworthy and hard news in general that may be of public significance. The

programme focuses on social, economic, political, business, health and current stories and weather news as well.

Incidentally, this is also reflected in the views of respondents from the Radio Grahamstown focus group who all claimed that listening to the radio station early in the morning is a priority as they have to be well-informed about happenings both around them and nationally before setting out for the day. They are of the view that Radio Grahamstown gives them as solid news a update as they can get in other media, therefore they are dedicated to listening to the station to keep them informed and educated. Conversely, this implies that listeners will certainly not feel involved with or listen to the radio station in situations where the radio programmes do not meet their needs.

The other programme on Radio Grahamstown in this session is Inkonzo, which is a Christian religious programme focusing on morning devotion, prayers and preaching of the word of God. The programme runs from 9am to 10am and Christian religious leaders from different churches around Grahamstown are usually invited into the studio to minister to the listeners. Listeners are also encouraged to phone in to ask questions or contribute to the programme, as the case may be.

The listeners in the focus group interview confirmed that Inkonzo helps to strengthen the moral fibre of the society, encourage them in the Christian faith and the need to live in harmony and love with one another. They are also of the view that the preaching on this programme focuses on various areas of human endeavour and advises listeners on how believers should stay true to God and trust in Him. The respondents are of the view that they are usually strengthened spiritually through this programme. This also means that the regional station is indeed serving the spiritual needs of these Christian listeners through such a programme.

Another programme in this session on Radio Grahamstown is Masabelane, which, like the Masabelane on Kingfisher FM also focuses on local news and community

announcements, Weather update, Community development matters / Community announcements, interviews and discussion of topical issues that could contribute to building the community. The programme allows listeners to phone in and contribute to issues of the day such as health and other developmental concerns. It runs from 10am to 12pm and, according to the focus group participants, is very engaging by providing a platform for listeners to contribute to their development by addressing issues that affect them personally and the community at large. Listeners appreciate the fact that the programme allows phone-in contributions and that significant issues are debated, as they are able and allowed to voice out their opinions on related issues. A participant from the focus group says that “at the end of the day, our voices come together to address issues that affect us as the station provides a platform for us to debate community issues”. This implies that the station is recognised as the voice of the community as issues that affect the listeners are given platforms for in-depth debate on air with the aim of actively finding solutions to such problems.

The analysis further shows that there are forty-two respondents (73.68%) who listen more to Radio Grahamstown in the afternoon than at other times, possibly while at home in the case of those who are unemployed, and also students who come back from school, artisans, traders and those who listen while at work. There is a mixture of programmes at these times; Midday Camp from 12pm to 3pm, City of Saints from 3pm to 5pm or Evening listeners would probably include those returning back from work between 5pm and 6pm. Interestingly, twenty-nine (50.88%) respondents listen to the station in the evening, and similar to the data collected for Radio Kingfisher, the evening session accounted for the lowest number of respondents. This is possibly because people are just returning home.

The Midday Camp, which runs from 12pm to 3pm, is a mixture of talk and music, aimed at entertaining, informing and also educating the listeners on topical issues in the community or that are of interest to the listeners. The programme covers more talk than music as it raises community interest issues for listeners to listen and contribute their views through phone-in to the programme. Service delivery issues and crime reports

are discussed on this programme and at times, policy makers, municipality / government workers are invited into the studio to shed light on disturbing issues that are of interest to the masses. This illustrates the power of radio as a tool for community development as it offers a platform for dialogue and constructive debates.

On the other hand, City of Saints is a programme that addresses moral issues in the community with the aim of strengthening the moral fibres of the society by making listeners to be aware of the daily responsibilities towards improving the living conditions of the community. Religious, community and opinion leaders are usually brought into the studio in an attempt to entrench the principles of good behaviour and traditional moral values, which will, proverbially turn listeners into saints, thus enhancing their civic participation. Issues relating to crime and various forms of abuse are discovered extensively on this programme. Focus group participants were able to attest to the power of this programme as an agent of change in the community it aims to offer psychological support towards behaving well in the society. A participant confirms this: "I have since learnt a lot about the dangers of women abuse and I have since stopped any form of abuse in my home".

The data further showed that the rate of listenership picked up in the night with forty-one respondents (73.21%), and late at night with fifty-two respondents (91.23%) tuned in. The programmes at these times are Drive Time Live from 7pm to 9pm and Ezayizolo from 9pm to 12am. Drive Time Live is a talk show programme in Xhosa and some in English that focuses on topical developmental issues in the community such as labour / workers-related issues, health and environmental concerns, service delivery, women issues and other related discussions of concern to the community. There are furthermore interviews, phone-in discussions and bits of local information dissemination reflecting on the current news of public significance. On the other hand, Ezayizolo is a musical programme that takes listeners down the memory lane as music of yesteryear is transmitted. It is also a programme where song requests are dedicated by callers to their loved ones and some recent and highly topical community issues are also discussed by presenters between musical items.

The above findings from the questionnaires show that Radio Grahamstown enjoys good listenership, as remarked by focus group participants. This confirms the participatory nature of the listeners' involvement in this community radio station as they noted that they enjoyed listening to the station and they also see it as a medium to be involved in as it strives to meet their needs and contribute to their development in some ways.

6.2.5.3 Forte FM

The analysis below for Forte FM shows that there are more listeners listening to the radio station in the Early Morning (57; 100%) and Morning (40; 70.18%), which is very similar to the results obtained at these times for Kingfisher FM and Radio Grahamstown. The programme at this time on Forte FM is the Breakfast Show, which runs from 6am to 10am in the morning. This programme, like the other early breakfast programmes on Kingfisher FM and Radio Grahamstown, also focuses on news, current affairs, traffic and weather updates. This programme also affords the listeners updates of local and international news before they set out for the day. The high number of listeners for this news-related programme shows that people desire to be well-informed about happenings around them, locally, nationally and globally too. The views of the focus group participants also confirm that the listeners enjoy their involvement with the station as the station meets their needs.

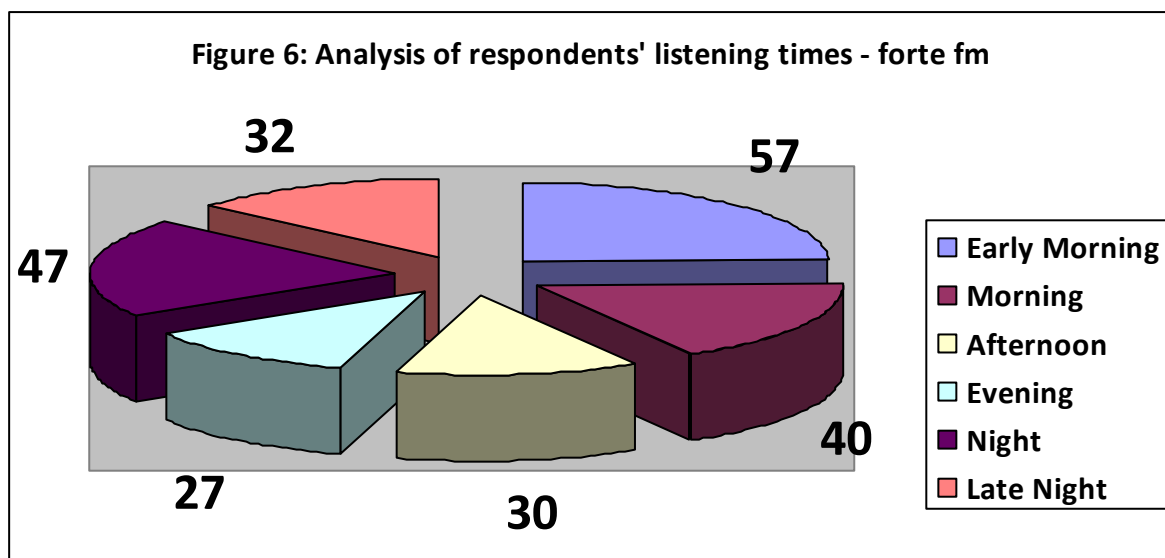


Figure 6: Analysis of respondents listening times on forte fm

The other programme in this session is Community Calendar, which runs from 10am to 12pm and focuses on community empowerment, local news and community announcements. Other issues discussed in the programme include community-development related issues, health and family planning. Opinion and community leaders, health workers, municipality officials, social workers and other relevant guests are usually called in to debate issues, offer advice and counsel the listeners on issues that affect the listeners and the community at large. Other content covered on this programme includes Weather Updates and Sport News. The programme also allows listeners to phone in and contribute to the issue of the day. As noted by the participants in the focus group, the station's programmes are focused on issues that affect the community, also using appropriate platforms to address developmental issues in the community. This makes the radio station to be a voice to the community, which is what this study seeks to find out.

The analysis further shows that there are thirty respondents (30; 52.63%) who listen to Forte FM in the afternoon. This category of listeners will be those who listen to the station while at work or those who are at home. In addition, twenty seven (47.37%) respondents listen to the station in the evening. Similar to the data analysed for Kingfisher FM and Radio Grahamstown, these results also showed that the evening session accounted for the lowest number of respondents for Forte FM. Interestingly, Forte FM also has a mixture of programmes in the afternoon: Afternoon Drive from 12pm to 3pm and from 3pm to 6pm. The station further broadcasts Imiphanga / Funeral Notices from 6pm to 7pm. Isingqi saseKhaya thereafter runs from 7pm to 10 pm and Cool zone from 10pm to 12am.

A critical look at the data further revealed, as in other analyses, that the rate and times of listenership increased in the night with forty-seven respondents (47; 82.46%) and late at night with thirty two respondents (32; 56.14%). The programmes on Forte FM at these times are '*Speak Out*' and '*Isingqi SaseKhaya*', which is a talk show programme held-mainly in Xhosa and but also with low percentage of English. The programme aims to address different current topical developmental issues that affect the listeners and the

community at large such as service delivery failures, environmental issues, women's issues, health related matters and other related issues. The programmes allow the listeners to phone in and contribute to the discussions, while there are also live interviews with invited guests. The forum allows for interactions and solutions to community problems. Cool zone is a musical programme where the latest Kwaito music releases are played and listeners are given the opportunity to make song requests to be dedicated to their loved ones. There is also a countdown of the best and most popular songs and also gossips, and news about artistes.

A critical look at the above analysis shows that, similar to the other two radio stations, Forte FM enjoys good listenership in this sample of respondents and this view is supported by the focus group participants who state that they enjoy listening to the stations programmes as it contributes in many ways to their development. The analysed views also confirm the participatory nature of the listeners' involvement in this community radio station, as they noted that they see it as a medium to be involved in as it strives to meet their needs and contribute to their development.

6.2.6 ANALYSIS OF RESPONDENTS' LISTENING HOURS

6.2.6.1 Kingfisher FM

The respondent's responses are presented below in Table 3

Kingfisher fm				
Days of the Week	No of Respondents	Mean Number of Listening Hours	Minimum Number of Listening Hours	Maximum Number of Listening Hours
Monday	56	6.18	1	12
Tuesday	56	6.18	1	12
Wednesday	56	6.21	1	12
Thursday	56	6.18	1	12
Friday	56	6.29	1	12

Saturday	56	7.18	1	12
Sunday	56	7.16	1	12

Table 3: Analysis of listening hours of respondents on Kingfisher fm

The above results reflect the detailed analysis of the approximate number of hours that the respondents listen to Kingfisher FM on each day of the week with an average of six daily hours from Monday to Friday and seven hours from Saturday to Sunday and a maximum of twelve hours of listening duration from Monday to Sunday. This shows that the respondents commit a considerable part of the day to listening to the Kingfisher fm.

All the respondents in the focus group also confirmed their affection for the radio station and state that they would always find time to listen to the station as they are being informed, educated and entertained continuously through the station's programmes. This also confirms that the sampled population of listeners is very dedicated to the radio station.

6.2.6.2 Radio Grahamstown

The respondents' responses are presented below in Table 4

Radio Grahamstown				
Days of the Wk	Number of Respondents	Mean Num of Listening Hrs	Min Number of Listening Hrs	Max Num of Listening Hrs
Monday	57	8.68	0	19
Tuesday	57	8.51	3	19
Wednesday	57	8.93	3	19
Thursday	57	8.74	3	19
Friday	57	9.11	3	19
Saturday	57	9.79	3	19
Sunday	57	9.67	2	19

Table 4: Analysis of respondents' listening hours on Radio Grahamstown

The above results showed the detailed analysis of the approximate number of hours that the respondents listen to Radio Grahamstown on each day of the week, with an average of almost nine hours from Monday to Friday and ten hours from Saturday to Sunday and a maximum of nineteen hours of listening duration from Monday to Sunday. This shows that the respondents commit a considerable part of the day to listening to the Radio Grahamstown fm, more than the respondents for Kingfisher fm.

Just as for Kingfisher FM, all the respondents in the focus group for Radio Grahamstown also confirmed their love for listening to the radio station as it contributes to their development in many areas. A focus group participant said that there is always something beneficial to listen to Radio Grahamstown, while all respondents also agreed that the station keeps them informed, educated and entertained continuously through its programmes.

6.2.6.3 Forte FM

The respondent's responses are presented below in Table 5.

Forte FM				
Days of the Week	No of Respondents	Mean Number of Listening Hours	Minimum Number of Listening Hours	Maximum Number of Listening Hours
Monday	57	6.89	2	16
Tuesday	57	6.67	1	16
Wednesday	57	6.60	1	16
Thursday	57	7.21	1	16
Friday	57	7.79	2	24
Saturday	57	8.46	1	24
Sunday	57	7.67	2	16

Table 5: Analysis of respondents' listening hours on Forte FM

The above results show the detailed breakdown of the approximate number of hours that the respondents listen to Forte FM on each day of the week with an average of seven hours from Monday to Thursday and eight hours from Friday to Sunday and a maximum of sixteen hours of listening duration from Monday to Thursday, twenty-four hours on Friday and Saturday and sixteen hours of listening on Sunday. This data shows that the respondents for forte fm also commit a considerable part of the day to listening to the forte fm.

Interestingly, and like the focus group respondents from Kingfisher FM and Radio Grahamstown, all the respondents in the focus group for Forte FM also confirmed their love for the radio station and an 'addiction' to some of the presenters and programmes. They state that they would always find time to listen to the station as they are being informed, educated and entertained continuously through the station's programmes.

Summarily, the participants' confirmation that they listen to the station for many hours in a day shows their connection with the radio station as a medium that is worth listening to, which is due to the fact that the stations meet the needs of the listeners and also contribute to their development in many areas.

6.2.7 ANALYSIS OF LEVELS AT WHICH LISTENERS' NEEDS ARE MET

6.2.7.1 Kingfisher FM

When asked to confirm if Kingfisher fm's programmes meet the needs of the listeners, out of a total number of fifty-six respondents, fifty-three (94.64%) confirmed that the station 'completely' meets the needs of the listeners while three (5.36%) stated that the station 'partly' meets the needs of the listeners, with none (0%) ticking 'Not at all', as shown in Figure 7, later, below.

6.2.7.2 Radio Grahamstown

When asked to confirm if Radio Grahamstown's programmes meet the needs of the listeners, out of a total number of fifty-seven respondents, fifty-two (91.23%) confirmed that the station 'completely' meets the needs of the listeners while five (8.77%) stated that the station 'partly' meets the needs of the listeners with none (0%) ticking 'Not at all', as shown in Figure 7, later, below.

6.2.7.3 Forte FM

When asked to confirm if Forte FM's programmes meet the needs of the listeners, out of a total number of fifty-seven respondents, fifty-one (89.47%) confirmed that the station 'completely' meets the needs of the listeners while six (10.53%) stated that the station 'partly' meets the needs of the listeners with none (0%) ticking 'Not at all', as shown in Figure 7 below.

A comparison and combination of these analyses shows that all the respondents believe that these radio stations meet their various needs. The fact that no respondent from these radio stations ticked the 'Not at all' option shows that the needs of these people are being met and suggest that, these stations do meet the needs of a wider audience. While these respondents are likely to be representative of the listeners in general, it must be borne in mind that their listing by the station suggests that they are particularly strong supports of the station. This positive attitude is also supported by the focus group participants as they confirmed that the selected radio stations (Kingfisher FM, Forte FM and Grahamstown Radio) completely meet their listening needs regularly.

The above analysis further suggests that the listeners feel a sense of connection and recognition for their participation with the radio stations as they confirm that the stations' programmes meet their needs in most cases. This implies that these stations programmes were well-packaged to address the issues that affect the listeners as they are informed, educated and entertained. In situations where the stations' programmes are not listener-focused or appear 'foreign', listeners would not be willing to listen to the radio station, nor confirm that their needs are being met by these stations. The analysis

therefore indicates that these radio stations have a sound understanding of and a functional relationship with their listeners as shown in detail below.

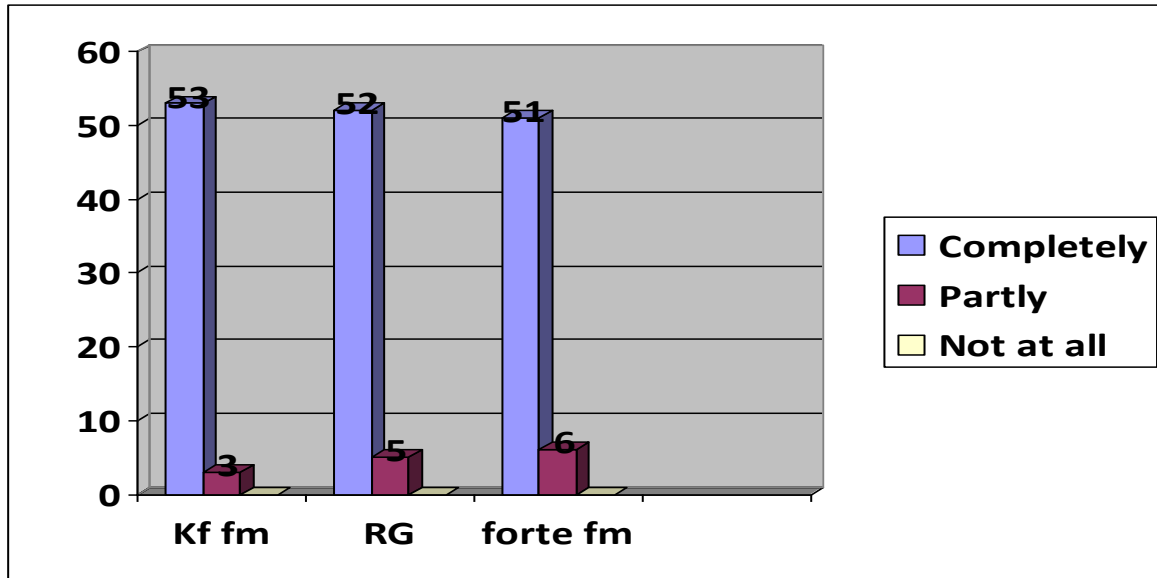


Figure 7: Analysis of the rate at which the stations' programmes meet the needs of the listeners

6.2.8 ANALYSIS OF LISTENER'S NEEDS MET BY THE RADIO STATIONS

6.2.8.1 Kingfisher FM

The study also seeks to find out the various needs of the listeners that these radio stations meet and Table 6 below shows some identified needs and the number and percentage of listeners who agree that Kingfisher FM meets these needs.

Types of Needs Addressed on the radio	No of Respondents whose needs are met	Percentage of Respondents
Health Needs	46	82.14%
Spiritual Needs	56	100%
Environmental Needs	45	80.36%
Musical Needs	55	98.21%
Academic Needs	10	17.86%
Relationship Needs	50	89.29%

Table 6: Analysis of listeners needs being met by Kingfisher fm

The data shows that of the fifty-six respondents, forty-six (82.14%) responded that Kingfisher FM meets their health needs through various programmes focusing on health awareness and campaigns for a healthy living. This is also supported by respondents from the focus group who claim that their health needs are usually met on Kingfisher fm. The data also shows that all the fifty-six (100%) respondents confirmed that Kingfisher fm fully meets their spiritual needs. This is also supported by the focus group participants who are of the view that the station's religious programmes uplift them spiritually. A male participant even confirmed that "the gospel shows, preaching and church services on Kingfisher FM have encouraged me over the years to get closer to God and improve my spirituality, which has in turn made my ways of life to be much peaceful and rewarding as I now sees things God's way." A female participant said that "I don't have to worry about my little children listening to Kingfisher FM alone as I know that they'll only listen to what will encourage them spiritually."

The data also shows that forty-five (80.36%) respondents confirmed that Kingfisher fm meets their environmental needs, just like the participants in the focus group who also confirmed that they are now more aware of their environment, what goes on in the environment, how to take care of their environment and treat it better. A participant mentioned that issues like global warming and being environmentally friendly amongst others are frequently discussed on Kingfisher FM, which in turn has made listeners more knowledgeable about their environment.

Fifty-five (98.21%) respondents are of the view that Kingfisher fm meets their musical needs. This is further supported by the focus group participants who confirmed that the station 'ministers' to them through "Godly and soul-lifting music". A participant said that "Kingfisher is the best when it comes to playing gospel music and other kind of music that are not 'dirty' or morally bad." Another participant said, "I enjoy music on Kingfisher fm as the kind of music that they play are carefully chosen to minister to listeners and uplift them spiritually and carnally and not to morally corrupt them."

Only a small number of respondents (10; 17.86%) stated that the station meets their academic needs as students. This was similar among the focus group participants as they claimed that the station, through some of its programmes, provides useful academic information for Department of Education Matric students, and also University students. The data further revealed that the station meets the relationship needs of the respondents and the listeners at large, with a total of fifty (89.29%) respondents confirming this. This is further supported by the focus group participants who confirmed that there are programmes on the station that focus on how to have and manage a good relationship. A participant even stated that some of these programmes give tips on how to communicate in a relationship and sustain it.

Having the various needs of the listeners catered for indicates that Kingfisher FM must have been doing audience research to involve their listeners, know their views and needs and incorporate these into appropriate programming. This illustrates the benefits of participatory radio as there is two-way communication between the radio and the listeners, with feedback introduced into programming decisions. This leads to mutual understanding and development.

6.2.8.2 Radio Grahamstown

Table 7 represents the number and percentage of listeners who agree that Radio Grahamstown meets their respective needs.

Types of Needs Addressed on the radio	No of Respondents whose needs are met	Percentage of Respondents
Health Needs	51	89.47%
Spiritual Needs	56	98.25%
Environmental Needs	50	87.72%
Musical Needs	57	100%
Academic Needs	14	24.56%
Relationship Needs	51	89.47%

Table 7: Analysis of listeners needs being met by Radio Grahamstown

The data as presented in Table 7 above shows that from the fifty-seven respondents, fifty-one (89.47%) of them responded that Radio Grahamstown meets their Health needs through the station's various health awareness and campaign programmes. This is also supported by the focus group participants who confirmed some of the station's programmes focus on educating the listeners on how to live a strong and healthy life and that their health needs are usually met on Radio Grahamstown.

The data also shows that fifty-six (98.25%) respondents confirmed that Radio Grahamstown meets their spiritual needs. This is also supported by the focus group participants (just as Kingfisher FM focus group results indicate) who are of the view that the station's religious programmes uplift them spiritually. A female participant stated that "Radio Grahamstown is Number 1 when it comes to gospel programmes. They bring in strong preachers for us to preach the word of God and also pray for us and we are blessed." A male participant said that "I am able to deal with some things in my life though the spiritual words of encouragement that I have listened to on Radio Grahamstown. It is indeed a community radio station that is taking care of us as listeners."

The data also shows that fifty (87.72%) respondents confirmed that Radio Grahamstown meets their environmental needs similar to the participants in the focus group who confirmed that they are more aware of their environment through the environmental information and education that is passed on to them regularly by the station. A male participant said that "Radio Grahamstown tells us what goes on in our environment and how we can better take care of our environment and these are things that we don't pay attention to before." A female participant added "For instance, the issue of climate change and global warming are being talked about regularly on the station and we as listeners are now more knowledgeable about our environment."

The data also shows that fifty-seven (100%) respondents are of the view that Kingfisher fm meets their musical needs. This is further supported by the focus group participants who confirmed that the station entertains them through 'good music'. A male participant

said that “Radio Grahamstown has the best mix of music and the deejays are good too.” As for Kingfisher fm, a small number of respondents (14; 24.56%) also stated that Radio Grahamstown meets their academic needs as students. The focus group participants confirmed this as they claimed that the station, through some of its programme provide useful academic information for students.

Lastly, the data indicates that the station meets the relationship needs of the respondents as a total of fifty-one (89.47%) respondents confirmed this. This is further supported by the focus group participants who confirmed that there are programmes on the station that focus on how to have and manage a good relationship. A participant even stated that some of these programmes give tips on how to communicate in a relationship and sustain it amongst others.

Just as for Kingfisher FM, the above analysis shows that Radio Grahamstown has researched its listeners’ needs, know their views and incorporate same into programming to meet the needs of the listeners.

6.2.8.3 Forte FM

Table 8 below shows the identified needs and the number and percentage of listeners who agree that Forte FM also meets their various needs:

Types of Needs Addressed on the radio	No of Respondents whose needs are met	Percentage of Respondents
Health Needs	45	78.95%
Spiritual Needs	56	98.25%
Environmental Needs	40	70.18%
Musical Needs	56	98.25%
Academic Needs	15	26.32%
Relationship Needs	45	78.95%

Table 8: Analysis of listeners needs being met by Forte FM

The data indicates that of the fifty-seven respondents, forty-five (78.95%) responded that Forte FM meets their health needs through various health awareness programmes on the station. The respondents from the focus group also supported this view. A participant noted that health practitioners are usually brought in to educate them on health issues.

The data shows that fifty-six (98.25%) respondents confirmed that Forte FM meets their spiritual needs. This view is also confirmed during the focus group interview, which was with another set of participants who are also of the view that the station's religious programmes do uplift them spiritually. A male participant even noted that "I am a very spiritual person and listening to Forte FM has helped to grow more spiritually". A female participant said "I always enjoy the gospel music on Forte FM and Sunday preaching too..... This is what we need in our community so that people are transformed spiritually through these programmes." Another male participant noted that "We feel blessed to have a radio station like Forte FM in our community as the station strives continuously to uplift us spiritually."

The data also shows that forty (70.18%) respondents confirmed that Forte FM meets their environmental needs. This view is also shared by the focus group participants who stated that some of the station's programmes have been very useful in educating and informing them about their environment and how to take care of their environment and not pollute it.

Fifty-six (98.25%) respondents are of the view that Forte FM meets their musical needs. This view is also supported by the focus group participants. A male participant said that "Forte FM knows how to capture us as listeners with good music." Another male participant said that "Forte FM has a good mix of music that we want and that we listen to and that is why we to listen to the station." Just as for Kingfisher FM and Radio Grahamstown and for Forte FM, a small number of respondents (15; 26.32%) stated that the station meets their academic needs as students. This view was also expressed by the focus group participants.

The data collected from the respondents further revealed that forty-five (78.95%) attested to the fact that the station meets their relationship needs. This view is further supported by the focus group participants who confirmed that there are programmes on the station that focus on how to have and manage a good relationship. A section of the participants even stated that some of these programmes allow listeners to write letters and phone in to receive adequate counselling from experts who are usually brought in to advise and encourage listeners on relationship issues.

These responses therefore confirm the nature of participatory communication that exists between the station and its listeners. This also shows that the station staff actively attempts to be the voice of the community by having its programmes reflecting the needs and desires of the listeners and not merely dictating programme content or setting a station's agenda for the listeners.

6.2.9 ANALYSIS OF THE EXTENT TO WHICH THE RADIO STATIONS MEET LISTENERS' NEEDS

Analysis of the extent to which Health needs are met on these radio stations

From the data collected and with reference to Figure 8 below, forty-eight respondents answered this question and forty-four (91.67%) confirmed that Kingfisher FM completely meets their health needs, while four (8.33%) indicated that the station partly meets their health needs. This analysis and that of respondents from Radio Grahamstown and Forte FM are presented in Figure 8 below:

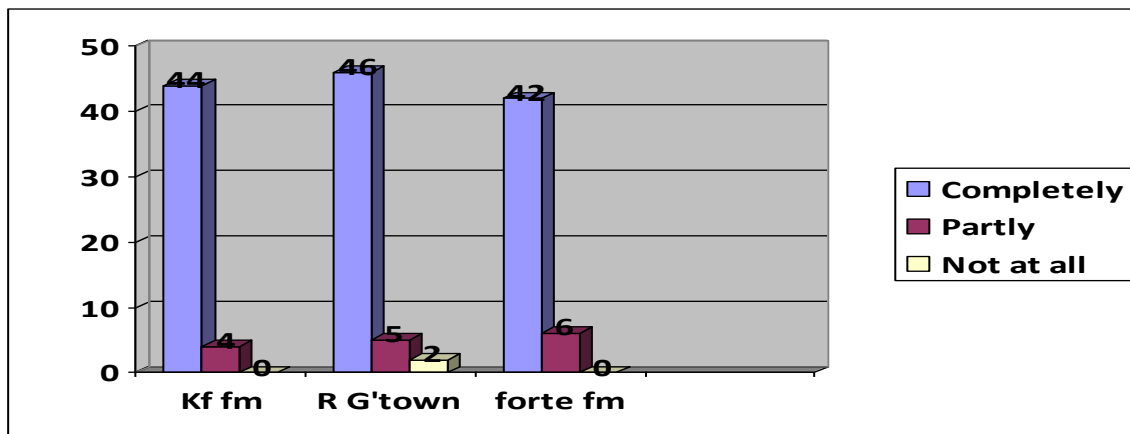


Figure 8: Analysis of the extent to which health needs are met on these radio stations

Analysis of the extent to which Spiritual needs are met on these radio stations

When asked to comment on the extent to which these radio stations meet the spiritual needs of the respondents, Figure 9 below shows that fifty-five (98.21%) respondents indicated that Kingfisher FM completely meets their spiritual needs, while one (1.79%) stated that the station partly meets her/his health needs. This analysis and that of respondents from the Radio Grahamstown and Forte FM listener samples are presented in Figure 9 below:

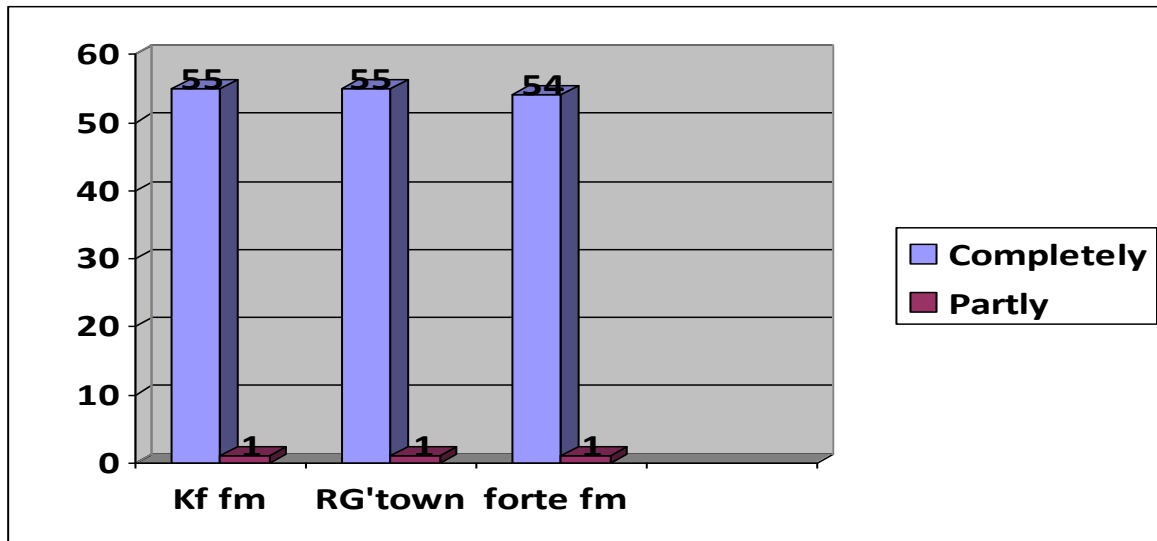


Figure 9: Analysis of the extent to which spiritual needs are met on these radio stations

Analysis of the extent to which environmental needs are met on these radio stations

When asked to comment on the extent to which these radio stations meet the environmental needs of the respondents, Figure 10 below shows that thirty-nine (81.25%) respondents confirmed that Kingfisher FM completely meets their spiritual needs, while eight (16.67%) confirmed that the station partly meets their health needs, with one (1.79%) respondent stating 'Not at all'. This analysis and that of respondents from Radio Grahamstown and Forte FM are presented in Figure 10 below:

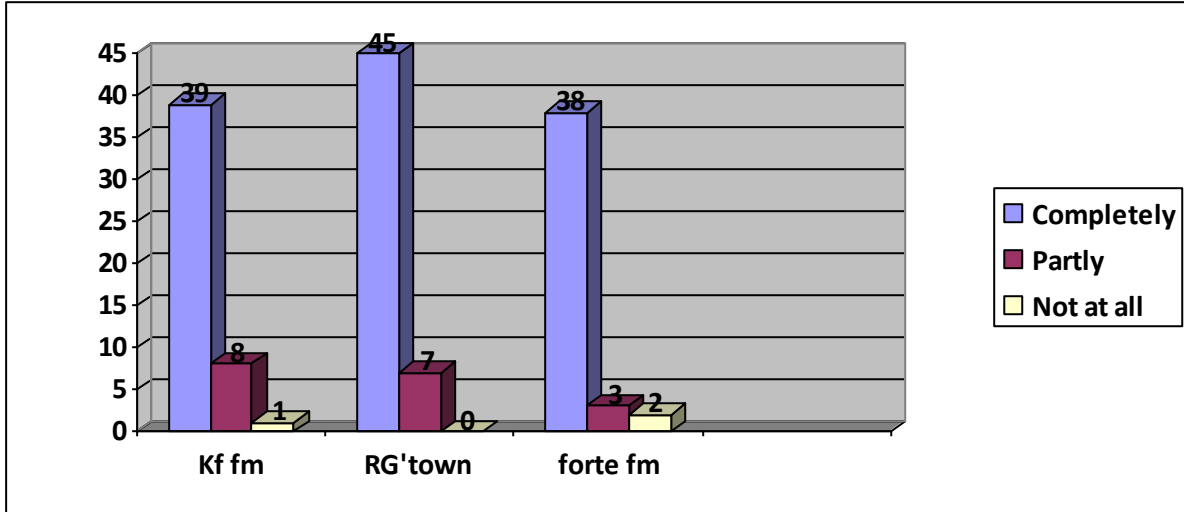


Figure 10: Analysis of the extent to which environmental needs are met on these radio stations

Analysis of the extent to which musical needs are met on these radio stations

When asked to comment on the extent to which these radio stations meet the musical needs of the respondents, fifty-four (96.43%) respondents confirmed that Kingfisher FM completely meets their musical needs, while one (1.79%) confirmed that the station partly meets his health needs, and one participant (1.79%) ticked 'Not at all'. This analysis and that of respondents from Radio Grahamstown and Forte FM are presented in Figure 11 below:

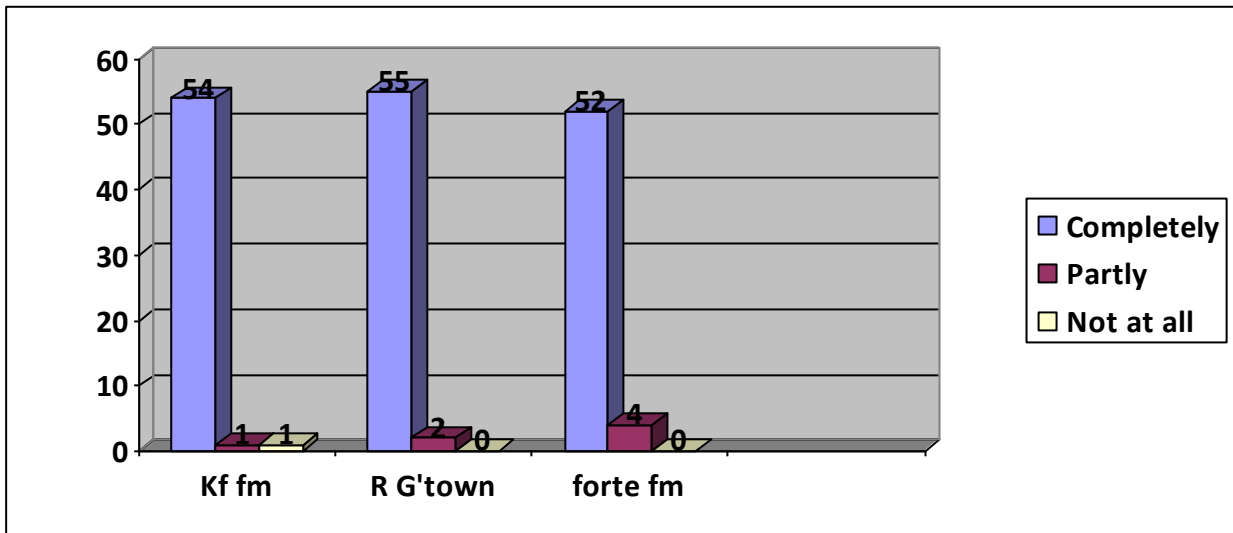


Figure 11: Analysis of the extent to which musical needs are met on these radio stations

Analysis of the extent to which academic needs are met on these radio stations

When asked to comment on the extent to which these radio stations meet the academic needs of the respondents, ten (66.67%) respondents confirmed that Kingfisher FM completely meets their musical needs and one (6.67%) confirmed that the station partly meets his/her health needs while another four participants (26.67%) ticked 'Not at all'. This analysis and that of respondents from Radio Grahamstown and Forte FM are presented in Figure 12 below:

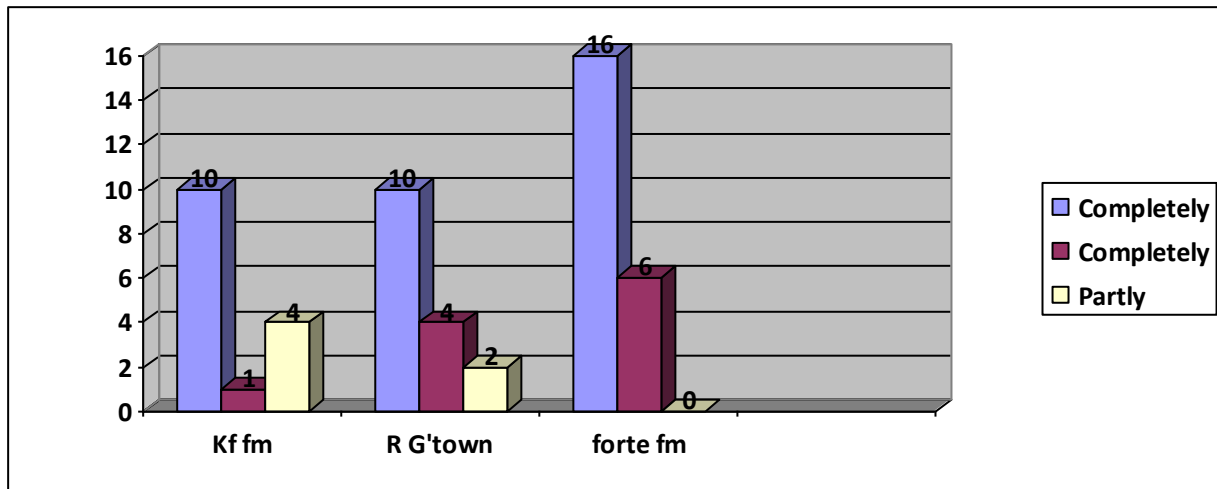


Figure 12: Analysis of the extent to which academic needs are met on these radio stations

Analysis of the extent to which relationship needs are met on these radio stations

When asked to comment on the extent to which these radio stations meet the relationship needs of the respondents, Figure 13 below shows from the data that fifty-four (96.43%) respondents confirmed that Kingfisher FM completely meets their relationship needs, while one (1.79%) confirmed that the station partly meets his health needs, with one participant (1.79%) stating 'Not at all'. This analysis and that of respondents from Radio Grahamstown and Forte FM are presented in Figure 13 below:

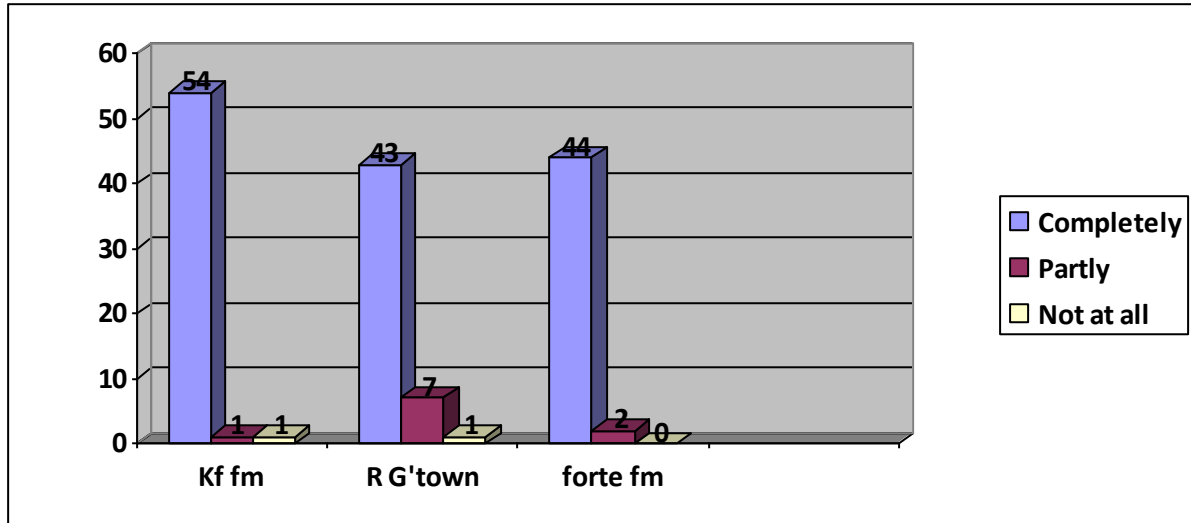


Figure 13: Analysis of the extent to which Relationship needs are met on these radio stations

The above analysis shows that these radio stations are indeed meeting several needs of their listeners. It also implies that the staff of these radio stations are indeed in touch with real community needs, must have conducted on-going research to identify the needs of the listeners and actively attempt to meet those needs through programming. The participants have confirmed that these radio stations do meet their needs, which is due to the fact that these stations encourage the participation of the listeners in some ways. This also confirms the views of scholars like Schramm (1964), Servaes (1995), Bosch (2010) and Manyozo (2012) who note that involvement of recipients of planned development in development projects will also ensure mutual understanding and the success of such projects. Conversely, when these stakeholders are not involved, failure is imminent.

6.2.10 ANALYSIS OF EXTENT TO WHICH RESPONDENTS THINK THAT THE RADIO STATIONS CATERS FOR MOST MEMBERS OF THE COMMUNITY

6.2.10.1 Kingfisher fm

When asked to comment on the extent to which these radio stations cater for the needs of most members of the community, an analysis of the responses for Kingfisher FM shows that fifty-one (91.07%) attest to the fact that the radio station caters for most

members of the community and four (7.14%) confirmed that the radio station 'Somewhat' caters for the needs of most members of the community. Only one participant (1.79%) ticked 'Not at all'. The data is presented in Figure 14 below:

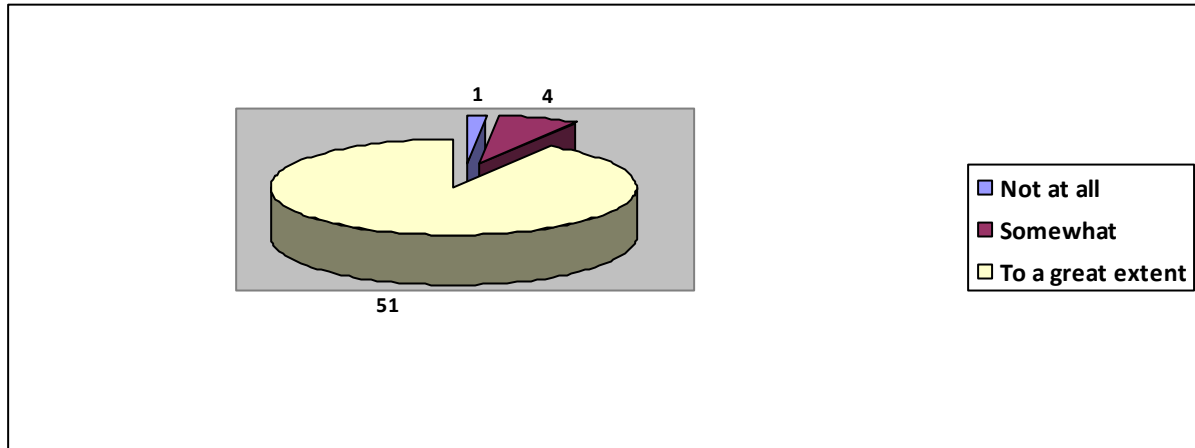


Figure 14: Analysis of the extent to which the listeners think that Kingfisher fm caters of the needs of most members of the community / listeners

6.2.10.2 Radio Grahamstown

When asked to comment on the extent to which these radio stations cater for the needs of most members of the community, an analysis of the respondents for Radio Grahamstown shows that fifty-five (96.49%) attests to the fact that the radio station caters for most members of the community, while two (3.51%) respondents stated that the radio station 'Somewhat' caters for the needs of most members of the community, and no participant (0%) ticked 'Not at all'. The data is presented in Figure 15 below:

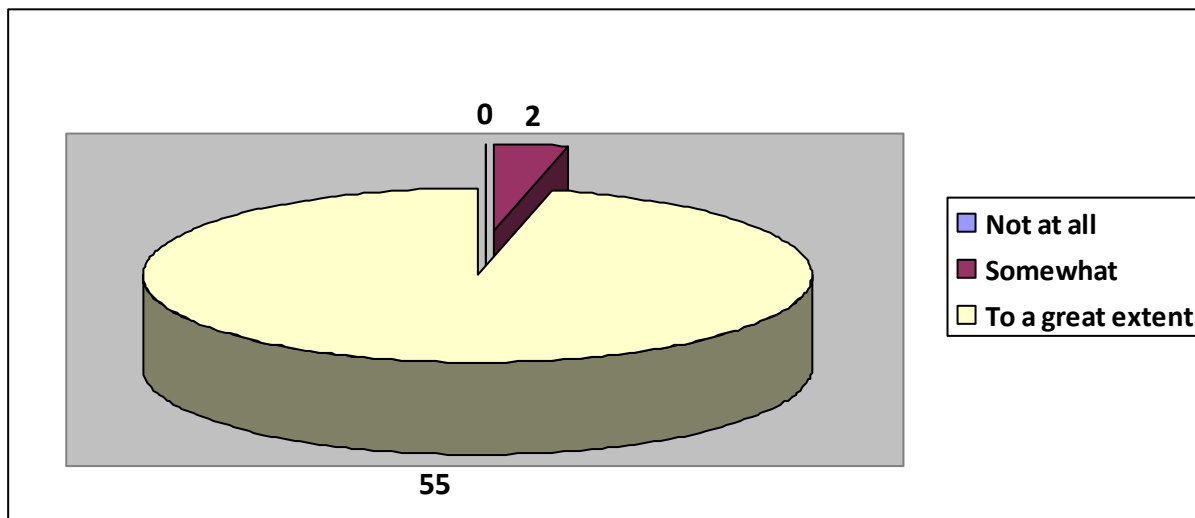


Figure 15: Analysis of the extent to which the listeners think that Radio

6.2.10.3 Forte FM

An analysis of the responses for Forte FM shows that forty-five (78.95%) participants attest to the fact that the radio station caters for most members of the community and eleven (19.30%) of them confirmed that the radio station 'Somewhat' caters for the needs of most members of the community. One participant (1.75%) ticked 'Not at all'. The data is presented in Figure 16 below:

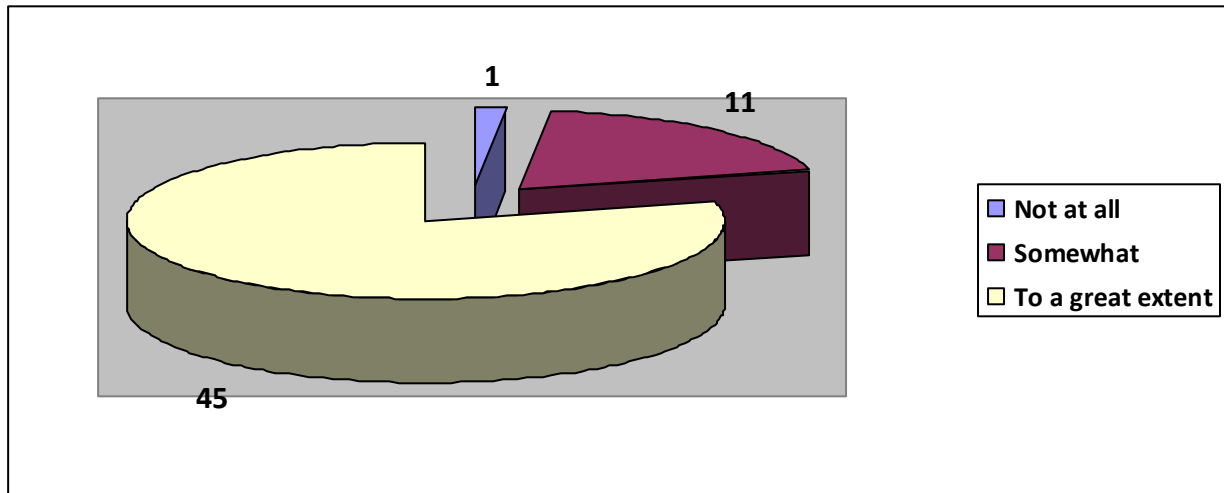


Figure 16: Analysis of the extent to which the listeners think that Forte FM caters for the needs of most members of the community / listeners

The above analysis also shows that the respondents confirm from their listening experience that the stations do cater for the listening needs of most members of the community. This therefore means that these radio stations must be familiar with the demographics of the communities to whom they broadcast and strive to ensure that they address issues relating to the members of the community. This shows the extent to which these stations actively work as the voice of the community and get the majority of the community involved in the station's activities.

6.2.11 ANALYSIS OF PREDOMINANTLY USED LANGUAGE ON THESE RADIO STATIONS

The participants were also asked to comment on the language that is predominantly used on the sampled radio stations. The data collected for Kingfisher FM, Radio Grahamstown and Forte FM are presented in Table 9 below:

Language	Radio Stations		
	Kingfisher FM	Radio Grahamstown	Forte FM
Afrikaans	3 (5.36%)	0 (0%)	1 (1.75%)
English	52 (92.86%)	6 (10.53%)	6 (10.53%)
Xhosa	1 (1.79%)	51 (89.47%)	49 (85.96%)
Others	0 (0%)	0 (0%)	1 (1.75%)

Table 9: Analysis of the language that is predominantly used on these radio stations

The above table of the responses shows that English (52; 92.86%) is the language that is predominantly used on Kingfisher FM, followed by Afrikaans (3; 5.36%) and Xhosa (3; 5.36%). For Radio Grahamstown, Xhosa (89.47%) is the language predominantly used by the radio station, with some English (6; 10.53%). The respondents views for Forte FM show that Xhosa (49; 85.96%) is the language predominantly used on the radio station, followed by English (6; 10.53%) and Afrikaans (1; 1.75%).

Interestingly, the views and observations of the respondents tally with the ICASA license requirements as stipulated for these radio stations as mentioned in Chapters 1 and 2, as Kingfisher FM is licensed to use more English than Afrikaans and Xhosa, while both Radio Grahamstown and Forte FM are also required to communicate more in Xhosa than in English and Afrikaans (Community Radio in South Africa, nd.). The language license requirements are tailored to reflect the language that is predominantly spoken in the area where the radio station is located, and the findings of this study show that these radio stations are adhering to their requirements.

6.2.12 ANALYSIS OF RESPONDENTS' PREFERENCE OF LANGUAGE

The respondents were asked to comment on the language that they would prefer to listen to on these radio stations. The findings presented in Table 10 below show that for Kingfisher FM, thirty-six (64.29%) of the respondents would prefer to listen to English and thirteen (23.21%) would prefer to listen to Afrikaans, while seven (12.50%) would

prefer to listen to Xhosa. The analysis for Radio Grahamstown and Forte FM are included below:

Language	Radio Stations		
	Kingfisher FM	Radio Grahamstown	Forte FM
Afrikaans	13 (23.21%)	0 (0%)	1 (1.75%)
English	36 (64.29%)	7 (12.28%)	15 (26.32%)
Xhosa	7 (12.50%)	50 (87.72%)	41 (71.93%)

Table 10: Analysis of language that the listeners would prefer to listen to on these radio stations

Interestingly, the views of these respondents as analysed above is also in agreement with the ICASA license issued to these radio stations, confirming from these respondents' views that Kingfisher FM, Radio Grahamstown and Forte FM indeed strive to meet the language needs of the community in which they serve, as per the license issued to them through the various programmes of the station. This operational focus ensures that participation will be more enhanced between the stations and their listeners as they figuratively and literally speak the same language. It must be noted that in situations where the language of the listeners or beneficiaries of development are not taken into consideration when planning development initiatives or programming, proposed recipients of such development or listeners of such programmes may find it very difficult associate with the such initiatives, which easily leads to the failure of such development.

6.2.13 ANALYSIS OF RESPONDENTS' KNOWLEDGE OF THE INDEPENDENT COMMUNICATIONS AUTHORITY OF SOUTH AFRICA (ICASA)

6.2.13.1 Kingfisher FM

When asked to comment on their knowledge of the Independent Communications Authority of South Africa (ICASA), fifty-one (91.07%) of the respondents for Kingfisher FM said 'Yes' and that they are aware of ICASA, while five (8.93%) said 'No', as presented in Figure 17 below:

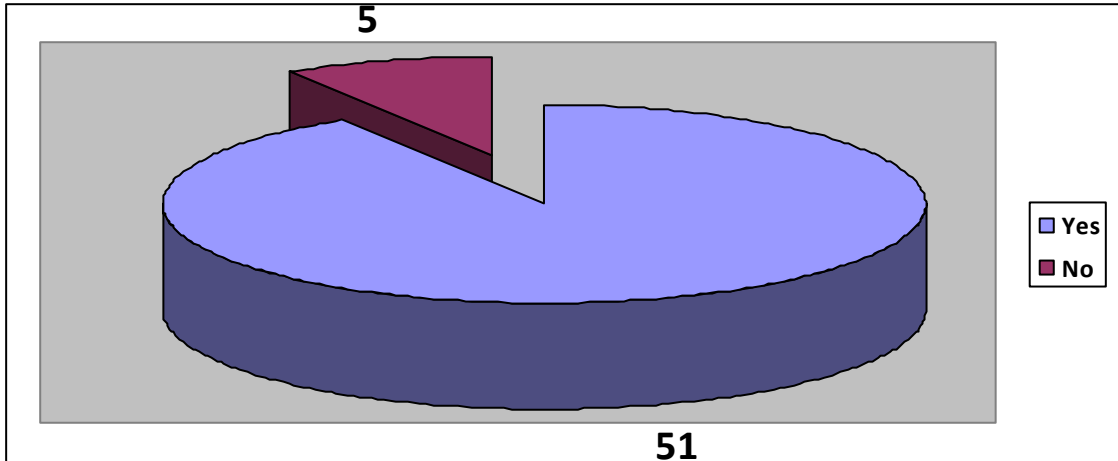


Figure 17: Analysis of Respondent’s knowledge of the Independent Communications Authority of South Africa (ICASA). – Kingfisher fm

6.2.13.2 Radio Grahamstown

Participants for Radio Grahamstown were also asked to confirm their knowledge of the Independent Communications Authority of South Africa (ICASA), and thirty (52.63%) of the respondents answered affirmatively that they are aware of ICASA, while twenty-seven (47.37%) said ‘No’, as presented in Figure 18 below:

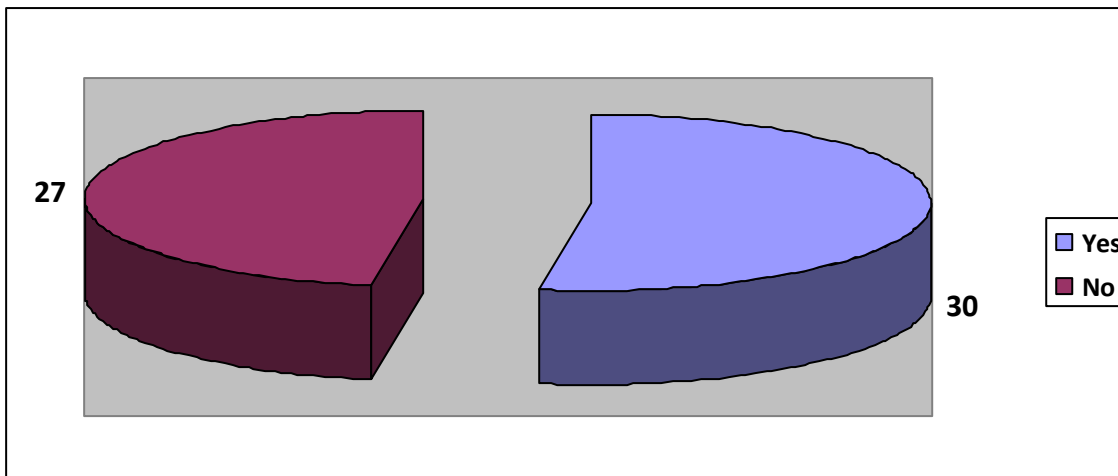


Figure 18: Analysis of Respondent’s knowledge of the Independent Communications Authority of South Africa (ICASA). – Radio Grahamstown

6.2.13.3 Forte FM

When asked to comment on their knowledge of the Independent Communications Authority of South Africa (ICASA), nineteen (33.33%) of the respondents for forte fm

said that they are aware of ICASA, while thirty-eight (66.67%) said 'No', as presented in Figure 19 below:

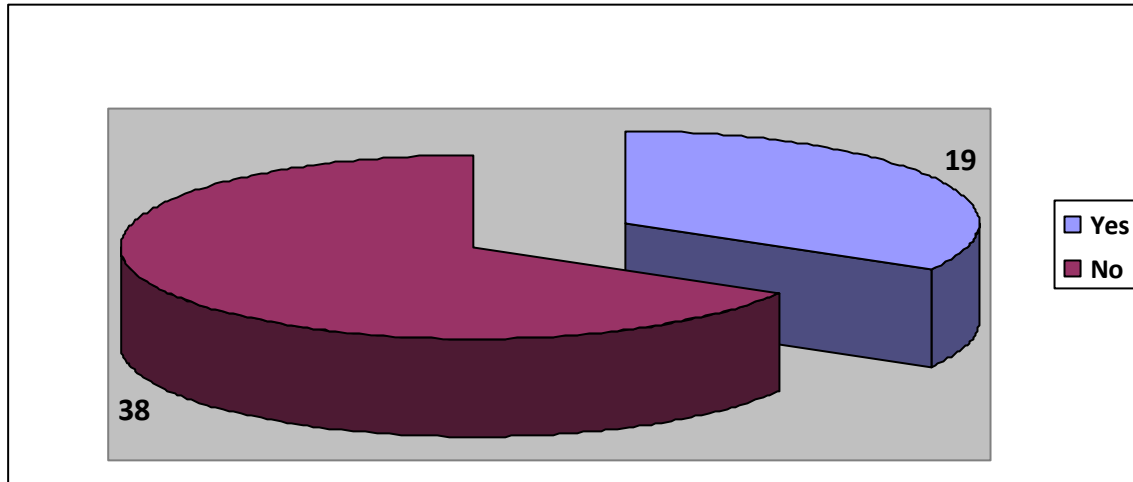


Figure 19: Analysis of Respondent's knowledge of the Independent Communications Authority of South Africa (ICASA). – Forte FM

The fact that a majority of the overall respondents are aware of the activities of the Independent Communications Authority of South Africa (ICASA) is surprising, given the rural setting of two of the three stations; but it shows that the listeners have indeed become knowledgeable about the governing policies of community radio stations in the first two decades of the democracy. The findings from the focus group show that the selected radio stations are involved in making their listeners aware of these policies. Incidentally, verbal interactions with the questionnaire respondents also confirmed this. This may have emanated from the radio stations attempts to make listeners aware that there are policies to be followed for them to function effectively as community radio stations. Some participants also confirmed that issues such as licensing are usually mentioned when the radio stations visit the communities, have road shows and at the annual general meetings (AGM). It therefore appears that the strategy of making the listeners aware of ICASA and its regulations is to entrench an understanding that community radios are designed to serve the communities, unlike commercial radio stations that have a profit motive. Hence, listeners' knowledge of ICASA and its policies will also help the radio stations to comply with requirements for their licence renewals.

a) Analysis of respondents' knowledge of ICASA license issued to these radio stations

In a bid to identify whether the respondents are aware of the content of the ICASA license given to these selected radio stations, the findings in Table 11 below reflects the responses from the respondents:

Responses	Radio Stations		
	Kingfisher FM	Radio G'town	Forte FM
Yes	43 (76.79%)	28 (49.12%)	16 (20.07%)
No	13 (23.21%)	29 (50.88%)	41 (71.93%)
Total	56	57	57

Table 11: Analysis of respondents' knowledge of ICASA license issued to these radio stations

Most of the respondents for Kingfisher FM (76.79%) are aware of the content of the ICASA license granted to Kingfisher FM and this makes them knowledgeable about how the station should operate and how they can complain to ICASA in cases where the station is not living up to its broadcasting mandate.

For Radio Grahamstown, almost half of the respondents (49.12%) are aware of the content of the ICASA license for the radio station, while a little above half (50.88%) are not aware of the content of the license. By comparison, Forte FM's situation is the opposite of the data collected for Kingfisher FM as a majority of the respondents (71.93%) are not aware of the ICASA license given to the station while merely 20.07% of them are aware of the conditions.

A critical look at the above analysis links with the listeners' knowledge of ICASA and its activities, which was discussed in 5.12 above. While Section 5.12 shows that listeners are well aware about ICASA radio regulations, findings in Section 5.13 show that there is a considerable segment of the respondents who are not aware of the broadcasting license given to these stations as analysed above. The fact that most of the respondents are aware for Kingfisher FM, almost half of the respondents for Radio

Grahamstown and few for Forte FM also suggests that these radio stations are actively striving to inform their listeners about operational matters. This points to the fact that these stations actively ensure the involvement of their listeners, which will only be possible when both parties have two-way communication and a mutual understanding.

These issues were discussed in the literature review under stakeholder management, as highlighted by Freeman (1984), Rawlins (2006), Gregory (2007) and Falconi (2009), all pointing to the fact organisations and in this case community radio stations must identify their stakeholders (listeners), make them aware of their policies, vision and mission, involve them in their activities and ensure continuous smooth relationships and mutual understanding with them. The discussion in Section 5.12 confirms the views of the respondents that these radio stations keep them informed about their activities, vision and mission and seeks to involve them as well, which is an important way of ensuring effective stakeholder management.

b) Respondents' evaluation of the stations' adherence to their language quota license

Respondents were also asked to evaluate the station's adherence to their language quota and the findings from the respondents of this radio stations confirmed that the three radio station are adhering to the language quota given to them, as presented in Figure 20 below:

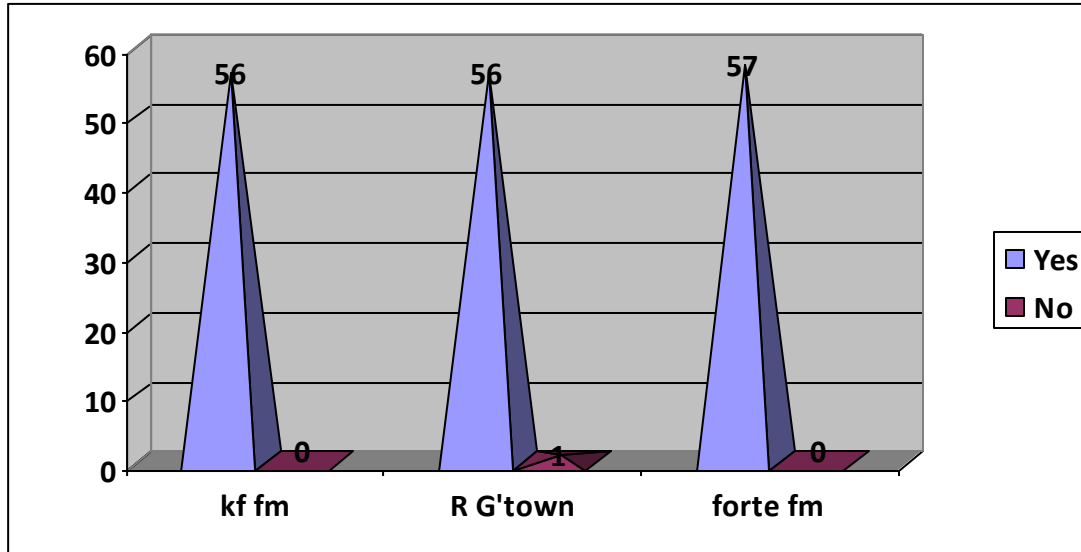


Figure 20: Respondents' evaluation of the stations' adherence to their language quota license

An interesting finding in this study is that the data above indicates that all respondents for Kingfisher FM (100%) and Forte FM (100%) and most of the individuals responding for Radio Grahamstown (98.25%) confirmed that these radio stations adhere strongly to the license requirements. These determine that Kingfisher FM presenters have to speak more English than Afrikaans and Xhosa, while both Radio Grahamstown and forte fm are mandated to speak predominantly in Xhosa. Only one respondent (1.75%) from the Radio Grahamstown group was of the opinion that the radio station does not adhere to this.

This also in essence means that the stations are aware of the importance of usage of relevant language on radio to meet the needs of the listeners. Just as earlier on analysed in Section 5.11, which focuses on the kind of language that listeners would want to listen to on radio, the views of these respondents as analysed above is in agreement with the ICASA license issued to these radio stations. This suggests that Kingfisher FM, Radio Grahamstown and Forte FM are indeed successful in meeting the language needs of the community which they serve. It must be noted that the use of appropriate language on radio will no doubt enhance participation as it gives the stations and their listeners the platform to interact constructively in the same language.

It is therefore important to note that in situations where the language and language styles of the listeners or beneficiaries of development are not taken into consideration by project implementers when planning development initiatives or programming, proposed recipients of such development or listeners of such programmes may find it very difficult to associate with such initiatives, which can lead to the failure of such development, or to audience rejection of such a radio station. This view is supported by Netshitombomi (2007) as he highlighted the various hindrances to development, which were discussed in the literature review.

c) Evaluation of Respondents knowledge of the right to complain to ICASA about the community radio stations’ programming

When asked to comment on their knowledge of the right to complain to ICASA about the station’s programming, data shows that a majority (51; 91.07%) of the respondents for Kingfisher FM said ‘Yes’, that they are aware that they have the right to complain to ICASA about the station’s programmes, while only five respondents (8.93%) answered negatively. The data for Kingfisher FM and the two remaining radio stations (Radio Grahamstown and Forte FM) are presented below in Figure 21.

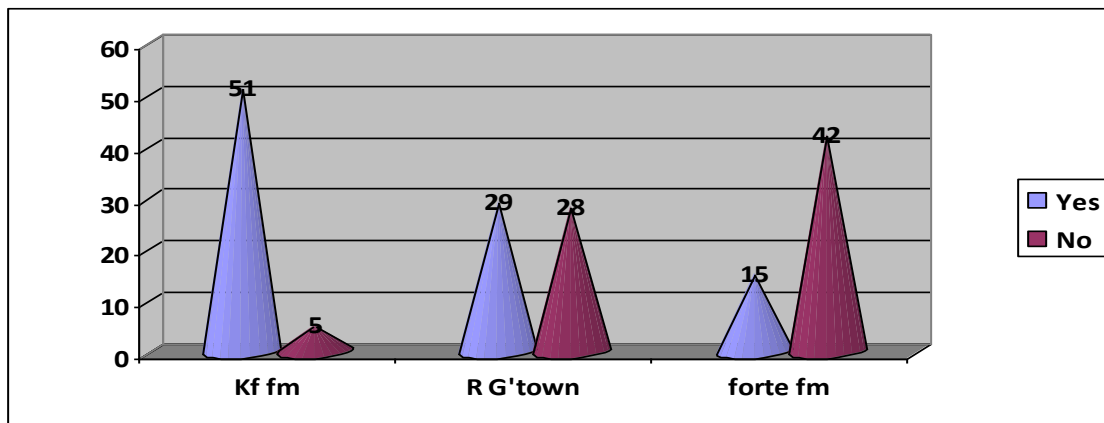


Figure 21: Evaluation of respondents’ knowledge of the right to complain to ICASA about the Stations’ programming

From the earlier analyses on respondents’ knowledge of ICASA, it becomes evident that respondents’ knowledge of the right to complain to ICASA about any station’s programming will be largely due to the station’s education of its listeners, or any other form of media education for those who are well-educated. Interestingly, respondents for

Kingfisher FM are more knowledgeable probably because the radio station is situated in an urban area and broadcasts predominantly in English, and since the target audiences are probably more educated. Grahamstown where Radio Grahamstown is situated is not as rural as Alice where Forte FM is situated, which accounts for the responses of the respondents for these two stations.

d) Analysis of whether the respondents know how to put their complaints through to ICASA

When asked to comment on whether they know how to put their complaints through to ICASA, a majority (51; 94.44%) of respondents for Kingfisher FM acknowledged that they know how to do so, while three (5.56%) said 'No'. This data and that for Radio Grahamstown and Forte FM are presented below in Figure 22. The data is also in agreement with respondents' knowledge of ICASA activities. The reasons for these views are similar to the critical analysis given for discussions in Sections 5.13 to 5.15 above.

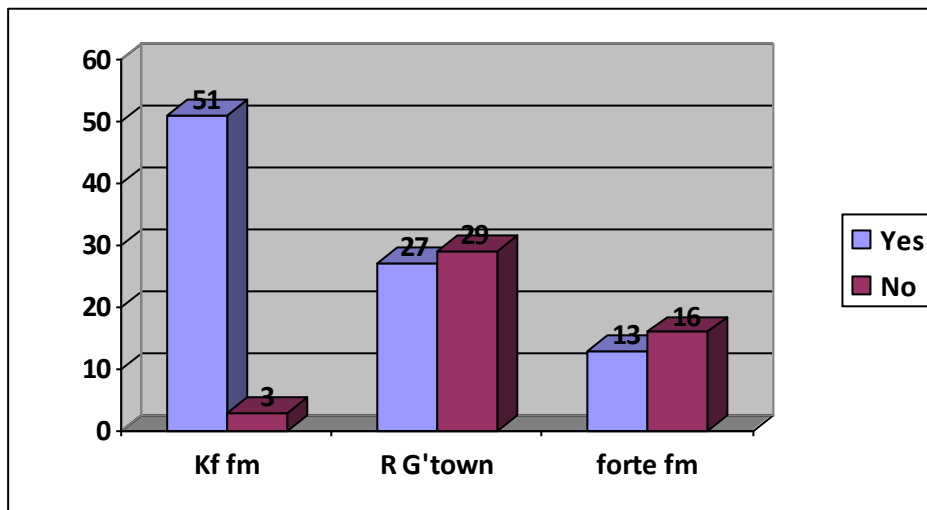


Figure 22: Analysis of whether the respondents know how to put their complaints through to ICASA

6.2.14 EVALUATION OF LOCAL LANGUAGE USAGE BY RESPONDENTS

When asked to comment on whether or not they are satisfied with local language usage on these radio stations, a majority (27; 48.21%) of the respondents confirmed that they are 'Very Satisfied' and an additional twenty-two (39.39%) of the respondents said that they are 'Satisfied' with local language usage on Kingfisher fm. A minority (7; 12.50%)

however indicated that they are not content with it. The majority of the respondents for Radio Grahamstown and Forte FM also agreed to be satisfied with local language usage on these radio stations, with detailed results and analysis presented below in Table 12.

Responses	Radio Stations		
	Kingfisher fm	Radio G' town	Forte fm
Neutral	22 (39.39%)	1 (1.75%)	8 (14.04%)
Satisfied	7 (12.50%)	19 (33.33%)	33 (57.89%)
Very Satisfied	27 (48.21%)	37 (64.91%)	16 (28.07%)

Table 12: Evaluation of respondents' satisfaction rate of local language usage on these radio stations

It can be summarised from the above Table that a majority of respondents from these radio stations are 'Very Satisfied' and 'Satisfied' with local language usage of the stations. This suggests that these radio stations are conscious of the fact that accepted local language usage must be strictly adhered to. As discussed in Sections 5.11 and 5.12, it is important that the community radio station staff be aware that listeners are very concerned about the language that is used to communicate with them, which must be their own language. The evident satisfaction of the audience sample means that Kingfisher FM, Radio Grahamstown and Forte FM are effective in meeting the language requirements of the community in which they broadcast as this is important.

6.2.15 ANALYSIS OF RESPONDENTS EVALUATION OF PRESENTERS

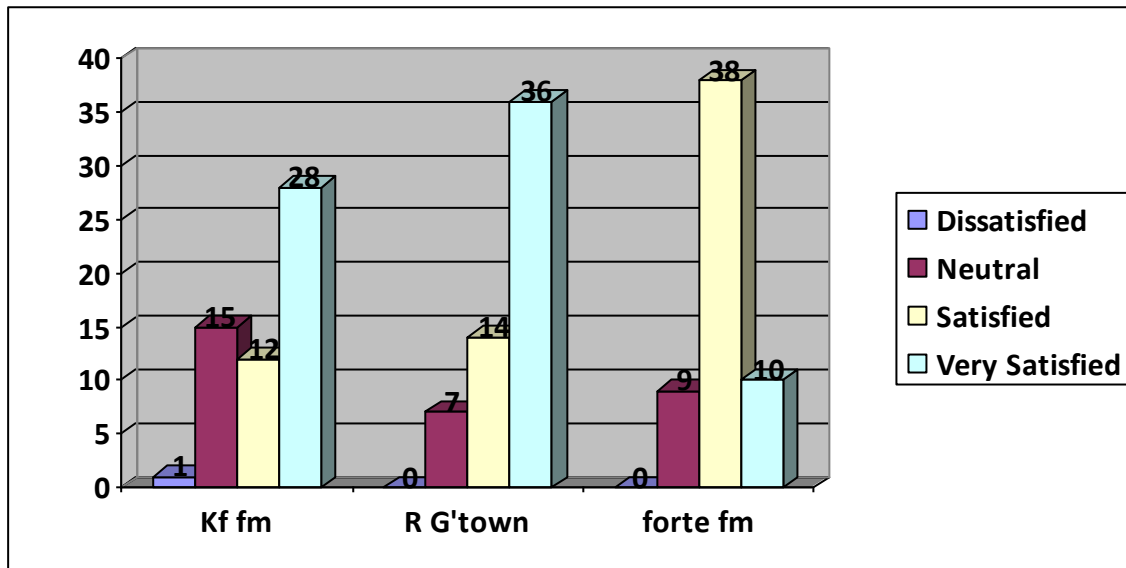


Figure 23: Analysis of respondents' evaluation of the stations' presenters' interaction with listeners

Figure 23 above reflects respondents comments on the stations' presenters conduct while on air, acting as the face of the radio stations, and since their conduct can attract or indeed repel listeners. A majority (28; 50%) of respondents for Radio Kingfisher said that they are 'Very Satisfied', twelve (21.43%) said that they are 'Satisfied', fifteen (26.79%) said that they are 'Neutral' while one (1.79%) ticked 'Dissatisfied'. This data and those obtained for Radio Grahamstown and Forte FM are presented above in Figure 23. Interestingly, the data from these radio stations showed that a majority of the respondents ticked 'Very Satisfied' and 'Satisfied', which means that these radio presenters adhere to good ethical principles while on air. Once again, it must be recalled that the audience sample was taken from a listener list that serves somewhat like a listening club, hence the individuals are likely to show strong support to their chosen station.

The above discussion indicates that presenters of these radio stations are successful as they act as the attractive face of their radio stations. Their good behaviour may have been inspired by the monitoring and evaluation mechanisms put in place by the management of these radio stations. This is evident in the views of the station

managers interviewed, as they all noted that the management encourages the presenters to be dedicated to their jobs and always be watchful of their responses when on air.

6.2.16 RESPONDENTS VIEW OF HOW OFTEN THESE RADIO STATIONS COVER LOCAL EVENTS IN THEIR COMMUNITIES

Respondents were asked to comment on how often these radio stations cover local events and most of the respondents for these three radio stations agreed that the stations 'Very Often' and 'Often' cover local events in the community. For example, for Kingfisher FM, fifty (89.29%) respondents agreed that the station 'Very Often' covers local events in the community, while five (8.93%) said that the station 'Often' covers local events in the community. Only one (1.79%) indicated that the station 'Seldom' covers local events in the community. Interestingly, a combination of the responses for 'Very Often' and 'Often' confirms that almost all the respondents are in agreement that these radio stations do cover local events in the communities.

The above analysis and the figure below to a large extent correspond with the views of the focus group participants who see these radio stations as an important tool for community development as they cover local events regularly, which to the respondents, makes these radio stations the voice of their community. A respondent from the Kingfisher FM focus group sums it up by saying that "Kingfisher FM is visibly present in the community and the station is not about itself but about the people,... about us as listeners" Another respondent from Forte FM says that "Community news are on 24/7 on Forte FM. The station keeps us informed about local news at all times and we are happy about that". This in essence means that this radio station strives to remain at the pulse of local events, to be the voice of the community and that it also encourages participation by and with the community. This data for Kingfisher FM and that of Radio Grahamstown and Forte FM respondents are presented below in Figure 24.

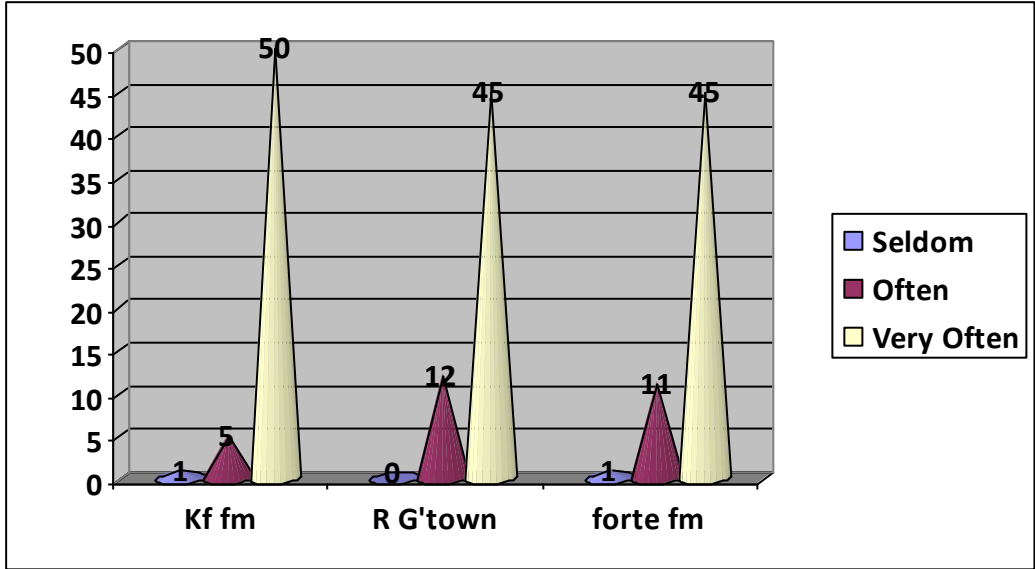


Figure 24: Respondents' view of how often these radio stations cover local events in their communities

6.2.17 RESPONDENTS VIEW OF HOW OFTEN THESE RADIO STATIONS COVER MORAL ISSUES IN THEIR COMMUNITIES

Furthermore, respondents were asked to comment on how often these radio stations cover moral issues in their communities. Most of the respondents for all three radio stations agreed that the stations 'Very Often' and 'Often' cover such issues. Data collected for Kingfisher FM shows that forty-eight (85.71%) respondents agreed that the station 'Very Often' covers moral issues in the community and seven (12.50%) said that the station 'Often' covers these, while only one (1.79%) said that the station 'Seldom' cover moral issues in the community. This Kingfisher FM data and that of Radio Grahamstown and Forte FM are presented below in Figure 25. Interestingly, if the responses for 'Very Often' and 'Often' are added up, it shows that nearly all the respondents are in agreement that these radio stations do cover moral issues in the communities. This confirmation therefore underscores the usefulness of radio as an agent of change in the community and as a powerful instrument in strengthening the moral fibre of society. This in essence also means that this radio station strives to be an agent of internal change and development and that it also encourages participation by and with the community in such conversations and initiatives

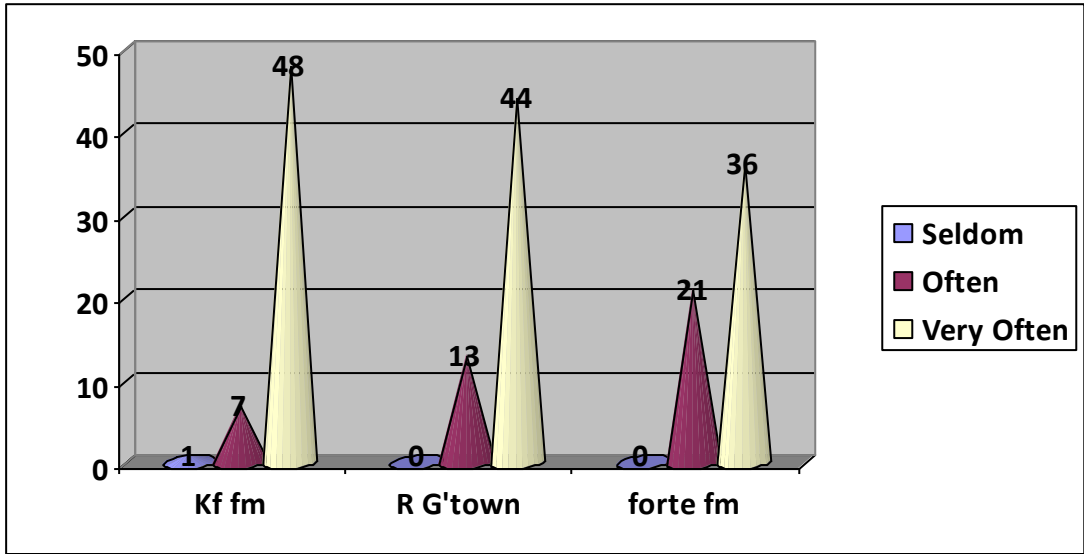


Figure 25: Respondents view of how often these radio stations cover moral issues in their communities

It is evident that these radio stations function as important tools for addressing several societal concerns in the community. The fact these radio stations address topical moral issues through their programmes also reflects the stations as the voice of their community. A respondent from the Kingfisher FM focus group noted that “Kingfisher fm, being a Christian radio station, regularly informs and educate[s] us about moral values and issues that we must be aware of and which will make our community a better place to live in.” Interestingly, another respondent from Forte FM says that Forte FM has done so much to continuously address moral issues through the station’s programmes. He further notes that the station regularly creates a platform for the listeners and guests and the community as a whole to debate related issues. This also shows that this radio station seeks to solve community problems by involving the listeners in the deliberation of issues that affect them and their community. This participatory communication model therefore allows for listeners to contribute to their own development as indicated in the work of Paulo Freire (1973), and to seek for solutions to their problems.

6.2.18 RESPONDENTS VIEW OF HOW OFTEN THESE RADIO STATIONS COVER DEVELOPMENTAL ISSUES IN THEIR COMMUNITIES

The respondents were also asked to comment on how often these radio stations cover developmental issues in the community and, interestingly, most of the respondents for these three radio stations agreed that the stations ‘Very Often’ and ‘Often’ cover local events in the community. A look at the data collected for Kingfisher FM shows that forty-nine (87.50%) respondents agreed that the station ‘Very Often’ covers developmental issues and six (10.71%) noted that the station ‘Often’ covers developmental issues in the community, while one (1.79%) said that the station ‘Seldom’ covers developmental issues in the community. This data and the corresponding values for Radio Grahamstown and Forte FM are presented below in Figure 26. Interestingly, a combination of the responses for ‘Very Often’ and ‘Often’ showed that almost all the respondents are in agreement that these radio stations do cover developmental events in the communities.

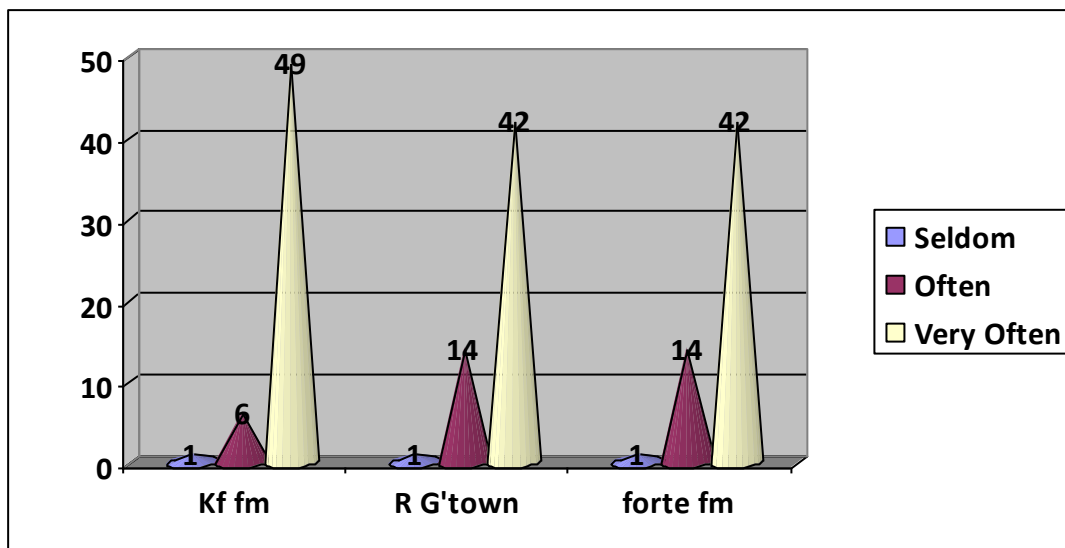


Figure 26: Respondents view of how often these radio stations cover developmental issues in their communities

The above analysis corresponds to the views of the focus group participants who see these radio stations as an important tool for community development as they regularly cover various developmental issues, which confirms to the respondents that the radio stations function as purveyors of the community’s views. For example, a respondent from Kingfisher FM focus group noted that “Kingfisher FM highlights developmental

issues in our community and issues like service delivery amongst others”. A respondent from Forte FM said that “Through the radio station’s programmes, we are able to engage policy makers and debate issues around our personal development and that of the community at large. This shows the power of radio.”

The above results indicate that the stations interact intensively with the community to keep abreast of local news and concerns then address such issues on air, keeping the community involved in the communication. Thus, they appear to set the agenda of the community debates where developmental issues that affect the community are given priority. The fact that these stations conduct research, get feedback from their presenters who also live in the communities and encourage the listeners and community at large to be involved in the stations’ activities, no doubt affords the station the opportunity to be cherished by the community.

6.2.19 RESPONDENTS RESPONSES ON WHETHER THEY ARE GIVEN OPPORTUNITIES TO SUGGEST PROGRAMME CONTENTS

When asked to comment on whether they are usually given opportunities to make suggestions with regard to the type of programmes to be on air, most of the respondents for the three radio stations answered affirmatively. For example, the data collected for Kingfisher FM reveals that forty-eight (85.71%) said ‘Yes’ while eight (14.29%) said ‘No’. Data for Kingfisher FM and for Radio Grahamstown and Forte FM are presented below in Table 13.

	Radio Stations		
Responses	Kingfisher fm	Radio Grahamstown	Forte fm
Yes	48 (85.71%)	56 (98.25%)	43 (75.44%)
No	8 (14.29%)	1 (1.75%)	14 (24.56%)

Table 13: Respondent’s response of whether they are given opportunities to make suggestions with regards to the type of programmes to be on air

The above data suggests that these radio stations do consider the views and input of the listeners when programme contents are being developed and packaged for the listening pleasure of the listeners. This becomes important if the radio station is to successfully meet the needs of the listeners and relies notably on effective stakeholder management. Conversely, no community radio station can risk broadcasting without considering the needs and inputs of the listeners, which are very necessary for relevant content and listener loyalty to the radio station. Significantly, media consumers are no longer passive receivers or consumers of media content. The above results are therefore an important indicator that these radio stations are indeed encouraging their listeners to make suggestions about programming.

a) Analysis of how often listeners make suggestions with regard to programming

When asked further on how often they make suggestions with regard to programming, it was surprising to see that most of the respondents for the three radio stations ‘Seldom’ make suggestions. Data for Kingfisher FM reveals that only two (4.17%) respondents ‘Very Often’ make suggestions, while three (6.25%) ‘Often’ make suggestions and forty-three (89.58%) ‘Seldom’ make suggestions. The trend was the same for Radio Grahamstown and Forte FM as a very low number of respondents ‘Very Often and Often’ make suggestions towards programming in these radio stations, while the majority of respondents ‘Seldom’ make suggestions, as shown in Figure 27 below.

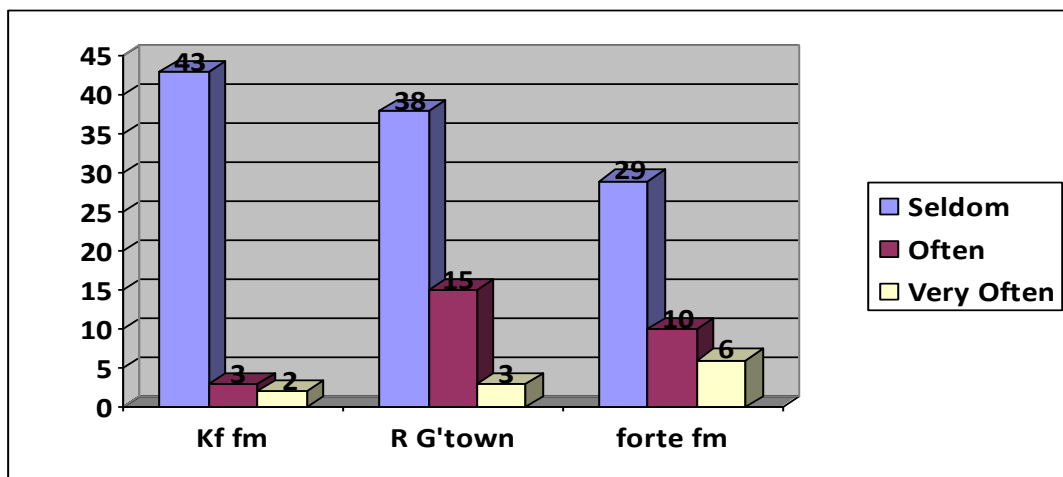


Figure 27: Analysis of how often respondents / listeners make suggestions with regards to programming

This means that despite being given opportunities by the radio stations to make suggestions with regards to programming, most of the respondents / listeners do not follow up the invitation by making such suggestions. Respondents from the focus group, when answering one of the follow up questions revealed that they expect radio stations to be 'alive' to their responsibilities by putting an acceptable radio schedule in place to benefit all listeners at any time. One of the respondents for Radio Grahamstown said that "While it is good that we [have] an opportunity to suggest programmes what we want, at the same we are busy and tend to forget. I don't want to see myself thinking for the radio station but the radio station must be alive to its daily responsibility to the listeners by giving us good programmes at all times."

b) Analysis of whether respondents' views have been considered in programming

These respondents who said that they do give suggestions to the radio stations were further asked if their views have been considered by the stations and surprisingly, the responses for this question were low as respondents did not seem willing to follow up on this question. For example, for six respondents for Kingfisher FM, only four (66.67%) responded 'Yes' and that the station has in the past considered their suggestions, while two (12.50%) said 'No'. The response was however more positive for Radio Grahamstown and Forte FM, as shown in Figure 28 below.

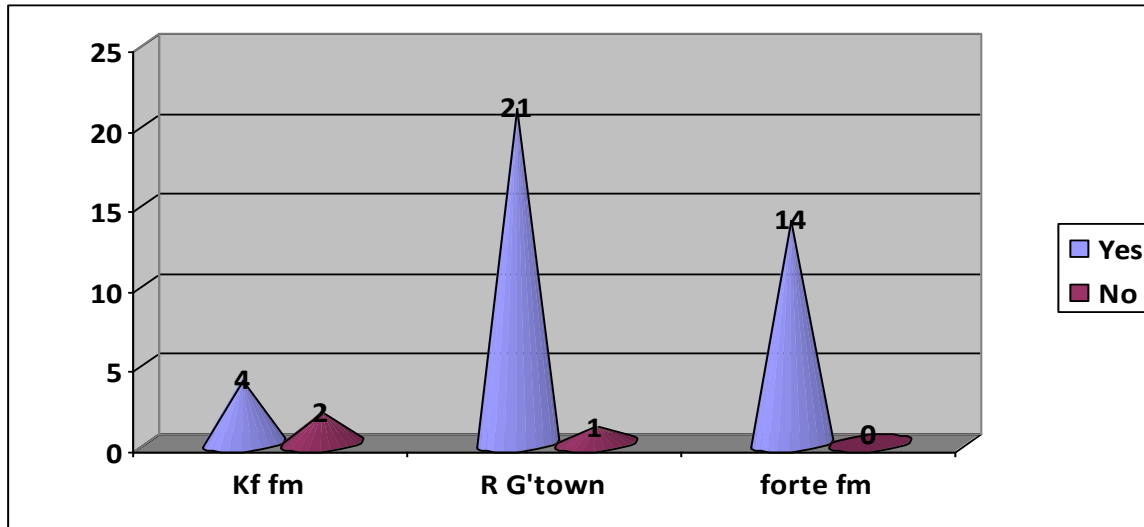


Figure 28: Analysis of respondents' views being considered in programming

It must be noted that the fact that these radio stations consider the input of the listeners when programme contents are being developed should be commended as that should be the normal practice. Scholars such as (Liberio 1995; Mmusi, 2002; Mhlanga, 2010; Manyozo, 2012) have also stressed the importance of having a listener-centred (participatory) radio station aimed at meeting the needs of the listeners. A lot of course depends on the listeners to be more active and contribute more to programme content development in these stations. The fact that respondents are not contributing to programme content development could however also mean that they are satisfied to a large extent with the stations' programmes at the moment, which some respondents have earlier on attested to in 6.22 and 6.23 above.

6.2.20 ANALYSIS OF RESPONDENTS' KNOWLEDGE OF MEETINGS BETWEEN THESE RADIO STATIONS AND THE LISTENERS

The respondents were asked to comment on whether they are aware of any meeting between these radio stations and their listeners. Interestingly, a majority of the respondents across the three radio stations answered affirmatively, stating that they are aware of meetings between the radio stations and their listeners, as shown in Figure 29 below.

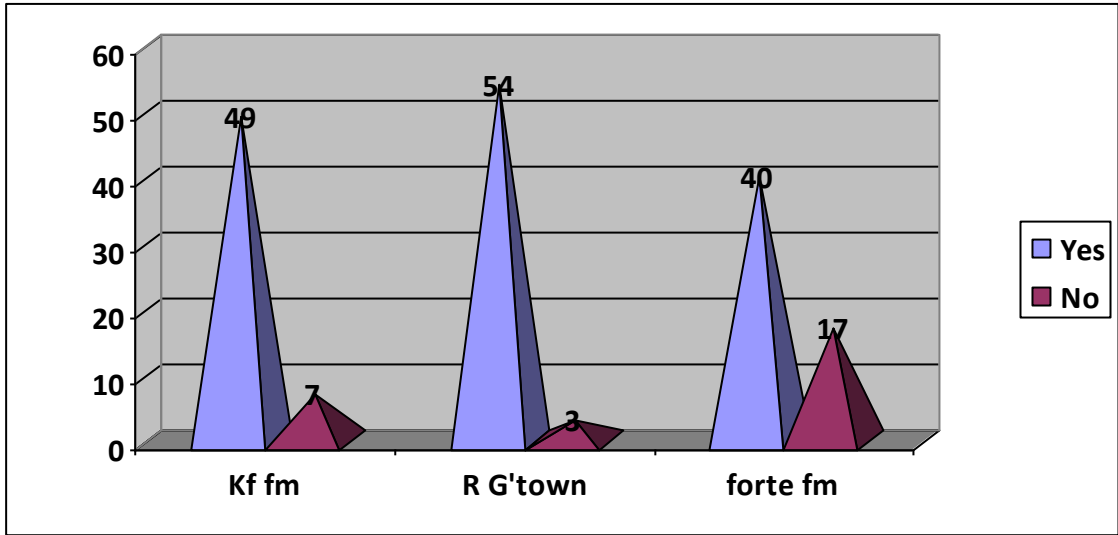


Figure 29: Analysis of respondents' knowledge of any meeting between these radio stations and the listeners

The results show that for Kingfisher FM, forty-nine (87.50%) respondents indicated that they are aware of meetings between the radio station and the listeners, while seven (12.50%) said 'No'. By comparison, more respondents responded affirmatively for Radio Grahamstown and Forte FM, as shown in Figure 29 above. This analysis suggests that these radio stations know the importance of scanning their broadcasting environment and getting input from the listeners to identify both positive and negative perceptions about the radio stations.

6.2.21 RESPONDENTS' VIEW ON HOW OFTEN THESE RADIO STATIONS KEEP THEM INFORMED

Respondents were asked to comment on how often these radio stations keep them informed and the data collected showed that most of the respondents confirmed that these radio stations keep them informed regularly. For Kingfisher FM for example, forty-four (78.57%) respondents stated that the radio station keeps them informed 'Very Often', while ten (17.86%) indicated 'Often' and one (1.79%) respondent each ticked 'Seldom' and 'Not at all'.

The response from respondents for Radio Grahamstown is similar to that of Kingfisher FM as forty-seven (82.46%) respondents stated that Radio Grahamstown keeps them informed 'Very Often', ten (17.54%) ticked 'Often' and no respondents ticked 'Seldom'

and 'Not at all'. The above data and that of Forte FM are presented below in Figure 30 below.

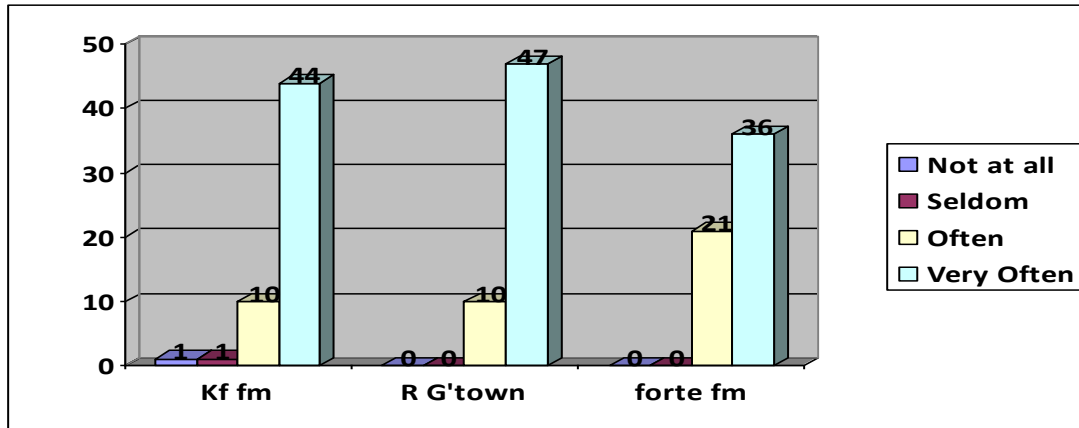


Figure 30: Respondents' view on how often these radio stations keep them informed

6.2.22 RESPONDENTS' VIEW ON HOW OFTEN THESE RADIO STATIONS INFORM THEM

Most of the respondents confirmed that these radio stations educate them 'regularly'. For example, for Kingfisher FM, forty-three (76.79%) respondents stated that the radio station educates them 'Very Often', eleven (19.64%) ticked 'Often' and one (1.79%) respondent each ticked 'Seldom' and 'Not at all'.

Interestingly, the response from respondents for Radio Grahamstown is also similar to that of Kingfisher FM as forty-seven (82.46%) respondents stated that Radio Grahamstown educates them 'Very Often', while nine (15.79%) stated that the station 'Often' educates them and only one (1.79%) respondent each ticked 'Seldom' and 'Not at all'.

The above data and that of Forte FM are presented below in Figure 31 below.

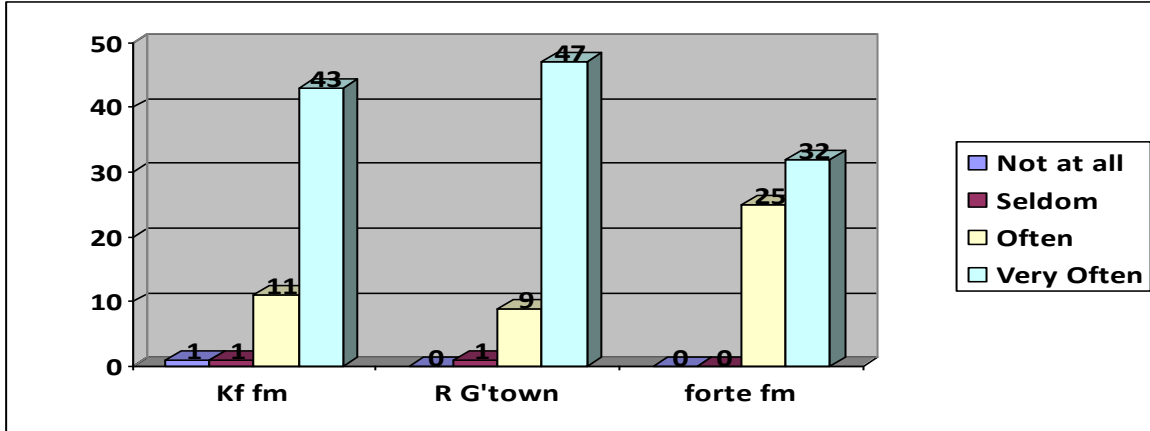


Figure 31: Respondents' view on how often these radio stations educate them

6.2.23 RESPONDENTS' VIEW ON HOW OFTEN THESE RADIO STATIONS ENTERTAIN THEM

The data collected for this question confirmed that these radio stations keep most respondents informed 'regularly'. In view of Kingfisher FM , forty-five (80.36%) stated that the radio station keeps them entertained 'Very Often' while nine (16.07%) stated that the station 'Often' entertains them and one (1.79%) respondent each ticked 'Seldom' and 'Not at all'.

The response from respondents for Radio Grahamstown is similar to that for Kingfisher FM as forty-five (78.95%) respondents stated that Radio Grahamstown keeps them entertained 'Very Often', while twelve (21.05%) stated that the station 'Often' entertains them and no respondents ticked 'Seldom' and 'Not at all'.

The above data and that of Forte FM are presented below in Figure 32 below.

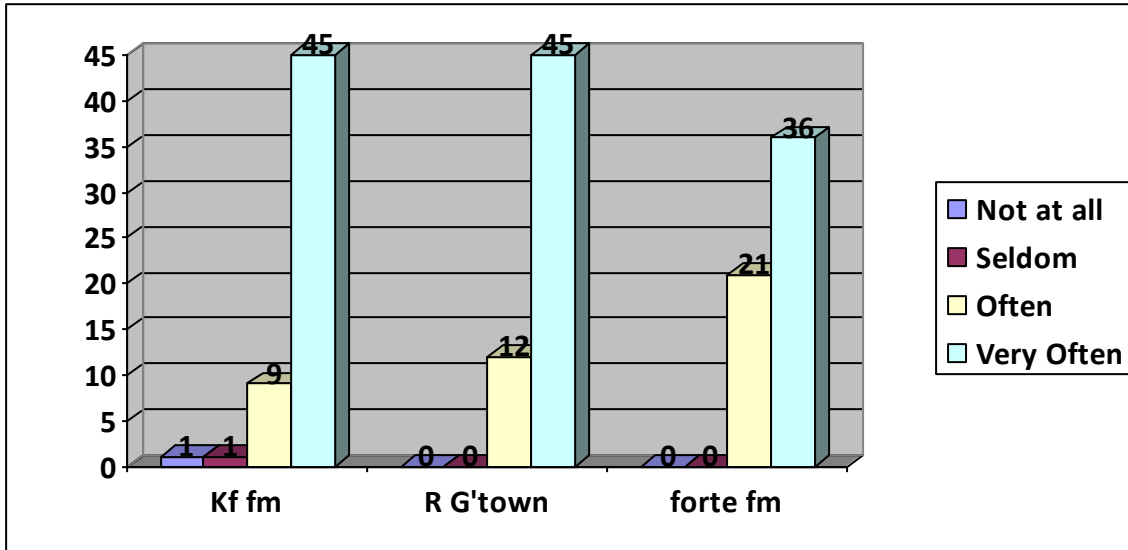


Figure 32: Respondents' view on how often these radio stations keep them entertained

The fact that most of the respondents confirmed that these radio stations keep them informed, educated and entertained shows that the respondents or listeners are quite satisfied with the output of these stations as shown in Sections 5.27, 5.28 and 5.29 . For these listeners to be satisfied also means that these stations have a good track record of delivering acceptable and development-oriented media content beneficial to the listeners. Such radio stations know the needs of the listeners and address such needs through programming, which also allows these stations to be the voice of the community as their media agenda is listener-focused.

6.2.24 RESPONDENTS' VIEWS ON THE STATIONS BROADCASTING AS THE VOICE OF THEIR COMMUNITIES

In an attempt to respond to the key objective of this study and the questions that it seeks to answer, respondents were asked if, in their own view, these radio stations indeed broadcast as the voice of their communities. The data collected from respondents for Kingfisher FM shows that forty-two (75%) respondents, which is a majority, agreed that this radio station 'Completely' broadcasts as the voice of the

community while thirteen (23.21%) respondents were of the view that the station broadcasts to a 'Large Extent' as the voice of the community, while only one respondent (1.79%) ticked 'Moderate Extent'.

The data collected for Radio Grahamstown is similar to that for Kingfisher FM as thirty-two (56.14%) respondents, which is more than half of the group, agreed that Radio Grahamstown broadcasts 'Completely' as the voice of the community while twenty-five (43.86%) agreed that the station broadcasts to a 'Large Extent' as the voice of the community and no respondent (0%) ticked the last option.

The data collected for Forte FM shows that that twenty-six (45.61%) respondents agreed that this radio station 'Completely' broadcasts as the voice of the community while twenty-eight (49.12%) respondents were of the view that the station broadcasts to a 'Large Extent' as the voice of the community, while only three respondents (5.26%) ticked 'Moderate Extent'.

Apart from the fact that majority of the respondents agreed above that these radio stations 'Completely' broadcast as the voice of the community, a critical look at the data shows that when the number of responses under 'Completely' and 'Large Extent' (as both options are similar and closer in some ways) are combined, a clear picture emerges of these stations as the recognised voice of their communities.

The analysis and the results for Forte FM are presented in Table 14 below:

	Radio Stations		
Responses	Kingfisher fm	Radio Grahamstown	Forte fm
Moderate Extent	1 (1.79%)	0 (0%)	3 (5.26%)
Large Extent	13 (23.21%)	25 (43.86%)	28 (49.12%)
Completely	42 (75.00%)	32 (56.14%)	26 (45.61%)

Table 14: Respondents view on to what extent these stations broadcasts as the voice of their communities

The respondents in the sample for this study are evidently very impressed with the performance of the station. Most of the participants have noted that the stations encourage them to be involved in their activities, that staff and the programme content identify with them as listeners, the station strives to cover events and issues that affect the communities, keeps them informed, educated and entertained and continuously provide platforms for dialogue, engagement and community development. This principle, in essence allows these radio stations to serve well as the voice of their communities as most of the agendas of the stations are indeed community-focused. They have confirmed their identification with and love for the radio station, which confirms the aim of this study about community radio serving effectively as the voice of the community.

6.2.25 ANALYSIS OF CONCLUDING COMMENTS FROM RESPONDENTS

Data collected here shows that majority of the respondents did not have any further comments, which suggests that they must have been satisfied with the information requested and comments given about specific aspects of the selected radio stations in the questionnaire. As shown in Figure 33 below, the majority of the respondents for Kingfisher FM (55; 98.21%), Radio Grahamstown (53; 92.98%) and Forte FM (55; 96.49%) indicated that they do not have other comments.

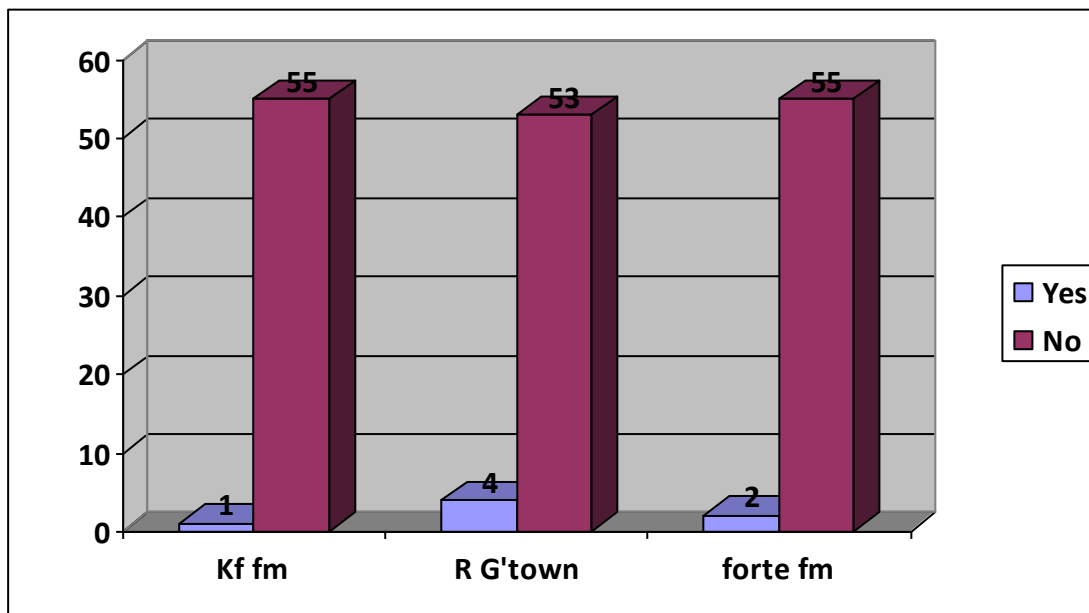


Figure 33: Analysis of concluding comments from respondents, if any

The fact that most of the respondents for these radio stations have indicated no further comments suggests that they are satisfied with the conduct and performance of these radio stations.

6.3 ANALYSIS OF QUALITATIVE DATA

6.3.1 ANALYSIS OF FOCUS GROUP INTERVIEW: FORTE FM

The focus group interview for Forte FM was conducted on Friday July 20, 2012 at House 2882, in the Golf Course Area, Alice. There were 10 participants in attendance who were asked questions ranging from listenership, language usage, programming and community involvement. The detailed interview is below and interview guide is attached as Appendix 7. The interview was recorded and then transcribed. The transcribed interview is attached as Appendix 8. The analysis of follow up focus group interviews are also discussed in this section and since some of the responses in the first and second sets of focus group interviews are similar, the researcher has decided to incorporate and highlight the views in the discussions below. However, the analysis of new set of findings from the follow up focus group interviews are discussed and highlighted with appropriate sub-headings.

6.3.1.1 LISTENERSHIP

i) Evaluation of Forte FM listeners' access to radio

All the participants indicated that they have access to radio sets. Interestingly, they pointed out that they also access radio stations like Forte FM through their cell phones, which makes it easy for them to have a mobile radio as well. McLeish (2006) notes that radio is quite accessible and portable. The advent of the new media has made radio available in even more devices, which increases access to this radio station.

ii) Listeners' knowledge and listenership of Forte FM

All the participants said “Yes”, asked if they know Forte FM. They also replied affirmatively when asked whether they listen to the radio station regularly. There were however mixed answers from the respondents as to when they listen to the radio station as they all confirm listening to the radio station at various time ranging from early in the morning, during the day, in the evening and late at night. They all confirmed that they are ardent Forte FM listeners. One of the participants noted that a lot of people in the community are in love with the station and listen to it. Another participant noted, “we discuss Forte fm programmes when we are talking as the programmes are good”. These views do confirm the involvement of the listeners in the radio station and the fact that they participate in it.



Image 1: The entrance of forte fm on Alice Campus of the University of Fort Hare

iii) Evaluation of rate of listenership to Forte FM

All participants stated that they listen regularly to the radio station as it is a local radio that identifies with them and their needs. The fact that the participants confirmed listening regularly to the radio station shows their participation and involvement in the station. It also confirms their satisfaction as listeners because in cases where they are not satisfied, listening rates would be irregular or they may even consider listening to other stations that will meet their needs. This in confirms the participatory nature of this radio station.

iv) Evaluation of listeners' needs being met by the Station

The participants were asked if the station meets their needs in any way and all the participants indicated that the station meets their needs and when asked on how often the station meets their needs, they all responded that their needs are regularly met by the radio station. A participant noted, "I can speak for myself that the station meets my needs regularly. You know radio is powerful when the programmes are right and Forte FM is doing that". Most of the participants also supported this view by noting that the stations programmes meet their various needs from time to time.



Image 2: Picture of the signboard of Forte FM on Alice Campus

v) Evaluation of listeners' needs that the Station meets most

Participants were asked indicate which of their needs the station meets most. Two of the participants who are youths said that the station meets their relationship needs most, four of the participants who are much older said that the station meet their religious and spiritual needs most, two other participants stated that the station meets their information needs, while the remaining two participants confirmed that the station meets their entertainment/musical needs most. The fact that the participants confirmed that their needs are being met by the station shows that the station is succeeding in its drive to satisfy the listeners through relevant programmes. It suggests that the station

must be doing research and scanning its environment to identify the various needs of these listeners so that these needs can be addressed through effective programming.

The station manager confirmed that the station conducts listeners' research to know what the listeners want on radio. She was of the view that the station engages in ongoing research and gets input from the listeners and community at large for it to be able to broadcast programmes that will meet the needs of the listeners. This therefore suggests that the station considers its listeners as important stakeholders of the organisation and that they must be well served. Freeman (1984), Rawlins (2006) and Falconi (2009) have written about stakeholder management that it is important to put strategies in place to know the needs of any organisations' stakeholders and manage mutual relationships with them. The replies therefore confirm the participatory relationship that exists between the station and its listeners.

vi) Evaluation of the Station's programmes that listeners enjoy most

The participants were asked to mention the station's programmes to which the listeners enjoy listening and they mentioned a range of the station's programmes that they enjoyed most, such as Morning Devotion, which focuses prayer and Bible reading by invited church Ministers, Community Calendar, which focuses on keeping the listeners informed about the happenings in the community, Afternoon Drive, which also updates the listeners about events in their community and some music, Isingqi saseKhaya, which focuses on family, home and how to relate well to each other. Another participant mentioned that he loves listening to Kweze Kani Kokusingqongileyo, which focuses on what is happening around people and the Xhosa Bulletin, providing updates of news around the community and across the country. The listeners were also able to confirm that they enjoy listening to the stations' programme as it addresses their needs. This also means that the stations do not just broadcast programmes in isolation, but they are aimed to develop the listeners.

vii) Participants evaluation of whether the Station is catering for all members of the community

The participants believed that the station is understood to be catering for all members of the community, whether they are young or old, male or female. They noted that the station's programmes are well researched and packaged to address issues that affect people in the listening radar of the station, recognises the interests of audiences. A participant noted that "there is always something for everyone on radio, be it young or old". Some of the participants noted that when one looks at the programmes of the station, it is easy to see and conclude that while there are programmes that cater for the youths, there are also some of the programmes that are for the mature family people, as most programmes address serious life issues. This means that the station indeed caters for different categories of listeners, which also shows the determination of the radio station to address the content desired by its stakeholders.

6.3.1.2 LANGUAGE USAGE

i) Evaluation of listeners preference of language usage

All the participants are Xhosa-speaking people since Alice, where the station is located, is a predominantly Xhosa-speaking area. When asked about their preference of language usage on radio, all the participants confirmed that they prefer to listen to programmes in Xhosa. One of the participants said that "I speak Xhosa, I am a Xhosa man and so I prefer Xhosa on radio as I feel more connected to the programmes in my mother tongue". But when asked about the language that they generally prefer to listen to on radio, interestingly, half of the respondents said that they prefer to listen to programmes in Xhosa, while the remaining half confirmed that, even though they are Xhosa speakers, they prefer English language programmes.

The participants were further asked to comment on the language that is predominantly used on Forte FM and all said that Xhosa is used more on Forte FM and that in cases where some programmes are normally in English, the presenters do occasionally comment in Xhosa as a community radio station. This indicates that the listeners identify with their mother tongue and want to hear it on radio. All the participants further

noted that are very satisfied with local language usage on Forte fm and stated that as a local radio, the station identifies with them by encouraging local language usage, even when they phone in as listeners. It can therefore be deduced from the participants' evaluation of Forte FM that the station is sensitive to the local language usage as well, which will no doubt continue to enhance the participation and mutual understanding of the listeners in the radio station.

ii) Evaluation of participants' knowledge of the Independent Communications Authority of South Africa (I.C.A.S.A) and its license requirements for the station

It was important to know whether the participants are aware of the policies governing the broadcasting activities of the radio station, which will hopefully inform them if the station is fulfilling its broadcasting mandate. Eight of the participants noted that they do know about ICASA and its activities, while the remaining two know nothing about ICASA. They further noted that the station also keeps the listeners informed about ICASA and the requirement for the station to adhere to ICASA's regulations. Thus, in essence the station itself informs the listeners about licensing matters. The station manager also mentioned this as she said that "it was important for the listeners to know about the policies, mission and vision of the station, as it is their station".

This therefore points to the importance of stakeholder analysis and management in ensuring the progress of any organisation, as discussed by Galetzka, Gelders, Verckens and Seydel (2008), Frow and Payne (2011) and Rensburg and De Beer (2011). These scholars have written extensively on the need for organisations to identify their stakeholders, look for a way to create a balance between the stakeholders' goals and that of the organisation, ensure transparency and maintain a profitable and effective two-way communication with them. These views are furthermore linked with what Falconi (2009) mentions in his GOREL model on stakeholder management, which I have discussed further above. Evidently, thus, keeping the stakeholders informed will increase their loyalty to the station.

When asked to comment on whether the station the station uses more talk or music, interestingly, all the participants said that the station uses more verbal information than music and that the station normally states it regularly that their focus is to “talk” more than playing music. All the participants also confirmed that from their experiences of listening to Forte FM, the station adheres to this license requirement as the station engages the people in discussions and information dissemination. The participants were subsequently asked if they know that they have the right to complain to ICASA if they are not satisfied with Forte FM’s programmes and in response to this question, it was only the eight participants that are aware of ICASA’s activities that said that are aware of their rights to complain if not satisfied about programmes on Forte fm and other media houses alike. The remaining two do not know about this fact. They also noted that they have never complained to ICASA before as there has been no need for this. They also confirmed that Forte FM is 100% community radio and stated that there is nothing to complain about.

6.3.1.3 PROGRAMMING AND COMMUNITY INVOLVEMENT

i) Evaluation of the station’s coverage of community events

All the participants in this focus group confirmed that Forte FM covers local events in the community and that the station covers them regularly. Examples of these events are Alice Police / Community forums / Crime Awareness Programmes, State of the Nation address at the Provincial and National levels, HIV / Aids Awareness Programmes, Blood Donation Programmes, Graduation at Fort Hare and other schools in the neighbourhood.

All the participants also confirmed that the station regularly covers and addresses moral issues in the community. A participant added that the station’s religious programmes are well-suited to challenge the listeners and the community at large on the need to ensure morality and elicit debate on how to strengthen moral values in the society. All the participants further confirmed that such moral issues are regularly addressed, with a deep understanding of the deteriorating moral fibre of the communities. A participant noted that preachers, community leaders and social workers are usually brought into

the studio to debate topical issues and also sensitise the listeners on how to improve the moral values of their communities.

In response to whether the station covers developmental issues in the community, all the participants agreed and said that the station is doing its best to address developmental issues in the community. They noted that some of the developmental problems being addressed on Forte FM are the electrification of the RDP houses built by the government in the community, various health matters and general health awareness, as well educational and security issues, amongst others. They also noted that the station regularly covers developmental issues and even follows them up on a daily basis through the various programmes as there is always some matter for discussion. As discussed above and looking at the views of the participants, this also confirms that the station is striving actively to focus on real community concerns that affect the community and tries to evoke contributions that suggest solutions to these problems. This is the core purpose of community radio and is also supported by scholars such as Libiero (1993), Servaes (1996), Olorunnisola (2000), Bosch (2010) and Jallof (2012), who all note that community radio must continuously address issues that affect the listeners and the community as a whole.

ii) Evaluation of listeners' involvement in the station

On the issue of programme content development, the participants noted that the station regularly invites the listeners to make suggestions, visit the station, and write letters or even phone in when there are changes that they want in their radio station.

But when asked about whether the station holds meetings with the listeners, the participants noted that Forte FM comes to the community once in a while through road shows and visits by the DJ's who live among the listeners and who also get feedback from the listeners for the radio station. They noted that they cannot remember specific meetings but that there are other forums that used for interaction between them and the station, especially the Road Shows and the annual meeting (AGM). This confirms the participatory approach that the station uses to involve its listeners.

iii) Participants' evaluation of Forte FM as the voice of the community

When asked to confirm if the station can be referred to as the voice of their community, all the respondents answered affirmatively and further stated that they are and will remain loyal to Forte FM because the station has continuously identified with them as listeners. A participant noted that there is a sense of belonging and ownership of the station in the audience as they are made to feel involved in the activities of the station regularly through a very interactive relationship between the station and its listeners. They also made reference to their earlier comments on how the station has been doing its best to mirror the community and address issues in the community through its various programmes. Scholars like Manyozo (2009) and Moyo (2012) have supported the view that community radio is intended for the sole use of the community and a platform for them to bring about social change and development to their community.

6.3.2 ANALYSIS OF FOCUS GROUP INTERVIEW: RADIO GRAHAMSTOWN

The focus group interview for Radio Grahamstown was conducted on Friday September 28, 2012 at the Town Hall in Eluxolweni Location, in Grahamstown. There were 9 participants in attendance and they were asked questions ranging from listenership, language usage, programming and community involvement. The detailed interview is below and interview guide is attached as Appendix 7. The interview was recorded and then transcribed. The transcribed interview is attached as Appendix 8.

6.3.2.1 LISTENERSHIP

i) Evaluation of listeners' access to radio

Participants were asked if they have access to radio and they all said they have access to radio sets and that they listen to radio regularly.

ii) Listeners' knowledge and listenership of Radio Grahamstown

All the participants stated that they know Radio Grahamstown and that they regularly listen to the radio station. The responses from the participants are diverse. Three of the participants who are students said that they normally listen to the radio station early in the morning before leaving for school as they want to be aware of the day's news before leaving home, and that they also listen late in the late afternoon and late at night. They

see themselves as Radio Grahamstown addicts. The other six participants, who are adults and working class people stated they normally listen to Radio Grahamstown in the morning when preparing for work and also at work as they cannot do without listening to the radio station. They also confirmed listening to the station late in the afternoon after returning from work, as well as at night.



Image 3: The signboard of Radio Grahamstown at the back of Grocott's Mail

iii) Evaluation of rate of listenership to Radio Grahamstown

All the participants stated that they regularly listen to the radio station because it is a local service that identifies with them and their needs. This indicates their participation and involvement in the station. The listeners thus appear satisfied with the programmes of the station. This is obvious because in cases where they are not satisfied, their listening rates would be irregular or they may consider listening to other stations that will meet their needs, as mentioned by one of the participants. This therefore confirms the participatory nature of this radio station.

iv) Evaluation of listeners' needs being met by the Station

The participants were also asked if the station meets their needs in any way, to which all the participants responded affirmatively, and when asked on how often the station

meets their needs, all responded that their needs are regularly met by the radio station. The participants noted that the stations' programmes mostly focus on issues that affect them and their community and hence are relevant for them.

v) Evaluation of listeners' needs that the Station meets most

All the participants confirmed that the station meets their various needs, ranging from educational, information and entertainment needs. A male participant confirmed that in his own view, most of the station's programmes are community focused towards addressing the plight and needs of the listeners. Another participant added that some of the station's religious programmes are well packaged to encourage listeners to have faith in God and that there are times when Ministers of God pray live on air for people. Other needs mentioned as being met by the participants include information and entertainment / musical needs.



Image 4: The back entrance door of Grocott's Mail Office that houses Radio Grahamstown

vi) Evaluation of the Station's most popular programmes

The participants were also asked to mention the station's programmes that the listeners enjoy most. They mentioned their favourite programmes such as the Breakfast Show,

which focuses on current affairs, news, weather and other updates, Inkonzo, which is a Christian religious programme focusing on morning devotion, Masabelane, which focuses on local news and community announcements, interviews and discussions on topical issues that aim to build the community. Other programmes mentioned by the participants as their favourites include The Midday Camp, which focuses on talk and music aimed at entertaining, informing and educating the listeners on topical issues in the community that are of interest to the listeners. Another participant mentioned City of Saints, which addresses various moral issues in the community with the aim of strengthening the moral fibre of the society.



Image 5: Picture of the entrance of the Studio at Radio Grahamstown

vii) Participants evaluation of whether the Station is catering for all member of the community

When asked to comment on whether the station caters for all members of the community, all the participants noted that the station can be seen to cater for all members of the community. They affirmed that the station's programmes are packaged to address issues that affect people in the community, which eventually caters for all members in the community. Some of the participants noted that programmes of the

station cut across almost all human endeavours which allows all segments of the audience to benefit from the programme.

6.3.2.2 LANGUAGE USAGE

i) Evaluation of listeners preference of language usage

All the participants in the focus group are Xhosa speakers, as Grahamstown where the station is located is a predominantly Xhosa speaking area. When asked about their preference of language usage on radio, all the participants confirmed that they prefer to listen to programmes in Xhosa. Most of the participants said that they feel happy and more comfortable listening to programmes in their mother tongue, which is Xhosa. Two of the participants however said that they wouldn't mind listening to programmes in English as it is a language that embraces everyone irrespective of their race or colour. However, all the participants confirmed that Xhosa is used more on Radio Grahamstown and they are happy with it as it is a community radio station

This also shows that the listeners are able to identify with their mother tongue and want it on radio. Interestingly, all the participants noted that they are very satisfied with local language usage on Radio Grahamstown and that as a local radio provider, the station identifies with them by encouraging local language usage most of the time. It is important to note from the views of the participants that Radio Grahamstown is sensitive to the local language usage, which will no doubt continue to enhance the participation and mutual understanding between staff and the listeners of the radio station. This is necessary as the radio station exists for the benefits of the listeners.

ii) Evaluation of participants' knowledge of the Independent Communications Authority of South Africa (I.C.A.S.A) and its license requirements for the station

It was important to know whether the participants are aware of the policies governing the broadcasting activities of the radio station, which will hopefully allow them to assess whether the station is fulfilling its broadcasting mandate. Five of the participants noted that they do know about ICASA and its activities, while the remaining five stated they

know nothing about ICASA. The five participants who are aware of the activities of ICASA confirmed that they know that the ICASA licence stipulates that Radio Grahamstown should broadcast using 60% talk and 40% music. These five participants even the other five who are not aware of it all confirmed that the station adheres to this guideline as there are more “talk” programmes on Radio Grahamstown than musical programmes. While following up on this question, the five participants who are knowledgeable about the activities of ICASA noted that they hear about it on radio and that the station even mentions policies at times, for the listeners to be aware that the station has a clear mandate to be community-focused. As mentioned earlier on, scholars like Gregory (2007) and Rensburg and De Beer (2011) have written on the importance of transparency between organisations and their stakeholders. Hence, that community radio station is obliged both by regulation and by the target audience to keep listeners informed about their activities and functions.

6.3.2.3 PROGRAMMING AND COMMUNITY INVOLVEMENT

i) Evaluation of the station’s coverage of community events

The participants were asked if the station identifies with the listeners and covers community events, which they all confirmed. They report that Radio Grahamstown regularly covers various local events in the community. They highlighted that some of the local events covered are community-based happenings and events ,ranging from the popular Grahamstown National Arts Festival, health matters and educational news, amongst others, while crime is also reported regularly. They further mentioned that other events like the State of the Nation Address, Crime Prevention Initiatives between the Communities and the Police, various Health Awareness Campaigns (Polio, Cholera, HIV/Aids etc.) and opening of developmental projects are usually covered by the Station.

Most of the participants also confirmed that the station covers moral issues in the community with the aim of sensitizing the community on how to be moral and adhere to good values that will strengthen the peace and wellbeing of all and sundry. The participants confirmed that the station regularly addresses moral issues in the

community, especially through the religious programmes and invited guests who regularly come into the studio. A participant noted that Church Ministers and Opinion leaders in the community are usually brought into the studio to advise and encourage listeners to live acceptably towards the peace of everyone. This also echoes the views of the station manager when she noted that as a radio station, they have a responsibility to contribute to the development of the community.

When asked to comment on whether the station covers developmental issues in the community, all the respondents answered “Yes” and said that the station covers developmental issues in the community. All the respondents also said that the station regularly covers developmental issues in the community as issues ranging from service delivery, health and educational issues to many others are discussed at length and with solutions provided at times to solve the problems. In addition, the respondents confirmed that the station has been very helpful over the years in creating continuous platforms for listeners and community at large to engage with policy makers towards finding lasting solutions to the needs of the communities.

It can therefore be concluded from the views of the participants that the station is actively involved in the community, identifies with the listeners and designs programme content with the aim of bringing various forms of development closer to the target audience, which is the function for which community radio stations are conceived for. as Olorunnisola (2000), Manyozo (2007), Bosch (2010) and Jallof (2012) note that community radio must aim to address issues that affect the listeners and the community as a whole and not merely to serve their owners’ interest. Radio Grahamstown is evidently able to fulfil this kind of mission, in the eyes of the sample population. The station indeed encourages the participatory model of media communication which allows both the listeners and the radio station to work together towards ensuring the development of the community and the listeners.

ii) Evaluation of listeners’ involvement in the station

The participants confirmed that Radio Grahamstown regularly encourages them to be involved in the running of the station and also visit the station as it ‘belongs to them’. A

participant noted that “we are also encouraged to write or phone-in to contribute to the radio”. According to another participant, the station regularly reiterates that listeners should feel free to contribute to programme content development.

When asked to comment on ways through which the station gets the audience involved in its activities, the participants mentioned the station’s road show which gives the station the opportunity to meet and interact with listeners. They stated they have opportunity to meet with the station manager and the DJs during such events. A participant referred to the Annual General Meeting (AGM) and the Listeners’ Forum, which is organised once a while, which afford them the opportunity to meet as listeners with the station staff. Another participant praised the efforts of the Station Manager as she meets regularly with listeners through formal and informal avenues. The author has also witnessed such meetings during his visits. One of these occurred when a member of the Listeners’ Forum lost her husband and they had meetings on how to attend the funeral and also support the woman. The level of personal involvement here is quite high as listeners form a bond with the staff, which is indeed initiated by audience involvement in the station.

iii) Participants’ evaluation of Radio Grahamstown as the voice of the community

The participants confirmed that the station can well be referred to as a voice of the community because listeners and people in the community trust in and listen to the station. The participants reiterated that their views and listening experiences that they shared in this focus group interview show that the station identifies with the listeners and the community at large, and that they as individual listeners also identify with the radio station. They noted that the station has continuously provided opportunities and platforms for them to air their views about community issues and problems, makes their needs known to government, regularly reports on community challenges, engages policy makers and councillors and at times achieves solutions to these problems. They therefore concluded that the station’s programmes are mostly community-focused, which thus strongly supports the ideal functions that a community radio station fulfils; to

serve as the voice of the community. In situations where community radio stations fail to fulfil such responsibilities, they will be seen as fulfilling their own agenda. Myers (2008) and Manyozo, Nassanga and Lopes (2012) have noted that community radio stations are obliged to ensure that represent the voice of the community where they are located, providing them with platforms for dialogue and development. From the responses of this sample of listeners, this indeed appears to be the case for Radio Grahamstown.

6.3.3. ANALYSIS OF FOCUS GROUP INTERVIEW: KINGFISHER FM

The focus group interview for Kingfisher FM was conducted on Saturday May 5, 2012 at the Boardroom of Kingfisher FM. There were 10 participants in attendance and they were asked questions ranging from listenership, language usage, programming and community involvement. The detailed interview is below and interview guide is attached as Appendix 7. The interview was recorded and then transcribed. The transcribed interview is attached as Appendix 8.

6.3.3.1 LISTENERSHIP

i) Evaluation of listeners' access to radio

All the 10 participants in the focus group replied that they have access to a radio set and they added that they don't really need to buy a radio set as they are able to access radio stations like Kingfisher FM through their cell phones, which makes it easy for them to be able to listen to the radio station anywhere they find themselves.

ii) Listeners' knowledge and listenership of Kingfisher FM

All the participants stated that they know Kingfisher FM as a community radio station and that they listen to it regularly. When asked to comment on when they listen to the radio station, three participants noted that they listen to the radio station early in the morning, three of the participants do so during the day as they are unemployed, while two others even listen to the station while at work, and most of them listen to the station both in the evening and late at night. All participants further added that they like the station's programmes.

iii) Evaluation of rate of listenership to Kingfisher FM

All participants confirmed that they listen to the station regularly as it is a station of choice for them. As the participants confirmed listening regularly to the radio station, this also shows their participation and involvement in the station.



Image 6: Picture of the signboard of Kingfisher fm outside the Studio

iv) Evaluation of listeners' needs being met by the Station

As in the interviews, the focus group participants were asked to comment on whether the station meets their various needs. Interestingly, all the participants replied that the station meets their needs. Asked to comment on how often the station meets their needs, all responded that the station regularly meets their needs through the various programmes.

v) Evaluation of listeners' needs that the Station meets most

Participants indicated that some of the needs met by the station include spiritual needs, information, education and entertainment needs. They also noted that the station's programmes are well packaged to address issues and challenges that people face daily in the community, therefore it is always very rewarding for them to listen to the station. Two participants noted that they enjoy listening to gospel music on Kingfisher FM, while

another notes that he is refreshed spiritually by listening to the station. Another participant also mentioned that “Kingfisher builds the community through its programmes and we don’t get polluted like with these other stations”. This remark reflects a high level of audience identification with programme content.



Image 7: Picture of the Stations’ Library for music and other programme content

In summarising (i) to (v), of listeners’ needs that are met by the station, then it underscores that the station must be well aware of its target community’s needs and is actively meeting such needs through programming. It is thus likely that listeners will continue to be loyal to the station, which will further enhance continuous participation by the listeners. Interestingly, Fairbain (2004), Grainer (2010) and Al-hassan (2011) have emphasised the importance of listeners’ voice and participation in community radio activities as the radio should be seen as a tool for listeners’ development and not to serve any contrary agenda.

vi) Evaluation of the Station’s programmes that listeners enjoy most

When asked about their favourite programmes, the participants mentioned Big Breakfast Show, which focuses on current affairs, news, weather and other updates.

Another participant mentioned Masabelane, a talk show programme that focuses on addressing topical developmental issues in the community such as health, environmental, service delivery, women issues and related discussions. Other programmes mentioned by the participants include Money Matters, which focuses on how to ensure good financial/money management, Massive Media, which focuses on hard news in general and Green Hours, which focuses on how to keep the environment safe for everyone.

vii) Participants evaluation of whether the Station is catering for all member of the community

The participants stated that that the station can be judged as catering for the needs of all members of the community. They are of the view that the station's programmes are well-suited to address one problem or the other that may relate to people in the community. They further feel that whether one is young or old, there are programmes to meet the audience's needs. The views of these participants therefore suggests that the station is community-centred and to provide for the listening needs of its stakeholders.

6.3.3.2 LANGUAGE USAGE

i) Evaluation of listeners preference of language usage

Seven of the focus group participants for Kingfisher FM indicate Afrikaans as their mother tongue, while two of the participants have Xhosa as their mother tongue. All the participants confirmed that they prefer to listen to programmes in their mother tongue, which in this case are Afrikaans and Xhosa. They believed that it is easier to understand and enjoy programmes in one's mother tongue than any other language. Generally, all the respondents enjoy listening to programmes in English on Radio Kingfisher. They further said that they feel more comfortable with English as it is a language that unifies everyone irrespective of their race or colour. The participants are also of the view that English language is used more on the radio station, even though the station has programmes for all languages spoken in the area, which includes Afrikaans and Xhosa. Generally, the participants confirmed that they are very satisfied with local language usage on Kingfisher FM.

ii) Evaluation of participants' knowledge of the Independent Communications Authority of South Africa (I.C.A.S.A) and its license requirements for the station

As in the interviews, the focus group participants were also asked to comment on whether they know ICASA and if they are aware of the policies governing the broadcasting activities of the radio station, which will hopefully inform them if the station is indeed fulfilling its broadcasting mandate. All the participants noted that they know ICASA and this was possible as they are educated, having had informal discussions with them before the interview. A participant mentioned that the station keeps the listeners informed about ICASA once in a while and highlights the need for the station to adhere to ICASA's regulations as well, so that they function successfully as a community radio station. This important finding of this study possibly suggests a new trend in community radio, as it is important for these radio stations to keep listeners informed about their policies and plans to ensure harmony and good understanding.

Transparency and effective two-way communication, as Bowen, Rawlins, Martin (n.d), Freeman (1984), Rawlins (2006) and Falconi (2009) have noted, must be ensured for organisations to have smooth relationship with their stakeholders and be able to achieve their goals and progress in conjunction with their stakeholders. These views are also supported by Beringer, Jonas and Gemunden (2012) and Da Costa (2012) who noted that community radio stations must be in touch with their listeners to know their programming desires and pursue the aim of keeping them informed about issues that may affect them. Taking these views into consideration, if community radio stations are to maintain the loyalty of their listeners, then, it will be necessary for them to educate and inform their listeners on necessary institutional issues that may enhance their smooth relationship.

When asked to comment on whether the station uses more talk than or music, interestingly, all the participants said that the station uses more words than music and that the presenters regularly state that their focus is to "talk" and strongly engage the listeners, policy makers and opinion leaders on issues that affect the community. This points to another way in which the station ensures genuine participation of listeners, thus enacting participatory communication and stewardship for the community's voices.

6.3.3.3 PROGRAMMING AND COMMUNITY INVOLVEMENT

i) Evaluation of the station's coverage of community events

According to the focus group responses, Kingfisher FM covers local events in the community regularly. They noted that such programmes focus on health, education, politics, crime and other topical issues that affect the community. They also added that the station regularly addresses moral concerns towards improving and strengthening the moral fibre of the community. One of the respondents said that as a Christian radio station, the station uses some of its programmes to entrench Godly values in the community. Another respondent said that he is not worried to leave his children alone as they listen to radio knowing fully well that no corrupt words will come out of the radio.

On the station's coverage of developmental issues in the community, the respondents confirmed that Kingfisher FM covers vital developmental issues in the community. One of the respondents recalled that the station has continuously been helpful to local schools, clinics and residential areas to address various pressing service delivery issues and other developmental projects. All respondents further added that the radio station is physically very visible in the community through road shows and on air with daily reporting of local events in the community. They noted that events in the community, in schools and church activities are regularly covered by the radio station.

As noted earlier on, community radio stations should be useful in the above areas and contribute to the development of the listeners and the community as a whole. Libiero (1993), Servaes (1996), Olorunnisola (2000), Bosch (2010) and Jallof (2012) have expressed similar views in their research on community radio, as community radio stations effectively fulfil their mandate and their licensing requirements through such engaged interaction

This view is also supported by the participants of the follow up focus group interviews. The participants mentioned cases of several awareness programmes on radio on health related issues such as HIV/Aids, various forms of abuse, crime and environmental issues. A participant noted that "many times, I have seen Kingfisher FM and the Police

working together on crime issues in the community”. This also points to the power of radio as an instrument for dialogue, public or citizen participation and development and enlightenment.

A participant in the follow up focus group interview gave examples of the radio station’s enlightenment programmes that were focused solving community problems like inadequate water supply, destruction of facilities due to thunderstorms etc. They noted that the station publicises such problems and call on the local government and concerned parties to see to it and in most cases such problems are usually solved within a very short period.

ii) Evaluation of listeners’ involvement in the station

When asked to comment on whether the station involves them as listeners, all agreed that the station has an open-door policy whereby listeners and the community at large are encouraged and allowed to make suggestions regarding what goes on air and what they want to hear on radio. The respondents confirmed that the station goes on road shows to meet with the listeners, interact with them and get necessary and helpful feedback from them once a while. Another participant also noted that there are times in the year when the staff members of the station come in to the community to interview them and get input on how the station should improve. This also confirms the participatory method that the station uses to involve its listeners, as surveys and interviews are conducted to know the views of the listeners/stakeholders. Such inputs are intrinsically important to the functioning for the station

This view is also supported by the participants of the follow up focus group interview. A participant even noted that “I even want to be a Presenter if the station can allow me.... I have got ideas to share with people”. Another participant also added that “...Yes, we know what is going on in our community..... and we can tell our stories better....”.

Just like in the other focus group interviews, all the participants noted the radio station has not had any undue influence on them in any way as the station encourages them to

be free to criticise its activities and also contribute where possible to programming and general development of the radio station.

iii) Participants' evaluation of Kingfisher FM as the voice of the community

All respondents are of the view that the station can be referred to as the voice of the community and they are all very impressed with the station's performance over the years. One of the female participants said that the station is a "station with a difference" as all its programmes are well packaged to benefit the listeners and the community at large. A male participant said that even though Kingfisher FM is a Christian radio station, it does not focus on religious programmes only but it is still able to cover other community issues in its programmes. The respondents recalled the various community issues that have been successfully addressed by the station in the past, ranging from environmental issues, educational / schooling problems, continuous spiritual upliftment, financial matters, weather and traffic updates, which have contributed to the development of the listeners and the community at large. These furthermore point to the views of Fourie (2001), Myers (2011) and Olorunnisola and Lugalambi (2011) who all note that community radio stations must offer a programme blend that is focused on the diverse needs of their listeners. The participants furthermore noted that these programmes have been allowing the community to voice their needs and provided regular platforms for the community at large to engage the policy makers.

6.3.4 ANALYSIS OF KEY VIEWS OF RESPONDENTS IN THE FOLLOW UP FOCUS GROUP

Follow up interviews were conducted as earlier on discussed in Chapters 1 and 5 to improve the sample size and also enrich the data. The similar views in the follow up interviews are not repeated here and below are other critical issues emanating from the follow up focus group interviews in addition to other issues discussed above. The views of participants of Forte FM focus group are discussed below and they are similar in most cases to that of the other two focus group interviews. The interview guide is

attached as part of Appendix 7. The interview was recorded and then transcribed. The transcribed interview is also attached as part of Appendix 8.

(i) Evaluation of participants' view on whether the station has enough platforms for listeners to engage, create and share ideas that will enhance the growth and development of the community

Most of the participants said that Forte FM has programmes that give the listeners the opportunity to phone-in or even come in to the studio to contribute to community debates. They further noted that these programmes give them platforms to engage and share ideas that will enhance the growth and development of the community, especially when community issues are being discussed. The participants noted that there are many occasions when opinion leaders, religious leaders and government officials are brought into the studio to discuss issues that affect the community such as crime, abuse, and service delivery amongst others and that the radio station facilitates all these. Such programmes through the station's intervention therefore give the listeners and the community at large the opportunity to suggest solutions to problems that affect them and their community and thereby contribute to the development of the community. The views above are in many ways similar to that of focus group participants for Kingfisher FM and Radio Grahamstown. It is important to note that media scholars like Fairbain (2004), Grainer (2010) and Al-hassan (2011) have over the years also posit that community radio stations must be able to provide platforms for listeners to be involved in dialogue and sharing of ideas that impact positively on the development of their community. This radio station can therefore be seen as trying to fulfil this role.

(ii) Participants view on the station's contribution to community development

All the participants noted that Forte FM is contributing in many ways to community development and that the station is doing enough to partner with concerned groups to solve community problems. They also stated that the station regularly visits the community to keep abreast of happenings in the community. They added that since the presenters are living among them, they get to know what is going on in the community and experience it themselves and then go back to the station to report such things. The participants mentioned cases of several awareness programmes on radio on health

related issues such as HIV/Aids, various forms of abuse, crime and environmental issues. A participant noted that “many times, I have seen Forte fm and the Police working together on crime issues in the community”. This also points to the power of radio as an instrument for dialogue, public or citizen participation and development and enlightenment.

All the participants further noted that Forte FM encourages the listeners to speak out and use the radio station as a platform for their voice to be heard and not be silenced about any issue in the community. They also noted that the station has not had any undue influence on them in any way to hinder their civil rights and that the station also makes itself available for community use. All the participants are also of the view that the station covers local events in the community such as sports in schools around Alice, health awareness programmes with the Department of Health – such as children’s immunization against Polio etc, Crime Awareness programmes with the South African Police Service, Environmental Awareness programmes and Church programmes. The participants also noted that the station encourages them to send requests for coverage of events so that the station can identify with the listeners. The participants noted that the station also has a programme called “Community Announcement” where announcements about the various events in the community are relayed for community members to know. Interestingly, the views above are also shared by focus group participants for Kingfisher FM and Radio Grahamstown. I want to add here that this radio station cannot but ensure the development of the community where it broadcasts as that is what community radio is all about and this is a view shared by media scholars like Al-hassan (2011) and Manyozo, Linda and Lopes (2012).

(iii) Participants’ evaluation of sense of belonging with the radio station

When asked if they feel any sense of belonging or ownership with the radio station, all the participants said that they have a sense of belonging with the radio station as they see it as a community radio station that they can identify with because of its style of broadcast, which is local to a large extent. They noted that the station is more community-focused and not like other categories of radio stations. A participant said

that “We identify with Forte FM in many ways as it is in our community and the programmes relate to us”. Another participant said that “Forte FM is not like these other radio stations that sound foreign to us.... Forte FM gives us our community information and play our kind of music not foreign music all the time”. Focus group participants for Kingfisher FM and Radio Grahamstown also share similar views as well. This therefore means that the listeners also know that for a community radio station to command the respect and support of its listeners, such radio station must be able to speak the language of the listeners and meets their needs at all times. This will also enhance a sense of belonging, which hangs on effective stakeholder engagement and relationship, which all community radio stations and organisations alike must strive to engage in. Scholars like Galetzka, Gelders, Verckens and Seydel (2008), Frow and Payne (2011) and Rensburg and De Beer (2011) have also noted these views that organisations are at their own perils if stakeholders (listeners) are not made to belong.

(iv) Participants’ evaluation of community radio as a tool for enhancing democracy

When asked if community radio is a tool for enhancing democracy, all the participants noted ‘Yes’ and that community radio can be used as a tool to enhance democracy and political enlightenment. One of the participants said that “Forte fm broadcasts programmes that give us the opportunity to know the various political parties and their members that are contesting”. The participants noted that there are times when platforms are given for dialogue on what the people / masses expect from the parties when they are eventually elected into offices. They also confirmed that Forte fm is always very busy with the education of voters when election is here and also regularly encourages the listeners to go out and vote for the party of their choice. They also added that election updates are given regularly during election times and that listeners are able to know what is going on and also encouraged to phone in to express their views. The views above are in many ways similar to that of focus group participants for Kingfisher FM and Radio Grahamstown. All these comments attest to the fact that radio contributes in some ways to promote citizen participation in the democratic process of the country. Scholars like Kruger (2011) and Ayedun-Aluma (2011) have written

extensively on the role of the media, especially community radio in enhancing democratisation. They noted that community radio should aim to cater for the poor marginalised communities and provide platforms for them to be well informed and also participate in public and political discussions. This also shows that the listeners identify with the station.

(v) Participants' evaluation of community radio as a tool for representation and participation in the development of communities

It was also important to find out the possibility of using community radio as a tool for representation and participation and all the participants noted that radio is indeed a tool for representation and participation in the development of communities as listeners are usually given the opportunity to be involved and participate in several developmental issues in their communities. They noted that this is usually done when Forte fm makes relevant information available to the listeners on how they can be responsible citizens that participate in community building. Some participants also recalled the various partnerships that they have seen in the past years where Forte fm has worked with the South African Police Service (SAPS), the Provincial Hospital and the Department of Health, Department of Education and partnership with schools around Alice and others. One of the participants noted that "Forte fm provides us with relevant information about community projects and also invites us to be there to see things for ourselves in our community ... and this is why I love the station". Interestingly, the focus group participants for Kingfisher FM and Radio Grahamstown also share the same view that these community radio stations serve as a tool for representation and participation in the development of their communities. This also attests to the power of radio as an agent of change and development as it brings the various actors together as they plan, strategise and work on developmental projects that will impact positively on people's lives. Media scholars like Libiero (1993), Servaes (1996), Olorunnisola (2000), Bosch (2010) and Jallof (2012) have also noted the importance of community radio as a tool for representation and participation in the development of communities.

6.4 SUMMARY OF THE FOCUS GROUP INTERVIEWS

The views of the focus group participants for the three radio stations are similar in many ways as the listeners were able to confirm that these community radio stations have features that distinguish them as the voice of the community. The participants were satisfied with the locally inclusive language usage by these radio stations, confirming that the stations broadcast in the language of, and appropriate style for the listeners. The participants also confirmed that the stations cover local, development and moral issues in the communities and inform, entertain and educate them.

It was noted by the participants that the stations' various programmes benefit them considerably as programmes focusing on crime awareness, health awareness, education and other developmental projects in the community such as electrification and road maintenance, amongst others, are regularly aired on these stations. They noted that they have benefitted in many ways from listening to these stations and that the stations have thus contributed to their personal development and that of the community as a whole. The participants noted the stations' regular contact and involvement with listeners and that the station staff readily listens to them and incorporates their views into programming, which is noteworthy. They also concluded that most of the stations' programmes meet their needs and indeed mirror their daily contexts and the events in their lives.

Another important thing to note in these analyses is that all the participants see community radio a tool for enhancing democracy and citizen representation and participation in policy making. All the participants agreed to a large extent that community radio can be used as a tool to enhance democracy and political enlightenment. They noted that the stations broadcast programmes that give them opportunity to know more about the various political parties and their manifestoes, which also help them to make informed choices when voting. The participants also noted that there are times when platforms are given for dialogue on what the people / masses expect from the parties when they are eventually elected into offices. They also confirmed that usually encourage them to go out and vote for the party of their choice.

All these comments attest to the fact that radio contributes in some ways to promoting citizen participation in the democratic process of the country. Scholars like Kruger (2011) and Ayedun-Aluma (2011) have written extensively on the role of the media, especially community radio in enhancing democratisation and its ability to provide platforms for political engagements and dialogue.

6.5. ANALYSIS OF IN-DEPTH INTERVIEW WITH THE STATION MANAGERS

In-depth interview was also conducted with the station managers of the selected radio stations to understand the operations of the radio stations. The interviews were recorded and transcribed. Questions asked of them ranged from listenership, language usage, programming, community involvement and the contributions of the stations to the development of the community. The detailed interviews are discussed below.

6.5.1 ANALYSIS OF IN-DEPTH INTERVIEW WITH FORTE FM STATION MANAGER

Below is the detailed interview that was held with the Station Manager of Forte fm. The interview was held on Friday June 22, 2012 in the Boardroom of the radio station. The details are below:

6.5.1.1 PROGRAMMING AND COMMUNITY INVOLVEMENT

i) Evaluation of the station's coverage of community events

The station manager was asked to comment on the station's contribution to the development of the community and whether the station covers community events. The station manager said that Forte FM is doing its best to contribute to the development of the community and to cover local events in the community. She says that the station regularly has slots for community announcements and other forms of notifications from the community. She further said, "We normally send our reporters and DJs out into the community to ask about happenings that we can report on. Even the chiefs in the community do send invitations to us at the station to come and cover important occasions in the community".

The station manager also confirmed that the station regularly covers local events in the community as “it is our responsibility to scan our environment, strive to be the voice of the community that we claim to be and thus report community issues from time to time”. This therefore points to the station’s determination to involve the stakeholders (listeners) of the station and also act as their voice. Manyozo (2009) and Bosch (2010) have pointed to the need for community radio stations to ensure effective stakeholder engagement to assure participation. It is therefore very interesting to see that the rural station has a number of active strategies in this regard. Adherence to this method by community radio stations will help them to be the voice of the community indeed.

ii) Evaluation of the station’s contribution to the development of the community

The station manager also confirms that Forte FM contributes to the development of the community by addressing issues that relate to the development of the listeners and the community as a whole. For instance, she notes that the station regularly addresses moral issues in the community and that the station brings in community / opinion leaders, members of the community, social workers, counsellors and religious leaders to address various topical moral issues that impact on the community. She notes that the station and the listeners usually suggest topics for discussion and dialogue on radio, suggesting how best to strengthen the moral fibre of the community with reference to actual behaviour in the community.

In addition, she noted that the station regularly covers developmental issues in the community such as faulty service delivery processes, health concerns, visits by governmental officials at the Provincial and National levels, budget analysis, State of the nation addresses at the Provincial and National levels, crime awareness and other related issues. She notes that the station cannot do otherwise as the complete development of the citizens is very central to the mission and vision of the station. This echoes the thoughts of media scholars like Da Costa (2012) and Dunu (2012) when they noted that community radio stations must be able to provide platforms for the development of the listeners and the community at large. This also implies that both the listeners and the radio stations must be active participants in this process.

iii) Evaluation of the station's involvement of listeners

It was important for the researcher to identify whether the station in any way involves listeners in its activities, as this is linked to the aim of the study to ascertain if the station is indeed a voice of the community. In her answer to this question, the station manager confirms that the radio station involves its listeners by having meetings with them from time to time to ascertain their views about the station and their expectations from the station in terms of programming and content improvement. Replying to a follow-up question to clarify how often the station meets with the listeners, she indicated that this took place 'once a while' when they go into the community for road shows and also to have meetings with them.

Another follow up question was asked to ascertain what the aim of such a meeting is and what is normally discussed there. In response to this question, the station manager says that the station meets with its listeners to update them on the activities of the station and to get feedback or suggestions from the listeners on how they rate and enjoy the radio station. She added that this forum affords the listeners opportunities to give suggestions on how the station can further improve its services. She also confirmed that the stations boast huge numbers of loyal listeners who form a kind of listener's club and who are always in touch with the radio station, and that these audience members usually facilitate such meetings. In addition, the station also has a Board which is very involved in facilitating meetings with the listeners and the community at large.

In addition to meetings and visits to the community, the station manager mentioned that as part of the station's strategy to involve listeners, the station allows listeners to make suggestions with regards to the station's programme content development. She mentioned that some listeners phone in, while some walk into the station offices from time to time to offer support to the station staff and make suggestions on new programmes that they would want, and on how to improve the existing ones. The station actively encourages listeners to get in touch with the station in case they have suggestions about new programmes, which is a continuous strategy to ensure the

participation of the listeners in the affairs of the station. This also points to effective stakeholder management at Forte FM, which is very important for the operations of the radio station. Falconi (2009), Beach, Keast and Pickernell (2012) and Dahiya (2012) have all noted the importance of stakeholder analysis and management if organisations are to avoid crisis and be progressive. This station evidently is aware of this need and exercises diverse strategies to achieve successful communication pathways.

iv) Evaluation of Forte FM as the voice of the community

The Station Manager was asked whether the station can be referred to as the voice of the community, which she affirmed, noting that the station has proven to be the voice of the community over many years and continues to fill this position even now. She mentioned that Forte FM has succeeded in functioning in this role through its various programmes, which are usually community focused. She also mentioned instances where the station has continuously partnered with the Police in Alice to report and combat crime and offers a forum for listeners to phone-in anonymously when giving useful crime information, which is then passed on to the police.

In addition, she noted that other developmental and service delivery needs such as the provision of water and electricity and other related issues that affect education / schools and health are also discussed on the radio. Normally, she stated, the station staff members go into the community to learn what is happening there and then report on these issues so that both government and community members can be aware of such matters, and are enabled to have dialogue on how to bring solutions. It is important for community radio stations to be recognised as the voice of the target audience communities where they are located, to continuously offer platforms to the listeners to dialogue and proffer solutions to community problems. Bosch (2010) and Kanayama (2012) have also reiterated this, noting that since mainstream media fulfil other purposes, community radio should be community-focused by locally meeting the many diverse needs of the local people.

v) Evaluation of the features of the station's programmes that distinguish it from other categories of community radio stations

It was also important to identify the features of the sampled station's programmes that distinguish it from other categories of community radio stations. In this regard, the manager noted that the station's programmes are tailored in a way to address community problems and initiate continuous development in the community. She says that, apart from having community focused programmes, the radio station is continuously scanning its audience environment and the community at large to comprehensively understand the needs of the listeners and find programming solutions to address these needs. She further noted that some of the programmes such as Crime Watch, Community Announcements and Let's Chat specifically focus on real community issues, involve the listeners and seek to bring solutions to problems and the community at large. She also stated that the radio station is a community radio station, a station of the people and for the people and with the aim of developing the listeners and the community at no cost. She added that these are the things that make a difference between community radio station and commercial radio stations that are focused on earning profit.

vi) Evaluation of programme contents development and listeners participation

It was essential to assess how the programme contents are developed and whether the listeners as eventual consumers of these contents are involved in this process in any way. In response to this question, the Station Manager said that Forte FM staff members conduct research in the community to know the needs of the community and then develop programmes to address such needs in the community. She noted that this was the case when the station started and that the station still considers the needs of the listeners. In addition, she asserts that the listeners are given the opportunity to phone in or write or visit the station to make suggestions towards programme content development.

In addition, she understands staff members who live among the listeners as valuable contributors of programme content as they continuously interact with the listeners and

give the station feedback and suggestions on what the listeners want to hear in their radio station. This in essence shows the station's commitment to ensure participation and involvement of listeners in its activities. Rawlins (2006), Falconi (2009), Chiumbu (2010), Jallof (2012), and Manyozo (2012) argue that the views of stakeholders of an organisation or listeners of a radio station are vital inputs that must be taken into consideration if such organisations are to progress, and note that institutions and facilitators of communication must also maintain mutual understanding and confidence of such stakeholders.

6.5.2 ANALYSIS OF IN-DEPTH INTERVIEW WITH GRAHAMSTOWN RADIO MANAGER

Below is the detailed interview that was held with the Station Manager of Radio Grahamstown. The interview was held on Friday October 5, 2012 in the Boardroom of the radio station. The details are reflected in the discussion below:

6.5.2.1 Programming and community involvement

i) Evaluation of the station's coverage of community events

It was important to know whether and how the station covers local or community events to ascertain the station's involvement with the listeners and the community at large. When asked to comment on this, the Station Manager confirmed that the Station regularly covers local events in the community. She notes that reporters and researchers are usually sent out to cover events and happenings in the community. She mentioned that because of the good relationship between the Station, its listeners and the community at large, the station is also informed regularly about what goes on in the community and that the station staff is also invited to cover such matters. She notes that this kind of coverage is ongoing as the Station staff makes it a duty to scan its audience's environment regularly to keep abreast of community events. "We cannot be left behind in our own community. So, we make it mandatory to send our reporters out regularly" she concluded.

ii) Evaluation of the station's contribution to the development of the community

An important aspect of the research questions was to ascertain whether and how the station contributes to the development of the listeners and the community as a whole. In response to this question, the Station Manager confirmed that the radio station regularly contributes to the development of the community in many ways by addressing development-related issues through its programmes. For instance, she noted that the station regularly covers moral issues in the community and that listeners are given the opportunity to phone in live on air and debate issues that affect the community. In the process, the presenters, callers and invited guests such as opinion and community leaders, religious leaders, listeners and other significant speakers dialogue on topical community issues and come up with advice and solutions towards solving personal and community problems.

The Station Manager mentioned that Radio Grahamstown regularly covers developmental issues in the community through programmes like People's Parliament, where the listeners are given the opportunity to dialogue with law-makers towards finding solutions to community problems and also assess the level of development in the community, and identify what further measure are need for development. In addition, she asserted that the station even partners with government establishments and non-governmental organizations (NGOs) as developmental issues are tackled in the community. These fora, according to her, allow Radio Grahamstown to reach out to the communities, especially the disadvantaged audience segments, with the aim of bringing development to the communities. She also mentioned that programmes like "Masabelane" brings the Municipalities on air to dialogue with the citizens and address topical developmental issues. Health issues such as, for instance, the TB Week, Breast Cancer Awareness are also given prominence in the programming. In addition, she noted that service delivery concerns are addressed continuously towards making life better for the citizens and also holding the government accountable for to its responsibilities. This points to the power of community radio as a tool for local people to

address issues that affect them, in the spirit of what Da Costa (2012) see as the uniqueness of community radio.

iii) Evaluation of the station's involvement of listeners

To also answer one of the critical research questions and fulfil the aim of this research, the station manager was asked to comment on whether and how the station involves its listeners. In her response, the Station Manager notes that the station cannot do without the listeners as the radio station exists because of the listeners. She states that the station visits the community regularly to be aware of events and newsworthy matters the community, interact with the listeners and also encourage them to give feedback on the programmes, as well as offering suggestions on possible programme improvements. She further notes that the station normally holds an Annual General Meeting (AGM), which gives the listeners the opportunity to meet with the station staff and together identify a common way towards improving the activities of the station.

In addition, she stated that the station staff members go on road shows to the various sections of the community once in a while, to interact with the listeners and the community. She added that the station encourages the listeners to visit the stations premises to see how the station operates and that there is a good turnout of listeners visiting the station to familiarize themselves with daily procedures in the radio station. She noted that through this, the station gets the listeners involved as they are given the opportunity to be on air and pass useful messages to other listeners. When asked to comment on the reasons for meeting with the listeners, the station manager confirms that the station staffs follow this practise to update them on the activities of the station and also to get feedback from them with regard to the activities of the radio station. In addition, she stated the station uses such occasions to thoroughly scan its audience with the aim of picking up issues of interest from the listeners. The listeners are also encouraged to give suggestions on how the station can improve its programming and service to the listeners and community at large. The Station Manager thus indicated that the station regularly allows and encourages the listeners to contribute to programme content development.

The station has a sub-committee that has a direct link with the community by going into the community for audience research and also interact with listeners at large. Its task entails evaluation of the station's programmes and eliciting suggestions from the listeners on how to improve the programming of the station. This sub-committee, she noted, requests feedback from the listeners by going into the community and this helps the station to identify felt-needs in the community. This gives the listeners the opportunity to be involved and participate in the activities of the station. When such mechanisms like this are put in place, then stakeholder analysis and involvement will be easily facilitated, as scholars such as Bresnaham (2007), McPhail (2009) and Dunu (2012) have noted; the views and participation of listeners are very central to the success of any form of participatory communication. Interestingly, this radio station has built such strategies into its daily operations by seeking to involve the listeners as much as possible.

iv) Evaluation of Radio Grahamstown as the voice of the community

It was also important to ask the station manager to comment on whether the station can be rightly adjudged to be the voice of the community. The Station Manager affirmed this, stating, "Yes, we can be called the voice of the community because we represent and stand for the community". She further mentioned that the station sees itself as a reliable voice of the community and that the station's programmes are community-focused and seeks to address listeners and community related issues. She mentioned the programme People's Parliament, which gives the listeners the opportunity to dialogue and deliberate on issues that affect them, with the aim of finding solutions to their problems. It can therefore be concluded that the station is indeed investing much time and strategy to act as the voice of the community. This indeed cements its evident popularity, just as similar strategies have enhanced the popularity of this category of radio broadcasting elsewhere (Schramm, 1964; Servaes, 1996; Mmusi, 2002; Mhlanga, 2010).

v) Evaluation of the features of the station's programmes that distinguish it from other categories of community radio stations

Asked to comment on the main features of the station's programming that distinguishes it from other categories of community radio stations, the station manager noted that Radio Grahamstown believes the station to be community and listener-focused as its programmes are aimed at addressing concerns in the community through participatory communication. She reports that programmes are packaged to bring development to every area of people's lives as the people become involved in communicating about and driving their own development. Apart from the fact that the station allows the listeners to make suggestions about what they want on air, the station also ensures that the needs of the listeners are met as much as possible in programme content. The Manager concluded by saying that "the listeners have the voice and not just the station". She further stated that the very features of the station's programmes are therefore used to address issues that affect the listeners and the community at large as much as possible, putting the listeners first.

6.5.3 ANALYSIS OF IN-DEPTH INTERVIEW WITH KINGFISHER FM MANAGER

Below is a discussion of the detailed interview that was held with the Acting Station Manager of Kingfisher fm. The interview was held on Thursday February 9, 2012 in the Boardroom of the radio station.

6.5.3.1 PROGRAMMING AND COMMUNITY INVOLVEMENT

i) Evaluation of the station's coverage of community events

As part of answering the key questions in this research, it was important to ascertain whether the radio station is very visible in the community and also covers events in the community, which would show the station's involvement with its audience. In response to this question, the station manager affirmed that the Station does cover local events in the community regularly. She stated that it was their responsibility as a community radio

station to know what is going on in the community and report on such matters and that there is something to report almost every day. In addition, she says that presenters and interns are usually 'prowling the communities' looking for stories to cover so that the station can give a voice to what happens in the lives of the listeners and the community at large. She also mentioned that the station is usually involved in some of these events by offering its presenters and DJs as the Master of Ceremonies for some of these occasions. She referred to some of the community events covered recently, such as Ocean Racing, Cancer Week, Miss PE, Mr & Ms. Teen PE, Valentine Ball and Animal Welfare, amongst others. This therefore shows the station's commitment to ensure participation and involvement of the listeners and the community at large.

ii) Evaluation of the station's contribution to the development of the community

The researcher aimed to ascertain whether and how the station contributes to the development of the listeners and the community at large; and the station manager confirmed that station regularly contribute in some way to the development of the community, as development related issues and events are usually addressed through suitable programming. For instance, she referred to regular coverage of moral issues in the community by the station's programmes, and that the station often gets into trouble for reporting concerning and topical issues that affect the community as some listeners do have contrary views at times. She stated that the station sometimes uses talk shows as a platform to get people talking and debating moral issues without necessarily getting angry. Some religious programmes are also aimed at educating people on moral issues that affect the society, and Bible verses are usually quoted to encourage people to be more Christ-like and God-fearing . This is a very important feature of a religious community radio station and typical for the angle that it uses to communicate with its listeners, which is also acceptable to the target audience.

The station manager further commented that the station also engages the Department of Education on moral issues, as well as the rights of a child and education with the aim of enlightening the parents and learners and the community as a whole on related

issues. In addition, she added that opinion and community leaders, religious leaders, psychologists, social workers, legal luminaries, the police and other concerned non-governmental agencies and individuals are brought into the studio regularly and given platforms to deliberate on related issues of concern in the community.

In addition, the station manager notes that the station regularly covers vital developmental issues in the community such as the State of the Nation address, both at national and provincial level. She said that the address is usually relayed live on radio and that after the address; a platform is usually given for the analysis of the address as seasoned political, social and economic analysts are brought into the studio. She added that listeners are given the opportunity to phone in and contribute as they deliberate on the formal address. The station manager also pointed to other development related issues that the station addresses from time to time, such as sewage problems and maintenance in some areas in the community, and helping the community to reach out to the designated Municipal Office to ensure that repairs are done. The station furthermore continuously engages the Department of Health on health issues that affect the community, such as immunisation for babies such as Polio vaccinations etc. It was also pointed out that the station regularly explored environmental issues and their management, as well as educating the community on climate change and how to be more environmentally friendly. This thus supports the views of media scholars like Da Costa (2012) and Dunu (2012) when they note that community radio stations must be able to provide listeners with platforms that will enable them to dialogue among themselves and find solutions to issues that affect them.

iii) Evaluation of the station's involvement of listeners

Evaluating the station's involvement of listeners in its activities was also central to this study and when asked whether and how the station involves the listeners, the station manager stated that the station cannot operate in isolation without the backing and useful contribution and involvement of the listeners. She notes that the station does have scheduled meeting times with the listeners and these are normally announced so that the listeners will be available to meet with the station staff. She mentioned that the

station also organises occasional road shows and campaign visits that take the station into the community and thus, staff is able to interact with the listeners. The station furthermore holds the annual general meetings (AGMs) where the station yearly report of the station's activities, achievements and challenges are reported for the attention of the listeners so that they can be aware of the activities of the station.

To show how the station involves its listeners, the station manager noted that the station also conducts focus group interviews with listeners to become aware of their views and aspirations for the station. She said that the station's presenters and interns are at times sent into the community to conduct focus groups interviews and also administer questionnaires to elicit necessary inputs from listeners so that the station can adjust or modify its programmes and strategies and thus be able to maintain a loyal listener base.

When asked a follow up question, the station manager also stated that the station gets the listeners involved by allowing them to give suggestions on the kind of programmes that they want on air and which will be beneficial to them. She further notes that listeners are encouraged to phone in and also write these requests to the station. She proudly notes that a recent example of listeners' contribution to programming is a programme on Information and Communication Technologies (ICTs) on Fridays, which a listener suggested and which has since been incorporated to make listeners and the community aware of the various benefits of ICTs to the community. Some listeners have asked for story and book reading on radio, which the station facilitated in response. This in essence means that the station is trying to ensure community participation and involvement. It also points to effective stakeholder management, which is very important for the progress and smooth running of the radio station. Scholars like Beach, Keast and Pickernell (2012) and Dahiya (2012) have all noted the importance of stakeholder analysis and management if organisations are to avoid crisis and be progressive. This station evidently attempts to maintain such relationships as listeners are encouraged to participate in the radio station.

iv) Evaluation of Kingfisher FM as the voice of the community

It was important to find out from the station manager whether the station can be rightly referred to as the voice of the community, and thus answer a central research question in this study. In her answer, the station manager affirmed that the station has continuously served as the voice of its community. She proudly noted that the station has been at the forefront of covering the happenings in the community and addressing various topical issues that affect the listeners. The station manager notes that as she had mentioned during the course of this interview and with several examples that she has given, she could confidently say that the station has consistently been giving a platform and a voice to the listeners to raise their concerns, express their views and opinions and also deliberate among themselves and the government on how to make the community a better place.

When asked a follow up question, the station manager added that apart from giving a voice to the listeners, the station also regularly scans its environment and keeps the listeners and the community at large informed about happenings in the community. She further notes that the station does not set its own agenda but sets a listener-focused agenda on how to meet their needs. With reference to the above discussions, Kingfisher fm can thus be adjudged as giving a voice to the listeners and also involving them. This is supported by the views of the station manager and the respondents and participants in the focus group, and by the questionnaires. It appears that the station's programmes allow the listeners the opportunity to debate and deliberate on issues that affect them, with the aim of finding solutions to their problems. Similarly, Bosch (2010), Kanayama (2012) and Da Costa (2012) have stated that, since the mainstream media fulfil other purposes without much attention on the rural dwellers or communities, community radio provides an alternative media that is community-focused with the aim of engaging such people whose voices would normally not have been heard in development processes.

v) Evaluation of the features of the station's programmes that distinguish it from other categories of community radio stations

When asked to comment on the main features of the station's programming that distinguish it from other categories of community radio stations, the station manager notes that the station is primarily a Christian community radio that is focused on catering for the listening needs of the particular religious listeners and community. She noted that to this effect, the station therefore has religious programmes that meet the need of the station's niche market who are a very loyal community of believers and group of listeners. In addition, she stated that the station however also caters for the listeners in general, with the aim of building and developing the listeners and the community in general. She concluded by saying that the station's programmes are well packaged to strengthen the moral fibre of the community and address issues that affect the community as a whole.

6.6 SUMMARY OF INTERVIEWS WITH THE STATION MANAGERS

It is interesting to note that the responses of the three Station Managers are similar in many ways, and that they answered questions relating to their station's activities in the same spirit. It was established that all three radio stations cover events in their communities as they all send their staff members to engage with the listeners and the community as a whole, so as to remain informed about actual events in the community. In addition, data from the interviews showed that the community usually send invitations to these community radio stations when there are events in the community to be covered. This underlines the participatory character of these radio stations in that the radio station staff members are able to regularly interact with the listeners and also involve them in their programme work. Interestingly, all the three station managers attested to their station's coverage of local, developmental and moral issues in the community with the aim of keeping the listeners informed and enlightening them where necessary. As noted in the literature reviewed in this study, community radio stations are usually established to offer platforms for the listeners to deliberate on real community issues and also facilitate their own development, which is a view shared by

scholars like Breshnahan (2007), Bosch (2010) and Jallof (2012). Interestingly, the selected radio stations for this study are evidently striving to do the same.

The fact that the three stations' various programmes focus on informing, educating, entertaining and equipping the listeners is encouraging. Forte fm Manager summarised her station's efforts by saying that the "complete development of the listeners is very central to the mission and vision of the station", which is a view that the other station managers also share as they noted that community radio stations exist for the development of the listeners and the community at large. This in several ways confirms these radio stations as the voice of the respective communities they serve. The partnership that these radio stations have developed with their listeners and how they listen to and involve them is another important feature that confirms the significance of these radio stations for engaging the respective communities' views and carrying them to institutional stakeholders. Interestingly and in conclusion, all three station managers affirmed that they can vouch that despite the numerous broadcasting challenges they face daily, their community radio station can indeed be referred to as the voice of the respective community. This has also been made possible by the good rapport that exists between the radio station staff and their listeners or stakeholders. As noted earlier, organisations (and radio stations) cannot do without ensuring effective stakeholder analysis and management as it helps organisations to achieve their goals and also maintain mutual understanding with their stakeholders, as noted by Falconi (2009) and Steyn and De Beer (2012).

6.7 Conclusion

This chapter focused on the presentation and interpretation of the data collected from the questionnaires given out to the respondents, in-depth interviews with the station managers of the three selected radio stations and the focus group interviews held with the listeners of these radio stations. Firstly, the quantitative parts of the data from the questionnaires was reported and explored, and secondly, the qualitative data from questionnaires, focus groups and interviews was analysed. The findings were

discussed, which will provide the foundation for the conclusions and recommendations in the final chapter.

CHAPTER 7

7.1 CONCLUSIONS AND RECOMMENDATIONS

The major aim of this study has been to assess whether community radio stations are indeed the voice of the community or are set out to fulfil their own agenda. This study has looked at three different categories of community radio stations, namely the faith-based radio (Kingfisher FM), geographic community radio (Radio Grahamstown) and institutional community radio (Forte FM) as case studies. Relevant literature has been reviewed and data have been collected using different methods to confirm if these radio stations are indeed the voice of the community. The analysis of data in the previous chapter highlights the views of the respondents about these radio stations as the voice of the community. This also means that even as these radio stations serve different communities, they are bound by the same principles governing the existence and performance of community radio stations, which is to contribute to the development of the listeners and the communities. The findings of this study have therefore confirmed the same for these different categories of community radio stations as well, which is quite interesting and reassuring in view of the difficult economic situation the communities are facing. This chapter therefore provides conclusions and recommendations for the study. The conclusions also highlight the author's proposition of a community participation and ownership model as being ideal for the smooth running of any community radio station and this view has been strengthened by the findings of this study.

7.2 CONCLUSIONS

7.2.1 Radio as a tool for representation, participation and development

Various literatures and the works of many scholars on community radio have all pointed to the fact that within a developing environment, community radio stations have the potential to facilitate development and social change among the listeners and the community at large (Mpehongwa, 2011; Wasserman, 2011; Dunu, 2012; Manyozo,

2012). In support of the above, other scholars have also noted over the years that community radio can be used effectively for conflict resolution and is therefore an essential element in the process of representation, participation and democratisation (Banda, 2007; Bosch, 2010, Manyozo, 2011; Jallof, 2012). Another important role of community radio, as noted by media researchers such as Chiumbu (2010) and Ayedun-Aluma (2011) in their various studies over the years, is that it represents an affordable way of reaching out to large numbers of illiterate or semi-literate people. This can be confirmed in this study as the selected radio stations also reach out to the various categories of listeners who form part of their listenership and regularly provide opportunities for self-expression not easily available in mainstream media.

It is important to note that the establishment of community radio stations in South Africa has continuously paved ways for those citizens who would not have had the opportunities to be heard or participate in national development, to voice their opinions and be part of policy making (Olorunnisola, 2000; Banda, 2010). This was also attested to by the listeners / respondents for the three selected radio stations for this study. It is of interest to note that the three community radio stations used as case studies in this study were initially set up to serve various interests such as geographic areas, a community of interests, institutional communities, religious communities and cultural or ethnic communities. This study has been able to come up with rich findings from the analysis of data. In the light of the above, this study has therefore come to certain conclusions about the respondent's views about these radio stations as the voice of the community.

The views of the respondents from the three radio stations showed that these stations enjoy a very good patronage from the listeners in Port Elizabeth (Kingfisher FM), Grahamstown (Radio Grahamstown) and Alice (Forte FM), respectively. From the previous chapter on the data analysis and interpretation, the results and discussions confirmed the respondent's views that these radio stations meet their various individual needs as listeners and that of the community at large. In addition, the fact that the respondents and participants of the focus groups for these three selected radio stations

reported that the stations regularly fulfil the major functions of a radio station, which is to inform, educate and entertain them, showed that these radio stations are socially responsible, as well. In addition, the fact that the respondents are able to confirm that the stations do give them opportunities to contribute to programme content development shows the willingness of these stations' staff to give voice to the listeners and allow them to be part of their own personal development and that of the community at large. The author therefore supports these views and their echo in the works of Theodoiadou (2010), Moyo (2010), Nyareza and Dick (2012) who also posit that community radio stations must be well focused on providing listeners With platforms For represeNtation, paRticipation aNd develoPmEnt.

7.3 SUMMARY OF KEY FINDINGS

7.3.1 Respondents' satisfaction with local language usage on these radio stations

It must be noted as already analysed in Chapter 6 that most of the respondents for these three selected radio stations confirmed that they are satisfied with local language usage on these radio stations. As it is important for radio stations to use the language of the listeners in most cases, the findings showed that these radio stations are doing everything possible to adhere to local language usage on their stations. By adhering to required local language content, the radio stations confirm the language of the community and thus become quite literally the voice of the community, which these three selected radio stations have done successfully as indicated from this study. The fact that the Independent Communication Authority of South Africa (ICASA), the body that regulates the broadcasting and telecommunication sector in South Africa, also demands that radio stations adhere to their broadcasting mandate and licence, indeed leaves radio stations with no choice but to comply and also educate their listeners as well.

Scholars such Netshitomboni (2007), Dahiya (2012), Everitt and Le Mare (2012) and Mosely (2012) have also written on the importance of using the right language, which is the language of the eventual beneficiaries of development projects, if development is

actually to take place. This will also ensure effective participation of the beneficiaries in the planning and successful delivery of development initiatives. With regard to this study, the use of audience-appropriate language in broadcasting is therefore crucial to the survival and acceptance of any radio station.

7.3.2 Extent to which these radio stations cater for the needs of the community

As already analysed in detail in the previous chapter, most of the respondents for these three selected radio stations confirmed that these radio stations cater 'To a large extent' for the needs of most members of the community and listeners in general. Since community radio stations are usually 'community'-based, it is important that the station meets the needs of most members of the community. These radio stations have done so to a large extent, as ascertained in this study. The primary function of any radio station is to inform, entertain and educate its listeners, thereby contributing to the wellbeing and development of the listeners. Kruger (2011) and Foxwell (2012) have stated that community radio stations are obliged to fulfil this function and cater for the community where they are situated. The respondents' view, as analysed and discussed in the previous chapter, showed that these stations have been able to use their well-packaged programmes to touch their respective listeners in some positive ways, which in turn has helped these stations to have a strong listener base. This also shows the stations' determination to reach out to everyone through the various radio programmes.

7.3.3 The stations' coverage of developmental issue in their communities

Another key finding of this study was the confirmation by majority of the respondents that these radio stations do cover local and developmental issues in the communities through their programmes. The initial analysis of data in this chapter shows respondents' views and examples of ways through which these radio stations make use of related programmes to address such issues. It must be noted that the ability of these radio stations to do this successfully and continuously in no small measure enables them to function effectively as the voice of the communities they serve. This also shows the ability and commitment of these radio stations to get closer to the people / community / listeners and identify with happenings around them, interview (i.e., give

voice to) them, record local events and report on these events, thereby being the voice and historiographer of the community and documenting current matters of concern. Interestingly, the respondents confirmed these radio stations as doing so Servaes (2003), Olorunnisola (2008) and Moyo (2012) further asserted that community radio stations must be able to give voice to the community and facilitate development as much as possible if they are to be respected as community stations.

Furthermore, focus group participants for these radio stations also confirmed the stations' visibility in their communities and described how the stations function effectively as the voice of the communities by addressing issues within the community. The focus group participants also see these radio stations as an important tool for community development as they cover local events regularly, which to the respondents, makes these radio stations the voice of the community. In addition, all the respondents for these selected radio stations are in agreement that these radio stations do cover moral issues in the communities. This confirmation amply describes the usefulness of radio as an agent of change in the community and a powerful instrument to use in strengthening the moral fibre of society. The respondents are also of the view that these radio stations regularly provide platforms for the listeners and guests and the community as a whole to debate related community and personal issues.

Examples of coverage of local, moral and developmental events in the communities are news and events in the community such as various health awareness programmes such HIV / Aids, environmental awareness programmes such as Climate Change and other Environmental Friendly Programmes, Police / Community Crime Forums and Enlightenment Programmes focusing on Crime Awareness and Partnership with the South African Police, various community projects and Service delivery initiatives / programmes on road constructions and maintenance, construction of classrooms and provision of basic learning resources and other related issues as well.

As established from the respondents, these community radio stations bring policy makers into the studio and allow listeners to engage them live on air as they discuss

and debate issues around the development of the community at large. Religious and community leaders, psychologists, social workers and other health workers are also regularly brought into the studio to address topical issues and offer counselling and advice, where possible, towards ensuring the development of the listeners and the community at large. This also shows the power of radio in giving voice to the communities as people who would normally not be able to engage policy makers or contribute to policy making are now given the platform to perform their civic responsibilities and also contribute in some ways to their personal development and that of the community. This confirms the fact that recipients of development must be part of the planning and implementation of development initiatives as their active involvement ensures the success of such projects, as noted by De Haan (2011), Chinsinga (2011) and Hay (2011).

7.3.4 Listeners' involvement in the radio stations

Another important findings are respondents' views on the opportunities given to them to be involved in the radio stations and even make suggestions with regard to the type of programmes that should be to be on air. Interestingly, they are also kept informed about the policies, vision and mission of the radio stations, which are important to ensure mutual understanding. It must therefore be noted that the willingness of these radio stations to give such opportunities to listeners is very important towards functioning effectively as the voice of the communities they serve because the voices and needs of the listeners are important for the survival of any radio station. This furthermore points to the importance of effective stakeholder management towards ensuring the survival and progress of any organisation such as these radio stations. As discussed above extensively, this view is also supported by Freeman (1984), Rawlins (2006), Laplume, Sonpar and Litz (2008), Falconi (2009), Beach, Keast and Pickernell (2012) who have written on the importance of stakeholder engagement.

This study was therefore able to confirm from the majority of the respondents that they are usually given opportunities to be involved in the running of the station and also make suggestions with regard to the type of programmes to be aired. Over the years,

various scholars like Freire (1973), Marchant (1988), Libiero (1993), Sarvaes (1996), Olorunnisola (2000), Forde (2002, 2009) and Manyozo (2007, 2012) have noted that radio stations, especially community radio stations, are bound to excel when they involve their listeners in programme content development. They are of the view that listeners should be allowed to give their input and suggest what they want to listen to on radio, which in many ways help the listeners to develop a sense of ownership and involvement in the station.

7.3.5 Respondents' knowledge of the radio stations' visibility in the communities

Another key finding that strengthens this study was respondents' views on whether they are aware of any meeting between these radio stations and their listeners. Significantly for the stations, a majority of the respondents is aware of meetings between the radio stations and their listeners. According to the respondents, these are usually through Annual General Meetings (AGM), scheduled meetings and road shows held in the communities to meet the listeners. Effective and continuous stakeholder management and involvement are indeed seen as crucial to maintaining a smooth relationship between these three radio stations and their listeners, and also strengthen a strong listenership base. Some respondents confirmed that they see the staff members of these stations coming into the community to interact with them and ask them questions on how the station can improve and better serve the listeners. This in essence shows the commitment of these radio stations to engage the stakeholders better and get them more involved in the radio station.

The above analysis also shows that these radio stations know the importance of scanning their broadcasting environment and getting input from the listeners to know what positive and negative views they hold about the radio stations, what their needs are and what content they would like to hear on radio. In situations where the needs and voices of the listeners are not considered, the radio station would broadcast in isolation, which is not tenable. It will even be very difficult for such radio stations to be able to deliver such listeners to advertisers. Thus, regular meetings with the listeners and listening to their suggestions contribute to helping the radio station to voice the

concerns of the community in the media. As was pointed out by literature and is asserted through ICASA licensing regulations, community radio stations should seek to be of the people, for the people and by the people. The stations are be in a better position to benefit from advertising as they know their listeners very well. It must however be noted that this will only be possible when radio stations also pay attention to effective stakeholder engagement and management, like Mazzei (2010) and Spitzeck and Hansen (2010) have noted .

7.3.5 The radio stations' responsibility to inform, educate and entertain.

A further affirmative finding from this study was the stations' ability to inform, educate and entertain their listeners. Interestingly, and as shown in the earlier analysis in Chapter 6 and this chapter, a majority of the respondents confirmed that they are regularly kept informed through well-compiled and updated news reports, educated through various educational programmes already analysed and entertained as well through different programmes and musical genres. All these show that the sampled radio stations are indeed fulfilling the general main functions of the media. As information and knowledge are very important in the world today, it is important that timeliness and accuracy of such information be taken into consideration so that people are able to engage with it and make a difference in their communities. This view is also supported by scholars like Bosch (2010) and Manyozo (2011).

The fact that these three radio stations are able to inform, educate and entertain their listeners to their satisfaction goes a long way to justify them as the voice of their communities. As further noted by the respondents, various programmes focusing on news and events such as health awareness, crime reporting, community news, current and classical music, educational / school issues, and environmental issues amongst others have been used to reach out to the listeners and keep them informed, educated and entertained.

7.3.6 Community radio as a tool for enhancing democracy and representation

This study also supported community radio stations as a very good tool for enhancing democracy and citizen participation. The participants' general view that these radio stations broadcast programmes familiarising listeners with the various political parties and their manifestoes is reassuring for the station's functioning. This in a way also enhances voter education and indicates the formation of a politically informed citizenry through radio, which is needed for productive democratic society. The participants have noted that these community radio stations do give them the opportunity and platforms to for dialogue on what the people / masses expect from the parties when they are eventually elected into offices. The fact that these radio stations have been observed as very busy with various election updates and voter education also points to the power of radio as a very important medium for participatory communication, representation and citizen participation. Hence, it is evident that radio contributes in many ways to make possible an encouraging citizen participation in the democratic process of the country. These views are also supported by scholars like Otto and Fourie (2011), Kruger (2011), Ayedun-Aluma (2011) and Diedong and Naaikuur (2012) as they wrote on the important role of media, especially community radio in enhancing democratisation, which this study has also confirmed.

7.3.7 Community radio station as the voice of the community

From the analysis of the respondents' views for each radio station in Chapter 6, the findings showed that a majority of the respondents see these radio stations as broadcasting as the voice of the community. This shows that the respondents to a large extent believe strongly in the abilities and functioning of these radio stations, having pointed to the positive contributions of the radio stations in their lives and the community in general. The respondents in this study have also been able to confirm beyond any reasonable doubt that they are in partnership with these radio stations towards addressing various community challenges and ensuring change and development in their lives and community.

The fact that most programmes on these radio stations reflect the needs of the listeners and that these radio stations indeed get feedback from the listeners and communities shows that these radio stations do give voice to the listeners and also serve as their voice. This is in many ways echoed the voices of scholars like Paolo Freire (1973), Teer-Tomaselli (2005), Pratt (2009), Servaes (2009), Chiumbu (2010), Skjerdal (2011) and Jallof (2012) amongst others, who all posit that listener's views and needs must always be considered when issues that impact on their development are to be discussed. Also, on-going research and recent studies have backed up such views, as noted by Lobulu (2010), Manyozo (2010), Hyde-Clarke (2010), Wasserman (2011), Dunu (2012) and Moyo (2012) amongst others. This is also linked to the views of scholars such as Friedman and Miles (2006), Frow and Payne (2011), Mainardes and Raposo (2011), Rensburg and De Beer (2011) and Steyn and De Beer (2012) who have emphasised the importance of identifying the stakeholders of an organisation, involving them in the activities of the organisation and also keeping them satisfied by maintaining mutual understanding with them. A look at the views of all these scholars point to the fact that no organisation can that exist in a vacuum; all have different stakeholders and that staff should strive to know these stakeholders better and meet their needs as well.

7.4 PROPOSING THE COMMUNITY PARTICIPATION AND OWNERSHIP MODEL

Proponents of community participation have noted consistently the need to empower the community and also create channels for community members to participate in developmental processes (Netshitomboni, 2007; Midgley, 1986). With regards to this study, this means that, even for any community radio station to function effectively and fulfil its broadcasting mandate, it must be able to put mechanisms in place and create opportunities for listeners to participate in the activities of the radio station. This may include participation in programme content development or even work as presenters. This will give the listeners opportunities to feel a sense of ownership in the radio station and have the belief that the radio station is indeed for the community, not with the aim of fulfilling selfish interests but the interest of the community. It must however be noted that critiques of community participation do not agree with this notion as they believe that once the state is the main architect of social development and funders of key

development projects, implementation of such programmes will always be dictated to meet government agenda and not of the people in most cases (Netshitomboni, 2007; Midgley, 1986). This also means that there may be situations where community radio stations are compelled to dance to the tune of their funders who may also impact on programme content development without considering the needs of the listeners. This according to Netshitomboni (2007) and Midgley (1986) leads to lack of authentic participation in developmental initiatives.

However, despite all these challenges, most of the literature reviewed in this study point to the fact that radio is an important tool that has helped and still helping to facilitate development initiatives around the world. Even though South Africa's history shows the negative impact of apartheid, the post-apartheid era shows various reforms by the government towards correcting the imbalance of the past. One of these reforms as reviewed in this study was the broadcasting reforms and policies that were enacted by the government towards repositioning the broadcasting sector to serve the citizens better. The aftermath of these reforms led to the advent of alternative media such as community radio, which is aimed at giving voice to the voiceless. It must however be noted that this type of radio will only function effectively as the voice of the community when the needs of the community are addressed through programming and the listeners and community at large involved in the process. This points to the importance of community participation in the radio station and the need to make the listeners to feel a sense of ownership.

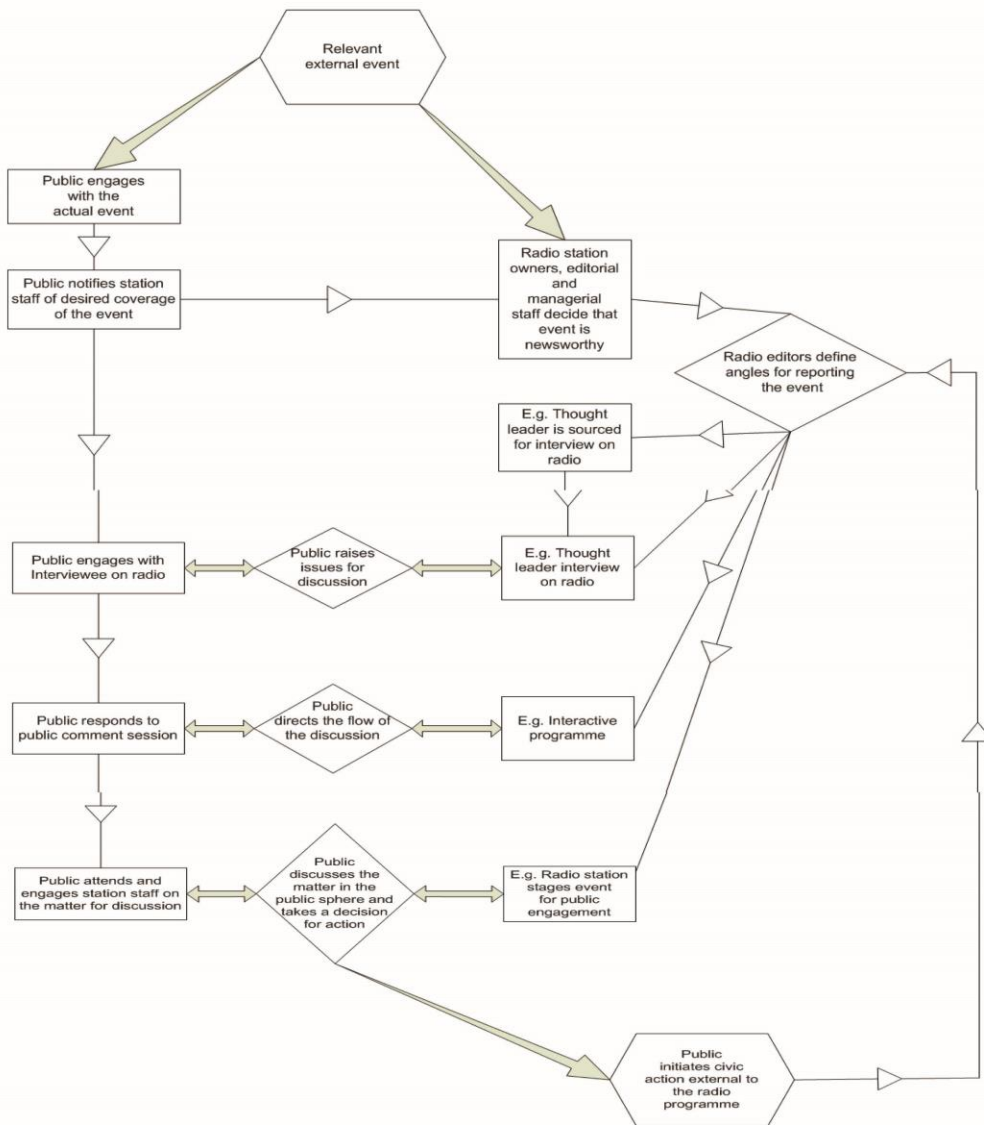
In addition, the various literature reviewed in this study also support the importance of community participation in their own development and the need for government, organisations and concerned bodies to value their stakeholders. Scholars such as Jallof (2012), Manyozo (2007), Sarr (2011), Olorunnisola (2000), Servaes (1996), and Freire (1973, 1994), just to mention but few have all stressed the need to ensure effective participatory communication and also considering the needs of the recipients of development. Also, scholars like Falconi (2009), Rawlins (2006), Mitchell (1997) and Freeman (1984) as discussed earlier on have pointed out the importance of ensuring

effective stakeholder relations and involvement towards ensuring the development of the organisation and the stakeholders too. Looking at this study, it will therefore be very important that radio stations also see their listeners as important stakeholders that are very crucial to their progress and sustainability. This therefore necessitates that an ideal model that will enhance the performance of community radio stations and their sustainability should be focused on ensuring community participation and ownership of the radio station.

Based on the above discussions, this study has therefore concluded that community radio is a powerful medium that offers mediated expression those who would normally have not been able to express themselves or have the opportunity to contribute in any way to the development of their community or their own personal development. The respondents in this study have confirmed this and, in addition, stated that these radio stations have, over the years, successfully been bringing information, education and entertainment directly to audiences while using the language and style appropriate to that community. They also confirmed that the stations' programmes focus on community concerns with the aim of addressing various socio-economic-political issues that affect the community. This in essence confirms these stations as the voice of the communities, which was made possible through the stations' involvement of the listeners in their broadcasting activities, as found out in this study. In the light of the above, this study therefore wants to propose the *community participation and ownership model* as being ideal for successful operation of community radio stations. This view is also supported by Libiero (1993) who also notes that listeners of community radio stations must be allowed to participate in the radio station and feel a sense of ownership as well.

It is expected in this kind of model that the public or listeners be given opportunities to be involved the activities and programming of the station and be given platforms to engage with guests such as Policy Makers on radio in an interactive programme in the public sphere. This also means that listeners must be encouraged to know that the station belongs to them and that the radio station can always be invited to cover and participate in community events. This in essence allows the listeners to feel a sense belonging to the station and also for the station to effectively fulfil its mandate as a

community radio station. This kind of partnership and engagement between community radio stations and their listeners towards ensuring development is what this proposed model seeks to highlight. The views of other scholars like Shramm (1964), Libiero (1993), Servaes (2009), Sarr (2011), Dunu (2012) on the importance of radio in the society and how community radio stations can function better also support the effectiveness of this model. The model is presented in the figure below:



Community participation and ownership model

The model focused on listeners' active participation in the community radio station and its programming. The discussions above highlight the importance of community participation and sense of station ownership by the listeners, which will no doubt

contribute to the successful running of any community radio station. This is a kind of model, which the three radio stations compared in this study appear to be using to some extent, as attested to by the listeners / respondents. Naturally, a complete adherence to this kind of model would see radio stations involving the listeners and the communities even more in their activities, which will lead to a better stakeholder engagement, management and audience satisfaction.

However, the listeners stated that they do want to be more involved in the running of the radio station and also be allowed to make suggestions on what programming should look like. Interestingly, the radio station managers in this study do give opportunities to the listeners to make suggestions, as confirmed by the respondents, which also confirms the loyalty of the listeners. The adoption of a *community participation and ownership model* will therefore no doubt ensure the successful running of any community radio station as evident in the views of the respondents for Kingfisher FM, Forte fm and Radio Grahamstown. This also points to the fact that there must be mutual understanding and good relationship between any organization and its stakeholders, just as has been shown to exist between these radio stations and their listeners (Osunkunle, 2012). It must be noted that no community radio station can survive in isolation without the involvement of the listeners (stakeholders) as the radio station is always aimed at the people or listeners and not just for the station's economic benefit.

This view also ties into the theoretical framework for this study. For instance, Paolo Freire (1973) strongly believes that eventual receivers of development (or, respectively, eventual listeners of radio programmes) should not be neglected in the development process but be actively involved in the deliberations and also be enticed contribute their views on what they want and how the development initiatives will benefit them. This also stresses the need to identify these important stakeholders and ensure that they are wellhandled and involved too to ensure the equitable progress of the organization or radio station as in this case. These views are supported by stakeholder management scholars such as Falconi (2009) Steyn and De Beer (2012) as discussed in the previous chapters. This is also supported by other theories of development and development

communication as they relate to community radio broadcasting which have been extensively discussed by scholars like Netshitomboni (2007) and Manyozo (2012). The *community participation and ownership model* will therefore allow community radio stations to know that they don't exist in isolation but to serve the communities where they are located with the aim of informing, educating and entertaining them. The model is also aimed at making community radio stations understand that they are unique and should contribute to citizen participation, effective democratization of the communities and also provide platforms for representation for the listeners.

I want to reiterate that the proposed *community participation and ownership model* also builds on the views of various media researchers that have over the years suggested that community radio stations are expected to broadcast and give platform to the communities around them and contribute to the development of these communities (MacBride, 1980; Libero, 1993; Olorunnisola, 2000; Manyozo, 2007; Al-Hassan, 2011; Sarr, 2011; Dunu, 2012; Jallof, 2012). The highlight is that that these developments will not be complete or successful if the beneficiaries are not involved in suggesting, designing and driving their own personal development and that of the community at large. This is also supported by scholars such as Freeman (1984), Puncheva (2008), Falconi (2010) and Frow and Payne (2011) as they all noted the importance of ensuring effective stakeholder management.

These scholars are also of the view that organisations do not exist in a vacuum but for the stakeholders and that it is important that organisations such as these radio stations to identify their stakeholders and put strategies in place to engage with them regularly and also maintain mutual understanding with them. In essence, when the stakeholders are well monitored and engaged to identify their views and needs, then it will be easier for the organisation to be progressive and avoid crisis. It is then that such radio stations will be able to act as an important instrument of ensuring development and a well-informed society as their programmes will be community and listener focused. The above views are also supported by Gaynor and O'Brien (2011), Foxwell (2012), Nyareza and Dick (2012) and Ufoma (2012) as they describe that community radio

stations are quite unique and well positioned to influence development in local communities. Such developments will thus not be possible or greatly hampered in situations where community radio stations or organisations do not know their listeners or stakeholders very well. This is where again the importance of the proposed *community participation and ownership model* and effective stakeholder analysis and management come to play as community radio stations and organisations alike must be able to identify the various stakeholders (listeners) and their importance to the organisation, try as much as possible to engage them in the radio station, have their views taken in for consideration when programmes and policies are being formulated and also be made to feel a sense of ownership in the running of the organisation.

Furthermore, community radio stations (organisations) must be able to do research continuously and scan their broadcasting environment to ascertain the categories of stakeholders (listeners) and how to engage them in positive relationships. This, in essence, points again to effective stakeholder analysis and management which Freeman, Wicks and Parman (2004), Rawlins (2006), Gregory (2007), Falconi (2010), Rensburg and De Beer (2011) and Steyn and De Beer (2012) have consistently noted as being important if organisations and their stakeholders are to have and reach the same goal. Falconi (2009) in his GOREL model stressed the importance of organisations having a vision, identifying and listening to stakeholders (through research as one of the means) and relating well with issue influencers. This is also linked to the views of Mitchell et al. (1997) and Gregory (2007) as they noted the importance of developing a prioritised communication or engagement strategy which will afford organisations the opportunity to consult, involve or partner with their stakeholders. This is included in the proposed *community participation and ownership model* and hopefully be beneficial to the organisations (community radio stations) and the stakeholders (listeners).

Radio stations should not rest on the achievements of being appreciated by their listeners as found out in this study, but seek to further improve and continue to have a very strong and mutual relationship and listenership base and this is what the *community participation and ownership model* seeks to highlight. This model

emphasises the need for community radio stations to focus on capacity building activities for staff and listeners. The involvement of community people in the station is therefore vital. This means that listeners in the community should therefore be hired or taken as volunteers to operate in community radio stations as they know and are fully aware of community concerns and needs and will be in a good position to develop radio content to address such problems.

In this model, community participation is usually facilitated when listeners are allowed and encouraged to produce their own programmes or come up with relevant radio contents. The radio station is to provide the needed recording devices as the listeners go into the community, identify community concerned issues and use the relevant radio platforms and programmes to debate such topical issues that may border on health awareness, crime prevention, education, economy and others. There may also be situations where there are community events focusing on these areas and the listeners may inform the radio station about the need to cover such programmes, as highlighted in the model. This therefore gives the listeners or community the opportunity to engage with the actual event. When community radio stations adopt this method, which is well linked to the proposed *community participation and ownership model*, this in some ways also gives the community radio stations the opportunity to be the voice of their communities as they give voice to marginalized individuals who would normally not have been heard (the voiceless).

There are situations where public officers, opinion leaders, experts in various fields and spheres of life or other community or thought leaders are brought into the studio to address topical societal and community issues. The relevance and adoption of the proposed *community participation and ownership model* is that it helps community radio stations to give the community the opportunity to engage with these guests, ask questions, make suggestions and contribute through constructive dialogues on how to make life better for the members of the community. This interactive programme allows an opportunity for the listeners to drive their own development as there may be cases where the community wants road networks to be constructed or people to be further enlightened on societal ills like crime, HIV / Aids amongst others, and they use the

programme to publicise their needs. In addition, Servaes (2009), Moyo (2010), Al-Hassan (2011), Dunu (2012) noted the importance of community radio's role as facilitator of development in the communities as they are to give platforms for engagement and dialogue. Community radio stations must however actively work together with the listeners who should be seen as important stakeholders and valuable contributors to community development initiatives, and not just passive recipients of development.

7.4.1 Importance of 'community participation' in this model

As extensively discussed above, community participation is crucial to successful communication on air as it helps listeners develop a sense of ownership and responsibility. It is important to highlight that this will in many ways help to sustain the radio initiatives, activities and programmes. As this study already posits that community radio in essence should be seen as a *radio station of the people, for the people, and by the people*, it also means that 'people' should be taken note of, asked to give inputs and thus be able to participate in the radio station or that organization. This also echoes the views of Friedman & Miles (2006), Griffin (2008), Frow and Payne (2011) on the importance of continuous stakeholder identification, engagement and management; as organisations such as community radio stations in this regard must continuously identify the importance of stakeholders (listeners) in their activities, progress and daily survival and manage them well.

These scholars have also suggested that organisations must put strategies in place and also devise better plans to effectively engage their stakeholders and ensure their participation. This means that participation must therefore be understood as a tool for community radio stations to involve their listeners. This also means listeners must be able to see the community radio station as theirs (for the community), run by them as they are involved in many ways, and used by them to address their problems as they engage policy-makers and other opinion leaders. Community participation is therefore important as it ensures increased availability of resources as community members contribute these resources. They are also willing in most cases to give their time and

energy to the survival and success of such initiatives as they consider the radio or the project to be their own initiatives (Manyozo, Nassanga & Lopes, 2012).

Community participation also ensures a sense of unity among community members as they often come together to deliberate on how to ensure the effectiveness of the radio station. This therefore leads to increasing confidence as the successes of their contributions and achievements further motivate them to pursue institutional communication about their concerns. Also, people in the community are usually empowered to effectively participate as they are given the opportunity to exercise their skills, talents and develop their potentials to the maximum. For instance, some will be skilled as presenters, others as managers while some may enjoy contributing ideas on how to improve the programming. Community participation also brings about behavioural change, which is made easier when people are involved in their own development and change. For example, when community members are involved in developing radio programmes focusing on crime awareness or abuse, this ideally motivates the participants to change their behaviours in case they are involved in such practices (Sarr, 2011; Osunkunle, 2012).

Conversely, it must be noted that no community radio station can survive in isolation without the involvement of the listeners as this type of radio station is always aimed at its niche audiences and not merely for the station's economic benefit. This means that if any community radio station is to function effectively as voice of the community or the voice of the voiceless, it must be able to invoke active participation of these voiceless citizens and give them relevant platforms to air their views and engage policy-makers towards addressing community problems (Osunkunle, 2012). This view is also supported by scholars such as Puncheva (2008), De Klerk & Oelofse (2010) and Mainardes, Alves & Raposo (2011), who noted that poor communities must not be neglected as they are valuable stakeholders and that their inputs are in most cases vital to corporate reputation and organizational progress. They furthermore stressed the importance of ensuring ongoing research into the activities and involvement of stakeholders. The community participation and ownership model will therefore help

community radio stations to engage in continuous and effective stakeholder management and involvement and regular scanning of their broadcasting environment as they get inputs from the listeners. By incorporating these valuable inputs, station staff therefore identify the needs of the listeners and address such needs through well-packaged programmes. When these needs are successfully addressed and there is solution to community issues and problems, then there is an increase and consistency in the listeners' loyalty and trust in the radio station. This also when a community radio station will be a 'community' radio station indeed and thus be a *radio station of the people, for the people, and by the people*.

In conclusion, I want to add that the *community participation and ownership model* also highlights the fact that information and knowledge are essential for audiences to respond successfully to opportunities and challenges of social, economic and technological changes. However, this is only possible when there is participatory communication and the views of the community or listeners are taken into consideration and messages are also well communicated to the citizens. This means that messages or information should not just be relayed to people as passive receivers, but people must also be involved in the communication that affects them and their own development, as noted by Moemeka (1994), Bosch (2003), Manyozo (2007), Moyo (2010), Manyozo (2012). These scholars further note that media infrastructure should allow people or listeners to actively participate in media activities so that the programme contents are relevant to the needs of the listeners. Bosch (2003) further observes that it is important for any community radio station to encourage people or listeners to participate in the hands-on production of radio materials, and also be given the opportunity to contribute programme content or materials.

This research is therefore of the view that a successful adoption and implementation of this model will contribute significantly to keeping any community radio station viable, successful and acceptable to the community it strives to serve.

7.5 RECOMMENDATIONS FOR FURTHER RESEARCH

This study has highlighted the activities and various contributions of these three selected different categories of community radio stations as observed and reported by the respondents. In most cases, the responses of the respondents have been fair enough to project these community radio stations as the voice of the community as they are confirmed as contributing to the development of the listeners and the communities where they operate. It must however be noted there are other areas in community broadcasting that are still open for research. In the light of this, the following areas are being put forward for further research.

Further research could focus on exploring the various challenges that may hinder community radio stations from functioning effectively to the satisfaction of the listeners. It must be noted that financial, human and material resources amongst others are part of the challenges that hinder the growth and functioning of community radio stations on a daily basis. How the lack of these resources affects the stations is an angle for investigating or comparing a number of rural as compared to a number of urban community radio stations. Of particular interest would be a study of those stations using vernacular languages in South Africa and similar multi-ethnic countries, to ascertain how inter-group communication is managed on air. Other potential areas of research could focus on identifying some of the shortcomings of community radio stations where they do not manage to achieve positive solutions towards finding ways to improve urban realities and be a community radio station with which listeners will continuously identify.

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9. APPENDICES

Appendix 1: Questions for Station Managers

Programming and community involvement

- i) Do you think that Fort Hare community radio covers local events in the community?
- ii) Please mention the rate at which local events are covered by the Station.
- iii) Do you think that Fort Hare Community radio covers moral issues in the community?
- iv) Please mention the rate at which moral issues are covered by the Station.
- v) Does the Station cover vital developmental issues in the community?
- vi) Mention the rate at which the Station covers developmental issues.
- vii) Are listeners given any opportunity to make suggestions concerning the content development of the station's programmes?
- viii) Does the Station organize meetings with listeners in the community?
- ix) If yes, how often do you meet the listeners?
- x) Why do you meet with the listeners and what are the usual discussions during these meetings?
- xi) Can Fort Hare community radio be referred to as the voice of the community?
- xii) If yes, please mention situations where the Station functions as the voice of the community.
- xiii) As an institution-based radio station, what are the main features of your programming that distinguishes you from other categories of community radio stations?
- xiv) How do you use these features to affect the community that you serve?
- xv) How are programme contents developed or selected

Appendix 2: Questions for focus group participants

FOCUS GROUP INTERVIEW SCHEDULE

Guidelines

1. Interviewer ensures that all details about the respondents are well recorded
2. Interviewer explains all the conditions of participation in the discussions as per NMMU ethical guidelines
3. Interviewer explains the purpose and importance of the study
4. Interviewer informs the participants that discussions will be recorded for academic / research purposes
5. The interview will not last more than 30 minutes

QUESTIONS FOR THE FOCUS GROUP INTERVIEW: FORT HARE COMMUNITY RADIO

1. LISTENERSHIP

- i) Do you have access to a radio set?
- ii) Do you know anything about Fort Hare Community Radio?
- iii) If yes, do you listen to it?
- iv) When do you listen to Fort Hare Community Radio?
- v) How often do you listen to Fort Hare Community Radio?
- vi) Are your needs met by the Station?
- vii) How often does the Station meet your needs?
- viii) Which of your needs does the Station meet most?
- ix) Mention the Station's programme that you enjoyed most.
- x) Do you think that the Station is catering for all member of the community?
- xi) Mention the category of listeners that you feel the Station caters for most.
- xii) Why do you say so?

2. LANGUAGE USAGE

- i) What is your mother tongue?
- ii) What language do you prefer to listen to on Fort Hare Community Radio? And why?
- iii) What language do you prefer to listen to on radio generally?
- iv) What language is used most on Fort Hare Community Radio?
- v) Do you know anything about the Independent Communications Authority of South Africa (I.C.A.S.A)? How does it work?
- vi) Are you aware that according to the ICASA license issued to Fort Hare Community Radio, the Station is expected to broadcast using more of local language and with a focus on 60% talk and 40% music?
- vii) In your own view, do you think that the Station is adhering to this?
- viii) Are you satisfied with local language usage on Fort Hare Community Radio?
- ix) Do you know that you have the right to complain to ICASA if you are not satisfied with
Fort Hare Community Radio Programmes?
- x) Have you done this before?

3. PROGRAMMING AND COMMUNITY INVOLVEMENT

- i) From your listening experience, do you think that Radio Fort Hare fm covers local events in your community?
- ii) Please mention the rate at which local events are covered by the Station.
- iii) Are moral issues in your community covered by the radio station?
- iv) Please mention the rate at which moral issues are covered by the Station.
- v) Does the Station cover vital developmental issues in your community?
- vi) Mention the rate at which the Station covers developmental issues.
- vii) As a listener, have you been given any opportunity to make suggestions concerning the content development of the station's programmes?
- viii) Are you aware of any meeting between Fort Hare Community Radio and its listeners in your community?
- viii) In your own view, can Fort Hare Community Radio be referred to as the voice of the community?

ix) If yes, please mention situations where the Station functions as the voice of your community.

x) If no, please explain.

Thank you for your time.

Appendix 3: Sample of questionnaire

QUESTIONNAIRE

EVALUATING FORT HARE FM AS A VOICE OF THE COMMUNITY

SECTION A: PERSONAL DETAILS (Please tick where applicable)

1. Age: 15- 21- 31- 41- 51-
 61- 71-
2. Sex: Male Femal
3. Occupation: Universit
y Academi
c Administrativ
e
 Artisan Unemploye Public Private
 High School
Student Trader
4. Languages Spoken: English Afrikaan Xhosa Others

➤ Please mention other languages:

SECTION B: LISTENERSHIP

1. When do you listen to Fort Hare fm? Early in
the Morning
7am –
 Afternoon
12pm- Evening
4pm- Night
7pm- Late Night
10pm-

2. Approximately how many hours do you listen to Fort Hare fm on each day of a week?

Day	Hours
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	
Sunday	

3. In general, to what extent do you think that Fort Hare fm is catering for your needs as a listener?

Completel		Partly		Not At All	
-----------	--	--------	--	------------	--

4. Please tick what your needs are when listening to Fort Hare fm:

Health Needs	Spiritual Needs	Environmenta l Needs	Musical Needs	Academi c	Relationshi p Needs
--------------	-----------------	-------------------------	---------------	--------------	------------------------

Please write others needs being met by Fort Hare fm in the box:

Others:

5. For the needs you specified above, please indicate to what extent Fort Hare fm is meeting your needs.

Needs	Completely	Partly	Not At All
Health			
Spiritual			
Environmental			
Musical			
Academic			
Relationship			

6. To what extent do you think that Fort Hare fm is catering for the needs of most members of the community?

Not At All	Very Little	Somewhat	To a great extent

7. What programmes do you enjoy listening to on Fort Hare fm and why?

8. What programmes do you dislike listening to on Fort Hare fm and why?

9. Are there any programmes that you want the Radio station to introduce and why?

1. SECTION C: LANGUAGE USAGE

1. Please tick the language that is predominantly used on Fort Hare fm.

Afrikaans
 English
 Xhosa
 Others

2. Please tick the language that you would prefer to listen to on Fort Hare fm?

Afrikaans
 English
 Xhosa
 Others

SECTION D: LICENSING

1. Do you know anything about the Independent Communications Authority of South Africa (ICASA)?

Ye
 No

2. Are you aware that according to the ICASA license issued to Fort Hare fm, the Station is supposed to use 60% talk and 40% music?

Ye
 No

3. In your own view, do you think that the Station is adhering to this

Ye	
----	--

No	
----	--

4. Do you know that you have the right to complain to ICASA about Fort Hare fm programmes?

Ye	
----	--

No	
----	--

5. If yes, do you know how to put your complaints through to ICASA

Ye	
----	--

No	
----	--

6. To what extent are you satisfied with local language usage on Fort Hare fm?

Very Dissatisfied	Dissatisfied	Neutral	Satisfied	Very Satisfied

7. To what extent are you satisfied with Fort Hare fm presenters' conduct while interacting with listeners?

Very Dissatisfied	Dissatisfied	Neutral	Satisfied	Very Satisfied

8. Other comments about Fort Hare fm presenters' conduct:

SECTION E: COVERAGE

1. Please indicate how often local events are covered by Fort Hare fm:

Not at all	Seldom	Often	Very Often

2. Please indicate how often moral issues are covered by Fort Hare fm:

Not at all	Seldom	Often	Very Often

3. Please indicate how often developmental issues are covered by Fort Hare fm:

Not at all	Seldom	Often	Very Often

SECTION F: AUDIENCE PARTICIPATION

2. As a listener, are you given the opportunity to make suggestions with regards to the type of programmes to be on air?

Ye		No	
----	--	----	--

3. If yes, how often do you make suggestions to Fort Hare fm with regards to the type of programmes to be on air?

Seldom	Often	Very Often

4. Please elaborate on the channels through which you make your contributions to programming:

5. If you have been able to contribute, have your ideas been used by the Station?

Ye		No	
----	--	----	--

6. Please give examples where your ideas have been used by the Station:

7. As a listener, are you aware of any meeting between Fort Hare fm and its listeners in your community?

Ye		No	
----	--	----	--

SECTION G: FORT HARE fm AND ITS SOCIAL RESPONSIBILITY ROLES

1. Please indicate how often Fort Hare fm keeps its listeners informed:

Not at all	Seldom	Often	Very Often

2. Please comment on ways through which Fort Hare fm keeps its listeners informed:

3. Please indicate how often Fort Hare fm educates its listeners:

Not at all	Seldom	Often	Very Often

4. Please comment on ways through which Fort Hare fm educates its listeners.

5. Please indicate how often Fort Hare fm entertains its listeners:

Not at all	Seldom	Often	Very Often

6. Please comment on ways through which Fort Hare fm entertains its listeners.

7. To what extent do you think that Fort Hare fm broadcasts as the voice of your community?

Not at all	Little Extent	Moderate Extent	Large Extent	Completely

8. Please elaborate on ways through which the Station broadcasts as the voice of your community

9. Please, suggest ways through which the Radio station can improve its services:

10. Have you got any other comments?

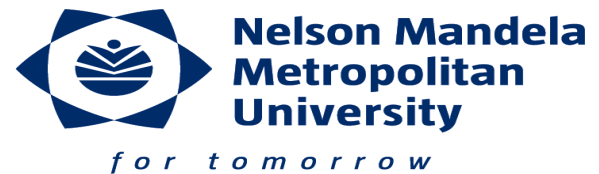
Ye	
----	--

No	
----	--

11. If yes, please state:

Thank you for your time.

Appendix 4: Ethics clearance letter



• PO Box 77000 • Nelson Mandela Metropolitan University

SOUTH CAMPUS
FACULTY OF ARTS
Tel . +27 (0)41 5042855 Fax. +27 (0)41 5041661
Noxolo.mngonyama@nmmu.ac.za

Ref: H/11/ART/JMS-006

03 October 2011

210090146
Mr O O Osunkunle
36 Charlotte Street
Fort Beaufort
5720

Dear Mr Osunkunle

PARTICIPATORY RADIO AS THE VOICE OF THE COMMUNITY: A COMPARATIVE STUDY OF SELECTED RADIO STATIONS IN THE EASTERN CAPE, SOUTH AFRICA

Your above-entitled application for ethics approval served at the RTI Higher Degrees sub-committee of the Faculty of Arts Research, Technology and Innovation Committee.

We take pleasure in informing you that the application was approved by the Committee.

The Ethics clearance reference number is **H/11/ART/JMS-006**, and is valid for three years, from 28 September 2011 – 28 September 2014. Please inform the RTI-HDC, via your supervisor, if any changes (particularly in the methodology) occur during this time. An annual affirmation to the effect that the protocols in use are still those for which approval was granted, will be required from you. You will be reminded timeously of this responsibility.

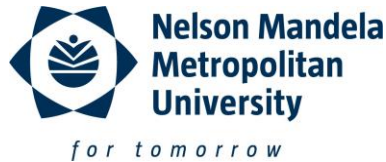
We wish you well with the project.

Yours sincerely

Mrs N Mngonyama
FACULTADMINISTRATOR

cc: Promoter/Supervisor
HoD
School Representative: Faculty RTI

Appendix 5: Informed consent form



1 NELSON MANDELA METROPOLITAN UNIVERSITY

2 INFORMATION AND INFORMED CONSENT FORM

Title of the research project	Participatory radio as voice of the community: A comparative study of selected radio stations in the Eastern Cape of South Africa.
Reference number (for official use)	
3 Principal investigator	Oluyinka OSUNKUNLE
Address	36 Charlotte Street Fort Beaufort
Postal Code	5720, Eastern Cape, South Africa
Contact telephone number (private numbers not advisable)	083 366 2970, 046 645 1699

A. DECLARATION BY PARTICIPANT		4 5 Initial
I, the participant and the undersigned	(full names) _____ _____ _____ _____	
Address (of participant)	_____	
A.1 I HEREBY CONFIRM AS FOLLOWS:		
1. I, the participant, was invited to participate in the above-mentioned research project that is being undertaken by	Oluyinka OSUNKUNLE Department of Journalism, Media and Philosophy Arts	
of the Department of in the Faculty of		
of the Nelson Mandela Metropolitan University.		
2. The following aspects have been explained to me, the participant:		

2.1	<p>Aim: To examine participatory radio as the voice of the community: A comparative study of selected radio stations in the Eastern Cape, South Africa.</p> <p>The information will be used for: Research purpose</p>	
-----	--	--

2.2	<p>Confidentiality: My identity will not be revealed in any discussion, description or scientific publications by the investigators.</p>	
2.3	<p>Procedures: I understand that I will be asked questions about radio and its supposed role as the voice of the community and that the entire discussion / interview will be tape recorded for the purposes of analysis thereafter. I am also aware that a radio station will be used a case study</p>	

2.4	<p>Access to findings: Any new information/or benefit that develops during the course of the study will be shared as follows: Feedback will be given in form of allowing the participants to have access to the study's findings as will be contained in the thesis.</p>	
2.5	<p>Risks: None</p>	

2.6	<p>Voluntary participation/refusal/discontinuation:</p> <p>My participation is voluntary <input type="checkbox"/> Yes <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO <input checked="" type="checkbox"/></p> <p>My decision whether or not to participate will in no way affect my present or future care/employment/lifestyle <input type="checkbox"/> True <input checked="" type="checkbox"/> TRUE <input type="checkbox"/> FALSE <input checked="" type="checkbox"/></p>	
-----	--	--

3.	<p>The information above was explained to me by <input type="text" value="Oluyinka OSUNKUNLE"/></p> <p>in <input type="checkbox"/> Afrikaans <input checked="" type="checkbox"/> English <input type="checkbox"/> x <input type="checkbox"/> Xhosa <input type="checkbox"/> Other <input type="checkbox"/></p> <p>and I am in command of this language <input type="text" value="English"/></p> <p>I was given the opportunity to ask questions and all these questions were answered satisfactorily.</p>	
----	---	--

4.	<p>No pressure was exerted on me to consent to participation and I understand that I may withdraw any stage without penalisation.</p>	
----	---	--

5.	<p>Participation in this study will not result in any additional cost to myself</p>	
----	---	--

A.2 I HEREBY VOLUNTARILY CONSENT TO PARTICIPATE IN THE ABOVE-MENTIONED PROJECT

Signed/confirmed at

	on	20
--	----	----

Signature or right thumb print of participant	Signature of witness
	Full name of witness

B. STATEMENT BY INVESTIGATOR

I, Oluoyinka OSUNKUNLE, declare that

- I have explained the information given in this document to

The participants

- he/she was encouraged and given ample time to ask me any questions;
- this conversation was conducted in

Afrikaans		English	x	Xhosa		Other	
-----------	--	---------	---	-------	--	-------	--
- I have detached Section D and handed it to the participant

	YES	x	NO
--	-----	---	----

Signed/confirmed at

	on	20
--	----	----

Signature of interviewer	Signature of witness
	Full name of witness

D. IMPORTANT MESSAGE TO PARTICIPANT

Dear participant,

Thank you for your participation in this study. Should, at any time during the study:

- you require any further information with regard to the study, or
- the following occur

You would want to end your participation

Someone is querying your participation in the study

Kindly contact me on:
at telephone number

Mr. Oluyinka OSUNKUNLE
083 366 2970

Appendix 6: Quantitative data collected

Table: Age(6) x Station(3)

	Age	Station Kingfisher	Station Grahamstown	Station Forte fm	Row Totals
Count	15-20 years	5	7	7	19
Column Percent		8.93%	12.28%	12.28%	
Count	21-30 years	20	26	20	66
Column Percent		35.71%	45.61%	35.09%	
Count	31-40 years	22	19	18	59
Column Percent		39.29%	33.33%	31.58%	
Count	41-50 years	5	5	6	16
Column Percent		8.93%	8.77%	10.53%	
Count	51-60 years	2	0	6	8
Column Percent		3.57%	0.00%	10.53%	
Count	61-70 years	2	0	0	2
Column Percent		3.57%	0.00%	0.00%	
Count	All Grps	56	57	57	170

Table: Gender(2) x Station(3)

	Gender	Station Kingfisher	Station Grahamstown	Station Forte fm	Row Totals
Count	Male	30	30	33	93
Column Percent		53.57%	52.63%	57.89%	
Count	Female	26	27	24	77
Column Percent		46.43%	47.37%	42.11%	
Count	All Grps	56	57	57	170

Table: Occup(8) x Station(3)

	Occup	Station Kingfisher	Station Grahamstown	Station Forte fm	Row Totals
Count	Univ. student	3	5	11	19
Column Percent		5.36%	8.77%	19.30%	
Count	Admin staff (Univ)	2	1	1	4
Column Percent		3.57%	1.75%	1.75%	
Count	Artisan	1	2	2	5
Column Percent		1.79%	3.51%	3.51%	
Count	Unemployed	6	23	27	56
Column Percent		10.71%	40.35%	47.37%	
Count	Public Sector	19	11	6	36
Column Percent		33.93%	19.30%	10.53%	
Count	Private Sector	18	7	2	27
Column Percent		32.14%	12.28%	3.51%	
Count	High School student	4	6	8	18
Column Percent		7.14%	10.53%	14.04%	
Count	Trader	3	2	0	5
Column Percent		5.36%	3.51%	0.00%	
Count	All Grps	56	57	57	170

SECTION A

①

Table: Lang1(2) x Station(3)

Lang1		Station Kingfisher	Station Grahamsto	Station Forte fm	Row Totals
Count	0	2	0	1	3
Column Percent		3.57%	0.00%	1.75%	
Count	1	54	57	56	167
Column Percent		96.43%	100.00%	98.25%	
Count	All Grps	56	57	57	170

Table: Lang2(2) x Station(3)

Lang2		Station Kingfisher	Station Grahamsto	Station Forte fm	Row Totals
Count	0	6	31	38	75
Column Percent		10.71%	54.39%	66.67%	
Count	1	50	26	19	95
Column Percent		89.29%	45.61%	33.33%	
Count	All Grps	56	57	57	170

Table: Lang3(2) x Station(3)

Lang3		Station Kingfisher	Station Grahamsto	Station Forte fm	Row Totals
Count	0	25	1	0	26
Column Percent		44.64%	1.75%	0.00%	
Count	1	31	56	57	144
Column Percent		55.36%	98.25%	100.00%	
Count	All Grps	56	57	57	170

Table: Lang4(2) x Station(3)

Lang4		Station Kingfisher	Station Grahamsto	Station Forte fm	Row Totals
Count	0	55	56	57	168
Column Percent		98.21%	98.25%	100.00%	
Count	1	1	1	0	2
Column Percent		1.79%	1.75%	0.00%	
Count	All Grps	56	57	57	170

SECTION A

②

N=56	Station=Kingfisher	
	Count	Prcnt.of Cases
B1a	43	76.79
B1b	47	83.93
B1c	25	44.64
B1d	16	28.57
B1e	41	73.21
B1f	31	55.36
Totals	203	362.50

Station=Kingfisher					
Descriptive Statistics					
	Valid N	Mean	Minimum	Maximum	Std.Dev.
B2Mon	56	6.18	1	12	2.13
B2Tue	56	6.18	1	12	2.13
B2Wed	56	6.21	1	12	2.15
B2Thu	56	6.18	1	12	2.13
B2Fri	56	6.29	1	12	2.15
B2Sat	56	7.18	1	12	2.37
B2Sun	56	7.16	1	12	2.50

N=57	Station=Grahamstown	
	Count	Prcnt.of Cases
B1a	53	92.98
B1b	53	92.98
B1c	42	73.68
B1d	29	50.88
B1e	52	91.23
B1f	38	66.67
Totals	267	468.42

Station=Grahamstown					
Descriptive Statistics					
	Valid N	Mean	Minimum	Maximum	Std.Dev.
B2Mon	57	8.68	0	19	4.05
B2Tue	57	8.51	3	19	3.85
B2Wed	57	8.93	3	19	3.85
B2Thu	57	8.74	3	19	3.76
B2Fri	57	9.11	3	19	3.90
B2Sat	57	9.79	3	19	3.79
B2Sun	57	9.67	2	19	4.06

N=57	Station=Forte fm	
	Count	Prcnt.of Cases
B1a	57	100.00
B1b	40	70.18
B1c	30	52.63
B1d	27	47.37
B1e	47	82.46
B1f	32	56.14
Totals	233	408.77

Station=Forte fm					
Descriptive Statistics					
	Valid N	Mean	Minimum	Maximum	Std.Dev.
B2Mon	57	6.89	2	16	3.73
B2Tue	57	6.67	1	16	3.86
B2Wed	57	6.60	1	16	3.76
B2Thu	57	7.21	1	16	3.80
B2Fri	57	7.79	2	24	4.21
B2Sat	57	8.46	1	24	4.14
B2Sun	57	7.67	2	16	3.45

SECTION B1-B4

③

Summary Frequency Table

Table: B3(2) x Station(3)

	B3	Station Kingfisher	Station Grahamstown	Station Forte fm	Row Totals
Count	Completely	53	52	51	156
Column Percent		94.64%	91.23%	89.47%	
Count	Partly	3	5	6	14
Column Percent		5.36%	8.77%	10.53%	
Count	All Grps	56	57	57	170

SECTION B1-B4

④

N=56		
Station=Kingfisher		
	Count	Prcnt.of Cases
B4a	46	82.14
B4b	56	100.00
B4c	45	80.36
B4d	55	98.21
B4e	10	17.86
B4f	50	89.29
Totals	262	467.86

N=57		
Station=Grahamstown		
	Count	Prcnt.of Cases
B4a	51	89.47
B4b	56	98.25
B4c	50	87.72
B4d	57	100.00
B4e	14	24.56
B4f	51	89.47
Totals	279	489.47

N=57		
Station=Forte fm		
	Count	Prcnt.of Cases
B4a	45	78.95
B4b	56	98.25
B4c	40	70.18
B4d	56	98.25
B4e	15	26.32
B4f	45	78.95
Totals	257	450.88

SECTION B1-B4

5

Summary Frequency Table

Table: B5a(3) x Station(3)

B5a		Station Kingfisher	Station Grahamstc	Station Forte fm	Row Totals
Count	Completely	44	46	42	132
Column Percent		91.67%	86.79%	87.50%	
Count	Partly	4	5	6	15
Column Percent		8.33%	9.43%	12.50%	
Count	Not at all	0	2	0	2
Column Percent		0.00%	3.77%	0.00%	
Count	All Grps	48	53	48	149

Summary Frequency Table

Table: B5b(2) x Station(3)

B5b		Station Kingfisher	Station Grahamstc	Station Forte fm	Row Totals
Count	Completely	55	55	54	164
Column Percent		98.21%	98.21%	98.18%	
Count	Partly	1	1	1	3
Column Percent		1.79%	1.79%	1.82%	
Count	All Grps	56	56	55	167

Summary Frequency Table

Table: B5c(3) x Station(3)

B5c		Station Kingfisher	Station Grahamstc	Station Forte fm	Row Totals
Count	Completely	39	45	38	122
Column Percent		81.25%	86.54%	88.37%	
Count	Partly	8	7	3	18
Column Percent		16.67%	13.46%	6.98%	
Count	Not at all	1	0	2	3
Column Percent		2.08%	0.00%	4.65%	
Count	All Grps	48	52	43	143

Summary Frequency Table

Table: B5d(3) x Station(3)

B5d		Station Kingfisher	Station Grahamstc	Station Forte fm	Row Totals
Count	Completely	54	55	52	161
Column Percent		96.43%	96.49%	92.86%	
Count	Partly	1	2	4	7
Column Percent		1.79%	3.51%	7.14%	
Count	Not at all	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	All Grps	56	57	56	169

(6)

SECTION B5-B6

Summary Frequency Table

Table: B5e(3) x Station(3)

	B5e	Station Kingfisher	Station Grahamsto	Station Forte fm	Row Totals
Count	Completely	10	10	16	36
Column Percent		66.67%	62.50%	72.73%	
Count	Partly	1	4	6	11
Column Percent		6.67%	25.00%	27.27%	
Count	Not at all	4	2	0	6
Column Percent		26.67%	12.50%	0.00%	
Count	All Grps	15	16	22	53

Summary Frequency Table

Table: B5f(3) x Station(3)

	B5f	Station Kingfisher	Station Grahamsto	Station Forte fm	Row Totals
Count	Completely	54	43	44	141
Column Percent		96.43%	84.31%	95.65%	
Count	Partly	1	7	2	10
Column Percent		1.79%	13.73%	4.35%	
Count	Not at all	1	1	0	2
Column Percent		1.79%	1.96%	0.00%	
Count	All Grps	56	51	46	153

SECTION B5-B6

⑦

Summary Frequency Table

Table: B6(3) x Station(3)

B6		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Not at all	1	0	1	2
Column Percent		1.79%	0.00%	1.75%	
Count	Somewhat	4	2	11	17
Column Percent		7.14%	3.51%	19.30%	
Count	To a great exten	51	55	45	151
Column Percent		91.07%	96.49%	78.95%	
Count	All Grps	56	57	57	170

SECTION B5-B6

⑧

Summary Frequency Table

Table: C1(4) x Station(3)

C1		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Afrikaans	3	0	1	4
Column Percent		5.36%	0.00%	1.75%	
Count	English	52	6	6	64
Column Percent		92.86%	10.53%	10.53%	
Count	Xhosa	1	51	49	101
Column Percent		1.79%	89.47%	85.96%	
Count	Other	0	0	1	1
Column Percent		0.00%	0.00%	1.75%	
Count	All Grps	56	57	57	170

Summary Frequency Table

Table: C2(3) x Station(3)

C2		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Afrikaans	13	0	1	14
Column Percent		23.21%	0.00%	1.75%	
Count	English	36	7	15	58
Column Percent		64.29%	12.28%	26.32%	
Count	Xhosa	7	50	41	98
Column Percent		12.50%	87.72%	71.93%	
Count	All Grps	56	57	57	170

Summary Frequency Table

Table: D1(2) x Station(3)

D1		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Yes	51	30	19	100
Column Percent		91.07%	52.63%	33.33%	
Count	No	5	27	38	70
Column Percent		8.93%	47.37%	66.67%	
Count	All Grps	56	57	57	170

Summary Frequency Table

Table: D2(2) x Station(3)

D2		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Yes	43	28	16	87
Column Percent		76.79%	49.12%	28.07%	
Count	No	13	29	41	83
Column Percent		23.21%	50.88%	71.93%	
Count	All Grps	56	57	57	170

⑨ SECTION C/D

Summary Frequency Table

Table: D3(2) x Station(3)

D3		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Yes	56	56	57	169
Column Percent		100.00%	98.25%	100.00%	
Count	No	0	1	0	1
Column Percent		0.00%	1.75%	0.00%	
Count	All Grps	56	57	57	170

Summary Frequency Table

Table: D4(2) x Station(3)

D4		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Yes	51	29	15	95
Column Percent		91.07%	50.88%	26.32%	
Count	No	5	28	42	75
Column Percent		8.93%	49.12%	73.68%	
Count	All Grps	56	57	57	170

Summary Frequency Table

Table: D5(2) x Station(3)

D5		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Yes	51	27	13	91
Column Percent		94.44%	48.21%	44.83%	
Count	No	3	29	16	48
Column Percent		5.56%	51.79%	55.17%	
Count	All Grps	54	56	29	139

Summary Frequency Table

Table: D6(3) x Station(3)

D6		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Neutral	22	1	8	31
Column Percent		39.29%	1.75%	14.04%	
Count	Satisfied	7	19	33	59
Column Percent		12.50%	33.33%	57.89%	
Count	Very satisfi	27	37	16	80
Column Percent		48.21%	64.91%	28.07%	
Count	All Grps	56	57	57	170

SECTION C & D

(10)

Summary Frequency Table
Table: D7(4) x Station(3)

	D7	Station Kingfisher	Station Grahamsta	Station Forte fm	Row Totals
Count	Dissatisfied	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	Neutral	15	7	9	31
Column Percent		26.79%	12.28%	15.79%	
Count	Satisfied	12	14	38	64
Column Percent		21.43%	24.56%	66.67%	
Count	Very satisfied	28	36	10	74
Column Percent		50.00%	63.16%	17.54%	
Count	All Grps	56	57	57	170

(11)

SECTION C & D

Summary Frequency Table
Table: E1(3) x Station(3)

E1		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Seldom	1	0	1	2
Column Percent		1.79%	0.00%	1.75%	
Count	Often	5	12	11	28
Column Percent		8.93%	21.05%	19.30%	
Count	Very often	50	45	45	140
Column Percent		89.29%	78.95%	78.95%	
Count	All Grps	56	57	57	170

Summary Frequency Table
Table: E2(3) x Station(3)

E2		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Seldom	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	Often	7	13	21	41
Column Percent		12.50%	22.81%	36.84%	
Count	Very often	48	44	36	128
Column Percent		85.71%	77.19%	63.16%	
Count	All Grps	56	57	57	170

Summary Frequency Table
Table: E3(3) x Station(3)

E3		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Seldom	1	1	1	3
Column Percent		1.79%	1.75%	1.75%	
Count	Often	6	14	14	34
Column Percent		10.71%	24.56%	24.56%	
Count	Very often	49	42	42	133
Column Percent		87.50%	73.68%	73.68%	
Count	All Grps	56	57	57	170

SECTION E x F

(12)

Summary Frequency Table
Table: F1(2) x Station(3)

F1		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Yes	48	56	43	147
Column Percent		85.71%	98.25%	75.44%	
Count	No	8	1	14	23
Column Percent		14.29%	1.75%	24.56%	
Count	All Grps	56	57	57	170

Summary Frequency Table
Table: F2(3) x Station(3)

F2		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Seldom	43	38	29	110
Column Percent		89.58%	67.86%	64.44%	
Count	Often	3	15	10	28
Column Percent		6.25%	26.79%	22.22%	
Count	Very often	2	3	6	11
Column Percent		4.17%	5.36%	13.33%	
Count	All Grps	48	56	45	149

Summary Frequency Table
Table: F4(2) x Station(3)

F4		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Yes	4	21	14	39
Column Percent		66.67%	95.45%	100.00%	
Count	No	2	1	0	3
Column Percent		33.33%	4.55%	0.00%	
Count	All Grps	6	22	14	42

Summary Frequency Table
Table: F6(2) x Station(3)

F6		Station	Station	Station	Row
		Kingfisher	Grahamsto	Forte fm	Totals
Count	Yes	49	54	40	143
Column Percent		87.50%	94.74%	70.18%	
Count	No	7	3	17	27
Column Percent		12.50%	5.26%	29.82%	
Count	All Grps	56	57	57	170

SECTION 2 x F

13

Summary Frequency Table

Table: G1(4) x Station(3)

G1		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Not at all	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	Seldom	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	Often	10	10	21	41
Column Percent		17.86%	17.54%	36.84%	
Count	Very often	44	47	36	127
Column Percent		78.57%	82.46%	63.16%	
Count	All Grps	56	57	57	170

Summary Frequency Table

Table: G3(4) x Station(3)

G3		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Not at all	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	Seldom	1	1	0	2
Column Percent		1.79%	1.75%	0.00%	
Count	Often	11	9	25	45
Column Percent		19.64%	15.79%	43.86%	
Count	Very often	43	47	32	122
Column Percent		76.79%	82.46%	56.14%	
Count	All Grps	56	57	57	170

Summary Frequency Table

Table: G5(4) x Station(3)

G5		Station	Station	Station	Row
		Kingfisher	Grahamstc	Forte fm	Totals
Count	Not at all	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	Seldom	1	0	0	1
Column Percent		1.79%	0.00%	0.00%	
Count	Often	9	12	21	42
Column Percent		16.07%	21.05%	36.84%	
Count	Very often	45	45	36	126
Column Percent		80.36%	78.95%	63.16%	
Count	All Grps	56	57	57	170

SECTION 6

14

Summary Frequency Table
Table: G7(3) x Station(3)

G7		Station Kingfisher	Station Grahamstc	Station Forte fm	Row Totals
Count	Moderate extent	1	0	3	4
Column Percent		1.79%	0.00%	5.26%	
Count	Large extent	13	25	28	66
Column Percent		23.21%	43.86%	49.12%	
Count	Completely	42	32	26	100
Column Percent		75.00%	56.14%	45.61%	
Count	All Grps	56	57	57	170

Summary Frequency Table
Table: G10(2) x Station(3)

G10		Station Kingfisher	Station Grahamstc	Station Forte fm	Row Totals
Count	Yes	1	4	2	7
Column Percent		1.79%	7.02%	3.51%	
Count	No	55	53	55	163
Column Percent		98.21%	92.98%	96.49%	
Count	All Grps	56	57	57	170

SECTION 6

15

Appendix 7: Copy of interview guide

QUESTIONS FOR THE SECOND FOCUS GROUP INTERVIEW: RADIO KINGFISHER

FOCUS GROUP INTERVIEW SCHEDULE

Guidelines

1. Interviewer ensures that all details about the respondents are well recorded
2. Interviewer explains all the conditions of participation in the discussions as per NMMU ethical guidelines
3. Interviewer explains the purpose and importance of the study
4. Interviewer informs the participants that discussions will be recorded for academic / research purposes
5. The interview will not last more than 30 minutes

EXPLORING PROGRAMMING AND COMMUNITY INVOLVEMENT

- (1) Is there any link with your needs being met by the radio station and your involvement or participation in the radio station?
- (2) Do you think that the radio station has enough platforms for listeners to engage, create and share ideas that will enhance the growth and development of the community?
- (3) Are you aware of any meeting between Radio Kingfisher and its listeners in your community
- (4) Do you think that listeners should be involved in the affairs and programming of a community radio station?
- (5) As a listener, have you been given any opportunity to make suggestions concerning the content development of the station's programmes?
- (6) Are your contributions valued by the radio station?
- (7) Do you think that this radio station is doing enough to involve you as listeners in its programming? Elaborate on this?
- (8) Do you see community radio as a tool for enhancing democracy?

(9) Do you see community radio as a tool for representation and participation in the development of communities?

(10) Give suggestions on how the radio station could improve community participation in its programming and other related activities.

(11) If Yes, please elaborate and give examples.

(12) In your own view, can Radio Kingfisher be referred to as the voice of the community?

(13) If yes, please mention situations where the Station functions as the voice of your community.

(14) If no, please explain.

Thank you for your time.

Appendix 8: Transcribed interviews

TRANSCRIBED INTERVIEW

FOCUS GROUP INTERVIEW: FORT HARE COMMUNITY RADIO

The focus group interview for Forte fm was conducted on Friday July 20, 2012 at House 2882 in the Golf Course Area, Alice. There were 10 participants in attendance and they were asked questions ranging from listenership, language usage, programming and community involvement. The interview was recorded and then transcribed. The detailed interview is below.

1. LISTENERSHIP

Interviewer: Do you have access to a radio set?

Participants: All the participants said that “Yes” and that they have access to radio sets.

Interviewer: How do access Radio Grahamstown?

Participants: Interestingly, they pointed out that they access Radio Grahamstown through their radio sets. They also mentioned that they access radio stations like Radio Grahamstown through their cell phones, which makes it easy for them to have a mobile radio as well.

Interviewer: Do you know anything about Fort Hare Community Radio?

Participants: All the participants said “Yes” and that they know Forte fm

Interviewer: If yes, do you listen to it?

Participants: They also replied “Yes” and that they listen to the radio station regularly.

Interviewer: When do you listen to Fort Hare Community Radio?

Participants: There were mixed answers from the respondents as some listen early in the morning, while some listen during the day as they are unemployed, while some even listen to the station while at work, in the evening and late at night. They all confirmed that they ardent fort fm listeners.

Interviewer: How often do you listen to Fort Hare Community Radio?

Participants: All the participants stated that they listen regularly to the radio station as it is a local radio that identifies with them and their needs.

Interviewer: Are your needs met by the Station?

Participants: All the participants said “Yes” and that their needs are regularly met by the radio station.

Interviewer: How often does the Station meet your needs?

Participants: All the participants noted that their needs are regularly met by the station through its programmes.

Interviewer: Which of your needs does the Station meet most?

Participants: Two of the participants who are youths said that the station meets their relationship needs most, four of the participants who are much older said that the station meet their religious and spiritual needs most, two other participants stated that the station meets their information while the remaining two participants confirmed that the station meets their entertainment / musical needs most.

Interviewer: Mention the Station’s programme that you enjoyed most.

Participants: The participants mentioned a cream of the station’s programmes that they enjoyed most like

Interviewer: Do you think that the Station is catering for all member of the community?

Participants: The participants chorused “Yes” and that the station caters for all members of the community, whether they are young or old, male or female. They noted that the station’s programmes are well researched and packaged to address issues that affect people in the listening radar of the station, which eventually makes listeners to be well catered for as they listen to the radio station.

Interviewer: Mention the category of listeners that you feel the Station caters for most.

Participants: The participants are of a general view that the station caters more for young adults and adults than for the youths.

Interviewer: Why do you say so?

Participants: The further said that when one looks at the programmes of the station, it is easy to see and conclude that the programmes are more for the matured family people as most programmes address serious life issues.

2. LANGUAGE USAGE

Interviewer: What is your mother tongue?

Participants: All the participants are Xhosa speaking people as Alice where the station is located is a predominantly Xhosa speaking area.

Interviewer: What language do you prefer to listen to on Fort Hare Community Radio and why?

Participants: All the participants confirmed that they prefer to listen to programmes in Xhosa. One of the participants said that "I speak Xhosa, I am a Xhosa man and so I prefer Xhosa on radio as I feel more connected to the programmes in my mother tongue".

Interviewer: What language do you prefer to listen to on radio generally?

Participants: Interestingly, half of the respondents said that they prefer to listen to programmes in Xhosa while the remaining half confirmed that even though they are Xhosa speakers, they prefer English language.

Interviewer: What language is used most on Fort Hare Community Radio?

Participants: All the participants said that Xhosa is used more on Fort fm and that in cases where some programmes are normally in English, the presenters do put in bits of Xhosa to be quite local as a community radio station.

Interviewer: Do you know anything about the Independent Communications Authority of South Africa (I.C.A.S.A)? How does it work?

Participants: Eight of the participants do know about ICASA and its activities while the remaining two know nothing about ICASA.

Interviewer: Are you aware that according to the ICASA license issued to Fort Hare Community Radio, the Station is expected to broadcast using more of local language and with a focus on 60% talk and 40% music?

Participants: Interestingly, all the participants said that they are aware as the station normally states it regularly that their focus is to "talk" more than playing music.

Interviewer: In your own view, do you think that the Station is adhering to this?

Participants: All the participants confirmed that from their experiences of listening to forte fm, they can confirm that the station adheres to this license requirement as the station talks more and engages the people in discussions and information dissemination.

Interviewer: Are you satisfied with local language usage on Fort Hare Community Radio?

Participants: All the participants said that they are very satisfied with local language usage on fort fm and that a local radio, the station identifies with them by encouraging local language usage, even when they phone-in as \ listeners.

Interviewer: Do you know that you have the right to complain to ICASA if you are not satisfied with Fort Hare Community Radio Programmes?

Participants: In response to this question, it is only the eight participants that are aware of ICASA's activities that said that are aware of their rights to complain if not satisfied about programmes on fort fm and other media houses alike. The remaining two do not know about this fact.

Interviewer: Have you done this before?

Participants: These eight participants who are knowledgeable about this confirmed that they have never complained to ICASA before as there has been no need for this. They also confirmed that fort fm is 100% community radio and there is nothing to complain about.

3. PROGRAMMING AND COMMUNITY INVOLVEMENT

Interviewer: From your listening experience, do you think that Radio Fort Hare fm covers local events in your community?

Participants: All the participants in this focus group confirmed that fort fm covers local events in the community.

Interviewer: Please mention the rate at which local events are covered by the Station.

Participants: They added that the station covers local events regularly. Examples of these events are Alice Police forms / Crime Awareness Programmes, State of the Nation address at the Provincial and National levels, HIV / Aids Awareness Programmes, Blood Donation Programmes, Graduation at Fort Hare and other schools in the neighbourhood, amongst others.

Interviewer: Are moral issues in your community covered by the radio station?

Participants: All the participants also said "Yes" and that fort fm regularly covers and addresses moral issues in the community. A participant added that the

station's religious programmes are well suited to challenge the listeners and the community at large on the state of the morality and how to strengthen moral values in the society.

Interviewer: Please mention the rate at which moral issues are covered by the Station.

Participants: All the participants confirmed that the station addresses moral issues regularly knowing fully the deteriorating state of the moral fibres of the communities. A participant noted that Preachers, Community leaders and Social Workers are usually brought into the studio to debate topical issues and also sensitize the listeners on how to improve the moral values of the communities.

Interviewer: Does the Station cover vital developmental issues in your community?

Participants: In response to this question, all the participants agreed and said that the station is doing its best to address developmental issues in the community. They noted that some of the developmental problems being addressed on fort fm are electrification, health, educational and security issues amongst others.

Interviewer: Mention the rate at which the Station covers developmental issues.

Participants: All the participants said that the station covers developmental issues regularly and even on a daily basis.

Interviewer: As a listener, have you been given any opportunity to make suggestions concerning the content development of the station's programmes?

Participants: The participants noted that the station regularly invites the listeners to make suggestions, visit the station, write letters or even phone-in when there are changes that they want in their radio station.

Interviewer: Are you aware of any meeting between Fort Hare Community Radio and its listeners in your community?

Participants: In response to this question, the participants noted that fort fm comes to the community once a while through road shows and visits by the DJs who live among the listeners and who also get feedbacks from the listeners for the radio station.

Interviewer: In your own view, can Fort Hare Community Radio be referred to as the voice of the community?

Participants: All the respondents thundered “Yes” in affirmation.

Interviewer: If yes, please mention situations where the Station functions as the voice of your community.

Participants: They further stated that they are loyal to and will remain loyal to the station because the station has continuously identified with them as listeners. A participant noted that there is a sense of belonging and ownership of the station as they are made to feel involved in the activities of the station regularly through a very interactive relationship between the station and its listeners.

x) If no, please explain.

Thank you for your time.

TRANSCRIBED INTERVIEW

FOCUS GROUP INTERVIEW: RADIO RADIO GRAHAMSTOWN

The focus group interview for Radio Grahamstown was conducted on Friday September 28, 2012 at the Town Hall in Eluxolweni Location, in Grahamstown. There were 9 participants in attendance and they were asked questions ranging from listenership, language usage, programming and community involvement. The interview was recorded and then transcribed. The detailed interview is below.

1. LISTENERSHIP

i) Do you have access to a radio set?

All the respondents said “Yes” and that they have access to a radio set. Some even added that they are able to access radio stations on their cell phones.

ii) Do you know anything about Radio Grahamstown?

All the respondents stated that they know a lot about Radio Grahamstown and that it is indeed a radio station that belongs to the community and serves the community.

iii) If yes, do you listen to it?

They all said “Yes” and that they listen to the radio station.

iv) When do you listen to Radio Grahamstown?

The responses from the participants are diverse. Three of the participants who are students said that they normally listen to the radio station early in the morning before leaving for school as they want to be aware of the day’s news before leaving home and that they also listen late in the late afternoon and late at night.

They see themselves as Radio Grahamstown addicts. Other six participants are adults and working class people and they also confirmed that they normally listen to Radio Grahamstown in the morning when preparing for work and also at work as they can't do without listening to the radio station. They also confirmed listening to the station late in the afternoon after returning from work and at night too.

v) How often do you listen to Radio Grahamstown?

All the respondents confirmed listening to the station regularly.

vi) Are your needs met by the Station?

They all replied "Yes" and that the station meets their needs.

vii) How often does the Station meet your needs?

All the participants confirmed that the station meets their needs regularly.

viii) Which of your needs does the Station meet most?

All the participants confirmed that the station meets their various needs ranging from educational, information and entertainment needs. A male participant confirmed that in his own view, most of the station's programmes are community focused towards addressing the plight and needs of the listeners. Another participant added that some of the station's religious programmes are well packaged to encourage listeners to have faith in God and that there are times when Ministers of God pray live on air for people.

ix) Mention the Station's programme that you enjoyed most.

The participants mentioned various programmes like Masabalane, Lovers Corner amongst others.

x) Do you think that the Station is catering for all member of the community?

All the participants chorused "Yes" and that they can rightly confirmed that the station caters for everyone in the community as the station's programmes are well segmented to meet the needs of various across gender and age.

xi) Mention the category of listeners that you feel the Station caters for most.

All the participants stated that even though the station generally caters for everyone in the community, it is obvious that the adults or working class people benefit more from the station's programmes.

xii) Why do you say so?

The participants were of the view that most of the programmes are more suited for matured people.

2. LANGUAGE USAGE

i) What is your mother tongue?

All the participants have Xhosa as their mother tongue.

ii) What language do you prefer to listen to on Radio Grahamstown and why?

All the participants confirmed that they feel happy and more comfortable listening to programmes in their mother tongue, which is Xhosa.

iii) What language do you prefer to listen to on radio generally?

They also added that generally, they wouldn't mind listening to programmes in English as it is a language that embraces everyone irrespective of their race or colour.

iv) What language is used most on Radio Grahamstown?

All the participants confirmed that Xhosa is used more on Radio Grahamstown and they are happy with it as it is a community radio station.

v) Do you know anything about the Independent Communications Authority of South Africa (I.C.A.S.A)? How does it work?

Five of the ten participants know about ICASA while the remaining five do not know anything about ICASA.

vi) Are you aware that according to the ICASA license issued to Radio Grahamstown, the Station is expected to broadcast using more of local language and with a focus on 60% talk and 40% music?

The five participants that are aware of the activities of ICASA confirmed that they are aware that the ICASA license stipulates that Radio Grahamstown should broadcast using 60% talk and 40% music.

vii) In your own view, do you think that the Station is adhering to this?

The five participants who are aware of ICASA and even the other five who are not aware all confirmed that the station adheres to this guideline as there are more "talk" programmes on Radio Grahamstown than musical programmes.

viii) Are you satisfied with local language usage on Radio Grahamstown?

All the participants confirmed that they are very satisfied with local language usage on Radio Grahamstown.

ix) Do you know that you have the right to complain to ICASA if you are not satisfied with Radio Grahamstown programmes?

It is only the five participants that are knowledgeable about the activities of ICASA that confirmed knowing that they have the right to complaint to ICASA.

x) Have you done this before?

All these participants said no as there has been no cause for them to complain to ICASA.

3. PROGRAMMING AND COMMUNITY INVOLVEMENT

i) From your listening experience, do you think that Radio Grahamstown covers local events in your community?

All the participants said “Yes” and that Radio Grahamstown covers local events in their community.

ii) Please mention the rate at which local events are covered by the Station.

All the participants confirmed that the station regularly covers local events in the community. They highlighted that some of the local events covered are happenings and events in the community ranging from the popular Grahamstown National Arts Festival, health and educational news amongst others. Crime is also reported regularly.

iii) Are moral issues in your community covered by the radio station?

The participants also confirmed that the station covers moral issues in the community with the aim of sensitizing the community on how to be moral and adhere to good values that will strengthen the peace and wellbeing of all and sundry.

iv) Please mention the rate at which moral issues are covered by the Station.

The participants confirmed that the station regularly covers moral issues in the community, especially through the religious programmes and invited guests who regularly come into the studio.

v) Does the Station cover vital developmental issues in your community?

All the respondents also chorused “Yes” and that the station covers developmental issues in the community.

vi) Mention the rate at which the Station covers developmental issues.

All the respondents also said that the station regularly covers developmental issues in the community as issues ranging from service delivery, health and educational issues amongst others are usually well discussed and with solutions provided to solve the problems. In addition, the respondents confirmed that the station has been very helpful over the years in creating continuous platforms for listeners and

community at large to engage with policy makers towards finding lasting solutions to the needs of the communities.

vii) As a listener, have you been given any opportunity to make suggestions concerning the content development of the station's programmes?

All the participants confirmed Radio Grahamstown regularly encourage them to visit the station as it belongs to them, or write or phone-in when they have something to contribute in terms of programme content development.

viii) Are you aware of any meeting between Radio Grahamstown and its listeners in your community?

The participants confirmed that they are aware of the station's roadshows which gives the station the opportunity to meet listeners and interact with them as well. A participant also mentioned that the Annual General Meeting and the Listeners' Forum also afford them the opportunity to meet as listeners with the station. Another participant praised the efforts of the Station Manager as she meets regularly with listeners through formal and informal avenues.

viii) In your own view, can Radio Grahamstown be referred to as the voice of the community?

The participants confirmed with a thunderous "Yes" that the station is a voice of the community as listeners and people in the community.

ix) If yes, please mention situations where the Station functions as the voice of your community.

The participants stated that listeners at large regularly use the radio as a platform to air their views, make their needs known to government, report community needs and challenges, engage policy makers and councilors and get solution at times to these problems.

x) If no, please explain.

Thank you for your time.

TRANSCRIBED INTERVIEW

FOCUS GROUP INTERVIEW: KINGFISHER FM

The focus group interview for Kingfisher FM was conducted on Saturday May 5, 2012 at the Boardroom of Kingfisher fm. There were 10 participants in attendance and they were asked questions ranging from listenership, language usage, programming and community involvement. The interview was recorded and then transcribed. The detailed interview is below.

1. LISTENERSHIP

i) Do you have access to a radio set?

All the 10 respondents / participants in the focus group replied that they have access to a radio set.

ii) Do you know anything about Radio Kingfisher?

All the respondents also replied “Yes” and that they know Radio Kingfisher very well as a community radio station in their community.

iii) If yes, do you listen to it?

All the respondents all replied “Yes” and that they listen to Radio Kingfisher.

iv) When do you listen to Radio Kingfisher?

Two of the listeners who are students said that they normally listen to Radio Kingfisher in the late afternoon and the evening when they are back from school. The remaining seven respondents confirmed that they listen to the Station early in the morning as they prepare for work, some listen in the car when driving to work. Five of the respondents confirmed that they also listen to the station at work. All the participants confirmed that they listen to the station in the late afternoon through to the evening. Interestingly, three of the participants confirmed that they listen to the station till late in the night.

v) How often do you listen to Radio Kingfisher?

All the participants confirmed that they listen to the station regularly as it is a station of choice for them.

vi) Are your needs met by the Station?

All the respondents stated that the station meets their needs and that is why they continue to listen to it regularly.

vii) How often does the Station meet your needs?

The participants confirmed that the station regularly meets their needs as the stations programmes are listeners focused.

viii) Which of your needs does the Station meet most?

The participants confirmed that the stations programmes are well packaged to address issues and challenges that people face daily and so it is always very rewarding to listen to the station. Some of the listeners’ needs met by the station are spiritual needs, information, education and entertainment needs.

ix) Mention the Station’s programme that you enjoyed most.

Big Breakfast show, Masabelane, Money Matters, Massive Media, Green Hours

x) Do you think that the Station is catering for all member of the community?

All the participants believed that the station is catering for all members of the community as the station's programmes are well suited to meet the needs of different age group of listeners.

xi) Mention the category of listeners that you feel the Station caters for most.

All the respondents believed that the station caters more for the working class / family people.

xii) Why do you say so?

They further explained that most of the station's programmes are more for the matured mind than for the youths.

2. LANGUAGE USAGE

i) What is your mother tongue?

Seven of the participants have Afrikaans as their mother tongue while two of the participants have Xhosa as their mother tongue.

ii) What language do you prefer to listen to on Radio Kingfisher and why?

All the participants confirmed that they prefer to listen to programmes in their mother tongue, which in this case are Afrikaans, English and Xhosa. They believed that it is easier to understand and enjoy programmes in one's mother tongue than any other language

iii) What language do you prefer to listen to on radio generally?

Generally, all the respondents believed that they enjoyed listening to programmes in English Language on Radio Kingfisher. They further said that they feel more comfortable with English as it is a language that unifies everyone irrespective of their race or colour.

iv) What language is used most on Radio Kingfisher?

The participants are of the view that English language is used more on the radio station.

v) Do you know anything about the Independent Communications Authority of South Africa (I.C.A.S.A)? How does it work?

All the participants know ICASA, the services it provides and how it works.

vi) Are you aware that according to the ICASA license issued to Radio Kingfisher, the Station is expected to broadcast using more of local language and with a focus on 60% talk and 40% music?

The participants are aware of the license requirements of the station regarding the above.

vii) In your own view, do you think that the Station is adhering to this?

All the respondents said “Yes” and that the station has more “Talk” programmes than “Music”.

viii) Are you satisfied with local language usage on Radio Kingfisher?

The participants confirmed that they are very satisfied with local language usage on Radio Kingfisher. Their general view was that there is a serious gap between the usage of English language and Afrikaans or Xhosa.

ix) Do you know that you have the right to complain to ICASA if you are not satisfied with Radio Kingfisher programmes?

All the respondents said “Yes” and that they are aware of the opportunity to complain to ICASA if the need arises.

x) Have you done this before?

They all replied no as there has been no cause for them to report anything or complain to ICASA.

3. PROGRAMMING AND COMMUNITY INVOLVEMENT

i) From your listening experience, do you think that Radio Kingfisher covers local events in your community?

All the respondents said “Yes” as the radio station is very visible in the community physically through road shows and also on air with daily reporting of local events that happen in the community.

ii) Please mention the rate at which local events are covered by the Station.

Happenings in the community, in schools and church activities are usually covered by the radio station

iii) Are moral issues in your community covered by the radio station?

The respondents said “Yes” and that the station regularly addresses moral issues towards improving and strengthening the moral fibre of the community. One of the respondents said that being a Christian radio station helps the station a lot as Christian values are passed on to listeners regularly. Another respondent said that he is not worried to leave his children alone as they listen to radio knowing fully well that no corrupt words will come out of the radio.

iv) Please mention the rate at which moral issues are covered by the Station.

They all responded that the station covers moral issues regularly.

v) Does the Station cover vital developmental issues in your community?

The respondents said “Yes” and that Radio Kingfisher covers vital developmental issues in the community. One of the respondents recalled that the station has continuously been helpful to local schools, Clinics and living areas to address various pressing service delivery issues.

vi) Mention the rate at which the Station covers developmental issues.

All the respondents confirmed that the station regularly covers developmental issues.

vii) As a listener, have you been given any opportunity to make suggestions concerning the content development of the station’s programmes?

All the respondents said “Yes” as the station has an open door policy whereby listeners and the community at large are encouraged and allowed to make suggestions regarding what goes on air and what they want to hear on air. A respondent confirmed that the station also regularly encourages the listeners to phone-in or visit the station if they have suggestions regarding what they want to hear on air.

viii) Are you aware of any meeting between Radio Kingfisher and its listeners in your community?

The respondents confirmed that the station goes on road shows to meet with the listeners, interact with them and get necessary and helpful feedback from them.

viii) In your own view, can Radio Kingfisher be referred to as the voice of the community?

All the respondents chorused “Yes” and that they have all been very impressed with the station’s performance over the years. One of the female participants said that the station is a “station with a difference” as all its programmes are well packaged to benefit the listeners and the community at large. A male participant said that even though Radio Kingfisher is a Christian radio station, it is still a community radio station as the station continuously address community issues through its programmes.

ix) If yes, please mention situations where the Station functions as the voice of your community.

They all referred to the various community issues that have been successfully addressed by the station ranging from environmental issues, educational / schooling problems, continuous spiritual upliftment, weather and traffic updates, allowing the community to voice out their needs and also providing regular platforms for listeners and community at large to engage the policy makers.

x) If no, please explain.

Thank you for your time.

TRANSCRIBED FOLLOW UP FOCUS GROUP INTERVIEW

FOCUS GROUP INTERVIEW: FORTE FM

The follow up focus group interview for Forte FM was conducted on Monday September 9, 2013 at House 2887 in the Golf Course Area, Alice. There were 10 participants in attendance and they were asked questions focusing on exploring programme content development, involvement of the listeners and role of this community radio station in the development of the listeners and the community as a whole. The interview was recorded and then transcribed. The detailed interview is below.

EXPLORING PROGRAMMING AND COMMUNITY INVOLVEMENT

(i) Is there any link with your needs being met by the radio station and your involvement or participation in the radio station?

All the participants confirmed that they are loyal listeners of Forte fm because they love listening to the station and that the station meets most of their listening needs. When commenting on whether the station meets their needs as listeners, the participants noted that the radio meets their listening needs as the stations programmes are very relevant for the listening pleasures of the listeners. A participant noted that "Forte fm's programmes are community programmes that meet my needs. Another thing is that their presenters live among us and so they know our needs and how to meet them".

The participants mentioned a lot of listening needs that the station meets such as spiritual, environmental, academic and lifestyle. All the participants also noted that even though there are other SABC radio stations on air with their various programmes, they still prefer Forte fm as it is local radio that identifies with them. The participants also highlighted that the station keeps them informed, educated and entertained and that is why they listen to the station.

(ii) Do you think that the radio station has enough platforms for listeners to engage, create and share ideas that will enhance the growth and development of the community?

Most of the participants said that Forte fm has programmes that give the listeners the opportunity to phone-in or even come in to the studio to contribute to community debates. They further noted that these programmes give them platforms to engage and share ideas that will enhance the growth and development of the community, especially when community issues are being discussed. The participants noted that there are many occasions when opinion leaders, religious leaders and government officials are brought into the studio to discuss issues that affect the community such as crime, abuse, and service delivery amongst others and that the radio station facilitates all these.

(iii) Are you aware of any meeting between Radio Kingfisher and its listeners in your community?

When asked to comment on whether the station meets with the listeners or involve them in its activities, all the participants said that they are not aware of any fixed meeting times or dates between the

community or listeners and the radio station. They however pointed that one way through which the station meets with them occasionally is through the road shows that take Forte fm into the community once a while. Another participant also noted that there is always an Annual General Meeting (AGM) that is always held once a year and which the station publicises for listeners to attend. Most of them therefore suggested that if possible, the station needs to create meeting times during the year where they can interact more with the listeners.

A follow up question was asked to find out the views of the participants on whether the listeners should be involved in the affairs and programming of a community radio station, most of the participants said 'Yes'. They noted that if a community radio station is to be a real community radio, that radio station must be able to know that particular community very well and that this will only be possible when listeners are also involved in that radio station. They noted that community radio stations like Forte fm should be very close to the listeners and leave its door opened so that listeners are welcomed at any time to be part of their radio station. A participant said that "if it is community radio, then it is ours.... and we should be allowed to be part of it".

The researcher then asked again if the participants see Forte fm as involving them and they all said that the station is involving them in some ways and that they are satisfied with the station in this regard. They are generally of the view that being involved in the running of such radio will give the station the opportunity to know them better as listeners and their diverse needs and then seek to address such needs through programming.

(iv) As a listener, have you been given any opportunity to make suggestions concerning the content development of the station's programmes?

To further probe into how and if the station involves its listeners, participants were asked if the station gives them the opportunity to contribute to programme content development. In their response, the participants noted that the station encourages them to suggest what they want on air or the kind of programmes that they want on Forte fm.

While some of the participants said that they are encouraged to phone the studio or write letters, others said that the station even encourages them to walk in and discuss with the Station Manager and staff. The participants were then asked if they have been able to make any suggestions in this regard since they have been listening to the station and all the participants noted that they have not been able to make any suggestion about new programmes or what they will want on air.

They are however all of the opinion that the station encourages them to be involved. At the same time, they advised that the station needs to have more channels through which listeners can contribute to the

programming of the station and especially by coming regularly to meet with them in the community as this will make it easier for them to interact better.

(v) Is the radio station contributing to community development?

All the participants noted that Forte fm is contributing in many ways to community development and that the station is doing enough to partner with concerned groups to solve community problems.

They also stated that the station regularly visits the community to keep abreast of happenings in the community. They added that since the presenters are living among them, they get to know what is going on in the community and experience it themselves and then go back to the station to report such things.

The participants mentioned cases of several awareness programmes on radio on health related issues such as HIV/Aids, various forms of abuse, crime and environmental issues.

A participant noted that “many times, I have seen Forte fm and the Police working together on crime issues in the community”. This also points to the power of radio as an instrument for dialogue, public or citizen participation and development and enlightenment.

All the participants further noted that Forte fm encourages the listeners to speak out and use the radio station as a platform for their voice to be heard and not be silenced about any issue in the community. They also noted that the station has not had any undue influence on them in any way to hinder their civil rights and that the station also makes itself available for community use. All the participants are also of the view that the station covers local events in the community such as sports in schools around Alice, health awareness programmes with the Department of Health – such as children’s immunization against Polio etc, Crime Awareness programmes with the South African Police Service, Environmental Awareness programmes and Church programmes.

The participants also noted that the station encourages them to send requests for coverage of events so that the station can identify with the listeners. The participants noted that the station also has a programme called “Community Announcement” where announcements about the various events in the community are relayed for community members to know.

(vi) Do you feel any sense of belonging with the radio station?

When asked if they feel any sense of belonging or ownership with the radio station, all the participants said that they have a sense of belonging with the radio station as they see it as a community radio station that they can identify with because of its style of broadcast, which is local to a large extent.

They noted that the station is more community-focused and not like other categories of radio stations. A participant said that “We identify with Forte fm in many ways as it is in our community and the programmes relate to us”. Another participant said that “Forte fm is not like these other radio stations that sound foreign to us.... Forte fm gives us our community information and play our kind of music not foreign music all the time”.

(vii) Do you see community radio as a tool for enhancing democracy?

When asked if community radio is a tool for enhancing democracy, all the participants noted ‘Yes’ and that community radio can be used as a tool to enhance democracy and political enlightenment. One of the participants said that “Forte fm broadcasts programmes that give us the opportunity to know the various political parties and their members that are contesting”.

The participants noted that there are times when platforms are given for dialogue on what the people / masses expect from the parties when they are eventually elected into offices. They also confirmed that Forte fm is always very busy with the education of voters when election is here and also regularly encourages the listeners to go out and vote for the party of their choice. They also added that election updates are given regularly during election times and that listeners are able to know what is going on and also encouraged to phone in to express their views.

(viii) Do you see community radio as a tool for representation and participation in the development of communities?

It was also important to find out the possibility of using community radio as a tool for representation and participation and all the participants noted that radio is indeed a tool for representation and participation in the development of communities as listeners are usually given the opportunity to be involved and participate in several developmental issues in their communities.

They noted that this is usually done when Forte fm makes relevant information available to the listeners on how they can be responsible citizens that participate in community building. Some participants also recalled the various partnerships that they have seen in the past years where Forte fm has worked with the South African Police Service (SAPS), the Provincial Hospital and the Department of Health, Department of Education and partnership with schools around Alice and others. One of the participants noted that “Forte fm provides us with relevant information about community projects and also invites us to be there to see things for ourselves in our community ... and this is why I love the station”.

(ix) Give suggestions on how the radio station could improve community participation in its programming and other related activities?

Most of the participants noted that the station needs to meet regularly with the listeners, possibly on a monthly basis so that there can be a forum to talk, share ideas and know what the listeners want on air.

A participant also noted that “Meeting with us regularly as listeners is a good thing that will benefit the station and we as listeners because the station will be able to know what we want and what we don’t want as we listen to this station. But if they are not meeting with us regularly, there will be problems and they won’t know”.

They further acknowledged that the station is trying its best as at now as there may be challenges that the station is facing that they don’t know, but that more can still be done in this area. A participant noted that the station cannot do without the listeners and so they must find suitable ways to involve them.

(x) In your own view, can this radio station be referred to as the voice of the community?

When asked to comment on whether Forte fm can be regarded as the voice of the community and listeners alike, all the participants said ‘Yes’ and that they can confirm that Forte fm is ever present in the community and also speaking the mind of the listeners. They noted that the station comes to the community to know about real community issues that affect the listeners and the community at large and then tries to address those problems in most cases.

Most of the participants recalled many programmes on Forte fm that have focused on topical issues in the community such as abuse, crime and service delivery and how the station has successfully given voice to the community to challenge government towards finding lasting solution to such problems. They also noted that Forte fm is not like the SABC radio stations who deal more with national and international news and developments, but that Forte fm focuses more on local happenings, which concerns the community more.

TRANSCRIBED FOLLOW UP FOCUS GROUP INTERVIEW

FOCUS GROUP INTERVIEW: RADIO GRAHAMSTOWN

The follow up focus group interview for Radio Grahamstown was conducted on Monday September 16, 2013 in the Radio station’s Boardroom. There were 10 participants in attendance and they were asked questions focusing on exploring programme content development, involvement of the listeners and role of this community radio station in the development of the listeners and the community as a whole. The interview was recorded and then transcribed. The detailed interview is below.

EXPLORING PROGRAMMING AND COMMUNITY INVOLVEMENT

(i) Is there any link with your needs being met by the radio station and your involvement or participation in the radio station?

The participants noted that they listen to Radio Grahamstown regularly and it is the station's programmes that keeps them listening to the station. Most of them also confirmed that the station meets their needs regularly through the various programmes.

A participant noted that "I feel a connection with Radio Grahamstown because it is a radio station in my community. I also feel a connection with the programmes as it relates to me and my environment unlike these other radio stations....". All the participants said that they get informed, entertained and educated by the radio station. The participants also noted they like listening to the station and will continue to listen to it because the station continuously address issues that affect their community.

(ii) Do you think that the radio station has enough platforms for listeners to engage, create and share ideas that will enhance the growth and development of the community?

All the participants agreed and noted that Radio Grahamstown has enough platforms for listeners to engage and share ideas that will enhance the growth and development of the community and that the station does this through its various programmes. The participants noted that the station has programmes that allow them to phone-in to contribute to issues that affect the community such as service delivery, HIV/Aids, crime, abuse and others. One of the participants noted that the station has listening club which allows the listeners to meet regularly to engage themselves in radio issues and also share ideas concerning Radio Grahamstown and the development of Grahamstown community.

The participants are also of the view that the station on air encourages the listeners to phone-in or visit the station in case there are issues of concern to be raised for the attention of the community. These participants also mentioned that the station organises road shows that take the station into the community and allow for the station and the listeners to interact.

(iii) Are you aware of any meeting between Radio Grahamstown and its listeners in your community?

All the participants affirmed that while they are not so sure of any fixed meeting dates between the station and the listeners, they can say that the station meets with the listeners in various ways. A participant noted that one of the ways through which the station meets with the listeners is the occasional road shows that afford the station the opportunity to meet with the listeners and interact with the community as a whole. A participant however mentioned that there is always the Annual General Meeting (AGM) that takes place and where listeners and community members are invited to listen to the reports of the station and also deliberate on issues that affect the radio station.

On the issue of listeners' involvement in the affairs and programming of community radio station, all the participants noted that community radio stations should involve their listeners in programming and other related issues. They further noted that involving them as listeners will help them to make useful suggestions that will help the station to know their needs and seek to address such needs through suitable programmes. A participant even noted that "I even want to be a Presenter if the station can allow me.... I have got ideas to share with people". Another participant also added that "...Yes, we know what is going on in our community..... and we can tell our stories better....". The participants were then asked if the station is doing its best to involve them and they said that the station is trying its best as it encourages them regularly be part of the station.

(iv) As a listener, have you been given any opportunity to make suggestions concerning the content development of the station's programmes?

When asked to comment on whether Radio Grahamstown gives them the opportunity to make suggestions about programme content development, all the participants mentioned that the station normally announces that listeners should phone in or write to suggest what they want on air and how programming can be improved. They however all noted that despite this opportunity, they have not had the time to contribute or suggest anything.

All the participants further reiterated that the radio station is doing enough to involve them in its programming. They noted that the station publicises its programmes very well before time and encourages listeners to be ready to participate in it. One of the participants recalled their early comments that the station encourages them to phone in or send their request for programming so that the views and needs of the listeners are taken note of. A participant also noted that the station regularly links the station with the people by reminding them that the radio station belongs to them and that the community must take ownership of the station.

(v) Is the radio station contributing to community development?

It was also important to find out if the station is indeed contributing to the development of the community as this will show the participatory relationship that exists between the radio station and the listeners and community at large. In response to this question, all the participants noted that there have been many instances where the radio station comes closer to the community to solve community problems by creating community awareness on issues that affect the community such as crime, health awareness and service delivery just to mention a few.

A participant gave examples of Radio Grahamstown's enlightenment programmes that were focused solving community problems like inadequate water supply, destruction of facilities due to thunderstorms

etc. They noted that the station publicises such problems and call on the local government and concerned parties to see to it and in most cases such problems are usually solved within a very short period.

When asked a follow up question to comment on whether Radio Grahamstown covers local events, all the participants stated that the station regularly covers local events in the community and that the station is quite known and big in the community for its presence. They recalled that the station covers important ceremonies and events in the community. They further noted that these make the station to be identified with what goes on in the community and also make the community to be identified with the radio station too. The participants also noted that the station has in the past covered events at schools, working with Grahamstown Police Station on community crime related issues and also with the Department of Health amongst others.

(vi) Do you feel any sense of belonging with the radio station?

When asked if the participants feel a sense of belonging or ownership with the radio station, all the participants said that they do as they identify with the programmes on the station as they are community-focused in most cases. One of the participants noted that “I am connected to this station through its programmes, music, news and others..... they focus on local life that we are living”. The participants also noted that the station and its presenters also try their best to make them to belong and that they say regularly while on air through the station’s programmes.

(vii) Do you see community radio as a tool for enhancing democracy?

All the participants noted that radio is powerful to bring news and information to their homes before, during and after elections. They all noted that community radio can be used a tool to enhance democracy and political enlightenment and this evident in the fact that Radio Grahamstown usually keep them informed and educated during election times. One of the participants recalled that “Radio Grahamstown gives us information about the various political parties and where and how to vote during election times”. Another participant noted that “At times, I don’t see a need to vote and don’t want to vote, but with this news about election all the time on Radio Grahamstown, I change my mind and then go and vote”.

(viii) Do you see community radio as a tool for representation and participation in the development of communities?

All the participants noted that radio is a tool for representation and participation in the development of communities as it brings information into people’s home to let them know what is going on around them. A participant also noted that as listeners and community members, they hear a lot of community development projects on Radio Grahamstown and they are usually encouraged to be part of that project. They also noted that the radio station provides regular platform for issues affecting the community to be publicised and also for government officials to be aware and seek for solution to that problem.

(ix) Give suggestions on how the radio station could improve community participation in its programming and other related activities?

When asked to suggest on what the station needs to do to improve community participation, all the participants noted that the station is doing well to involve them as listeners but can still do better. They suggested that the station needs to meet regularly with the listeners to create an atmosphere for regular debates on how the station can function better. A participant noted that the station can come up with more programmes that will provide avenues for listeners to air their views on topical issues that affect the community and its development.

(x) In your own view, can this radio station be referred to as the voice of the community?

It was also important to ask the participants if the station can be referred to as the voice of the community and all the participants confirmed 'Yes' and they noted that Radio Grahamstown can be regarded as the voice of their community. They noted that most of the programmes on this radio station mirror what happens in their community and so the radio station is trying its best as the voice of the community. All the participants noted that they have been listening to the station for some years and they can confirm that station's programmes are community-focused and seek to address real community issues that people face in the community on a daily basis as in the various examples that they have given in this interview.

TRANSCRIBED FOLLOW UP FOCUS GROUP INTERVIEW

FOCUS GROUP INTERVIEW: KINGFISHER FM

The follow up focus group interview for Kingfisher FM was conducted on Saturday September 14, 2013 in the Radio Station's Boardroom. There were 10 participants in attendance and they were asked questions focusing on exploring programme content development, involvement of the listeners and role of this community radio station in the development of the listeners and the community as a whole. The interview was recorded and then transcribed. The detailed interview is below.

EXPLORING PROGRAMMING AND COMMUNITY INVOLVEMENT

(i) Is there any link with your needs being met by the radio station and your involvement or participation in the radio station?

All the participants confirmed that they are loyal listeners of Kingfisher FM because the station meets most of their listening needs. They confirmed that the radio strives as much as possible to deliver relevant programmes for the listening pleasures of the listeners. One of the participants remarked that "there are other radio stations that I can listen to, but Kingfisher FM is just one radio station that appeals to me as my spiritual needs are met on this station, which is very important to me".

Another participant stated that “Kingfisher FM meets most my needs as I get informed and entertained on this station.... The station gives us information about what is going on in our community and even globally, which I really like”. Another participant stated that “.....Kingfisher addresses issues that affect our society like HIV / Aids, service delivery, political issues and others, which are issues that are important to me and I am sure others too....”. All the participants agreed that even though there are other radio stations that appear to be very popular, Radio Kingfisher is still a radio of choice as its programmes are more refined to develop the listeners and not ‘pollute’ them.

(ii) Do you think that the radio station has enough platforms for listeners to engage, create and share ideas that will enhance the growth and development of the community?

All the participants are of the view that Kingfisher FM has enough platforms for listeners to engage and share ideas that will enhance the growth and development of the community. One of the participants said that “the station has some programmes that allow us as listeners to dialogue together as we phone-in to contribute to issues that affect the community”. Another participant added that the station also has groups of loyal listeners (listening club) and they do meet once in a while at the radio station to deliberate on issues that affect the radio station and listeners alike. Another participant also stated that the station encourages the listeners to phone in and contribute on topical issues being discussed on radio. His words are “when there are issues to be discussed, the station publicises the programme and asks the listeners to remember the time and date for the programme, so that we can phone”.

(iii) Are you aware of any meeting between Kingfisher FM and its listeners in your community?

All the participants confirmed that they are not aware of any fixed meeting between them and the radio station but they are aware that the station engages in various ways of meeting informally with the listeners through organised community events that take them in to the community once a while and closer to the listeners. One of the participants noted that “I am not sure of any meeting except the Annual General Meeting (AGM), which I have attended before, but the station comes closer to us through the road shows”. Another participant added that the station also comes to the community to enlighten them on issues like crime, HIV / Aids amongst others and that through this forum, they are able to interact with the presenters and staff of the station.

All the participants then affirmed that it is important for listeners to be involved in the affairs of a community radio station for the fact that it is a different kind of radio that is closer to its community and focuses more on the development of the listeners and the community as a whole. One of the participants noted that “It is a community radio and just like its name, members of the community should be allowed to be part of the running of the station”. Another participant stated that “The programme on any community radio station should arise from the needs of the listeners”. One of the participants further noted that “It will be wrong for radio stations like community radio stations to operate without us the listeners as their

programmes must address our needs". But when asked on whether they see the radio station as involving them, the participants said "Yes" and that the station is doing its best to create platforms for them and also involve them in its activities.

(iv) As a listener, have you been given any opportunity to make suggestions concerning the content development of the station's programmes?

All the participants said that the station encourages them to contribute to programme contents and also make suggestions on how to improve existing programmes. A participant also confirmed that he has phoned in on some occasions to make suggestions. They are all of the view that the station needs to have other known channels through which listeners can contribute to the programming of the station. The participants are of the view that Kingfisher FM is doing enough to involve them in its programming. A participant noted that the station encourages them to phone in or send their request for programming but none of them has done that before. Another participant also noted that the station do organise have road shows that takes them into the community and they are able to meet the presenters, interact with them and also make suggestions

(v) Is the radio station contributing to community development?

The participants confirmed that the station regularly partners with the community to solve community problems by creating community awareness on issues that affect the community. A participant gave an example of a time when people were careless at the beach in Port Elizabeth, which almost led to environmental pollution and that Kingfisher FM helped to create awareness on how to ensure cleanliness at the beach. Participants also noted that the station regularly enlightens the listeners on social, economic and political issues, which also in some ways contribute to their personal development and the community as a whole. Participants also mentioned the fact that Radio Kingfisher also acts as an intermediary between the Government and the local masses. This happens when the station brings in government officials, councillors, mayors and others, with opportunity given to the listeners to phone in and engage policy makers in topical issues that affect the community.

One of the participants noted that "Kingfisher FM gives us the opportunity to dialogue with government and seek for solutions to our problems". This therefore means that Kingfisher FM plays a major role in bridging the communication gap between the Government and the masses. Participants also praised Kingfisher FM for its health awareness programmes that enlighten the listeners on various health issues like HIV/AIDS, tuberculosis, measles and other diseases so that listeners / people are better informed on how to get medical help and treatment as the case may be. A participant noted that "Kingfisher FM gives us programmes that are related to real community life as different issues concerning our daily living are discussed regularly and we learn from them".

(vi) Do you feel any sense of belonging with the radio station?

All the participants said that they have a sense of belonging with the radio station as they see it as a community radio station indeed. A participant noted that “Kingfisher FM is not like these other radio stations that broadcast anything anyhow.... Kingfisher gives us community news and information that relates to us and our community..... so we like the station”. Another participant also noted that “...the station mentions it regularly on air that the radio station is for the people and that we should feel free to visit them, write to them, phone them and be part of the station”. The participants also mentioned that the station’s road shows are also used by the station to identify with the listeners and also for the listeners to identify with the station.

(vii) Do you see community radio as a tool for enhancing democracy?

All the participants noted that community radio can be used a tool to enhance democracy and political enlightenment. A participant noted that “we get to know about these political parties and their plans through the radio”. Another participant noted that “I know that Kingfisher is always very active when election times are here as they keep us informed regularly and also encourage us to vote”. Some participants noted that even if they don’t want to vote before, mere listening to election news drums it in their eyes to fulfil their responsibilities as the citizens of the country.

(viii) Do you see community radio as a tool for representation and participation in the development of communities?

All the participants noted that radio is a tool for representation and participation in the development of communities. Some participants recalled the intervention of Kingfisher FM in facilitating community development projects like HIV/Aids Awareness, various School Projects in Nelson Mandela Bay and Environmental Care Projects, just to mention a few. One of the participants noted that “Kingfisher gives us information on some community projects and then bring people together to work on them”. They noted that the radio station provides regular platform for issues affecting the community to be publicised and also for government officials to be aware and seek for solution too.

(ix) Give suggestions on how the radio station could improve community participation in its programming and other related activities?

Most of the participants said that it will be good if the station can come up with more programmes that will provide avenues for listeners to debate more on local and national issues that affect them. They also want the station to bring more policy makers and opinion leaders into the studio so that they can dialogue on community and developmental issues. They acknowledged that the station is trying its best as at now, but that more can still be done in this area.

(x) In your own view, can this radio station be referred to as the voice of the community?

All the participants noted that Kingfisher FM can be regarded as the voice of the community as the station strives to address real community issues that affect the listeners and the community at large. The participants noted that the station has over the years through its various programmes functioned as the voice of the community by coming to them once a while to know what is happening in the community and also trying to publicise such situations and looking for solutions to these problems. A participant mentioned that "... I remember there is a programme focusing on Community announcement where the station broadcasts on what goes on in the community". Some of the participants also noted that the station provides platform to broadcast community problems that needs the attention of the government and at times bring in political leaders and administrators to debate on how to find solutions to such problems and that this has been helpful as problems are usually solved.

TRANSCRIBED INTERVIEW WITH STATION MANAGERS

In-depth interview was also conducted with the station managers of the selected radio station to know more about the operations of the radio stations. The interviews were also recorded and transcribed. Questions asked from them ranged from listenership, language usage, programming, community involvement and the contributions of the stations to the development of the community. The detailed interviews are below.

TRANSCRIBED INTERVIEW WITH FORTE FM STATION MANAGER

Below is the detailed interview that was held with the Station Manager of forte fm, Mrs. Vuyelwa Mdzana. The interview was held on Friday June 22, 2012 in the Boardroom of the radio station. The interview was recorded and then transcribed.

Programming and community involvement

i) Do you think that Radio Fort Hare fm covers local events in the community?

The station manager says "Yes" and that Fort fm is doing its best to cover and address local events in the community. She says that the station regularly has slots for community announcements and other forms of notifications from the community. She further says that "we normally send our reporters and DJs out into the community to ask about happenings that we can report on. Even, the chiefs in the community do send invitations to us at the station to come and cover important occasions in the community.

ii) Please mention the rate at which local events are covered by the Station.

The station manager confirmed that the station regularly covers local events in the community as "it is our responsibility to scan our environment, strive to be the voice of the community that we claim to be and thus report topical issues from time to time.

iii) Do you think that Radio Fort Hare fm addresses moral issues in the community?

The station manager also confirms that Fort fm addresses moral issues in the community. For instance, the station brings in social workers, counselors and religious leaders to address various topical moral issues that affect the community.

iv) Please mention the rate at which moral issues are addressed by the Station.

The station manager confirms that the station regularly covers moral issues in the community.

v) Does the Station address vital developmental issues in the community?

The station manager confirms in affirmation that the station cover developmental issues in the community such as service delivery processes, health issues, visits by governmental officials at the Provincial and National levels, budget analysis, state of the nation addresses at the Provincial and National levels.

vi) Mention the rate at which the Station addresses developmental issues.

The Manager confirms that the station covers developmental issues regularly and that the complete development of the citizens is very central to the mission and vision of the station.

vii) Are listeners given any opportunity to make suggestions with regards to the Station's programmes content development? Please give instances.

The station manager also confirms that the radio station allows listeners to make suggestions with regards to the station's programme content development. She mentioned that some listeners do phone in while some walk in from time to time to offer support to the station and also make suggestions on new programmes that they would want and how to improve the existing ones. The station also encourages listeners to get in touch with the station in case they have suggestions about new programmes.

viii) Does your Station organize meetings with listeners in the community?

The Manager says "Yes" and that the station organizes meetings once a while with the listeners.

ix) If yes, how often do you meet the listeners?

The manager says that they do meet with the listeners once a while.

x) Why do you meet with the listeners and what are the usual discussions during these meetings?

The station manager says that the station meets with its listeners to update them on the activities of the station and also to get feedback from the listeners on how they rate and enjoy the radio station. She also mentioned that this forum affords the listeners to give suggestions on how the station can further improve its services. She also confirmed that there is a Listener's Club and a Board which all continuously facilitate meetings with the listeners and the community at large.

xi) Can Radio Fort Hare fm be referred to as the voice of the community?

The Station Manager says “Yes” and that the station has proven to be the voice of the community over the years and even now.

xii) If yes, please mention situations where the Station functions as the voice of your community.

She mentioned that the Station has succeeded in functioning as the voice of the community through its various programmes, which are community focused. The station partners with the Police in Alice to report and combat crime and also gives a forum for listeners to phone-in anonymously when giving useful crime information, which is then passed on to the Police. Other developmental needs such as water, electricity and education problems are also discussed on the radio.

xiii) As a radio station whose main broadcasting mandate is to serve a community of interest, what are the main features of your programming that distinguishes you from other categories of community radio stations?

The Manager notes that the station’s programmes are tailored in a way to address community problems and initiate continuous development in the community.

xiv) How do you use these features to affect the community that you serve?

The Manager says that apart from having community focused programmes, the radio station is continuously scanning its listening environment and the community at large to know the needs of the listeners and find a way to address these needs through its programmes. Some of the programmes are “Crime Watch”, “Community Announcements” “Let’s Chat” amongst others.

xv) How are programme contents developed or selected?

The Station Manager says that Fort fm conducts research in the community to know the needs of the community and then develop programmes to address such needs in the community. In addition, the listeners are given the opportunity to phone-in or write or visit the station to make suggestions towards programme content development. She also said that staff members who live among the listeners are also valuable contributors of programme contents as they continuously interact with the listeners.

TRANSCRIBED INTERVIEW WITH RADIO GRAHAMSTOWN STATION MANAGER

Below is the detailed interview that was held with the Station Manager of Grahamstown Radio, Ms. Thenjiswa. The interview was held on Friday October 5, 2012 in the Boardroom of the radio station. The interview was recorded and then transcribed.

Programming and community involvement

i) Do you think that Grahamstown Radio covers local events in the community?

The Station Manager, Ms. Thenjiswa Sharpe confirmed that the Station covers local events in the community as reporters are usually sent out to cover events and happenings in the community. She also notes that because of the good relationship between the Station, its listeners and the community at large, the station is also informed regularly about what goes on in the community and also invited to cover such things.

ii) Please mention the rate at which local events are covered by the Station.

The Manager confirms that these local events amongst others are regularly covered by the Station. She notes that it is an on-going thing as the Station makes a duty to scan its listening environment regularly to keep abreast of community events. "We cannot be left behind in our own community. So, we make it mandatory to send our reporters out regularly" She concluded.

iii) Do you think that Grahamstown Radio addresses moral issues in the community?

The Station Manager confirmed that the radio station regularly covers moral issues in the community. Listeners are given the opportunity to phone in live on air and debate issues that affect the community. People also give advices towards solving community problems.

iv) Please mention the rate at which moral issues are addressed by the Station.

The Station Manager confirms that moral issues are regularly covered as the radio station is always on the move to address issues in the community while the community also phone in regularly to keep the radio informed.

v) Does the Station address vital developmental issues in the community?

The Manager answered by saying that "Radio Grahamstown covers developmental issues in the community through some of its programmes like People's Parliament. The listeners are also given the opportunity to dialogue with law makers towards finding solution to community problems".

vi) Mention the rate at which the Station addresses developmental issues.

The Manager says that the Station regularly covers developmental issues through some of its programmes. She notes that the station even partners with government establishments and non-

governmental organizations (NGOs) as developmental issues are tackled in the community. These forums according to her, allows Radio Grahamstown to reach out to the communities, especially, the disadvantaged ones with the aim of bringing development to the communities. She also mentioned that programmes like “Masabela” brings the Municipalities on air to dialogue with the citizens and address topical developmental issues. Health issues like the TB Week, Breast Cancer Awareness to mention just a few are also given prominence on the station. Service delivery issues are also addressed continuously towards making life better for the citizens and also making the government to be alive to its responsibilities.

vii) Are listeners given any opportunity to make suggestions with regards to the Station’s programmes content development? Please give instances.

The Station Manager states that the station regularly allows and encourages the listeners to contribute to programme content development. The station has a sub-committee, which has a direct link with the community and listeners at large and their job entails evaluation of the station’s programmes and getting suggestions from the listeners on how to improve the programming of the station. This sub-committee goes to the community and gets feedback from the listeners, which are quite beneficial in improving the living conditions of the community.

viii) Does your Station organize meetings with listeners in the community?

The station manager says “Yes” and that the station finds time to meet with the listeners once a while.

ix) If yes, how often do you meet the listeners?

The Station Manager says that the station normally hold the Annual General Meeting (AGM), which gives the listeners the opportunity to meet with the station and together look for a common way forward towards improving the activities of the station. In addition, station goes on road shows to the various sections of the community once a while so that they are able to interact with them. The station also encourages the listeners to come in and see what goes on in the station and they do have a good turn-out of listeners visiting the station to familiarize themselves with happenings in the radio station.

x) Why do you meet with the listeners and what are the usual discussions during these meetings?

The station manager confirms that the station meets with the listeners update them on the activities of the station and also to get feedback from them with regards to the activities of the radio station. The station also uses the occasion to thoroughly scan its listening environment with the aim of picking up issues of interest from the listeners. The listeners are also encouraged to give suggestions on how the station can improve its programming and service to the listeners and community at large.

xi) Can Grahamstown Radio be referred to as the voice of the community?

The Station Manager stated that without mincing words that Radio Grahamstown can without any doubt be referred to as the

xii) If yes, please mention situations where the Station functions as the voice of your community.

The station sees itself as a reliable voice of the community. The station manager says that the station again regularly scans its environment and keeps the listeners and the community at large informed about happenings in the community. There is also a programme called People's Parliament, which gives the listeners the opportunity to dialogue and deliberate on issues that affect them, with the aim of finding solutions to their problems.

xiii) As a community-based radio station, what are the main features of your programming that distinguishes you from other categories of community radio stations?

Radio Grahamstown believes that the station is community and listener focused as its programmes are aimed at addressing issues in the community. She went on to state that the programmes are packaged to bring development to every area of people's lives as the people are involved in driving their own development. Apart from the fact that the station allows the listeners to make suggestions about what they want on air, the station also ensures that the needs of the listeners are met as much as possible. The Manager concludes by saying that "the listeners have the voice and not just the station".

xiv) How do you use these features to affect the community that you serve?

The station manager says that the station does not have the voice but the listeners and the features of the station's programmes are therefore used to address issues that affect the listeners and the community at large.

TRANSCRIBED INTERVIEW WITH KINGFISHER FM STATION MANAGER

Below is the detailed interview that was held with the Acting Station Manager of Kingfisher fm, Mrs. Xandre Van der Berg. The interview was held on Thursday February 9, 2012 in the Boardroom of the radio station. The interview was recorded and then transcribed.

Programming and community involvement

i) Do you think that Radio Kingfisher covers local events in the community?

The Acting Station Manager, Xandre noted in affirmation that the Station does cover local events as much as possible in the community.

ii) Please mention the rate at which local events are covered by the Station.

She responded that the Station regularly covers local events with something to report almost everyday. She says that Presenters and Interns are usually prowling the communities looking for stories to cover and thus serve as the voice of the community. She also says that the Station is usually involved in some of these events by offering its presenters and DJs as the Master of Ceremonies for some of these occasions. She noted some of the community events covered recently are Ocean Racing, Cancer Week, Miss PE, Mr & Ms. Teen PE, Valentine Ball, Animal Welfare amongst others.

iii) Do you think that Radio Kingfisher addresses moral issues in the community?

She notes that the Station regularly covers moral issues in the community and often gets into trouble for reporting concerned issues. She stated that the station sometimes use talk shows as a platform to get people talking and debating moral issues without necessarily getting angry. Some religious programmes are also aimed at educating people on moral issues that affects the society and Bible verses are usually quoted to encourage people to be more Christ-like.

The Station also engages the Department of Education on moral issues and the rights of a child and education.

Morals are usually defined by the society, often called the "norms" with such issues as gambling , tattoos, lying (comes in several forms), being drunk or disorderly, adultery, violence toward another human being, fighting in a war, abortion, murder, idol or animal worship, envy, illegal drug use, stealing, slander, illegal measuring devices, blasphemy, fornication, the lottery, covetousness, homosexuality, pornography, cheating, maligning, and false testimony.

iv) Please mention the rate at which moral issues are addressed by the Station.

The station confirms covering moral issues on a regular basis

v) Does the Station address vital developmental issues in the community?

She noted 'Yes', and that the station covers vital developmental issues in the community such as the State of the Nation Address both at national and provincial level. She said that the address is usually relayed live on radio and also analyses by seasoned analyst with opportunity for people to also phone-in and contribute. She further notes that the station also look at happenings in the community like sewage maintenance and helping the community to reach out to the designated Municipality Office to ensure fixing. The station also continuously engages the Department of Health on health issues that affect the community like immunization etc. The station manager stated that the station also looks at environmental management and educates the community on climate change and how to be more environmental friendly

vi) Mention the rate at which the Station addresses developmental issues.

The station manager stated that the station regularly addresses developmental issues in the community

vii) Are listeners given any opportunity to make suggestions with regards to the Station's programmes content development? Please give instances.

She stated that the station allows listeners to give suggestions on the kind of programmes that they want on air and which will be beneficial to them. Listeners are encouraged to phone-in and also write these requests to the station. An example is a programme on ICTs on Fridays, which a listener suggested and has since been incorporated. Some listeners have also asked for story and book reading on radio and which the station agreed with.

viii) Does your Station organize meetings with listeners in the community?

She said 'Yes', and that the station does have scheduled meeting times with the listeners

ix) If yes, how often do you meet the listeners?

She further explained that this is achieved through scheduled meetings during the year, annual general meetings (AGMs), and road shows that take the station to the people. The station also conducts focus group interviews with listeners to know their views and aspirations for the station

x) Why do you meet with the listeners and what are the usual discussions during these meetings?

In order to meet the needs and requests of the listeners. Focus groups also help to get necessary inputs from listeners

xi) Can Radio Kingfisher be referred to as the voice of the community?

Yes, the station serves as the voice of the community.

xii) If yes, please mention situations where the Station functions as the voice of your community.

By covering the happenings in the community and addressing various topical issues that affect the listeners

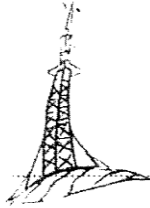
xiii) As a faith-based radio station, what are the main features of your programming that distinguishes you from other categories of community radio stations?

We do have religious programmes that meet the need of the station's niche market who are very loyal group of listeners and community of believers

xiv) How do you use these features to affect the community that you serve?

The programmes are well packaged to strengthen the moral fibres of the community and also address issues that affect the community.

Appendix 9: Permission from the Radio Stations



RADIO GRAHAMSTOWN

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Grahamstown
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email: radiograhamstown@gmail.com

10 August 2012

To whom it may concern

Dear Sir / Madam

This letter serves to confirm that Mr O.O. Osunkunle who is doing his Doctoral Studies with the Nelson Mandela Metropolitan University in Port Elizabeth, did a research with our Community Radio Grahamstown during the month of July 2012.

The research was titled "Participatory radio as the voice of the Community" and we gave him our full support.

Regards

Pamela Zondani (Station Manager)

Interim Board Members: Rev Nkosinathi Ngesi(Chairperson), Pamela P Zondani (Acting Station Manager),
Siyabulela Mfecane, Nikiwe Mtoba, Apolis Slingers. Page 1



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31 MAY 2012

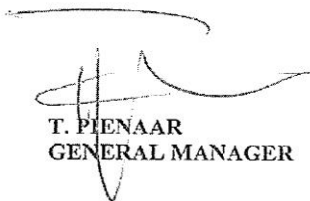
TO WHOM IT MAY CONCERN

This is to confirm that Kingfisher FM is aware of the doctoral study being conducted by Mr. O.O. Osumkule. He is registered in the Media Studies Department at the Nelson Mandela Metropolitan University in Port Elizabeth.

The research, which is titled "Participatory radio as the voice of the community: A comparative study of selected radio stations in the Eastern Cape, South Africa" is a welcomed study and we give him our full support.

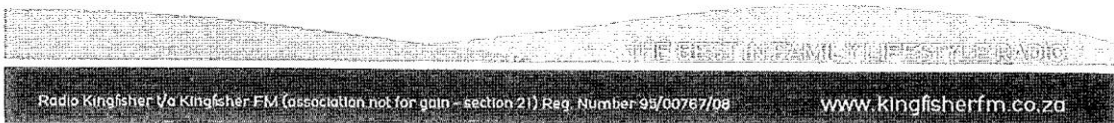
Thank you for your time and consideration in this matter.

Yours sincerely,



T. PIENAAR
GENERAL MANAGER

Radio Kingfisher
P.O. Box 34403
Newton Park
6055





University of Fort Hare
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23 September 2011

TO WHOM IT MAY CONCERN

Request for Permission to Conduct Research, Using University of Fort Hare Students.

This is to confirm that permission has been granted to Student, Mr Oluyinka Osunkunle, who is a student at the Nelson Mandela Metropolitan University in Port Elizabeth to conduct a research on "Participatory radio as the voice of the community: A comparative study of selected radio stations in the Eastern Cape, South Africa".

Approval has also been given to Student Osunkunle to distribute questionnaires amongst students and also conduct focus group interviews with a cross section of University of Fort Hare students.

Yours sincerely

Professor M Somniso
Dean: Faculty of Social Sciences & Humanities

