

RADIO TURF AS A COMMUNITY RADIO STATION: EMPOWERMENT POSSIBILITIES

By

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Submitted in partial fulfilment of the requirements for the degree of **Master of Arts** in **African Languages** in the **Faculty of Humanities, University of the North**, Private Bag X1106, Sovenga, 0727, South Africa.

2002 January

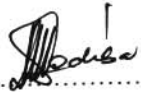
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2003-03-07



DECLARATION

I declare that the mini-dissertation, **Radio Turf as a Community Radio Station: Empowerment Possibilities**, hereby submitted to the University of the North for the degree of Master of Arts has not previously been submitted by me for a degree at this or any other university, that is my own work in design and in execution, and that all material contained therein has been duly acknowledged.

A handwritten signature in black ink, appearing to be 'M. S. ...', written over a dotted line.

ACKNOWLEDGEMENTS

- ▶ It is with great pleasure that I acknowledge my debt and gratitude to my supervisor, Professor S. Louw, whose incisive comments assisted to shape the development of this mini-dissertation right from scratch. To her, I owe the fruition of this mini-dissertation. **Ke leboga kudu!**
- ▶ Thanks to my editor and friend Dr Sekgaila Chokoe, whose support, encouragement, direction and infinite patience have been valuable during the process of revision. **O gole o gole Kgomo!**
- ▶ Thanks to my wife, Makoto, my daughters Tshidi and Kagiso as well as my son Tumi, for their love and belief in me. **Le bana bešo!**
- ▶ Thanks to all those respondents who assisted me with questionnaires. **Le ka moso, le se lahle!**
- ▶ Thanks to my ancestors. **Matšitši maanasegohlo!**

DEDICATION

I dedicate this mini-dissertation to my beloved parents: my mother Moyagabo Emily and my father Modibe Charles Modiba for their continuous encouragement throughout my studies. You have been and you are still wonderful parents for me to lean on during times of difficulties. **Swarang bjalo!**

ABSTRACT

This research report looks at Radio Turf as a radio station serving the university community as well as the neighbouring communities. It seeks to establish whether Radio Turf is indeed an empowering tool to the community it serves, looking at language usage, skills development, promotion of local music, gender issues and education. It further seeks to establish whether it is indeed a community radio station in the true sense of the word. The research report also looks at ways and means of improving community radio stations in general as a way of empowering the communities they serve through participation and involvement. The report could be of assistance to the radio station in as far as knowing its weaknesses and strong points as a way of improving its service to the community it serves.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Preamble

South African people are entitled to information, education and entertainment in their everyday lives as enshrined in *The Constitution of the Republic of South Africa, Section 16* (1996:9), which recognizes, inter alia, the right of South African citizens to freedom of expression, which includes:

- freedom of the press and other media;
- freedom to receive or impart information or ideas;
- freedom of artistic creativity; and
- academic freedom and freedom of scientific research.

Broadcasting is a pervasive means of providing news and information, and as such is fundamental to the realisation of some of the fundamental rights as it is vital to note that access to information is central to democracy. For citizens of any country to participate in the determination of their own future they require timely, accurate and reliable information which reflect diverse opinions. The *National Action Plan for the Promotion & Protection of Human Rights* (1998:81), on the other hand, neatly encapsulates the significance of freedom of expression and access to information as follows:

The promotion and protection of freedom of expression in South Africa is mainly through:

- the right of opinion and expression
- freedom of the media and other means of communication

The government's policy is guided by its commitment to:

- supporting the process of democratisation
- enhancing transparency
- redressing inequalities in the access to information
- redressing inequalities in access to the means of disseminating information, (et cetera.)

One way in which information and/or knowledge is disseminated is through the radio which can reach even the most remote rural areas of the communities. McLeish (1994:1) asserts that 'radio brings that world (sic) to those who cannot read and helps maintain a contact for those who cannot

see'. As radio was evolving, it ran into problems of what to broadcast. At first it would broadcast nearly everything that anyone, an announcer or presenter, had to say irrespective of the audience's interests and aspirations. News reporting became one of the largest areas of interest giving the radio an edge over other types of mass communication.

It is an indisputable fact that radio is one of the means through which information or knowledge or entertainment is conveyed to the people. This is done in the form of news, music, talk shows, phone-ins, advertisements, weather reports, discussions, sports and a variety of other related issues. A particular radio station, for instance, Thobela FM (which is one of the popular public radio stations in the Northern Province for the Northern Sotho speaking people) is the sender of messages to its listeners - the messages are encoded by the presenters at the radio station (in Pietersburg) in the language which listeners understand and are able to decode.

In the case of a community radio station, members of that community will have a say in what they would like to hear from their radio station. The language to be used by the community radio station will definitely be the one used by the community concerned and as such the listeners will be able to decode the messages as conveyed by the presenters. Therefore, a community radio station is a medium that makes an appeal to the masses within that community in order to entertain, enlist, or communicate viewpoints and information; only in exceptional cases does it appeal to an intellectual or elitist group of listeners. This boils down to the fact that the community radio station caters for the needs of the community concerned - binds communities; keeps people informed; caters for diversity; enhances democracy; contributes to national goals; and is not controlled by the State. De Beer (1998:166) comments about South African community radio stations this way:

In theory, South African community radio stations are owned, staffed and controlled by the communities, who should act as facilitators in a constant, multidirectional dialogue. ... They 'give individuals and groups the opportunity to ask direct questions, express opinions and be informed of decisions taken and pick up useful information'.

On the other hand Oosthuizen (1996:315) points out that a community radio station should:

- be controlled by a nonprofit body and function for nonprofit purposes;
- serve a particular community;
- encourage members of the community served by the station to participate in the selection and provision of programmes;
- be funded by donations, grants, sponsorships, advertising or membership fees.

Community radio stations are on the rise worldwide: they operate on a small level, mostly broadcasting with relatively little power; and they operate on the basis of the concept by the community and for the community. Community radio stations are characterised by access, public participation in production and decision-making and by listener-financing. The intention is that the management of a community radio station should be in the hands of those who use and listen to the station. Most community radio stations world-wide, as Ashwin *et. al* (1999:8) observe, agree that a community radio station is:

- owned, managed and programmed by the people it serves;
- a non-profit radio station responding to the community's expressed needs and priorities; and
- accountable to community structures.

In a community radio station the significant terms are **community involvement** and **participation**. Without this involvement and participation, community radio cannot exist. The concept community is explained by the **Independent Broadcasting Authority Act 153** (1993:20) as geographically founded or a group of people or a sector of the public having a specific, ascertainable common interest. Therefore one is tempted to pronounce that a community radio station takes the broadcasting service to the communities, more especially disadvantaged rural people, that is black South Africans who were previously neglected in terms of resources such as broadcasting services which cater for their needs; and as such one is faced with the problem of whether it is in actual fact a form of people empowerment or not. A serious question is: what does the concept 'empowerment' entail? This question is extensively addressed in chapter three of this research report, but also explicated further down.

Community radio stations came into being as a result of South Africa's Independent Broadcasting Authority's initiative in empowering individuals and their communities to achieve the desired results in improving the quality of life of community members. It was believed that individuals in local communities, working in conjunction with community radio stations, would identify and implement the best means for attaining the desired results. Community radio stations were founded on the principle that democracy depends on community access to information and culture and that access is only genuinely achieved when there exist communication media that are non-commercial, accessible, based in and responsive to the diverse local forces which characterise every community.

One of the most important imperatives of South Africa's founding statute is the clause that requires the Independent Communications Authority of South Africa (ICASA), formerly the

Independent Broadcasting Authority (IBA), to encourage ownership and control of broadcasting services by persons from historically disadvantaged groups (Langa, 2000:3). From the outset of its private sector licencing process, the Authority has favoured groupings that have managed to demonstrate real empowerment of black South Africans: women and the disabled. It is a fact that the Authority had to grapple with the meaning of the concept 'empowerment' in a much more practical way than most other bodies. Langa (2001:1) identifies some of the more difficult issues relevant to 'empowerment' in broadcasting:

- Active versus passive black investors (the latter being purely financial investors where the impact of their investment is not always felt by the broadcasting station concerned).
- Financing capacity of stakeholders of broadcasting stations is always a key factor (for example, certain shareholders in radio stations have not always been able to meet the funding requirements of the station, despite written assurances submitted during the licence application process).
- Balancing the varied priorities of empowerment, that is, ownership, or managerial decision-making, or skills-transfer and training; or job creation.

This research report looks at community empowerment through community radio stations as a means of redressing the imbalances of the past. It seeks to address issues, inter alia, developing the community's language, training of community members, promoting by way of broadcasting local music, enhancing the status of women, access to information, and other related issues. Markovitz (2000:2), a special advisor to the Independent Communications Authority of South Africa's chairperson, Mandla Langa, throws an illuminating light on the promotion of local music:

The Independent Communications Authority of South Africa (ICASA) is required by law to promote South African music. I have therefore assumed that, despite the independence of my employer, the broadcasting of South African music is a subject I am allowed to take a stand on. And I make no apologies for that. I believe the promotion of South African music on the airwaves will continue to be a crucial component in the development of both broadcasting and music industries.

The **National Empowerment Fund Bill** (1998:3) outlines the objective of the Bill as addressing economic inequality which resulted from the past unfair discrimination against historically disadvantaged persons by:

- providing historically disadvantaged persons with the opportunity of, directly or indirectly, acquiring shares or interest in State Owned Commercial Enterprises that are being restructured;

- encouraging and promoting savings, investments and meaningful economic participation by historically disadvantaged persons;
- promoting and supporting business ventures pioneered and run by historically disadvantaged persons;
- contributing to the creation of employment opportunities.

The above viewpoints are crucial in as far as 'empowerment', through community radio, is concerned, more especially the last point relating to the creation of employment opportunities. Of course it should be borne in mind that the concept 'empowerment' does not only refer to facilitating the economic ownership by historically disadvantaged persons, but it also entails addressing the issues pertaining to gender, education, promotion of local music, skills development and language development, to mention but a few. This research report thus seeks to find out whether Radio Turf is indeed an empowering tool to the community or communities it serves. Radio Turf is situated at the University of the North's main campus, at Student Representative Council (SRC) chambers broadcasting on 103,8 FM. In essence the community radio station should aim at empowering rural communities by strengthening their capacity to plan and manage their own development activities according to the new decentralisation laws and human resource development.

1.2 Research Problem/Hypotheses

This research report seeks to address the problem of whether the community radio station here: Radio Turf is really a means of empowering previously disadvantaged and/or marginalised poverty-stricken rural and isolated community members. It should be borne in mind that a community radio station is not about doing something for the community but about the community doing something for itself, that is owning and controlling its own means of communication. This means, as mentioned before, that it is a radio station in the community, for the community, about the community and by the community. The principal problem is that this assertion has not as yet been completely fulfilled in most community radio stations.

1.2.1 Research questions

- How can a community radio station be utilised as an empowering tool for the historically disadvantaged and/or marginalised poor rural community members?
- How do community members get empowered through the community radio station which serves them?
- Compared to the public radio station, is a community radio station a viable means of empowering the previously marginalised and/or disadvantaged rural community members?

1.2.2 Hypothesis

A community radio station, Radio Turf as an example, is a means of empowering the historically disadvantaged and/or marginalised poor rural community members. There are quite a number of radio stations, more especially community based ones, which make it possible for marginalised communities to let their messages be heard and consequently empower them, among others, through skills development, gender issues, language development, promotion of local music and education.

1.3 Aim and scope of research

The impetus of this research is to attempt to examine community radio stations in general, in particular Radio Turf - a mass communication medium, as a means of empowering the above-mentioned community members. The research focuses on the role which is supposed to be played by a community radio station in serving a particular community - here communities which access Radio Turf, that is disseminating information, developing the skills, developing language, educating the members of the community in question, and other related issues.

One of the most significant achievements of community radio has been to demystify media, which entails making the broadcasting media more understandable and open to community members. It promotes the idea that anyone is capable of broadcasting or sitting behind the microphone and producing a 'good' programme. This is, to a certain extent, people or community empowerment, in the sense that it empowers the personnel at the community radio station, that is some members of the community. This research will be confined only to the broadcasting service rendered by Radio Turf as a means of empowering members of the community in terms of skills development and training, language development, offering women the opportunity to engage themselves in issues affecting them (gender issues), promotion of local music and education.

1.4 Literature review

Much has been written about the radio as a mass communication medium. Teer-Tomaselli and De Villiers (1998:147) refer to the radio as 'theatre of the mind', meaning that a 'radio is everywhere: in fact, there is not a patch of land on the entire planet that remains untouched by electromagnetic signals of nearly 30 000 radio stations worldwide'. This relates to an idea of a community radio station, a new concept in most African states, which caters for the various communities - taking services to the people. With regard to the idea of community radio they

assert that:

At the heart of the philosophy of community radio is oppositional theory and practice that aims in part to redistribute the power of communication by claiming for groups that are socially and politically marginalised or oppressed the right to a fair share of resources so as to take control of their own lives (ibid).

From the above quotation it is crystal clear that Teer-Tomaselli and De Villiers look at community radio as a solution, in terms of conveying information, education and to a lesser extent entertainment, to the disadvantaged Africans who were silenced during the dark years of apartheid. With the community radio station set up, the community members decide on what they would like to hear on air. Community radio thus implies a democratic dimension, popular participation in the management of the station, as well as the production of its programmes.

Ashwin *et al* (1999) write extensively on the concept 'community radio'. They explain in detail, among others, what community radio is, community participation as the backbone of a successful community radio station and struggle for the airwaves and history of community radio in South Africa. This is a rather detailed endeavour in dealing with the concept of 'community radio'.

Chapter four of the **White Paper on Broadcasting Policy** (1993) discusses community broadcasting. This policy document looks at broadcasting services in South Africa in general. About community broadcasting services it states:

The basic objective of community broadcasting is to meet the broadcasting needs of a community or communities living in a specific geographic area at the local level. Community broadcasting services should be as free to air as in the case of public broadcasting services. There may be no reason for them to operate a satellite broadcasting service or enter into business of distribution of broadcasting services (1993:2-3).

The above quotation sums up the principal aim of operating a community radio station, namely, meeting the broadcasting needs of the community it serves. The **Broadcasting Act No. 4 of 1999** (1999:26) addresses the issue concerning the community broadcasting services in the following manner:

- 3 The licensee referred to in subsection (2) - that is community radio (MBM) - must be managed and controlled by a board which must be democratically elected, from members of the community in the licence geographic area.

- 4 The programming provided by a community broadcasting service must reflect the needs of the people in the community which must include amongst others (education, skills development), ..., language and ... provide a distinct broadcasting service dealing specifically with community issues which are not normally dealt with by the broadcasting service covering the same area; (et cetera).

IBA's *Community Sound Broadcasting Services Position Paper on Four-Year Licences* (1997) looks at community radio as an empowering tool to the community it serves - the applicant and the community to be served should be ably empowered by the community radio station through, among others, education, language, information, skills development and promotion of South African or local music. To cite an example on the language issue:

As community broadcasters reflect the communities they serve and given their potential role as a communication and empowering tool, the Authority will require that community sound broadcasting services reflect the language needs of their target communities (1997:8).

The *Green Paper on Broadcasting Policy* on the other hand mentions the significance of human resource development (skills development) as a way of community empowerment. It states:

The development of the South African broadcasting industry is directly related to the development of skilled personnel, who in turn will contribute to the production of quality programmes (1997:53).

The policy paper further states that consistent policy positions that seek to improve the broadcasting industry must have as their point of departure a point of focus on skills development as a capital investment. It is in this context that people are the means and ends of the development process in broadcasting. The skills development, in the broadcasting industry, is faced with the challenge of lack of integrated training to empower the historically disadvantaged and the need to create new expertise to interact with the changes in technology. This is the problem facing the community radio stations in general and Radio Turf is no exception in this regard.

Quite a number of scholars have written extensively on community radio stations, such as De Beer (1998) on South African community radio stations; Oosthuizen (1996) also looks at community radio stations within South African context; McLeish (1994) focusses on the idea that radio is one of the mass media which can reach even the most remote rural communities. The research report does not only look at the community radio station, Radio Turf, *per se* but as an empowering tool to the community it serves. How can a community radio station, Radio Turf in this case, empower

the community members it serves?

1.4.1 Different kinds of radio stations

Radio is one of the media which reaches quite a number of people in a short space of time, that is it is one form of mass media. The term 'broadcasting' indicates a wide scattering of the input covering every home, village, town, city, and country within the range of the transmitter (McLeish, 1994:2). It is a truism in itself that broadcasting can make an inestimable contribution towards the social, political and economic development of any country. The ***Independent Broadcasting Authority Act No. 4*** (1994) identifies three tiers of broadcasting, namely, public, private and community; with the latter a new phenomenon in South Africa.

A central public interest principle in broadcasting is that of universal access, that is, the availability of broadcasting services to all citizens of the country. In South African context it is also desirable to expand the concept of access from the right to receive information to include greater access to the means of production in broadcasting. The South African Broadcasting Corporation (SABC), as a public broadcaster, is supposed to offer a comprehensive broadcasting service to the whole country - it has a responsibility to inform, educate and entertain the public. The ***Independent Broadcasting Authority Act No. 4*** (1994:18) further stipulates the following with regard to the public service aspect:

The public service provided by the Corporation must:

- make services available to South Africans in all official languages;
- reflect both the unity and diverse cultural and multilingual nature of South Africa and all of its cultures and regions to audiences;
- strive to be high quality in all of the languages served;
- provide significant news and public affairs programming which meets the highest standards of journalism, as well as fair and unbiased coverage, impartiality, balance and independence from government, commercial and other interests; et cetera.

Commercial media, on the other hand, have no real obligation to the public interest, no commitment to citizen access, localism, diversity, or civic journalism. The core of communication in most countries, that is the mass media, is business driven enterprises that are based on profit though commercialism. The business of commercial media is to deliver (sell) audiences to advertisers for profit. Its commitment is not to educate or enlighten the public awareness for the democratic good. The commercial radio station differs from the community radio station in that the

latter has an obligation to the community it serves and hence empowers its members.

An important question is: what is it that makes a radio station a community radio station? One answer would be according to Amarc (1995:1): when a radio station fosters the participation of members of a particular society and defends their interests; when it reflects the tastes of the majority of listeners/recipients and makes good humour and hope its main purpose; when it truly informs; when it helps resolve the thousand and one problems of daily life; when all ideas are debated in its programmes and all opinions are respected; when cultural diversity is stimulated over commercial homogeneity; when women are main players in communication and not simply a pretty voice or a publicity gimmick; when no type of dictatorship is tolerated, not even the musical dictatorship of the big recording studios; when everyone's words fly without discrimination or censorship, that is a **community radio station**. Oosthuizen (1996:315), on the other hand, as mentioned before, writes:

Within the South African context, the term community is taken to include a geographically based group of people or section of the public with a specific and clearly identifiable common interest. To qualify for a licence a community station needs to fulfil four criteria. Community radio stations should (cf. **Independent Broadcasting Authority** 1995:3):

- be controlled by a nonprofit body and function for nonprofit purposes;
- serve a particular community;
- encourage members of the community served by the station to participate in the selection and provision of programmes;
- be funded by donations, grants, sponsorships, advertising or membership fees.

Access to information is a key issue and it is also central to democracy, hence the existence of community radio stations. For listeners to participate in the determination of their own future they require timely, accurate and reliable information reflecting a diversity of opinions. Because of the empowering nature, access to such information is particularly important in relation to people and institutions with public accountability. Accordingly, the Independent Communications Authority of South Africa will require that licensees encourage the active participation of respective communities in the initiation and production of programmes beyond phone-in programmes.

1.4.2 The history of community radio

It took the Independent Broadcasting Authority, which has recently merged with South African Telecommunications Regulatory Authority to form the Independent Communications Authority of South Africa, almost a year to issue the first community radio licence. A few radio stations were

licensed late in 1994, and then, after a wave of applications, around eighty radio stations were licensed in the middle of 1995. Unable to curtail the activities of the right-wing radio stations, the IBA issued them with licences too. The first community radio licences under democracy released a host of new voices on the air. Many of these voices had been silent during the struggle for democracy.

Community radio stations came into existence earnestly with the restructuring of the South African Broadcasting Corporation: recommendations were made, during the Freedom of the Airways Conference which was held in August 1991, that the broadcasting service should consist of three levels, namely, public, commercial and community. In January 1992 at a conference held at Cape Town, with the theme: ***Media in Transition***, a resolution was passed to establish an operating space for community radio stations within a broader system of broadcasting regulatory body, the Independent Broadcasting Authority. In 1993 a committee was formalised into the National Community Radio Forum, which was an elected body with the sole purpose of serving community oriented radio stations and would-be broadcasters based in disadvantaged communities all over the country (Teer-Tomaselli & De Villiers, 1998:165 - 166).

In essence community radio stations are to be owned, staffed and controlled by their communities, who are supposed to act as facilitators in a constant, multidirectional dialogue. They are expected to give individuals and groups the opportunity to ask direct questions, express opinions and be informed of decisions taken and pick up useful information. The following are some of community-based radio stations in the Northern Province:

- Botlokwa Community Radio
- Lenyenye Community Radio
- Mohodi Community Radio
- Moletjie Progressive Community Radio
- ***Radio Turf***
- Seshego Community Radio
- Univen Radio.

1.5 **Community Radio as a Mass Communication Medium**

Communication takes place on an on-going basis, in a variety of ways and with different objectives. Mass communication is explained as 'communication to large masses of people who do not know each other and who are usually not in the same place' (Steinberg, 1995:22). The objective of mass communication, which is usually mediated, is not to reach the individual, the

intellectual or the critical elitist group, but it is aimed at the lowest common denominator, that is the level where most people of the specifically identified group will be and will comprehend the intended message without too much trouble in decoding it. Steinberg (1995:127), in distinguishing mass communication from mass media, avers:

Mass communication is a process of delivering information, ideas and attitudes to a sizeable and diversified audience through a medium developed for that purpose (Agee, Ault & Emery 1988). The *mass media* are the technologies and social institutions (such as newspapers, radios and television) that are involved in the production and distribution of messages to large audiences. It is important to be aware that while the mass media are essential in the process of mass communication, they represent the technological instruments used to convey messages to large audiences; they do not constitute the process involved.

From the above quotation it is clear that radio is but one of the mass media. A radio utilises complex technology to multiply messages and transmit them to large numbers of recipients (mass audience) simultaneously. The communicator in mass communication is not a single individual, but a member of a team within an organisation (such as a radio station) involved in the production and distribution of messages. Steinberg (1995:131) writes:

Each member of the team has a particular function to fulfil. It has been suggested that one of the primary functions of the mass communicator is that of **gatekeeping**. A *gatekeeper* refers to an individual within the organisation who has power to select and reject messages, and even to interpret and change them, thereby influencing the information received by a recipient or group of recipients.

In the same breath, the recipients of mass communication are not single individuals but consist of large audiences who are not personally known to the communicator, or even to each other. The radio station, be it community or otherwise, sends out messages which are not personally addressed to particular individuals - they are directed at groups of people who may not have very much in common. McLeish (1994:2) views a radio as:

one of the mass media. The very term broadcasting indicates a wide scattering of the output covering every home, village, town, city, and country within the range of the transmitter. Its potential for communication therefore is very great but the actual effect may be quite small.

The above view is also shared by **IBA Act** (1993:1) which states that broadcasting is any means of unidirectional telecommunication intended for the public or sections of the public or subscribers to any broadcasting service having appropriate receiving facilities, whether carried out by means

of radio or any other means of telecommunication or any combination of the aforementioned. De Beer (1998:5) explains the concept of mass communication as a very distinctive phenomenon of the twentieth century. He succinctly puts it thus:

It is a pervasive force that affects every single aspect of our daily lives. Some elements of mass communication, such as television, satellite message distribution and compact discs, are marvellous technological wonders of our age, while others, such as books and newspapers, go far back in history.

The above quotations make it explicit that there are various forms or media of mass communication. This means that mass communication is a phenomenon of making messages available to thousands if not millions of people, that is the transmission of information through an intermediate medium to a large audience. These days the different mass communication media not only realise the people's need to get to know the world around them by means of information which is relatively easy to obtain at an affordable price, but mass communication also fulfils their need to be entertained. Political leaders and leaders in other fields, such as business, have come to understand that mass communication can be a very effective way of influencing people's attitudes and opinions.

In a community radio station there are presenters or announcers who send a particular message (encoded) in the form of news bulletins, education, music, et cetera. to community members (recipients) in the language (code) that they understand and therefore can decode. The message could be one of the following:

- **referential**, in that the message could have a direct relationship with reality and facts. The message could be in the form of instructions and guides on, for instance, how to improve the recipient's studying skills;
- **expressive**, in that the presenter attempts to express a personal viewpoint or feeling (making an appeal to the recipient's emotions), particularly true of phone-in programmes;
- **persuasive**, in that the presenter attempts to sway the recipient's mind to agree with him/her, to change his/her opinion concerning a specific aspect of the community, be it education, music, et cetera.;
- **metatext**, in that it could be a message about other messages, e.g. a criticism of a particular education system or music genre by the presenter; or

- **text as a message**, in which the message is the text (for instance lyrics of Steve Kekana's song) and the accent is on the complexity of the message as such.

In most cases the communication system, through a community radio station, is artificial in the sense that the sender of the message, the presenter in this case, does not get a response from the recipient there and then, as is the case of two people talking to each other (natural communication), unless in a phone-in or talk-show, or sending their (recipients') responses through letters or e-mails. According to Westley & MacLean's model of mass communication (adapted by McQuail & Windahl), a communicator (such as a presenter at the radio station) transmits a message to a mass audience about a certain thing or event such as weather report (Steinberg, 1995:17). The following diagram illustrates a simple communication process with the message flowing from the presenter to the audience:

Presenter → Encodes → Code ← Decodes ← Audience

The communicator cannot reach the audience directly. He has to first address his message to the mass media organisation which encodes and transmits the message to the audience. The audience encounters the messages of the media and not the original source of the message. A similar process occurs when the members of the audience want to provide feedback to the original communicator. Because they are not able to reach the communicator directly, the recipients may telephone or write to the media organisation as feedback. This could be illustrated in the following manner by the two diagrams:

A. Presenter → Mass Media Organisation → Encodes → Code ↔ Decodes ↔ Audience

B. Audience → Mass Media Organisation → Encodes → Code ↔ Decodes ↔ Presenter

1.6 Methodology and Data analysis

In the course of this research, a literature review was done on topics related to the topic. Radio Turf's constitution and policy documents were looked into. The field research is based on semi-structured interviews (Addendum) which were conducted at the University of the North, main campus, as well as in the surrounding communities which are served by Radio Turf, that is the university community as well as some of the surrounding villages which access Radio Turf, such as Mamotintane, Makanye, Mentz and Mankweng. Data collected from interviews was analysed and interpreted by the researcher and findings will be sent to the radio station concerned, that is

Radio Turf, as well as the Independent Communications Authority of South Africa as recommendations on how to improve community radio stations as empowering tools.

Samples of respondents interviewed comprised five (5) groups each consisting of ten individuals selected according to gender, age and level of literacy (that is the first group of ten consisting of teenagers, the second group consisting of housewives, the third consisting of the aged, the fourth consisting of University of the North students doing Media Studies (levels III and Honours) and lastly the personnel at Radio Turf). The sample questions were categorised into five groups for different sample group compositions. Interviews, in the form of questionnaires, were conducted in both English and Northern Sotho depending on the language the respondents felt comfortable with.

1.7 Exposition of Chapters

The first chapter serves as a general introduction. Chapter two looks at Radio Turf, a community radio station, as an empowering tool to the community members it serves. It looks at empowerment from the following perspectives:

- language usage;
- gender issues;
- skill development and/or training;
- promotion of local music; as well as
- education.

Chapter three deals specifically with Radio Turf as a community radio station, in which the radio station's constitution and policy document are scrutinised. The data collected through the semi-structured interviews is analysed and interpreted. The last chapter is a general assessment and a conclusion of the entire research report.

CHAPTER TWO

RADIO TURF: EMPOWERING THE COMMUNITY?

2.1 Introduction

The thrust of this chapter is to look at Radio Turf, 'a community radio station', as an empowering tool to the community members it serves - is the radio station really empowering the community it serves? Of late we have seen the Independent Communications Authority of South Africa, which came into being on the 1st July 2000, issuing licences to black-controlled companies turning them into electronic media markets as a way of empowering the previously disadvantaged communities. Black-controlled companies are likely to engage black personnel in whatever broadcasting activity, who need skills development and training and this is community empowerment. The Communications Authority will have to constantly re-evaluate its policies on empowerment in broadcasting. Empowerment priorities and imperatives change over time, and the Communications Authority will be required to become increasingly sophisticated and flexible in its approach to make sure that communities served by the radio stations are fully empowered.

The *White Paper on Broadcasting Policy* (1993:46) states the principal objectives of 'empowerment' in the broadcasting policy process and the broader democratisation process as transforming broadcasting as a sector in order to:

- direct the broadcasting activities and output to the full range of South African needs and interests;
- restructure the service operations of the sector so that control and ownership rests with a more representative set of interests than it used to be in the past; and
- ensure that benefits from the economic opportunities and wealth creation in broadcasting accrues (sic) to a broader range of interests than it has been in the past.

ICASA, on the issue of empowerment, emphasises the promotion of ownership and control by the historically disadvantaged groups of broadcasting services, ensuring South African control of broadcasting licensees and consequently promoting diversity of ownership in the broadcasting industry so that even the remote rural areas can have access to a variety of services provided. 'Empowerment', the gist of this research report, focuses on some of the following aspects which do not only refer to the economic; but also other aspects, namely language usage, gender issues, skills development and/or training, promotion of local music and education, that is the community

cannot only be empowered economically; instead other aspects need to be taken into account.

2.2 Language usage

Since the birth of the nascent democratic South Africa in 1994 we have seen the adoption of eleven official languages, including the historically marginalised African languages. Although the indigenous languages have been elevated to the same official status as English and Afrikaans, they are, nevertheless, not on the same developmental level. It should be indicated that at first the national radio services were in English only, but the South African Broadcasting Act of 1936 (Act 22) stipulated the inauguration of a parallel Afrikaans service; and in 1937 a comprehensive transmission in both official languages became a reality. The first direct transmission in African languages was made in 1940 by telephone lines, when, as a wartime measure, broadcasts in isiZulu, isiXhosa and Sesotho were relayed to the townships in the country.

The Constitution of the Republic of South Africa (1996:4) is in line with the aforementioned viewpoint with regard to the language aspect of the country. It states:

- The official languages of the republic are Sepedi (Northern Sotho), Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa, isiZulu.
- Recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages.

The government of the day recognizes the need to develop the previously disadvantaged indigenous languages, and as such encourages both national and provincial governments to utilise any particular language, including indigenous languages, for the purpose of government, taking into cognisance usage, practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages. The Pan South African Language Board (PANSALB) was established as a constitutional watchdog with powers to hear complaints regarding language issues. Since its establishment, PANSALB has found that a number of big companies are contravening ***The Constitution of the Republic of South Africa*** (1996) by instituting single language policies in their companies. PANSALB's ***Position on the Promotion of Multilingualism in South Africa*** (1998:2) states, as one of its responsibilities, the creation of:

conditions for the development of and equal use of all official languages. This means that it must act in a manner which initiates, facilitates and empowers agencies both within state structures and civil society to contribute towards the development and use of all official languages.

It is generally accepted that the best way of developing languages, especially the previously marginalised indigenous African languages, is for the language to be utilised. Obviously every South African language has been used, some more widely than others, and most unfortunately some have been discouraged from being used and are in grave danger of extinction. As a precautionary measure of ensuring the continued existence of these languages community radio stations have to make sure that they broadcast in the language used by the communities they serve.

The Constitution of the Republic of South Africa (1996) guarantees a number of fundamental rights, which should be taken into consideration in determining broadcasting policy and its regulation. Amongst these fundamental rights are in, summary, the following:

- Freedom of expression for all South Africans.
- The right to equality.
- The equality of all languages.
- The multi-cultural nature of South Africa and the right of all South African to the promotion of their cultures.
- Choice and diversity.

The White Paper on Broadcasting Policy (1993:31) values the significance of the development of languages, more especially the indigenous languages. It states that:

The recognition and development of all languages and cultures is fundamental to society and a prerequisite in a democratic dispensation. This too is a fairly dominant niche in the existing community broadcasting arrangement and requires particular consideration in the new divide.

It is therefore necessary for community radio stations to broadcast in the language of the community members. Radio Turf broadcasts predominantly in Northern Sotho, an indigenous language mostly spoken by communities around University of the North (main campus), and English. This is in line with the rules and/or guidelines as laid down by the Independent Communications Authority of South Africa that community broadcasting services should reflect the communities they serve and be given the potential role as a communication and empowering

tool. The Communications Authority further requires that the community broadcasters reflect the language needs of their target communities. Radio Turf recognises the fact that the university community comprises various members from diverse language groups and as such stipulates in its Policy Document the fact that other South African official languages may be utilised. It further states that all presenters should be able to communicate and understand at least two of the main languages.

The Independent Communications Authority of South Africa emphasises the fact that community members across South Africa who were previously neglected, should get a choice of services in their own languages that reflect their own realities and raise their own issues. Community radio stations came into existence as an endeavour to create an alternative power base that would promote local culture and languages and provide a forum for self-expression and people's participation in public debate and decision-making processes.

Radio Turf is probably on the right track as far as the development of the indigenous languages is concerned, Northern Sotho in this case, for the surrounding communities. It is engaged in an exercise of empowering the communities it serves by way of informing them in the languages they comprehend. On the same score it also helps to develop the two languages used at its station. This calls for the station manager to ensure that the two languages utilised are correctly used by the presenters as a way of developing them - the station should make it a point that they appoint people with the know-how to develop the languages in question. Listeners can only decode the messages encoded by the presenters if the correct medium is utilised. It is only some of the housewives and elderly respondents (80%) who feel sidelined when English is utilised because they cannot decode messages encoded in it and as such they feel they are not empowered, otherwise most respondents, that is 85% of students and teenagers, feel comfortable with the state of affairs with regard to the language issue and they feel they are being empowered.

2.3 Gender issues

In South Africa issues of gender and race are interwoven. For this reason, it is impossible to consider gender issues without reference to race. The system of legislated apartheid policy gave rise to a system which marginalised black people and women in all sectors of education and other avenues but impacted especially negatively on black women. The South African patriarchal society locates women as inferior to men and consequently denied women and girls equal opportunities for education and training. Black women have suffered the most severe brunt from both the racial and gender discrimination due to the apartheid laws and the patriarchal social system. Therefore a programme to promote women and black people must, by its very nature, target black women

as the most disadvantaged in the South African society.

The Independent Communications Authority of South Africa expects radio stations to address the issues relating to the historically disadvantaged - radio stations have to empower previously marginalised people of the communities, such as black women, the disabled, et cetera. Women have over the years been discriminated against just because of their sex. Women issues have to be addressed in radio stations as a way of empowering them; and ICASA expects radio stations to include women's programme in their programme menu, that is all programming aimed specifically at women, including talk-shows, interviews, phone-ins, et cetera.

The voice or sound on air has many intentions, for some it is a means of relaying information and to others it may be entertainment - radio expresses its power in many different ways; and its influence on the listeners cannot be overemphasised. It is hardly surprising that stereotypes of women abound in South Africa's languages, education system, media, and popular culture. The first term of South Africa's democracy has passed and we are already in the second term, yet, looking around, not much has changed on the surface. On the same issue one realises that change in the home, in the workplace, at school and in our community (at grassroots level) has not come swiftly. In other words while the state machinery has been democratised, there is a long way to go before a fully democratic, non-sexist society can be claimed. This is exactly where the radio comes into the picture in empowering the women folk about their rights as women.

The major challenge facing women of Africa, as part of the third world, is to restructure their lives in their own cultural context, to modernise yet remain intrinsically African, to develop their economies without becoming beholden to the first world. All cultures are structured on systems of values and religion is the most ubiquitous value system. In most communities, religion or supernatural belief systems define social relations, more particularly gender relations. Industrialisation tends to modify, redefine and even transform gender relations. While industrialisation offers solutions to a certain extent, it also creates problems due to the fact that it is not underpinned by a system of values. Indeed, very often it bends traditional values and rejects them if they are in conflict with its interests.

All of the above issues relating to women need to be part and parcel of women's programmes where women are enlightened on issues that affect them directly - they need to know their rights as women. Perhaps these issues, if properly addressed, would change the perception held by housewives regarding listening to the radio station. The radio station needs to address these issues with the urgency they deserve - women need to be enlightened on issues affecting them. On the issue of women rights ***The Constitution of the Republic of South Africa*** Act No.108

(1996:7), explicitly states:

9.
 1. Everyone is equal before the law and has the right to equal protection and benefit of the law.
 2. Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons or categories of persons disadvantaged by unfair discrimination may be taken.
 3. The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.

Radio Turf does not come out clean on the issue of gender in that women's programmes are not aired though they are indicated in black and white as part of the programmes. According to the data collected from respondents, most housewives (approximately 98%), elderly women (more or less 99%) and female students (approximately 70%) complained that women's needs were not adequately catered for - perhaps this is one of the reasons they do not listen to the radio station. They therefore feel that the radio station does not empower them as long as their own issues are not incorporated. It should be reiterated that issues relating to women are seldom discussed and women respondents argue that it could woo them if properly attended to by the radio station. There is much that the radio station can do taking into cognisance the fact that the radio station has expertise at its disposal. Radio Turf therefore does not empower rural women. The same can be said about presenters; most of them are male, there is no proper representation - female students and teenagers feel they are discriminated against and hence not empowered.

2.4 Skills development

The *White Paper on Broadcasting Policy* (1993:25) identifies another distinct area of broadcasting in the Human Resources development strategy of the country: a Human Resources Strategy to develop broadcasting practitioners and skills. The Human Resources Strategy in Broadcasting aims to achieve the following:

- To establish a formal and practical training and development system, which is fully integrated and capable of delivering all round skills in broadcasting.
- To develop a system in close collaboration with the communications, information

- and cultural sectors.
- To redress the imbalances of the past through targeted programmes addressing the training needs of the previously disadvantaged including women, the disabled and children.
- To upgrade the skills levels of practitioners in the broadcasting industry.
- To recognise and facilitate a common human resource base for related industries.
- To develop a coherent system to accredit the skills of people involved in the industry.
- To make efficient and cost-effective use of the financial resources.

Due to the fact that a community radio station is community based, Radio Turf's personnel has to be drawn from the community it serves - both full-time and part-time members of the radio station should be from the surrounding communities it serves and the university community. **Radio Turf Constitution** (1995:1) declares that this community radio station shall develop and provide (economic) upliftment to the members of the community constituting its listenership. It should be noted that most of the community radio stations are run mainly by volunteers who have neither previous experience in radio broadcasting nor technical expertise. That is why capacity building and training of personnel play a fundamental role in community radio stations. Many of these community radio stations around the world have non-literate people broadcasting and producing their own programmes and this calls for the training of these people.

There is a huge local training provider, the Institute for the Advancement of Journalism (IAJ), which offers training to community radio stations at their stations through the Community Radio Travelling Training Programme. The Institute for the Advancement of Journalism also runs short courses at their premises in Johannesburg. Young emerging community radio stations could get assistance in training their staff. Radio Turf personnel, according to the data collected, claim that training is frequently done on new recruits of the radio station and this is commendable. There are also associations in South Africa which rally behind community radio stations, such as:

- The National Community Radio Forum (NCRF), which aims at developing and advocating for a model of community radio defined by control and ownership by the community itself.
- The National Association of Broadcasters (NAB), which is rooted in commercial broadcasting interests and has a category of membership for community radio stations following the non-profit definition used by the Independent Communications Authority of South Africa for community radio.

Radio Turf has training policies for its staff in place, that is the radio station recognises the need to train its personnel. The **Radio Turf Policy Document** (1999:7-8) states:

- 6.1 Every person working or volunteering for the station shall be entitled to training or any form of exposure related to his/her job designed to enhance his/her knowledge and capacity.
- 6.2 The station shall keep training data which contains names of potential trainers or training institutions, training required by the station with specific names of people, training needs, et cetera. The training co-ordinator shall be responsible for updating the data base.
- 6.3 The training strategy of Radio Turf shall be called hatting. A hat shall mean the write-ups, check-sheets and packs that outline the purpose, know-how and duties of a post. This shall be designed by management and placed in files or folders and/or packs and shall be the training manuals for each person in a post.
- 6.4 A "hat" shall designate what a person in the organisation is handling, what his/her scope of operation is and to whom he/she reports. Every "hat" must state what the product of the post is.
- 6.5 The responsibility of writing and compiling a hat shall lie with managers of departments. This shall be a compulsory duty of every person managing any section of the station.

The **Radio Turf Policy Document** (1999:9) further states that all persons who shall acquire training or who will be sent by the station to attend training, shall be compelled to work for the station for a minimum period of twelve (12) months after the training - this period shall be calculated commencing from the last date of the training. Management of the radio station shall introduce a training contract for this purpose which must be signed by an employee or volunteer before attending any training. Any person attending a training course shall undertake to write a report and impart his/her skills and knowledge acquired from the training in any possible way as agreed upon between him/her and the training co-ordinator.

It is true that most community radio stations function with volunteers from the community. The **Radio Turf Policy Document** (1999:13) recognises the role that is played by volunteers in this radio station:

Voluntarism is an undertaking by community members to work and/or commit their time and energy for the station without pay or salary or demanding salaries. Volunteer in this context, shall mean any person involved with the station and (who) is not on the station's pay roll. Volunteers shall benefit skills acquired (sic) from training organised by the station. In case of employment vacancies, volunteers shall have first preference before such vacancy is

advertised publicly.

Community radio stations utilise volunteers because of lack of funds but at the end of the day these people will have acquired certain skills and this is what matters most in empowering community members by training them - a community broadcasting service is defined in the IBA Act as one which is funded by donations, grants, sponsorships, advertising or membership fees, or by any combination of the aforementioned.

Besides volunteers, ICASA requires that any community broadcasting service has at least two permanent managerial positions. One of these should be the station manager who would be responsible for the general operations of the station. When it comes to managerial positions, the station manager in the case of Radio Turf is a man and women are rather discriminated against.

Radio Turf is trying its level best to empower the few community members who happen to be attached to it; and it is unfortunate that it can only absorb a few community members into its fold. Quite a number of community members have gone through Radio Turf and are presently employed elsewhere (Kwena Moabelo -Thobela FM in Pietersburg, Makgomo Mamabolo -SABC headquarters in Auckland Park to name but a few) with the experience and expertise gained from the radio station (this is evidenced by the responses from Radio Turf personnel). Though not enough is being done in this regard, this is nevertheless commendable. Respondents attached to the radio station, that is the Radio Turf personnel, feel they are being empowered by the radio station in terms of skills development. On the other hand respondents who do listen to the radio station, such as university students and teenagers, agree to the fact that they are empowered through access to information. In this way the licensee and the community which is to be served are empowered in the process by ensuring that all matters relating to the application and general broadcasting industry are understood by as many members of the community as possible.

2.5 Promotion of local music

One further function of mass communication is entertainment, which refers to the media's ability to present messages which provide escapism and relaxation. Although the entertainment function of the media has frequently been criticised when overemphasised at the expense of other functions, some people, mostly students and teenagers, recognise its positive consequences. They argue that mass communication provides relief from boredom, stimulates audiences' emotions, helps fill their leisure time, keeps them company and exposes them to experiences and events that they could not attend in person. Music is one such entertaining ingredient.

The Independent Communications Authority of South Africa is required to prescribe, by way of regulation, specific broadcasting licence conditions, for instance, regarding local content and South African music. The local content has been interpreted by the Authority to include programmes which, inter alia:

- are identifiably South African;
- recognise the diversity of all cultural backgrounds in South African society;
- are developed for South African audiences; and
- are produced under South African creative control.

Insofar as music is concerned, ICASA has also set quotas for South African music on radio services, basing its decisions on considerations that include the need to:

- promote national identity, culture and character;
- address needs and extend choice;
- create economic opportunity and build local industry; and
- redress historical imbalances in South African radio and music.

ICASA, with its key regulatory intervention in the field of programming, has imposed an 'across the board' minimum 20% quota for South African music on air. The intention is to ensure the development of local music and talent and the development of the local music industry. One of the criteria used to determine whether a musical work qualifies as South African music is that it must be principally performed by musicians who are South African citizens. For this purpose the interpretation of the words 'principally performed' means the majority of musicians must be South African.

After much opposition from the organised broadcasting industry, the quota became effective in 1997. Four years on a high percentage of broadcasters have complied with the quota and most have in fact exceeded it. Radio Turf has done exactly that by exceeding the indigenous music quota by 40%. ICASA is now reviewing the system with a view to raising the minimum percentage, refining the monitoring methodology and providing greater incentives for broadcasters. This is a subject which is likely to raise the temperature amongst politicians, broadcasters, record companies, musicians, producers, and advertising agencies and lobby groups, and a point of agreement has to be reached with the various stakeholders.

Radio stations have to submit regular logs detailing all the songs broadcast on a daily basis during South African Performance Period (that is from 5 am to 11 pm). Commercial and public stations

are required to submit the logs on a monthly basis. It should be indicated that it is possible to take advantage of this system. Radio Turf is no exception in this regard - it stipulates in its Policy Document that it plays 60% local and 40% foreign music when in actual fact it does not play traditional music for the elderly people. The elderly people (about 90%) feel they are not being empowered because the type of music they enjoy is not played and consequently traditional artists who sing the type of music are not empowered as well. This is perhaps one of the reasons they do not listen to the radio station.

Almost 90% of the elderly respondents feel in no uncertain terms that they are not empowered by the type of music played by Radio Turf. So, they feel sidelined and thus not empowered. The same could be said of most of the housewives (almost 90%) who also like music which used to be played in the 'good old days'. They feel out of place when contemporary local music, such as 'kwaito', is played - they argue that it is vulgar in nature. 70% of teenagers, who do listen to Radio Turf, do enjoy listening to the type of music played by the radio station - they feel the station is doing enough to empower traditional artists. It should be indicated that 80% of student respondents prefer Radio Metro when it comes to music.

2.6 Education

One way of empowering the community members is through education, be it formal, informal or non-formal. The **Green Paper on Broadcasting Policy** (1997) notes that the broadcasting system can play an important role in supporting the education system of the country. It is said that the reason for this careful review is the pivotal role broadcasting can play in the provision of educational material in view of the many problems experienced by the education system. The **Green Paper on Broadcasting Policy** (1997) cites, inter alia:

- The lack of properly equipped schools and learning facilities;
- The lack of adequately trained staff to attend to all educational needs; and
- The level of resources needed to bring about equality and equitability in the provision of educational services.

This Green Paper points out that a great number of South African citizens in general and Northern Province, including the communities in the vicinity of the University of the North's main campus in particular (85% of the elderly respondents), cannot read and write and they rely on broadcasting entirely for their information and/or education. Broadcasting can indeed impart knowledge and provide basic information for people to understand the changes that are taking place around them. The use of broadcasting to support the provision of education and information to the South

African population is but one distinct area of broadcasting in the Human Resources development strategy of the country as expressed in chapter 9 of the *Green Paper on Broadcasting Policy* (1997). This relates to the use of broadcasting service as a source in support of both the formal and informal educational sectors. In this context broadcasting, community radio in this case, is a tool for the dissemination of educational material to learners in all corners of the country in a timeous and cost effective way. It is used as a support structure in the provision of material for human resources development aiding the educators, teachers, trainers and learners wherever they may gather for educational purposes.

In a country such as South Africa, where there is a widening gulf between those who have and those who do not have access to media information, the broadcaster, that is community radio station, simply cannot afford to neglect news and current affairs. In our country, with its fledgling democracy, inaccessibility to information could well have critical consequences for the disadvantaged. It is therefore necessary that there should be programming that teaches and informs; programming that enables citizens of this country to participate in our democracy. About 80% of the elderly respondents (including the housewives) feel that there are no programmes which cater for their educational needs and as such do not listen to the radio station - they feel it neither teaches nor informs them. Teenagers (80%) only listen to Radio Turf for entertainment and not necessarily for information and student respondents (90%) feel Radio Turf does inform them about events taking place within campus.

The community members have to be abreast with what is happening around them, be it in the form of local news or international news. This calls for programmes which address current affairs, that is all socio-economic and political issues of immediate relevance, including interviews with personalities (local, provincial, national and international) and phone-ins and talk-shows on these issues. The above viewpoints, relating to access to information by listeners, are also shared by Steinberg (1995:130) when she comments about the information providing function of mass communication:

The first function, surveillance of the environment, is considered the information and news-providing function of mass communication. The media keep us informed about national and international news ranging from world stock prices and revolutionary uprisings to local traffic and weather conditions. In times of crisis (a national drought, for example) one of the surveillance functions of the media is to inform people what is expected of them, thereby minimising confusion and contributing to social order.

The significance of the information providing function of the community radio station cannot be overemphasised. Experts in specific fields could be hosted by the station to enlighten the community members about issues of great concern, such as pandemic HIV/AIDS, domestic violence, witchcraft, child abuse, et cetera. This could be feasible because Radio Turf is stationed at the University of the North, where there are knowledgeable people in various fields of study. Radio Turf has got the capacity to do exactly that; and it is unfortunately not using that to the fullest. Data gathered from respondents reveal that almost 80% of respondents do not use this medium as an information provider to the fullest. The radio station could be of assistance to both teenagers and students in providing vital information regarding their studies in the form of lessons and lectures.

2.7 Conclusion

It should be noted that community empowerment without mentioning aspects such as language development of the community in question, gender issues, skills development and/or training, promotion of local music and education would be a mission unaccomplished. The policies of the past have undoubtedly worked to exclude from the local independent production industry people of certain gender and colour. Policies to redress the imbalances of the past still need further attention in this sector. In South Africa some efforts have been made to implement affirmative action policies meant to promote racial and gender representation at all levels within the broadcasting industry. The pace of integrating people who were previously disadvantaged within the management structures of the broadcasters is however influenced by many internal and external factors. Real and substantial change have been slow to occur.

Empowerment, in general, of historically disadvantaged South Africans is one of the goals espoused by the South African government through the Reconstruction and Development Programme (RDP). There does not appear to be any doubt that the South African broadcasting industry can effectively contribute towards empowerment of the previously disadvantaged, while also creating better employment and business opportunities for the country. Empowerment of the members of historically disadvantaged communities is generally defined as a process that deliberately creates, inter alia, entrepreneurial and managerial opportunities for previously disadvantaged groups to broaden and redistribute the South African economy through inclusion in ownership and management.

According to the *Green Paper on Broadcasting* (1997:39), in the broadcasting business, empowerment of members of historically disadvantaged communities could include, by way of example, the following:

- members of the previously disadvantaged communities enter into investment partnerships and co-productions;
- that they own partially or totally the means to produce broadcasting programming material including studio houses, commissioning services, signal distribution services (such as the common carrier), and
- that they can actively participate in the running and administration of broadcasting business or enter contractual agreements with broadcasters to provide some services.

The third viewpoint above is crucial in that the best way of empowering community members is by involving them in whatever project is underway. In terms of skills development and/or training only those who are attached to Radio Turf will be empowered and they are very few including those staff members who work as mere volunteers - they will definitely benefit from the training programmes which are available at the radio station. In essence Radio Turf still has a lot to do as a way of empowering the community members it serves, such as regarding the development of the two languages it utilises in broadcasting.

Educationally there is much to be done; but fortunately resources are there for the radio station to make use of to the benefit of the community. Bantu education, for example, was modelled in such a manner as to deprive the majority of any meaningful role in the public life of South African society. Many schools and educational institutions which were meant for the deprived majority are still ill-equipped, and in many instances run by inadequately trained staff. The radio station has a lot to do in this regard. Besides the aspects covered in the research report others could as well be looked into as ways of empowering the community which the radio station serves

The radio station, in this case Radio Turf, as already highlighted, is doing its best to empower the communities it serves; but it appears its best is not sufficient in that there is room for improvement, like empowering the community spiritually although it is not discussed in the research report. Economically only those who are attached to Radio Turf will be empowered and they are unfortunately very few; most staff members are mere volunteers. In essence Radio Turf has a lot to do as a way of empowering the community members it serves, such as regarding the development of the two languages it utilises in broadcasting. It has to ensure that the language it uses is correct in terms of its grammaticality. This has to be done with the assistance of specialists of the very languages - this will not pose any problem in that the radio station is stationed in the University of the North where there are knowledgeable people who can assist in whatever way. Much can be done to empower the community members, more especially women, senior citizens of the community, et cetera.

CHAPTER THREE

RADIO TURF: COMMUNITY RADIO STATION?

3.1 Introduction

This chapter seeks to look at Radio Turf station, its constitution as well as its policy document, highlighting the way it is supposed to operate and as such serving its clientele. As already indicated in chapter one Radio Turf is stationed at the University of the North's main campus, at Student Representative Council (SRC) chambers, broadcasting on 103,8 FM. Radio Turf started as a community radio station serving the University of the North community as well as some of the neighbouring communities and now it has gone beyond the radius of 30 km to include some communities as far as 100 km away from the University of the North. A vital question which needs to be addressed is: is Radio Turf a community radio station in the true sense of the word? This chapter is an endeavour to answer this principal question.

There are quite a number of broadcasting services catering for a community of interests. There are services which cater for institutional communities - those services which are directed at communities made up of persons associated with an institution of learning, labour or any institutional formation. The service in this case is primarily designed to meet the needs of persons directly associated with the institutions. The holder of the licence may be the institution or a group of persons associated with the institutions.

The gist of the matter is that the programmes provided by a community broadcasting service have to reflect the needs of the people in the community which must include, inter alia, cultural, religious, language and demographic needs and must provide a distinct broadcasting service dealing specifically with community issues which are not normally dealt with by the public broadcasting service covering the same area. The community broadcasting service has to be informative, educational and entertaining and must focus on the provision of programmes that take into account the needs of that community. It needs to be seen whether this is the case with Radio Turf.

3.2 The Constitution and Policy Document of Radio Turf

The University of the North's *Radio Turf Policy Document*, which is a document outlining policy of the radio station, asserts that:

Radio Turf Community Radio, abbreviated herein as Radio Turf and referred to as the 'station' shall operate on a structure that reflects the community, the Board, management, the staff programmes committee and commissions referred to as focus group (1999:3).

The importance of community involvement and participation in a community radio station cannot be overemphasised. **Radio Turf Constitution** (1995:1) sees community participation and involvement as a way of empowerment of any community radio station this way:

... we, the founders of Radio Turf, declare that community radio shall develop and provide (economic) upliftment to the members of the community constituting its listenership. That consultation, interaction and co-ordination of Radio Turf with other projects of the same nature both nationally and internationally shall produce a coherent programme to achieve the objectives of community broadcasting.

The above sentiments are also expressed in **Radio Turf Policy Document** (1999:3), which identifies and outlines the following as some of its missions, vision and objectives:

- To become the best community radio station in the Northern Province.
- To ultimately become the provincial community radio station (questionable).
- Where community participation is the basis of strength and impetus and market penetration.
- To create an informed community, where sharing of information is the basis of the philosophy to education and prepare our community of listeners for a future, where global information technology is frequently and rapidly changing.
- To provide technical, administrative and socio-economic skills to a community previously neglected for centuries.
- To promote diversity and cosmopolitanism within our community of listeners in order (to enhance) the spirit of reconciliation and respect of others of others.
- To motivate and create a culture of volunteerism in our community in order to build patriotism.
- To create a community where able people are afforded the opportunity to rise to greater heights and honest beings have rights.
- A community without crime, where the rights of others are respected and the freedom of expression is a way of life.
- To create a community free to talk freely, to write freely their own opinions and ... opinions of others.
- To guarantee the democratic participation of women in all levels of development.

Since community participation and involvement, as already indicated above, form the cornerstone of any community radio station, Radio Turf is no exception in this regard in that its working document, *Radio Turf Policy Document* (1999:6), states that:

- 7.1.1 The Board shall ensure that there is active community participation and involvement in all levels of the station and also ensure that there is reasonable capacity to manage such participation.
- 7.1.2 The Board shall facilitate creation of programme committees and listeners club, ensure that there is balance between phone-in and write-in programmes, ensure that all listeners have equal chances of participating in on-air competitions and maintain balance between live and pre-recorded programmes.
- 7.1.3 The Board shall commission management to explore creative ways of engaging the communities in programme planning, production and presentation.
- 7.1.4 There shall be an independent **Programme Review and Complaints Committee (PRCC)** nominated by communities in public process. The **PRCC** shall review all programmes on a quarterly basis, attend to public complaints, develop further programming policies and make recommendations to the Board. All recommendations shall be validated by management before submission to the Board. The **PRCC**, in consultation with the Board, shall design its operational guidelines.

Radio Turf is of the idea that full-time and part-time members, working at the station, shall both be from the community and the university community, who shall for all intents and purposes abide by the spirit of the *Radio Turf Constitution* (1995) and so be duly accepted. It further asserts that community means the quality of holding something in common as community of interest, community of goods, or a sense of common identity and characteristics.

3.3 Data collected

3.3.1 Sample Questions

The sample questions were given to respondents, that is Radio Turf listeners, to provide their own viewpoints regarding the radio station in question as a community radio, which is expected to serve the needs of the University of the North community as well as some of the adjacent communities. These sample questions are attached as an Addendum. Some of the questions are

also translated into Northern Sotho for those listeners that is housewives and the aged who are not quite comfortable with English, taking into cognisance the fact that the **Radio Turf Policy Document** (1999:10) mentions the main broadcasting languages of the station as English and Northern Sotho.

3.3.2 Data Analysis and Interpretation

It is worth mentioning that almost 90% of the aged and the housewife respondents, according to the responses, do not listen to Radio Turf; and the following are some reasons furnished by respondents in the sample groups concerned:

- The radio station utilises English as one of the languages and most respondents (the aged and the housewives) are not comfortable with it.
- The radio station spends most of the time playing music when its listeners are interested in knowing what is happening around them.
- The radio station does not cater for their needs, such as discussing issues that affect them directly, inter alia playing traditional music, informing them about deaths/funerals and other related issues.
- The radio station is unknown to them.
- It does not cover local events which interest them.
- They do not identify with the radio station - they feel the radio station belongs to the University of the North.
- They take it (radio station) to belong to their learned and/or educated children and the elitist group of listeners attached to the University of the North and interested parties.

The radio station which most of the aged and the housewives (80%) listen to frequently is Thobela FM, the public radio station for the Northern Sotho speaking people. They identify with the radio station because, they argue, it utilises the language they understand and it also caters for most of their needs, such as the programme which informs them of death cases in their communities. The programme that most of them enjoy listening to is the one known as **Tabakgolo** presented by Mr Moloko Mashamaite (from 09H00 to 11H00 on week days) and/or the one known as **A re boleleng** presented by Mr Jimmy Mohlologa (from 22H05 to 00H00 on weekdays). In these two programmes, listeners phone in and air their views on a particular topic, usually a contemporary one, that the presenter chooses on a particular day, creating a natural communication set up unlike the normal artificial communication system of mass media.

On the other hand 80% of teenagers interviewed, mostly girls, prefer listening to Radio Metro, which began broadcasting in September 1986 as an English language medium targeting young African adults. The most striking answer given by these teenagers is that Radio Metro caters for their needs as youth and they identify with most of the presenters whom they regard as celebrities such as Penny Lebjahe, Glen Lewis, Phat Joe to mention a few. One other reason for listening to the radio station is, teenagers argue, that they learn a lot from the station in terms of language, that is English. Teer-Tomaselli & de Villiers (1998:158) have this to say with regard to this popular radio station:

It was positioned as an urban music-format station to tap the growing black middle class which provided a substantial market for advertisers. Initially the station was carried only on medium wave in the then Pretoria-Witwatersrand-Vaal Triangle area (the present Gauteng). The immediate impetus for establishing this station was the perceived competition for the above audience by Bop radio (transmitting on a licence from the government of the Bophuthatswana homeland).

To this end, one needs to reiterate the fact that 20% of the teenage respondents do listen to Radio Turf in order to be entertained through music chosen by the presenter or by the listeners themselves, mostly comprising international or foreign music. Most of our youth are fonder of music programmes than any other programme on radio. It is rather interesting to note that 20% of the respondents interviewed, more especially teenagers, listen to Radio Turf with a keen interest in music programmes. They often become bored when programmes such as weather reports, news bulletins and other similar programmes are on the air.

On the question of whether Radio Turf is a community radio station or not almost all respondents, especially youth (teenagers), the aged and housewives in the neighbourhood of the University of the North's main campus, have no idea of what a community radio station is. Almost all housewives (90%), the aged (90%) and to a lesser extent teenagers (20%) are in the dark regarding Radio Turf as a community radio station. Those teenagers interviewed, who do listen to the radio station, furnished the following as some of the reasons for listening to it:

- The radio station plays contemporary music.
- The radio station has phone-in programmes in which they choose the music they like.
- The radio station is at the door-step of their homes and they are able to visit the station when they are free and chat to the presenters.
- Some of the presenters are their role models such as one famous presenter known as 'Professor' Tsutsa who inspires most teenagers.

- The radio station does broadcast in English and most youth like conversing in this medium, et cetera.

The above three groups (housewives, the aged and the teenagers) have no idea of community involvement and participation when it comes to a community radio station, hence they do not regard themselves as being part and parcel of the radio station. There is no growing awareness of the potential of participatory community-based media, and specifically community radio, as an empowering tool. Those who happen to know of Radio Turf, know of it as one of the unpopular radio stations in the Northern province. It should be noted that the idea of community media sector does not only embrace community radio stations, but diverse other community channels including locally produced newsletters, audio and video productions, multimedia resource and documentation centres, drama, music, and other cultural activities.

In general most respondents, especially teenagers, housewives and the aged, feel in no uncertain terms that they are not in any way involved in the running of the radio station. From the data collected it seems that they are not even aware of the responsibility they are supposed to shoulder as community members - only a few of the respondents (namely those University of the North students doing Media Studies as one of their courses or modules) and the Radio Turf personnel are aware of the role they, as members of the community which the radio station serves, are expected to play in the running of the radio station; but feel they (student respondents in this case) are not 'offered' the opportunity of participation and involvement.

The personnel attached to the radio station feel that there is still much to be done in involving the community members in running of the station. Students doing Media Studies are aware of what a community radio should do and the responsibility the community members should carry, but they are not doing enough to educate community members. It should be borne in mind that the idea of a community radio station is new amongst our people, that means to say that on the whole the community media movement is a growing sector that is set to take Africa, as a whole, by storm. The deduction can be made that it is fuelled by the realisation by an increasing number of groups that they must acquire the communication skills to enable them not only to access the kind of information that is useful to them, but also to make decisions on the kind of messages about their lives that they want to send out to the outside world.

The idea of Annual General Meetings, which are to be held in order to manage and plan the running of the radio station, is out of the question in the sense that almost 80% of community members, the respondents, feel they are not part and parcel of the entire exercise - except for the Radio Turf personnel, Community members need to be educated in this regard so that they

deliberate in meetings organised by the radio station. The *Radio Turf Constitution* acknowledges the pivotal role that is supposed to be played by annual general meetings in any community radio station. It states that:

The annual general meeting (Bosberaad) shall be held once in each calendar year within a period of three (3) months from the end of each financial year. Such a meeting shall be approved by the Board of Directors in writing, and a notice of the meeting shall be published fourteen (14) days prior to such a meeting. The business of the annual general meeting shall be:

- 9.1.1 To receive and consider the Board of Directors' report and audited financial statement for the preceding year.
- 9.1.2 Transact any competent business.
- 9.1.3 To consider the station manager's report of the station, et cetera.

Almost 90% of the respondents, with an exception of Radio Turf personnel, are of the idea that they do not own and/or control the radio station and consequently they are not even informed of the meetings which are held at the radio station. The management of the station should make it a point that community members are invited to meetings pertaining to the station as a means of involving the community in its running. They do not even know those who are in managerial positions and so the idea of representation is out of the question for most respondents. Community members do not produce materials for themselves - they do not walk into offices of 'important' people to get direct responses to their concerns as it should be the case. 80% of the respondents feel that they do not have a say in what type of programmes they would like to be on the air, except in cases where teenagers phone and request the presenters to play music of their choice. The community has to be involved, in earnest, in the day to day running of the station.

Having gone through the responses from respondents of the first three groups (teenagers, housewives and the elderly people) it is quite clear that most of them are not conversant with the following viewpoints and/or features which are characteristic of a real community radio service which distinguishes it from non-local radio service:

- A community radio station provides news and information that is of interest to and specifically about that local community;
- A community radio station provides an outlet for the community to broadcast announcements (and for business to advertise their wares or services in the case of commercial and/or through sponsorship in the case of community radio); and

- A community radio station provides a forum for the community to hear the voices of its own region, and reflects back to the community its own identity and in doing so helps shape that identity.

So, there is no feedback on the part of the listeners insofar as adapting and changing the radio station's programmes is concerned - listeners are in no way involved in the production and/or selection of programmes for the radio station. 90% of the respondents who do listen to the radio station feel there is much to be done when it comes to community members being involved in the production and/or selection of programmes and it is contrary to **Radio Turf Policy Document** (1999:12) which states, inter alia, that:

Titles of programmes shall not be changed in any way, unnecessarily and/or without the consent of management. Presenters and any community member may suggest a programme title. And, all programme titles shall be considered by management in consultation with the Board.

The above quotation does not necessarily mean that community members have the right to alter even the content of the programmes. In essence community members are to be engaged in the production of programmes, such as news reporting and/or gathering - the radio station should explore all possible creative and cost-effective mechanisms of gathering news. The Policy Document of Radio Turf encourages that specific key persons in the community be identified to assist in reporting news and 70% of the respondents (housewives, the aged and students) feel it is not done to their satisfaction. In addition, the news editor shall ensure that the radio station utilises an effective local contact listing. This is rather questionable taking into account the information gathered from most respondents, with the exception of the radio station's personnel who have a different viewpoint from the other respondents - Radio Turf personnel argue that key persons in the community have been identified who help in reporting news and on the other hand other respondents (housewives, the aged, students and the teenagers) feel that is not being done. This is one other aspect which the station has to tackle head on as a matter of urgency for the survival of the station.

As already stated, most respondents do not take an active part in the running of the radio station which is supposed to be theirs; they are not conversant with the contents of both **Radio Turf Constitution** (1995) and **Radio Turf Policy Document** (1999); they have never laid their hands on either document - they thus do not know how the radio station is supposed to be run. Only a few of the student respondents, who are in the discipline of Media Studies at the University of the North, and the radio station's personnel know that Radio Turf does have a Constitution of its own

together with a Policy Document.

The *Independent Broadcasting Authority: Broadcasting, Monitoring and Complaints Department*, (1995:1-2) highlights some of the significant programmes that are to be included in a community radio station's menu. It categorises programmes into 'scheduled' and 'unscheduled'. This document is scrutinized frequently in this research. The following are some of the programmes which are examined in this research:

- **Women's Programmes** - All programming aimed specifically at women, including talk-shows, interviews, phone-ins, et cetera.
- **Adult Education** - All formal and non-formal educational programming, excluding educational programmes specifically designed for women.
- **Local Music** - See Unscheduled Programming below (music which is defined as local music under section 53 (1) of the IBA Act).
- **Current Affairs Programmes** - All socio-economic and political issues of the immediate relevance; includes interviews with personalities, phone-ins and talk-shows on these issues.

According to the IBA the above are some of those programmes which are expected in a community radio station before a licence could be issued. It is up to the community radio station manager to ensure that this is adhered to by the presenters and/or producers. The information gathered from the respondents is that some of the programmes, such as children's programmes and adult education, are not catered for on Radio Turf; and this means that it (radio station) does not take into account the needs of all age groups. Some of the aged respondents further stressed the fact that they are not catered for in the variegated programmes though they are part and parcel of the community, in other words they are alienated in their own communities and this is probably one of the reasons why they do not listen to the radio station. The IBA expects the radio station in its policy-making, operational and other structures to be representative of the community to be served and encourages members of the community served by it to participate.

Most respondents, especially youth (teenagers), seem satisfied on the question of language in the sense that the radio station broadcasts in both Northern Sotho and English as indicated in *Radio Turf Policy Document*, (1999) but it should be borne in mind that the University of the North community comprises members from diverse linguistic areas and as such when programmes are presented in Northern Sotho some members cannot readily decode the message put forth. The same can be said of programmes which are in English: they deny the elderly the opportunity to make head or tail out of these programmes. All in all almost 80% of the respondents (teenagers and students), with the exception of housewives and the aged, are satisfied with the state of

affairs regarding the language issue in that the university community, mostly student body, is served in English and neighbouring communities and some workers in Northern Sotho. In support of this very sensitive issue **Radio Turf Policy Document** (1999:10) succinctly declares:

- 7.3 **Language** - the main broadcast languages of the station shall be English and North Sotho (Sepedi) - local dialect shall be encouraged at all times. However, all other South African official languages may be used. All presenters must be able to communicate in and understand at least two of the main languages. No vulgar or abusive words shall be used on air. Violation of this policy shall result in dismissal. The station shall also encourage co-presentation in order to address language equity.

The above sentiments are also echoed by the IBA's **Community Sound Broadcasting Services Position Paper on Four-Year Licences** (1997:8), concerning community broadcasting services on language aspect, when it pronounces the pivotal role language can play in empowering the community:

As community broadcasters reflect the communities they serve and given their potential role as communication and empowering tool, the Authority will require that community sound broadcasting services reflect the language needs of their target communities.

Respondents, more especially housewives and the elderly people, argue that most local community events are not covered by the radio station except for those events which occur on the university campus catering for the needs of students and Media Studies students. These two groups thus see Radio Turf as more of a campus radio than a community radio. The radio station covers most of the events that take place on the university campus such as beauty contests, sports events in which university students participate, et cetera. Local community events in the vicinity of the University of the North are not covered; perhaps this is due to the fact that the radio station is supposed to serve many communities in the vicinity of the University of the North. This is one of the challenges facing the radio station's management to ensure that local events in the surrounding communities are covered by the station.

The above scenario poses a problem when the station has to cover local events in each and every community it is supposed to serve. One immediately thinks of the 100 km radius which the radio station has to cover - it becomes highly impracticable to cover every local event in every community. Therefore it is not feasible for Radio Turf to 'ultimately become the provincial community radio station' as stated in the radio station's Policy Document (1999:3). How will it be possible to cover all the events in the entire province if it is unable to cover the events just in the

vicinity of the University of the North?

When it comes to music, most respondents, more especially housewives and the aged who do not listen to the radio station, argue that the radio station plays more foreign and/or international music than local music; hence some of its target audience is not catered for in terms of music. It targets mostly the youth who are fond of foreign music which unfortunately happens to be international and not 'home-made' as ICASA suggests. One could argue that this is one contributing factor for the housewives and the aged not listening to the radio station. It should also be indicated that some respondents, that is teenagers and students, stress the fact that local music is also played to try and strike the balance; but not as proposed in the Policy Document taking into cognisance the fact that 90% of the housewife and elderly respondents do not listen to the radio station. One worrying factor is that traditional music which some housewives and the aged prefer, falling under the 60% quota for local music (as proposed in the Policy Document of Radio Turf), is not played at all and this oversight needs to be attended to. This could bring us to the issue of the target audience - Radio Turf targets mostly youth rather than adults or the aged - this set-up needs to be altered taking into account the fact that a community radio station targets the community as a whole. *Radio Turf Policy Document* (1999:10) outlines its music programmes this way:

7.5 Music

- 7.5.1 The station shall restrict itself to 60% local music and 40% international music and other.
- 7.5.2 Management shall appoint a music compiler and introduce a play list which must be adhered to by all personnel - the play list shall be compiled in consultation with all presenters and/or producers.

If the Policy Document were followed earnestly by the radio station one could definitely pronounce that it is really empowering the community in terms of music in that local music, 40% more than what is stipulated in the IBA Act, would be promoted by the station. Mandla Langa (2001:3), the chairperson of the Independent Communications Authority of South Africa, in his presentation at the Radio Festival 2001, addresses the problem of music quota this way:

We try and address these levels of diversity, in different ways, through the three tiers of broadcasting, namely public, commercial and community broadcasters. In addition to this, a key regulatory intervention in the field of programming has been the imposition of an 'across the board' minimum 20% quota for South African music on radio.

ICASA encourages community radio stations to play local or South African music to ensure development of local talent and of the local music industry. One of the criteria used to determine whether a musical work qualifies as South African music is that it should be principally performed by musicians who are South African citizens. In the case of Radio Turf the radio station stipulates quite well in its Policy Document that it intends to play 60% of local music as a way of promoting it. This would be commendable if it were practised. The same can be said about news bulletins which should be local in content.

Having gone through the data collected as responses from respondents, one is tempted to conclude that Radio Turf is not a community radio station in the true sense of the word in that it does not necessarily serve the needs of the community members in totality. This is evidenced by the fact that the aged and the housewives do not identify with the radio station in question, they further feel that they do not have control over it. International experience has shown that community broadcasting services are only deemed to be authentic community services if their programmes are community-driven. The Independent Communications Authority of South Africa requires the community radio stations to encourage active participation and involvement of respective communities in the selection and production of programmes beyond phone-in programmes.

The IBA's *Community Sound Broadcasting Services Position Paper on Four-Year Licences* (1997:5) recognises some of the main features of the licencing process for a community radio service:

- **Transparency**

The applicant and the community that is to be served should at all stages of the process be clear about what is expected of them. All matters relating to the application are to be dealt with in a transparent and publicly accountable manner.

- **Empowerment**

The applicant and the community that is to be served should be able to be empowered by the process by ensuring that all matters relating to the application and the general broadcasting industry are understood or decoded by as many members of the community as possible (- this aspect was looked into in the former chapter which is of course the main thrust of this research - MBM).

- **Simplicity**

The process should be simple enough to encourage community applicants to present themselves to the Independent Communications Authority of South Africa. The use of legal personnel for representing an applicant before the Authority should not be a necessity but only an option.

3.4 **Conclusion**

In conclusion we need to highlight the principal ingredient needed for a community radio station to be successful. The question to be answered is: what is the formula necessary to create a station where listeners will tune in every day, where community members identify with its programmes and will phone in, support and participate in the broadcasting activities. A great danger of a community radio station is how easily staff, volunteers and management can forget the fundamental importance of involving and consulting the community in the decision-making process and the general running of the station. When a community radio station ceases being sensitive to the needs of the community it is serving, it has lost its reason for existing. It has lost its original identity. Listeners of Radio Turf have the right to lodge complaints with IBA as outlined in Radio Turf's *Requirements and Procedures Handbook*, which states that:

An interested person who has a reason to believe that a licensee is guilty of any non-compliance or non-adherence of the nature contemplated ..., may in connection therewith lodge a complaint with the Broadcasting Monitoring and Complaints Department within 30 days after the occurrence of the alleged or suspected non-compliance or non-adherence (1995:6).

The above quotation calls for the listeners to come forward if they have complaints about certain programmes. Community members, served by Radio Turf, have to be made aware of the procedure to be followed if ever they are not satisfied with a certain programme: it is their right as members served by their radio station. The significant ingredient of community radio station entails:

- Involvement of the local residents in the decision-making and the work of the radio station.
- Ownership and sharing in the benefits of the station.
- Identifying "felt needs" - what people say they want - and running the radio station with the aim of addressing those needs.

If the above viewpoints are not adhered to one is likely not to speak of a community radio station, Radio Turf does not meet the requirements stipulated above. One would argue that Radio Turf is a campus-based radio station, rather than a community radio station in the true sense of the word. Student radio stations are active on many university and college campuses. Most of these radio stations have yet to graduate beyond being day-time deejay booths in the student cafeteria. Most community radio stations, however, are intended to serve communities which were disadvantaged under apartheid government, more especially in remote rural areas. This is the route Radio Turf would like to take according to its Policy Document; unfortunately it has a long way to go in empowering the local community. In a nutshell, Radio Turf does not take community involvement and participation as it should and it needs to be brought to the attention of the radio station management.

CHAPTER FOUR

GENERAL ASSESSMENT AND CONCLUSION

There is still much to be done on the part of Radio Turf in making sure that the community it serves is aware of the fact that the radio station is theirs and it has to be run by them and nobody else. Most of the community members, more especially elderly people and the housewives, who are supposed to be served by the radio station, are not even aware of the responsibility on their shoulders - they do not know what the concept 'community radio station' entails. According to the ***Green Paper on Broadcasting*** (1997:53), the community broadcasting sector is one which operates to serve broadcasting needs at a community level and it further outlines some of the objectives of the community broadcasting service as:

- Promote the right to communicate and freedom of expression;
- Actively involve the community as producers, managers as well as audience, in the practice of communication;
- Are broadcasting services licensed to serve particular communities;
- Services are owned, controlled and managed by the community; and
- Provide programming that reflects the special interests and needs of the community which they serve.

The focus of a community licensee should ideally be on the specific community it serves. In this it augments the services of the broadcasting system by attending to needs that cannot be adequately addressed at national and regional level by public and private operators. The same can be said about Radio Turf as an empowering tool to the community it serves - there is room for improvement on the part of the radio station taking into cognisance the fact that it is better located in the premises of the University of the North to serve the neighbouring communities than most of the community radio stations. It should be reiterated that the radio station should earnestly cater for the needs of the community it serves otherwise it ceases to be a community radio station. The senior citizens of any community are part and parcel of that community and their needs are to be catered for; they should not be alienated. Of course this viewpoint goes hand in glove with the previous one regarding Radio Turf as a community radio station empowering community members it serves. It should be stated categorically that it is only a true community radio station which will empower the community it serves. This boils down to the fact that a community radio station will render its services to a particular community; and this is contrary to what Radio Turf envisages in its Policy Document (1999:3):

- To ultimately become the provincial community radio station

as this is being rather overambitious on the part of the radio station - which should be empowering the community members. The following points should always be borne in mind about a community radio station:

- A community radio station is characterised by the active participation of the community in the process of creating news, information, entertainment and culturally relevant material, with an emphasis on local issues and concerns. With training, local producers can create programmes using local voices. The community can also actively participate in the management of the station and have a say in the scheduling and content of the programmes. Radio Turf still has much to be done in this regard in that approximately 80% of the respondents feel that they are not actively involved in the running of the radio station and this has to be attended to by the management of the station.
- In the same breath, community radio programming should be designed by the community, to improve social conditions and the quality of its cultural life. The community itself decides what its priorities and needs are in terms of information provision. As indicated before some programmes, such as adult education programmes, are not aired on Radio Turf and this is a serious concern among most listeners. Programmes which cater for every member of the community should be taken into consideration when planning is done by the station's management in consultation with the community members. This means that community members should be actively involved in the production of programmes.

It should be reiterated that the Independent Communications Authority of South Africa functions in the context of identified national goals of democracy, development and nation-building. While these goals do overlap considerably, they emphasise diverse aspects of the community and its needs. It is important to note that broadcasters, collectively, address and play an appropriate role in furthering these national goals within the context of a healthy and vibrant industry. It is unfortunate that most community radio stations are not doing enough in this regard, Radio Turf included. This calls for the community radio station to strive for improvement in developing and empowering the community it serves. In relation to democracy, the media (electronic in this case) play a crucial role in providing the citizenry with information to make informed choices. In third world countries, such as South Africa, the significance of broadcasting is all the more important in providing information so that people can participate in the processes of development and nation-building.

It should be noted that in actual fact Radio Turf is a campus radio which should cater for the educational needs of the students rather than a community radio station. This is further worsened by the fact that it serves more communities than it is supposed to serve. How is it possible for a community radio station, Radio Turf in this regard, to be a community radio station for the Northern Province? Will it be able to cater for the needs of the province as a whole when in fact it is unable to serve the present communities it serves? Radio Turf should rather concentrate on serving the university community than trying to serve even the neighbouring communities.

Empowerment on the other hand is what community radio stations should consider by way of taking the services to the people. The concept 'community radio' goes hand in glove with what is termed 'narrowcasting' which is a direct opposite of 'broadcasting'. The community has to be empowered by accessing information and/or education in the language it understands. It is a truism in itself that a community radio station will only be able to empower the community it serves if it plays the music the community members understand or music played by the artists from the community concerned. How do you empower the community members by playing foreign music on the community's radio station?

In a nutshell, Radio Turf is empowering the community it serves in certain areas but on the whole there is a great need for the improvement of services and programmes before it can truly be called a 'community radio station', or achieve the goal of 'empowering' the community. It is for the station's management to improve on those areas which still need attention, such as providing adult education programmes, promotion of traditional music and provision of programmes which cater for the needs of women folk.

CHAPTER 5

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ADDENDUM A

RADIO TURF PERSONNEL

- Is the community adequately involved in the running of the radio station? How?
.....
- Which languages are predominantly utilised by the radio station? Which one is mostly utilised and why?
.....
- Do you think the radio station is doing enough to develop the language(s) used by the radio station? Elaborate.
.....
.....
- Do presenters use the correct language as a way of developing it?
- How much time is utilised for music programmes?
- What type of music is usually played by the radio station?
.....
- Does the radio station play local (South African) music? Is the minimum 20% quota of South African music adhered to as imposed by the Independent Communications Authority of South Africa (ICASA)?
.....
- What role does the radio station play in terms of promoting community's cultural (traditional) music?.....
.....
.....
- How many female presenters are there in the radio station? What about women in managerial positions? (the station's organogram and/or list of presenters will assist in this regard).
.....
.....
.....
- Does the radio station cover women issues in its programmes? In what way?
.....

-
Is the radio station doing enough in creating jobs for the community members? Elaborate.
.....
.....
-
What role does the radio station play in dealing with the rate of unemployment in the community?.....
.....
.....
-
Are there persons who were once attached to Radio Turf and who are presently employed at other radio stations? ,.....
-
Are local events covered by the radio station? Exemplify.
-
Do you think the radio station is doing enough to inform the community members? Elaborate.
.....
.....
-
Does the radio station cater for the aged? Are you satisfied with the service rendered? Elaborate.
.....
.....
-
What about the disabled? Are there ways and means the radio station could help address the needs of the disabled?
-
Do you think the radio station is doing enough to educate the community members? Elaborate.
.....
.....
.....

ADDENDUM B

TEENAGERS

- Age
- Sex
- Place of residence
- Which of the following items do you have at home?
 - ☐ TV
 - ☐ Computer
 - ☐ Radio
- Which radio station do you often listen to?
- What do you like about this radio station?
.....
.....
.....
- How often do you listen to it per week?
- Which programme(s) do you enjoy listening to most?
.....
.....
- Which programme(s) do you dislike listening to?
.....
- Do you know anything about Radio Turf?
- Do you often listen to it?
- If your response is negative, provide reasons for not listening to it.
.....
.....
.....
- In case your response is positive:
 - Do you think the radio station in question caters for the needs of the community members it serves? Elaborate.
.....

- Does the radio station cater for the educational needs of the listeners? In what way?
.....
.....
- Which languages are spoken in your community?
- Which language do you speak at home?
- Which languages are predominantly utilised by the radio station?
- Which language is mostly used by the radio station? Are you satisfied with the state of affairs?
- Does the radio station cater for your needs as a teenager? In what way?
- Does the radio station cover local events in your community?
- Does the radio station do enough in informing the community?
- Are you having a say as to what type of programmes are to be on air?

ADDENDUM C

HOUSEWIVES

- Age
- Place of residence
- Which of the following items do you have at home?
 - ☐ TV
 - ☐ Radio
- Which radio station do you often listen to?
- What do you like about this radio station?
.....
.....
- How often do you listen to this radio station per week?
- Which programme(s) do you enjoy most?
.....
.....
- Which programme(s) do you dislike listening to?
.....
.....
- Do you know anything about Radio Turf?
- Do you often listen to it?
- If your response is negative, provide reasons for not listening to it.
.....
.....
.....
- In case your response is positive:
 - Do you think the radio station is catering for your needs as part and parcel of the community?
 - Does the radio station cater for the educational needs of the adult members of the community?
 - Which languages are spoken in your community?
.....

-
Which language do you speak at home?
-
Which languages are predominantly utilised by the radio station?
-
Which language is mostly utilised by the radio station? Are you satisfied with the state of affairs?
-
Does the radio station cover local events in your community?
-
Do you think the radio station is doing enough to inform the community?
-
Does the radio station have programmes which cater for your needs as housewives, e.g. providing recipes for cooking?
-
Are you having a say as to what type of programmes are to be on air?

ADDENDUM C

NORTHERN SOTHO TRANSLATION

BOMMALELAPA

- Mengwaga
- Lefelo la bodulo
- Ke efe ya tše di latelago ye o nago le yona legaeng la gago?
 - ☐ TV
 - ☐ Radio
- Naa ke seteišene sefe sa radio se o tlego o se theeletše?
- Ke eng yeo o e ratago ka seteišene se?
- O ke o se theeletše gaka mo bekeng?
- Ke mananeo afe a o a ratago kudu?
- Ke mananeo afe a o sa ratago go a theeletša?
- Go na le se o se tsebago ka Radio Turf?
- O ke o theeletšga seteišene se?
- Ge phetolo ya gago e le 'Aowa', efa mabaka a a dirago gore o se se theeletše.
- Ge phetolo ya gago e le 'Ee':
 - Naa o bona e ke seteišene se se hlokomela dinyakwa tša setšhaba?

- Naa o bona e ke seteišene se se hlokomela dinyakwa tša thuto tša malokomagolo a setšhaba?
- Ke maleme afe a a bolelwago ke setšhaba sa geno?
- Ke polelo efe ye le e šomišago ka gae?
- Ke maleme afe a a šomišwago ke radio seteišene ye?
- Ke maleme afe a a šomišwago gantši ke radio seteišene ye? Naa o kgotsofatšwa ke seemo sa ditaba mabapi le ntlha ye?
- Naa seteišene se se gaša ditiragalo tša setšhaba?
- Naa o bona e ke seteišene se dira mo go lekanego go sedimoša setšhaba?.....
- Naa seteišene se se na le mananeo a a hlokomelago dinyakwa tša bommalelapa, mohlala go ba fa metswako ya go apha, bjbj?
- Naa le na se seabe go mananeo a a gašwago ke seteišene se?

ADDENDUM D

THE AGED

- Age
- Sex
- Place of residence
- Which of the following items do you have at home?
 - ☐ TV
 - ☐ Radio
- Which radio station do you often listen to?
- What do you like about the radio station?
.....
.....
- How often do you listen to this radio station per week?
- Which programme(s) do you enjoy most?
.....
.....
- Which one(s) do you dislike listening to?
.....
.....
- Do you know anything about Radio Turf?
- Do you often listen to it?
- If your response is negative, provide reasons for not listening to it?
.....
.....
.....
- In case your response is positive:
 - Does the radio station cater for your needs as a senior citizen of the community?
Elaborate.....
.....
.....

- Does the radio station cater for your educational needs as an aged person?
.....
- Which languages are spoken in your community?
- Which language do you utilise at home?
- Which languages are predominantly utilised by the radio station?
- Which language is mostly utilised by the radio station? Are you satisfied with the state of affairs?
- What type of music do you enjoy most? Does the radio station satisfy you in as far as music is concerned?
- What about moral issues, is it doing enough?
- Does the radio station cover local events in your community?
- Do you think the radio station is doing enough to inform community members it serves?
- Do you have a say as to what type of programmes are to be on air?

ADDENDUM D

NORTHERN SOTHO TRANSLATION

BATŠOFE

- Mengwaga
- Bong
- Lefelo la bodulo
- Ke efe ya tše di latelago ye o nago le yona legaeng la gago?
 - ☐ TV
 - ☐ Radio
- Naa ke seteišene sefe sa radio se o tlego o se theeletše?
- Ke eng ye o e ratago ka seteišene se?
- Naa o ke o se theeletše gaka mo bekeng?
- Ke mananeo afe a o a ratago kudu?
- Naa ke mananeo afe a o sa ratago go a theeletša?
- Go na le se o se tsebago ka Radio Turf?
- Naa o ke o theeletše seteišene se?
- Ge phetolo ya gago e le 'Aowa', efa mabaka a a dirago gore o se se theeletše?
- Ge phetolo ya gago e le 'Ee':

- Naa o bona e ke seteišene se se hlokomela dinyakwa tša badudibagolo ba setšhaba? Fahlela.
- Naa o bona e ke seteišene se se hlokomela dinyakwa tša thuto tša malokomagolo a setšhaba?
- Ke maleme afe a a bolelwago mo setšhabeng?
- Ke polelo efe ye le e šomišago ka gae?
- Ke dipolelo dife tše di šomišwago ke radio seteišene ye?
- Ke dipolelo dife tše di šomišwago gantši ke radio seteišene ye? Naa o kgotsofatšwa ke seemo ša ditaba mabapi le ntlha ye?
- Naa o rāta mmīno wa mohuta mang? Naa seteišene se se a go kgotsofatša mabapi le mmīno?
- Naa o ka reng mabapi le maitshwaro, seteišene se dira go lekanego?
- Naa seteišene se gaša ditiragalo tša setšhaba?
- Naa o bona e ke seteišene se dira mo go lekanego go sedimoša setšhaba?
- Naa le na le seabe go mananeo a a gašwago ke seteišene se?

ADDENDUM E

STUDENTS

- Age
- Sex
- Place of residence
- Which of the following items do you have in your room?
 - ☐ TV
 - ☐ Computer
 - ☐ Radio
- Which radio station do you often listen to?
- What do you like about this radio station?
.....
.....
- How often do you listen to it per week?
- Which programme(s) do you enjoy listening to most?
.....
.....
- Which programme(s) do you dislike listening to?
.....
.....
- Which community radio do you have in your community?
- Do you often listen to it?
- If your response is negative, provide reasons for not listening to it.
.....
.....
.....
- In case your response is positive:
 - Do you think Radio Turf caters for the needs of the community members it serves?
Elaborate.
.....
.....

- Does the radio station cater for your educational needs as students doing Media Studies?
Elaborate
- Is the radio station doing enough in assisting you realise your dreams? Elaborate.
.....
- Which languages are spoken in your community?
- Which language do you speak at home?
- Which languages are predominantly utilised by the radio station?
- Which language is mostly used by the radio station? Are you satisfied with the state of affairs?
- Does the radio station assist you in developing your language to the fullest? Do presenters use the correct language?
- Does the radio station cater for your needs as a teenager? In what way?
- Does the radio station cover local events in your community as a member of university community?
- Does the radio station do enough in providing you with information or knowledge as part of its mandate?
- Are you having a say as to what type of programmes are to be on air?