OWNERSHIP AND CONTROL IN COMMUNITY RADIO

A CASE STUDY OF HIGHWAY RADIO AND RADIO MARITZBURG

By: Habteab Tęklemicael

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Supervisor: Professor Ruth Teer-Tomaselli

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DECLARATION

I, Habteab Teklemicael declare that this research project, entitled "Ownership and control in community radio: a case study of Highway Radio and Radio Maritzburg" is my own work. All sources used in this text and all contributors have been given full acknowledgment. Further, I declare that this work has not been submitted for any other degree or examination in any other university.

.....

Signature (H. Teklemicael)

.....

May 2004

Durban

All work for this thesis was completed at the former University of KwaZulu- Natal.

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LIST OF ABBREVIATIONS AND ACRONYMS

AGM: Annual general meeting.

AIDS: Acquired Immune Deficiency Syndrome.

AMARC: World Association of Community Radio Broadcasters.

IBA: Independent Broadcasting Authority.

ICASA: Independent Communication Authority of South Africa.

HIV: Human Immunodeficiency Virus.

NGO: Non-Governmental Organization.

NCRF: National Community Radio Forum.

SABC: South African Broadcasting Corporation.

SATRA: South African Telecommunications Regulatory Authority.

UNESCO: United Nations Education Scientific and Cultural Organization.

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ABSTRACT

This research discusses the basic characteristics of community radio in relation to the types of communities they serve. The researcher focussed on Highway Radio and Radio Maritzburg. They are assessed in terms of their commonalities and differences in ownership, mission, governance, organizational structure and administration systems. One of the main differences between Highway Radio and Radio Maritzburg is the mission for which they were licensed and the type of community they serve. Radio Maritzburg was licensed to serve the geographic community of Pietermaritzburg and its surrounding areas. Its main mission is to create peace and harmony in the community, to encourage local artistic skills, to develop family values and enhance community upliftment through entertainment and educational services. On the other hand, Highway Radio was licensed as a community of interest radio station to serve the Christian community living in Durban, Pinetown and its surrounding areas. Despite Highway Radio broadcasts different programmes to serve the geographic community, its main mission is to proclaim the Gospel of Christ as a principle function of evangelism and to enhance harmony among the churches.

Radio Maritzburg broadcasts the programmes in six languages to cover the diversified linguistic groups in the community while Highway Radio broadcasts only in three languages. The concept of diversity in Highway Radio is to accommodate the diversified Christian churches rather than focussing on the linguistic diversity. These two radios are owned and controlled by their respective communities. The communities members are responsible for maintaining the radios in terms of programming, financing, and controlling the stations. In both radios, the communities control the radios through the Boards that are nominated by the respective communities at the annual general meeting.

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INTRODUCTION

Since the 1950s, different organisations began to draw attention to the role of communication in accelerating developmental activities. They considered mass media as powerful instruments that could enable the extension of techniques from developed countries to the underdeveloped ones. The communication approach developed during that time, however, was identified by many scholars as unproductive, since it was a top-down model. The target audience was treated as passive receivers of the messages that have been decided by the central disseminator (Servaes, 1999: 83). This top-down model placed the senders in the central position to impose their influence on the target audience. As Jan Servaes explained, this situation made many communication scholars recommend re-structuring the linear communication system. This can be done by placing the community members at the centre to make them an integral part of the communication process and develop a community driven communication system. The development of community radio can be a result of such community development strategy.

In fact, as Ad Boeren (1992: 47) explained, no change will take place in the lives of a marginalized community without the development of appropriate values, attitudes and stock of knowledge. In terms of this understanding, community radios are established based on the needs and aspirations of the community members to accommodate (in principle) the diversified views of the community democratically.

> At the heart of the philosophy of community radio is oppositional theory and practice that aim in part to redistribute the power of communication by claiming for groups that are socially and politically marginalized and oppressed the right to a fair share of resources so as to take control of their own lives (Teer-Tomaselli, 1998:163).

Empowerment is achieved through the interactive approach in which different point of views are accommodated. So that the community members express their aspirations and broaden their perspectives.

It may not be possible to give a clear and specific definition for community radios; however, there are certain attributes that are particularly applicable to these media. According to the World Association of Community Radio Broadcasters (AMARC), one of the basic characteristics that differentiate community radios from the other type of radio broadcasting is the idea of ownership and the way they are governed (Bonin and Opoku-Mensah 1998). This concept of ownership is fundamental to understanding the structure of media and how the owners exercise their power to control the organization. Ownership is one of the factors determine the roles of the radios and organizational structure. "There are several forms of ownership of different media, and the powers of ownership can be exercised in different ways" (McQuail, 2000: 198).

Even among the community radios themselves, there are different formats of pursuing their objectives. That is, community radios as community based media should have certain distinctive characteristics that differentiate one from the other based on the purpose for which the stand and the scope of the coverage. So identifying the basic distinctive features that differentiate one from the other and their common characteristics is important to understand the real nature of community radio. This research focuses on the two types of community radio with regard to the relationship between their ownership and control, along with the type of community they serve. The researcher concentrates on Highway Radio and Radio Maritzburg. Special attention is given to their individual characteristics and common attributes with regard to structures, governance, administration systems and their missions in relation to their respective types of community they serve.

SECTION ONE

Normative theories underpinning the concept of community radio

1.1. Media in the community

With the emergence of 'Another Development' theory in the early 1980s, the attention of many communication scholars began to shift towards finding ways of placing the community members at the centre of development communication activities (Servaes, 1999). The stress on the importance of a subject-generated communication strategy, driven by the beneficiary communities, has attracted greater academic attention to community-based media.

The value of a community medium depends not on using highly organized and sophisticated instruments, but on interactive and participatory forms of communication. It ought to reflect the immediate concerns of the community's situation by involving the community members in the production and exchange of views. It deals with various issues such as environmental problems, literacy activities, health related programmes, family planning, agricultural productivity, gender equality, messages related to religion and other different contents. These support the enhancement of the community's life in different aspects – socially, economically, politically and others. Such a medium reflects the real background of the community. "What made the medium tick with a lot of development is its ability to build on skills the people already have... It combines the entertainment value of the performing arts with their capacity to highlight issues related to community development." (Boeren, 1992: 48). It encourages the members of the community to understand the developmental factors and think of themselves as sources of development, so that they can identify and respect their innate capacity and engage their experiences positively.

To give specific definition to the concept of community media is not easy. According to Paul Beaud (1981: 13) "as opposed to the 'mass media' the community media establish communication in a restricted circuit". This reduction of context implies that the scope of communication is restricted to a given community. In this case, the basic concept that distinguishes the community media is the stress on the idea of community.

1.1.1. Community

It is not easy to decide from which point of view to approach the concept of community, because it is a general term applied in different situations, beginning from a specific area such as rural community or urban community up to broad concepts such as Arabic community, European community and others. "At various times, reference is made to prison communities, military communities, religious communities, academic communities, and so on" (Poplin, 1972: 4). According to this definition, the term 'community' refers to a condition in which people find themselves engaged in interwoven and meaningful relationships with their fellows. The cooperative action and sense of belonging are among the common attributions of the concept of community. As many writers suggest, the factors binding people together as a community is a state of mind on the part of the members that lead them to develop a sense of inter-dependence.

> Community is said to exist when interaction between individuals has the purpose of meeting individual needs and obtaining group goals...The feature of social interaction, structures for the gratification of physical, social and psychological needs...are basic to the definition of community (Bell and Newby, 1971: 29-30).

Joseph Jusfield (1975) explained community from two different point of views - territorial and relational:

1. Territorial community. In this part, the concept of community is explained in terms of physical geography. This idea concentrates on locality relation as a distinguishing feature from the remote physically located area. In fact, Denis Poplin

(1972) explained several approaches to study the community as a territorial entity. Among other things, attention has been centred upon patterns of land settlements, in which people live in proximity to their fellows. "The term community refers to the places in which people maintain their home, earn their livings, rear their children, and, in general, carryout most of their life activities" (Poplin, 1972: 9).

2. Relational community. The idea of relational community concentrates on the quality or character of human relationship regardless of the reference to a specific location. Here the main focus of classification is the ways group members cooperate or conflict (Gusfield, 1975: XV). The existence of bonds of similarity and sympathy that unites the target groups of people are the main initiatives and is the core of the concept. In general, community has been analysed as a network of interaction in a social system. The social group have several basic properties, including a sense of membership, a collection of assigned roles and a set of norms. The cooperation among the members is apparently the fundamental theme underlying all the social processes at the community level (Poplin, 1972: 19). According to Poplin's explanation, different organizations such as religious organizations, minority groups, members of the same profession, and even military establishment have been referred to as communities.

Of course, these two types of communities are not totally exclusive. To some extent it is difficult to analyse all facets of the units of community. The concept of community has been explained in terms of spatial dimensions, as cluster of people living together in a specific geographic area. The problem of such a classification is to decide how large a territory should be (village, town, city, region, or beyond) in order to be considered as a community. Even within the specific geographic area, it is possible to identify different types of what Gusfield (1975) called 'relational community'. This situation also makes the classification lack a clear cut of distinction between these two types of communities.

1.1.2. Community radio

Community radio is a type of radio broadcasting that serves a specified community. Many scholars defined community radios as more relevant to the community because they can be utilized by the members in a way applicable to their daily lives. This helps the individuals in a community not only to develop a sense of belonging to a particular group, but also to agree on certain values by sharing common symbols, and developing a form of common behaviour that is acceptable to the people who are living within the community. According to the technical documentation reported by UNESCO (1982: 13), the power of community media lies in their community-oriented character, in identification and expression of community life. The messages these media carry are not something imposed upon the community from outside, but part of the community's life expression. It may not be possible to give a clear-cut definition for the manner in which community radios differentiate themselves from the other forms of radio broadcasting. Different writers, however, explained several features that are attributed to community radio. Some of these attributes are:

1. The restricted circuit of coverage. Community radio, as its name indicates is established to serve a particular community. Mostly, public broadcasting radio programmes have a tendency to include large areas with diversified communities; and their coverage can differ from regional to national levels. The scope of community radio, however, covers a particular community (Teer-Tomaselli, 2001: 234).

2. Absence of external restrictions. Community radio is governed and controlled by the target community it represents. So it is autonomous from government pressure on its daily activities and the primary decision makers are the members of the community themselves. That is, members of the target community are the key players in all aspects of the station's activities, and they have authority either to stop the radio or improve its activities. The community is involved in different ways ranging from policy making and management to giving comments and opinions to shape the programme productions according to the need and pre-dispositions of the community (Rama and Louw, 1993: 72).

3. Equal opportunity of access for the interested members. Ideally, by opening forums of communication for the individuals and groups of the community members, it motivates self-expression and opens debate to accommodate the diversified ideas regardless of individual differences. "The major objectives are to encourage widespread community participation in broadcasting, to provide an opportunity for horizontal communication between individuals and groups in the community and to stimulate more free and open debate of community issues." (Teer-Tomaselli and Villiers, 1998: 165). In this case, minority groups are encouraged to express their views and opinions.

4. Funding system. In principle, community radios stand for the advantage of a specific community and hence stay away from vested interest. Although they get some financial support from the sale of advertising airtime, the responsibility to fill the financial gap is on the target community which it serves.

5. Unprofessionalism. "Community volunteers play an important role in the production of programming and distinctions between professional staff and ordinary users are played down" (Teer-Tomaselli and Villiers, 1998: 165). So since the audience of community radio are also the expected potential producers, it do not depend necessarily on professionals.

In fact the above distinctive characteristics of community radio may not totally guarantee that they are distinguished from the other forms of radio broadcasting. For example, despite the fact that they are non-commercial institutions, it is difficult to put a clear cut line separating them from commercial radio broadcasting as these community radios sell their airtime to individual advertisers to generate revenue. However, the basic characteristics provide a basic framework to understand the main attributions that distinguishes them from the other forms of radio broadcasting.

1.1.3. Community radio in South Africa

The media landscape of any country is the reflection of the political atmosphere under which they are governed. The current South African media context that opens

the gate for the expansion of community radios reflects the post-apartheid democratic transformation of the 1990s (Berger, 2000: 96). With the dismantling of apartheid and the birth the new Republic of South Africa, the airwaves began to be opened to the diversity of private and community radio broadcasting. "The state-owned and controlled South African Broadcasting Corporation's previous monopoly gave way to a diverse broadcasting environment" (Tacchi, 2002: 68). Hence the expansion of community radios might be the reflection of such liberalisation of the airwaves in the South African local broadcasting media.

South Africa has a large and widely scattered population. Here the use of widespread short wave (local) broadcasting with domestic production may help to build well-organized community systems. This can be the motive for the emergence of community radio broadcasting that provides services based on the need of the communities. Community radio in South Africa is not as old as public service broadcasting. It is a new phenomenon that appeared around 1994 as a result of certain initiatives which led to its emergence from different directions "In 1992 no community radio stations existed but in both the Western and Eastern Cape, there existed initiatives which were quite far advanced with plans to set up community radio stations" (Rama and Louw, 1993: 75). It was during this time that remarkable issues have been raised regarding the freedom of communities to establish their own radio broadcasting stations. In fact the above writers explained that there were already initiatives by certain media activists who popularised their vision of establishing the community radios for democratic movement. These activists drew a clear agenda on how community radio should act for the benefit of the community and their distinctive characteristics to separate them from the profit-oriented radios. These "media activists had succeeded in putting community radio on to the South African media policy agenda by 1992" (Rama and Louw, 1993: 76).

One of the significant campaigns that discussed the freedom of airwaves to community radios was the *'Jabulani! Freedom of the Airwaves'* conference that was held in the Netherlands in August 1991. The conference played a remarkable role in placing the concept of community radio on the South African agenda. As the above writers explained, during this conference, the definition of community radio and its basic features with regard to the community and the normative principles that govern

the community radios were formulated. In addition, the most important outlines of the Independent Broadcasting Authority Act were conceptualised at this conference (Teer-Tomaselli, 2001: 234).

This Act enabled the Independent Broadcasting Authority to be established and take over the tasks previously performed. It also as accelerate the ownership and control by persons from historically disadvantaged groups through community broadcasting services (Tacchi, 2002: 70). The regulatory authority was established to regulate and implement the principles of all types of broadcasting. Since community radio is under the regulation of this authority, it is the responsibility of this regulatory body to certify how the community radios are fulfilling their responsibility with respect to the community they serve. On the basis of this mandate, the Broadcasting Act of 1993 defined community radio as follows. Such a radio:

- Is fully controlled by a non-profit entity and carried on for non-profitable purposes;
- Serves a particular community;
- Encourages members of the community served by it or persons associated with or promoting the interests of such community to participate in the selection and provision of programmes to be broadcast in the course of such broadcasting service; and
- May be funded by donations, grants, sponsorships or advertising or membership fees, or by any combination of the aforementioned.

Currently, after the merging of the IBA (Independent Broadcasting Authority) with SATRA (South African Telecommunications Regulatory Authority), the regulation of broadcasting is the responsibility of ICASA (Independent Communications Authority of South Africa). "The community station operates with a licence issued by a regulatory authority. In South Africa, this is the Independent Communications Authority of South Africa" (Fourie, 2001: 429).

1.2. Normative theories of communication

1.2.1. Democratic participatory theory

With the development of democratic participatory theory, the previous theory of social responsibility that relies on the media-entered approach based on a narrative story telling format, started to be de-emphasised (McQuail, 2000: 160). As an alternative, media communicators started to focus their attention on developing an audience-centred communication model that entails the interactive participation of the audience. Today in civil society, it is not unnatural to define the primary function of media in relation to the discussion of a citizen's right in the process of exercising democratisation activities. To clarify how media institutions handle the idea of democracy in relation to the citizen's participation, first, it is important to make clear the concept of democracy in mediated communication.

1.2.1.1. Democracy

Different writers explained the concept of democracy in different ways. For example Denis McQuail (1996) defined democracy in terms of "the rights of belief, speech, movement, assembly, association, and access to information" (McQuail, 1996: 70). Such philosophical concepts highlight the equality of individuals and their values that would make people as far as possible free from outside restraints imposed on them unless such restraints are approved by the consent of the majority based on the principle of equality. In the context of mediated communication, one of the key components that differentiate democratic societies from the non-democratic is the access to information and freedom of expression. This idea is interconnected with the principles that media institutions carry out their activities to meet the requirements of pluralism without external pressure. Here the most important question is how media institutions enhance this democratic atmosphere. This section concentrates on the democratic theory of communication needed to be achieved in the mediated environment.

Dianne Rucinski (1991:184-188) explained the type of democratic diversity to be achieved in communication in terms of two theories

1. Representative democratic theory of communication
2. Democratic participatory theory of communication

In fact diversity at both levels of expression and consumption are two sides of the same coin (Curran, 1996: 103). However, underlying the stress on the particular nature of diversity based on the two different assumptions is a significant commitment to identifying the democratic structure of society. It is also relevant to specify the means of enabling different groups to represent or articulate their interests in societies where differences and conflicts are presented.

1.2.1.2. Representative democratic theory of media

Representative democratic theory of media is grounded in the idea of pluralism and representation. Here democracy is defined in terms of the additive aggregation of individual interests and is achieved when majority will is expressed through representative media.

> Pluralism treats individuals as the primary entities of social life as well, but it sees groups as the effective operative units in the political sphere. Individuals are defined by and exercise influence through their group affiliations, which are determined by individual interests (Rucinski, 1991: 185).

The theory considers radio broadcasters as democratic institutions when they serve the diversified voice of all possible ranges, with a particular attention to the members who are marginalized and unexposed in the mainstream media environment. Even within a single community setting there can be much heterogeneity of interests and tendencies. So the media should be conscious of the full range of voices (Ronning, 1998: 4).

Media serve the community's interest to the extent that they portray the diversity of experiences. The members can make informed decisions through the exposure of

the media. In this case, the community radios play significant roles in the democratic life of the community. To exercise their privileges as citizens, people must have access to information enabling them to know their personal rights which allows them to pursue it effectively. As James Curran (1996) explained, the media:

> should assist collective organizations to mobilize support; help them to operate as representative vehicles for the views of their supporters; and aid them to register effective protests and develop and promulgate alternatives. In other words, the representational role of the media includes helping to promote the conditions in which alternative viewpoints and representatives are brought into play (Curran, 1996: 103).

Of course it may be difficult to involve each and every member of the community in the communication activities. Instead this idea refers to measure the process of how much is being done by the community. This is closely related to community organizing or mobilisation to accomplish the specified mission themselves (Boeren, 1992: 57). Hence, in community radio the community members extend their exercise of democracy mostly through the representatives of the Board or a committee representing the diversified interest.

1.2.1.3. Interactive participatory model of democratic theory

The interactive participatory model of democracy is grounded on the interactive use of media communications in small-scale and specified settings of communities that favours horizontal patterns of communication, where participation and interaction are key concepts (McQuail, 1994:132). The supporters of this theory criticize the representative mode of democratic communication. To them, the representative groups comprise the powerful and influential elites that routinely have the access to such media. These powerful politicians, such as company owners and other famous

people, stand as figures of representatives on the top and use their position as an opportunity to manipulate the mode of communication from specific points of view.

> Participatory democratic theories argue that elite theory too narrowly constrains citizen participation to casting votes, communicating with these in decision making positions, and aligning with groups that have the power to influence elected officials. Participation thus is restricted to a few minimal acts, and political discussion is limited to a narrow set of issues (Rucinski, 1991: 185).

According to Rucinski's explanation, unlike the elite representation of communication, the strength of democracy in a participatory system depends on the development and achievement of reciprocity, sharing of experiences and knowledge. In this context, community radio serves the coordination or facilitation of communications by linking the individuals for interactions. The primary aim of participatory communication is to remove the constraints that hinder the interactions among the community members. In fact, community participation may not be an ultimate goal in itself but at least it can open the gates for individuals in the community to be active participants in order to raise the quality of their life and enhance freedom of speech.

According to this view, technology should be used to supplement community initiatives to develop critical attitudes towards the reality of self, the group and community through community interaction. It has to help the marginalized groups speak to one another, articulate their thoughts and feelings in the process of community organizing. Hence the programme contents need to be associated with the aspirations, cultural backgrounds, and experiences of the community with a stress on the centrality of indigenous knowledge. The community's participation should not concentrate on specific areas. Rather all the people who are living in remote parts of the community should also be encouraged to participate actively in the production of the media content, and should be enabled to discuss community issues regarding their concerns and expectations. In general the participatory theory can be a road to community empowerment. Such empowerment is possible only if community members critically reflect on their experiences and attitudes.

1.2.2. Theory of media ownership and control

The present part of the thesis concentrates on the controversial issue regarding the relationship between media ownership and control in a given context. It deals with different arguments based on theoretical assumptions on the issues of who owns the media, what are the productions and how these products are prepared along with the community's interest. These arguments are very important because they provide the theoretical framework to examine the relationship between the owners of the media, the agents who run the firms, and the structure of the media. "Fundamental to an understanding of media structure is the question of ownership and how the powers of ownership are exercised" (McQuail, 2000: 198).

In the recent development of media industries, most of the radio stations are owned by a number of shareholders rather than by individuals. This pattern of ownership is a challenge to the simplistic relationship between ownership and control. To analyse these relationships is not simple and straight forward because the intervention of the owners having direct control over the production is not a clear. That is, the owners may not be the determinants of the content in the specific media (Jones and Jones, 1999: 57). Today, the dominant form of media organization is the public limited company under which the day-to-day running of the firm is carried out. This is done not by the owners but by managers who are appointed to manage the daily activities of the station. Here, "when ownership and control of an organization are separate, its managers may decide to pursue goals. The managers appointed to run a media firm (agents) may not always act in the manner desired by principals but might, instead, have their own agendas to pursue" (Doyle, 2002: 5). This situation is the most critical issue to be avoided in community radios. In principle, these radios are owned by the whole community regardless of individual differences; but they are managed and run by specific representatives. So the mandate of the rest of the community members as owners, and their influence on the station's activities is among the main focus areas regarding the relationship between ownership and control in community radio.

Media organizations often evolve an ethos of what is accepted and appropriate to be included in their planning based on the scope and limitations of the context, which

circumscribe them. This context is the main factor for both tangible and intangible forms of control. Croteau and Hoynes (1997: 73) explained the concept of control from two different points of view: regulating from the external environment and regulating from within the organization.

1.2.2.1. Regulation from external sources

Almost all media organizations that are engaged in the production and distribution of symbolic content face certain types of dilemmas unless they find ways of reconciling their organizational activities in relation to the general context under which they are governed. This type of regulation generally is imposed from the higher authorities to implement the general rules of the governing system. The control varies from implementing the direct censorship and licensing up to reserving certain quotas as well as motivations in the form of subsidizing the owners.

Even though community radios are supposed to be free from external intervention in their daily activities, they are under the regulations that govern the broadcasting system. In South Africa, for example, all the community radios must comply with the rules and regulations given by the ICASA. Hence any radio that does not fulfil such stipulations is subject to closure by the authority and must stop its activities. The action taken by the ICASA with regard to Radio Maritzburg in 2001 (explained in the next section) is a typical example of such external regulation.

1.2.2.2. Regulation within the media organization

Media organizations often evolve in the planning and assessing of their own work to evaluate how their objectives are implemented. This is mainly based on their mission and their expectation in particular fields of operation within the limited resources. In their analysis about the different dimensions of the relationship between ownership and control, Marsh Jones and Emma Jones (1999: 51) explained this concept of internal control from two different points of view.

1. Allocative control. This is a type of control in which the owners have the power to decide the general goal of the organizational policies and its financial resources.

Allocative control is the most significant aspect of decision making over the fundamental features of the media organizations. It deals with fundamental expansion strategies and investment. This type of control also includes making decisions on the number of principals and executive agents. It determines the scope of the stations.

2. Operational control. This form of control focuses on the daily activities of the media. Once the media firms have been established, all the staff members, from the managers up to the producers and presenters, make decisions as gatekeepers. They have their own roles on how to proceed with the production process and content shaping. That is, as gatekeepers, they can open their gates for inclusion of certain products or close the gates. This is one of the fundamental aspects in community radio that needs serious consideration in distinguishing it from the other types of broadcasting.

With the development of community media, the concept of manipulation and individual or group influence is considered against the principle of the community's interest. This is because community members are supposed are to be the actors at various levels of the station, determining how the radio is governed and what programmes are to be designed. The effectiveness of the activities depends mostly on the attitude of the community participants, as the primary beneficiaries are the community themselves. That is, the effectiveness of community radio is marked by the extent the community is convinced that the programmes serve their interest. The benefits of such participation is generally believed to be the most effective strategy due to the community's voluntary engagement and cost sharing.

SECTION TWO

The community, background and mission of Highway Radio and Radio Maritzburg

2.1. Methods of data collecting

Many writers recommended different types of research methods based on the type of the study and the researching area. In this dissertation, since the focus area is on only twe radio stations, the researcher preferred to adopt qualitative based methods in collecting all the desired data. Hence the researcher conducted semi-structured in-depth interviews and assessed some relevant documents of the two radios. The researcher then organized this information, analysed and identified the themes of analysis which arise out of the interviews as described by the respondents, and pursued the areas and trends thus identified.

On of the major advantages of conducting interviews as a method of data collection is its flexibility. In conducting interviews, as Barrie Bunter (2000) explained,

> Open-ended questions are asked to which respondents provide answers in their own words...There is also a degree of freedom accorded to the interviewer to introduce new, previously unscheduled, questions to follow up on specific remarks made by the respondent (Bunter 2000: 26).

In this research, these face-to-face interviews were undertaken with the station managers, programme director and other staff members who are active participants in the process of production and management in the two radio stations. Four major interviews have been conducted in each radio station. The key interviewees in Highway Radio were Pastor Luke Lunga, Lionel Leigh, Petros Msomi, and Bev

Camitses. Similarly, the key interviewees in Radio Maritzburg were: Muzi Sibiya, Sbu Molefe, Mazet Shabalala and Eric Sthembiso. The respondents were selected based on their position on the stations with regard to the types of the questions they were responsible to answer. All the questions were also prepared on the basis of the objective in which the researcher is intending to achieve.

Before the actual research was conducted, the researcher made several contacts and visits to the radio stations. This was aimed at obtaining a pre-interview basic idea about the stations. Even though such informal discussions and conversation were not well focused and unstructured, they were very helpful. They gave the researcher a basic understanding about the two radios. So all the formal in-depth interviews are extension of the previous informal discussions.

Another major source of data in this research was the analysis of documents. That is, the materials obtained from the stations providing information about these radios. Documents may vary in terms of degree of structure and the purpose for which they were originally written. As Kenneth Bailey (1994: 194) explained, "These include minutes of meetings, interoffice memos, financial records, and files containing various other materials relevant to maintenance of the organization". In this dissertation, the researcher assessed some documents of the stations - such as the organizational chart, licensing, articles of the Boards or Trust - and other materials that describe the stations' management, structures and other activities. Assessing these documents is important to understand the strategies of how these community radios are governed and managed. The documents are also important to understand the relationship between these stations and their respective communities, as well as the arrangements of their activities.

2.2. The communities of the two radios

One of the distinguishing characteristics of community radio is the focus of its services, supposedly oriented to specified communities. Unlike the public and commercial radios that broadcast for 'audience', community radio specifically focuses on target communities. Of course the concepts of community and audience have a

tendency to coexist. However, in their modest usage with regard to mass communication, these two concepts have some distinction. As D. Stout and J. Buddenbaum (1996) explain, "community has its origins in ideas of what people hold in common, as in common goods, interests, customs, identity, and faith. Relations of mutual obligation, not self-interest, are the dominant chord" (Stout and Buddenbaum, 1996: 150). According to these writers, audience is an occasioned collectivity. It often refers to anonymous and heterogeneous individuals who receive messages from central sources. To establish community radio in South Africa, the Broadcast Authority needs the licensee first to specify the target community in which the radio has to stand for.

The South African *Broadcasting Act* of 1993 classified community radios into two major categories based on the type of community they represent. These are:

1. Radio broadcasting that serves a geographic community: - these types of radio stations provide their service to the whole range of people living in specified geographic area. Their communities are determined by the residing context of the physical environment. These radios are controlled by the members of the geographic community that live within the service coverage area. These groups can use their own style in their territory to suit the area of broadcast.
2. Radio broadcasting that serves a community of interest: - these types of radios serve people who have common interests through in which they identify themselves as certain types of groups. These interests bind them to constitute a particular community. The above *Broadcasting Act* further specified three types of radio broadcasting that serve communities of interest. These are:

1. Broadcasting service catering to religious communities.
2. Broadcasting service catering to institutional communities.
3. Broadcasting service catering to cultural communities.

Despite these different categories, community radios have in common basic criteria to serve their community. They could have their own distinctive characteristics in the governance, management and controlling systems. They might pursue a variety of strategies to approach their respective listeners which they define as their community. The two radios specified in this research are typical examples of the two types of community radios - the community of interest and geographically based community radios.

Highway Radio is one of the KwaZulu Natal's community of interest radios that broadcasts from Pinetown, outside of Durban. Despite its main focus on ideas related to religion, the station carries diversified programmes covering different issues such as current news events, family and children relationship programmes, morally related messages, health programmes and others in different languages. On the other hand, Radio Maritzburg is a geographic community radio that broadcasts from Publicity House in the centre of Pietermaritzburg. It reaches surrounding areas such as Howick, Cato Ridge, New Hanover, Edendale, Richmond and Hammersdale. Despite the station's aim primarily at Zulu speaking listeners, it broadcasts in other languages. The programming mainly focuses on traditional and cultural aspects including social upliftment, news, interviews, talk shows and others.

2.3. Background of the radios

Radio Maritzburg

Geographic community radios are established to serve the requirement of the community. They assist in promoting civic consciousness and foster development and cultural integration by providing essential information, education and entertainment through the use of their own languages. Being free and pluralistic media, they are essential for transparent and accountable political, social as well as economic systems of the community. The concept behind establishing Radio Maritzburg was not different from this idea. The proposal to set up this radio was initiated by a Christian agency called *Africa Enterprise* at the end of 1993. At that time, Pietermaritzburg was quite violent (Molefe, personal interview 2003). Therefore, there was a need to establish this radio in order to enhance a sense of unity and combine the community of Pietermaritzburg so as to bring about some kind of peace.

The applicant initially proposed to name the station *Radio Peace* because its initial mission was to bring peace between the fighting groups. Thereafter, the purpose was to build family values in order to achieve a normal life in the community (Sibiya,

personal interview 2003). The Africa Enterprise managed to get funding from an organization called the Open Society Foundation. It then started the process by selling the idea to the community. The people worked together and finally set up the radio successfully. By that time, Africa Enterprise organized the Board of Trust. Mostly, the staff members of the radio were volunteers with full time as well as part-time staff. By November 1994, the South African Independent Broadcast Authority granted a one-year license to Radio Maritzburg. Hence the station went on air for the first time on March 1,1995. This radio was the first community radio in KwaZulu Natal to be granted the licence of community broadcasting by the Independent Broadcasting Authority (Sibiya, personal interview 2003).

Africa Enterprise, a religious organization, is a Christian agency in Pietermaritzburg. The vision to establish the station was originally initiated by Doctor Michael Cassidy of Africa Enterprise. Michael Cassidy was seconded by Mr. David Hottchis, who became the chairperson of the station. African Enterprise actually started the station as a Christian radio. In 1996, however, it had to adapt to being a geographic community radio station. So in the beginning "it was a community of interest radio station. In June 1996, however, it had to adapt into a geographic community radio. So it became a geographic community radio in the KwaZulu Natal midlands" (Sibiya, personal interview, 2003). Hence, with the detachment of Africa Enterprise from the radio station and allowing the accommodation of the station into the community, the station became a real geographic community radio.

Highway Radio

In this information era, religious institutions have engaged themselves in an exchange of messages through mediated communication in more frequent and complex ways. They consider media as powerful agents for accelerating the dissemination of Biblical messages across target communities.

> They have seen the media as powerful vehicles for carrying out distinctly religious purpose, such as transmitting the faith to the unconverted (evangelism), educating and edifying evangelical belief, raising funds for domestic and international missionary work, and mobilizing evangelicals

for religiously inspired political action (Stout and Buddenbaum, 1996: 61).

The motive for establishing Highway Radio basically is grounded on the above concept. It was established on 16th December 1995 to serve a Christian religious community. The idea was initiated by pastor Greg Haswell. He brought together the leaders and shared with them his vision to start radio broadcasting in the Highway area. With the financial cooperation of Highway Christian Community churches, he started broadcasting from his garage in Westville. It was in 1996 the station moved out from his garage.

The main aim for the establishment of the station was to bring together and unite all the Churches, and reach out to the community with the Gospel of Jesus Christ, as well as to establish a good quality of Christian life in the broadcasting area. During that time there was an association called Highway Christian Outreach Association, which came together to apply for a licence before it started broadcasting. On December 15, 1995 the station was granted a one year renewable licence and continued in this way until December 2002. Establishing the community radio was not a simple task. Since the station was started from scratch without having pre-collected fund and facilities, it demanded a lot of effort to organize the staff members and collect all the desired initial funds.

> It was not easy to establish because it was something new. There was no funding, even no facilities. We had to start the radio station from the scratch. We opened a studio in his garage. So we worked in that garage as office and studio for the radio station. You can imagine how small the garage was to serve as a station, but we had to work there. So it was not easy (Msomi, personal interview 2003).

In spite of all these constraints, however, the broadcasting service went on successfully with the cooperative efforts of the Christian Outreach Association and dedicated religious practitioners, who are members of the Christian community in the area.

2.4. Mission of the radios

Radio Maritzburg

Community radios are established to serve the target communities on the basis of specified objectives after identifying the target need of the communities. In this respect, they are believed to be the best alternative to state and private radios. The programmes that are prepared in community radios are focused to the need of the target community. These radios serve the local people to participate in their own local initiatives. They are used as tools for communities to provide fundamental information. Community radios are essential for building a strong civic society, in which citizens are encouraged to express themselves and to exercise control over their own lives and environments (Rama & Louw, 1993: 71). One of the primary reasons for establishing Radio Maritzburg has been to enhance social upliftment, develop the community's consensus and build positive attitudes among the members of the community. In general, the main mission of this radio can be explained briefly as:

1. Providing easy access for educating and mobilizing the community members: Today it is a very common practice in most community radios to organize educational and other developmental programmes that familiarize the community with their environment as well as government issues provincially and nationally. Mostly the information that is disseminated through Radio Maritzburg aims at optimising the experiences of the people. In fact, most of the educational elements in this radio station are designed based on the community's background knowledge of the subject matter. This is interwoven with different local and traditional entertaining elements so as to build the community's knowledge.

2. Making the community members aware of certain issues that affect their lives: This aims at preventing problems happening in the community. This can be achieved by clarifying the issue, and sometimes challenging the commonly held beliefs in order to increase the community awareness of the things that may affect them. This medium plays a significant role in influencing community attitudes and behaviour positively, because it informs them of the circumstances they find themselves in. Generally, this radio makes the community aware of circumstances

and conditions which could threaten their safety. This aims to bring constructive solutions to the social, political and health related problems occurring in their communities.

3. Enabling community members debate issues relevant to them: "Conversation binds communities, and conversation becomes our means-our eyes, voice and ears- of discovering where we are going and where we have been... journalists will rightly be recognized as facilitators - not providers - of discourse" (Anderson, Dardene and Killinberge, 1994: 11-12). Radio Maritzburg raises different topics that are relevant to the community. The main purpose of such topics is not to disseminate pre-determined and specific information from the centre, but to open the gate for discussion in the community. The members of the community talk of their concerns, initiatives and aspirations without outside interference. The idea initiated by one participant is discussed more and everyone who is interested can join the debate for improvement of the recommended idea, or opposition if it seems not to appeal to them.

4. Developing community spirit: One of the principal tasks of Radio Maritzburg is to promote community spirit. The medium is used as a means of community enrichment by maintaining and cultivating the existing diversified cultural values, and popularising indigenous cultures. It also aspires to keep the unity, peace, harmony and stability of the community.

5. Job creation for the previously disadvantaged community: The purpose of Radio Maritzburg is not only to play the role of serving the community as an information mediator, but also to serve the community members as a source of work exposure to get experience. In addition, when the station grows, people will also be permanently employed. So there will be job creation for the previously disadvantaged community

Highway Radio

Highway Radio is a Christian community radio station. All the programmes disseminated in this radio (in spite of their diversity) aim at rendering Christian related messages to the community members. In general the main mission of this radio can be explained in terms of the following:

1. **Delivering Biblical messages to enhance spiritual practices in the community:** Unlike Radio Maritzbug, the main mission of Highway Radio aims at the proclamation of the Gospel as a principal function of evangelism. This mission is to fulfil the Christian theological conviction regarding the need for personal salvation. In fact this radio provides a range of programmes, including non-religious messages and other entertainment. The role of this entertainment is, however, to capture the listeners' interest first and then to introduce the Gospel. In this case, the defined objective of this radio is Spiritual persuasion.

2. **To teach the community basic moral principles:** Highway Radio targets not only Christian religious practitioners, but also tries to approach the non-Christians who are living in the broadcasting area. The purpose of this coverage is to assist the listeners in promoting civic consciousness in order to attain the requirement of the community. So influencing the attitudes of the people positively and directing the community members away from unethical activities is one of the aims of this radio "Our plan is to influence the non Christians everyday to do things that is not selfish in order to have selfish less community in the country" (Leigh, personal interview, 2003).

3. **To unite the different Christian groups under one consensus:** Community is framed by certain phenomena that bind people together in certain circuits. So community radio can play crucial role in enhancing unity among community members by creating a link between them. One of the missions of Highway Radio is to create harmony among Christian believers so as to regenerate the collective soul and develop a common attitude among different churches. Hence, the emphasis of this radio is on spiritual unity rather than doctrinal conformity. It encourages the staff members to avoid sources that might conflict with the basic message.

4. **Raising awareness of certain problems that affect community lives:** Appropriating such radio constructively can be an essential tool for those who endeavour to broaden community's knowledge. In this case, Highway Radio provides different programmes about community issues that makes the audience aware of the problems that can affect their daily lives; such as health issues, family relationships, traffic issues and others. The main purpose of such messages is aimed at the community's well being.

2.5. Communalities and differences in the background and mission of the two radios

Community radios, as community based media, should have certain distinctive characteristics according to their purpose and the types of community they serve. Taking into account the South African classification of community radios, the main focus is not on the power of the technology or the size of the medium, but on the purpose for which they stand with regard to their respective community. The main difference between Highway Radio and Radio Maritzburg is interconnected with the type of community each radio station serves. Radio Maritzburg stands for the geographic community of Pietermaritzburg and its surrounding areas. Highway Radio, however, stands primarily for the Christian community living in Durban, as well as Pinetown and its surroundings.

With regard to Radio Maritzburg, since its service is geographically oriented in general, the entire environment under the broadcasting service is considered to be the target community of this radio. When it comes to Highway Radio, however, the specific community from the general geographic area needs to be identified. In principle, Highway Radio is a community of interest radio station, specifically licensed to serve the Christian community. Its service, however, is not restricted to only Christian related messages. Instead it accommodates the non-Christian as well. In other words, it also provides for the geographic community (Lunga, personal interview 2003).

The original initiative to establish Radio Maritzburg was not the same as the current one. Despite it being a geographic community radio station, it was established by a Christian agency called Africa Enterprise. The initial purpose for establishing this radio was to pacify the violence in KwaZulu Natal by disseminating religious and moral related messages. Thereafter, its aim was to unite the community under one consensus in order to create peace. That is why the applicant proposed to be given the name 'Radio Peace' instead of Radio Maritzburg "It was time of violence in KwaZulu Natal midland, and the applicants proposed to call the radio 'Radio Peace' because its mission was to bring peace between the fighting groups and at the end of

the day, to make sure that the family values and normal life be achieved" (Sibiya, personal interview 2003). At this time, however, after the detachment of Africa Enterprise, Radio Maritzburg totally diverted its services to accommodate the geographic community including the whole range of the interest groups who live within the broadcasting coverage area. In Highway Radio, however, there is no difference between the motive for the establishment of the radio and its current activities. As was already stated, the purpose to establish the radio was initiated by Pastor Greg Haswell, with the cooperation of Highway Christian community, and inspired by religious motives. Even at this time, the role of the radio is primarily, if not totally, religious-oriented.

At this time, despite these two radios having some commonalities in their mission, they have basic differences in the primary purpose they intend to achieve. Unlike Highway Radio, the main mission of Radio Maritzburg is not related to religious issues. Radio Maritzburg provides a range of programmes that aim at developing a sense of consensus among the community members by opening topics for dialogue. This radio enables the community to debate certain issues relevant to their daily lives, so that the people can express their feeling, and argue or agree on the topics. The propose for such programmes is to create understanding and harmony among the community regardless of their differences. Maintaining and cultivating the community's diversified indigenous cultural values is also part of the mission of the radio. By providing different educational programmes, Radio Maritzburg intends to broaden the community's perspective about their environment. The main mission of Highway Radio, however, is to reach out to the community with the Gospel of Jesus Christ in order to expand Christianity in the community and to develop the Christian ideals of life. The target goal of this radio is not only to evangelise the non-Christians, but also to unite all churches and enhance the cooperation among them in order to enrich their spiritual activities. In fact, this radio broadcasts different non-religious programmes. All these programmes, however, are not divergent from Christian principles.

In spite of the basic difference in the mission of the two radios, they have common purposes which both are trying to achieve. First of all, both radios provide a range of programmes covering religious, economic, social and political issues. In addition, as

part of their missions, both radios make an effort to develop awareness against certain problems that affect the communities.

SECTION THREE

Ownership and internal structures

3.1. Ownership of the radios

Many writers explain different theoretical assumptions and principles regarding the role of media and how they ought to be governed as communication systems. In fact, the ownership and governance of radio broadcasting institutions depends on the type of radio station. With regard to this concept of ownership in general, radio institutions can be divided in three broad categories (IBA 1993, cited in Teer-Tomaselli, 2001: 234). These are:

1. Public broadcasting radio stations: such broadcasting refer to radio stations that stand for the public interest as a whole. These are non-commercially driven organizations, publically owned, policy-motivated and publically accountable. They address the mass audience in general. (Raboy, 1996: 2).
2. Commercial radio stations: commercial radio stations are privately owned by independent individuals, groups or companies. They are purely profit-motivated organizations. Their main purpose is to increase the number of their audience and attract a larger number of advertisers in order to maximize their profit.
3. Community radio stations: community radios are type of broadcasting that serve a particular community. Such community based radio stations do not serve as instruments for profit-making purposes. Rather they are established essentially to serve the target community which they represent. They are controlled through the supervision of a Board or Trusts that are nominated from the specified community within the broadcasting coverage area. The two radio stations specified in this research fall in the context of such ownership and governance.

Radio Maritzburg

In community radio, since there are no individuals or shareholders who own the media, they are under the responsibility of the community as a whole, and are

controlled through representatives that are nominated by the communities. As a community radio, Radio Maritzburg is owned by the entire community who live in the geographic context of Pietermaritzburg and its surroundings. This radio is registered as a Trust. The Board of Trust was established by the community at the annual general meeting. This Board has the upper hand and decides on behalf of the community they represent. So the community members exercise their control through the Board either to close the station in the case of inconvenience or shape it and make some amendments.

Radio Maritzbug is representative of the community. In spite of certain problems, the staff members try to provide programmes that the community would like in terms of addressing the local matters. As owners, the community appointed the Board of Trustees to control the structure of the station. They also appointed a Programme Advisory Committee. So it can be said that the station is controlled by the community and stands for the community. As a community radio "it is addressing to the community, otherwise, the community would say, 'we don't want the station' or 'the station should be closed' because this is their own station" (Sibiya, personal interview 2003).

The *Broadcasting Act* of 1993 specified that community-broadcasting is for the community and is controlled by the community. In Radio Maritzburg, even though this concept of ownership and control is implemented through the Board of Trustees, some staff members have reservations about this idea with regard to this radio. The controlling system

> some how shifted, like the station has been owned just by a Board, and they seems to be not willing to listen what other people have to say. So there are problems in this radio because the community now don't play as owners of the radio. The community couldn't get the opportunity because some of the Board members wouldn't let the individuals (Molefe, personal interview 2003).

Good management policy and governance plays a crucial role in sustenance of community radios. In Radio Maritzburg, however, the general atmosphere of the

radio was not healthy in the past few years. Due to the repeated changing of managers and certain disagreements between the Board and the management staff, the radio was in a dilemma for a certain period. This can be the reason for closing the station in 2001. "In 1999 the station manager, Mr. Kaula had passed away, so the station had to fall in the hands of the people who did not know much about managing a community radio. So the station was closed up in February 2001" (Sibiya, personal interview, 2003). At the time of this research, however, there was some improvement. The station was back on air, and the radio also has a plan for rearrangement at different levels of each section with a emphasis on the duties of the acting manager and deputy chairperson. This situation is expected to bring a positive atmosphere to the station.

In general, there are some complaints among the staff members regarding the governance of the radio. The relationship between the Board of Trustees and the volunteer workers who run the station seems to need some consideration because the interference of the Board creates discomfort for some of the staff members. In addition to that, the station's current acting manager is again the deputy chairperson of the Board. This situation is unusual in the governance of South African community radios. More over, according to the Broadcasting Authority, there must be at least two permanent staff members who act in the management level of the station. In Radio Maritzburg, however, this is not implemented. This could be due to the financial problem of the radio, which needs to be solved.

Highway Radio

"Ownership and control of community radio are usually the most critical and contentious aspects in defining such station" (Bonin and Opoku-Mensah. 1998: 20). Even though media institutions can be influenced by some pressures that come from outside, ownership has the major determining role in the activities of the radio station. Highway Radio broadcasts its programmes under a license of community of interest. This radio station operates under section 21 company, which is a community-based organization (Lunga, personal interview, 2003). It is owned by the Christian community and there is no individual person that claims ownership of the station.

This radio is governed by the Board of Directors who have been elected by the community to oversee the work of the radio station. As a principle of the radio, all the members of the Board are Christians and are elected by the community in the annual general meeting (AGM). Before the AGM, the radio station announces the voting and invites the community to come to the AGM for the election. The nomination forms are distributed during the meeting so that the people of the community can nominate the members of the Board during the AGM. Those elected for Board work on the top level governance of the radio.

According to the South African Broadcasting Authority, community broadcasting should stand for the community it represents. Highway Radio is striving to achieve this situation. In fact, it is impractical to say that all the community members should participate equally because different factors restrict the level of individual participation. In principle, however, the management level of the station is making efforts to organize the Christian community and churches to be more attached to the radio not only as listeners but also as owners. People from the community visit the station and go to the studio and see the entire project. They also participate in different programmes as part of the project. The community members in general are the owners of this radio station directly or indirectly. Unlike Radio Maritzburg, in Highway Radio, the staff members do not show a sign of dissatisfaction regarding the relationship between the Board, the management and the other staff. All the management staff in each language department expressed their willingness to be dedicated and create an open gate for the Christian community. This is to make them an integral part of the radio and expand its mission.

3.2. Licensing

Radio Maritzburg

"Central to the definition of a community radio is that it should either be registered as a non-profit making organization or owned by an organisation registered as a non-profit making entity" (Bonin and Opoku-Mensah. 1998: 21). Radio Maritzburg is

licensed within this context. Even though the first application for the license was proposed to be given under the name 'Radio Peace', when the application was approved, the Independent Broadcasting Authority realized that there was a station somewhere in the country that was using the same name, 'Radio Peace'. So the applicants were obliged to seek an alternative name in order to get approval for the licence. Therefore, the alternative name given for this radio was 'Radio Maritzburg'. This name, 'Radio Maritzburg' was given based on the geographic area to indicate that it serves the community of Pietermaritzburg. Therefore, the community of the area would identify with this name as their own station.

Many writers explain different radio stations as community radios because their service is community oriented. They focus on a particular geographic area, such as rural environments (Servaes, 1999: 259). However, radio stations referred to by Jan Servaes are not established by the community. These radio stations are controlled and financed by governments rather than by Boards, and are not licensed as community radios.

> In many African countries, there are government controlled rural radio stations which have dominated the broadcasting industry at some stage in Africa's broadcasting history. However, these are by definition government radio aimed at serving the rural communities (Bonin and Opoku-Mensah, 1998: 26).

So to be a community radio, the station should be licensed as community radio to serve either a geographic community or community of interest. Radio Maritzburg, based on the IBA's principle, is a geographic community radio and the accountability to run the station is fully the responsibility of the community. For example, when the South African Independent Communication Authority (ICASA) found this radio unsatisfactory in 2001, the action taken was to close it rather than seek help from the regional government to solve the problems. Even later on, it was the community members who asked to re-open the station, taking the responsibility themselves based on their own initiative. This implies that Radio Maritzburg is not only licensed as a geographic community radio, but the community is responsible for running it.

In Radio Maritzburg, even though the initiative was started originally at the end of 1993, the license was given in November 1994. Since this is the first community radio station in the Kwazulu Natal Midlands, the licence was not very difficult to get. This is because the airwaves for community radio in KwaZulu Natal were not fully occupied. The original licence was a one-year renewable one. When the ICASA had to upgrade the number of years for licensing, this radio had applied and received a four-year license.

Highway radio

The Broadcasting Act of 1993, section 51, states that no broadcasting licence shall be granted to any party, movement, organization or alliance, which is political in nature. Hence to apply for community radio, the applicant needs to specify the type of community it serves. Highway Radio was licensed from the beginning as a community of interest radio station to serve the Christian community that live within its broadcasting coverage area. To renew a licence, community radios should have strong approval from the communities they serve. For Highway Radio, this was not challenging. This radio did not have any problem with the renewal of their licence with respect to community approval. Since the original license was granted for one year, the radio had to apply to renew it every year. In 16 December 2002, however, the station had been granted a four-year licence.

When the original application was granted, one of the challenging aspects was to get an unoccupied airwave frequency. In fact, one of the IBA's mandate was to make sure that different broadcasters would not find themselves broadcasting on the same frequency. This was aimed at eliminating the problem of a strong and powerful broadcaster drawing out a weaker broadcaster because of their differences in signals. During the time of application for Highway Radios original licence, there were competitors for the airwaves who needed licences. Fortunately, the members to this radio were able to get the 101.5 frequency, that was currently unoccupied. "It was not easy to get a license because if you apply for a license you will get competitors that need the license. Fortunately, with us there was no one who took our licensing frequency, that was 101.5 FM" (Lunga, personal interview 2003).

3.3. Organizational structures

Radio Maritzburg

Radio stations, as any other organization, accommodates several skilled people on different levels. All the staff members, however, do not have the same authority in the station. While some are appointed at the higher level of management to control and run the daily activities of the radio, others may participate partially as part-time workers or volunteers who contribute their portions. In this case, it is necessary to specify the hierarchy and their positions in the station. This can help to specify who is accountable to whom, so as to solve the problem of misunderstandings regarding relationships among the staff members. "The role of each and every person and body in the station must be clearly defined, in order to avoid a situation where some people feel that they have more power than others" (Bonin and Opoku-Mensah, 1998: 33). According to this explanation, the organizational structure of community radio could include: the AGM of the members, the Board of Directors or Trustees, the executive committee of the Board, the management committee, the volunteers and other staff.

In Radio Maritzburg, the community's participation extends to the top of the governance level. The Board of Trustees are nominated to control the station on behalf of the community. They are policy makers and their decisions are implemented at the station's operational level by the station management. The members of the Board are knowledgeable in management and in community development. They are from different fields and have different experiences. The community elected them on the basis of their education and experience. Whenever there is a problem in the station, the manager informs the Board because, according to the ICASA, the Board of Trust is the one controlling the station through the management of the station.

Regarding the system of governance of the administration level within this radio, at the top of the hierarchy is the community at the AGM. Below the community lies the Board of Trust. This Board is the executive board to represent the community. Next is the Programme Advisory Board, or sometimes known as the Programme Advisory

Committee. The members of the programme advisory committee are people who represent the different language groups in the coverage area where the radio reaches. So the presenter and the programme production unit work together with the listening group of the programme. The listening group advises the presenters how to run the programme. On the next level, we go to management. Under the management, there are different sections like the Sales Department, the Programming Department, Administration, Technical and Engineering Department. In the next stage, there are news editors and presenters.

Highway radio

The Broadcasting Act of 1993 stipulated that any community radio must establish and maintain formal structures which provide for community participation in the control, management, operational and programming aspects of the service. In Highway Radio this situation is clearly applied. Even though there is re-arrangement currently on the top management level of the station (the station manager), everything is specified from the top governance to the bottom staff.

Regarding the organizational structure of this station, it is not that different from Radio Maritzburg. The community is on the top through the Board of Directors. The responsibility of this Board is to oversee the radio station. They can advise the station manager and control the general activities of the station. On the top level along with the Board of Directors, there is a listeners committee. This committee works as a coordinator linking the community at large with the Board of Directors and the station management. In the next stage, there is the station manager who is in the position to manage the daily activities of the radio station. Then, under the station manager, there is a finance committee and different management teams such as: the financial manager, sales and marketing managers, programme manager, all the presenters, receptionist and others. For further details, the organizational chart of the station is given in appendix nine.

If there are some controversial issues in this station that need to be solved, the person who manages that department is responsible to give a decision. For example,

if it is about marketing, the marketing manager has to solve that problem. If it is about finance, the financial manager is responsible for that. If it is difficult for him/her and is beyond the capacity of that particular management, it goes straight to the station manager. If it is challenging even to the station manager, it will go to the Board of Directors. So the Board is the higher decision maker and has full authority to decide on behalf of the community.

3.4. Staff members

Radio Maritzburg

The whole staff of Radio Maritzburg are unpaid workers. While some of the staff are full-time volunteers, the others carry out their own business activities outside of the station and they serve in the radio during their part time. This means these volunteers come to the station only in their spare time and participate in the station's work as a service to the community. This voluntary service plays a great role in solving the station's financial problems. Without these volunteers, the station would not run its broadcasting activities. According to the South African Broadcasting Act of 1999, the licensee must ensure equal employment opportunity practices in the composition of management and staff to reflect the racial and gender demographics of the community it serves. With regard to this idea, when Radio Maritzburg re-opened in December 2001, it had about 48 staff members. Now this number is reduced to 36 of which about 21 are males and the rest, about 16 are female. The staff members are predominantly Zulu language speakers.

In previous years, almost everybody had been paid at least for food allowances and transportation. After Mr. Kaula, who was a station manager, passed away, all the salaries and allowances have been stopped. In fact the Broadcasting Authority insists that any community broadcasting service should have at least two permanent paid workers in the managerial positions. One of these should be the station manager who is responsible for the general operations of the station. In Radio Maritzburg, however, this is not applicable at this time. Even the station's acting manager is a volunteer. In fact this voluntary recruitment is an advantage for the community members because

it is a means of acquiring a curriculum vitae for the volunteers. Acquiring experience at the station will therefore increase their chances of getting jobs somewhere else. In spite of these positive sides, however, there are problems. The volunteers often need money for food and travel to the station. Hence, in Radio Maritzburg, this situation creates some complaints among the volunteers. "People must know that we don't get any payment from the station. But at least we have to get for taxi and other allowances.... each and every house in the community must contribute" (Shabalala, personal interview 2003).

The applicants are recruited based on the demands that meet to the needs of the community. There are some people who come to the radio station but could not get a position to be a staff member because the station needs to have limited numbers that can be manageable. This radio station covers a particular area. So the people who are living in the community that are interested in this radio station have the chance to be recruited as volunteers. They need to be living in the area in order to fulfil the requirements of the interest of the community. If the applicant is an expert in the field, he/she has a better chance to be a staff member. In general, the recruitment of the staff members is one of the problems experienced in Radio Maritzburg because, since the radio belongs to the whole community equally, it is difficult to accept one person and reject the other. The Human Resources Committee is involved in recruitment of the staff members based on what kind of programmes the community needs. Once they get the concept of the duty required from that position, they can look at what kind of person is suitable for the programmes, and accordingly check the applicants. They audition for the position to get someone who is satisfactory and select the best form the audition that can deal with the work.

Highway Radio

In Highway Radio there are more than forty staff members. Among them only five are full-time staff members while the rest are volunteers who come and help in presenting as well as in other jobs. All these staff members, whether the volunteers or permanent staff, are members of the community from the broadcasting coverage area. To be a staff member in this station, there are no specific criteria, but the applicants must be Christian; or at least they must understand what Christianity is

and have a background on Christianity. In other words, to recruit the staff members, it doesn't matter to what extent they practice the Biblical doctrines, but at least they must accept the Christian principles. So anyone who has a background in Christianity is welcome to apply. The Broadcasting Authority stipulated that any community broadcasting service should have at least two permanent managerial positions to ensure that the station provides an on going services that meets its programming and community obligations. In Highway Radio, as it was stated above, there are five staff members who are fully paid that act at different management levels of different units. In addition to these full time paid employees, the volunteers also get some allowances to cover, at least, their transport expenses.

Recruiting staff members for a community radio is not a simple task. This radio ideally belongs to all members of the community equally; but like other radio stations, it needs to specify and limit the number of staff from the total community. Since most staff members are recruited without having enough of a background, this radio creates advantages for the volunteers to get exposure to work experience. The challenge, however, appears when we come to the idea of 'who gets priority for training'. Many people want to take advantage of being staff members to get the experience, but due to the limited number of required staff members, not every one can get the chance. Hence, people are nominated based on their curriculum vitae. To recruit new staff members, the station announces through broadcasting or articles in newspapers to inform the community. People then submit their curriculum vitae. The Board of Directors sit together with the station manager and look through to the curriculum vitae. Based on the applicant's qualifications, they take decisions and accept those who seem suitable for the position. Then finally, the newly accepted staff members are given internal training.

3.5. Similarities and differences in ownership and internal structures

The concept of ownership and control is one of the distinguishing characteristics of community radio. Unlike the commercial radios, in community radio, there is no individual or group shareholders that claim the station as their own; because it is under the ownership of the whole community. Hence, if there is any surplus obtained through different means, it is not possible to distribute among individuals as a bonus or profit. Therefore it is re-invested for the development of the community or to enhance the mission of the radios. The main commonality between Highway Radio and Radio Maritzburg is interconnected with the concept of ownership and governance under this context. Both radio stations, in principle, are owned by the whole of their respective communities. While the community of Radio Maritzburg controls the radio through the Board of Trustees, the community of Highway Radio controls the radio through the Board of Directors.

Radio Maritzburg is totally dependent on the community of Pietermaritzburg and its surroundings for the governance, maintenance and running the daily activities. The community members nominate the Board of Trustees in the annual general meeting to be their representative and to control the radio on behalf of the community. Similarily, Highway Radio is owned by the Christian community living in Durban, Pinetown and its surrounding areas. Like Radio Maritzburg, in Highway Radio the community members nominate the Board of Directors in the annual general meeting. In both radios the Boards are members of their respective communities, and have the upper hand to decide on behalf of their community.

Radio Maritzburg is licensed as a Trust which operates as its legal entity while Highway Radio is licensed as a community of interest radio station under a section 21 company. They are registered as non-profit entities to serve their respective communities. Originally, both radios were established with religious motives. Later on, however, the detachment of Africa Enterprise led Radio Maritzburg to be fully governed under the geographic community while Highway Radio continues with the original mission it was established with. Both radios started their broadcasting with a one-year renewable licence, and both now have a four-year licence.

In Radio Maritzburg, the Board of Trustees is the highest governance level of the station's organizational structure representing the whole community. This executive

Board is the policy maker of the radio. In a similar way, on the top level of Highway Radio's organizational structure is the Board of Directors who has the upper hand to control the station on behalf of the community. The Boards of the two radios are nominated annually in the annual general meeting. In addition to the executive Boards, both radios have Programme Advisory Committees. In Radio Maritzburg, this committee represents the diversified language groups, and helps to bring forth the needs of the community to the radio station. This team comprises members of the community from various sectors. So if there are some programmes which are not relevant to the community, the Advisory Committee give advice on what the staff members may do and what they may not do about these topics. Similarly in Highway Radio, the Programme Advisory Committee works in liaison with the Board, the community and the Programme Directors of each unit. The committee works in terms of analysing and communicating the needs of the community regarding how the programmes ought to be. Both the Boards of Directors and the programme advisor Board (committee) are at the top level of the station's governance. In both radios, below the Boards, there are management levels that are responsible for running the daily activities of the station. In Highway Radio, all the management sections of each unit are clearly specified under the station manager. That is, in addition to the station manager, each language unit has its own permanent programme manager, acting under the station manager. In Radio Maritzburg, however, this situation is currently being rearranged under the station's acting manager and deputy chairperson. So in Radio Maritzburg, the current station's acting manager has over all control, including the work of programme directors. Unlike Highway Radio, one of the unusual things in Radio Maritzburg is the non-distinction between the station management and the deputy chairperson of the Board.

Another difference between the two radios is the current employment situation of the staff members. While Radio Maritzbrug depends totally on volunteers, Highway radio has five full time paid workers. In Radio Maritzburg, currently there are about 36 staff of which 21 are male and about 16 are female. So it is obvious that the number of male staff is greater than the number of females. This station is run predominantly by Zulu speakers. Recruiting volunteer staff members is advantageous to the community members as they gain work experience and solve the stations financial problems. However, it has its own demerits. In Radio Maritzburg, beginning from the top

management level to the bottom, most of the staff members have their own extra work or business and they spend time outside of the station to earn their living. This is mainly because the station could not provide even to cover their transportation expenses. The situation at Highway Radio is not the same as Radio Maritzburg. That is, even though most of the staff are volunteers like Radio Maritzburg, the presence of the five paid permanent staff makes this radio comply with the South African Broadcasting Authority's stipulation. Highway Radio is comprised of different staff members from different representatives of each language and they manage the three language programmes accordingly. When it is compared with Radio Maritzburg with respect to the composition of staff members, there is a greater language distribution in the staff members of Highway Radio.

Regarding the recruitment of staff members, both radios have similar mechanisms of nominating the applicants for voluntary employment. Since it is impossible for the radios to accommodate all the interested members of the community, they nominate from the applicants based on their curriculum vitae to fulfil the required spaces. In Highway Radio, regarding the relation between the staff members and the Board of Directors, all the interviewees do not report any discomfort about the Board's influence on the station's activities. In Radio Maritzburg, however, some staff members do not welcome the interference of the Board of Trustees in the station's daily activities.

SECTION FOUR

Programming and the role of the community

4.1. Diversity of programmes

With the development of the media industry, the idea of concentration and diversity becomes among the main issues of discussion among many scholars. Gillian Doyle (2002: 12) explained diversity in terms of two concepts: diversity of ownership and diversity of output. The idea of ownership diversity focuses on the existence of separate and autonomous media owners rather than a single dominant owner. Diversity of output, however, concentrates on the existence of varied media output with fair and balanced coverage of contents to accommodate (as much as possible) the diversified audience. According to Doyle's explanation, the concept of output diversity can be explained in terms of cultural diversity and political diversity. Political pluralism relates to the need for media content to represent or accommodate the diversity of political opinions and expressions in the interest of democracy. Similarly cultural pluralism relates to the need for reflecting and sharing the diversified cultures and values of all groups such as diversity of language, race, creed and others.

Diversity of ownership is necessary to have diversity of output, but many existing media owners may not necessarily guarantee plurality of output. This is because sometimes all the media owners that exist in a given environment may stand for the same cultural and political purposes. When we come to community radios, however, the main focus is not on the diversity of ownership, because by definition, community radio is owned by the community as a whole and there is no individual that owns it privately. Therefore, the most critical idea to be considered is the diversity of products to accommodate the different stratification of the community it represents.

Radio Maritzburg

The South African Broadcasting Authority gives instructions to the community radios to be guided by the format of language diversity to meet their obligations. This means that community radios have a responsibility to promote the provision of a diverse range of broadcasting services to cater for all language and cultural groups. The authority clearly states that community broadcasters should reflect the communities

they serve and realise their potential role as a communication and empowering tool. Access to diversified information, to include all the ranges within the community the radio represents, is crucial to enhance democratic value. For community members to participate in the determination of their own future, they require timely and reliable information reflecting the diversified range of opinions.

> The radio station needs to have a clear understanding of the social stratification of the community that it serves. Stations serving a geographic community need to cater for all the various interest groups and members of the designated community, from the children to the elderly. Apart from age differences, local communities are also made up of different social class, ethnic and religious groups, each of which needs access to the radio station (Fourie, 2001: 433).

Radio Maritzburg serves the community in six languages. These are: Zulu, which takes about 78 percent of the total programme, English that takes about 18 percent, Afrikaans takes one percent and other three Indian dialect languages: Hindi, Tamil and Urdu that occupy altogether three percent of the programme. The Programme Advisory committee is constituted from the different groups to check and control the programme plurality and insure that it reflects the community diversity.

This radio provides a range of programmes. Actually talk shows are the most common programme because people want to comment on something. There are different topics that the audience discusses and debates on the radio. For example, the presenters give them topics for discussion and then the community members give their comments and complaints. There are also religious programmes, music shows, news coverage and others. Most of these programmes are local productions. Large part of the music broadcast on this radio is also produced in South Africa. In fact there is some non-local music but almost sixty percent of the songs are South African.

Highway Radio

The South African Broadcasting act of 1999 insists that community broadcasters should serve to reflect the language needs of their target communities. With regard to this idea, Highway Radio disseminates its programmes in three languages. They are English, Zulu, and Afrikaans. Afrikaans is given only about ten percent of the total broadcasting airtime. This is because of the minimum population speaking this language in the community at the moment. English and Zulu take all the rest of the broadcasting and they share the time using about 45 percent each.

Although this radio follows the principles of the Bible, the programmes that are broadcast on this radio are not restricted to the Christians. They are general and diversified that appeal to everybody. So the programmes cater for the geographic community. This radio provides different programmes, such as the issue of HIV/AIDS, programme of development, education, women abuse, violence, crime, hijacking, sexual transmitted diseases and others. Despite these programmes being designed to accommodate every one in the community including to the non-Christians who live in the broadcasting area, they should not be contrary to Godly principles. This means that even though this radio airs different programmes which are not strictly focussed on the Biblical messages, the main purpose of including such non-Biblical programmes are to attract the non-Christian part of the audience and to share with them Biblical messages disseminated later on after these programmes.

The programmes disseminated in this radio include messages and songs that are produced in South Africa and outside. According to the South African Broadcasting regulation, 70 percent of the programmes should reflect the local community's issues. While Highway Radio is trying to apply this principle, in the contemporary formats, only about 50 percent of them are produced in South Africa. Regarding the songs, all of them are Christian songs. They are sung and distributed by Christians. At a moment, the songs cover seventy percent of the entire programme.

Highway Radio is licensed to serve the Christian community. Here, all the different types of Churches found in the broadcasting area are included in this radio. That is, this radio doesn't focus on specific Christian-religious groups. The non-Christians know it is a Christian radio station but they give positive comments to express their support because all the programmes that are broadcasted in this radio are, in

principle, based on love. The radio makes it a policy not to criticize or condemn others. Even some of the people who do not follow Christian principles listen to this radio because it doesn't segregate them and they look at Highway Radio as a provider of basic morality to teach their children.

4.2. Programme production and decision-making

Since community radios, as their name indicates, are established for the community and by the community, the community members are expected to be the producers of their own programmes. The most important concept in this section is how the communities of the two radios participate in the preparation of the programmes, and who decides for the programme to be disseminated or rejected.

Radio Maritzburg

There are different ways of preparing programme contents in community radios. In Radio Maritzburg, the presenters play their roles in preparation for the day's programmes to be disseminated. As part of the community, the presenters know what the community expect. So sometimes they produce the programmes themselves. Sometimes, however, programmes are obtained from the community. The community members participate in the process of programme production such as religious and other issues. There are different mechanisms of the community's participation in the programme production. Sometimes they write dedications and send them to the radio, or the staff members call them to visit the station. Sometimes the community members invite the staff to go out and participate in certain occasions with them and broadcast the event on radio.

"The nature of community radio is such that local content should be considerably higher than in any other type of radio, as the topics included in the programmes are determined by issues relevant to the community" (Fourie, 2001: 430). In Radio Maritzburg, the staff members encourage the active participation of the community in the production of programmes. The programmes are selected from the point of view of the community's needs. If they don't like the programme, the topic must be

dropped. For example, if the presenters disseminate certain topics which are ought not to be heard by children or any other group, the community has right to interfere and stop such specific topics. Regarding the editorial activities as far as the news is concerned, the editorial group does that with the approval of the acting manager who overlooks and facilitates these things. The comments and advice given by the listening group (Advisory Committee) also plays a great role in the process of deciding and shaping the programmes. This group . of people listen to the programmes and respond to the programme production unit or to the presenters; and their suggestion is constructive in the process of programme preparation and decision making. Sometimes the radio gets messages or programme contents from churches, ministries or other organizations to be disseminated. The acting manager has to first check and authorize them. So that, after it is approved by the acting manager, it is handed to the presenter for dissemination.

Highway Radio

In Highway Radio, the programme designers select and prepare the contents based on the objectives they are tying to achieve. In fact, in any community radio, the duty of the producers is "to produce good quality programming, which will appeal to listeners. People will not listen to community radio just because it is there, but because of the valuable programmes available from the station" (Bonin and Opoku – Mensah, 1998: 34). Hence in Highway Radio, the producers ask the listeners to give their comments of what their expectation is from Highway Radio before they introduce a programme in the radio station. So the producers are responsible to do their research. For example, when they introduce an AIDS programme, they ask the community what they want to know about AIDS and they prepare based on the demand and suggestions of the listeners. Pieter Fourie explained the importance of conducting research saying,

> Formative evaluation is necessary to determine the needs, interests and potential of the community. Continuing research is essential to keep programme for the services...The easiest way to gather information is simply to talk to the community on an individual basis and ask them what their interest are and what they like and want (Fourie, 2001: 430).

In Highway Radio, the production managers of each unit are responsible for what programmes to produce. The programmes are produced after the programme manager conducts research and decides which programme is important and which is not. Hence, the researchers have to go to the community and ask them what programmes they prefer. In addition, if there are some terms or contents that the community does not want to hear, the researchers have to make sure that the presenter must not use these terms or concepts at the time of presenting the programme.

As community driven media, community radio should encourage members of the community to participate in the selection and provision of programmes during the broadcasting service. In Highway Radio, the community participates in the production of different programmes such as preparing dramas for HIV, sending some prepared programmes such as Biblically related messages, or suggesting some programmes to be included in the radio among others. These programmes are basically to improve the community themselves. As a Christian radio station, this radio also gets some messages from the churches. Before broadcasting, the editors edit these messages for the quality of presentation and timing. First the editors listen to the messages carefully to check their importance, speaking skills and sounds. Then based on their importance they broadcast it to the community. In addition to this, when some people, like pastors send messages to be broadcasted, they are accepted based on certain criteria. First, the editors have to make sure that all programmes are not from one particular section - such as Charismatic, Catholic or any other, to ensure a wide spread diversity of programming. The editors also make sure that the programmes are not dominated by males. They accept the messages based on these considerations and disseminate them as long as the messages do not conflict with the principles of the basic foundations of the radio. These are clearly stated by the station and the editors work on the basis of these statements.

4.3. Community participation

Radio Maritzburg

Radio Maritzburg has about sixty thousand listeners in the community. When this estimated number of listeners is compared with the number of listeners from the past few years, it is clear that there is a noticeable increase. This radio stands for the community, to shape the people according to the interest of the community. So in every activity of participation, priority is given to the community members. "If the person is not staying in this area, in the KwaZulu Natal Midlands, how can he understand the community? At the end of the day, once they have grown, we have to make sure they belong to this community" (Sibiya, personal interview 2003).

There are different mechanisms of interaction between Radio Maritzburg and the community it represents. In fact, the Broadcasting Act of 1993 stated that the licensee must establish mechanisms that provide opportunities for participation of the community members in the structuring, selection and provision of programmes. Hence, in Radio Martizburg the community residents participate in different ways. They visit the station and give their comments of how the presenters should present. The people also give comments by phoning into the station. In principle this station is open for the community who want to participate in different activities, and the staff members welcome their participation. "We want the people to help us because people in the station (the staff members) are doing something else besides the station's activities" (Sthembiso, personal interview 2003). Since the station is situated in the central part of Pietermaritzburg, it is accessible for the people to visit. However, there are some people who want to participate but they haven't been given the opportunity due to different access restrictions.

Highway Radio

Highway Radio is a community of interest radio station, so the listeners of this radio are made up of predominantly Christians. Among the community members, people between 24 and 49 years old are the target group. Recent figures indicate that there are about one hundred and seven thousand radios that are tuned on at a time and there are minimum of three people listening to a single radio (Lunga, personal interview 2003). This tells us that if we multiply one hundred and seven thousand by three, we get about three hundred and one thousand listeners. The audience rate is increasing over time.

In principle, the station is open to anyone who wants to participate. The station also has outreach programmes, and the staff members visit some areas to create a mechanism of motivating the community. The community participate in different activities. They give comments by e-mail, by fax, and by telephone. Some of them visit the radio station and express their opinions on what they like and what they do not like. The community members also participate by donating financially. Some of them also sacrifice their time by coming to the radio station and helping in prayer for the radio station.

In spite of all the above participation, however, the staff members explain that this community's participation as not enough when compared with the population of the community. There are different reasons for this. Even though this radio, in principle, is open for every member of the community, there are many people who live in the community but do not have the initiative to participate. In addition to that, the access restriction, transportation and telephone expenses, etc are also other factors that cause such restriction.

4.4. Relationships with other organizations

Radio Maritzburg

Radio Maritzburg has good relationships with different organizations and institutions. The relationship of this radio with the non-governmental organizations in the community has been well cultivated, with these organizations given opportunities to participate in the station. They present programmes, contribute financially and so on. For example, the women's organization in Pietermaritzburg invites the staff members to participate in a party with them and they prepare a production for a women's programme. This is an example of the relationships between the radio and the community.

The South African Broadcasting Authority considers a consortium network arrangement as a number of stations entering into an agreement to share programming. Hence, this radio is a member of the National Community Radio Forum

(NCRF), which is an organization formed by all the stations in the Republic of South Africa. This is a lobby to bring together all community radios. In addition Radio Maritzburg has a relationship with the National Association of Broadcasters. Moreover, this radio also has a good relationship with the Ministry of Education and the Ministry of Health. For example, the provincial HIV unit that deals with the methods of HIV/AIDS transmissions disseminates messages across the community though this radio station. The station's relationship with different institutions such as churches, religious foundations and others is also good. They cooperate in different aspects such as in programme content, and sponsoring some programmes. To contact these institutions, the radio station invites them and sometimes they visit the station if they want to disseminate their messages.

Highway Radio

Highway Radio also has good relationships with various institutions and organizations. It interacts with different ministries depending on what issues they can raise. Various government organizations assist this radio in various ways. For example, the station runs a programme called *'Run Alive'* which was sponsored by the department of transport. Currently this radio is running a programme from the department of health about HIV/AIDS. This radio station also has programmes from the Department of Education and the Department of Labour. So it works closely with government departments, with mayors, with counsellors and others. The relationships are formed based on programme production, getting access to information, and finance such as selling advertising airtime. These people come to the station and air announcements for their respective audience. The staff members of this radio also invite some political parties or advisories to sit in on the programme shows and discuss some issues.

In addition to being a member of the National Community Radio Forum, this radio cooperates with other radio stations in different aspects such as in the case of sharing information with them. For example, if the studio needs to get new equipment, the staff members have to go to other radio stations and check how the equipment works. This radio not only gets experience from others, but also assists

them. For example, if some community radios need to apply for their permanent licence, they come to this radio and get training in both theoretical and practical aspects. Highway Radio gives them some hours to broadcast their own programmes on the radio. Their relationship with Radio Siyaya is an example of this relationship.

4.5. Sources of finance

Radio Maritzburg

Community radio can have different sources of funding such as from donations, grants, sponsorships, advertising, membership fees and others. In Radio Maritzburg, the primary financial source is advertising. The staff members strive to attract advertisers and make them believe in the station's potential, since advertising is the major source of funding for the station. In addition, this radio gets donations and grants from the community members and businesses. Of course, there are also grants from municipality, and other departments - such as the local government. The revenue obtained from sponsors for certain programmes also plays a remarkable role as sources of finance for this radio. That is, sometimes this radio gives its airtime to people who sponsor certain programmes. These sponsors pay the station and disseminate their programmes. For example, the regional taxi association have got programmes on this radio. This association tries to speak to the people every Sunday, from 9 am to 10 am. It is a very constructive programme because the people complain how they feel about the taxis and how the drivers or conductors behave, as well as the drivers treatment of the disabled people in the taxi and others.

In general, Radio Maritzburg has a huge potential and it can sustain itself if well managed. When this radio re-started broadcasting in December 2001, it had a debt of one hundred and ninety thousand Rand. Within eight months, however, it was able to generate revenue over three hundred thousand Rand and got out of the debt. This shows the potential that, if well managed it can achieve the highest; but at this time, this radio is not using all this potential (Molefe, personal interview 2003). In this radio, the financial surplus that is generated from different sources is not paid or transferred

either directly or indirectly to the staff members or to the trustees by way of dividends or bonuses. Rather it is applied to the development of the station.

Highway radio

Even though Highway Radio is a non-profit entity, it can generate income from different sources such as donations, grants, sponsorships, advertising and others. The primary financial source of this radio is obtained from advertising and it covers a large part of the financial income. In fact the Broadcasting Authority places some limitations concerning the nature of advertising, the amount of advertising and the relationship between community broadcasters and advertisers. For example, restrictions are made on the advertising of certain materials such as tobacco products on the grounds of health considerations, alcohol advertisements during certain programmes (e.g. religious, children, youth), sexism, stereotyping and others. This is also the basic principle of Highway Radio.

The sponsorship of programmes is also among the main financial sources of this radio. In addition to that, there are some Churches and other individuals in the community that contribute financially. While some of them just come and give an amount of money every month as a contribution to the radio station, others contribute once in three months and so on, so that they could maintain the radio station. This radio also has partners, be it individual or organizational that contributes a minimum of twenty five Rand a month. Some organizations, which have close relationships with this radio, also contribute donations of prizes for competitions. So this radio gets financial sources from different directions.

In spite of these different financial sources, the radio station still needs some additional funds to cover fully all the financial gaps. These sources are not enough to cover all the required financial needs like full payment to volunteers. In addition to that, sometimes the radio needs to prepare some dramas to entertain and teach the community. One example is HIV/AIDS related programmes. The insufficiency of the finance, however, creates certain constraints. Hence this radio is working hard to generate more sources of income to solve all the financial constraints, so that the volunteers can be paid salaries instead of being volunteers forever.

4.6. External influences

Radio Maritzburg

One of the distinguishing characteristics of community radio stations is the autonomy that enables them to stand beyond the direct interventions of the state. In Radio Martizburg, the primary decision makers are the members of the community and they are the key players in all aspects of the station's activities. The organizations that contribute financially do not impose restrictions because their purpose is to develop the community rather than manipulate it. For instance, the Open Society Foundation that donated the entire equipment for both studios only need progress reports every six months to see if the station is running well. They do not at all try to influence the performance of the radio.

When any organization comes to sponsor or donate money and any other property, the radio station clarifies its autonomy, letting them know that it retains editorial control, before they put any thing into the station. So all these organizations participate in the radio only as part of the community, but they do not impose restrictions in terms of how the station is to run. In fact, they can give their suggestions. For example, there are Muslim programmes, so the Muslim organizations may give their comments. The same goes for the Christian organizations and business organizations like the Pietermaritzburg Chamber of Business, because the station reflects the need of the community.

Highway Radio

Media industries are influenced by the atmosphere in which they are governed. One of the South African community's broadcasting principle is that the programmes should not be influenced by sponsors. As this could affect the responsibility and editorial independence of the broadcaster with respect to the programmes. In other words, community stations need to guarantee their autonomy and reflect only the

need of the community they represent. In Highway Radio, the non-government organizations, government institutions and other foundations that contribute financially do not impose restrictions or pressure to include or exclude some programmes. There is no manipulation from them because their motive is to cover financial expenses to sustain the radio and expand the mission.

4.7. Major challenges

Radio Maritzburg

One of the major challenges in Radio Maritzburg is the issue of finance. Of course, this radio gets its income from selling airtime for advertisers and other sources. However, this revenue obtained from advertising is not as much as it should be because advertisers do not believe much in community radio sectors to be effective for advertising. At this time, even though this radio has paid all its debt, it could not pay allowances for the staff members, even for their transportation and food expenses. In addition, in spite of the South African Broadcasting Authority's stipulation for community radios to have at least two permanent paid staff members in managerial positions, at this time, even the station's acting manager of the radio is not paid. This is due to the insufficient financial income generated from the sources.

In Radio Maritzburg, recruiting and training new staff members is helpful. Sometimes, however, it has its own challenges. For example how to choose the applicant who will benefit from training is one of the major questions. In addition to that, most of the people who were working for this station have left the station and are employed by other companies. That is, the station gives training to people, but the trained staff get jobs somewhere else and leave the station because they are not interested in being volunteers in the community radio for too long a time. For example, one of the disc jockeys of this radio joined the Ukhozi FM; two disc jockeys also joined the Point 4 radio in Durban. There is also a person in SABC1 television broadcasting joining *'Generations'* - the local soap.

After Mr. Kaula, the former station manager had passed away in 1999, the station fell in the hands of a different and disorganized group of people. So the several changes in the management level of the radio also created its own problems. This could be the reason that led to the radio being closed on February 2001 by the Independent Communication Authority of South Africa (ICASA) because ICASA was not satisfied with the station's governance.

Highway Radio

It is a common phenomenon in community radios to have financial problems because they have to stay away from vested interests. Most business sectors do not recognize the community radios as suitable and beneficiary stations where they could spend their money in advertising. So big companies prefer to advertise on commercial radios than on community radios. Therefore, in Highway Radio, as a community radio station, the advertising revenue is not as high as it could be if it was a commercial radio station. In addition to the above factor, this radio does not have overseas funding.

Highway Radio also has problems in getting trained experts who write scripts for dramas, because it doesn't have enough money to pay them. The absence of professional standards is very common in community radios. Highway Radio is trying to escape from such stigmas even though it is challenging. Sometimes this radio trains young people and then when they are good enough to go to work for the radio, the commercial radio stations take them because they pay them money. In fact, one of the informants explained, "The staff members are competent. Even they are experts for their own position" (Msomi, personal interview 2003). He disclosed the importance of well-qualified experts for the radio to be competent and well recognized among the other radio stations in KwaZulu Natal.

4.8 Communalities and differences in programming and the relationship to the community

One of the main purposes of community broadcasting is empowering community members to participate more fully and impartially. As representatives of their communities, radio stations need to reflect the diversified interest of the different groups within the communities. In one geographic community it is possible to exist different sub-communities such as religious groups or specific cultures. This situation is obvious in the community that is represented by Radio Maritzburg. So this radio broadcasts its programmes in six languages to cover all these sub-groups (Molefe, personal interview 2003). Of course the time given for each language depends on the proportion of the different language speakers living in the geographic community. So some languages get minimum broadcasting time; but regardless of the proportion of the broadcasting period, each language in the community is represented by the radio. In Highway Radio, such coverage is reduced to only three languages. Ninety percent of the broadcasting airtime is allocated to the two major languages – English and Zulu, which are believed to be representative of most of the community members (Christians) in the broadcasting area. Here, since the people who speak Afrikaans are minimal in the community, it is given only ten percent broadcasting time out of the total programmes. Therefore when Highway Radio is compared to Radio Maritzburg, it concentrates on the mission rather than on the diversity of languages existent in the community.

Community radio needs to develop a means of interaction among the people, enabling the community themselves to be senders and receivers through the one medium. The Broadcasting Act of 1993 clearly stipulated that the licensee must establish mechanisms that provide opportunities for participation of the community members in structuring, selection and provision of programmes. In both radios, programmes are designed and prepared by the staff members and sometimes obtained from the community for different purposes. In general, the staff members play major roles in designing what programmes are to be disseminated with the appropriation of the given time. In Radio Maritzburg, the presenters have a responsibility to prepare for the day's programmes under the supervision of the station's acting manager, because there are no clearly assigned programme managers in each language. Regarding the news and other timely topics, the editorial group is positioned to decide the programmes with the approval of the station's acting manager. In Highway Radio, however, the programme management of each

language has the responsibility to decide what programmes to prepare. Both radios have Programme Advisory Committee's that are involved in checking the quality and diversity of the programmes and gives suggestions on behalf of the community. They work as coordinators between the community in general and the programme production units of the station. So in this part, both radios use similar mechanisms of controlling systems from the community point of view.

As the findings of the research indicate, the current listeners of Radio Maritzburg are about sixty thousand while the number of listeners of Highway Radio are estimated to be three hundred and twenty one thousand. In both radios, the number of listeners have increased over time. Of course there may not be a definite and clear cut formula of the way the community participation should be structured. This is because each community has its own unique backgrounds and characteristics, cultures, knowledge etc. They can have their own different ways of achieving community participation. In most cases, however, both radio stations use similar mechanisms of interaction with their respective communities. The most common means of the community's participation with these radios is through telephoning, and sometimes visiting the radios. Despite these stations being in principle open for the community to be active participants in the radios, the interviewees in both radios disclosed that the community's participation is not as much as it ought to be. Both radios, in addition to being members of NCRF, are developing good relationships with other radio stations for exchanging experiences. In addition, these radio stations have good relationships with different institutions, non-governmental organizations and governmental departments, to assist financially and with programming.

These two radios do not have overseas funding. The members of their respective communities are responsible for the sustainability of the stations. The Broadcasting Authority's stipulation regarding the financial requirements with which a community radio must comply, states that the radios must prove to have sufficient funds in hand to enable them to operate for at least three months after it has gone on air. In both radios, to insure such a situation is the responsibility of the respective community members. By the time Radio Maritzburg re-started broadcasting, the financial problem was a serious issue. Even though this radio had different financial sources such as from advertising, sponsorship and others, it had got into debt that made it

unable to be sustained as a radio station. At this time, however, this radio was able to recover from such problems. In Highway Radio, however, the financial problem has not been a serious issue since its establishment. Even though this radio is a non-profit entity, it can generate income from different sources such as donations, grants, sponsorship, advertising and membership fees. In both radios the primary financial source is advertising. Despite the advertisers belief that community radios are less effective as media for advertising than the other types of radios, the revenue obtained from selling the airtime for advertisers remains the major revenue in the radios. In addition to advertising, the income obtained from sponsorship of programmes also covers some part of the revenue of the two radios.

Despite these radios getting revenue from different sources, the issue of finance remains as one of the major challenges because they are non-profit making organisations. In fact, unlike Radio Maritzburg, Highway Radio is able to pay salaries to five permanent staff members. However, to provide professional standards and competent programmes, these radios need financial coverage. For example, to buy different scripts, creative writing, stories, dramas, and others that reflect the situation of their community is interconnected with the question of funding. In addition to that, keeping the trained staff members to serve in the stations for a long time is also another challenge for these radios. In fact this is also interconnected with the financial issues, that is, since the trained people are volunteers, if they get job elsewhere and leave these radios in order to get a salary.

In the media world, one of the major influences imposed up on the media institutions is the pressure from advertisers and sponsors to include or exclude certain programmes (Itule and Anderson, 2000: 18). In community radios, this is against the principles that they have to stand for. Therefore they need to stay away from such vested interests that could expose them to such problems. Despite these two community radios depend on revenue obtained from several sources, the first thing they do is to keep themselves away from such manipulation that is imposed from different sources. They insure their editorial control in order to keep their autonomy and independence. So these two radios are not challenged by the external influences.

SECTION FIVE

Conclusion

One of the distinguishing characteristics of community radio is its limited scope of audience. Unlike public broadcasting, community radio, in principle, is accountable to a specific community. In fact, the first step in establishing such a radio is to specify and define a target community. The main difference between Highway Radio and Radio Maritzburg is based on the type of communities they serve. The original initiative for the establishment of Radio Maritzburg was to start a community of interest radio station. This radio, however, was licensed legally as a geographic community radio. In Highway Radio, there is not such a variation between the original proposal and the current station. Radio Maritzburg was licensed under the Broadcasting Authority of 1993, number 153 to serve the geographic community in Pietermaritzburg and its surrounding area. Its mission is to develop family values, to bring peace, understanding and community upliftment through communication and entertainment. This radio also aims at encouraging the community's local artistic skills, providing experience, and job creation for the community members. It also provides informative, educational and entertainment services.

Unlike Radio Maritzburg, Highway Radio was licensed under section 21 company to serve the Christian community living in the broadcasting area. Therefore, the listeners of this radio are made up of predominantly Christian people. The main mission of this radio is to develop understanding of the basic Biblical ideas needed to lead people to Christ. There are many programmes available that teach the method of living a Christian life and how to share the gospel message with others. The radio addresses the primary issues of salvation to enable the community to obtain a clear understanding of the gospel. Even though Highway Radio is a Christian community radio station, its programmes, however, are not restricted to religious messages. Rather it serves the geographic community. This radio provides different educational and informative programmes covering daily news, economic related issues, sexual transmitted diseases and others.

Radio Maritzburg is controlled by the Trustees. According to the radio station's constitution, the Trustees should be no less than three and no more than eight. At this time, the Board of Trust has five members. Among them four are male and one is female. The Trustees are responsible for managing all the financial matters, staff recruitment, controlling the movable and immovable properties and signing agreements with different organisations. Similarly, Highway Radio is controlled by a Board of Directors. As the 'Articles of Association' of the radio indicates, the number of directors should be more than two. The general activities and responsibilities of the Board of Directors is similar to that of Radio Maritzburg's Board of Trustees.

The South African Broadcasting Authority Act of 1993 stipulated that the licensee must establish and maintain formal structures which provide for community participation in the control, management, operational and programming aspects of the service. As broadcasting companies, both radios have a clear hierarchy of organizational structures. The respective communities take overall ownership of the radios, and each community is represented by the Board that is nominated in the annual general meetings, making the Board the ultimate authority of the station. The intended organizational structures of the two radio stations are almost similar with some variations. In both radio stations, below the Board, there are two different committees. One committee is involved in controlling the programme contents and the other committee is responsible for control of the human power of the stations. The latter is responsible for recruiting new staff members with cooperation from the Board and station managers of each radio.

Regarding the station's operational level of the daily activates, the station managers of each station are responsible. When we come to each department, however, the managing system of the two radios varies. In Highway Radio, there are managers assigned to each unit and they are responsible for their position under the station manager. In Radio Maritzburg, however, it is different. Even though the radio has several departments, there are no people who are assigned to manage these departments. Except the Cooperative Service Administration, the other departments - such as the Programming Department, Sales Department, and Technical Department are under the station manager. This lack of departmental managers made the administration and controlling systems concentrated on the station manager. All the

staff members in Highway Radio are volunteers. This can be due to the financial insufficiency in the radio station. According to the Independent Broadcasting Authority Act of 1999, this radio is supposed to pay salaries at least for the manager of the station. The station manager of this radio is, however, a volunteer. In Highway Radio, such problems do not exist. First of all, there are five permanent paid employees. In addition, the volunteers get some allowances.

The concept of pluralism in community radio is one of the main points to be stressed. Community radios are supposed to consider the whole variety of listeners in the communities. When we come to language diversity, Radio Maritzburg tries to accommodate, as far as possible, the whole range of languages existing in the broadcasting area. It broadcasts its programmes in six languages to represent the cultural diversity of the community. Highway Radio, however, concentrates only on three languages, because the concept of diversity in this radio has a different form. That is, since Highway Radio is a community of interest radio station, its focus is to promote Christianity rather than trying to accommodate the diversified cultural and linguistic interest groups. Unlike Radio Maritzburg, the question of diversity for Highway Radio is how to accommodate the diversified Christian religious groups to be represented in the broadcasting activities.

Despite the staff of both radios being responsible for preparing the day's programmes, the community members also play great roles in programming. They send messages such as related to religious issues; suggest certain topics of dissemination, sponsor programmes and others. The communities participations are not restricted to programming, but also are responsible to sustain the radios financial viability. In Highway Radio, a large number of individuals and some churches contribute financially to motivate the radio and expand its religious mission. In Radio Maritzburg, however, the financial contribution of individual members in the community seems to be less when compared to that of Highway Radio. In fact the data indicates that the communities participations in both radios are not as much as it ought to be.

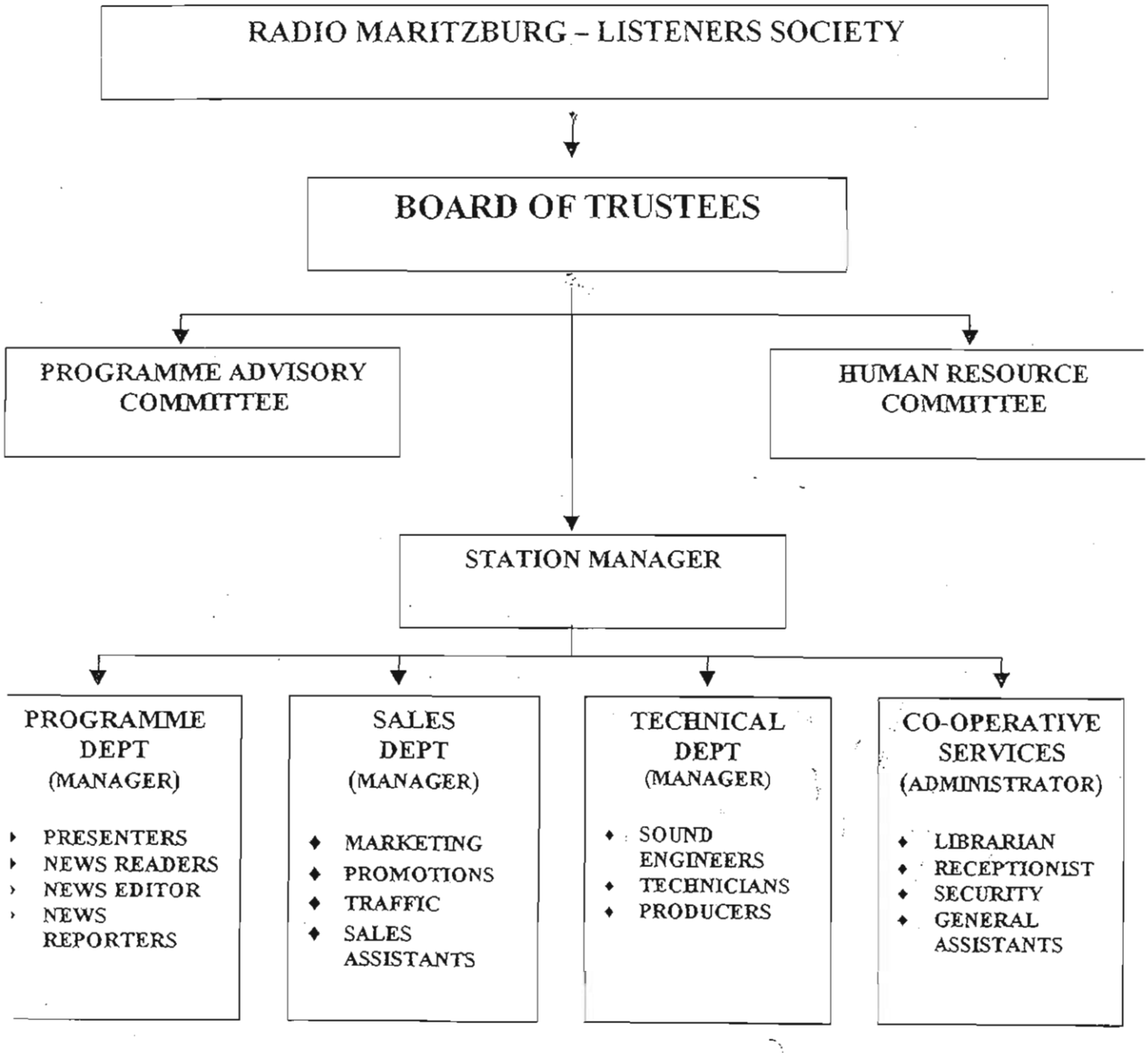
These two radios also develop relationships with different non-governmental organizations, governmental departments, business organizations, religious

foundations and other institutions. The relationships are based on financial contributions and programming. Despite the main sources, both radios also get funds from sponsorship of programmes, donations and grants.

All these financial donors contribute as members of the community aiming at developing the radio station's mission but do not impose influences. So both stations are autonomous from external restrictions. In fact they cannot violate the rules and regulations given by the South African Independent Communications Authority (ICASA). In general, however, the main determinants of the radio stations are the community members. Therefore, both radios are autonomous and independent of any influence that comes from individuals, groups or political parties aiming at manipulating them.

APPENDIX 1

RADIO MARITZBURG ORGANOGRAMME



STATION MANAGEMENT TEAM (5 MEMBERS)

- DEPARTMENTAL MANAGERS (THREE)
- ADMINISTRATOR (ONE)
- THE STATION MANAGER (ONE)

APPENDIX 2

SCHEDULE 1

CONDITIONS OF LICENCE

1. The licensee is licensed under the Independent Broadcasting Authority No. 153 of 1993 (the Act) to conduct a temporary community broadcasting service in accordance with the terms and conditions set out hereunder.

2. This licence will commence on **01 July 2001** and continue until midnight on **30 June 2002 or until the finalisation of the four-year licensing process in KwaZulu-Natal, whichever is the earliest.**

3. The licensee is to conduct the broadcasting service from **177 Commercial Road, Pietermaritzburg, KwaZulu-Natal.**

4. The signal distribution service is to be conducted from the following transmitter sites:

Site:	**Geographic Co-ordinates:**
World's view, Pietermaritzburg Sentech Site	**(29: 25:32 S 30: 15: 13 E)**

5. The licensee must operate the broadcasting service strictly in accordance with the technical specifications contained in schedule 2 to this licence.

6. The licensee shall be entitled to broadcast for 24 hours per day.

7. The technical apparatus used by the licensee must satisfy the requirements of the Authority at all times. The licensee must maintain such apparatus in a technically sound condition and must ensure in the operation of the apparatus that it does not cause harmful interference to the efficient or convenient working, maintenance or use of any other lawful radio stations.

8 The transmitting station of the licensee must be operated and maintained by competent persons who at all material times will be in the employ or under the

control of the licensee.

9. When so requested by the Authority or by the Minister charged with responsibility for the Act, the Broadcasting Act, 4 of 1999 and the Independent Communications Authority Act, 13 of 2000, the licensee must, free of charge, broadcast messages on matters of national interest.

10. On the request of the Commanding Officer of the South African Police Services for the Republic or any province within which the licensee's broadcasting station is situated, the licensee must broadcast all information, news or descriptions which are supplied to it by the Police which have a bearing on the commission or the prevention of crime.

11. The licensee's station identification sign is **Radio Maritzburg** and the licensee must clearly identify itself on each programme at intervals of not less than 45 minutes.

12 The licensee must ensure that the licensed service is and remains controlled by a non-profit entity. The licensee must notify the Authority of any change in the persons having control over the licensee, or of the directors of the licensee or the directors of any body corporate which controls the licensee within 14 days of the occurrence of such change.

13. This licence has been granted in order that the licensee can serve the interests of **the geographical community of the Greater Pietermaritzburg region.** The licensee must ensure at all times that it serves the interests of this community by allowing for membership, management, operation, participation and programming by members of the community concerned. The licensee must ensure that its programme content reflects the special interests and needs of the listeners it is licensed to serve and must facilitate community access to its programming by clearly and regularly informing the community of the opportunities for such a community participation.

14. This licence will not be extended after date of termination and it will be necessary for the licensee to apply afresh should it wish to continue broadcasting. The licensee may make such application no later than 3 months before expiry of this licence.

15. The licensee is required to broadcast a minimum of 20% South African music content.

16. The licensee acknowledges that any new licence which the Authority may issue:

16.1 May be subject to change in accordance with the development of broadcasting policy.

16.2 May require the licensee to share a frequency with one or more other licensees subject to such terms and conditions relating to the sharing thereof that the Authority may deem fit.

16.3 May be subject to restrictions in respect of advertising.

17. If, during the currency of this licence, the Authority imposes specific conditions relating to content upon the licensee as contemplated by Section 53 of the Act, the Authority will amend this licence accordingly and the licensee must deliver the licence to the Authority for this purpose upon the request of the Authority.

18. The licensee must retain for a period of not less than 40 days a recording, in a form acceptable to the Authority, of every programme broadcast in the course of their broadcasting service. In order to ensure that the manner of recording is acceptable, the licensee must inform the Authority in writing as soon as possible after receipt of these conditions of the recording method to be used. Should this method not be acceptable to the Authority, the licensee must change the recording method as may be required by the Authority. Upon the request of the Broadcasting Monitoring and Complaints Committee the licensee must produce to it any such recording for examination or production and any script or transcript of a programme after it has been broadcast.

19. Should the licensee obtain news material from a source other than itself, the source of all such news material must be disclosed by the licensee at least once per day between 17h30 and 20h30 before, during or after a news broadcast.

20. The licensee must keep a detailed record in the form of a log of programmes broadcast, which log must be made available upon request by the Authority. A pro-forma of the log to be kept will be supplied to the licensee by the Authority shortly after issue of this licence.

21. The licensee must at all times adhere to the Provisions of the Code of Conduct for broadcasting services as set out in Schedule 1 of the Act. In particular the licensee acknowledges and undertakes that in relation to coverage of political issues it shall **not** favour any political party or ideology and will adopt a neutral stance in respect of such coverage.

22. No person employed directly or indirectly by the licensee or associated in any way with the management and operation of the licensee, may hold office in or be employed by a political party. Should any such person hold office in a political party he/she must forthwith resign from the political party or terminate their association with the licensee.

23. At the end of this licence period the licensee must supply the Authority with the Name and Address of all donors together with details of the amount donated.

24. The licensee must at all times adhere to the Code of Advertising Practice as from time to time may be determined and administered by the Advertising Standards Authority of South Africa.

25. The licensee must not broadcast any party election broadcasts or political advertisements at any time except during an election period and then only to such extent that such broadcasts are authorised by the provisions of Section 59 and 60 of the Act.

26. The licensee must furnish to the Authority or the Broadcasting Monitoring and Complaints Committee (BMCC) or the authorised representative in such a manner and at such times as the Authority or the BMCC or authorised representative may require such documents, accounts, estimates, returns and other records and information as may be requested by the Authority or the BMCC.

27. The licensee must ensure that a BMCC representative or any person duly authorised by the Authority may without prior notice at any reasonable time enter, any premises of the licensee or of any connected person and:

    27.1 Inspect and examine all books of account or other records of the licensee and make sure such copies of or extracts as may be necessary in order to determine whether the licensee is in compliance with the terms, provisions and obligations of this licence and the provisions of the Act or for any other purpose connected with the achievement of the objects of the Act.

    27.2 Demand the production of this licence.

    27.3 Inspect this licence and any other licence issued under the Act.

    27.4 Inspect, examine, operate or test any equipment on the premises, which

is used in connection with the provision of the licensed service.

27.5 Inspect any of the items referred to above, which is in the possession of or used by or suspected of being in the possession of or used by any person in contravention of the Act.

28. This licence is not transferable, save in accordance with the provisions of Section 74 of the Act. Under no circumstances may this licence or any right/s conferred in terms of this licence be ceded, assigned or pledged by the licensee.

29. The licensee must supply to the Authority for every completed six month period of this licence a detailed statement of Income and Expenditure in respect of the licensed service together with such further supporting vouchers and documentation as may be required by the Authority after receipt of the Income and Expenditure statement.

30. The licensee must inform the Authority within 7 days of any judgement awarded against it in any court proceedings together with such further particulars relating to such judgement as may be required by the Authority.

31. The licensee must make available to the Authority at no cost to the Authority such necessary airtime at such times as the Authority may reasonably require for the purpose of publicising its regulatory functions and activities under the Act and also applications made to it by the licensee.

32. The licensee must appoint a suitable person to deal with complaints from the public and to liaise with the Authority in regard to all complaints in relation to the licensee. The Authority must be notified within 7 days of receipt of these licence conditions of the name and telephone number at which such person can be contacted. Should the licensee wish to change the person so appointed, the Authority is to be notified immediately of such change and be advised of the Name and Telephone number of the new appointee. The licensee must adopt procedures acceptable to the Authority for handling complaints received from the public in respect of programmes broadcast under this licence. Such procedures shall, inter-alia, include a requirement that members of the public who complain to the licensee about such programmes are informed that they have the right to refer the matter complained of to the Authority's BMCC.

33. The licensee must for the duration of this licence keep a record of all complaints received from the public and any response given in relation to any such complaints by the licensee and must make such records available to the BMCC

or more of the directors to the office of managing director or manager for such term and at such remuneration (whether by way of salary or commission or participation in profits or partly in one way and partly in another) as they may think fit and may revoke such appointment subject to the terms of any agreement entered into in any particular case provided that the maximum period for which any managing director may at any time be appointed under contract shall be five years. The said appointment shall determine if the director so appointed ceases for any reason to be a director.

35. The directors may from time to time entrust or confer upon a managing director or manager, for the time being, such of the powers and authorities vested in them as they may think fit, and may confer such powers and authorities for such time and to be exercised for such objects and purposes and upon such terms and conditions and with such restrictions as they may think expedient, and they may confer such powers and authorities either collaterally or to the exclusion of, or in substitution for, all or any of the powers and authorities of the directors and may from time to time revoke or vary all or any of such powers and authorities.

MINUTES AND MINUTE BOOKS

36. The directors shall, in terms of Section 204 of the Act, cause minutes to be kept:

(a) Of all appointments of officers.

(b) Of all names of directors present at every meeting of the Company and of the directors; and

(c) Of all proceedings at all meetings of the Company and of the directors.

Such minutes shall be signed by the chairman of the meeting at which the proceedings took place or by the chairman of the next succeeding meeting.

DISQUALIFICATION OF DIRECTORS

37. The office of director shall be vacated if the director:

(a) Ceases to be a director or becomes prohibited from being a director by virtue of any provision of the Act; or

(b) Resigns his office by notice in writing to the Company.

APPENDIX 3

Business Plan

Introduction

Community radio is a very effective means of communication. As such, the principal object of the Radio Maritzburg Trust is to facilitate the establishment and operation of a community radio station in Pietermaritzburg for charitable and educational purposes and on good moral principles, which aims to serve the communities of Greater Pietermaritzburg by bringing peace, understanding and community upliftment through communication and entertainment.

Objectives

The main objectives of the initiative are as follows:

- Promoting family values
- Developing entrepreneurship and leadership
- Imparting job-creation skills
- Training and involving members of the community in various aspects of broadcasting
- Encouraging and supporting local artists
- Promoting wholesome music
- Providing advertising opportunities for local retailers.

Our Vision

It is our vision that Radio Maritzburg becomes the radio station of choice. This we intend doing by maintaining a professional attitude on the air and off, and by striving for excellence at all times.

Philosophy and ideology:

The trustees are committed to the highest standards of care and professionalism in delivering a service of unparalleled excellence to the community.

Our philosophy is:

- To be the preferred radio station within our broadcast area;
- To provide an appropriate, informative, educational and entertaining service to our customers; and
- To strive for excellence in all we do.

Operations

The operations of the station will be implemented in five phases and are envisaged as follows:

Phase 1: The community radio broadcasting service known as "Radio Maritzburg – Voice of the Midlands". It would have an administration division using a computerised data base to handle News Correspondents, an Advertising Division to finance the ongoing operation, and a competent Accounts Department to control the operations.

Phase 2: Mini – recording studios at Wartburg (KZ 221), Howick (KZ 222), Mooi River (KZ 223), Impendhle (KZ 224), Queen Elizabeth Park (KZ 225), Camperdown (KZ 226), Richmond (KZ 227), and the existing recording studio at the Drakensberg Boys Choir School – all to service Radio Maritzburg.

Phase 3: A "Community Broadcasting Centre" to house Internet and radio broadcasting, as well as video conferencing studios in Pietermaritzburg; with television link-up facilities with the SABC and other national television stations and services.

Phase 4: Satellite links and other relationships with community radio or television stations in other countries of Africa and overseas.

Phase 5: Any other facility considered by the Trustees to be necessary for the attainment of the Objects of the Trust, in the interests of the community it serves.

Programme Schedule indicating Language Split

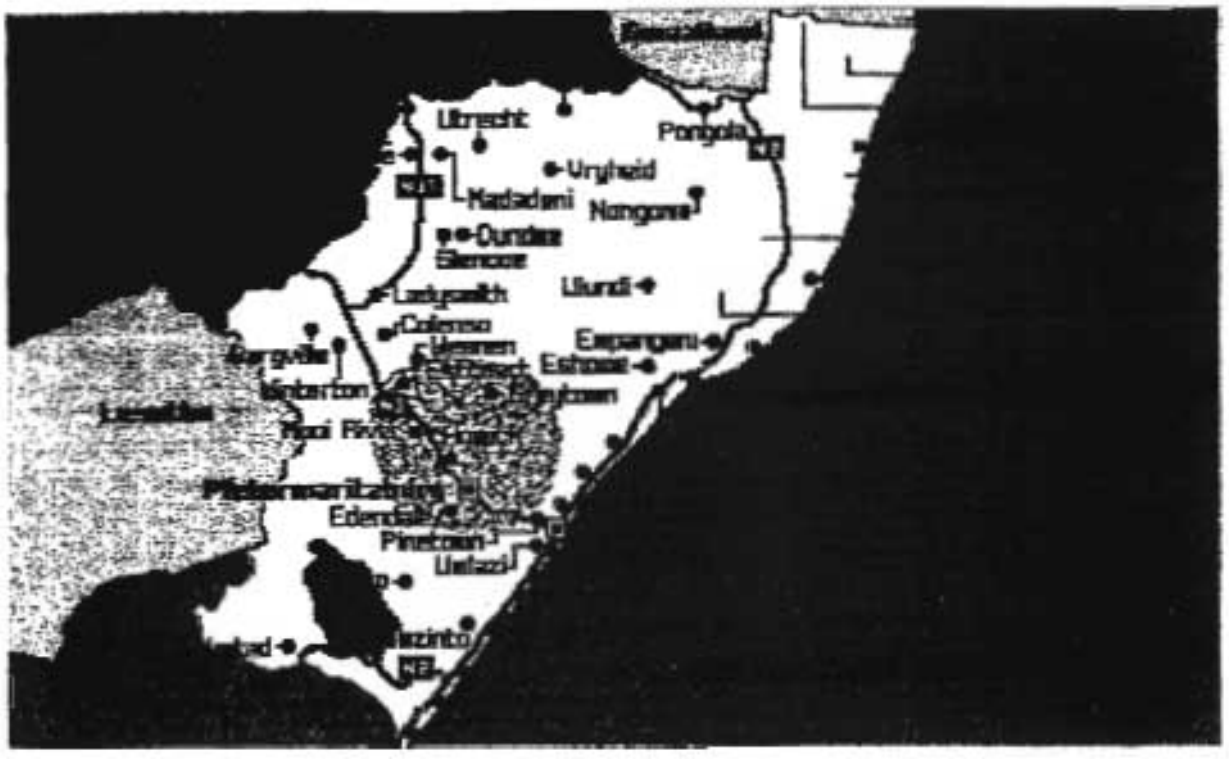
The language split of the programme schedule will be based on the demographic analysis.

The listener demographics are therefore as follows:

- English speaking 18%
- IsiZulu speaking 78%
- Afrikaans speaking 1%
- Other 3%

"Other" refers to Xhosa, Sotho, the Indian languages, etc.

Radio Maritzburg



PROGRAMMES TARGET MARKET BLOCKS ARE:

78% Zulu speaking
18% English speaking
1% Afrikaans speaking
3% "Other" refers to Xhosa, Sotho, the Indian languages, etc

DMS Multi-Media Community Communications
Tel: (033) 342-6500 Fax: (033) 342-6510

Trustees

The business of the Trust shall be managed by the Trustees and its duly appointed Director, who shall meet as often as the Trustees deem it necessary.

Appointment of and loss of office

1. There shall at all times be no less than three and no more than eight trustees who shall be men or women from the greater Pietermaritzburg community and who shall be chosen for their community involvement and/or business experience and/or experience in broadcasting and/or experience in education.

2. If a trustee ceases to act, he shall be replaced by a person elected by the remaining trustees.

3. If the number of trustees falls below three, then the remaining trustees should elect some other person/s to bring the number up to three again.

Period of trusteeship

1. The trustees shall hold office for four years and further trustees shall be appointed by a resolution passed by a two-thirds majority at the Annual General Meeting of a free and open community radio listeners' society – The Midlands Radio Listeners Society.

2. No trustee may be a paid employee of Radio Maritzburg.

Powers of the Trustees

1. To receive donations, grants, fees or payments made to the Trust.

2. To raise and administer funds and collect monies in order to achieve the main objects of the Trust.

3. To make provision for the recruiting and training of suitable staff.

4. To acquire movable and immovable property and to sell, donate, dispose of, mortgage or otherwise encumber the same.

5. To lend or invest any monies not immediately required.

6. To borrow, raise or secure the payment of monies in a manner that the Trustees deem fit.

7. To open and operate accounts with any financial institution and to draw, make accept, endorse and discount cheques, promissory notes, bills of exchange and other negotiable transferable instruments.

8. To appoint a Director of the Trust, who shall serve to co-ordinate the activities of the Trustees.

9. To do all other things as are incidental or conducive to the attainment of the objects of the Trust.

Listener demographics and language split

The listener demographics are as follows:

- English Speaking 18%
- IsiZulu Speaking 78%
- Afrikaans Speaking 1%
- Other 3%

"Other" refers to Xhosa, Sotho, the Indian languages, etc.

The language split of the programme schedule will be based on the above statistics.

Types of Programming

Radio Maritzburg intends to offer a comprehensive programme schedule which would, *inter alia,* include news, entertainment, educational and informative programmes, promotion of local artists, as well as providing the necessary advertising opportunities for local retailers and other businesses.

The educational and informational inserts will include educating the community about topical issues such as HIV and AIDS and informing them of the do's and the don'ts of the disease. This insert would also impart necessary job-creation skills to listeners.

Interviews will be conducted with knowledgeable people from within the community and out and will discuss relevant and topical issues that would be of pertinence to the people of the community. News bulletins will be broadcast at regular intervals.

Entertainment will provide music (both local and overseas artists) and talk shows that would both entertain and inform. Up to the minute sporting results and interviews with sports personalities can also be expected.

Advertising slots of 30 seconds each will be sold. It is foreseen that there would be approximately 10 minutes of advertising per hour of broadcasting.

RADIO MARITZBURG TRUST
BUDGET OF INCOME AND EXPENDITURE

JANUARY TO DECEMBER 2003

	NOTE	JANUARY TO DECEMBER 2003
BUDGETED INCOME		
Advertising revenue	1	240,000
Grants in aid/Donations	2	100,000
		340,000
BUDGETED EXPENDITURE		
Auditors Remuneration	3	6,000
Bank charges		1,500
Cleaning		500
Commissions payable	4	42,000
Consumables		2,000
Depreciation		2,000
Hire of Equipment-transmitter	5	85,000
Insurance		4,000
Lease rentals		10,000
Printing and stationery		1,500
Repairs and maintenance		3,000
Production fees	6	30,000
Salaries	7	125,500
Sdl levies		500
Subscriptions		500
Telephone and fax	8	7,200
Travel-local		1,000
		322,200
Projected surplus for the year		**17,800**

RADIO MARITZBURG TRUST
BUDGET OF INCOME AND EXPENDITURE
JANUARY TO DECEMBER 2003

ANNEXURE A

1. Advertising revenue is based on a projection of R20,000 per month for 12 months.

2. Grants in aid projected for the year 2003

3. Audit fee provision for the 2003 financial year.

4. Commission payable is based on 17.5% of advertising revenue.
   Advertising revenue projected for the year = R240,000
   Commissions payable =17.5% x R240,000 = **R42,000**

5. Equipment hire is based on the actual expenditure last year with a 10% increase.

6. Production costs is based on the actual expenditure last year with a 10% increase.

7. Salaries payable	Amount	Projections
Station manager	54,000	R6000 p.m from April to December 2003
Admin manager	17,500	R2,500 p.m from June to December 2003
Programme manager	17,500	R2,500 p.m from June to December 2003
Addition staff	12,000	Eight additional staff at R1,500 per month from June to December 2003.
Marketing Manager- basic	10,500	1,500 p.m. basic for June to December 2003
- commission	14,000	10% of advertising revenue per month (R20,000) which is R2,000 per mont from June to December
Total salary projection	125,500	

8. Telephone expenses are based on an projection of R600 a month for 12 months.

APPENDIX 4 "B"

DEED OF TRUST

(AS AMENDED IN 2001)

entered into between

CHARLES MICHAEL ARDACH CASSIDY

("the Founder Donor") of the First Part

and

EUGENE ANTHONY SAMUEL REDDIAR, ex officio

MALCOLM JOHAN GRAHAM, ex officio

THEMBINKOSI ALBERT WATSON XABA, ex officio

("the First Trustees") of the Second Part

1. **PREAMBLE**

WHEREAS the Founder Donor intended the trust to establish, administer and control a community radio station in Pietermaritzburg, for the purpose of religious, charitable and educational purposes; and

WHEREAS he and the First Trustees agreed that the community radio station should be operated for charitable and educational purposes in future; and

WHEREAS the original trust was established in June 1994 and the community radio station established under the name 'RADIO MARITZBURG".

2. **INTERPRETATION**

In this deed-

2.1 unless it appears otherwise from the context, words importing any one gender shall include the other two and word importing the singular shall include the plural and vice verse;

2.2 the headings are used for reference and convenience only and shall in no way be used to explain, amplify or modify or aid in the interpretation of this deed:

2.3 the "trust fund" shall mean the assets or funds held and administered by the Trustees from time to time; and

2.4 the "Trustees" means not only the First Trustees but also any persons assumed by or succeeding them as Trustees or appointed in terms of Clause 8.

3. DONATION

The Founder Donor hereby irrevocably donates to the Trustees the total sum of R100.00 on the conditions and subject to the Trust herein set out.

4. NAME

4.1 The name of the Trust hereby created is the "RADIO MARITZBURG TRUST"

4.2 The trustees may, unanimous resolution, change the name of the Trust.

5. PURPOSE AND MISSION

The principal object of the trust shall be to facilitate the establishment and operation of a community radio station in Pietermaritzburg and the Midlands area for charitable and education purposed and on good moral principles which aims to serve the communities of the Midlands by bringing peace, understanding and community upliftment through communication and entertainment.

5.1 Amongst other things, and without exclusion of all activities ancillary to the principal object, by:

5.1.1 Promoting family values.

5.1.2 Developing entrepreneurship and leadership.

5.1.3 Imparting job-creation skills.

5.1.4 Training and involving members of the community in various aspects of broadcasting.

5.1.5 Encouraging local artists.

5.1.6 Promoting wholesome music.

5.1.7 Providing advertising opportunities for local retailers.

5.2 To deal with all matters ancillary to and involving and affecting the Trust and the aforementiond service.

5.3 In furtherance of the purpose and mission of the Trust the trustees will endeavour to raise and administer funds specifically for the financing and equipping of:

(Phase I): the community radio broadcasting service known as "Radio Maritzburg- Voice of the Midlands"- with an administration using a computerised database to handle News Correspondents, an Advertising Division to finance the ongoing operation, and an Accounts Department competent to control the operation;

(Phase II): mini-recording studios at Wartburg (KZ 221), Howick (KZ 222). Mooi River (KZ 223), Impendhle (KZ 224), Queen Elizabeth Park (KZ 225) Camperdown (KZ 226), Richmond (KZ 227); and the existing recording studio at the Drakensberg Boys Choir School - all to service Radio Maritzburg.

Phase III) a "Community Broadcasting Centre" to house Internet and radio broadcasting as well as video conferencing studios in Pietermaritzburg; with TV link-up facilities with the SABC and other national TV stations/services;

(Phase IV): satellite-link and other relationships with community radio or television stations in other countries of Africa and overseas.

(Phase V): Any other facility considered by the Trustees to be necessary for the attainment of the Objects of the Trust - in the interests of the communities it serves.

6. VESTING OF PROPERTY

All donations received shall, on receipt, be vested in the Trust. They shall be irrevocable and unconditional donations and shall be administered on behalf of the Trustees in accordance with the objects of the Trust by The Committee

7. APPOINTMENT OF AND LOSS OF OFFICE BY TRUSTEES

7.1 There shall at all times be no more than and no less than THREE (3) and no more than eight (8) trustees who shall be men or women standing in the greater Pietermaritzburg community and who shall be chosen for their community involvement and/or business experience and/or experience in education and/or experience in broadcasting.

7.2 If any trustee ceases to act for any reason he shall be replaced in office by a person elected by the remaining trustees on the criteria set out in 7.1 above.

7.3 If at any time the number of trustees shall fall below THREE (3) then the other trustees shall, as soon as is practicable assume some other person or persons to act with them so as to bring the number up to THREE (3) and if they fail to do so within sixty (60) days the chairman of the trustees at that time shall make the necessary appointment. Save as aforesaid, until such assumption is made, the remaining trustees shall be entitled to continue to act in all matters affecting the trust.

7.4 The Trust shall have all powers that are required or allowed in law and, in particular, the powers of assumption and co-option, save that it may not enter into any suretyship for and on behalf of any third party.

7.5 Any assumption of a Trustee or Trustees or any appointment of an alternative Trustee, shall be effected by means of a written document under the hand of the person or persons entitled to make it, provided, however, that the remaining Trustees must first have given their written consent to the appointment of any such assumed alternate Trustee.

PERIOD OF TRUSTEESHIP:

7.6 The Trustees shall hold office for four (4) years and further Trustees shall be appointed by a resolution passed by two thirds at the Annual General Meeting of a free and open community radio listeners' society - The Midlands Radio Listeners Society.

7.7 No Trustee may be a paid employee of Radio Maritzburg.

8. POWERS OF THE TRUSTEES:

Pursuant to the MAIN OBJECT expressed in Clause 5 hereof, the Trust - acting through its Trustees and/or their Successors in Office - shall have the following powers, namely:

(i) To receive any and all donations, grants, fees or payments made to the Trust.
(ii) To raise and administer funds and collect moneys in any manner whatsoever and, in particular, by soliciting financial support from the particular organisations and interests which the trustees represent - as well as other interests too numerous to outline herein - in order to achieve the MAIN OBJECTS of the Trust.
(iii) To make provision for the recruiting and training of

(iv) To acquire - whether by purchase, hire or otherwise - movable and immovable property and to sell, donate, dispose of, mortgage or otherwise encumber the same;

(v) To lend, invest and put out at interest or otherwise deal with any moneys not immediately required in such a manner as may be determined from time to time and to retain, realize, vary, re-invest or otherwise deal with investments and securities;

(vi) To borrow or raise or secure the payment of money in such a manner as the Trustees may think fit and for such purpose to charge all or any of the assets of the Trust, both present and future, including any uncalled capital of the Trust and to pass mortgage or other bonds;

(vii) To open and operate accounts with any financial institution and to draw, make, accept, endorse and discount cheques, promissory notes, bills of exchange and other negotiable transferable instruments;

(viii) To appoint a Director of the Trust, who shall serve to co-ordinate the activities of the Trustees;

(ix) To do all such other things as are incidental or conducive to the attainment of the objects of the Trust, or may be combined therewith, and in the exercise thereof, accept responsibility for the carrying out of the Main Objects hereof in general- and more specifically in the following respects:

9. INCOME OF THE TRUST:

To ensure that:

(i) any broadcasting, filming or recording business established by or making use of the facilities or equipment of the Trust shall pay the Trust an agreed rental therefore - which rental shall cover the cost of depreciation and insurance of the defined facilities and the administration costs of the Trust;

(ii) any net profit accruing to any broadcasting or recording business set up or approved by the Trustees shall be paid over to the Trust on an annual basis after deduction of all taxes and dues - after permitting the retention of 10% of profits in a stabilisation and development fund;

(iii) the Trustees shall, in turn, after repaying any initial loans and retaining adequate development funds, donate any remaining profits annually to the KZN Conservation Trust - to be used solely for the development of disadvantaged communities in the midlands area of KwaZulu Natal.

(iv) any broadcasting business set up and approved by the Trustees to attain the goals of the Trust shall be run by a Section 21 Company or any other acceptable non-profit organisation;

(v) any and all the assets of the Trust shall be insured including every insurable risk connected or associated therewith - including PUBLIC LIABILITY AND FIDELITY INSURANCE;

(vi) reporting upon the performance of any business established by the Trust shall be of such frequency and provide such information as is considered necessary by the Trustees and the requirements of the broadcasting control body ICASA;

the said business and to take whatever action may be deemed necessary - until such time as the said business is operating efficiently, or the Trustees decide to close it down,

(viii) Should any business founded and/or financed by the Trust be found by the trustees to be trading in an insolvent state, the Trustees reserve the legal right to insist upon the closure of the said operation and the forfeiture to it of all equipment or facilities leased or otherwise placed in the control of that business.

(ix). The Trustees may, if expedient and in the interests of the Trust and its community listeners/viewers, immediately re-start, under new management, any specific operation as set out in this Deed of Trust.

10. THE BUSINESS OF THE TRUST:

The business of the Trust shall be managed by the Trustees and its duly appointed Director who shall meet as often as the Trustees deem it necessary.

11. INDEMNITY OF THE TRUSTEES:

(i) No trustee shall be personally responsible for any loss or damage to any of the assets of the Trust save, of course, in consequence of dishonesty on his/her part of conduct so manifestly careless as to amount to a grave dereliction of his/her/their duty/ responsibility as a Trustee.

(ii) No Trustee serving under this Deed shall be required to find security in terms of any Law for the due performance of his/her/their duties.

12. CONVENING OF MEETINGS:

Meetings shall be convened on fourteen (14) days notice in writing.

13. ELECTION OF OFFICE-BEARERS:

At their first meeting the Trustees shall elect one of its members to be Chairman of the Foundation, and shall appoint a Director, Secretary and Treasurer who need not necessarily be Trustees. The Secretary and/Treasurer shall maintain the records of the Trust and Radio Station including minutes of all meetings; proper books of account and all reports and log sheets required by ICASA.

14. QUORUM FOR MEETINGS:

A quorum for any meeting shall be a minimum of one third of the Trustees holding office - and decisions shall be by way of a simple majority vote. In the event of an equality of votes the Chairman shall have a second casting vote.

15. EMERGENCY MEETINGS:

In matters requiring urgent decisions between formal meetings the Chairman - should the time factor be such as to prelude calling a meeting - shall seek the views of the remaining trustees by way of the most convenient medium of communication open to him/her, and act upon the majority view.

16. SIGNING OF BINDING CONTRACTS:

Contracts to be binding on the Trust shall be signed by the Trustee appointed to do so by formal resolution of the Trustees or by the CHAIRMAN in the circumstances postulated by Clause 5.7 hereof. This shall not apply to accounts/Deposits/Investments/ Securities with financial institutions or negotiable transferable instruments which may be operated on/dealt with upon the signature of any two of the Trustees.

17. ANNUAL GENEREAL MEETING AND FREQUENCY OF MEETINGS:

It shall be obligatory for the Trustees to meet formally at least twice every 12 months. One of these meetings shall be the ANNUAL GENERAL MEETING at which shall be presented Audited Accounts for the preceding year of operations and such other Annual reports as the Trustees may decide.

18. FINANCIAL YEAR:

The financial year of the Trust shall terminate on the last day of December in each year and shall be audited by not later that the succeeding 31st day of March by a Chartered Accountant and Auditors appointed for that purpose by the Trustees.

19.AMENDMENTS TO THIS DEED:
No amendment or addition to this Deed shall be valid or binding unless and until it has been passed by a two-thirds majority of all the Trustees then in office at a Meeting specially convened for the purpose on not less than TWENTY-ONE (21) DAYS' written notice.

20.DISSOLUTION OF THE TRUST:
The Trust may be dissolved and wound up only if it is found incapable of fulfilling the objects for which it was formed and provided, further, such dissolution receives the

In the event of dissolution, all the assets of the Trust - either in specie or converted into cash - shall be donated in Trust to some other South African Institution which, in the opinion of the Trustees has objects most akin to those expressed in this DEED.

The KZN Midlands Radio Listeners' Society

CHARTER

We the undersigned persons, being members of a free and open society representing all communities in Pietermaritzburg and the surrounding Midlands area of KwaZulu Natal, do hereby agree to support "Radio Maritzburg – the Voice of the Midlands," and the improvement of this radio broadcasting service so that it covers the entire Midlands listenership area - described in this Charter as the iNdlovu District Municipal Council;

We recognise the KZN Midlands area as being an integral unit within the planning of our National and Provincial governments - with Pietermaritzburg at the centre thereof;

We, the members of the Midlands Radio Listeners' Society, believe that all persons living in the KwaZulu Natal Midlands have the right receive to a radio service for the purposes envisaged in paragraphs 3, 4, 5 and 6 of this charter;

And we do further pledge our support:

1) *By seeking and providing advisors and/or volunteers to assist with programme production for broadcasting purposes within our area of operation;*

2) *By monitoring the service of Radio Maritzburg – the Voice of the Midlands as a non-political, non-sectarian community station of high ethical and technical standards and by endeavouring to attend the Annual General Meeting (and any special general meetings) called by the Radio Maritzburg Trust – to provide guidance or for the appointment of further trustees as set out in the Deed of Trust.*

3) *To ensure that ALL communities within the defined broadcasting area of the uMgungundlovu District Municipal Council - including Wartburg (KZ 221), Howick (KZ 222). Mooi River (KZ 223), Impendhle (KZ 224), Pietermaritzburg/Umsunduzi (KZ 225), Camperdown (KZ 226)) and Richmond (KZ 227) receive coverage of their broadcast requirements – and to recommend the establishment of studio facilities for broadcasting purposes at any of the above-named satellite towns;*

4) *To encourage the many cultural groups within the community each to " host" Radio Maritzburg – the Voice of the Midlands on specified days – and to ensure that a policy of fair, balanced and well-planned broadcasting is carried out every day in the interests of all listeners;*

5) *To encourage active participation by youth, pensioners, service clubs, educational organisations, sporting bodies, nature conservation, tourism and other organisations of public support or interest in the KZN Midlands area;*

6) *To ensure that all matters of importance to local communities, including health, skills training, lifelong education, business and personal development, financial and marketing advice, sporting development at all levels, news and weather coverage, music and the development of arts and crafts, fashion, home design and leisure are covered by Radio Maritzburg – The Voice of the Midlands.*

APPENDIX 5

Interview with Sbu Molefe

(The former station manager of Radio Maritzburg). 26- 09- 03

Interviewer - could you tell me your position in this radio station?
Interviewee - I used to be a station manager up to the end of April, this year.

Interviewer- as a manager of the station, I think you can have enough knowledge about the general background of this radio? Can you tell me when this radio started?
Interviewee- the concept was initiated in 1993.

Interviewer- who initiated the idea?
Interviewee- it was the African Enterprise.

Interviewer- what was the reason for such initiative?
Interviewee- the station was established because at that time, Pietermaritzburg was in a quite violence. so the intension was to bring some kind of peace in the community.

Interviewer- how could Africa Enterprise establish it?
Interviewee- the station was established by getting the community selling the idea. I am not sure how they got the initial capital, but in a long run, they managed to get the funding from the organization called Open Society foundation. The people worked together and they finally managed to establish successfully.

Interviewer- this radio is called Radio Maritzburg. What does this name indicate?
Interviewee- well, this name is basically given based on the area, because it is in the Pietermaritzburg. so they called it Radio Maritzburg to indicate it is for the community of Pietermaritzburge.

Interviewer- what is the main mission of this radio in this time?
Interviewee- the mission is obviously for the community upliftment through broadcasting, to bring piece and understanding in Pietermaritzburge and around; and to provide lucrative for local business for marketing. That is actually the mission of this station.

Interviewer- but this is a community radio; so what differentiate it from commercial radios?
Interviewee- basically, if there is any profit or surplus revenue that is generated, it doesn't go to the individual's pocket. It shouldn't be. It serves to the needs of the community, or to the need of developing this station. That is the difference.

Interviewer- how many of staff members are paid workers?
Interviewee- at that time, I was the only paid, but currently I am not sure if there is anything out of it.

Interviewer- how do you recruit the volunteers to be staff members in this station?
Interviewee- unfortunately when I came in managing the station, most of them had been here and the Board was involved in recruitment. But now I know how things should be happen. You have to identify the needs or the community - what kind of programmes does the community need. Once you got the concept, you can look at what kind of person is suitable. To broadcast the kind of programmes, you need to know what kind of duty is required from that person, and check it from that point. So once you established what kind of programme

they should do, then you can go back to them and check for their attribution. We ask people to come for auditions. Then from the audition, we get someone who is satisfactory that can handle the staff and deal with the work.

Interviewer- then you select them based on the audition?
Interviewee- yes form the audition.

Interviewer- are there some people who came but couldn't get a position in this radio?
Interviewee- obviously, we need to have a limit because if you want able to manage, you have to make sure the station is manageable. So as I have said, we take based on the needs that meet the needs of the community as the programmes are concerned. That is how it should be.

Interviewer- what are the mechanisms of interaction between this radio and the community?
Interviewee- there is a programme advisor report, which helps in terms of bringing forth the needs of the community. It comprises members of the community from various sectors.

Interviewer- how does the community get access to this radio in order to participate?
Interviewee- well, they write things like comments, and bring to the station. The station is situated in the very central. It is accessible that people can come in to visit. They write things and go to the station or phone to the station.

Interviewer- do you notice any increase or decrease in the station's listeners?
Interviewee- fortunately, I was looking at the audience's measurement recently. When I took over, the listenership was 22 thousand; in the mid way, there was 41 thousand. Then at the last ratings, it was 60 thousand.

Interviewer- do you mean it is increasing?
Interviewee- yes it is increasing from time to time.

Interviewer- is the community's participation satisfactory enough?
Interviewee- well, some people want to participate but they haven't been given the opportunity; but for those who do, I think it is very much satisfactory.

Interviewer- what is the problem for which they couldn't get the opportunity?
Interviewee- because there are some Board members wouldn't let the individuals. They don't justify really why not. Well, there is an element of favourity. The Board is not able to govern the station according how it should be as a community radio station. Basically this is the situation.

Interviewer- is the community's participation restricted to giving comments and feedbacks, or they participate in decision-making activities?
Interviewee- the community participate even at the governance level, because the Board is made up of the members of the community. There is also advisory committee. At management level person is from the community. So they participate at all levels from the top to the bottom.

Interviewer- how do you define the ownership of this radio?
Interviewee- well, the station is owned by a Trustee. It is registered as a trustee.

Interviewer- what do you mean by Trustee?

Interviewee- it is a legal entity. So the station is a Trustee.

Interviewer- who is the decision maker then?
Interviewee-it is the Board of Trustee.

Interviewer- is this Board from the community?
Interviewee- yes, it is.

Interviewer- who established this Board of Trustee?
Interviewee- it was established by the community at the annual general meeting.

Interviewer- so you mean there is election at the AGM.
Interviewee- yes, there is an election for the members of the Board of Trustee.

Interviewer- the IBA specified that community broadcasting stands for the community, through the community. What is your comment on this concept with regard to the ownership of this radio?
Interviewee- well, at the current Radio Maritzburg, that is how it ought to be; but some how it shifted like the station has been owned just by a Board and they seems to be not willing to listen to what other people have to say.

Interviewer- to what extent does the board members manipulate the station?
Interviewee- well, I think it is very detrimental. It is demoralizing the whole people within the staff. That is one of the reasons I have decided to leave because I want to be just to the community, but we are no longer doing what we set out.

Interviewer- what is the system of governance within this radio?
Interviewee- At the top is the community at the AGM. The community is the highest ranking.

Interviewer- by community do you mean specific representatives or the general community?
Interviewee- community in general. It is not a community of interest. It is the community in general.

Interviewer- how about the hierarch of the administration level?
Interviewee- under the community, there is a Board, the superior. And then follows the station manager, marketing manager, production and technical manager. And then there are presenters and news editors.

Interviewer- what does the executive board of this station include?
Interviewee- the Board of Trustee is the executive board.

Interviewer- are they all from the community?
Interviewee- yes, they are.

Interviewer- what relationship does this radio have with NGO's in the community?
Interviewee- now it has been rally good because from time to time NGOs are given opportunities to participate in the station, like presenting their programmes and so on. So I would say that the relationship has been very good.

Interviewer- how about with the other community radios?

Interviewee- we have. There is a forum called the National Community Radio Forum. That is, a lobby to bring together all community radios in South Africa. So they get together at that level. This is a link.

Interviewer- how about with ministries, such as Ministry of Education, Health and others?
Interviewee- we have because there will be educational programmes.

Interviewer- in what form is your relationship with the ministry of education?
Interviewee- they contribute like the Ministry of Health does.

Interviewer- what does the Ministry of Health do?
Interviewee- what they do is that, for example, the provincial HIV unit that deals with the methods of HIV/AIDS disseminate messages across the community though the radio station. The same is with the department of education.

Interviewer- this radio may have different sources of financing. So who is the primary financial source?
Interviewee- advertising.

Interviewer- what other sources do you have?
Interviewee- donations and grants from the community members and businesses. Of course, there are grants from the municipality.

Interviewer- do you think all the financial sources are enough to run the station?
Interviewee- well, this community radio has got a hug potential and it can sustain itself if well managed. It is very much possible to sustain because when I took over the radio, it was in debt. It had a debt of 190 thousand Rand. So it was a 190 thousand Rand in minus. But within 8 months, we got out of the debt because we generated revenue over 300,000 Rand. Obviously the 190 thousand was paid to the debt and we still have the rest money in the bank. So it shows the potential that, if well managed you can take it to the highest.

Interviewer- do you think this radio is using all this potential now?
Interviewee- no, it is not. The potential is a kind to be exploited. In a moment there is a problem because it doesn't seem to be getting the way.

Interviewer- do the organizations that contribute financially try to impose certain influences on this radio because of their financial contribution?
Interviewee- not rally, because most of them aim at developing. For instance, the Open Foundation Society in South Africa donated the entire equipments for both studios; and all what they need is a progress report in every six months to see the station is running well. But they do not actually try at all to influence. That is the nice thing. Obviously, so many organizations try to come and we have just to clarify these things before they put in any thing in to the station. They should know that we retain editorial control. That is how we negotiate when we deal with sponsors. They should know this condition because it doesn't mean that the sponsors have to go for editorial control. That is what we say or do as a station.

Interviewer- by editorial control, do you mean for the content?
Interviewee- yes, in terms of the content, because if people would come, for instance, complaining from one company, (just I am giving you an example), when they come to see the station to sponsor with the whole thing and if they say "do you want to broadcast this

information all the complaining of our company"? you know, these kind of things are really to be avoided if you are a community radio.

Interviewer- who is the editorial group?
Interviewee- all the news are concerned, the editor does that. Concerning the programme content there is acting manager who overtook and facilitate these things.

Interviewer- are these people- the manager and editors- volunteer workers?
Interviewee- well at first, in radio Maritzburg, there were some people paid, but currently we don't have such people.

Interviewer- how about the station acting manager, is he paid worker?
Interviewee- at this time, the station acting manager is also deputy chairperson of the Board. So I don't know what is the current management. It comes to surprise me when the deputy chairperson is also a station manager because how can a player be a referee in a game?

Interviewer- did this radio started broadcasting before the IBA granted them license, or after it was licensed?
Interviewee- this radio station started after it had been given license. Of course, this is the first radio station that given the license, I mean among the community radios in KwaZulu Natal
Interviewer- so you mean, it started after it was given the license?
Interviewee- yes.

Interviewer- when was the original license given?
Interviewee- it was between 1994 and 1995, I think was is in March.

Interviewer- for how long was it given?
Interviewee- it was a one-year renewable license.

Interviewer- In the beginning, did you get the license immediately and easily or after a long struggle?
Interviewee- it was very easy. The only one we struggled to get was the four-year license, but eventually we got it.

Interviewer- when did you get the four-year license?
Interviewee- last year.

Interviewer- according to the IBA, to renew a license, the radio station should have approval from the community. So did you ever have any problem regarding the community's approval?
Interviewee- not really, we don't have any problem the community is concerned.

Interviewer- is there any external influence, for example from the government authorities or any other outside of the community?
Interviewee- No, no, not any. We make sure that we protect the station from such influences. It is very important to do that.

Interviewer- at this time, does this radio have a challenge regarding funding?
Interviewee- In terms of funding, we are basically getting advertisers to believe in the station's potential, because the major source of funding for the station is the advertising.

Interviewer- so, is this advertising enough?
Interviewee- no, it is not enough, because advertisers do not believe much in the community radio sectors. So there is a challenge. People need to be convinced that the community radio is valuable.

Interviewer- how about challenges in terms of trained professionals?
Interviewee- in terms of trained professionals, obviously, there are some problems, because if there is no money, the trained people want to turn their investment. If you go to school and spent a lot of money, you expect to get some money. So that is the difficulty that community radios face in terms of getting trained professionals. But the other nice thing is, when people get out of school, they don't get any experience. So they want to utilize the radio station to gain some experiences. That is where the strength of community radio lies in terms of providing those people with the experiences.

Interviewer- how about community participation in content production and others?
Interviewee- the problem with the community participation is that, everybody wants to participate, unfortunately, we cannot give opportunity for everyone to do. The challenge of having to say 'no' to one person, and say 'yes' to another. So that is the other challenge the community participation is concerned.

APPENDIX 6

Interview with Muzi Sibiya

(The current acting station manager of Radio Maritzburg). 02 – 10 – 03

Interviewer- can you tell me your mane and your position in the radio station?
Interviewee- my name is Muzi Sibiya. I am the deputy chairperson of the station, and currently I am a volunteer station manager.

Interviewer- as a station manager, I think, you know the background of the station. So could you tell me when the radio started?
Interviewee- radio Maritzburg started, I think, it was at the end of 1993.

Interviewer- who initiate the idea?
Interviewee- it was an initiative by a Christian agent called Africa Enterprise.

Interviewer- what was the reason for their initiative?
Interviewee- they established Radio Maritzburg to combine the community of Pietermaritzburg and create piece. During that time there was violence in KwaZulu Natal midland. The applicants proposed to call the radio 'Radio Piece' because its mission was to bring piece between the fighting groups, and at the end of the day, to make sure that the family values and normal life be achieved.

Interviewer- do you mean the community radio was called Radio Piece?
Interviewee- yes the intention was, but when an application was approved by IBA (the Independent Broadcast Authority), it was realized that there was a station somewhere in the country which was using the same name, Radio Piece. So that's why we had to look at calling the radio station 'Radio Maritzburg' so that the community of the area would also identified with this name as their own station. By November 1994, the IBA granted a one-year license to apparent Radio Mritzburg. It was the first community radio to be granted the license of community broadcasting by the Independent Broadcasting Authority at that time. The station went on Air for the first time on March 1,1995. Mostly the staff members were volunteers and also the management and the Board. By that time, the board of Trust was created by African Enterprise, which was a Christian agency. In June 1996 African Enterprise had detached from the station allowing the accommodation of the station to the community. So the station became a real geographic community station. Since African Enterprise was actually started the station as a Christian station, it was a community of interest radio station. In June 1996, it had to adopt into a geographic community radio station. So it became a real geographic community radio in the KwaZulu Natal midland.

Interviewer- is the name 'Radio Maritzburg' given after it was changed into geographic community radio, or from the beginning?
Interviewee- No, it was from the beginning. From the beginning it was licensed as 'Radio Maritzburg'.

Interviewer- you told me about Africa Enterprise. Is it a religious organization or something else?
Interviewee- Africa Enterprise is a religious organization, a Christian agency in Pietermaritzburg. The vision to establish the station was originally initiated by Doctor Michael Cassidy of the Africa Enterprise. Michael Cassidy seconded by Mr. David Hottchis. He was assigned by Africa Enterprise to combine the station with the community. Then he

became the chairperson the station and the first station manager. When the African Enterprise was detached in June 1996, Mr. Bonga Kaula took over as a station manager. As I said, it was the first community radio licensed in KwaZulu Natal, and it was helping other community radio stations as a model for developing the community.

Interviewer- you mean the initiative was started originally in 1993?
Interviewee- yes at the end of 1993.

Interviewer- so when was given the license?
Interviewee- the license was given in November 1994.

Interviewer- did you get any problem when you asked for the license, or it was given immediately?
Interviewee- no, what happened was that, to make an application, first of all there should be demand for the station. So we would provide a reason for the demand and also how the station to address the voice of the community.

Interviewer- in the beginning, for how long was the original licence given?
Interviewee- it was in 1994. The first license was a one-year renewable license and used until 1998 when the ICASA had to upgrade the number of years for licensing. The ICASA called the station to apply for 4-years license and we received the license until 2002.

Interviewer- according to the IBA, to renew a license the radio should have approval from the community. So did you get any problem regarding the community's approval during renewing the license?
Interviewee- No, there was no problem because by that time the station was all right. The only problem was the phases of development. I can tell you how the situation went on. In 1999 the station manager, Mr. Kaula, had passed away, so the station had to fall in the hand of the people, who did not know much about managing a community radio. So that the station close up in February 2001.

Interviewer- do you mean totally closed?
Interviewee- yes it was closed by ICASA because the station was not satisfying. The ICASA was not satisfied by all the account from the station due to the problem of management. Another problem was that there was not separation between the board and the management. The management could not match with the Board. I think that was caused by the failure of the management. Actually I had left the station in 1997 and went to other place. By the time when Radio Maritzburge was collapsed, they called me to find out of what had happened. Then I came back in May 2001 to help the community. So we had to try to help the board and the station manager of that time, but when we called the community members, the board and the station management could not come and attend the meeting. The community was in confusion about why their community was in silence. So we had to restart Radio Maritzburg by myself as chairperson and pleaded on behalf of the community to ICASA to regrant the license. Fortunately ICASA granted us the licence in July 2001 and then the station went on air in 14the December 2001 for 24 hours. When the station was on air, the station was owing more than 240 thousand Rand, so we had to take such risk. We had a new board, which was elected in 2001. As a mandate to the community, we had to take it as a serious call with the new board, so we had to say Ok. We negotiated with relevant organizations such as Santack, which is a service provider of the air. So we called the volunteer community. After 3 months, from December, we appointed acting station manager from the group of volunteers. So the

station had to go on and we were successful to finish our dept before the end of 2002. We then prepared for appointing the station manager in May 2003, John Padley. What happened is that because some performance of the station-acting manager doesn't have enough knowledge how to run the station and control the station. So as a board, we had to look whether the station was right or not. I was requested by my colleagues to go and do an analysis of the station on behalf of the board, and take over and manage the station because the board members are not paid. Then I agreed and started on August as a volunteer station manager. So we were able to convince the department of Communication National Department. Then we started to negotiate with business people, government departments, and now the station is on its way to sustainability.

Interviewer- could you tell me more about the Board of Trustees?
Interviewee- they are people who are knowledgeable in management and also in community development. They are from different fields. For example:

- We have a person who was a legal representative of the station.
- We have a person who runs a company as a chief accountant.
- My self with public relations and communications.
- We have a person who has a good contact with the community development.
- We have also a person who has good skills in education.

So the community elected the board of trust on the basis of their educational and experiences in terms of their power they can help the station. The Board of Trustee is also a trust that staying at the top management and control of the station. Secondly, we have a board of programme advisor committee. They are people who are representing the different language groups in the coverage area where the station reaches. So we have that group called 'Programme Advisory committee' or 'Programme Advisory Board'. So these people are going to monitor the language. Hence we have the volunteer station manager, we have also the listening groups, because if a presenter is presenting programme, for example, lets say a religious programme, in every Sunday between 6:00 and 9:00 am in Zulu language, the presenter works together with the listening group of the programme. The listening group advises the presenters how to run the programme. Since it is the voice to the community, the radio station has to broadcast programmes which attain the interest of the community .So the community should be participate fully in terms of designing the programmes based on their interest, test and language in that coverage area, because the Radio Maritzburg is serving the community in six languages.

Interviewer- what are these six languages?
Interviewee- these are:

- Zulu, which takes about 78 percent.
- English, which takes about 18 percent.
- Afrikaans takes one percent.
- Other three Indian dialects called Hindi, Tamili and Urdu that occupy 3 percent of the programme. All these languages are broadcasted in Radio Maritzburg.

As I have said, at the end of the day, Radio Maritzburg has developed the vision. It had only the type of problem that a developing community organization has to phase. Since it started with volunteers, they have to pay for their own transportation. But as a Board of Trustees, we know that people cannot be volunteers forever. There are youngsters who need to work for their future. So to create the future of these people, we are making the station not only to play the role of serving the community, but also to make money in terms of the donations, advertising, grants and others. Then at the end of the day, I think we will make sure that there

will be allowances, for example, transport allowances and food allowances. As the station grows, people would also be permanently employed. So it will be a job creation for the previously disadvantaged community.

Interviewer- is the Board of Trustees acting only in controlling, or they also participate in other aspects such as programme production?
Interviewee- the Board of Trustees is like the Board of Directors. They are the policy makers. These policies are to be implemented at the station operational level by the station management. So when there is a problem in the station, they call the Board of Trustees. According to the ICASA, the Board of Trust is the one who is controlling and managing the station though the management that the Board of Trustee has appointed. But if you don't have money, you cannot appoint a manager. That is why they choose expertise in communication like myself. So I have to go to the station and look at what I have to do. My involvement in the station is also more in marketing.

Interviewer- In marketing? Do you mean in this time while you are managing the station?
Interviewee- yes in this time. Before I came to manage the station, I was involved as presenter deejay and producer. But when I was called to revive the station, I have to be volunteer for the whole 2001 and 2002. So I devoted my time to Radio Maritzburg because all the debts were to be paid.

Interviewer- so you are still volunteer manager?
Interviewee- yes I am.

Interviewer- is there any other person who is paid employee?
Interviewee- no, because it is a community radio. Lets start from the scratch. People should be volunteers, and people who are interested are growing with the station. So once the station is starting making money, these people who have been volunteers should be allowed for transport and food allowances. The people will be appointed depending on the availability of funds.

Interviewer- this is a geographic community radio station. So in what aspects do the community members participate in this radio?
Interviewee- we have presenters and producers. They are helping in the news. They also help in the security of the station. The community also participate in terms of designing programmes. This is how programmes are being designed. The people listen the station and with the help of the programme advisory committee, they report to the station manager.

Interviewer- you told me that there are some group of people who listen the programmes and respond for the programme adjustment. Do they have authority to change some types of programmes.
Interviewee- they listen and communicate with the Board of Trustees though the station manager. So the station manager has to check all the communications. In addition, people come to visit the station because the station is situated in the city centre where there is access for everyone.

Interviewer- according to the IBA's definition, community radio stands for the community and is by the community. So how do you explain this idea in relation to this radio?
Interviewee- I think Radio Maritzburg has reached the point of being a true community radio. We have seen that the community love their station. They started by appointing the Board of

Trust, which is still here to control the station. They also appointed the Programme Advisory Committee. So the station is controlled by the people and stand for the people. We are educating the community to donate and sustain their station to go on. It is a community radio and is addressing to the community. Otherwise, the community would say, "we don't want the station" or "the station should be closed" because this is their own station.

Interviewer- how many staff members does this station have at this time?
Interviewee- we started with 48 members in 2001, but now we have about 30. There are different problems. A lot of people who were working for this station are now appointed by other companies. A lot of people got employment and others have left because they were not interested in being volunteers in the community radio. But on the positive side, the station has exposed talented people. One of our deejays joined the Ukhozi FM, two deejays also joined the P4 radio in Durban. There is also in SABC1 TV joining the Generations, the local soap. So there are a lot of achievements.

Interviewer- do you think these 30 people are enough to run the station?
Interviewee- to be truly, a community radio is a representative of the community. We have to do as a community would like to stay. Not about what we want but looking the vision in terms of addressing the local matters. If something is for the community, it should be for the community forever.

Interviewer- as you have said, advertising is one of the main sources for this radio. Is there any other financial source?
Interviewee- the trustees donate in terms of the contribution of experts. It helps in terms of financial contribution to the station. As I have said, I am managing the DMS multimedia, but I am also making my contribution to the station. Any one from the community can do the same thing. That is a contribution. Of course, it is not money in cash, but it is a contribution. The Trustees cannot let the station just go down. We also get some grants from the departments- the local government. We are still negotiating for that. Community radio is the voice of the community, and the local government is the government of the people. So why not even it grant to the station?

Interviewer- do you have any relationship with other radio stations or with ministries?
Interviewee- we are members of the National Community Radio Forum, which is called NCRF. It is an organization formed by all the stations in the republic of South Africa. We have also relationship with the National Association Broadcasters, and with the NGOs. For example, the women organization invited us to take party with them and participated in making of production for women programme. We also look at the churches because there are religious programmes.

Interviewer- how is the influence of these organizations or ministries? Do they try to impose certain restriction to control the radio station?
Interviewee- no, they are only part of the community organizations. They are also part of the community. They do not put any restriction in terms of how the station is to run except in terms of suggestions. We have a Muslim programme, so why not involve the Muslim organization? The same is with the Christian organizations. We have also business organization like Pietermaritzburg Chamber of Business. We actually come closer to the institutions and look at how the contribution of these organizations would be to the development of the station. So at the end of the day, the station reflects the community of this area.

Interviewer- generally, how does the community feel about this radio station?
Interviewee- people give comments by phoning and writing letters about how we have to be and how we should go. Their comment is positive.

Interviewer- if someone wants to join the station to be a voluntary member, do you accept him/her simply, or you have certain criteria?
Interviewee- this radio station covers a particular area. So the people who are living in the area that are interested in this radio station have the chance to be recruited as volunteers. So they grow up here. Since we are looking at the interest of the community, we cannot say 'no' to a person who is expert.

Interviewer- what do you mean by 'the interest of the community'?
Interviewee- if people are not staying in this area, in the KwaZulu Natal midland, how can they understand the community? At the end of the day, once they have grown, we have to make sure they belong to this community. We have students who are joining us for work experience training and we have to test them for such particular situation.

APPENDIX 7

Interview with Mazet

(A presenter and receptionist) 17-10-03

Interviewer- could you tell me your name and your position in the radio station?
Interviewee - my name is Zanele Mazet Shabalala. I am a presenter and a receptionist.

Interviewer- Ok Mazet, for how long have you been here in this radio as a presenter and receptionist?
Interviewee - I worked here for nine years.

Interviewer- in what activities does the community participate in this radio?
Interviewee- well, it depends on the programmes that we are doing. They write dedications. They phone to the radio and sometimes we call them to the station.

Interviewer- how do you prepare the programme contents?
Interviewee - it depends on the presenter. The presenter has to prepare for the day. We have time for dedication, time for talk shows, time for interviews, time for announcements and others. So it depends on the presenter how to prepare for the hour's programme.

Interviewer- do you think the community participation in such activates is enough?
Interviewee - that is Ok. They participate a lot, and it is increasing from time to time.

Interviewer- how do you motivate the audience in order to be active participants in this radio?
Interviewee - actually, as a presenter, I am supposed to motivate the listeners. The listeners give impute to the presenters. So we are working together with our listeners.

Interviewer- in general, to what extent is this radio open to the audience participation?
Interviewee - people always come to the station during the working time and we don't choose of what colour they are. Our radio is a community radio station. So different people around Maritzburg participate.

Interviewer- how is the community's responses to this radio programmes?
Interviewee- it is very positive. Their comments are Ok. People phone us and say whatever they want to say.

Interviewer- in how many languages does this radio disseminate?
Interviewee - we have got Zulu, English, Afrikaans, Hindu, and others. Actually all languages around Pietermaritzburg are covered.

Interviewer- on what types of programmes do you focus most of the times.
Interviewee - Actually people like the talk shows. They phone to the programmes, because they want to comment about something.

Interviewer- how about for songs, do you give much time?
Interviewer- it depends on the programmes. For example, in the breakfast show, people must be informed about what is happening in the morning or during the day about the taxis and others. So it depend when the music to play.

Interviewer- how do you organize the religious programmes in this radio?

Interviewee - well, I don't want to comment on that one.

Interviewer- are most of the programmes, like the music produced locally or not?
Interviewee - mostly they are produced locally and there are also non local music.

Interviewer- the IBA stipulated that a large part of the music should be local. Is this applicable in this radio?
Interviewee - yes, and I appreciate that. Because local music must be played.

Interviewer- so what percent do you give to the local music?
Interviewee - lets say, if there are 30 CDs, 20 of them must be local.

Interviewer- do you have good relationships with organizations, institutions, or other radio stations?
Interviewee - yes, we have.

Interviewer- in what aspects?
Interviewee - it depends. Sometimes they invite us outside and we do with them for the radio. But if they come with something, they have to pay for the radio. We charge them. We have also to go to the parliament and take all the news of what is happening on the parliament and then we disseminate them in this radio.

Interviewer- how about your relationships with ministries?
Interviewee - we do have relationships. The department of education come several times to our station to serve the community with programmes they have.

Interviewer- how about your relationship with ministry of health?
Interviewee - we do have in some programmes like in HIV/AIDS.

Interviewer- do the authorities or ministries try to oblige you to disseminate certain programmes which you don't want?
Interviewee - no, our programme depends on the person who is running the programme. We also ask the listeners how do they feel about the programmes of this radio.

Interviewer- who produce the programmes for this radio?
Interviewee - sometimes we have to give time for sponsors, to the people who want to sponsor the programmes. They pay for the station and disseminate their programmes. For example, the regional taxi association have got a regional programme in this radio. They try to speak to the people every Sunday from 9 – 10 am. So they sponsor the programme. That one is very good programme because the people complain how they feel about the taxis, how the drivers behave, even the conductors, the music in the taxi, how they treat the disabled people in the taxi and others. So they have to talk about that one on the radio.

Interviewer-if there are some controversial issues of what programmes are to be disseminated, who decide it?
Interviewee - It depends on what programmes are running. We can't just put everything there.

Interviewer- especially in editing, who is the main editor that decides the programme?
Interviewee - actually I was a programme manager. Even now, sometimes, if people get problems, I can do this.

Interviewer- in general, do the presenters have freedom to select and disseminate certain programmes by themselves?
Interviewee - actually, people must allow us what programmes they want to listen in our radio. If they don't like the programmes, we don't have to do that.

Interviewer- what is the main source of finance in this radio?
Interviewee - on this issue I don't want to go in detail. Because there is a Board of Trust. They are the people who deal with all these things. Since we have got a new Board now, everything is changing. Before some years, everybody had been paid. If not the full salaries we got the allowances for food and taxis from the station. But in this time, after Mr. Kaula, who a station manager, has passed away, we get nothing.

Interviewer- do you have any additional comments that you would like to say about this radio station?
Interviewee - people must know that we don't get any payment from the station. But at least we have to get for taxi and other allowances. This radio gets money from advertising. In addition, each and every house in the community must contribute. I think that money can make a lot. Another thing is that the board members are not allowed to come to the station to be presenters. The presenters should not know the Board members unless we have got a meeting - the station meeting, but they should not come to our office in other times. ICASA told us that the Board is not allowed to come often to the station and do the station's things except the station manager had to call them due to some problems.

Interviewer- do the Board members come and interfere in the activities of this station?
Interviewee - yes, they do. They are not supposed to do it at all. Actually no one is allowed to come, but they do.

APPENDIX 8

Interview with Eric
(A presenter) 17/ 10/ 03

Interviewer- can you tell me your name and position in the radio?
Interviewee- my name is Eritc Sthembiso Dlamini. I am working as a presenter in Radio Maritzburg.

Interviewer- In what activities do the community members participate in this radio?
Interviewee- the community participation is very well in the station, especially in the talk shows. We ask them to talk or discuss on certain topics and they respond very well.

Interviewer- do you think this community participation is enough?
Interviewee- I think it should increase.

Interviewer- so how do you motivate them to be active participants in this radio?
Interviewee- there are different ways. For example, we give them topic for discussion.

Interviewer- could you tell me some of the programmes or topics that are prepared to make the audience interact?
Interviewee- there are different topics that the audience discuss and debate in the radio to understand each other. People give their comments and complain. There are also religious programmes. So we have diversified topics.

Interviewer- do you think this station is open for anyone who wants to participate?
Interviewee- yes, everyone can participate. The station is open for everyone. We want the people to help us because people in the station (the staff members) are doing something else besides the station's activities.

Interviewer- how do the community feel about this radio?
Interviewee- people in this community feel positive about this radio. Even though there are negative comments, we find out the topics which are not relevant to the community and adjust our programmes. In addition, if there are some topics that the people do not like, they advise us what to do and what not to do about these topics. Then we accept their suggestions.

Interviewer- Are there some topics that the people do not want to listen?
Interviewee- yes, there are. for example, they complain about some programmes they do not want to be heard by children.

Interviewer- to what extent do the community have authority to influence the radio and change the programme contents?
Interviewee- if there are complaints from the audience, the presenter asks the community on air whether they want that programme or not. If the audience do not want it, we drop that programme.

Interviewer- who prepare the programmes?
Interviewee- sometimes we produce the programmes ourselves. We know what the community expects from us. We also go and find the experts to give advise or messages on some topics to the community through the radio?

Interviewer- who is the decision maker on the programmes that decides which one to be broadcasted?
Interviewee- we don't have programme manager at the moment, so we do as presenters. But if there is something that we cannot be sure, the internal committee comes and look our programmes. So the presenters come to the internal committee to have a review. The station's internal committee looks it if there are programmes that provoke the audience.

Interviewer- if there is no specific programme director, who organizes the general programmes?
Interviewee- our station manager is the one who do that. At the moment, he is looking all the processes. All the activities are under his control.

Interviewer- is there any pressure from outside of the community, such as from the government authorities that try to influence the programmes?
Interviewee- no, the station is free. It is owned by the community. All our programmes are for the benefit of our community. No one restrict us to do something or not to do.

Interviewer- what kind of programmes do you disseminate most of the time in this radio?
Interviewee- they are almost balanced. We do have music shows, we do have preaching two times per week and we have news coverage every hour until six and others.

Interviewer- Are most of these programmes produced locally or outside?
Interviewee- most of them are produced locally.

Interviewer- how about the songs, are most of them South African songs or not?
Interviewee- almost 60 percent are produced in South Africa.

Interviewer- sometimes this radio gets messages or programme contents from churches, ministries or other organizations to be disseminated. So who decides to allow or reject them?
Interviewee- we disseminate messages from churches or other organizations, but first the manager must check and authorize them.

Interviewer- do you have good relationship with other organizations or institutions?
Interviewee- yes, our radio has good relations with different institutions such as churches, religious foundations and others.

Interviewer- In what form do they cooperate with this radio?
Interviewee- they cooperate with us in different aspects such as in programme content, and pay for some programmes. Some NGOs, for example, are expert in certain areas like in HIV. So they come and disseminate their information on these issues.

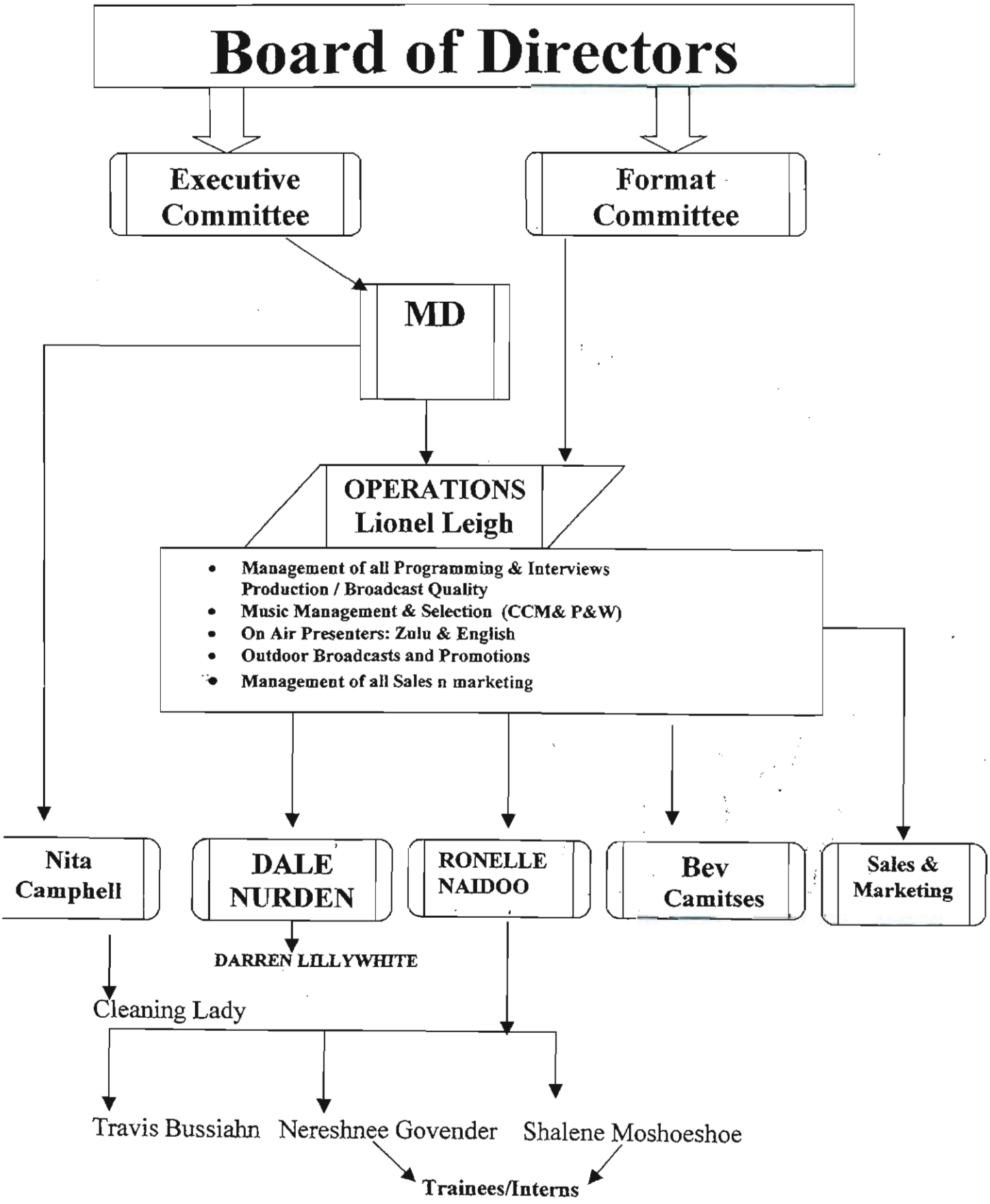
Interviewer- what is the major financial source of this radio?
Interviewee- This radio depends on donations, sponsorships, and advertising.

Interviewer- what are the major challenges of this radio?
Interviewee- our major challenge is funding and trained professionals.

Interviewer- what do you mean by trained professionals?
Interviewee- the station give training to people, but ones they get trained, they get job somewhere else and leave this station.

APPENDIX 4

HIGHWAY RADIO ORGANOGRAM



APPENDIX 10

FORM CM 44 B

REPUBLIC OF SOUTH AFRICA

COMPANIES ACT, 1973

ARTICLES OF ASSOCIATION

of a company not having
a share capital

(Section 60 (1) : Regulation 18)

Registration No. of Company

Name of Company: HIGHWAY CHRISTIAN OUTREACH ASSOCIATION
(Association Incorporated under Section 21).

A. The Articles of Table A or Table B contained in Schedule 1 to the Companies Act, 1973, shall not apply to the Company.

B. The Articles of the Company are as follows:

INTERPRETATION

1. In these articles, unless the context otherwise requires:

"The Company" means the abovenamed Company.

"The Act" means the Companies Act of 1973, as amended from time to time.

"The statutes" means the Companies Act and every other Act for the time being in force concerning companies and affecting the Company.

"In writing" or "written" means and includes words printed, handwritten, typed, represented or reproduced in any mode in a visible form.

Unless the context otherwise requires, words having a special meaning assigned to them in the statutes, shall have the meanings so assigned and words importing the singular number shall include the plural, and vice versa, and words importing any gender shall include the other genders, and words importing persons shall include bodies corporate.

MEMBERSHIP

2. The subscribers to the Memorandum and Association shall be members of the Company until such time as the Board of Directors has been constituted after which the persons holding office from time to time as directors of the Company shall be the members thereof. The membership of any director shall terminate when he ceases for any reason to be a director of the Company.

REGISTER OF MEMBERS

3. The Company shall maintain as its registered office a register of the members of the Company as provided in Section 105 of the Act. The register of members shall be open to inspection as provided in Section 115 of the Act.

GENERAL MEETINGS

4. The Company shall hold its first annual general meeting within eighteen months after the date of its incorporation and shall thereafter in each year hold an annual general meeting; provided that not more than fifteen months shall elapse between the date of one annual general meeting and that of the next and that an annual general meeting shall be held within six months after the expiration of the financial year of the Company.

5. Other general meetings of the Company may be held at any time.

6. Annual general meetings and other general meetings shall be held at such time and place as the directors shall appoint or at such time and place as is determined if the meetings are convened under Section 179 (4), 181, 182 or 183 of the Act.

NOTICE OF GENERAL MEETINGS

7. An annual general meeting and a meeting called for the passing of a special resolution shall be called by not less than twenty-one clear days' notice in writing and any other general meeting shall be called by not less than fourteen clear days' notice in writing. The notice shall be exclusive of the day on which it is served or deemed to be served and of the day for which it is given, and shall specify the place, the day and the hour of the meeting and shall be given in the manner hereinafter mentioned or in such other manner, if any, as may be prescribed by the Company in general meeting, to such persons as are, under these articles, entitled to receive such notices from the Company: Provided that a meeting of the Company shall, notwithstanding the fact that it is called by shorter notice than that specified in this article, be deemed to have been duly called if it is so agreed by a majority in number of the members having a right to attend and vote at the meeting, being a majority holding not less than ninety-five per cent of the total voting rights of all the members.

PROCEEDINGS AT GENERAL MEETINGS

8. The annual general meeting shall deal with and dispose of all matters prescribed by the Act and may deal with any other business laid before it. All business laid before any other general meeting shall be considered special business.

9. No business shall be transacted at any general meeting unless a quorum of members is present at the time when the meeting proceeds to business. Unless a general meeting determines that there shall be a greater quorum, a quorum for a general meeting shall be the minimum number required in terms of the provisions of Section 190 of the Act, namely three members personally present and entitled to vote.

10. If within ten minutes after the time appointed for the meeting a quorum is not present, the meeting, if convened upon the requisition of members, shall be dissolved; in any other case it shall stand adjourned to a day not earlier than seven days and not later than twenty-one days after the date of the meeting and if at such adjourned meeting a quorum is not present within ten minutes after the time appointed for the meeting, the members present in person or by proxy shall be a quorum.

11. Where a meeting has been adjourned as aforesaid, the Company shall, upon a date not later than three days after the adjournment, publish in a newspaper circulating in the province where the Registered Office of the company is situated a notice stating:

(a) The date, time and place to which the meeting has been adjourned.

(b) The matter before the meeting when it was adjourned; and

(c) The ground for the adjournment.

12. The chairman, if any, of the board of directors shall preside as chairman at every general meeting of the Company.

13. If there is no such chairman, or if at any meeting he is not present within ten minutes after the time appointed for holding the meeting or is unwilling to act as chairman, the members present shall elect one of their number to be chairman.

14. The chairman may, with the consent of any meeting at which a quorum is present (and shall if so directed by the meeting) adjourn the meeting from time to time and from place to place, but no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting at which the adjournment took place. When a meeting is adjourned, the provisions of Articles 10 and 11 shall mutatis mutandis apply to such adjournment.

15. At any general meeting a resolution put to the vote of the meeting shall be decided on a show of hands, unless a poll is (before or on the declaration of the result of the show of hands) demanded and unless a poll is so demanded, a declaration by the chairman that a resolution has, on a show of hands, been carried or carried unanimously or by a particular majority or defeated, and an entry to that effect in the book containing the minutes of the proceedings of the Company, shall be prima facie evidence of the fact, without proof of the number or proportion of the votes recorded in favour of or against such resolution. The demand for a poll may be withdrawn.

16. If a poll is duly demanded, it shall be taken in such manner as the chairman directs, and the result of the poll shall be deemed to be the resolution of the meeting at which the poll was demanded.

17. In the case of an equality of votes, whether on a show of hands or on a poll, the chairman of the meeting at which the show of hands takes place, or at which the poll is demanded, shall not be entitled to a second or casting vote unless the members otherwise determine in general meeting.

18. A poll demanded on the election of a chairman or on a question of adjournment, shall be taken forthwith. A poll demanded on any other question shall be taken at such time as the chairman of the meeting directs. The demand for a poll shall not prevent the continuation of a meeting for the transaction of any business other than the question upon which the poll has been demanded.

19. Subject to the provisions of the statutes, a resolution in writing signed by all the members for the time being entitled to receive notice of and to attend and vote at general meetings (or being corporate bodies, by their duly authorised representatives) shall be as valid and effectual as if the same had been passed at a general meeting of the Company duly convened and held.

INSPECTION OF MINUTES

20. The minutes kept of every general meeting and annual general meeting of

the Company under Section 204 of the Act, may be inspected and copied as provided in Section 206 of the Act.

VOTES OF MEMBERS

21. At all meetings of members every member present in person or represented by proxy shall be entitled to one (1) vote, which may be exercised either on a show of hands or on a poll.

PROXIES

22. The instrument appointing a proxy shall be in writing under the hand of the appointer or of his agent duly authorised in writing, or, if the appointer is a body corporate, under the hand of an officer or agent authorised by the body corporate. A proxy need not be a member of the Company. The holder of a general or special power of attorney, whether he is himself a member or not, given by a shareholder shall be entitled to attend meetings and to vote, if duly authorised under that power to attend and take part in the meetings. A proxy may not vote otherwise than on a poll.

23. The instrument appointing a proxy and the power of attorney or other authority, if any, under which it is signed or a notarially certified copy of such power or authority, shall be deposited at the registered office of the Company not less than forty-eight hours before the time for holding the meeting at which the person named in the instrument proposes to vote, and in default of complying herewith the instrument of proxy shall not be treated as valid. No instrument appointing a proxy shall be valid after the expiration of six months from the date when it was signed, unless so specifically stated in the proxy itself, and no proxy shall be used at an adjourned meeting which could not have been used at the original meeting.

24. The instrument appointing a proxy shall be in the following form or as near thereto as circumstances permit or in such other form as the directors may approve:

(Association Incorporated under Section 21)

I, ...of .....being member of

.....hereby appoint

..... of ..... or failing him

.....of .....

or failing him ..... of .....

as my proxy to vote for me and on my behalf at the annual general meeting (as the case may be) of the Company, to be held on the .....day of ..... and at any adjournment thereof as follows:

	In favour of	Against	Abstain
Resolution to			
Resolution to			
Resolution to			

(Indicate instruction to proxy by way of cross in space provided above.) Unless otherwise instructed, my proxy may vote as he thinks fit.

Signed this .....day of .....

(Note: A member entitled to attend and vote is entitled to appoint a proxy to attend, speak and vote in his stead, and such proxy need not also be a member of the Company.)"

DIRECTORS

25. The number of directors shall not be less than two. If at any time the minimum number of directors is reduced below three, the continuing directors may act only to increase the number of directors to three or to call a meeting for that purpose.

26. The directors shall be nominated by the subscribers.

27. The directors of the Company shall not derive any remuneration from the Company for their services to the Company as directors. The directors shall however, be paid all travelling expenses and other expenses properly expended by them in and about the business of the Company.

ALTERNATE DIRECTORS

28. Each director shall have the power to nominate any other person whether he is a member or not, to act as alternate director in his place during his absence or

inability to act as such director and on such appointment being made, the alternate director shall, in all respects, be subject to the terms, qualifications and conditions existing with reference to the other directors of the Company. A director whilst also acting as an alternate director, shall at any meeting of directors be entitled to two votes.

29. The alternate directors, whilst acting in the stead of the directors who appointed them, shall exercise and discharge all the powers, duties and functions of the directors they represent. The appointment of an alternate director shall be revoked, and the alternate director shall cease to hold office, whenever the director who appointed him ceases to be a director or gives notice to the secretary of the Company that the alternate director representing him has ceased to do so.

30. An alternate director shall not become a member of the Company only by reason of his appointment as an alternate director.

POWERS AND DUTIES OF DIRECTORS

31. The business of the Company shall be managed by the directors who may pay all expenses incurred in promoting and incorporating the Company, and may exercise all such powers of the Company as are not by the Act, or by these articles, required to be exercised by the Company in general meeting, subject to these articles and to the provisions of the Act.

32. A director may himself act, or any firm of which he is a member may act, in a professional capacity (other than auditor) for the Company, or any other company in which the Company is interested, and he or his firm shall be entitled to remuneration for those professional services.

BORROWING POWERS

33. The Company may in its discretion from time to time raise or borrow any sum or sums of money for the purposes of the Company and may raise or secure the repayment of such moneys in such manner and upon such terms and conditions in all respects as it thinks fit and in particular may mortgage or bind its undertaking and property or any part thereof whether outright or as security for any debt, liability or obligation of the Company or of any third party.

MANAGING DIRECTOR

34. A disinterested quorum of the directors may from time to time appoint one

or more of the directors to the office of managing director or manager for such term and at such remuneration (whether by way of salary or commission or participation in profits or partly in one way and partly in another) as they may think fit and may revoke such appointment subject to the terms of any agreement entered into in any particular case provided that the maximum period for which any managing director may at any time be appointed under contract shall be five years. The said appointment shall determine if the director so appointed ceases for any reason to be a director.

35. The directors may from time to time entrust or confer upon a managing director or manager, for the time being, such of the powers and authorities vested in them as they may think fit, and may confer such powers and authorities for such time and to be exercised for such objects and purposes and upon such terms and conditions and with such restrictions as they may think expedient, and they may confer such powers and authorities either collaterally or to the exclusion of, or in substitution for, all or any of the powers and authorities of the directors and may from time to time revoke or vary all or any of such powers and authorities.

MINUTES AND MINUTE BOOKS

36. The directors shall, in terms of Section 204 of the Act, cause minutes to be kept:

(a) Of all appointments of officers.

(b) Of all names of directors present at every meeting of the Company and of the directors; and

(c) Of all proceedings at all meetings of the Company and of the directors.

Such minutes shall be signed by the chairman of the meeting at which the proceedings took place or by the chairman of the next succeeding meeting.

DISQUALIFICATION OF DIRECTORS

37. The office of director shall be vacated if the director:

(a) Ceases to be a director or becomes prohibited from being a director by virtue of any provision of the Act; or

(b) Resigns his office by notice in writing to the Company.

PROCEEDINGS OF DIRECTORS

38. The directors may meet together for the despatch of business, adjourn and otherwise regulate their meetings, as they think fit. Questions arising at any meeting shall be decided by a majority of votes. In the event of an equality of votes, the chairman shall not have a second or casting vote, unless the members otherwise determine in general meeting, or unless the quorum for a meeting of directors is two and only two directors are present at a meeting. A director may, and the secretary on the requisition of a director shall, at any time convene a meeting of directors.

39. The quorum necessary for the transaction of the business of the directors, may be fixed by the directors, but shall not be less than two and unless so fixed shall be three. If the quorum is fixed at two, the provisions of the preceding article with regard to the casting vote of the chairman shall apply.

40. Subject to the provisions of the Act, a resolution in writing signed by all the directors, who are in the Republic of South Africa at the time, shall be as valid and effectual as if it had been passed at a meeting of the directors duly convened and held provided that the signatories constitute a quorum. The resolution may consist of several documents in the same form, each of which is signed by one or more directors or by their alternates and shall be deemed (unless a statement to the contrary is made in that resolution) to have been passed on the date on which it was signed by the last signatory.

41. The directors may elect a chairman of their meetings and determine the period, not exceeding one year, for which he is to hold office, but if no such chairman is elected, or if at any meeting the chairman is not present within five minutes after the time appointed for holding the same, the directors present may elect one of their number to be chairman of the meeting.

42. The directors may delegate any of their powers to committees consisting of such member or members of their body as they think fit. Any committee so formed shall, in the exercise of the powers so delegated, conform to any rules that may be imposed on it by the directors.

43. A committee may elect a chairman of its meetings. If no such chairman is elected, or if at any meeting the chairman is not present within five minutes after the time appointed for holding the same, the members present may elect one of their number to be chairman of the meeting.

44. A committee may meet and adjourn as it thinks fit. Questions arising at any meeting shall be determined by a majority of votes of the members present, and in

the event of an equality of votes the chairman shall not have a second or casting vote.

45. All acts done by any meeting of the directors or a committee of directors or by any person acting as a director shall, notwithstanding that it be afterwards discovered that there was some defect in the appointment of any such directors or person acting as aforesaid or that they or any of them were disqualified, be as valid as if every such person had been duly appointed and were qualified to be a director.

DIVIDENDS AND RESERVES

46. No dividends shall be paid to the members of the Company.

ACCOUNTING RECORDS

47. The directors shall cause such accounting records as are prescribed by Section 284 of the Act to be kept, including such accounting records as are necessary fairly to present the state of affairs and business of the Company and to explain the transactions and financial position of the trade or business of the Company and to explain the transactions and financial position of the trade or business of the Company.

48. The accounting records shall be kept at the registered office of the Company or at such other place or places as the directors think fit, and shall always be open to inspection by the directors.

ANNUAL FINANCIAL STATEMENTS

49. The directors shall from time to time in accordance with Sections 286 and 288 of the Act, cause to be prepared and laid before the Company in general meeting such annual financial statements, group annual financial statements and group reports (if any) as are referred to in those sections.

50. A copy of any annual financial statements, group annual financial statements and group reports which are to be laid before the Company in annual general meeting, shall not less than twenty-one days before the date of the meeting be sent to every member of, and every holder of debentures of the Company: Provided that those documents shall be deemed to have been so sent if it is so agreed by all the members entitled to attend and vote at the meeting. This article shall not require a copy of the said documents to be sent to any person of whose address the Company is not aware or to more than one of the joint holders of any shares or debentures.

AUDIT

51. An auditor shall be appointed in accordance with Chapter X of the Act.

NOTICES

52. A notice may be given by the Company to any member personally or by sending it by post in a prepaid letter addressed to such member at his registered address and in addition notices may be given by advertisement in a newspaper or newspapers.

53. Subject to the provisions of Article 12, notice of every general meeting shall be given in any manner authorised:

(a) To every member of the Company except those members who have not supplied to the Company an address for the giving of notices to them.

(b) To the auditor for the time being of the Company.

54. Any notice sent by post shall be deemed to have been served at a time when the letter containing the same was posted, and in proving the giving of the notice by post it shall be sufficient to provide that the letter containing the notice was properly addressed and posted.

MISCELLANEOUS

55. If the provisions of these articles are in any way inconsistent with the provisions of the statutes, the provisions of the statutes shall prevail, and these articles shall be read in all respects subject to the statutes.

56. The Company may sue or be sued in any court of law by its corporate name. All powers of attorney, bonds, deeds, contracts and other documents which may have to be executed shall be signed by any one of the directors for the time being and by the secretary or any person nominated by the secretary when authorised so to do by resolution of the directors.

57. Every director, manager, secretary or other official or servant of the Company shall be indemnified by the Company against, and it shall be the duty of the directors, out of the funds of the Company, to pay all costs, losses, and expenses which any such official or servant may incur or become liable for by reason of any contract entered into, or act or deed lawfully done by him as such officer or servant, or in any way in the discharge of his duties, including travelling expenses.

APPENDIX 11

FORM CM 4

REPUBLIC OF SOUTH AFRICA

COMPANIES ACT, 1973

MEMORANDUM OF ASSOCIATION

of a company not having
a share capital

(Section 54(1) : Regulation 17(3))

Registration of Company

1. Name

(a) The name of the Company is HIGHWAY CHRISTIAN OUTREACH ASSOCIATION (Association Incorporated under Section 21).

(b) The name of the Company in the other official language of the Republic is: English.

(c) The shortened form of the name of the Company is: Nil.

2. Purpose Describing Main Business

The main business which the Company is to carry on is: To establish, operate and promote a Christian radio station in Pinetown and the

surrounding area.

3. Main Object

To establish and operate a Christian radio station in Pinetown.

4. Ancillary Objects Excluded

The specific ancillary objects, if any, referred to in Section 33(1) of the Act which are excluded from the unlimited ancillary objects of the company:

Nil.

5. Powers

Besides the exclusion of power referred to in sub-paragraph (s) of Schedule 2 of the Act and the modification of certain powers set out in the said Schedule, no specific powers or part of any powers of the Company are excluded from the plenary powers or the powers set out in Schedule 2 to the Act. The undermentioned powers are modified to read as follows:

(k) To form and have an interest in any company or companies having the same or similar objects of the company for the purposes of acquiring the undertaking or all or any of the assets or liabilities of the Company or for any other purpose which may seem, directly or indirectly, calculated to benefit the Company, and to transfer to any such company or companies the undertaking or all or any of the assets or liabilities of the Company.

(l) To amalgamate with other companies having the same or similar objects of the Company.

(m) To take part in the management, supervision and control of the

business or operations of any other company or business having the same or similar objects as the Company and to enter into partnerships with partners having the same or similar objects as the Company.

(n) To remunerate any person or persons other than directors in their capacity as directors, in cash for services rendered in its formation or in the development of its business provided however, that nothing herein shall be construed as prohibiting the reimbursement of directors for all their travelling, subsistence and other expenses properly incurred in the execution of their duties.

(o) To make donations solely for the purpose of promoting the business or operations of any other company or business having the same or similar objects as the Company.

(r) To pay gratuities and pensions and establish pension schemes and other incentive schemes in respect of its officers and employees.

6. Conditions

Any special conditions which apply to the Company and the requirements, if any, additional to those prescribed in the Act for their alteration:

(a) The income and property of the Company whencesoever derived shall be applied solely towards the promotion of its main object and no portion thereof shall be paid or transferred, directly or indirectly, by way of dividend, bonus or otherwise howsoever, to the members of the Company or to its holding company or subsidiary; provided that nothing herein contained shall prevent the payment in good faith of reasonable remuneration to any officer or servant of the Company or to any member thereof in return for any services actually rendered by the Company.

(b) Upon its winding-up, deregistration or dissolution, the assets off the Company remaining after the satisfaction of all its liabilities shall be given or transferred to some other company or institution or companies or institutions having objects similar to its main object, to be determined by the members of the Company at or before the time of its dissolution or, failing such determination, by the Court.

(c) The Memorandum and Articles of Association may not be altered without the prior written consent of the Highway Christian Community.

7. Pre-Incorporation Contracts

None.

8. Guarantee

(a) The liability of members is limited to the amount referred to in paragraph (b) below.

(b) Each member undertakes to contribute to the assets of the Company should it be wound up while he is a member or within one (1) year thereafter, for payment of the debts and liabilities of the Company contracted before he ceases to be a member and of the costs, charges and expenses of the winding-up and for adjustment of the rights of the contributories among themselves an amount of R1,00.

9. Association Clause

We, the several persons whose full names, occupations, residential, business and postal addresses are subscribed are desirous of being formed into a

company in pursuance of this Memorandum of Association and we respectfully agree to become members of the Company.

10. Financial Year

The financial year ends on March.

APPENDIX 12

INTERVIEW TRANSCRIPTION FOR HIGHWAY RADIO

Interview with Lionel Leigh, 19-09-03

Interviewer- who is your primary audience that you define as the community of this radio?
Interviewee- this is a community of interest radio station. So the audience of this station is made up of dominantly Christians.

Interviewer- are the programmes restricted to the Christians? Or they are general and diversified?
Interviewee- not only to Christians. Although we follow the principles of the Bible, our programme appeals to everybody. If you listen to the radio, there is news, traffic and accidents as typical examples; but we stay away from sexual connotations, and we don't condomize.

Interviewer- does this radio focus on specific Christian groups or it accommodates all Christians?
Interviewee- basically all Christians are included. All our music is Christian music. Everyone can use them.

Interviewer- I mean, there are different groups such as Catholic, Protestant and others?
Interviewee- yes, but they are all Christians and this radio includes the entire programmes.

Interviewer- but, basically this is an evangelical radio station?
Interviewee- no, it embraces Catholic, Protestant, Prespriterian, Lutheran and others.

Interviewer- how much is the estimated audience of this radio?
Interviewee- according to our research, the estimated listenership or our audience is about 321 thousand.

Interviewer- from your research, is the number of listeners increasing or decreasing?
Interviewee- increasing. First it was about 26 thousand, and this jumped to seventy something, and then it jumped to 83 thousand, and so on. So it is increasing.

Interviewer- among the audience, who are the target group you focus most?
Interviewee- people between 24 and 49 years old.

Interviewer- this radio is basically a Christian community radio station. So in what aspects does the community participate?
Interviewee- in production of programmes- different types of programmes such as drama for HIV, for human abuse, for disadvantaged community and other community issues. These programmes are basically to improve the community themselves.

Interviewer- do you think this participation is enough?
Interviewee- it is not enough. There is a reason why I am visiting some areas addressing the NGOs, community organizations and others. We go up there and discuss with them how community radios should be.

Interviewer- how do you motivate the community to participate in this radio?

Interviewee- always we welcome people to this radio station. They come up with ideas. We also advertise on the radio and the community is very responsive. The station also raises certain issues to their comments. They visit our studio and see the entire project. They also participate in the dramas and others. So they are the entire part of our project.

Interviewer- in general, do you think the station is open for anyone who wants to participate?
Interviewee- very much. It is on the bus route, on the taxi route. It is not isolated area for different sources. The physical location is chosen because of that. There is also a telephone call and interaction through our Internet everyday.

Interviewer- what is the general response of the community about this radio station?
Interviewee- we have great responses. It is too high.

Interviewer- are you satisfied with their participation?
Interviewee- yes, of course, but we need more.

Interviewer- in the preparation of the programmes, how do you select them?
Interviewee- it is based on what we are tying to achieve. There are community and organizations. We ask them their expectations from Highway radio.

Interviewer- so on what criteria do you prepare them?
Interviewee- we prepare them based on their demand and suggestions.

Interviewer- is there any restriction or pressure from the community regarding the programmes?
Interviewee- we don't have such restriction.

Interviewer- how about from outside of the community such as the IBA or other authorities?
Interviewee- not at all.

Interviewer- according to the IBA, community radio is for the community by the community. So to what extent does the community have authority to interfere or shape the programmes?
Interviewee- the community radio was set up by the community. We don't have overseas funding. Our funding is from our listeners. People pay subscription fee, of course not everybody. There is a partly devotion from the donors. There is also advertising. This is all community interference to maintain the radio station.

Interviewer- are they all from the community?
Interviewee- everybody is from our broadcasting area.

Interviewer- do you think this financial coverage is enough to run the station, or you have other additional sources?
Interviewee- at the moment, all we have is this.

Interviewer- so, is it enough?
Interviewee- yes.

Interviewer- to what extent does the advertising cover your financial income?
Interviewee- great thing.

Interviewer- while the NGOs and other organizations contributing financially, do they try to impose certain influence on the programmes?
Interviewee- there is no manipulation from them. We don't have such problems.

Interviewer- do you have good relationship with other organizations or ministries?
Interviewee- yes we have relationship with communication department. It assists as financially by advertising. Various government organizations also assist us in various ways. We have also relationship with various governmental institutions.

Interviewer- how about your relationship with the ministries?
Interviewee- we interact with different ministries depending on what issues they can rise.

Interviewer- in how many languages does this radio disseminate its programmes?
Interviewee- in three languages.

Interviewer- what are they?
Interviewee- english, Zulu, and Afrikaans.

Interviewer- how much time do you give for each language?
Interviewee- afrikaans is the minimum population at the moment. So we give it about 10% of the programmes. English and Zulu are almost equal. They take all the rest of time. Zulu takes about 45 percent and English also takes about 45 percent.

Interviewer- do your programmes focus strictly on Christian related issues or it includes other programmes?
Interviewee- basically it focuses on Christian related programmes, but it also covers other aspects such as news- crime, violence, issues of high jacking , sexual transmitted diseases, and others.

Interviewer- how about the songs? Are they all Christian songs?
Interviewee- all of them are 100% Christian songs. They are sung and distributed by Christians.

Interviewer- how much do the songs cover out of the entire programme?
Interviewee- at a moment they cover seventy percent of the entire programme.

Interviewer- are these music produced locally or they are general that includes son-local Christian songs?
Interviewee- any Christian song, but in our format of the contemporary radio, about 50 percent are from South Africa.

Interviewer- you get some messages from the churches or from pastors. Do you broadcast them the same as you get from the pulpit?
Interviewee- yes we do some of them. But mostly we edit the quality of presentation and timing. We give them 15-20 minutes or sometimes half an hour.

Interviewer- what basis do you select these messages?
Interviewee- we have to get it interesting in speaking. We listen the messages carefully such as their importance, speaking skills, sounds, and all are taken in to consideration.

Interviewer- in general, if there are some people or pastors who send programme to be broadcasted, do you accept them simply?
Interviewee- there are certain criteria.

Interviewer- what are these criteria?
Interviewee- basically we make sure that all programmes are not from one particular section- such as Charismatic, or Catholic. We try to make a wide spread of diversity. We also make sure that the programmes are not dominated only by males. So we accept based on these considerations. We disseminate them long as the messages do not conflict with the principles of the basic foundations. We have a statement for all of these, and we work based on these statements, not from particular point of views.

Interviewer- how do you handle the non-Christians living in the broadcasting area?
Interviewee- all our massages are based on love. We don't condemn others. We don't criticize others. Because of that, people choose Highway radio.

Interviewer- so do these non-Christians give you some comments?
Interviewee- yes they do.

Interviewer- how do they feel?
Interviewee- aActually they are impressed. I was invited to a community and chat with the non-Christians. They are about 16 people. I was quite surprised because they were looking Highway Radio to provide the basic morality to teach their children.

Interviewer- do you mean that you don't have any problem with the non-Christians?
Interviewee- no, we don't have any problem.

Interviewer- can you tell me the general mission of this radio? What is you future plan?
Interviewee- our plan is to influence the non-Christians everyday to do things that is not selfish, in order to have selfish less community in the country.

APPENDIX 15

Interview through email with Bev Camitses (Programme manager) 13-10-03

Interviewer- could you tell me the background of this radio when it was established?
Interviewee- it was established in December 16, 1995.

Interviewer- who established it?
Interviewee- pastor Greg Haswell.

Interviewer- what was his initiative to establish this radio?
Interviewee- initiated by God to spread the gospel of Jesus Christ.

Interviewer- how could they establish it?
Interviewee- the initial capital was put up by the Highway Christian Community church; He also interviewed and organised the staff members.

Interviewer- did Highway radio start its cervices before licensing or after it was given licence?
Interviewee- after granted licence.

Interviewer- did you get the license immediately and easily or after a struggle?
Interviewee- a struggle

Interviewer- aaccording to the IBA (1997), to renew a licence, the radio station should have approval from the community. So have you ever have a problem about the renewal of the licence concerning the community involvement?
Interviewee- no

Interviewer- now, what is the primary mission of this radio?
Interviewee- to spread the gospel of Jesus Christ.

Interviewer- how do you treat the people outside of your community (the Non-Christian)?
Interviewee- we have many listeners who do not profess the Christian faith.

Interviewer- what is the future plan of this radio?
Interviewee- to get more listeners and make Highway more known throughout the greater Durban area

Interviewer- who is the primary responsible for this station as owner?
Interviewee- Board of Directors.

Interviewer- if there are some issues raised and needed to be solved, who is the primary decision making?
Interviewee- by vote

Interviewer- how is the community's participation.

Interviewee- the community participate in finance - partnerships & cash donations Programming.

Interviewer- programme production, or any other activities?
Interviewee- telephonically and word of mouth

Interviewer- IBA/ICASA specified that community broadcasting stands for the community and by the community. Can you comment on this concept with regard to this radio?
Interviewee- all our programmes are community based - we target family values, health issues as well as religious issues.

Interviewer- how many staff members does this radio have?
Interviewee- more than 30.

Interviewer- are they all members of the community?
Interviewee- yes - all are members of the community.

Interviewer- to what extent is this station open to accept volunteer members?
Interviewee- very open.

Interviewer- what are the criteria?
Interviewee- no criteria but the person must be a Christian

Interviewer- what does the executive board of this station include?
Interviewee- Board of Directors, Managing Director, Operations Manager, Programme Manager, P.R, O. Manager.

Interviewer- how are they nominated?
Interviewee- by the Board

Interviewer- are they all members of the community?
Interviewee- yes.

Interviewer- how many people are there in the Board of directors?
Interviewee- 10.

Interviewer- what is their major role in this station?
Interviewee- to oversee and handle finances.

Interviewer- are they all members of the community
Interviewee- yes.

Interviewer- what is the primary financial source of this radio?
Interviewee- advertising & Partnerships.

Interviewer- what other sources do you have?
Interviewee- cash Donations.

Interviewer- how does the community participate in covering the financial gap?
Interviewee- by signing partnership forms and cash donations.

Interviewer- how about other organizations, which have close relationship with this radio?
Interviewee- donations of prizes for competitions and others.

Interviewer- do you think they try to impose certain influence while they cover foinancially?
Interviewee- no.

Interviewer- what is their motive to cover such financial expenses?
Interviewee- to expand the gospel of Jesus Christ

Interviewer- beside the above you mentioned, do you have a good relationship with other institutions such NGOs?
Interviewee- yes.

Interviewer- what is their contribution?
Interviewee- finance.

Interviewer- do they have right to interfere in this radio?
Interviewee- no.

Interviewer- how do you feel about the mandate given by ICASA?
Interviewee- it is the law.

Interviewer- is there any restriction imposed from outside either form Government officials or financial donors?
Interviewee- none

Interviewer- what are the major challenges of this station?
Interviewee- none, God provides it all - everything we need.

APPENDIX 14

Interview with Pastor Luke Lunga

(The station manager of Highway Radio) 14-10-03

Interviewer- can you tell me the background of this radio when it was established?
Interviewee- highway Radio was established in 1995.

Interviewer- who established it?
Interviewee- it was established by pastor Greg, who was senior person in the Christian community.

Interviewer- how could he establish it?
Interviewee- he brought together the leaders to share his visionary and he raised funds. Then he started broadcasting in his garage.

Interviewer- what was his motive to establish the radio?
Interviewee- the main aim was to bring together all the churches and reach out the community with gospel of Christ; and then establish good quality of Christian standard life within this broadcasting area.

Interviewer- you said that he started in his garage. Do you mean first he started not in this building?
Interviewee- no, it was not in this building. It was in his garage.

Interviewer- when did you move out of his garage?
Interviewee- we moved after a year, in 1996.

Interviewer- what does the name 'Highway' indicate?
Interviewee- the name 'Highway', although I am under correction, I think it is father Greg who named Highway, because we are broadcasting in the highway area. We also speak of highway when we come to spiritual meaning - the highway to heaven.

Interviewer- did this radio started before it was given a license?
Interviewee- what happened was that there was association called Highway Christian Outreach Association. This association came together to apply for a license because we can't go on air before we get our license. So what happened was that we applied on December 15,1995. Then, we have been granted a one-year license. We had gone in this way until December 2002, broadcasting with one-year license. That means, in every year, we had to apply for a license because our license was expiring every year. But in 16 December 2002, we have been granted a 4-year license, which is the one we have now.

Interviewer- do you have 4-year license now?
Interviewee- yes.

Interviewer- when you were Appling for a license, did you get any problem, or it was easy?
Interviewee- it was not easy to have the 4-years license because of the delay of ICASA in setting up itself when it was actually finalized. It was not easy to get a license because if you apply for a license, you will get competitors that need the license. Fortunately, with us, there was no one who occupies our licensing frequency that was 101.5 FM. That made it easier for us to be granted the license.

Interviewer- what is the mission of this radio in this time?
Interviewee- the purpose is to reach the community with Biblical messages.

Interviewer- are the programme contents of the of this radio focus only on Christian messages?
Interviewee- we broadcast our programme under a license of the community of interest. But in our programmes, we cater for geographically community applicable for everyone. We do have different programmes such as programmes of HIV/AIDS, programme of developments, programmes of education, programmes of women abuse, programmes of violence and others. These programmes embrace everyone in the broadcast area. Basically, however, our programmes are based on Godly principles.

Interviewer- so everything is on the basis of Christian principles?
Interviewee- yes.

Interviewer- how do the non-Christians feel about this radio?
Interviewee- we do have a lot of responses from non-Christians. They write letters to support our programmes because they enjoy listening to the music that we provide. Even though they are not Christians, they listen our programmes and comment about the good music and the message that we give.

Interviewer- how do you explain the ownership of this radio?
Interviewee- this radio station operates under section 21 company. Section 21 company is a community-based organization. So in Highway Radio, there is no individual person that owns it. It is owned by the community. There is a Board which had been elected by the community to oversee the work of the radio station.

Interviewer- are all the members of the Board Christians?
Interviewee- yes they are Christians. It is one of the principles.

Interviewer- how are they elected to be members?
Interviewee- we have annual general meeting. In advance, we announce that the members will be elected in the AGM, and we give out the nomination forms where the people of the community nominate the members during the AGM.

Interviewer- so there is no specific person who owns or controls this radio?
Interviewee- no, there is not.

Interviewer- if there is a controversial issue that needs to be decision making, who is the primary decision maker?
Interviewee- the Board.

Interviewer- so the board has full authority?
Interviewee- yes.

Interviewer- generally, how do you explain the community of this radio?
Interviewee- the community that I am saying is the Christian community.

Interviewer- in what aspects do the community members participate in this radio?

Interviewee- they participate a lot because we advertise if there is any comments, suggestion and they give us their views, either by faxing, phoning or others.

Interviewer- how do you motivate them to be participants?
Interviewee- we announce on air for a good suggestions or any other that help us to improve.

Interviewer- do they participate in content production?
Interviewee- most of our presenters are volunteers from the community, which I believe that is part of the contribution to the radio station. They produce and broadcast programmes.

Interviewer- according to IBA, community broadcasting stands for the community and is by the community. Can you comment on this concept with regard to this radio?
Interviewee- well, I think it is going very well. Even the people in the Board are being nominated by the community. When we put our programmes on air, we ask our community to suggest what they want and what they do not want. We give them opportunity to suggest which music they want and which music they do not want.

Interviewer- if the community give you some suggestion for change of certain programmes, how do you respond?
Interviewee- we highly respect the community, because we know that this radio station is theirs. So in order to be successful, we need to broadcast what the listeners want.

Interviewer- how many staff members does this radio station have?
Interviewee- we have 40 plus people.

h Interviewer- how many of them are voluntaries and how many are paid?
Interviewee- we have got only 5 full time staff members who are paid.

Interviewer- how do you recruit the volunteers to be members of this radio?
Interviewee- what we do is that we call the members of the community. We normally run the training and we use them as broadcasters.

Interviewer- are there some people want to join this radio to be staff members but could not get the chance?
Interviewee- there are a lot of people who want to be presenters. But we found that we have got only one slot a day for that particular present to do. It is true that there are a lot of people who ask; but what we do is – in order to nominate or select people, we ask them to submit their CVs and then after training them, we fix up the one that seems or feels suitable to the position.

Interviewer- how is the governance and organizational structure of this station?
Interviewee- we have got the annual meeting. So at the top is the community. Under the community, there is a board of directors. Then under the board of directors, there is finance committee. Then under the finance committee, there is a managing director who then has a management team.

Interviewer- how many people are there in the Board of Directors?
Interviewee- currently we have 11 Boards of Directors.

Interviewer- what is the primary financial source of this radio?

Interviewee- it is through advertising and sponsorship by listeners.

Interviewer- by sponsorship, do you mean from individual people or from organizations?
Interviewee- there are some Churches that contribute financially. We have partners be an individual or organization that contribute minimum of 25 Rand per month.

Interviewer- while they contribute the money, do they try to impose certain pressure to include or exclude some programmes?
Interviewee- no, not at all. The station is free from all that.

Interviewer- do you have a good relationships with other institutions or organizations?
Interviewee- yes we do have excellent relationship with the government departments. For example, we run a programme of a 'run alive', which is sponsored by the department of transport. Currently we are running a programme from the department of health about HIV/AIDS. We have also programmes from the department of education and from department of labour. So we work closely with all the departments, with the mayors, with counsellors and others. They come regularly and put their announcements to their respective audience.

Interviewer- what are the major challenges of this radio?
Interviewee- it is true that community radios have financial problems. The reason for this is that the business sectors do not recognize community radios as effective where they could spend their money in advertising. Big companies prefer to advertise on commercial radio stations than on community radios So as a community radio, we are struggling a lot on advertising.

Interviewer- how about in getting trained staff members?
Interviewee- yes we have, because we don't have enough money to pay them. Sometimes we train up young people and then when they are good enough to go to work for us, the commercial radio stations take them because they pay them money.

Interviewer- can you tell me the audience rate of this radio?
Interviewee- the recently figure that came out – it said that there are about 107 thousand radios that are tuned on at a time. So it tells that there are minimum of three people listening to a radio. So if we multiply 107 thousand by three, then we get about 321 thousand listeners.

Interviewer- do you mean 3 people listen to one radio?
Interviewee- yes but this is a minimum. There might be more.

Interviewer- do you think the audience are increasing or decreasing from time to time?
Interviewee- they are increasing because in last time it was 89 thousand. So they are increasing quite well.

APPENDIX 15

Interview with Petros Msomi
(Programme manager in Zulu department). 29/ 10/ 03

Interviewer- can you tell me the background of this radio?
Interviewee- this radio started in the 16th of December 1995 by the founder member who is called pastor Greg Haswell.

Interviewer- how was the situation in general during the establishment?
Interviewee- this area is called Highway area. That is why it is called Highway Radio. We were supposed to go door to door to sign some petitions; and to see there was a need for this radio station. Then the community contributed to support the radio. So by 1995 we had been granted the license.

Interviewer- was the situation complicated or easy to start a new radio?
Interviewee- it was not easy to establish because it was something new. There was no funding, even no facilities. We have to start the radio station from the scratch. We open a studio in his garage. So we worked in that garage as office and studio for the radio station. You can imagine how small the garage was to serve as a station, but we had to work there. So it was not easy. So I can say it was challenging.

Interviewer- what was the initiative to start the community radio?
Interviewee- to be honest, I can say the purpose was just to inform the community about Bible.

Interviewer- how can you explain the ownership of this radio?
Interviewee- this station is normally a community radio station. It is owned by the community. as a community radio, we speak to the community. No one got share who ever. It is owned by the community at large.

Interviewer- how do the community participate as owners in decision making and other activities?
Interviewee- first the community appointed the Board of Directors. So these people are working on the management side of the station. That Board of Directors are the community; because they are elected by the community to represent them. So the community are the owners of this radio.

Interviewer- in what activities do the community members participate in this radio?
Interviewee- they participate by donating financially. Some of them help us in the library, as well as in marketing the radio station like to tell their neighbours. Even the advertising revenue is coming from the community. Some of them help us in prayers. They pray for this radio station. Even that prayer is a contribution and we appreciate it.

Interviewer- do you think this community's participation is enough?
Interviewee- I can say it is not enough. It is supposed to be more and we want it to increase. We are aiming at enriching it. The population of Durban is more than 3 million. So should have at least 2 million listeners.

Interviewer- how do you motivate the community to be participants in this radio?

Interviewee- we motivate them by giving quality programmes and asking them what they want from the radio station. It is their programme. They listen and participate in the programmes. Again we have some outreach programmes. We have to visit some areas. These services are the way to motivate them. We go down to them. If there are needy in the street, we go there to the street. This is the way to motivate the community.

Interviewer- how is the general response of the community to this radio station?
Interviewee- they give us comments by emailing, by faxing, and some of them by telephone. Some of them just come to the radio station. They visit us and tell us what they like and what they do not like. So I can say that they are helping us. That is the way we get the response from them.

Interviewer- if the audience request to change some programmes, how do you respond to them?
Interviewee- before we introduce a programme in our radio, we ask the listeners to comment on that programme. They have to write for us and then we accept their opinions what they think of that programme. For example, we are going to introduce an AIDS programme, so we ask them what they want to know in that AIDS programme. Then by the end of the day, we give the programmes on air. So we will be quite sure it is their programme.

Interviewer- basically this is a Christian community radio. So how do you treat the non-Christian who are living in this broadcasting area?
Interviewee- of course it is a Christian radio station, but we broadcast for everyone. In fact we emphasis the Christian principle. We have to go out and look for the non-Christians. We have to call them to come to Christianity. At the end, we want to get these people who are not Christians to be Christians. So our programmes are not only for Christians.

Interviewer- so how do these non-Christians respond about these programmes?
Interviewee- they support us. If you look the research, they even advise us that we have to understand what Christian is and what is non Christian. So they show us positive responses, because we are not segregating them and they feel accommodated.

Interviewer- are all the staff members of this radio Christians?
Interviewee- if we want to employ, we have to make sure that they understand what Christianity is, and have a background on Christianity; and that is all. So even though you are not a Christian, but have a background of Christianity, you are welcome. It is not you have to give your baptism certificate. As long as you can understand what Christianity is, you are welcome.

Interviewer- to what extent is this radio open for the community to be staff members of this station?
Interviewee- we are just like any other company. If we need 5 deejays, for example, we put it on article like in newspapers to inform the community, and they have to apply. Then the Board of Directors sit down and look it through to their CVs and then select those who are qualified to that particular position. Then we give them internal training.

Interviewer- are all the staff members recruited from different language groups?
Interviewee- yes they are from different groups, because Highway Radio broadcasts in different languages.

Interviewer- can you tell me the governance system within this radio?
Interviewee- ok, on the top, we have the Board of Directors together with the listeners committee. This committee advises the Board and works as coordinator between the community at large and the Board of Directors. So they are together on the top. On the bottom, we have the station manager, and then under the station manager, we get the financial manager, marketing manager, programme manager, and all the receptionist as well as presenters.

Interviewer- how are the Board of Directors nominated?
Interviewee- they are appointed by the community at large in the annual general meeting (AGM). On that AGM, everyone is welcome. We make the announcement on articles or advertise on radio to tell the community to come on the AGM. So they appoint the members of the Board.

Interviewer- what is their responsibility?
Interviewee- their responsibility is to control the radio station.

Interviewer- do they act as managers in this radio?
Interviewee- no they are different. There is a station manager who manages the radio station. So the board is to control the radio station. But they can advise the station manager. They act like chief executive officer in a company. They work as leaders; they are leading the radio station.

Interviewer- how about their role in recruiting the staff members?
Interviewee- they elect the staff members together with the station manager. If we have to appoint like a sells consultant who will involve on that access, they will take a decision.

Interviewer- how many people are there in the board of directors?
Interviewee- there are 11.

Interviewer- are they all members of the community?
Interviewee- yes they are all from the community. All are from different parts of the broadcasting area.

Interviewer- are these board members permanent or they are changed each year?
Interviewee- every year we have AGM, and we have to appoint a new board.

Interviewer- if there are some controversial issue in this station that need to be solved, who is responsible to give decision?
Interviewee- it is the person who manage that department. For example, if it is about marketing, the marketing manager has to solve that problem. If it is about finance, the financial manager is responsible for that. If it is difficult for him/her, then they go straight to the station manager. If it is too much even to the station manager, it will go to the Board of Directors.

Interviewer- what is the main financial source of this radio?
Interviewee- the main financial source of this radio is from advertising revenue and donations from churches, some companies, NGOs and others that contribute to our radio station. But the main source is the advertising revenue.

Interviewer- how about the community in general, do they contribute?
Interviewee- yes they contribute. Some of them just come and give 10 Rand a month as contribution to the radio station. Some of them pay once a month, others once in 3 months and so on. So they contribute so much.

Interviewer- do these organizations that contributing financially try to impose influences on the programmes?
Interviewee- we have to make sure they can donate but cannot control the radio station. Even advertisers should understand that if they advertise they don't have to influence our programmes. So we make sure that it will not happen.

Interviewer- do you think all these financial sources are enough for this radio?
Interviewee- I can't say it is enough, because we have volunteer staffs. We would like to employ them and give them the better salaries. But our challenging is to get more revenue, more funding on one way or the other. So I can say that the funding is not enough.

Interviewer- does this radio have good relationships with other organizations or institutions?
Interviewee- yes we have good relationship with NGOs, government departments and with other radio stations. We have good relationships with them.

Interviewer- in what aspects is your relationship?
Interviewee- it is on programme production, access to information, and some of them in finance. For example, the government department advertise with us. So these are the good relationships we have with them. We invite some political parties or advisories to seat in our shows and discuss some issues. If we have something that we don't understand, we call them to clarify this.

Interviewer- how about your relationship with other radio stations?
Interviewee- we cooperate with them, we share information with them. For example, our studio may need to get a new equipment, so we have to go to other radio stations to check how that equipment work. If they are doing well in marketing, we have to go and learn how they do things. So that is sort of relationship.

Interviewer- is this radio a member of NCRF?
Interviewee- of course it is a member of the National Community Radio Forum.

Interviewer- do you have good relationship with some community radios like Siyaya?
Interviewee- yes we have a good relationship with other radios, like if they need to apply for their permanent licence, they come here and we give them training. We give them some hours to broadcast in our radio for training. So we have a good relationship with them. As I have said, our aim is to empower the community. So we are happy to help them. We have to explain how the radio station works, what services to do and what not to do. So I can say we have a good relationship with other community radios.

Interviewer- how do you produce the programmes. Who prepare them?
Interviewee- we have programme managers. They are responsible for what to produce for the programmes. The producers are the people who are responsible to do their research. After the producers, the presenters come in. So the presenters also do some kind of research. So in each hour's programme to introduce some topic, there is research.

Interviewer- are these producers staff members?
Interviewee- these producers are staff members but they have to work with the community. So they have to go to the community and do the research. We can say our programmes are produced by the community because we got the feedback from them before we air the programme.

Interviewer- how about the staff members, do they produce some programmes themselves?
Interviewee- they can produce the programmes with the impute from the community- from our listeners, because what so ever we do, we have to involve the community. So in every day's programme, we have to understand the community to something or contribute to the programmes.

Interviewer- once the programmes are produced, who decides which programme is to be disseminated and which is not?
Interviewee- the programme manager after getting the research. Because our researcher has to go to the community and hear that there are some terms they don't want to hear. So he has to make sure that the presenter must not use these terms by the time presenting the programme. For example, they don't like some sensitive questions about AIDS and other cultural related questions. So before the programme is on air, we make sure to avoid such terms.

Interviewer- are most of the programmes disseminated in this radio produced locally, Or not?
Interviewee- some of them are national and international.

Interviewer- which one is more local, Zulu or English?
Interviewee- both are more local.

Interviewer- what are the major challenges in this radio?
Interviewee- the challenge in this radio is funding. The other kind of radio stations- like public broadcasting radio are funded by the government. But we are not funded by the government. So we have to work hard to get some funds. That is a challenge- to be recognized and respected because we don't want to be like something, which is so unprofessional. In some community radios there is such stigma. If you look some community radios, even the presenters can be uneducated because some people think that this normally belongs to community radio stations.

Interviewer- how is the problem in this radio regarding expert staff members?
Interviewee- well, in Highway Radio, I can say the staff members are competent. Even they are expertise for their own position. Some organizations ask our members to help them. So they are experts.

Interviewer- to renew the license, you need to have approval from the community. So do you have any problem regarding the community's approval?
Interviewee- no' we don't have that problem.

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