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A STUDY ON HOW COMMUNITY PARTICIPATION IN COMMUNITY RADIO STATIONS CAN HAVE A POSITIVE IMPACT ON THE SUSTAINABILITY OF COMMUNITY RADIO STATIONS IN THE BUFFALO CITY METROPOLITAN MUNICIPALITY

BY

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Date: 06 December 2021

As the candidate's Supervisor, I agree to the submission of this dissertation:



DECLARATION

I, Asanda Msileni (217082114), thus declare that:

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ABSTRACT

This qualitative exploratory study examines the sustainability of community participation in community radio within two community radio stations located in Buffalo Community Metropolitan Municipality. The study is an in-depth exploration of the complexity of community participation in two community radio stations and the impact this has on their sustainability. The theoretical framework underpinning this study provides a theoretical foundation upon which the research is built. The study draws from normative theories, namely the Social Responsibility Theory and the Democratic-Participant Theory. The study employed semi-structured interviews and questionnaires as data collection techniques. The research problem that has prompted this study is that the instability often experienced by the community radio sector is habitual and a result of the exclusion of communities from the running of community radios. Instability often threatens the sector's independence and ability to play a crucial role, as a broadcasting service, to fulfil its mandate.

The conclusions drawn from the exploratory study of the two community radio stations, namely: Kumkani FM and Wild Coast FM reveal the almost non-existent relationship between the two sampled stations and their communities as the two stations lack clear policies that encourage community participation in the production of programmes. Precisely, the study reveals that the participants did not relate to the community radio stations. This has far-reaching consequences for the stations; for instance, the lack of social acceptance leads to dire straits for community radio stations based in poor and resource-constrained communities. Knipe (2003) emphatically states that once the relationship between a community radio station and its community ceases to exist, then the community radio station has no reason for continued existence. A comprehensive approach to the sustainability of community radio stations ought to be developed in order to create strategies or policies that encourage community participation in the production of programmes, governance and other key operations.

ACRONYMS

ABA	Australian Broadcasting Authority
AGM	Annual General Meeting
AIP	Association of Independent Publishers
World AMARC	World Association of Community Radio Broadcasters
BCI	Broadcast Commission of Ireland
BCMM	Buffalo City Metropolitan Municipality
CBAA	Community Broadcasting Association of Australia
CBF	Community Broadcasting Foundation
CIMA	Center for International Media Assistance
CRTC	Canadian Radio-Television and Telecommunications Commission
CWC	Community Workers Cooperative
DCITA	Department of Communications, Information Technology and the Arts
DoC	Department of Communications
DStv	Digital Satellite Television
FARCO	Federacion Argentina de Radios Comunitarias
FIX	Freedom of Expression Institute
FM	Frequency Modulation
GCIS	Government Information and Communication Service
IBA	Independent Broadcasting Authority
ICASA	Independent Communications of South Africa
IRTC	Independent Radio and Television Commission
LSM	Living Standard Measures
MDDA	Media Development and Diversity Agency
NAB	National Association of Broadcasters
NCRF	National Community Radio Forum
NGO	Non-Governmental Organisation

NPO	Non-Profit Organisation
OSF-SA	Open Society Foundation for South Africa
PM	Programme Manager
R2K	Right to Know
SABC	South African Broadcasting Corporation
SATRA	South African Telecommunications Authority
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organisation
USAASA	Universal Service and Access Agency of South Africa
USD	United States Dollar
WC FM	Wild Coast Frequency Modulation

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CHAPTER 1

INTRODUCTION

1.1 Introduction

A community radio is basically developmental in that it serves the needs of its immediate community and promotes developmental goals (AMARC, 2000). Barlow (1988) alludes to the formative duty of network radio broadcasts, which he describes as being represented by their social responsibilities. The network radios attempt to create networks in centres where they are found. They uphold neighbourhood societies by involving them in radio programming. Likewise, they are instrumental in spreading a significant amount of public assistance data and might be utilised as an instruction device. Another significant perspective is that network radio advances a discourse that thusly adds to a dynamic open arena that can maintain social equity and change.

Krüger et al. (2013) state that community radio stations should provide broadcasting as a social service and must consider access to communication a universal right. Community radio stations should strive to build links with the community so as to support one another and strengthen communication among community members. They should position themselves at the centre of their community. “As media platforms, they create pluralistic and participatory communication that recognises the need for expression of the social and cultural sectors with less access to exclusively commercial media. They practice the right to communication and, particularly, the right to information” (ibid).

Community radio stations, which were established as a third tier, were meant to create a conduit between local and national governments without the interference from political interests. In many ways, the community radio sector ensconces the democratic process in which freedom of communication and speech plays an essential role. Community radio stations play a critical role in society; hence, they are obligated to ensure community participation. For instance, they should ensure that programming reflects real community issues, which can be achieved by, amongst other things, the involvement of community members in key decision-making, management and production of programmes.

A functioning and well-managed community radio station employs numerous mechanisms to stimulate community involvement (such mechanisms include annual general meetings and events, and to some extent financial support). Fairbairn (2009:9) states that “participatory processes create a strong sense of community ownership; and by participating, community members learn valuable communications and media literacy skills and understanding”. In this case, participation is not prescriptive and may be individualistic in that a range of different entry points must be opened to community members so that they may join depending on their temperament and interest. According to Tashivo (2009:10) “the main objective of the community broadcasting sector is to give a voice to those who were previously marginalised; to enable them to develop their communities and to hear different information”.

This study seeks to establish whether community participation in community radio stations can have a positive impact on the sustainability of two Buffalo City Metropolitan Municipality-based community radio stations: Kumkani FM and Wild Coast FM. In a well-run and well-managed community radio station, effective participation of community members translates into their involvement in both the community radio’s operations and governance. Ondobo (2001: iii) explains that people who were previously marginalised “can fully participate in communication processes and make meaningful changes in their everyday lives”. Substantial participation should occur at all spheres, but involvement in the station's governance is a key marker when considering how far community radios have gone in the inclusion of community members. Other forms of involvement may be within the production and execution of programmes, and in the operations and finance departments (CIMA Working Group Report, 2007).

Community involvement in community radio stations is essential because community radio stations are known to be entities of particular communities; thus, they are purportedly “owned and controlled by the community” (Dragon, 2009:456). In an optimally administered community radio station, “the board of directors is in control, acting on behalf of the community. The board should be elected by the community members to be able to claim any representation of the host community. The relevance of the community radio station should also be reflected in the news that the station covers and in the general orientation of programmes which means community members should be actively involved in the production of the programmes” (Girard, 2007:4). Interestingly, there is a contradiction in that an externally

managed and well-run and managed station reduces the effective participation of the community in the broadcast area.

This research seeks to prove the effect community participation can have on the sustainability of community radio stations. It seeks to discover the factors that foster community participation and ensure its sustainability. The research methodology used in this research encapsulated face-to-face interviews with the station managers of the two radio stations and questionnaires were administered with volunteers. Random questionnaires were also administered with the audiences or community members residing within the broadcast footprints of these radio stations.

Information was gathered on key areas of focus that include volunteerism, programming, community representation, mechanisms in existence to ensure that the community's voice is heard and ICASA regulations. Collected data revealed a marked difference between employees of the stations (who may or may not be community members) and the actual community members.

Normative media theories were used for their relevance to community radio; thus, the Social Responsibility theory, the Democratic-participatory Theory, the Public Journalism Theory and the Citizen Participation Theory underpinned this study.

Community radio is pivotal and contributes considerably to “the quality of life of poor and previously marginalised communities, through information, education, entertainment and as a platform for discussion” (Teer-Tomaselli, 1995:223). The stations chosen for this study give a “voice to people usually ignored by the mainstream media” (Khan, 2007:3). Kellner (1997:6) explains the reasons community media is seen as the third tier, stating that community radios grow as one of those “grassroots initiatives predicated on a profound sense of dissatisfaction with mainstream media (commercial and public) and content dedicated to the principles of free speech and participatory democracy”.

Media theorist McChesney (1997) highlights the role played by community radio stations in upholding the principles of a democratic society. Community radio stations are meant to “promote increased participation of communities in the democratic process of the country by providing a forum and a vehicle through which communities can freely communicate between themselves and with their elected government representatives about issues that are critical to

them without interference or fear of intimidation while adhering to the values of the communities in which the station is located” Hochheimer (1999:451). The author adds that community radios enhance cultural development and social cohesion as they encourage dialogue between different groups within a community. This may happen even in radio programming which may include, “news and information programs, programming committee, request shows etc. In this way, community radio stations both produce and maintain the culture of a community” (ibid).

The National Community Radio Forum (NCRF) chart (2015) indicates that the process of assessing and granting licences to community radios in South Africa began in 1994. According to NCRF Charter (1993), the vision of the community radio industry is to advance participatory democracy towards sustainable development on communities. Participatory democracy encourages people to become involved in the decision-making process and to drive development. This means a community station plays an active role in creating platforms for debate, discussion, and the community is encouraged and empowered to shape their development and express their views freely. Tashivo (2009) again highlights the distinction between community radios and mainstream media radios; one distinct difference between the community broadcasters and other two different types of broadcasters (commercial and public) is the involvement of community members in day-to-day operations and overall governance.

1.2 The statement of the research problem

This section looks at the definition of a community radio. It provides an overview of the landscape of South African community radio and the technicalities of community participation in this sector. “Community radio broadcasting is often referred to as radio broadcasting directed at a localised community of people. Community radio stations were set up to provide a platform for communities to communicate between themselves and with their governments without interference” (Kruger et al., 2013:41). Da Costa (2012) described sustainability as a complex, multi-faceted structure that is embodied itself in local conditions.

This research addresses the following research question: How can community participation in community radio stations have a positive impact on the sustainability of community radios in the Buffalo City Metropolitan Municipality?

To achieve the objective of this study, this study is guided by the following sub-research questions:

1. What strategies or policies do the community radio stations have to enable community participation at all governance levels of the stations and in the production and execution of the programmes?
2. What are the challenges that hinder community participation at these stations?
3. To what extent is the community contributing to ensure sustainability of the stations?
4. What are the formal and/or informal mechanisms of interaction between the stations and their communities?

This study emphasises the important ingredients of community radio, which include localised content for the communities they serve and participation by community members in their own media both at the operational and governance levels. Having stated the aforementioned and taken into consideration the various avenues that enhance participation of community members, this research found that community radio stations ought to set up effective programming committees and clear to policies that encourage and regulate community participation in the decision-making process ensure social acceptance eventually alleviates major social, institutional and financial challenges community radios find themselves owing to the exclusion of communities. Simmering and Fairbairn (2007:7) sums it up quite well by asserting that, “in Southern Africa and other countries, many community radio stations function in conditions of calamitous poverty despite having been set up to cater for local communication needs that would, in turn, ensure community support in the form of volunteering, in-kind support, and donations”. In connection to this, there has been a growing concern that some community radio stations are not fulfilling their mandate as stipulated by the Broadcasting Act of 1999 (Rumney, 2014).

1.3 Contextual background

In the South African context the history of community broadcasting started with the legislation of the Independent Broadcasting Authority (IBA) Act of 1993. The Broadcasting Act (1999) and the IBA Act (1993) divided broadcasting into three different spheres, that is, public, commercial, and community (Stiftung, 2003; Fraser & Estrada, 2001). Given that some theorists perceive radio as the internet of Africa, community radio is therefore vital to the South

African broadcasting landscape, as it caters to audiences excluded by mainstream advertising, due to their rural and/or economic status. Community radio in South Africa provides listeners with key information, diversity, and can be a training ground for media skills. The history of community radio sector in South Africa indicates that “the airwaves were opened for the first time in history when the IBA was created by an Act of Parliament, the IBA Act opened up the airwaves from state monopoly” (IBA Act, 1993).

The IBA Act (1993) provided for the introduction of the community radio sector in South Africa. The Act further prescribes community broadcasting services as geographically founded or founded on the need to determine common interests such as religion. “The Broadcasting Act (1999) empowers Independent Communications of South Africa (ICASA) to grant free broadcasting licences to community radio on not-for-profit basis” (ibid). It has been argued that “ICASA's community radio licensing conditions define parameters that are in the best interest of listeners residing within a community station's broadcast footprint” (Mmusi, 2002:6). Community radio stations in South Africa play a significant role in the public sphere as they advance the social discourse thus positively changing lives.

According to Brand South Africa (2006:3), South Africa has about “15.4 million radio sets, with community radio attracting almost 8.6 million listeners a week”. The country has more than 205 community radio stations, broadcasting in several South African official languages with diverse content (Teer-Tomaselli & De Villiers, 1998; Simmering & Fairbairn, 2007). Since the establishment of the community radio sector in South Africa and subsequently the dawn of democracy, community radio, as a result of its organisational structure, has reportedly been failing to “access advertising and other forms of financing” (Simmering & Fairbairn, 2007:7). ICASA Act Number 13 of 2000 determines the mandatory prerequisite for “community broadcast service that ensures local content programming to their target communities as non-profit stations, while they are expected to remain sustainable” (Mmusi, 2002:6).

To this effect, the South African government has not only put in place various legislative frames but has also created the Media Development and Diversity Agency (MDDA), a legislative body that ensures the sector's financial stability and good governance whilst also ensuring that community radio continues to produce the relevant localised content and abide by compliance provisions. Since its establishment, the legislative body has been carrying out its sole mandate

of assisting with finances and training. The legislative body falls under the Department of Communications (DoC). The MDDA also presides over advertising revenue generated from businesses and all tiers of government. “Attracting advertising revenue both from the public and private sector is key to the sustainability of local media, and the MDDA has focused on assisting community media in attracting such revenue” (Ncube & Mdlongwa, 2017:8). Ncube and Mdlongwa (ibid) also give an in-depth foundation of the MDDA’s mandate; thus, “the South African Constitution Act No.108 of 1996 provides for freedom of expression and access to information in Sections 16 and 32, respectively. The MDDA was established by legislation (the MDDA Act No 13 of 2002) to create an enabling environment for media development and diversity in South Africa (including radio, television, newspapers, magazines, and new media)”. The MDDA Act further indicated that the MDDA is expected to establish an empowering climate for media improvement and variety that allows for public voices, and which mirrors the ideals and goals of every single South African; address vulnerable communities who were previously excluded from accessing the media. It is also expected to promote diversity.

The MDDA was also established to shift media ownership at grassroots levels. This would be achieved through giving access to previously disadvantaged communities. In this context, access meant media training (in the radio sector), capacity building, prioritising community media and its sustainability, and promoting social development programmes such as literacy drives. The MDDA also promotes a rich and diverse public sphere through supporting community radio (MDDA Act, 2002).

Most stations are still “totally reliant on the kind support of the Media Development and Diversity Agency (MDDA) and donor funding” (Taunyane, 2007:22). Ncube and Mdlongwa (2017:8) indicate that “of the more than 200 South African community radio stations in existence, 135 are funded by the MDDA. More than ever before, all the languages of South Africa are being actively used to communicate and engage with communities. The MDDA has invested significantly in the purchase of world-class radio equipment, enabling quality productions”. Community radio in South Africa faces challenges ranging from better-resourced players in the media industry and due to its audience, which is generally unable to secure financial stability from revenue from traditional advertising. The underpinning factor for community radio with regard to financial sustainability is that the financing of the sector is

“essentially non-commercial, although the overall budget may involve corporate sponsorship, advertising, and government subsidies” (Janowski, 2003:8).

1.5 Community participation

Hawkins (1984:125) categorically defines the word "community" as referring to "a social system in which property is owned by the community and each member works for the common benefit". Narayan and Pritchett (1999) define participation as “the involvement of groups who experience social exclusion, marginalisation, and discrimination in decision-making, planning, and action at different levels, from the local to the global. It can be perceived as a range of activities that can start from information sharing through capacity building and empowerment to active engagement and meaningful participation in democratic processes. It recognises that people have the right to participate in decisions and structures that affect their lives”. McKee (1996) asserts that community participation has to be flexible according to an individual member’s needs. Most often it includes other concepts and approaches such as:

- self-help
- user-choice
- community involvement
- participatory planning and development

McKee (1996) argues that these concepts are hard to define. In terms of community participation, people often talk of:

- felt needs
- local perceptions
- bottom-up planning
- motivation
- latent development potential
- catalytic development inputs
- integrated development at the village level

Furthermore, McKee (1996:218) indicates that “Nevertheless, all these ideas are extremely multifaceted and diffuse, and their meaning in any particular situation is habitually incomprehensible”. While these may be contextually relevant, this study advances the argument that community radio depends entirely on meaningful participation and engagement

as well as interaction of communities with their community radio station. The key components of community radio participation may include, but not limited to, corporate governance, volunteering, programming, and financial contributions. Tadesse (2002:1) states that "Community radio promotes active participation of communities in development and democratisation by enabling communities to articulate their experiences and to critically examine issues, processes, and policies affecting their lives." Mgibisa (2005:47) explains that "according to ICASA regulations, community members have to participate at all levels of the community broadcast entity". However, Je' an Miche' l (2015:9), emphatically argues that "although this is the case, the ICASA has no clear definition of what participation is, nor does it have any instrument or benchmark that can determine the extent and impact of community participation within community radio stations". Je' an Miche' l (2015) further asserts that the ICASA Act (1999) is too broad and challenges notions of participation. What it means for one community station may not be the same in the case of another, given the vast difference in geography, the rural-urban divide, economic status, and cultural factors as well. The practicalities and implications of participation, therefore, remain open-ended and subject to a variety of interpretations by communities and individual radio stations. Olorunnisola (2002) defines community participation as the inclusion of volunteers or ordinary community members in the operations of a radio station. Community members who live within a community radio station's broadcast area are involved in the operations and management of the station through the "Election of leadership (board of directors); Meeting and brainstorming policy-formulation for the station; Management of the station; Shaping, selecting and providing on-air content for the station; and producing, editing and packaging of programmes that reflect the interest of the community. New media plays an active and significant role in content contribution and shaping" (Olorunnisola, 2002:145).

It should be reiterated that community members should play a central role in the running of the community radio station whose board members and management ought to recognise this fact by structurally opening up the stations to community members. As stated above, community members can participate in many ways that could be beneficial to the sector, not only as volunteers, presenters, and newsreaders or journalists but also as executive or non-executive board members, effective programming committee members (as this is one of the pivotal contributions to the sustainability of each station made by efficient community participation), active involvement in the production of programmes (community members should be the basis of information used to prepare programmes and they should be interviewed on issues affecting

the community) and stations should open up alternative avenues to enable ordinary listeners to contribute to the content being aired (social media platforms, such as Facebook, Twitter, WhatsApp, and Instagram, are growing rapidly in urban and peri-urban areas, and should be used to enhance the participation of community members in community radio stations).

Community members also play an important role in general activities and in the provision of financial support. Community radio stations must line up a plethora of activities within the broadcast area to promote and encourage community participation; such activities include sports, music concerts, etcetera. These activities should also include non-governmental organisations whose aim is also centred on community building. Arguably, such activities contribute immensely to social acceptance by the communities; thus, community radio stations should take advantage of that acceptance and establish mechanisms that allow communities to be the source of income, to alleviate the financial pressure caused by the lack of advertising, government funding, and donations. Henning and Louw (1996:102) state that “a few community radio stations (such as the community of interest stations broadcasting to a particular community, i.e. Christians, Greeks, Muslim, Hindus, etc.)” have succeeded in developing mechanisms (such as listener's club, membership fee and selling merchandise) that allow community members to contribute financially on monthly, bimonthly, quarterly, or annual basis, thus providing the stations with financial relief that allays operational costs.

This study focuses on community participation within the two community radio stations in the Buffalo City Metropolitan Municipality. Although it seeks to investigate the role of community members in the sustainability of these two community radio stations in terms of programming and at other critical governance and operational levels, the researcher looks closely at community participation in the day-to-day running of the station. This is the main focus of the research.

1.6 Aim and objectives

1.6.1 Aim

This study seeks to investigate community involvement in two community radio stations in the Buffalo City Metropolitan Municipality and its positive impact on the sustainability of the said radio stations.

1.6.2 Objectives

The study seeks to:

1. Explore the relationship between communities and community radio stations, and the role of the community in the governance and operations of the stations;
2. Examine the adherence to ICASA's mandatory regulation(s) to community radio stations that seek to ensure that community members participate at all levels of the station(s);
3. Examine the mechanisms that exist within the stations for community members to air their voices regarding issues that affect the community;
4. Explore the relationship between community ownership and control and communities taking responsibility in ensuring that the stations are sustainable;
5. Examine and critically analyse avenues made available by the two community radio stations to ensure community participation within the stations; and
6. Possibly make relevant recommendations pertaining to community radios formulating clear guiding policies that encourage community involvement

The significance and temperament of community participation have been established previously in this study; however, the reality of community involvement within the South African community radio sector remains under intense scrutiny regardless of the regulations put in place by the regulatory body (ICASA). The study does not only examine the scale, temperament and reasons behind community participation in community radio stations or lack thereof in the areas of governance, operations and programming, but also to understand the nature and veracity of involvement from the perspective of both community radio stations and the participants (ordinary community members and volunteers), particularly in response to these aforementioned areas.

1.7 Rationale

Literature suggests that very little research has been done in South Africa, particularly in the Eastern Cape Province (Buffalo City Metropolitan Region) on the causal relationship between community participation and community radio sustainability (Wilkins et al., 2014; Mawokomayi, 2017). Thus, this research focuses on community participation or the involvement of the public in planning, production and management (decision-making) of

community radio stations. The study seeks to address the gap that exists in literature on the positive impact community involvement may have on the sustainability of community radio stations.

Community radio is currently accepted as part of the media landscape and as such, it competes with both commercial and public radio stations for audience and/or advertisers. Consequently, community radios have become more significant, even though their mandate has remained the same. Therefore, this research is vital because the recommendations derived from its findings will demonstrate how community radio stations such as Kumkani FM and Wildcoast FM can achieve sustainability through involving the communities in the programming (planning and production) and management (board and station management) portfolios. Thus, the study is expected to enrich the existing literature on the sustainability of community radio and the debates around the role and/or impact of community participation on community radios, as they continue to provide an alternative avenue to mainstream media in the Eastern Cape, particularly Buffalo City region.

1.8 Description of chapters

This research comprises the following chapters:

Chapter One provides a brief introduction and background of the study. It introduces the research problem as well as the aims and objectives of the study. The chapter further gives a brief synopsis of the significance of community participation in the community radio sector.

Chapter Two reviews relevant literature on the topic and introduces key terminology that to be used in this study. This chapter also outlines the theoretical framework underpinning this study.

Chapter Three details community participation and its sustainability and the avenues that can be explored by the community radio sector. It provides a framework on which this study is based.

Chapter Four outlines the research methodology, i.e. mixed methods approach (qualitative and quantitative approach, the study used to solicit data from the participants. The chapter describes the data collection process and also addresses questions of validity and reliability.

Chapter Five presents the data collected for this study.

Chapter Six presents an analysis and discussion of collected data presented in Chapters Five of this research. The analyses and discussion infuse the theory and concepts emerging from the literature review.

1.9 Conclusion

This chapter presented the research problem and aim. The objectives of the study have also been represented. The chapter described the context of the study by delineating the institutions that are crucial in the sustainability of the community radio sector. South African community radio is the third tier of media that exists between commercial media and public service broadcasting. Hence, it addresses those previously marginalised communities often excluded by commercial and public service broadcasting. It was noted that the South African community radio sector operates in a tremendously challenging environment with regards to financial, institutional, and social sustainability (CRA, 1987). Although social media has exploded in South Africa, community radio remains an important tool for disseminating public service information and can also stimulate socio-economic development (Bosch, 2007; Mmusi, 2002). However, the “cost of running community radio remains a challenge for most stations. This is pertinent particularly for underprivileged and marginalised groups which are mainly defined by lack of resources and as a result, their inability to pay for and sustain services” (Opubor, 2000:22).

This study has highlighted the importance of community participation and the positive contribution it may have on the sustainability of the sector and the recommendations that ensure the sustainable growth of the sector. This has prompted a scientific and pragmatic research that considers the different circumstances within which the community radios function. This chapter provided an overview of community participation in community radio stations. It also outlined the research problem, a synopsis of the chapters, aim and objectives of the research and contextual background of the research. The next chapter presents an in-depth review of academic literature on the study and gives a theoretical framework on which this study is based.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The National Community Radio Forum (NCRF) chart avers that the process of assessing and granting licences to community radios in South Africa began in 1994. "The vision of the community radio sector is to advance participatory democracy towards sustainable development on communities. Participatory democracy encourages people to become involved in the decision-making process and to drive development. This means the station plays an active role in creating platforms for debate, discussion and the community is encouraged and empowered to shape their development and express their views freely" (NCRF Charter, 1993). Therefore, the Independent Communications Authority (ICASA) intervenes to ensure that community radio stations promote participatory democracy with their respective communities, as it mandates community radios to develop communities through the provision of programmes that seek to address the needs of communities. One distinct difference between the community broadcasters and the other two different types of broadcasters (commercial and public) is the involvement of the community in the station's daily operations (Lloyd, 2000; Tashivo, 2009). Therefore, Bello (2015:52) defines community radio as a "radio by the people for the people". In this way the key objective of the community broadcasting sector is met, as those who were previously marginalised are now able to set the agenda for their own communities thus adding to information diversity.

Moreover, the chapter presents a description of the key aspects that are fundamental in developing a fully-fledged functional community radio. Specific attention is afforded to particular theories and aspects that contribute immensely to the process of community participation within a community radio. Therefore, the literature review seeks to determine the positive impact community participation can have on community radio stations, particularly the two stations.

2.2 Definition of community radio

There are various definitions of a community, but for the purpose of this study, the following definition has been adopted, "a community is regarded as a group of people that share common characteristics, beliefs, and/or interests such as sharing a single geographical location, e.g. a

specific town, village, or township; sharing of economic and social life” (Muswede, 2009:). Community radio can be classified into three different types, namely community of interest, geographical and campus community radio. Community radios are established with a specific community and objective in mind. Girard (2007:1) defines a community radio as a “radio in the community, for the community, about the community and by the community”. Literature shows that different scholars have a similar definition for community radio. Day (2009) and O’Brien and Gaynor (2012) describe community radio as any broadcasting service that uses local language; where grassroots communities can participate in programming and management; owned by community; independent of donor or government influence; broadcasts to a specific area; acts as a voice of the poor or marginalised; is non-profit making, and/or is open access. Due to the size and scope of commercial broadcasters, close synergies may not be established between the broadcaster and its audience as they do in the case of community radio. However, there are common features in all community radios because of their nature; they are “community-based; community-owned and controlled; independent; not-for-profit; pro-community; and participatory” (Fraser & Estrada, 2001:4; Girard, 2007). According to Muswede (2009), community radio is a communal process where community creates means of communication together, with fewer hierarchies. In this way, community members become advocates of social development within their communities. Community radios are responsible for developing communities culturally and politically; they also have a responsibility to “democratise media, make communication a social affair, through accessibility and representation of their respective communities” (Mjwecu, 2002:31).

The community radio sector plays a crucial role in the democratic movement in South Africa the community radio sector gives an opportunity to extend the limits of mobilisation and organisation and protects the position of the previously marginalized against further loss of power. It further ensures that new opportunities for involvement, as active participants in the process of structural change (Naughton, 1996). According to Teer-Tomaselli and de Villiers (1998:166), “community participation and development are the core pillars of community radio, as the community would utilise it to advance its collective interests and aspirations”.

South African law describes community-broadcasting service as;

A broadcasting service which –

- a) Is fully controlled by a non-profit entity and carried on for non-profitable purposes;

- b) serves a particular community;
- c) 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
- d) may be funded by donations, grants, sponsorships or advertising or membership fees, or by any combination of the aforementioned" (South Africa's Broadcasting Act, No. 4 of 1999).

These various definitions suggest that a community radio prioritises the needs of the community it serves. Thus, a community radio is a local-based station that broadcasts local content; it is informed by the community's interests that are often overlooked by commercial or public stations, broadcasts mainly in local or indigenous language, and encourages active involvement of community members whose aim is to facilitate community development (Mawokomayi, 2017). A community radio owes its existence to a particular community; thus, it ought to cater to the needs, requirements, expectations, interests and aspirations of the host community. Therefore, community members should participate at various levels of community radio, such as management and production of programmes. The inclusion of the community in the organogram distinguishes community radio from commercial and public radio (Jordan, 2006). Community radio, in contrast to the other two tiers of broadcasting, involves community members through making them board members, presenters, volunteers, producers and programme committee members. Hudson (2017) argues that to realise transformation, socio-cultural change, and sustainable development, communication must be participatory. It is therefore imperative to note that local radio stations are designed to encourage participatory communication, which is dual, dialogic, and cyclic as it allows all voices to be heard.

2.3 Community radio on a global scale

Community radios enable the building of multiple and complex media and cultural literacies through participation on a localised and personalised scale (Meadows, 2005). Community radio, from an international perspective, reinforces the notions that citizens have the power and ability to oppose capitalist media and represent themselves and their communities in a generally opposing manner (Fairchild, 1993:204). Globally, the "impact of community radio is most evident in areas having practically no other access to information" (CIMA Working Group Report, 2007:11). Girard (1992) avers that, the influence of community radio on a local

population has been empirically proven in countries across Africa, Latin-American and Asia through community development, education, news and entertainment method. Its key components serve the needs of the socially, culturally, politically and economically disadvantaged groups of society and as a result, community has the potential to empower communities and build a democratic society (CIMA Working Group Report, 2007).

One cannot determine the impact of community radio on a global scale without having to briefly discuss the impact of globalisation on the sector. Globalisation seems to dominate and overpower local cultural expression; however, another view is that global and community media are complementary in that they fulfil complementary rather than exclusive needs of a community. The quote details the definition of globalisation and its definition.

"Globalisation encompasses all of these things. It is a concept that has been defined variously over the years, with some connotations referring to progress, development and stability, integration and cooperation, and others referring to regression, colonialism, and destabilization. Globalisation [is] a process which generates flows and connections, not simply across nation-states and national territorial boundaries, but between global regions, continents and civilizations. This invites a definition of globalization as: 'a historical process which engenders a significant shift in the spatial reach of networks and systems of social relations to transcontinental or interregional patterns of human organization, activity and the exercise of power' (McGrew, 1990:308).

Due to its nature, community radio emerges out of local contexts and hence is best suited to resolve local challenges. Even if it does not solve problems, it can in the least, expose local deficiencies. This contradicts the way global media works. "Community Media is community-owned and controlled, giving access to voices in the community and encouraging diversity, creativity and participation. They provide a vital counterbalance to the increasing globalization and commercialization of the media" (Aqrabawi et al., 2006:2). Community radio stations can also "balance the effect of media globalization which is based on a one-way flow of information. They might help communities to deal with the effects of the globalisation of mainstream media which tend towards abandoning the local. Globalization of media has led to the centralization of media by international, regional or national/ big networks where local news is marginalized" (Aqrabawi et al., 2006:5). The technological developments have also empowered community radio stations since they have the potential to be "used to create

alternative information flows, broaden political space, and encourage interactive dialogue in a way that other media cannot". Internet use is growing in many second and third world countries, although overall penetration remains extremely low. Therefore, community radio remains the most popular and reachable media outlet trusted by many communities (Aqrabawi et al., 2006).

2.3.1 A brief history of community radio around the globe

This section traces the history of community radio across the four continents, namely Asia, North American, Europe and Africa. The researcher used a pyramid approach to analyse the history of community radio. Thus, the section starts on a very broad and wide (globally) spectrum, it then narrows the focus to the African continent and finally focuses on the South African history. It is important to note that different countries have different legislation that underpins the establishment of community radios; however, countries with well-established democracies consistently adhere to the key principles of community radio. Community radio plays a critical role in fostering media diversity. Stewarts (2019) notes that around the world, community stations are supported through sponsorship from community members, volunteers and media makers from the communities they represent. In order to understand how community media is structured globally, it is important to note that community broadcasting ceases loses its essence without community participation. To this end, Jordan (2006:1) argues that "Participation is the engine of democracy, and community radio is a tool for participation". Girard (2007:2) states that "this diversity actualizes the representation of the excluded, the survival of historic memories, of cultural diversity, and an equitable approach to addressing community radio issues".

2.3.1.1 Community radio in Australia

Stewart (2019) indicates that community radio in Australia was established to empower ordinary citizens. Price-Daves et al. (2001) say that in Australia, community radio was referred to as public radio and was licenced in the mid-1970s. "The broadcasting regulators - the Australian Broadcasting Authority (ABA) Act - interprets the ABA Act and distinguishes community broadcasting services (which include radio and television) from other services in that they: are not operated for profit or as part of a profit-making enterprise; are provided for community purposes; represent a community of interest; comply with the community

broadcasting codes of practice; encourage members of the community served to participate in the operations of the service and the selection and provision of programmes; are prohibited from carrying advertising, but may broadcast up to 5 minutes of sponsorship announcements per hour; must continue to represent the community represented at the time the licence was allocated” (Price-Daves & Acchi, 2001:20).

The ABA is an independent federal statutory authority responsible for the licensing and regulation of the Australian broadcast industry. “Community broadcasters are not permitted to take advertising. They are, however, permitted to broadcast up to 5 minutes in any one hour of sponsorship announcements. There is funding from the Commonwealth Government that comes through the Department of Communications, Information Technology and the Arts (DCITA) and is distributed by the Community Broadcasting Foundation Ltd” (ABA Investigation Report, 2004). Although the community radio sector has been experiencing rapid growth, the financial support available through the CBF has not increased in line with this expansion in numbers (CBF Annual Report, 2002).

Even though community radios in Australia are not for profit entities, they are allowed by ABA to broadcast 5 minutes of sponsored programmes per hour and most notably, they are funded by the DCITA to keep them on air. Stewarts (2019) adds financial support as another dimension to community radio; thus, he notes that community radios in Australia enjoy community support through funds and labour without communities expecting to gain profits or return from the investment. The financial support rendered by the communities promotes freedom and diversity of voices in content production.

2.3.1.2 Community radio in Canada

Literature shows that Canada recognised the significance of community radio since the early 1970s; consequently, the country has a well-developed model of community radio (Monk, 2008; Lehr et al., 2007). “The Canadian Government's Department of Canadian Heritage is responsible for national policies and programs relating to broadcasting, cultural industries, arts, heritage, official languages, Canadian identity, Canadian symbols, exchanges, multiculturalism and sport. The Department and its policies put an emphasis on the desire to promote and strengthen a shared sense of identity, whilst also acknowledging and respecting Canada's multicultural and bilingual status” (Price-Daves & Acchi, 2001:20). Among the Department's

key primacies is the need to make Canadian choices more diverse and accessible to all Canadian and ensure that all forms of creative expression and storytelling reflect the breadth of the Canadian experience.

In the early years following the inception of community radio in Canada, only 'restricted' advertising was allowed. This regulation was gradually relaxed and campus radio can now take up to four minutes of conventional advertising in an hour, while community stations are not limited. In other words, native stations are permitted to advertise for up to an average of four minutes per hour. As with most countries, funding is a constant problem for the sector (CIMA Working Group Report, 2007:). The lifting of restrictions on advertising for community radio stations may have produced a situation in Canada that the United Kingdom had to study and understand its benefits and disadvantages for the regulator (AMARC Link, 2010; Bohlen & Beal, 1957). The lifting of restrictions on advertising - which occurred seven years ago - resulted in government appearing less likely to get funding, believing the sector should now be generating income through advertising.

The researcher notes that the decision to lift restrictions on advertising created a situation where the community radio stations would no longer be merely concerned about the community needs or interests but about their advertisers as the programmes are influenced by the advertisers' needs. King and Rahemtullah (2019) also mention that community radio is premised on the bottom-top system but once the restrictions were lifted, that changed to the top-down system. Soulikias (2017), cited in King and Rahemtullah (2019), notes that when community radios change their system from bottom-to-top to top-to-down, they should not be addressed as community radios as they have neglected the key fundamentals of what makes them community radio stations.

2.3.1.3 Community radio in Ireland

The Independent Radio and Television Commission (IRTC) in Ireland defined community radio as follows: "A community radio station is characterised by its ownership and programming, and the community it is authorised to serve. It is owned and controlled by a not-for-profit organisation whose structure provides for membership, management, operation, and programming primarily by members of the community at large. Its programming should be

based on community access and should reflect the special interests and needs of the listenership it is licenced to serve” (BCI Policy on Community Radio Broadcasting, nd: 3).

In Ireland, community radio has developed from an eighteen-month 'pilot project' established in 1994 by the IRTC into a licenced eleven-station entity initially operating until the end of 1996. All these stations were later granted a one-year licence extension. The IRTC supports the notion of community stations being funded from a diversity of sources. The experience of the pilot project has shown that this was not only the most realistic option but also an essential one if stations are to ensure that programming was determined primarily by the community being served (Barlow, 1988). In this context, the “IRTC requires that no more than 50% of a community station's income should come from any one source. A variety of approaches to attracting support from the community served were developed by pilot project stations, including membership fees, sale of services, collections, general fundraising and on-air activity” (Barlow, 1988:101).

2.3.2 A brief overview of community radio in South Africa

In Africa, the establishment of community radio gained added importance after the fall of the apartheid regime in South Africa and the democratisation process taking place in the rest of the continent, particularly in Mali, Ghana, Zambia, and Tanzania (Kasoma, 2000). “Community radio was typically instigated by pressure groups like miners, pirate radio operators and pro-democracy movements, with support from external funders and international agencies” (Kasoma, 2000:33). Such agencies include the United Nations Educational, Scientific and Cultural Organisation (UNESCO). In May 1982, the UNESCO established a community radio in Kenya's Lake Victoria in Homa Bay Town.

In Africa, the first community radio station was established in 1991, with the help of UNESCO. Several other countries soon followed suit; Ghana in 1992, Zambia in 1993, Tanzania in 1993, South Africa in 1994 and Burkina Faso in 1995. In all these countries, community radios were established as an alternative to mainstream radio stations, with a specific mandate of giving a voice and an ear to the marginalised groups residing in various communities (Kasoma, 2000).

The community radio sector was established in Africa after governments particularly in Ghana, Zambia, South Africa, Tanzania, Burkina Faso, Mali, Mozambique and Senegal revised their national broadcasting regulations through their legislative assemblies (Mrutu, 2008). Thus, the

move led to the expansion of independent broadcasters (commercial and community radio stations) and to a greater democratisation of the media. Boafo (2001) clearly stated that in Africa, community radios should be created to address the communication needs and interest of the rural and marginalised communities by encouraging participation in programming. Community radios in Africa should seek to provide poor people who occupy the low level of the social ladder with a platform to assert their voices. Community radios in Africa should encourage and engrain the culture of education, which is a priority for most African governments. “The ultimate success of community radio stations in Africa will depend on their democratic management and participation aroused by enthusiasm and conviction of the entire community. It will also depend on the constancy in reviewing programme-relevance, transparency in financial management, the significant and collaborative role of volunteers and the station’s professional quality” (Alumuku, 2006:159).

In Africa, community radio remains one of the fastest and most powerful and inexpensive media of communication and in many countries and the only way of communication with rural people. There is evidence of growth in community radio in Africa, with approximately more than 500 stations having been established thus far. This illustrates a huge step forward for media freedom on the continent. In the African context, community radio remains a powerful tool for cultural transmissions as its waves transcend geographical boundaries. Alumuku (2006) argues that on the African continent, community radio is Africa's internet because it reaches out to everyone including the poor, the illiterate and the hungry. Fairchild (2001) notes that the development of community radio on the African continent demonstrates that a number of governments have been and are still hostile to the idea of community radio because they fear a form of autonomous communication. However, the rapid growth of community radio stations in Africa indicates that many governments that were formerly hostile to the idea have come to realise its importance in terms of access to information, information dissemination and the role it plays both in the transmission and preservation of culture from one generation to the next. Oduaran & Okorie (2018) further denote community radio as serving the primary means of enhancing access to culture and other forms of creative expression.

2.3.2.1 Community radio in South Africa

In 1994, IBA, the county's broadcasting authority, began the ongoing process of evaluating and issuing licences to groups as diverse as various religious bodies, rural women's cooperatives, and Afrikaner communities.

2.3.2.1.1 Definitions of community radio in law and regulation

The apartheid government monopolised the broadcasting environment through its state-controlled South African Broadcasting Corporation (SABC). "Since the early 1990s, following the democratisation of the Republic of South Africa, the airwaves were opened up in an unprecedented way. An Independent Broadcasting Authority Act was passed by Government in 1993 and established an Independent Broadcasting Authority (IBA). Encompassed in this Act was a firm commitment to community broadcasting" (Price-Daves & Acchi, 2001:49). The new democratic dispensation in South Africa perceived community radio as a good way of democratising communication; therefore, it was quickly rolled out. However, the sector remains ham-strung by structural limitations, limited funding and skills shortages across rural South Africa (Price-Daves & Acchi, 2001).

From 1994 the "IBA began issuing community stations with temporary 12-month licences. The stations were largely centred on urban or semi-urban populations. This urban concentration was largely due to lack of resources, expertise, and necessary skills in other areas. Whilst community radio was spreading throughout the country, these limitations largely remain. Some temporary licences were still being renewed on a 12-monthly basis, whilst more permanent 4-year licences were also issued. There were around 86 stations on the air, with 24 of these holding 4-year licences, at the end of 1999. According to the Independent Communications Authority of South Africa (ICASA) – the new regulatory body - there are 92 community services currently operational on FM frequencies, and eight on AM frequencies" (Price-Daves & Acchi, 2001:49).

The government of South Africa promulgated the Broadcasting Act of 1999 with the objective of establishing and developing a broadcasting policy for the Republic of South Africa in the public interest and the legislation is intended to contribute to democracy, development of society, gender equality, nation-building, provision of education and strengthening the spiritual and moral fibre of society. The Act encourages ownership and control of broadcasting services through participation by persons from historically disadvantaged groups through, amongst other things, providing a two-tier system of public, commercial and community broadcasting

services. “The 1999 Broadcasting Act states that programming delivered by a community broadcasting service must reflect the needs of the people in the community which must include amongst others cultural, religious, language and demographic needs and must:

1. Provide a distinct broadcasting service dealing specifically with community issues which are not normally dealt with by the broadcasting service covering the same area;
2. Be informational, educational and entertaining;
3. Focus on the provision of programmes that highlight grassroots community issues, including, but not limited to, developmental issues, health care, basic information and general education, environmental affairs, local and international, and the reflection of local culture; and
4. Promote the development of a sense of common purpose with democracy and improve quality of life” (South Africa's Broadcasting Act, No. 4 of 1999).

The Act stipulates content requirements for a community radio station. Thus, stations should ensure that programming, broadcast news and other informative programmes, especially about events and issues, are about the local community; provide diversity in format and reflect the linguistic needs of the host community.

2.3.2.1.2 Licensing systems for community radio stations

The Department of Communications falls under the jurisdiction of Government’s public service sector. The DoC is overseeing the communication policy. The Independent Broadcasting Authority (IBA) was formed under the provision of the Independent Broadcasting Authority Act No.153 of 1993. The IBA was mandated to promote a diverse range of sound and television broadcasting services at national, regional, and local levels. These services ought to cater for all the languages and cultural groups in South Africa; they were also meant to provide entertainment, education, and information. In July 2000, The IBA and the South African Telecommunications Authority (SATRA) were amalgamated into the Independent Communications Authority of South Africa (ICASA).

ICASA is responsible for availing a frequency for new radio stations in the community radio sector. “When ICASA makes a frequency available, it invites interested groups (those that have registered an interest or applied previously) to apply through a notice in the Government

Gazette and any other appropriate means of publicising the opportunity in the area concerned. A closing date was included in the notice, after which time no applications are considered. Uninvited applications will also be considered by ICASA, although they will not necessarily be processed immediately. Once the applications have been received ICASA have criteria that are used in consideration of the applications; in the case of geographically founded communities, how they propose to meet the diverse needs of the community within the coverage area; the degree to which the applicant has taken measures to ensure that the people in its policy-making; operational and other structures are representative of the community to be served; whether the applicant encourages members of the community served to participate in the selection and provision of programmes; the degree to which programming proposes to reflect the needs of the community identified and how it establishes the needs (e.g. through a forum); how the applicant proposes to contribute towards the general enrichment of the lives of members of the community; how the proposed service is distinguishable from other applicants and/or existing broadcasters serving the same geographical coverage area” (ICASA, 2000:43).

ICASA used to hold public hearings after processing the applications. “The public hearings were publicised in the Government Gazette and held in or near the province in which the planned service will be delivered. Following the public hearings, the decision to licence, or not to licence service was made public along with the reasons for the decision and any conditions. The increased workload made it difficult for ICASA to hold public hearings, as there were over 100 applicants queuing for licences. To reduce delays, the law was amended to enable ICASA to grant licences on the basis of written submissions” (ICASA Corporate information, 2002:22).

ICASA has been criticised for lack of competence in dealing with community radio. The broadcasting regulator has been accused of lacking focus and understanding of the environment in which community radio operates. “Many community radio stations complained that ICASA did not understand the situations of the various stations, nor was an effort made to inform community radio stations about important processes or procedures within the ICASA system. Some suggest that the agency was established because of a lack of political will to fund the IBA, and by merging (South African Telecommunication Regulatory Authority) SATRA with IBA and reducing the staff, politicians demonstrated that their motives were financially based rather than in the interest of community broadcasters and their communities” (Dalen, 2005:44).

2.3.2.1.3 Frequency allocations and associated technical constraints

Most community radio stations broadcast on FM frequencies, although ICASA has also assigned a few AM frequencies to community radio broadcasters. The use of AM frequencies was due to the perceived FM spectrum shortage and the underdevelopment in South Africa's AM broadcasting band.

When ICASA issues licences, it considers several factors such as the size of the area and power of the transmitter needed for coverage. ICASA determines the size of the licence area, and the required transmitter power through an assessment of the practicality of active participation by the community members in the affairs of the station; the number of people who will be reached by the service taking into account the population density of the coverage area; whether the proposed licence area is in a single province; other general factors relating to the demand and need for the proposed service; rational frequency planning imperatives" (ICASA, 2000).

Frequencies are sometimes shared by licencees where there is limited spectrum meant to cater for more than one applicant. The regulator prefers issuing licences on a non-sharing basis; however, it may consider the sharing of frequencies whenever the situation requires that this be the case, and where broadcasters agree to the arrangement (Price-Daves & Acchi, 2001:50).

2.3.2.2 Support for community radio in South Africa

Literature illustrates that community radios across the world face a myriad of challenges that prevent them from producing locally based programmes or programmes that are informed by the needs and interests of their immediate communities (Mawokomayi, 2017; Panther, 2012). Of all the numerous challenges facing community radio stations, funding remains the major problem. The South African community radio sector depends primarily on both local and international donors for funding, particularly for start-up budgets, training and purchasing of broadcasting equipment (Muswede, 2009 cited in Mowakomayi, 2017). Da Costa (2012) states that the most holistic and widely agreed method of sustaining a community radio station encapsulates three dimensions: social sustainability, institutional sustainability, and financial sustainability. When the South African government opened the waves for more independent broadcasters to take up space, ICASA came under pressure to issue more licences and funding for community radios apparently became a huge problem. In response to the immense pressure that

ICASA had to grapple with, the Parliament of the Republic of South Africa evoked the Media Development and Diversity Agency Act, 2002, which then established the Media Development and Diversity Agency (MDDA) in same year to be a bridge between government funds and the organisation which was on the receiving end (Hadland & Thorne, 2004). MDDA became the main source of funding for community media, and the agency's funding criteria are "...good governance, contributions to media development and diversity, community representation and participation" (Hadland & Thorne, 2004:37). Evidence on the MDDA's website indicates that the MDDA awarded its first funds to a community media project in 2004 and in subsequent years, it has established more than 250 community broadcast and print projects, contributing significantly to the diversification of the media sector in South Africa, thus presiding over the growth of a robust community sector (<http://www.mdda.org.za>).

In addition to challenges confronting the community radio stations in South Africa, ICASA reported that in October 2009 they had taken off air or shut down 29 non-compliant community radio stations (who did not possess the required broadcasting licences to operate as community radio stations). The News24 reported that the Minister in the Presidency, Jackson Mthembu and Communications and Digital Technologies Minister Stella Ndabeni-Abrahams issued a joint statement indicating that the community radio sector played a "catalytic development role" by offering an alternative voice and advancing social cohesion. They thus felt it important to have the sector properly supported to enhance its compliance and sustainability. The above-mentioned collaboration between the two government ministries, through ICASA, MDDA and NCRF, showed the government's political will in terms of supporting the sector and acknowledgement of the fact that the sustainability of the sector can only be fostered by such collaborations. However, the NCRF has been vocal about the closures of community radio stations and noted that it had become easier for the State, through its regulator, to close community stations and they further indicated that such an action poses a huge risk to media freedom and diversity in South Africa.

2.4 Conclusion

This chapter has explored the relevant literature on the role that community participation plays in the community radio sector. It has explored the role of community media in the community, its relevance to the community, the power of the medium in information dissemination, the importance of community participation in the sustainability of community radio stations, the

challenges faced by community radios, support for community radio in South Africa and South Africa's regulatory framework for the community radio sector.

CHAPTER 3

THEORETICAL FRAMEWORK

3.1 Introduction

Community radio stations promote access to information and are a means of communication and in the process, community members are encouraged to play a part in news production and media management; thus community radio stations (are ones) that practice radio broadcasting as a community service and see communication as a universal right. That seeks to build a common path to support one another and strengthen our people's communication. Radio stations see themselves as an integral part of the community in which they participate. As media, they develop pluralistic and participatory communication that is open to the need for expression of the social and cultural sectors with less access to exclusively commercial media. Community radios exercises the right to communication and, particularly, the right to information. Community radio stations exercises radio broadcasting as a service, and not simply as a commercially profitable activity (Federacion Argentina de Radios Comunitarias, FARCO in Krüger et al., 2013:6).

Community radio stations are an integral part of the media landscape in a number of countries including South Africa. Community radio stations make up one part of a three-tier system of radio broadcasting, the other parts are public and commercial radio. They were created to provide a platform for different communities to communicate amongst themselves and with their governments without interference. The community radio sector entrenches the democratic process in which freedom of communication and speech plays a central role. Community stations often represent the only space where poorer communities can discuss the issues that affect them. Because community radio stations play such a critical role in society, their wellbeing should be an important matter and of concern to communities and to the broader society (Krüger et al., 2013).

The theoretical framework underpinning this study, therefore, draws from normative theories, namely Social Responsibility Theory and the Democratic-participant Theory. An understanding of these theories as they apply in mass communication is essential in exploring the role of community radio in community development and the participatory role the community plays in the sustainability of a community radio.

3.2 Normative theories and their relevance to community radio

There are only certain theories that apply to community radio. According to McQuail (1994), normative theories give clear guidelines on how media houses are expected to operate; therefore, normative theories paint an ideal picture of the structure and performance of media and they give measures that a particular society can adopt to judge the performance of specific media. McQuail (1994) provides an in-depth understanding of the meaning of ‘structure’ and ‘performance’ in the simplest terms; a structure has to do with freedom from the State and the diversity of independent channels, whereas performance is perceived as the way in which media perform their operations. McQuail (1994) further recognises the impracticality of any media system being administered strictly using one set of normative theories. Phiri (2000) adds that the normative nature of community radio is that it ought to be participatory and independent.

3.2.1 Social Responsibility Theory

Christians (1993) avers that the Social Responsibility Theory advocates the freedom of the press from government and that the private sector ought to be free from commercial constraints for them to serve society through the principles of fairness and truth-telling. It is important to note that this theory is not only focused on the press, though it was founded on the press and the first ground-breaking changes were proposed on the press. Nowadays, freedom of the press is also inclusive of broadcast media. McQuail (1987:116) argues “that social responsibility theory has a wide range of applications since it covers several kinds of private print media and public institutions of broadcasting which are answerable through various kinds of democratic procedure”. Peterson (1956:74) states that “freedom carries with it concomitant obligations, and the press, which enjoys a privileged position under a democratic government, is obligated to be responsible to society for carrying out certain essential functions of mass communication in contemporary society”. Therefore, community radio stations are responsible for catering for the needs, expectations, requirements, aspirations and interests of a community. McQuail (1987:124) compiled a list of principles of social responsibility that are applicable to community radio; thus, “media should accept and fulfil certain responsibilities to the society; these obligations are mainly to be met by setting high professional standards of informativeness, truth, accuracy, objectivity and balance; media as a whole should be pluralist

and reflect the diversity of their society, giving access to various points of view and the right to reply”.

It is pivotal for a community radio station to address the needs and aspirations of the community by subscribing to the principles of social responsibility (McQuail, 1994). The Social Responsibility Theory stipulates that the role of the media is encapsulated in serving and informing the public on issues that affect them; it also perceives the media as having been obligated to assume the role of the watchdog of the rights of individuals in society (McQuail, 1994).

Social Responsibility Theory creates a benchmark for those working in the media field. It puts notions like accuracy, truth and ethics on the agenda for established and aspiring media professionals. A dual watchdog system emerges where government can monitor the media sector through a mechanism set up in its funding bodies, with community radio also acting as a watchdog of the State, which is particularly relevant in local government and service delivery. Therefore, within this tradition, “community radio makes a remarked contribution both to external pluralism by being an alternate voice of the people in the midst of public and commercial broadcasting entities and to internal pluralism by capacitating, empowering and being democratic, whilst playing host to a spray of voices and style lacking in all other media” (Je’an Miche’l, 2005:19).

3.2.1.1 Criticism of the Social Responsibility Theory

Critics of Social Responsibility Theory compare it with Libertarian Theory, and they believe that under the former theory freedom of expression is not an absolute right, because one’s right to freedom of expression must be balanced against the private rights of others and against vital interests of society, however, the Social Responsibility Theory is premised on the notion that “the media is taken as a place for the voiceless to have a voice and develop public opinions where each and every person has the right to express his or her views” (McQuail, 1994:121). Thus, the media is considered a tool for social development. Therefore, this makes social responsibility very ideal for the community radio sector as its objective is to give voice to the marginalised, thus providing a platform where the marginalised can communicate amongst themselves about social issues and their government without interference. It informs, mediates, creates and finds solutions to community problems.

Social Responsibility Theory bears major features that encourage the development of the community radios such as social benefit, emphasises social responsibility, assists in the eradication of social problems, private ownership of media, helps democracy to prosper, fosters public or community participation, views media as a democratic institution, enhances media role of criticising the government, and ushers in pluralistic media (including people from various groups within the community).

3.2.2 Democratic Participant Theory

The Democratic-participant Theory has its origins in the grass-root level media that emerged in the 1960s. The theory was prompted by the dissatisfaction with other models such as Libertarian Theory, Social Responsibility Theory as well as the increasing criticisms of the dominance of mass media and public monopolies (McQuail, 1994).

The main principle of the Democratic-participant Theory is that the media belongs to the community. “The community radio movement comes out of theories of democracy for which participation is a key element. Without the participation of local people in the political or social process, no just, peaceful, political process can take place” (ibid: 131). According to McQuail (1994:131), “a democratic media theory was proposed in respect of new media developments and of increasing criticisms of the dominance of the main mass media by private or public monopolies”. McQuail (1994) further states that the theory outright supports the audience’s right to relevant local information, the right to feedback and the right to utilise the new media or means of communication and social engagement in small-scale settings of the community and/or interest groups. Media have emancipative and expressive roles they perform for a critical purpose. “Democratic participant theory was birthed by those frustrated with the dominant media service and who wanted a more accessible medium that embraced participation and self-management not exclusive of its audience” (Je’ an Miche’l, 2005:19).

Community media favour a localised citizen-driven platform that is often committed to a common and progressive cause. According to Howley (2002:18), “the community radio sector does not have a hierarchical structure - individuals have input opportunities over content dissemination. All decisions, including editorials, are made within a participatory framework”. The Democratic-participant Theory advocates the adoption of alternative media that challenge mainstream media at the same time advancing the cause of people-centred media.

Riano (1994) argues that community radio resonates with the establishment of “alternatives to the mainstream media that is characterised by the vertical, one-way, top-down dominant communication system. Alternative communication encourages the development of local group participatory process of solidarity and identity and the active production of cultural meanings by oppressed groups”. Lewis and Booth (1989:79) state that community radio mainly seeks to “treat audiences as participants, not subjects”. Therefore, community radio is horizontal in nature; it is not hierarchical. Phiri (2000:11) argues that community radio encourages “dialogue and cyclical communication that does not differentiate between senders and receivers”. Riano (1994:11) adds that “The communication process is seen as generating multidirectional flow messages. Community participation is perceived as both a dimension and a condition for social change. Community participation is a way of empowering the grass-roots people to struggle and defend their right”.

3.2.2.1 Democratic-participatory theory and public journalism

Witt (2004) refers to Democratic-participatory Theory as Public Journalism Theory, which is briefly described as a public discussion and involvement model that allows community members to directly influence or cause transformation simultaneously benefiting from the news coverage. Rosen (1994) agrees with the notion of public journalism having linkages with the Democratic-participatory Theory or these two theories being used interchangeably because of their participatory nature. The South African community radio model and the participatory approach do also espouse principles within the public journalism model. “Public journalism is not a settled doctrine or a strict code of conduct but an unfolding philosophy about the place of the journalist in public life. This philosophy has emerged most clearly in recent journalistic initiatives that depict journalists as trying to connect with their communities in a different way, often by encouraging civic participation or re-grounding the coverage of politics in the imperatives of public discussion and debate” (Rosen, 1994:6).

The community radio sector always seeks to encourage community members to connect with it. Fouhy (1996) argues that the purpose of public journalism is to help news and content providers reconnect with their communities for them to engage community members in dialogues that lead to problem-solving. Choi (2003) asserts that the main objectives of public journalism are a healthy democracy underpinned by a network of local communities as well as the participation of the public in public life.

Public Journalism Theory emphasises the importance of public participation in “making community radio more valuable by encouraging and enriching community participation and interaction in not only community radio newsrooms and talk shows, but also via roadshows and community development projects” (Choi, 2003:16).

3.2.2.2 Democratic-participant Theory and Citizen Participation Theory

Given that the aforementioned Democratic-participant Theory and its encouragement of community participation by affording the community members a platform to air their voices, the same notion is also espoused by Citizen Participation Theory that was created to enable public participation. According to Cogan and Sharpe (1986), Citizen Participation Theory provides citizens with a voice to influence public decisions.

Community radios are independent of censorship from government and private sector but accountable to the very community audience it serves. These communities must play an essential role, ranging from content contribution to financial and corporate governance. Citizen Participation Theory permits democratic decision-making and is based on the notion that all citizens affected by any decision, directly or indirectly or through representatives, have the right to partake in the decision-making process (Kweit & Kweit, 1981).

Under the citizen participatory framework, citizens can play various participatory roles in the decision-making process. Firstly, they can identify problems within that community sphere, which could then be discussed and debated on the airways. Secondly, the community can also organise community meetings to identify objectives and develop alternative plans. At these meetings, feedback, monitoring and evaluation structures should be put in place to ensure the process is solid. Issues being discussed become the talking point of that community sphere, and progress can be monitored via the airwaves and new media (Je'an Miche'l 2005). Cogan (1986) argues that citizen interaction can be rewarding in two ways; firstly, through participation and secondly by enjoying the outcomes of participation.

3.2.2.3 Democratic Participation Theory Summary

This theory categorically states that mass media, community radio in this context, “should be pluralistic, decentralised, bottom-up or horizontal and must have equality. The major concept is participation and full circular communication” Choi (2003:38). This theory posits that

community radio considers local information, feedback and social action at community level. It discourages a uniform, monopolised and commercialised media culture. It encourages non-institutionalised local media to provide information relevant to the community.

Therefore, Democratic-participation Theory has key features that speak directly to the roles and responsibilities of community radios, such as encouraging a horizontal and bottom-up approach in media, self-regulation of media, replacement of media from big media houses to community radios, development of creativity and innovation in community radios, participation and interaction of community radio and the audience, different communities, groups and organisations possessing their own community radio.

3.3 Key characteristics of a community radio

Community radio stations vary depending on contexts; however, they have key identifiable components that distinguish them as community media. Their contexts vary depending on the three main classifications in which they fall, that is, geographical, community of interest and campus community radio. According to Girard (2007), a radio station can distinguish itself predominantly through its role of safeguarding susceptible members of the community by ensuring that they are able to voice their dissatisfaction with the government of the day or promoting transparency and exposing corruption. White (1990) adds that community radios should offer a more democratic and representative space where community members can have a natural progression, and communities develop socially, culturally and politically. Naughton (1996:13) outlines the normative criteria that community radios are expected to achieve; “neutrality in the decision-making process; access to mass communication by the previously disadvantaged; participation in all facets of station operation”.

Literature indicates that community radio stations across the world have the same features. Krüger et al., (2013) and Mawokomayi (2017) outline the major features of community radio as community-based, community-owned and community controlled, non-profit, community participation, community service, relevant to the community and independent.

3.3.1 Community-based

In its definition of community radio, the IBA gave two primary categories, namely, “one founded on geographical community, and one founded on a community of interest or a social

group or sector of the public who have common specific interests” (Mjwacu, 2002:11). Girard (2007:1) stated that community radio can also be of service to “particular communities of interest such as women, youth or linguistic and cultural minorities”.

A community radio station is hosted by a community to which it is therefore accountable. Community radios are owned and controlled by the community. Girard (2007) further argues that in other situations, the legal owner could be a non-profit organisation or municipality acting on a directive from a particular community. “Perhaps it would be useful to point out that while the licence to broadcast may have been given to an NGO registered for the purpose of holding the broadcast licence, the licence in effect belongs to the community” (Krüger et al., 2013:34). It is therefore imperative to mention that irrespective of the legitimate structure, the policies, objectives and purpose of a community radio is enunciated with firm community involvement. Thus, the community has the power to control the community radio and ensure that its requirements, expectations, needs, interests and aspirations are covered by the community radio.

3.3.2 Independent

Government, donors, advertisers, and other entities have no influence over a community radio station. Given the aforementioned, Girard (2007) asserts that a community radio station has to have relationships with a number of groups and individuals, but it should protect itself against anybody trying to exercise undue influence. The community station should always be able to take independent decisions regarding its programming that must be in the best interests of the community as a whole, rather than the interests or agendas of sponsors, funders or other interest groups.

Sovereignty is fundamental to community radio. Community radio is owned and controlled by a community; it is therefore independent of government, donors, advertisers and other external forces or institutions that would have a negative influence on the management of the station (Fraser & Estrada, 2001). However, community radio can have relations with the aforementioned institutions, funders or advertisers; however, the nature of the relations should not jeopardise the station’s editorial sovereignty or independence and such relations should be transparent. Wigston (2001) explains that in the case where the station's independence might be in jeopardy, because of issues such as funding, the partnership must be guided by translucent agreements that ought to eliminate any prejudice in relation to the funder, further protecting

the community service nature of the community radio. In this way, community radio stations are able to safeguard their editorial independence and continue to provide service to the community. Girard (2007:5) notes that “These agreements should operate within the boundaries defined by the law, and the constitution or guiding principles of the station” (Girard. However, the community radio cannot be independent of its community.

3.3.3 Community ownership and control

Ideally, a community radio station ought to be owned, managed and controlled by the community it serves. With that said in a community radio setup, the board of directors is in charge, acting on behalf of the community. To be in a position to claim community representation, board members need to be elected in a well-attended annual general meeting. The board must also be representative, including women, young people, people with disabilities and other groups. If the radio station serves geographically distinct communities, then the board should also have geographic representation (Krüger et al., 2013). Thus, the board ensures that the community radio station remains accountable to the community and maintains transparency in the running of its programmes. In addition, Jemal (2015) emphasises the notion that community radio is exclusively owned by the community, as owning and controlling the means of communication is the foundation of community media. It is for this reason that community radios are also referred to as community projects owing to the structure of their ownership and control.

3.3.4 Community participation

One of the distinguished features of community radio is the degree to which communities support it using their own labour and funds, without either expecting to gain profit or be paid (Stewarts, 2019). The free labour or volunteering and financial support from community members offers community radio stations more editorial freedom. If the community owns and controls the community radio, then community members would theoretically take on the responsibility of providing the required support. Therefore, a sound community radio station should utilise several ways to stimulate active and continued participation of communities in its activities. Community members should participate in the governance of the community radio; if the community radio needs specialised skills for its board of directors, then those people should be selected from the community being serviced by the community radio. “Therefore, community members who have these specialised technical skills should offer to stand for election to the board” (Krüger et al., 2013:34). Thus, the core social values and principles upon which

community radio is founded require genuine participation and access media or means of communication.

One of the characteristics of a community radio station is participation. Fairbairn (2009) argues that the participatory processes generate a strong sense of community ownership; media are demystified, and by participating, communities learn valuable communications and media literacy skills and understandings. The other two tiers of radio broadcasting, public broadcasters and commercial radio stations do not allow for a community participatory process as they are meant for profit making and are dependent on funding from the public and advertisers. However, community stations rely on sponsorships, subscriptions from supportive listeners or organizations and listeners' supplementary funds. Communities must consider participating in programmes: an important yardstick to determine a sound community radio station and one that makes a significant contribution to its sustainability is effective community participation in radio programmes. Communities can participate in several ways. Dreher (2017) argues that community members who participate in community radio stations have more power and real control over the means of media production and the management of the sector compared to users of either public or commercial stations. As such, community radios should set up a programming committee that comprises community members, and that committee should also periodically evaluate the programmes being aired and provide feedback which then needs to be processed, and this feedback is used in decisions related to programming. Community participation allows previously disadvantaged people to be heard and to participate in the democratic processes that will eventually improve their lives.

3.3.5 Non-profit

A major feature of a community station is non-profit making, which seeks to ensure that these stations are not driven by profit but the need to provide free communication services to various communities. "The Constitution of the Republic of South Africa Act 108 of 1996, guarantees everyone the right to freedom of association. This means that you have the right to associate with other people and form organisations. This right to freedom of association is essential for the formation of civil society organisations such as non-governmental organisations (NGOs) or nonprofit organisations (NPOs). NPOs are privately owned, non-governmental organisations with self-governing boards accountable to their owners or community members and also they need to account to their donors" (South African Constitution, 1996).

Community radios are by nature not designed to make profit. Krüger et al. (2013) says that community radio stations generally operate as NPOs. This does not mean they have to be poor or struggle financially, nor does it mean they cannot look for other sources of income or funding. It simply means that any surplus made should be ploughed back into the station and its community. Mtimde (2000) agrees with the statement, adding that a community radio station's 'not-for-profit' status does not mean that it cannot rely on advertising for its sustainability. It simply means that a different structure is in place to determine how advertising revenue may be spent. Advertising revenue needs to be re-invested in the station and the community if possible. Community radio stations generate income through various mechanisms "including advertising, listener donations, concerts, international donations, government grants and so on. A not-for-profit structure is an important way of distinguishing community media from other media forms and safeguards community media from purely commercial interests" (Mtimde, 2000:4). Public accountability generates trust, which is more likely to attract support and funding from the community and other funders (Fairbairn, 2009). For that reason, sound and efficient financial planning and management are the basis of financial sustainability for community radios. However, this is likely to be problematic if community members themselves lack such skills. Meadows and Foxwell (2011) establish connections between social movements such as local NGOs and community radio stations as NGO, thus enabling the stations to produce content that is informed by the lived experience of its audience. Therefore, this makes them more related and relevant to the communities.

3.3.6 Community service

A community radio station is meant to provide public service, even though individual community radios have their different ways of achieving the same goal (Girard, 2007). Community radios offers programming that answers to the needs of its community, often through the familiar trio of education, information and entertainment, to which interactivity should be added. According to Fairbairn (2009:9), "this includes validating and strengthening communities; covering topics that are relevant; encouraging discussion and debate; providing platforms for marginalised voices, stigmatised and repressed sectors of communities are heard and provides space for perspectives and views that are not usually voiced through the mainstream media". Community radio stations provide service to the community and they are strategically placed as information disseminators, with NGOs, civic groups and government using the stations to relay to various community's developmental information on areas of

concern. Due to its unique nature (accessible and readily affordable medium), a community radio station can play an important developmental role within marginalised communities.

3.4 Relevance of community radio to host communities

The content aired by community radio stations must make every effort to connect with its audience. It must address community needs, reflecting the community's aspirations and lived experiences. The community radio ought to be a forum that deals with key community issues. A community radio station is driven by the need to address the needs of communities and thus should air programmes related to those communities; for example, in rural areas community radios could disseminate information on climate change. Unmistakably, community radio stations use local languages and if there are many local languages in the geographical region, the languages are used in proportion to the size of the various language groupings (Krüger et al., 2013). This implies that community radio stations are better placed to cater for the needs of their respective communities, and for as long as communities have needs, the relevancy of local stations remains unquestioned. However, some community radios are derailed from their mandate by financial constraints (Mawokomayi, 2017). Therefore, their compromised state of finances has led to some stations replicating public or commercial stations, restricting community participation only to callers on their programmes. ICASA regulation mandates community radio stations to ensure that they remain relevant to their respective communities by involving the community in content production and management. Community radio serves a particular community and reflects the culture, ideology, norms and values of that particular community (Fombad & Jiyane, 2019).

3.5 Purpose of a community radio station

According to Zane Ibrahim, the founder of Bush Radio and Bush Radio is "The Mother of Community Radio", a community radio that is 90% about community and 10% about radio. The main purpose of a community radio is to provide a marginalised community with a voice and assist in community development and enhancement of freedom of speech and expression. According to Krüger et al., (2013:4) argues that "community radios are an important part of the media landscape in many countries. They were set up to provide a platform for communities

to communicate between themselves and with their governments without interference. In many ways, the sector entrenches the democratic process in which freedom of communication and speech plays a central role. Wealthy sectors of society have many media choices, but community stations often represent the only space where poorer communities can discuss the issues that affect them”. Considerable literature on community radio – largely contain basic principles community radios ought to fulfil for its constituency. Renowned scholars are all in agreement that the purpose of a community radio is to serve a specific community with the three fundamentals of media; information, education and entertainment (Community Radio Manual, 1999; Fombad & Jiyane, 2019). Community radios should be open and transparent to their communities and involve community members in governance and allow them to participate in the programmes and create programmes that seek to address and highlight the needs and interests of the host community. The purpose of a community radio station is enmeshed in public service; it, therefore exists to support and contribute to a community's social, economic and cultural development, even though individual community radios have their own ways of achieving this goal (Girard, 2007). It can be useful for the development of a particular target group or community.

Girard (2007) emphasises the view that community radios are dedicated to the promotion of human rights, social justice, environmental development and they remain a voice of civil society. Community radio stations should empower community members rather than treat them as passive consumers of content and encourage local knowledge rather than replace it with the standard solution (World Association of Community Radio Broadcasters; AMARC, 2003). Community radios are expected to encourage the idea that broadcasting does not need experts, but normal people exhibiting the willingness, Fairbairn (2000) deems this as a key to sustainable community radio stations. Thus, community radios have a responsibility to recognise and respect the contribution made by volunteers. Therefore, Bello (2015) suggests that the phrase “radio by the people for the people” encapsulates the objective a community radio should fulfil to be considered as a true community station. Fraser and Estrada (2001) stated that that is where volunteers and paid workers gain valuable technical skills that will enable them to join mainstream broadcasting soon. “Community radios should provide access to training, production and distribution facilities; encourage local creative talent and foster local traditions; and provide programmes for the benefit, entertainment, education and development of their listeners” (Moswede, 2009:26). Therefore, access is a very important aspect, especially for vulnerable, minority and marginalised groups. Community radios must also make an effort to

promote and preserve cultural, heritage and linguistic diversity (Mathews, 2000; Moylan, 2019).

3.6 Conclusion

This chapter explored two normative theories, namely Social Responsibility Theory and Democratic-participant Theory as the theoretical framework that guided the study. The chapter also delved into the key characteristics of community radio, as an accessible medium that realises the ideals of civic participation.

CHAPTER 4

COMMUNITY RADIO PARTICIPATION AND SUSTAINABILITY

4.1 Community participation

Organisations such as National Community Radio Forum (NCRF) promote participatory democracy as one of the key aspects that enable social development in communities through community radio, participatory democracy calls for strong institutions outside the state that are directly controlled by organized communities and institutions that can articulate community perspectives, facilitate democratic processes within the community, and enable the community to engage the state (Right2Know, 2011). Community participation permits community ownership and control of community media, which in turn translates to community participation. Media projects are, by law, registered as non-profit Section 21 companies or trusts and are obliged by their ICASA licence agreements to conduct an election of their Boards at a public Annual General Meeting (details of the AGM must be announced on air) (ICASA, 2000).

Community ownership and control constitutes more than just community participation at the governance level. As stated previously, community radio stations must have different forms of mechanisms to ensure community members can contribute to programming or the crafting of a community radio's editorial policy. These mechanisms include regular meetings involving listener clubs, organisational partnerships to produce shows, invitation of volunteers, public meetings to solicit public opinion, and on-air discussions on relevant topics.

Community radio offers a platform where community members can voice their concerns regarding their expectations, concerns and needs. It is argued that there seems to be one voice amongst the National Community Radio Forum, the World Association of Community Radio Broadcasters and South Africa's IBA Triple Inquiry Report of 1995 as these are involved with community radio (Collie, 1999). The members of the community must be encouraged to participate in the programming and entire operation of a community radio station. Bosch (2007) argues that the need for community participation at all levels of a development initiative has been widely recognised in community radio since the late 1970s.

In the previous chapter, community participation was highlighted as one of the distinctive features of community radio. Bosch (2007) reiterates that community radio can only maintain its essence when the community partakes in its entire operations including programming. The community ought to support the community radio because participation is an important resource for the success of any community radio station. Urgoiti (1999) underscores the fact that community participation constitutes the mainstay of any prosperous community radio. Katz (1996) points out that community participation involves members of the community becoming actors whose voices are included in the content of the community radio instead of merely being passive recipients of the information being disseminated by the community radio station. According to the Community Radio Association (1987), a community radio station comes into existence and develops in response to the needs of a community, serving a geographically recognisable community or a community of interest; thus, it should, therefore, be run by the community it serves. Community involvement implies that the local community members must be involved in the community radio station's operations and decision-making because once a station has stopped consulting with its community and stops meeting its needs, the reason for its existence loses its value.

In developing countries, communities explore various other avenues of community participation where social cohesion is enhanced amongst different interest groups. This is usually done by utilising structures such as "listeners' clubs and special-interest groups which are generally easy to coordinate and are reflective of diverse community needs" (Bosch, 2007:4). The social groupings or meetings between listeners can be structured differently for different purposes, such as listeners' club, festivals, drama, and the sponsoring of community events (Maphiri, 1999; Moswede, 2005).

A listeners' club can be set up either by the community radio station or by listeners themselves. In a listeners' club, not only does a community radio benefit as listeners themselves, through new friendships and business opportunities and the community, also benefit through accelerated social cohesion (Moswede, 2005). In developing countries, where few households can afford radio sets, the structures of listeners' clubs are different and normally take the form of groups of radio listeners listening to the radio and discuss the programmes afterwards. The listener clubs serve educational purposes and not fund-raising (List, 2002).

Sponsoring community events cannot be monetary for many community radio stations, as finances turn out to be a thorny issue for some of them; however, they can still assist by publishing the local events. The key assistance a community radio can render is publicity (announcements or pre-recorded advertisements) weeks leading to the event, and where possible arranging live broadcasts from the venue the events are to be held (Bosch, 2007).

A self-sufficient community radio station utilises a variety of mechanisms that encourage the effective participation of communities in its activities.

4.2 Participation in programmes

It is imperative to point out that a community radio station is owned and controlled by the community, whether this is defined by geography or the interests of community members. A significant sign of a self-sufficient community radio station, and one that makes a substantial contribution to its sustainability, is effective community participation in its programmes (Collie, 1999). Communities can participate in different ways, such as providing feedback and producing programmes as volunteers and board members. Normatively, community radio programming should be created by and for the community it serves (Van Zyl, 2003).

Community participation should be mirrored in the general orientation of the radio programmes, and in the choices of particular programmes. “There should be programme balance to ensure balance scheduling across various programme genres and coverage of population’s needs” (Mersham, 1998:228). The community radio station must form a programme committee led by community members; it should be chaired by the programme manager and its aim is to review programmes and make recommendations to station management. In cases where a community radio station has formed a listeners’ club, the representatives of the club should be included in the programme committee (Van Zyl, 2003). In instances where some community radios are well-resourced, social media should be roped in to enhance community participation in producing programmes (Küng-Shankleman, 2000). Social media, such as Facebook and Twitter, are very popular and can be used to get immediate and up-to-date feedback on aired programmes. Therefore, community radio stations need to process the feedback, share it with communities and use the results in programming-related decisions. One of the advantages of interactivity is that by encouraging and monitoring feedback, a community radio station can develop response cultivation as an alternative or supplement to formal audience research (List, 2002).

Community radio stations depend, to a large extent, on community volunteers as on-air presenters and in all other roles (Van Zyl, 2001). List (2001:47) posits that “Professionals from the community constitute an important category of volunteers, and individuals with skills should volunteer to present programmes. Since volunteers are closely involved with the station, they can be expected to provide many of the programme ideas which are important for programme development”.

4.3 Participation in governance

Participation in the election of the governing board is very important for the sustainability of a community radio station. The community radio station must promote and encourage the involvement of communities in the management board and the subsequent participation in annual general meeting(s), and community members must see it as their duty to participate in the governance of their community radio station. If the radio station is considered to be belonging to the community, then community members should be made to feel that it is their social responsibility to provide participation and support (Fairbairn, 2009).

Community radio stations often need skilled personnel in key areas such as finance, human resources, marketing and promotion, law, and media to form part of the radio station’s management. These should be selected from the communities the radio stations serve, before opting for outsourcing. Therefore, community members possessing these technical skills should be offered an opportunity to stand for election to the board or form part of the station’s operational leadership. Members of the community who cannot be board members or operational leaders because of commitments elsewhere should be offered a chance to be members of committees or subcommittees of the radio station(s). Skilled committee members can make invaluable contributions to the community radio station.

4.4 Sustainability of community radio

Simmering and Fairbairn (2007:7) define “sustainability as the ability of a community radio station to maintain a good quality developmental broadcasting service over a period of time”. Fairbairn (2000) describes community radio sustainability as the radio station’s capacity to manage an array of available resources to sustain its service to the community without compromising its mission of providing community service. In the context of a community

radio, resources can be broken down into a number of critical aspects that contribute immensely to a healthy community radio station; such aspects include ideas, skills, labour, donations and community support. According to Hussain (2007), there are three intersecting but diverse dimensions of community radio sustainability and these are; social sustainability, institutional sustainability and financial sustainability. These dimensions illustrate the key role being played by sustainability as a concept underpinning the efficiency of community radios. The three dimensions are thoroughly discussed below.

4.4.1 Social sustainability

Social sustainability refers to community support, stemming from a feeling or sense of ownership and from practical ways. Thus, without community participation, the communication experience becomes an island amid the human universe in which it operates (Gumucio-Dagron, 2003). Support takes on many ways, that is, through voluntary work, donations, participation in activities and constructive criticism. Community radio stations need to ensure that the community is exposed to plenty of opportunities for participation in critical issues, taking into account the language used and other facets.

4.4.2 Institutional sustainability

According to Grumucio-Dagron (2001:5), “institutional sustainability refers to organisational policies within which the station operates. These include external factors, like the legal framework, government policy and the licensing regime”. Hussain (2007) refers to institutional sustainability as operational sustainability, which refers to the application of rules and regulations related to the management of the station.

4.4.3 Financial sustainability

Community radio stations need funds for them to be able to pay salaries, produce programmes, buy and repair equipment, meet operational expenses, pay transmission costs etcetera. Therefore, this explains why Hussain (2007) refers to financial sustainability as the crucial aspect of the puzzle, as community radio sustainability depends on it. “The challenges of generating enough income are particularly acute for stations serving poor, rural communities, and can easily overshadow other concerns. Institutional guidelines for ensuring this should include, among others, a focus on the contribution from the community served by the sector” (Gumucio-Dagron, 2001). A major review of the impact of community radio conducted by

AMARC (2007) indicated that the struggle for money often distracts media practitioners and entities from their commitment to improving community involvement, programme quality and relevance. A review of the Namibian community radio sector also found this pattern, thus: “Over time, community broadcasters have become pre-occupied with financial sustainability, and seem to have lost sight of key issues such as community ownership and participation, and the independence of their stations” (Lush & Urgoiti, 2012:16). Therefore, the existence of financial sustainability depends on the organic growth of community radio stations (Bosch, 2007).

4.5 Financial injector for community radio

(i) Listenership or listeners

List (2002) avers that listeners are the fundamental source of funding for a community radio station. He asserts that if listeners enjoy listening to and are fond of the station, then there is no conflict of interests and as such, listeners will render support to the community initiative. Be that as it may, different stakeholders prefer to contribute to the station in different ways, with some of them giving an annual or regular donation, and becoming subscribers while others prefer to pay lump sums to avoid being tied to the station. Still, others would rather offer their time rather than money. Nonetheless, effective fundraising seeks to cater for all these preferences (List, 2002). In contrast, advertisers and government funders usually have little or no interest in the programmes. However, their key objective is to reach out to or access a lot of people in order to position their brands in new markets, target specific audiences, build sales and support advertising campaigns (Maphiri, 1999).

(ii) Membership fees

According to List (2002), several community radio stations sell membership as a fundraising method. It is through such initiatives that audiences may develop a sense of vested ownership, with local advertising becoming easily obtainable for the stations to attain financial sustainability (Moswede, 2009). In South Africa, membership fees are mostly collected by religious community radio stations that serve a particular community of interest such as Christians or Muslims, which appeal to a sense of cultural and religious identity. Through such efforts, community radio stations are able to raise the necessary funds to cover the most basic necessities of the station, such as paying salaries, producing programmes, buying equipment

and repairing it when necessary, meeting operational expenses, paying transmission costs and so forth. Nonetheless, community radio stations must ensure that the relationship between the paying members and the radio station is mutually beneficial, meaning that members should gain something in return, such as copies of transcripts of the most successful programmes, invitations to the AGM or having their names displayed as donors on banners or posters advertising the radio station (Bosch, 2007; List, 2002).

(iii) Sponsorship

Sponsorship is arguably the highest and easiest source of funding for most community radios in South Africa. This is partly because it takes less time for a community radio station to obtain sponsorship support than to win specific listeners for advertising-income, especially for a newly opened station. Thus, community radio stations need to prioritise finding sponsors, as they are an immediate source of finance rather than spending most of their time searching for advertising as sources of finance (Adhanom, 2004).

(iv) Promotions

Promotions are often done by institutions or individuals, promoting a service or product. IBA Act, No. 153 of 1993 refers to promotion as “any announcement, aural form, for which the broadcaster receives a consideration, in cash or otherwise, and which promotes the interest of any person, product or service”.

(v) Mutual beneficial partnerships

Bosch (2000) and Maphiri (1999) assert that community radios can enter into partnerships with community-based organisations and/or NGOs, and such partnerships could be used as a trade exchange whereby these two organisations (radio station and NGO) can use each other’s resources to support their community developmental programmes. List (2002) observes that stations are also encouraged to partner with local democratic organs of the state such as a local municipality, to support a radio station’s programming. Be that as it may, in entering partnerships with civic organisations, it is ideal that community radio stations receive funding that supports and values their current programme structure and audience. The partnership agreement ought to be done within adequate editorial controls, thus guarding against compromising the editorial independence of the community radio station. Partnerships of that nature could have financial benefits for the community radios, and they are pivotal for social change.

When entering into partnerships, community radios must be wary of the following concerns around relationships with donors:

- “Funding agendas change from time to time, according to changes in domestic and international politics, and these shifts can leave a project high and dry;
- The relationship between the giver and receiver of a large cheque is always complicated, and there can be a strong temptation by community station initiatives to tell donors what they want to hear;
- Sometimes funding arrangements create patterns that make long-term sustainability more difficult, such as Open Society funding that often includes generous salaries, costs that become very difficult to meet independently (personal communication); and,
- Reporting requirements can be very onerous, demanding significant time and resources from the station, which may sometimes exceed the capacity of community groups” (Krüger et al., 2013:11).

(vi) Public interest programming

A community radio station ought to develop realistic ideas upon which income can be generated to replace donor support. This may include support for public interest programming, even if it comes from the same funder. This has been a major source of support for African community radios and is likely to remain unchanged for some time. This funding model eliminates the dependency syndrome affecting most community radios; it bars any entitlement a donor may have on the station and that borders the independence of the station.

(vii) Outside broadcasts and community events

Community radios can raise funds by organising community events and charge an entrance fee. These events may include local artists, and in that way, they will be giving a platform to local artists thus using them as their draw card to such events. Some community radios organise local annual events such as local awards and beauty pageants. Nkalai (2003) takes it a step further to include soccer matches, concerts and other outside broadcasts as a means of sourcing income. This allows advertising to dovetail with fundraising. Overall, this kind of programming

has to do with promoting the station which, according to Hasling (1980:103), “is a broad term for advertising.”

(viii) Equipment hire and merchandise

Community radio stations usually have better or more sophisticated communications and recording facilities than most other local media organisations or individuals; hence, they may be able to charge fees on fax and internet services (List, 2002). Community radio stations can rent out their equipment (Public Address System, commonly known as PA System) to local organisations or individuals and they can also charge a fee for local artists to use their facilities to record their music. Community stations can utilise their facilities to their best financial advantage in many ways. Nkalai (2003) indicates that selling branded goods would be a good way of raising funds. These can be branded T-shirts, calendars, pens and mugs amongst others.

(ix) Internships

Community radios can align themselves with the ever-growing services sector. For instance, authorities in the education and training sector can provide a platform where individuals participate in skills development initiatives and by so doing, they get financial assistance from organisations that will pay the station for taking students.

4.6 The socio-economic environment

Krüger et al. (2013) argue that community radios need to be judged within their context and that using a ‘one-size-fits-all’ approach is flawed. Finding a simple model which suits all radio stations and every circumstance is probably an unrealistic aim. Contextual factors present different advantages and challenges, but none determines success or failure. Hence, radio stations and their supporters ought to develop clear strategies, which exploit the advantages and counter the impediments in the best way possible (Krüger et al., 2013).

Apparently, the sustainability of a radio station is strongly influenced by the type of community within which the radio station functions. At the same time, there are simply fewer resources in poor communities. In a number of countries, donations from listeners or community members form an important income stream, for instance, in the United States of America, annual drives for pledges are a feature of a public radio station (Fairbairn & Siemering, 2006). Krüger et al., (2013) further assert that in the early 1990s, numerous attempts were made by community radio

stations in South Africa to ensure that community radios generated some income from listeners; however, all those efforts were futile partly because of poverty prevailing in the communities being served, and partly because of the difficulties characterising the collection of money from a mass base and more importantly, this income never materialised (Fairbairn, 2004). In poverty-stricken communities, advertising becomes a challenge for small local businesses because, they run on small margins and often do not see the benefit of advertising since community members know where they are situated. On the other hand, Fairbairn (2004) indicates that a community radio serving a disadvantaged community may play a very crucial role within its community, as it may be particularly strongly valued as a source of local identity and pride, and as a communication platform.

4.7 Funding for community radio

Financial models for community radio vary from one country to another and are dependent on local circumstances. Community radio stations must have fair and reasonable access to diverse funding sources. To ensure their independence, community radio stations must not be dependent on any single source of funding (UNESCO, 2008:8). Van Zyl (2001) clearly states that funding problems are not unique to South African community radio stations; rather, it is a Sub-Saharan problem.

4.7.2 Type of funding models available to the community radio station

It is critical to note that different countries within the Sub-Saharan African region and beyond have established strategies that are informed by their unique circumstances in their attempt to assist such communities. Among other innovative ideas meant to support the sector, South Africa established the Media Development and Diversity Agency (MDDA) under the auspices of the MDDA Act No 13 of 2002 to create an enabling environment for media development and diversity in South Africa (including radio, television, newspapers, magazines and new media). The MDDA Act stipulates that the MDDA is mandated, amongst other things, to promote media development and diversity by providing support primarily to communities and small commercial media projects (Preamble, MDDA Act, 2002).

Stiftung (2003) adds that the MDDA may also provide financial and logistical support, as well as training and capacity building. Besides the government, different non-governmental organisations are supporting the growth of the community radio sector. Institutions such as the

NCRF, Freedom of Expression Institute (FIX) and the National Association of Broadcasters (NAB) support the sector in various forms of funding, as well as training and lobbying. There seems to be consensus amongst researchers on the point that such help is still not enough to ensure the sustainability of community radios in the country unless the government and other related institutions increase their logistical support and subsidy for the sector (R2K, 2011; Fairbairn, 2000).

International donors have also come to the fore to partner with local community radios in various portfolios (training, start-up budgets and the purchase of equipment) to ensure that community radio stations are sufficiently resourced for them to achieve sustainability.

A community radio support initiative that has over the years been helpful to established community radio stations across the globe is the Open Society Foundation for South Africa (OSF-SA). According to Mjwacu (2002), the OSF-SA began researching on support for community radios in 1993. It was established to provide financial support and capacity building to community radio stations. In 1994, OSFA-SA developed an all-inclusive plan for the support of community radio, which included grants for planning and development, equipment, training and programming.

The OSF-SA is credited for having given utmost support to the sector. “Between 1995 and 2000, OSF-SA gave grant support of about R 15 million (USD 2.1) to community radio stations” (Bosch, 2007:4). The OSF-SA uses a proactive method that includes ongoing and non-financial support, a method that also includes stepping back when the station is able to function without the much-needed supervision. Additionally, studies assert that governments must share responsibility in the same way they fund libraries or the National Orchestra (Fairbairn, 2000). The researcher argues that institutions such as OSF-SA should at least offer lifetime support to community radio stations, not in the form of funding but in the form of capacity building, because the rapid globalisation leaves other stations stuck in the past era, because of issues related to governance and insufficient resources.

4.8 Public service broadcast fund

Right2Know (R2K) (2011) argues against government policy or the current regulatory environment, reiterating that community radio stations are unsustainable in the current regulatory environment as they are dependent on the discretion of advertisers, the limited

resources available to the MDDA and discretionary funding from the Department of Communications that is tied to specific editorial objectives. R2K (2011) further argues that the community radio sector is forced to use commercial models of operations to survive. Revenue from advertising exerts an undue influence on programming thus upsetting the developmental aims of a station. Consequently, the needs of the communities and the meaningful community participation that community radio seeks to uphold may not occur.

The Public Service Broadcasting Bill (2009) proposed the introduction of a new, centralised Public Service Broadcast Fund to fund broadcasting and to be administered by the MDDA, with a broadened mandate of financing a wholesale set of functions, including the public service division of the SABC (regional television and international broadcasting services), content development, community broadcasting services, and signal distribution.

Krüger et al. (2013) commented on the proposed bill, stating that the Department of Communications has not embarked on essential research meant to establish the amount of money required to adequately fund public broadcasting. However, there is no clear section on the fund stipulated for community broadcasters; equally, it is not clear if the broadcasters would have to vie for resources with the SABC, commercial broadcasters or producers, and Sentech (the publicly owned signal distributor).

Despite all that has been mentioned above, it appears progressive civil society has welcomed the proposed Public Service Broadcast Fund, noting that community media is a public good and should, therefore, be publicly funded if community radio stations are to have access to adequate resources to produce programming and facilitate a participatory process that ensures meaningful freedom of expression, access to information and community participation. It is also important to note that community radio stations must not only have resources to remain on air. Community radio stations should have adequate resources to ensure professional journalism and the production of quality content that is also relevant to the needs of their communities and that will foster social change (R2K, 2011).

4.8.1 Advertising

The principal reason for establishing the community radio sector is to provide the community with high-quality content or programming that is free from external influence. In South Africa, even years after the sector was opened by the legislative authorities, tangible support from

donors is not yet a much-needed solution for the recurrent financial crisis affecting community radios. The sector faces a severe shortage of funding coupled with inadequate resources and stiff competition. The status of community radio, therefore, means instability and financial insecurity, which restricts the sector's ability to make long-term plans (Adhanom, 2004).

Advertising is the lifeblood of the print and broadcast media. In contrast to donations and sponsorship, advertising remains one of the key sources of income that keep community radio stations on-air and guarantees control of its own revenue (Vittet-Philippe & Crookes, 1985). For most stations, advertising falls into two categories: which are national and local advertising, which can be further broken down into "infomercials" and community announcements (Simmering & Fairbairn, 2007). Van Zyl (2003) asserts that, in a conducive environment, a sustainable station may raise about 30% of its operating budget from advertisements; however, the percentage would be lower for community stations situated in poor communities.

South Africa's Association of Independent Publishers (AIP) aptly argued for small-scale and private newspapers; they stated that a grouping of the country's small-scale and mostly private newspapers always sell information, but for them to become financially viable, they ought to sell space for advertising consumer goods (AIP, 2014). It added that this can lead to two challenges. Firstly, newspapers are dependent on their 'market value' to increase readership and become more attractive to advertisers. This is more challenging when news and information seek to address the issues of the marginalised or the poor since they are not attractive consumers for advertising (Ibid). The arguments made by the AIP categorically state suggest reasons small-scale and private newspapers face challenges when it comes to advertising or advertisers. The same argument holds sway for community radio stations as they also sell content or programmes and slots to be financially viable to advertisers. However, their main challenge regarding advertisers may be that they address the issues of the poor in their content or programmes, which is what they are meant to be doing, and since their audience is poor, it may not be attractive to advertisers.

Fairbairn (2009) reaffirms the previously stated notion about community radios. In his argument about advertising and sustainability of community media in Africa, Fairbairn (2009) asserts that advertising is especially important to the sustainability of community media in Africa, which normally serve poor and marginalised communities. In communities without

access to other media platforms, community media play crucial roles, and that is why the financial sustainability of community media is of grave concern.

Ncube (2017) echoes Fairbairn's (2009) argument, stating clearly what advertisers require to advertise on many media platforms and most often than not, community media or community radios do not make the cut because they do not meet the standards or requirements set by the advertisers. Community media across Africa struggle to receive advertising because the perception held by advertising procurement agencies is that they cater to the lower Living Standard Measures (LSM) 1-6, an economic and social group of consumers with very low market value or disposable incomes. The argument is that advertisers want higher LSMs from 7 upwards Ncube (2017).

Mtimde (2000) holds the view that there needs to be an engagement between the advertising industry and the community radio sector to share ideas on how the latter can make itself more visible and attractive to advertisers without losing its community mandate. This strategy makes advertisers understand the community radio sector. Mtimde (2000) argued that a diversity of broadcasting ownership is in the interests of the advertising industry. A healthy and balanced competition between broadcasters largely benefits the advertising industry. Thus, the advertising industry ought to support the development of community radio and the promotion of fair competition between broadcasting licencees (Mtimde, 2000).

4.9 INDEPENDENT COMMUNICATIONS AUTHORITY OF SOUTH AFRICA (ICASA)

4.9.1 Introduction

Literature explores the shortcomings of ICASA and its non-profit condition for community radios. The aim of this part of the chapter is to point out that in spite of government's view of ICASA as the panacea to all the problems affecting the broadcasting sector, many media academics and practitioners view ICASA and its non-profit condition for community radios with skepticism.

The South African broadcasting sector is amongst the most heavily legislated sectors under South Africa's democratic government. The legislation is encapsulated in two distinct statutes, namely the Independent Communications Authority of South Africa (ICASA) Act, No. 13 of

2000 and the Broadcasting Act of 1999. The issue of community broadcasting in South Africa started with the legislation of the Independent Broadcasting Act of 1993. The ICASA Act of 2000 allowed for the establishment of the Independent Communications Authority of South Africa (ICASA) which took over the joint functions of the South African Telecommunications Regulatory Authority (SATRA) and the Independent Broadcasting Authority (IBA) and was tasked with the regulation and control of the radio frequency spectrum and the industry in its entirety. ICASA's mandate includes the licensing of broadcasters and telecommunications operators; formulating rules, policies and regulations that govern the broadcasting and telecommunications sectors; the monitoring of the activities of the licencees and enforcing compliance; planning and regulating the broadcast frequency spectrum; receiving, hearing, and adjudicating complaints; Regulating the broadcasting and telecommunications industry as a whole. ICASA is responsible for issuing licences to community radio stations and is authorised to regulate all players in the broadcasting sector, including the public, community media, as well as private media and telecommunications (Osunkunle, 2005; Stiftung, 2003). The Broadcasting Act of 1999 empowers ICASA to grant free community radio broadcasting licences on the not-for-profit basis and ICASA's community radio licensing conditions define parameters that are in the best interest of listeners residing within a community station's broadcast footprint (ICASA, 2000).

4.9.2 Issuing licences for community radio stations

According to Stiftung (2003), all community radio licensing initially occurred through a system of public participation. Throughout the hearing sessions, each station's board and management, supporters and members of the public and those who opposed the application were invited to make representations and to answer questions from the IBA Councilors. Tleane (2001) asserts that radio activists marched against the backlog that was created by the system because of its time-consuming nature. ICASA also states that over the years, applications grew rapidly and that increased workload, which in turn made it difficult for it to hold public hearings, as there were over 100 applicants queuing for licences and, as such, the law was amended to enable ICASA to grant licences on the basis of written submissions (ICASA Corporate Information, 2002).

The new application process included an application form and also ensured that in exceptional cases, ICASA does hold public hearings, particularly where there is more than one applicant

in a community or where there is intense contestation (Lloyd, 2000). Lloyd (2000) dissects the specification of the licence application form and the licensing process and the main features of the licensing form and process are as follows; empowerment: through community involvement, learning and understanding; transparency: keeping people informed about all activities of the station; and simplicity: it should be simple enough to encourage members of the community to go to the IBA to show their support for the station. Applicants are scrutinised more thoroughly before being granted a licence. Stations are monitored throughout the licence period. At the heart of the application form and process is the specification that the applicant must be able to demonstrate the existence of great demand for the station, indicating that the need is real, and that the support is strong.

4.9.3 Registration status of a community radio station

The law stipulates that community radio stations are obligated to set up boards that are representative of and are accountable to their communities. The Broadcasting Act of 1999 defines a community broadcasting service (community radio station) as that which is fully controlled by a non-profit entity and carried on for non-profitable purposes; it serves a particular community; encourages members of the community it serves, 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 a broadcasting service; and may be funded by donations, grants, sponsorships or advertising or membership fees, or by any combination of the aforementioned. Fine (1999) argues that after 1997, the regulators began advising stations to set up section 21 companies, believing that the company rules would make stations more transparent and accountable. Apprehensive to have their licences (as community radio stations) renewed, most stations had to convert to Section 21 companies. The Section 21 Company structure is more acceptable to donors than the looser voluntary association structure.

4.9.4 Current status of community radio

Tleane (2001) asserts that from the time ICASA was established, the statutory body has been criticised for failing to exhibit requisite competences on community radio and licensing, failure to focus on the community radio sector, its poor communication with community radio stations, and mandating the community radio sector to have limited streams of income as non-profit entities. Wigston (2001) stated that community radio stations are run on non-commercial basis

as trusts, charitable organisations or Section 21 companies. It is within this competitive broadcasting environment that 94 community radio stations clamour for survival; thus, it is doubtful whether there is indeed fair competition in the broadcasting sector. According to Brown (1996:133), “the South African broadcasting environment is heavily legislated through a statutory body which allows for the regular and equitable functioning of the Broadcast sector. However, the very legislation which formulates the rules, policies and regulations that govern the broadcasting sectors can also suffocate the growth and development of community radio stations”. Mensah (1998) adds that in South Africa, the conditions set by the government are extremely stringent in terms of community control and community efforts being directed towards gaining financial support.

Some community radio stations face serious difficulties in terms of remaining sustainable. In addition, they must compete for revenue from advertising. This effectively means that the normative ideals of community radio are negated. Therefore, Tleane (2001:5) argues that it is necessary for “ICASA to evaluate the regulation that community radio stations should not be profit-making and refers to a number of stations that believed that, seeing minimal support from the government, they must be allowed to be more profit-making in order to compete with commercial stations”. Accram (2004:33) has also stated “that one of the major challenges facing community radios is how to sustain themselves financially. The community radio stations struggle to attract advertising since they operate in a defined community, with listeners or community members who do not have much disposable income”. Van Zyl (2003) indicates that some of the licence conditions stipulated by the ICASA are unfair and impractical. He recommends sectoral reform to make community radios more sustainable. As an example, Van Zyl “refers to the present non-profit status of community radio and suggests that if this rule is endangering the survival of the sector, it may be necessary to adopt another financial structure”. Adhanom (2004:37) stresses that “The non-profit character of the sector in particular, and its small running budget threaten its existence”, adding that “such limitations create not only poor programming in stations but also cause the loss of some of its experienced staff”.

4.10 Conclusion

The non-profit status of community radio suggests that this could be the major contributing factor to the sector’s stagnant development and financial instability. The not-for-profit status would have been ideal if the regulatory body (ICASA) had created a more secured environment

where the community radio stations would not have to find themselves competing for resources and survival with the public service broadcaster and commercial radio stations. Community radio finds itself in a sphere dominated by mainstream broadcasters competing for the same listenership (among an audience that is used to high standards) and financial sustenance. Alumuku (2006) asserts that the economic sustainability of community radio stations is a pivotal issue and poses a challenge to the subsequent survival of community radio predominantly in Africa where a reaction of excitement has reportedly always greeted new radio stations.

CHAPTER 5

RESEARCH METHODOLOGY

5.1 Introduction

This chapter describes the research methods used to achieve the objectives of the study. The study uses a mixed methods approach. Therefore, the study was done in phases, starting with the quantitative component, followed by the qualitative component. The chapter begins by looking at the study setting, then study design, quantitative research component, qualitative research component, trustworthiness and conclusion.

5.2 Study setting

Study setting refers to the place where data were collected. In this study, data were collected at two community radio stations, namely Kumkani FM and Wild Coast FM in Buffalo City Metropolitan Municipality (BCMM) in East London, Eastern Cape. Data were collected from community members. BCMM has five community radio stations. All the five stations were approached, and three agreed to participate. Later, the third station pulled out of the study.

5.3 Study design

The research design is the researcher's master plan for getting answers to the research questions guiding the study. Polit and Hungler (1995) defines the research design as an outline for conducting the study in a manner that exercises maximum control over factors that could interfere with the validity of the research findings. A research design helps researchers to plan and implement the study in a manner that will assist them to obtain intended results, thus increase the chances of obtaining information that could be associated with the real situation (Burn & Grove, 2001).

Creswell et al., (2011) outlines six major mixed methods designs, namely: the convergent design, the explanatory design, the exploratory design, the embedded design, the transformative design and the multiphase design. Creswell and Plano (2011) also include what they term as priority methods, which are designs that are referred to as the convergent parallel design, explanatory sequential design, exploratory sequential design, embedded design,

transformative design and multi-phase design. Below is a brief description of priority methods from Creswell and Plano Clark (2011):

(i) Convergent parallel design (QUAN + QUAL)

In this category both quantitative and qualitative methods run concurrently, as they occur concurrently, they take place with the same phase of research. Thus, both methods are given equal attention. Each method take place independently until the analysis of data is concluded. Researchers adopt the convergent design to develop an overall understanding of a phenomenon.

(ii) The explanatory sequential design (QUAN→qual)

In this category, the quantitative and qualitative methods take place in two separate, but interactive stages. In the first, stage quantitative data is obtained and analysed and takes precedence for addressing the research questions. The results of the quantitative phase are used to inform data collection and analysis in the qualitative phase. The qualitative results are used to gain insight into the quantitative findings. Timing in this design is important. Unlike in the explanatory design, exploratory design starts with the collection and analysis of qualitative data. In this design the researcher uses the quantitative findings to further his or her understanding or build on the knowledge gathered in the qualitative stage.

(iii)The embedded design (QUAN (qual) or QUAL (quan))

In the embedded design, the researcher gathers and analyse quantitative and qualitative data within a traditional quantitative and qualitative design, meaning a qualitative method may be added to a quantitative study or the other way around. When a researcher adds either of the two onto a study it is mainly to improve the initial design and to better answer the research questions.

(iv)The transformative design (QUAL→ ←QUAN)

In this design, the researcher forms the design using transformative theoretical framework. Barnes (2012) says that transformative means prompting the use of theory; specifically, theories that consider social phenomena through a transformative lens. Barnes (2012:467) further argues that while “qualitative research has been the predominant method of research

used to elicit critical and transformative research on issues related to social justice, mixed methods may offer important insight into, both the magnitude of these issues as well as to qualitatively understand them in contemporary South Africa”.

(v) The multi-phase design (QUAL →QUAN→[QUAN + qual])

In this multi-phase category, sequential and simultaneous methods are brought together over a period of time. Both qualitative and quantitative methods are utilized to continuously develop, adapt and evaluate a specific phenomenon.

This study adopted convergent parallel design because both the qualitative and quantitative data will be obtained concurrently and analysed independently prior to being merged for interpretation. This design was most suitable to answer the research questions as it allowed the researcher to collect quantitative data and qualitative data at the same time but independent of each other. The researcher used this design to understand to develop an overall understanding of station management and community members knowledge and attitudes towards sustainability of community radios through community participation. To do so, the researcher employed questionnaires with community members and in-depth interviews with station management.

This study adopted a mixed methods approach. The mixed methods approach was used to explore and understand the research problem. Creswell (2014) defined the mixed method design as a method, which includes the collection and analysis of qualitative and quantitative data. In this study the researcher uses the qualitative and a quantitative research paradigms simultaneously. Therefore, the study used both interviews and questionnaires to collect data.

As survey of literature indicated that with the mixed methods approach, researchers incorporate methods of collecting or analyzing data from the quantitative and qualitative research approaches in a single research study (Creswell, 2003; Johnson & Onwuegbuzie; Tashakkori & Teddlie). In other words, researchers collect and/or analyze not only statistical data, which is accustomed to quantitative research, but also descriptive data (as the norm for qualitative research) in order to address the research question(s) defined for a particular research study (Johnson & Onwuegbuzie, 2004). Thus, a mixed method research design is the most appropriated for this research study. Apart from comprehensiveness, there are many reasons to

use mixed methods research, including increased confidence in findings, ensuring that underrepresented groups in society are heard, and developing or facilitating one method by guiding the sampling, data collection, or analysis of the other (O’Cathain et al., 2006).

Interviews were undertaken with station management from the two community stations to explore the relations the stations with surrounding communities. The two (qualitative and quantitative) methods were used sequentially, with questionnaires distributed before the interviews. Both methods were given equal priority. The two (qualitative and quantitative) methods were combined both for complementarity, where each method addressed a different aspect of the study. Therefore, the main justification for using mixed methods was to address different questions or aspects of the research question so that the study is more comprehensive.

The objective of starting quantitative data in this inquiry was to gain additional insights about study respondent for the purpose of generalization to the larger population. The quantitative data was, however, expected to be useful in assessing the relationship that exists between the community radio stations and their host communities. In the qualitative phase of this study, the purposive sampling technique was used.

5.4 Quantitative research component

According to Van der Merwe (1996), quantitative research is a research approach aimed at testing theories, determining facts, demonstrating relationships between variables, and predicting outcomes. Quantitative research employs methods from the natural sciences, which are aimed at ensuring objectivity, generalizability, and dependability (Weinreich, 2009).

5.4.1 Research paradigm

According to Terre Blanche and Durrheim (1999), a research paradigm is an all-inclusive system of interconnected practice and rational that define the nature of the research or study along three major dimensions, namely ontology, epistemology, and methodology. Basically, research paradigm refers to the theoretical or philosophical underpinnings of research work. Kuhn (1970) describes a research paradigm as a research culture with a set of beliefs, values, and assumptions that a community of researchers has in common regarding the nature and conduct of research. For example, “Paradigms are general framework or viewpoints literally

points from which to view. They provide ways of looking at life and are grounded in sets of assumptions about the nature of reality” (Babbie, 1998: 102).

A survey of literature shows that in educational research, there is a universal understanding of what is meant by the term paradigm. The term is used to describe a researcher’s ‘worldview’ (Mackenzie & Knipe, 2006; Willis, 2007). The worldview is a school of thought or set of shared beliefs that informs the meaning or interpretation of research data. Thus, a research paradigm essentially reflects the lens through which the researcher views the world, informed by his or her beliefs. Additionally, Kivunja and Kuyini (2017) aver that research paradigms are important because they provide beliefs and dictates, which, for researchers in a certain discipline, have an influence on what should be researched, how it should be researched, and how results of the study should be interpreted. Scholars believe that even though the paradigm is informed by the researcher’s worldview, researchers need to be conscious and informed about their position on seeing and observing the world and its phenomena (Kivunja and Kuyini, 2017).

Typically, a research paradigm has four components through which the perspectives and assumptions of reality, knowledge, methodological approaches, and values are defined. According to Lincoln and Guba (1985), the four components are epistemology, ontology, methodology and axiology. The next section presents a brief description of the four components of a research paradigm.

(i) Ontology

Ontology relates to philosophical assumptions about the nature of reality or existence. Ontology “is a branch of philosophy concerned with the assumptions we make in order to believe that something makes sense or is real, or the very nature or essence of the social phenomenon we are investigating” (Scotland, 2012:178). Scholars seem to agree that ontology is important to a researcher because it helps to provide an understanding of the various things that make the world as it is known (Scott & Usher, 2004; Krauss, 2005).

(ii) Epistemology

Epistemology is described as the theory of knowledge. It deals with how knowledge is acquired from various sources. Trochim (2000: 758) argues that, “epistemology is the philosophy of knowledge or how we come to know”. Epistemology as a component of the research paradigm is concerned about the foundation of knowledge, its nature and forms and how it can be gained and how it can be relayed.

(iii) Methodology

Methodology is deemed as the most important component of the four as it deals with the how aspect of the research. Keeves (1997:108) says, “methodology is the general term used to refer to the research design, methods, approaches and procedures used in an investigation that is well-planned to find out something”. It is important to highlight that methodological considerations in a paradigm simply include participants, instruments used in data gathering, and measures for data analysis through which knowledge is gained about the research problem. In essence, methodology serves that purpose in research as one of the components of a research paradigm. As mentioned above that the research paradigm reflects the lens through which the research views the world, informed by his or her beliefs.

Typically, *“the methodology articulates the logic and flow of the systematic processes followed in conducting a research project, to acquire knowledge about a research problem. It includes assumptions made, limitations encountered and how they were mitigated or minimized. It focuses on how we come to know the world or gain knowledge about part of it”* (Moreno, 1947:178).

(iv) Axiology

Axiology is more concerned about ethical issues that must be considered when conducting a study. Finnis (1980) terms this component of a research paradigm as the component of value, as it considers the philosophical approach to making decisions of value or the right decisions. Axiology involves defining, evaluating, and understanding concepts of what is considered right or wrong behaviour during research work. Moreover, Kivunja and Kuyini (2017: 61), assert that axiology addresses key questions such as; what is the nature of ethics or ethical behaviour? What values will you live by or be guided by as you conduct your research? What ought to be

done to respect all participants' rights? What are the moral issues and characteristics that need to be considered? Which cultural, intercultural and moral issues arise and how will I address them? How shall I secure the goodwill of participants? How shall I conduct the research in a socially just, respectful and peaceful manner? How shall I avoid or minimize risk or harm, whether it be physical, psychological, legal, social, economic or other?" The theory of value is more concerned about two critical aspects, namely ethics and aesthetics (Kivunja & Kuyini, 2017).

5.4.2 Research approach

Quantitative research approach is the research that puts more emphasis on numbers and figures in the collection and analysis of data (Bryman, 2012; Rovai, 2014). This research approach is utilised to ask specific and/or closed-ended questions to collect quantifiable data from participants. It also describes the methods of explaining an issue or phenomenon through gathering data in numerical form. The techniques employed in quantitative research comprise the following, random sampling of research respondents from the population in an impartial manner, standardized questionnaire received by participants and statistical methods used to test predetermined hypotheses regarding the relationship between specific variables. Therefore, researchers in quantitative research, unlike their counterparts in qualitative research where they are regarded as a great research instrument owing to their active participation in the research process, are considered as outsiders to the actual research, and research results are expected to be replicable, irrespective of who conducts the research (Creswell, 2011).

The researcher used quantitative approach in seeking to describe the current situation regarding community radios and involvement of communities in governance and establish relationship between variable and attempt to explain the causal relationship between variables. Simply put, the researcher wanted to establish if a relationship exists between the two community stations and their host communities and in the end attempt to answer the research question relating to community participation and the sustainability of community radio stations.

5.4.3 Sampling

It is pivotal that before the researcher addresses sampling of respondents, focus must be on how the two community stations were sampled. The researcher used purposive sampling to

select the five community radio stations, station management and volunteers (presenters, producers, news readers, compilers and sales & marketing team) as respondents to the questionnaires. Several contributing factors informed the selection of stations. Firstly, the classification was key in the selection process either serving a community of interest or a specific geographical area. Secondly, the vastness of the province counted a lot because the province is wide and largely rural, which means access to all 32 stations who have been improbable and time-consuming as they are separated by hundreds of kilometres. Thirdly, BCMM proved to be very convenient for the researcher as the five stations are in proximity, separated by ten kilometres only. Further, BCMM has fair representations when it comes to classification, meaning three community stations that serve geographic communities and two communities of interest. Initially, the study was set to include all the five stations in BCMM; however, only two stations agreed to continue with the study as the other three pulled out at a later stage of the research. The researcher was not worried by the withdrawal from participation because the number that agreed to participate represented the two different classifications found in the region.

According to Yin (2003:162), “sampling methodology is the selection of a subset of the population of interest in a research study”. To realize the purposes of this study, non-probability sampling was selected as the most suitable sampling method. For the purpose of this study out of the four sub-types of non-probability sampling, namely quota, purposive, snowball and convenience sampling, only two were used for sampling for the quantitative component, which are purposive and convenience sampling. The researcher employed both purposive and convenience sampling when selecting volunteers at both stations and community members. The one key advantage about non-probability sampling was that it was the most convenient way for the researcher to gather the sample with miniature costs and the researcher purposively selected participants who provided relevant information.

5.4.3.1 Purposive sampling

Purposive sampling is also known to as judgmental sampling. A purposive sampling technique helps the researcher to select subjects that will give more information for a detailed study to understand phenomena under investigation without having to generalise the study to all cases (McMillan & Schumacher 1997). The sample encompassed typical attributes of the target population. Hence, “the researcher’s judgment was helpful in informing which subjects or

stations would be selected to provide the best information to address the purpose of the research” (Negrine & Newbold, 1998:241).

Purposive sampling was appropriate for selecting questionnaire respondents because the study targeted only BCMM residents who are listeners of the sampled stations.

5.4.3.2 Convenience sampling

The researcher chose this sampling technique in selecting respondents to questionnaires because it allowed the researcher to sample within reach. Convenience sampling refers to selecting participants because they are often easily available. Therefore, 50 questionnaires were given to BCMM (East London) residents. The researcher distributed the questionnaires in central town, to businesses, government departments and students (college, university and TVET) centres. Convenience sampling tends to be a favoured sampling technique for studies of this nature as it is inexpensive, and an easy option compared to other sampling techniques.

5.4.4 Data collection method

Data collection simply refers to gathering data to address key research questions. Quantitative data collection methods rely on structured data collection instruments that can fit in different conditions (Babbie, 2004). These instruments can produce results that are easy to summarise, compare, and generalise. Qualitative data collection techniques include surveys, questionnaires and rating scales. The term survey refers to a collective group of quantitative data collection techniques that involve the administration of a set of questions or statements to a sample of respondents (Creswell, 2007). Groves et al. (2009:43) adds that,

“A survey aims to make inferences about a population by examining a sample from that population. A population here is the group of objects in the world in which the researcher is interested, where objects may include individuals, families, students in a university class, and people sharing a nationality, ethnicity or cultural background”.

Surveys are generally conducted using a certain form of questionnaire, which are inventories, tests, batteries, checklists, scales, surveys, schedules, indexes, or indicators (Dörnyei, 2007).

For this study component, survey methodology was seen as the most suitable, as it allows for administration of questionnaires where the researcher asks respondents closed ended questions, which are easy to process and analyse.

5.4.5 Data collection instrument

As indicated above the data collection instrument that was employed in this study is a questionnaire. “Questionnaires are defined as any text-based instrument that give survey participants a series of questions to answer or statements to respond to either by indicating a response by marking a page, writing a number or checking a box on paper or online, for example”. (Brown, 2001:67). While in the process of developing the questionnaire the researcher read through available literature on the identified research problem and a gap was identified, which was then used to generate relevant questions.

5.4.6 Pilot study

A pilot study is a mini-version of a full-scale study or a trial run done in preparation of the complete study (Welman & Kruger, 1999). The researcher conducted a pilot study to validate the research instrument. The researcher distributed 15 questionnaires to BCMM residents to check if the questions were clear and user friendly in terms of language used. The researcher then revised the questionnaires where questions were not clear enough for respondents and removed any ambiguity so as to ensure that the questions answered the research objective before final distribution.

5.4.7 Data collection process

The researcher distributed 50 self-administered questionnaires to BCMM (East London) residents who listen to Kumkani FM and Wild Coast FM. Questionnaires were distributed in central town, to businesses, government departments and students (college, university and TVET) centres. There were instances where the researcher had to assist respondents with completing the questionnaire by either explaining in a language (mother tongue) that the respondents understood better or asking the questions and recording responses on the question on behalf of the respondent as some had sight problems. Questionnaires were completed and collected at the same time as there was no way of leaving the questionnaires and collecting them on another day because the respondents were selected in central town.

5.4.8 Data analysis

Data were analysed using content analysis. According to Neuendorf (2002:102), “Content analysis is a summarizing, quantitative analysis of messages that relies on the scientific method and is not limited as to the types of variables that may be measured or the context in which the messages are created or presented”. Neuendorf (2002) goes further to argue that the use of scientific methods includes attention to objectivity-intersubjectivity, a priori design, reliability, validity, generalisability, replicability, and hypothesis testing. Primary data that were obtained using questionnaires was analysed quantitatively in relation to the study objectives. Therefore, descriptive statistics were used to determine respondents’ views on items of measurement construct that relate to community participation at the two stations.

5.4.9 Validity and reliability

Welman and Kruger (1999) state that the pilot study investigates validity and reliability of the instrument. Reliability refers to the ability of replicating the results with another measuring instrument. The researcher conducted a pilot study with 15 respondents to validate the research instrument. The researcher revised the questionnaires where questions were not clear enough for respondents and removed all ambiguities to ensure that the questions answered the research objective before final distribution.

5.4.10 Ethical considerations

The researcher used respondents from BCMM to determine the positive impact community participation may have on community radio stations’ sustainability. The study was conducted in accordance with the regulations of the University of KwaZulu-Natal’s Research Ethics Policy, and the principles and procedures defined within it. The researcher adhered to sound research ethical principles as guided by the policy. The information was explained to the respondents, and they were given an opportunity to ask clarity seeking questions and to withdraw at any given stage if they no longer feel comfortable to participate in the study. Respondents were requested to complete the questionnaire at their own free will to contribute to the creation of a knowledge base about the positive impact community participation may have on community radio stations’ sustainability on two stations from BCMM, and that the information will not be used to harm anyone or any station. The researcher ensured that the

confidentiality of participants was not compromised after data were collected, by ensuring that the questionnaire did not require respondents to provide their names. Where participants included their names mistakenly, the researcher ensured that names of the participants were not included when compiling the research report. The researcher did not fabricate or misrepresent field data and the findings were presented accurately and fairly. The researcher ensured that his knowledge of the sector did not influence the presentation of the findings, thus, personal prejudice was mitigated.

5.5 Qualitative research component

The qualitative research approach is rooted in the interpretative paradigm. Qualitative methods of research are based on an appreciation of the importance of the subjective, experiential ‘lifeworld’ of people. Du Plooy (2002), argue that a qualitative research approach is commonly employed when the researcher wants to examine the properties, values, needs or characteristics that differentiate individuals, groups, communities, organisations, events, settings, or messages. Morse and Mitcham (2002:18) state that the “goal of qualitative technique should be to develop concepts in order to gain a better understanding of the phenomena represented by the concepts themselves”. Qualitative techniques are usually employed to explore new or little-known phenomena. They are also used to explore phenomena that were not conceptualised or adequately understood. During qualitative research, hypotheses and theories emerge from data during data collection or data analysis. However, in such situations, the main sources of data are the words and actions of the people being interviewed or observed. Data collected using qualitative research design is generally analysed using content analysis. Content analysis is a systematic analysis of written or verbal responses or visual materials.

The researcher adopted a qualitative approach as the basis of an exploratory study on the sustainability of community radio and community participation within the two community radio stations located in BCMM. The qualitative approach was appropriate because of its supple nature, when compared to quantitative research. The chosen design allowed the researcher to explore the entities being studied by collecting detailed information by using different types of data collection techniques on a cross-sectional level.

5.5.1 Research paradigm

For the purposes of this study, interpretivism was the preferred paradigm. This paradigm allows the researcher to understand the minds of the participants and to understand and interpret what the participant is thinking or the meaning he or she is making of the context. At the core of the interpretivist paradigm is an understanding of the subjective world of human experience (Guba & Lincoln, 1989). The researcher tries to understand the thinking or viewpoint of the participants, rather than imposing his or her views on the participants. Hence, Bogdan and Biklen (1998:87), assert that, “the key tenet of the interpretivist paradigm is that reality is socially constructed”. This is the reason why at times scholars refer to this paradigm as the constructivist paradigm (Biklen, 1998). Strauss and Corbin (1990), emphasis that within the interpretivist paradigm, theory does not come before research, but it follows to ensure that it is born out of the data generated by the research work. The interpretivist paradigm has the following core elements; subjectivist epistemology, relativist ontology, naturalist methodology, and balanced axiology (Terre Blanche & Durrheim, 1999). These elements will be briefly explained below.

(i) Subjectivist epistemology

Subjectivist epistemology simply means that the researcher makes meaning of the collected data through their own cognitive processing of data informed by their interactions with participants. According to Punch (2005:28), "there is an understanding that the researcher will construct knowledge socially as a result of his or her personal experiences of real life within the natural settings investigated."

(ii) Relativist ontology

This component of the interpretivist paradigm deals with the belief that the conditions being studied has manifold realities that could be explored and meaning could be drawn from them or reconstructed through human interactions between the researcher and the participants and between participants (Chalmers, Manley & Wasserman, 2005).

(iii) Naturalist methodology

According to Carr and Kemmis (1986), in naturalist methodology, the researcher uses data collected through interviews, dialogues, and reflection sessions with the researcher acting as a participant-observer.

(iv) Balanced axiology

Balanced axiology means that the findings of the research reflects the values of the researcher, whereas it also tries to present a balance report of the findings. Creswell (2011) goes further to say that in the balanced axiology the research applies fairness in handling the participants while ensuring equal opportunities for each to participate in the study.

5.5.2 Research design

Case study methodology allows the researcher to conduct an in-depth exploration of complex phenomena within a specific environment (Stake, 1995). As this study is based on the interpretivist paradigm, cased study design was employed to explain participants' perceptions and experiences of community participation within community radio stations. Case study design was also used to answer the research questions informing this study. Therefore, qualitative case study research design served as the main methodology for the qualitative component of this study. According to Stake (1995), case study research design is a strategy of investigation in which the researcher explores an event in-depth, activity, process or one or more individuals. A case study researcher collects detailed data using a range of data collection techniques over a specific period.

5.5.3 Selection of participants

The researcher used purposive sampling to select the station management from two community stations (Kumkani FM and Wild Coast FM). Participants were selected with the assumption that they knew the level of community participation at their respective stations. The selection of participating station management was not complicated for this study, since the overall study intended to determine the positive impact that community participation may have on the community station's sustainability. According to Maxwell (2005), purposive sampling is a

selection strategy in which particular conditions, individuals or activities are selected deliberately to provide data that cannot be gathered using other methods.

The researcher identified station management as the most suitable participants, simply because they sit in the board meetings, get directives, and support from the board formed of community members. Therefore, station management are right placed to have a view on the relationship that exists between the community radios and their host communities. Davis (2005) defines quota sampling as a, “non-random sampling method where participants are selected on the basis of predetermined characteristics so that the total sample will have a similar characteristics as the wider population”.

5.5.4 Data collection method

The qualitative study component used in-depth interviews as the only method of data collection. Mawokomayi (2017) refers to in-depth interviews as semi-structured and open-ended less rigid process when compared to structured interviews. This type of interview allows for a free interaction between the interviewer and interviewee. In-depth interviews were the most appropriate as the researcher wanted to understand participants’ views regarding the phenomena being studied and allowed the researcher to gain more insight on the subject. The interviews made it possible to explore other themes for further enriching the data. Participants consented to the recording of interviews, which helped to capture transcribe the recorded interviews. The participants were assured that the information recorded would be used only for the purpose of the study.

5.5.5 Data collection instruments

In qualitative research, the researcher is considered as a key research instrument (Lofland et al., 2006). This makes the researcher and the research participants to become the focus when using the human being as a research instrument. Therefore, two instruments were used to collect data; the researcher was a key instrument in ensuring that relevant data were collected from the participants through in-depth interviews. The second instrument was the interview guide, which was the basis of the interviews. The qualitative data collection employed the in-depth interviews to investigate the phenomenon, namely the impact community participation may have on the sustainability of community radio stations.

5.5.5.1 Researcher as key instrument

The researcher facilitated the interviews and took part in the engagement with participants to promote the flow of information. The researcher conducted the study following a uniform protocol to ensure that the interviews yielded data that is consistent with the study objectives:

1. Participants were invited to the study by the researcher, and informed written consent was obtained from the participants after the study aims and objectives, risk, and benefits were explained. The participants were reassured that their information would not be used for anything else other than for the purposes of the study and that their identities were not to be revealed in the findings.
2. The purpose and format of the interviews were explained. In-depth (semi-structured) interviews were held with participants in their respective stations because there was less distraction, and the researcher did not want to take the participants away from their place comfort.
3. Participants were informed that the interviews were not to last more than 45 minutes.
4. The researcher gave each participant an opportunity to clarify seeking question about the interview to remove doubts.
5. Interviews were audio-recorded, and notes were taken at the same time.
6. The researcher provided his contact information to the participants in case they had further questions or needed more clarity or wanted to clarify what they had contributed.
7. As the themes were emerging from the data, they were coded by the researcher.

5.5.5.2 Interview guide

The interview guide was generated to cover key areas of the research questions. While in the process of developing the interview guide, the researcher read through available literature on the identified research problem and a gap was identified which was then used to generate relevant questions. The interview guide had a written list of questions and topics that had to be covered in a particular order. The researcher used probing questions for clarification of concepts and ideas (Esterberg, 2002). The interview guide helped the researcher to construct the questions appropriately and to remove some of the questions that did not seem to serve a

purpose at all. It also ensured that there was a flow in the way questions were asked and most importantly it helped the researcher to generate quality data.

5.5.6 Pilot study

One of the important components of interview preparation is a pilot study. A pilot study is a mini-version of a full-scale study or a trial run done in preparation of the complete study (Welman & Kruger, 1999). The researcher conducted the pilot study to determine if there were flaws, limitations or other weaknesses with the interview guide, as that would allow him to make necessary changes or refinements prior to conducting the full study. The researcher conducted the pilot study with participants that had similar interests as those that would participate in the full study. Further, the pilot study was conducted with five participants who occupied management roles in five community radio stations. The interview guide was refined to ensure that each question addressed the objectives of the study.

5.5.7 Data collection process

The researcher drew participants from BCMM to unpack questions related to the impact that community participation may have on community radio stations and their sustainability. Interviews were conducted in accordance with the regulations of the University of KwaZulu-Natal's Research Ethics Policy, and the principles and procedures defined therein. The researcher adhered to sound research ethic principles as guided by the policy. The interview process was explained to the participants, and they were given an opportunity to ask clarity seeking questions. Further, they were assured of the right to withdraw at any given stage if they no longer felt comfortable to participate in the study. Participants were requested to participate in the interview process at their own free will, to contribute to the creation of a knowledge base on the impact that community participation may have on community radio stations sustainability.

The researcher ensured that the confidentiality of the participants was not compromised after the data were collected, by ensuring that the interview questions did not require participants to provide their names, and where participants said their names mistakenly the researcher ensured that the names of the participants are excluded in the transcripts and compiling of the research report. The researcher did not fabricate or misrepresent field data and the findings were

presented accurately and fairly. The researcher ensured that his knowledge of the sector did not influence the presentation of the findings, thus, personal prejudice was guarded against.

5.5.8 Data analysis

Qualitative content analysis is one of the several qualitative methods used for analysing data and interpreting its meaning (Schreier, 2012). Qualitative content analysis can be applied in either an inductive or deductive manner. In both inductive and deductive content analysis methods, three major steps are involved, which are preparation, organisation, and reporting of results. The preparation phase entails gathering appropriate data for content analysis, making meaning of the material, and deciding on the unit of analysis. The next step, which is organising includes open coding, category creation, and abstraction. The third and final stage is self-explanatory, the results are presented in a way that is easy to interpret (Elo & Kyngäs, 2008). In deductive content analysis, the organisation phase includes the creation of a categorisation matrix, in which all data is examined for content and coded for correlation to or exemplification of the determined categories (Polit & Beck, 2012). During the reporting phase, the content of the categories characterising the phenomena using a chosen technique is used to describe the outcomes.

In this study, the first step towards content analysis was to prepare the data. The researcher transcribed the recorded data that was obtained through semi-structured interviews with station management. The audio recordings of interviews were made accessible to the participants so that they could assess the authenticity of their own contributions. This process was solely meant to make meaning of the collected data and deciding on concepts to analyse. The preparation phase also involved the selection of a suitable unit of analysis, which was also important for ensuring the credibility of content analysis. The second phase was that of organising of data, which entails the production of open codes, creating categories and abstraction to organise data into meaningful groups. The last phase is the reporting phase, where the researcher reported on the categories found to describe the results in an analytical way. At this stage, the researcher had coded and organised the data into meaningful categories.

5.5.9 Trustworthiness

Cope (2014), denotes that, trustworthiness or truth-value of qualitative research and transparency of the conduct of the study are paramount to the expediency and integrity of the research findings. Trustworthiness of a study is defined as a degree of confidence in data, interpretation and methods employed to ensure that the quality of the study is not compromised (Pilot & Beck, 2014). It is each researcher's responsibility to ensure that the considered worthy of consideration by establishing protocols and procedures to safeguard its trustworthiness. Lincoln and Guba (1985) developed criteria that was widely accepted and endorsed by many scholars or researchers, which include dependability, credibility, conformability, and transferability.

5.5.9.1 Dependability

Dependability is achieved when researchers ensure that the research process is consistent, traceable and clearly documented (Tobin & Begley, 2004). In other words, dependability in experiential research can be achieved through the correct selection and application of procedures that will in turn produce the intended outcome of the study in a systematic manner. This study paid special attention to audio-recording and compiling field notes during the interviews as member checking for the purpose of enhancing the validity of the results.

5.5.9.2 Confirmability

Confirmability refers to the ability of the researcher to clearly illustrate that the interpretations and findings are derived from the data, this then requires the researcher to demonstrate how findings and interpretations were reached (Pilot & Beck, 2014). For this study, the records of written notes and audio recordings are stored in a safe away from places that could be flooded or be damaged by fire.

5.5.9.3 Credibility

One of the most critical components of any study is confidence in the study and its findings. According to Shenton (2004), the trustworthiness of a research study is inherently linked to credibility. In this study, the researcher had persistent observations with participants to identify

what may be relevant to study, with the goal to ensure credibility. Persistent observation is the ongoing observation of participants in a study (Lincoln & Guba 1985).

5.5.9.4 Transferability

Another strategy employed in this study to enhance trustworthiness is what is termed transferability. Transferability refers to the extent to which the findings from one study can be applied to another (Shenton, 2004). Lincoln and Guba (1985) aver that it is the responsibility of the researcher to ensure that enough background information about the fieldwork sites is provided to the reader. The researcher ensured that the process and procedures of the study were sequential and logical to ensure that trustworthiness was achieved. The clear outlining of the research design and research methods adopted in this study illustrated the plan that was followed to achieve the objectives of the study. This was followed by a clear description of the data collection methods and analysis to ensure that the study was transferable.

5.5.9.5 Reflexivity

Polit and Beck (2010) define reflexivity as the process of reflecting critically on oneself and of analysing and noting personal values that could have an impact on data collection and interpretation. Reflexivity advocates for turning the investigative lens towards oneself. The researcher understood his attitudes, values, and biases, which then proved to be useful tools for not only gaining insight into the research but also ensuring that the focus remains on the research objectives and its participants. Given that the researcher is a key instrument in data collection, therefore by situating oneself in the research process, the researcher enables the reader's to understand the perspectives that led to the analyses and findings. It is crucial to note that reflexivity recognises the role of the researcher as a participant in the process of knowledge construction and not just a spectator of phenomena. Therefore, reflexivity goes beyond reflection or introspection.

The researcher is both the documenter of events and co-constructor of knowledge because of one's presence at the creation of reality. Reflexivity recognises that the researcher's experiences, attitudes, and emotions will affect interaction with participants and subsequent analysis of data. To maintain an objective view, the researcher spent time noting immediate observations, thoughts, and interpretations before subjecting the data to structured analysis.

According to Dowling (2006:103), there's a three-phase process that a research can use "bracketing 'pre' action' bracketing 'in' action; and bracketing 'on' action" for this reflexive process. Before or pre-action bracketing occurs during the preparation phase when certain attitudes that are likely to influence the data are identified beforehand and are dealt with appropriately. During action or in action, bracketing is dependent on the nature of emergent data during experiential work. Certain aspects may compel the researcher to scrutinise one's thoughts in a manner that was not previously considered. Bracketing on action is the use of this new emergent data in subsequent empirical work. Prior exposure to the community radio industry meant that the researcher had to perform pre-action bracketing and bracket on action as the new information was emerging to ensure that useful and relevant data were captured appropriately. It is needless to say that reflexivity can be used to establish trustworthiness by applying Lincoln and Guba's (1985) criteria that includes credibility, dependability, conformability and transferability.

5.6 Conclusion

Conducting mixed methods research created an opportunity for the identification of the convergence and divergence of qualitative and quantitative data, contributing to results that mutually complement each other. Integration of qualitative and quantitative methods for the researcher a greater overall understanding of community participation at community stations. This mixed methods study of two different groups allowed for community members to voice out their views and experiences through the quantitative component. It also gave platform through the qualitative component to station management to have a say on the subject matter, thus giving a balanced view. Data collection techniques were key to ensuring that relevant data was collected from both respondents and participants. The adopted design for the study was convergent parallel because both the qualitative and quantitative data was be collected simultaneously and analysed independently prior to being merged for interpretation. The design was most suitable to answer the research questions as it allowed the researcher to obtain quantitative data and qualitative data at the same time but independent of each other.

CHAPTER 6

FINDINGS, DATA ANALYSIS AND INTERPRETATION

6.1 Introduction

This chapter focuses on data analysis and interpretation and findings of the study. The chapter begins with listing the themes that will inform the structure of the chapter. This section is followed by first quantitative and qualitative research approach used in this study. Included is the demographic profile of the respondents.

6.2 Questionnaires administered to volunteers

The questionnaires that were administered captured respondents' demographic profiles (background information), role played by the volunteers at the community station, whether the volunteers were selected to represent the community, how they (as volunteers) ensured that issues that affect their community were incorporated into the programmes, as well as how are they (volunteers) were being compensated.

Using the information collected from the questionnaires, the data presented in this section of this chapter reflects on the following themes:

- Demographic profile of respondents (background information)
- What role is played by the volunteers at the community radio station?
- Whether the volunteers were selected to represent the community.
- How they (as volunteers) ensure that issues that affect their community are incorporated into the programmes?
- How they (as volunteers) are being compensated?

6.2.1 Demographic profile of respondents (background information)

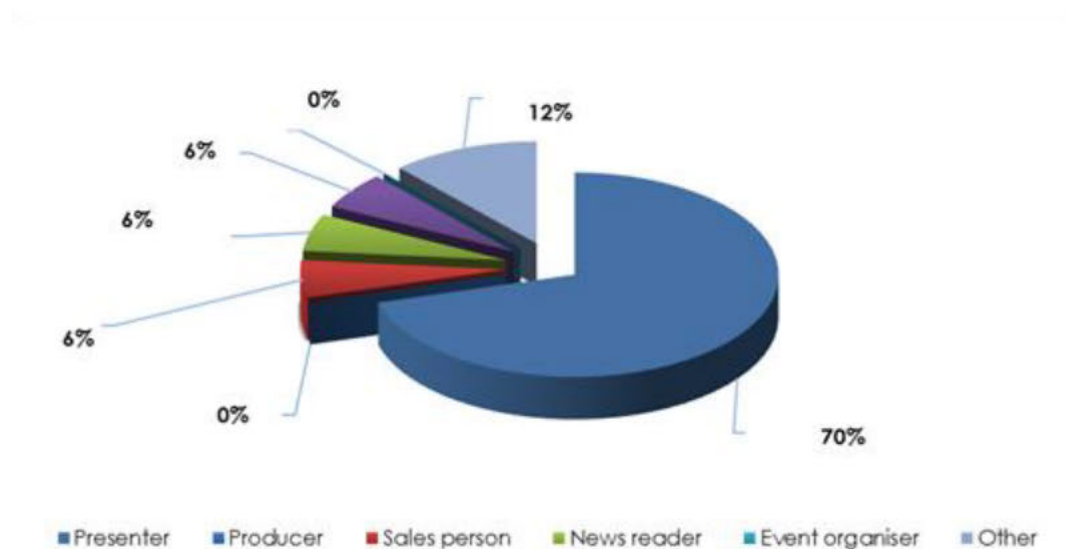
The questionnaire was used to document data that captured the demographic profiles of the respondents. This section refers to the background information of those who responded to questionnaires. These were volunteers from the two community stations that were selected for participation in the study. The respondents were between the ages of 25-55 years, and their level of education ranged from grade 12 to post graduate degrees or diplomas. There were

eight females and seven males. The eight females and two males were Black Africans, one male of Coloured descent and four males were of White racial background, with regards to home language seven females and two males were Xhosa speaking, three males were English speakers, two males spoke Afrikaans one female was Zulu speaking.

One of the key questions on the questionnaires sought to establish the role that was played by the respondents within their respective stations. The importance of this section of data collection was to establish whether the respondents had specific roles within the stations as some of them represented various communities within the Buffalo City Metropolitan Municipality. The responses from two stations are collated and presented as a singular body, where disparities emerge with regards to responses the researcher will highlight that. It is important to note that there were few volunteers at the two community radio stations and the researcher was compelled to settle for 15 volunteers instead of 30 that the researcher initially intended to recruit. However, this adjustment had no bearing on the study because this is a small-scale study. Fifteen questionnaires were administered to volunteers from the two community radio stations.

The pie chart below illustrates the responses per option

Figure 6.1: Demographics

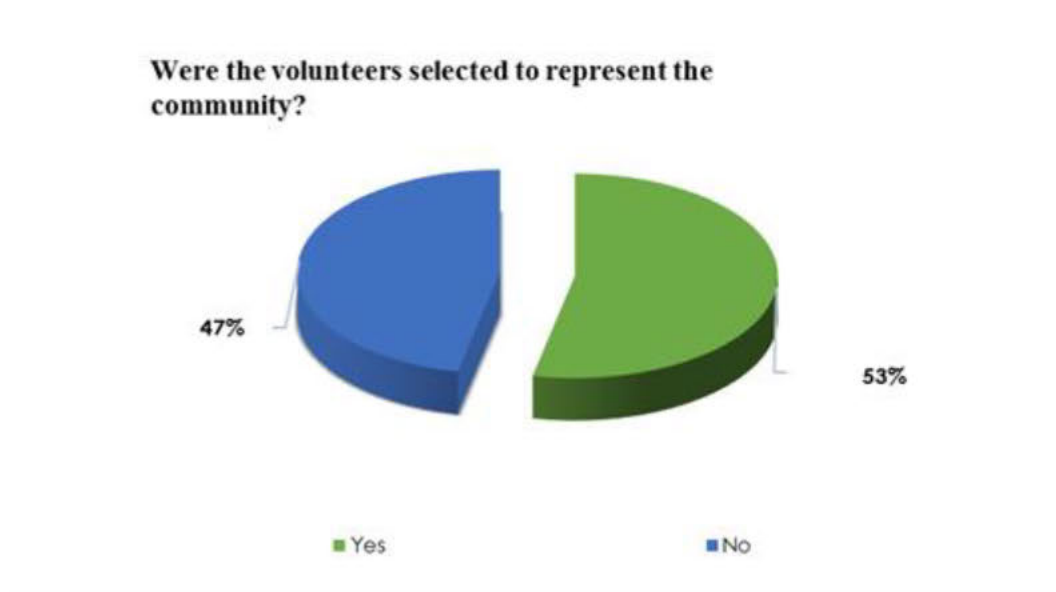


Source: Authors Field Data, 2019

The chart above illustrates that 70% respondents out 100% volunteers were presenters, whereas 12% indicated that they played other roles that were not listed for the purpose of this study. It also illustrates that only 6% respondents were producers and 6% are news readers and 6% are salespersons.

The pie chart below illustrates the number of responses per option

Figure 6.2: Were the volunteers selected to represent the community? As a volunteer do you represent any community and its interest as you are with the station?



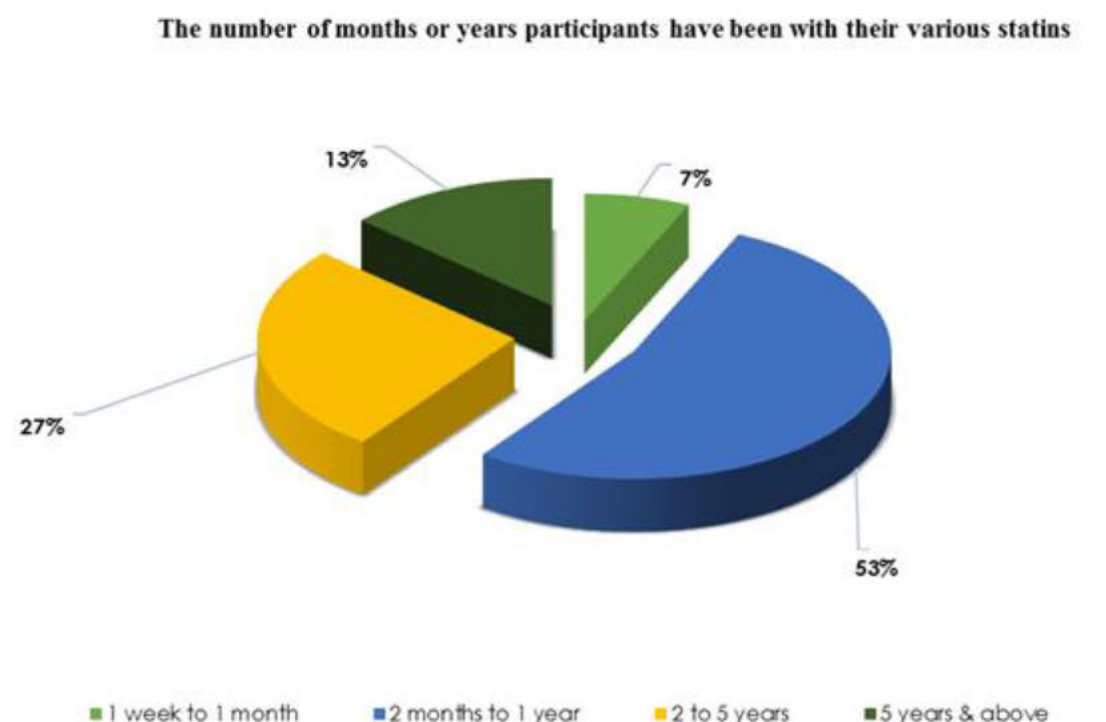
Source: Authors Field Data, 2019

The chart above shows that 53% of volunteers indicated that they were selected to represent the community and its interest whereas 47% said that they were not selected to represent the community. The information obtained through questionnaires indicates that almost half of the respondents may have just been selected to fill gaps in their respective stations.

Respondents about a number of roles each fulfilled at their respective stations and the length of their service. Below is the chart that illustrates how responds responded to the questions above as posed on the questionnaire(s).

The pie chart below illustrates the percentage(s) of responses per option: Figure 6.3

Figure 6.3: The number of months or years respondents have been with their various stations

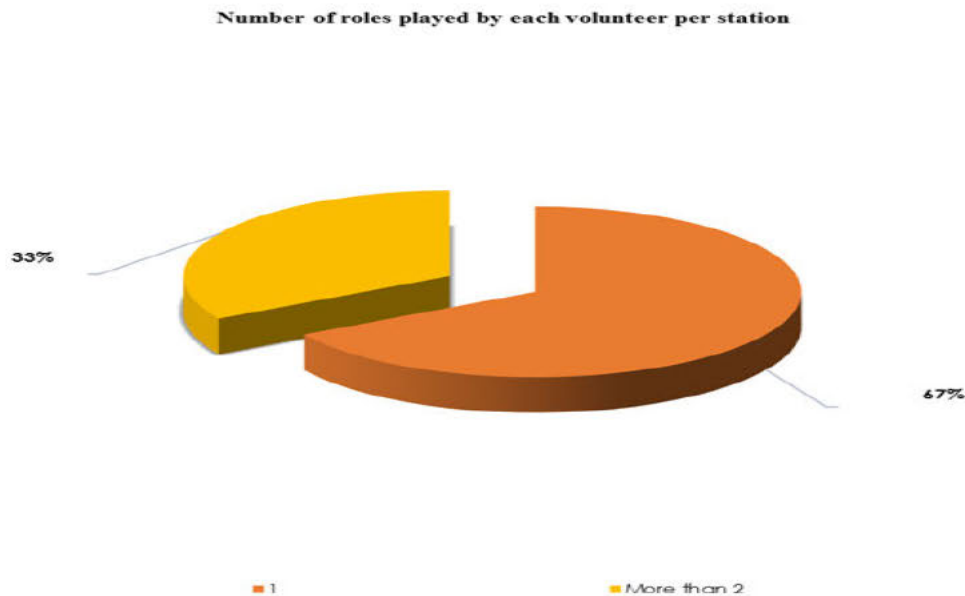


Source: Authors Field Data, 2019

Community radio stations are largely dependent on the services of volunteers because of their nature. The nature of community stations is that they promote access to information and are a means of communication for the previously marginalized or the poor. Hence, community radios should encourage community members to volunteer to play a part in news production and media management; thus practicing radio broadcast as a community service. When compared to other tiers of radio-broadcasting community radios equip community members who volunteer to be part of the stations with broadcasting skill and knowledge. The above pie chart illustrates the number of months or years some of the respondents have been with the stations, about 53% of volunteers said that they have been with their stations for two months to a year, whereas 27% indicated that they had been part of their stations for two to five years, 13% said they had been working with their respective community radio stations for five years and above. The remaining 7% indicated that they had been with their stations for a period not more than a month. This was to establish the tenure of service the volunteers had with their respective community radio stations.

The pie chart below illustrates the percentages of responses per option: Figure 6.4

Figure 6.4: Number of roles played by each volunteer per station

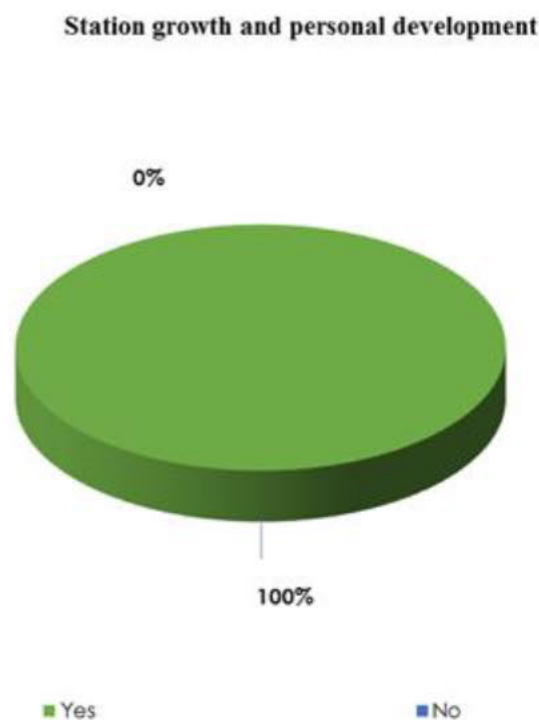


Source: Authors Field Data, 2019

One of the questions on the questionnaire dealt with the number of roles played by the volunteers at their various community radio stations. The objective of this part of data collected was to establish whether the stations can give more than one role or responsibility per volunteer given the nature of their involvement within the station. It is important to note that this question stems from the school of thought that volunteers do not commit themselves for a long time with community radio stations because often, they do not get paid for their service and committing them to more than one role would prove to be detrimental for the station once the volunteer decides to leave. The chart above illustrates that 67% of respondents were only responsible for one role within their stations, whereas on the other hand, 33% said that they played more than two roles at their stations.

The pie chart below illustrates the percentages of responses per option: Figure 6.5

Figure 6.5: Station's growth and personal development



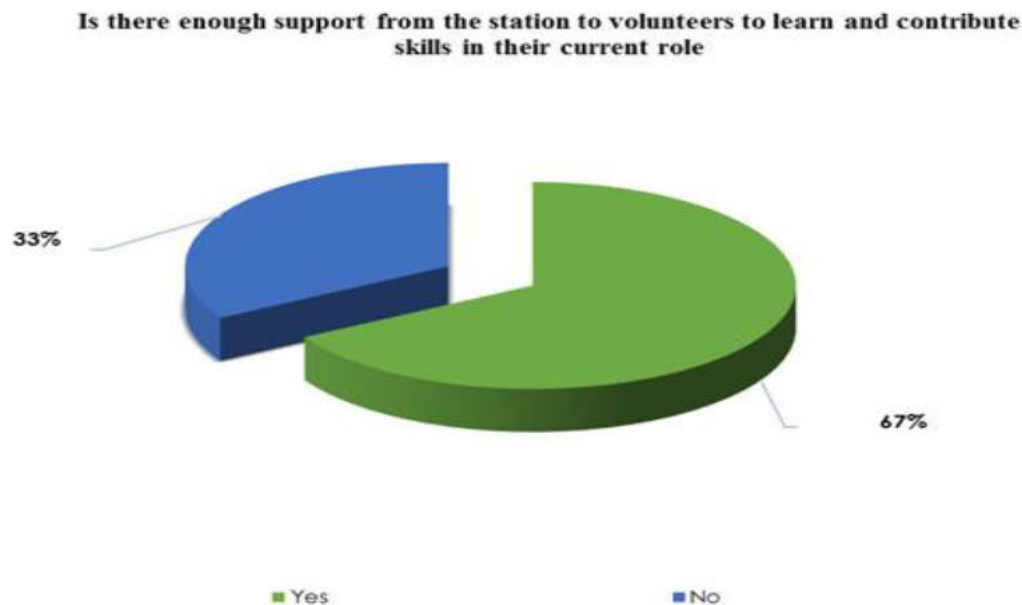
Source: Authors Field Data, 2019

Figure 6.5 shows that 100% of respondents believed that the role they are playing at the station did not only benefit them personally but also the station where growth and development is concerned.

The objective of the following question that featured on the questionnaire was to establish the correlation between what the respondent perceived about his or her role at the station, in terms of the station's growth and personal development. It is often said that a community radio is a place where individuals sharpen their broadcasting or journalistic skills as the community radio station is meant to provide a platform to interested individuals within its host community. In the same vein, community stations ought to benefit from volunteers through their contribution as broadcasters, journalists, producers, etc.

The pie chart below illustrates the percentages of responses per option: Figure 6.6

Figure 6.6: Enough support from the station to volunteers to learn and contribute skills in their current roles



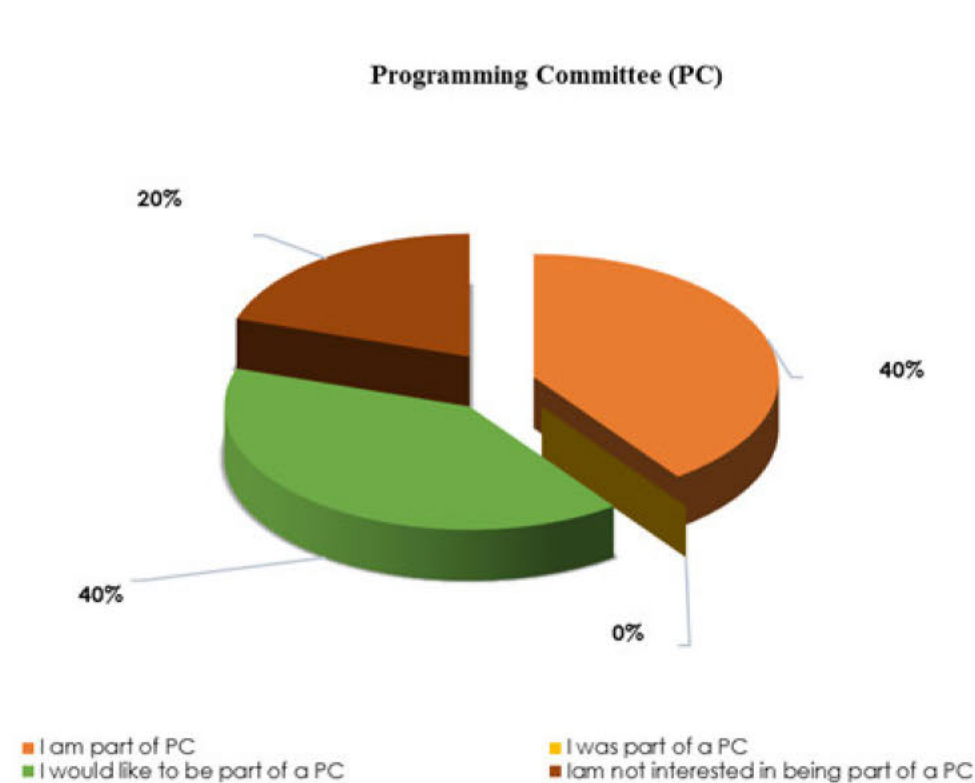
Source: Authors Field Data, 2019

The above question was crucial to ask after the question about growth and development for the station and individual respondents. Looking at the responses in figure 6.5 one would have assumed, even before looking at the responses in figure 6.6, that there would be some resemblance in terms of how the two charts appear because of the correlation that exists between the two questions. However, it was not the case when one looks at how respondents responded to the question about them being offered enough support by the station(s) to learn and contribute in the role(s) that they were playing. On the one hand, about 67% said they felt their station was offering enough support. On the other hand, 33% indicated that the station was not giving them enough support to learn and contribute in their current roles.

The pie chart below illustrates the responses per option presented as percentages: Figure 6.7.

The following question on the questionnaire captured the importance of having a programming committee (PC) or being part of a programming committee as a volunteer that may have been selected to represent the community's interests within the station.

Figure 6.7: Programming committee (PC)



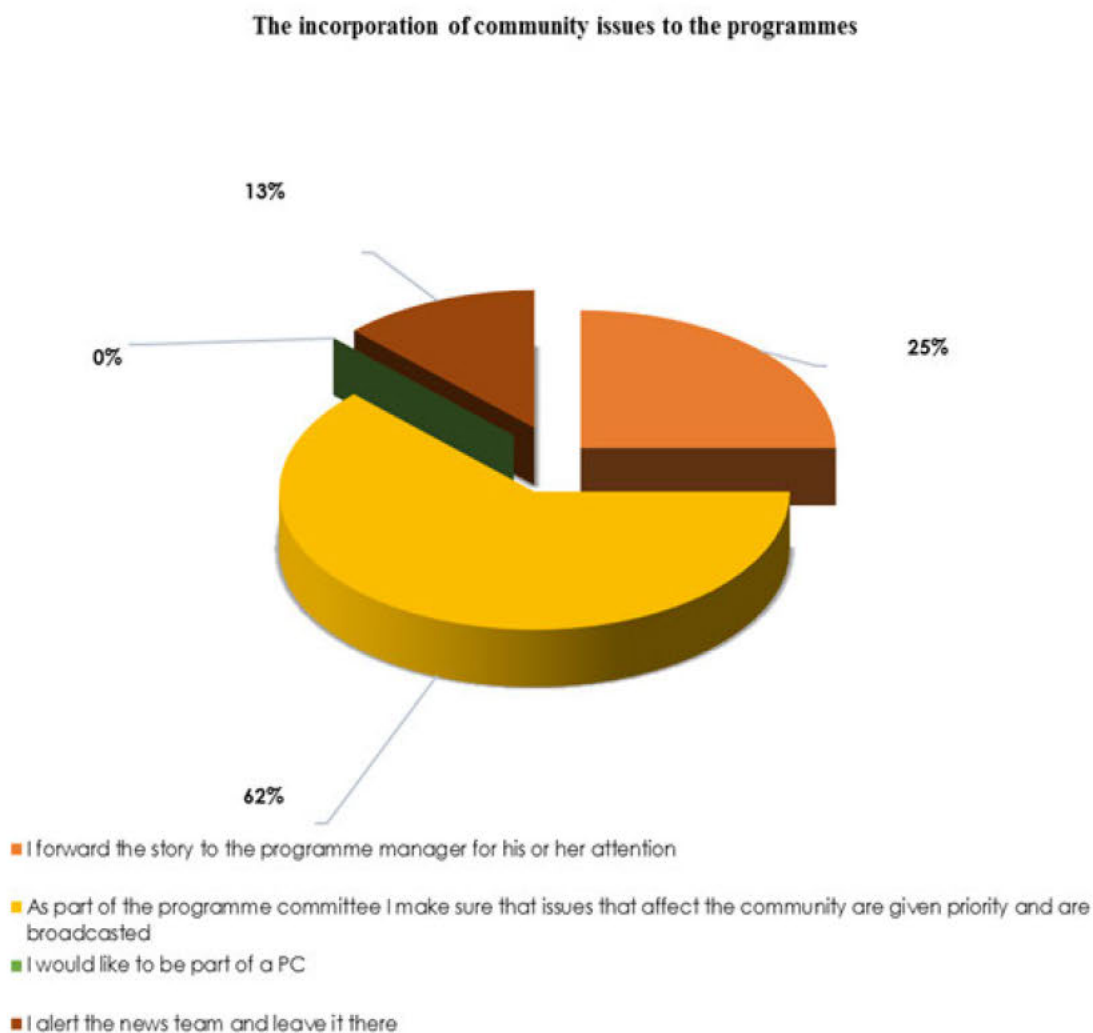
Source: Authors Field Data, 2019

About 40% of the respondents indicated that they were part of a programming committee (PC), whereas 40% indicated that they would like to be part of a PC at their stations, while the remaining 20% said that they were interested in being part of a PC. The data obtained through the questionnaires indicated that most (80%) of the respondents see the importance of having and being part of the PC.

The incorporation of community issues in the station's programmes, the objective of this part of data collected was to establish how respondents ensured that issues that affected their communities were broadcasted, that is, if they indicated that they were selected to represent community interest.

The pie chart below illustrates the percentages of responses per option: Figure 6.8

Figure 6.8: The incorporation of community issues in the station's programmes



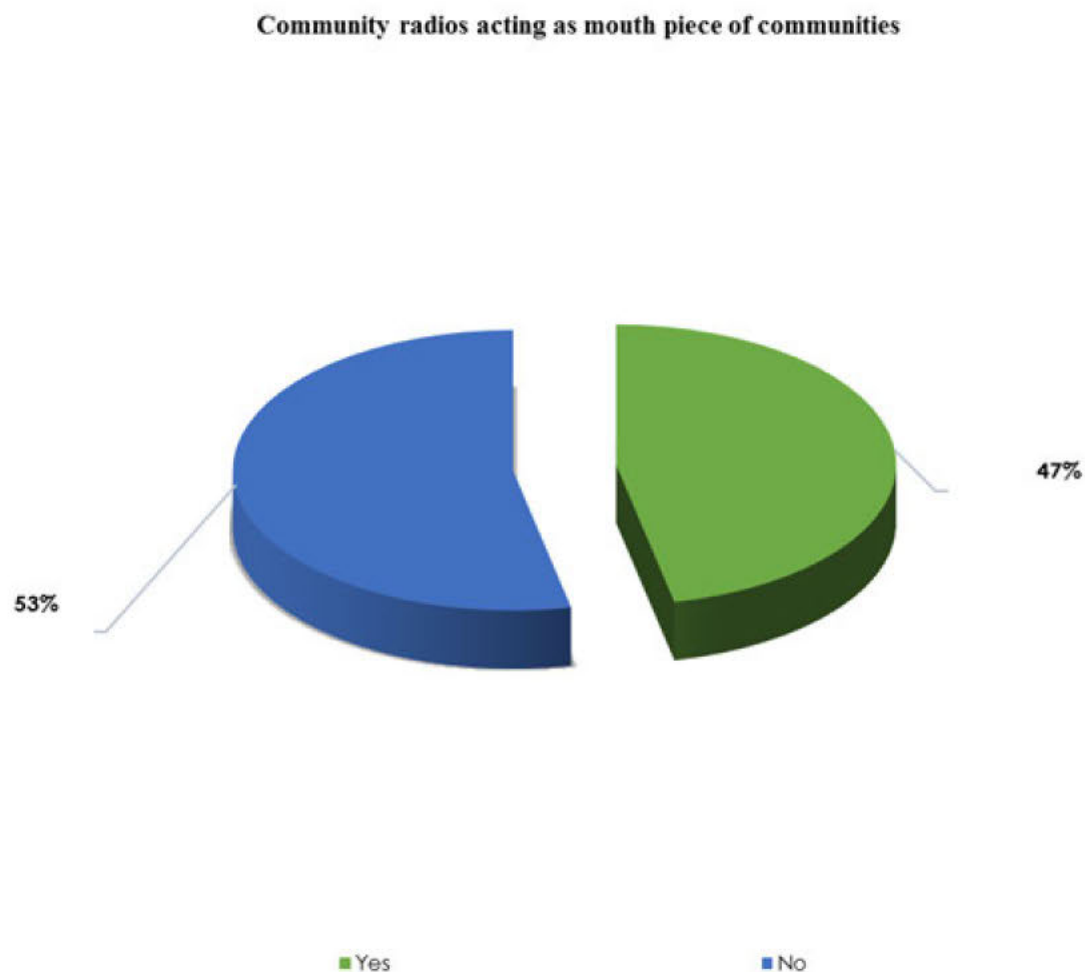
Source: Authors Field Data, 2019

It is important to mention that the percentages illustrated in the chart above are not a true reflection of the total number of respondents that completed the questionnaires; only eight out of fifteen completed this section, the reason behind some not attempting or answering the question was because they answered no to question 6, which was a prerequisite in order for one to answer this section. About 62% of the respondents that responded to this question indicated that as part of the programming committee they ensured that issues that affected the community were given priority and these were broadcast, whereas 25% said that they forwarded the story to the programme manager for his or her attention. Further, 13% said that they only alerted the news team and leave it there. The objective of this section was to establish whether volunteers

used the fact that they were at the station to represent the interests of the community to benefit the community or they were there just to add number and as such their presence at the station does not benefit community in any shape or form.

The pie chart below illustrates the percentages of responses per option: Figure 6.9

Figure 6.9: Community radio stations acting as a mouthpiece of the community



Source: Authors Field Data, 2019

Respondents were asked whether they think their individual community radio stations were acting as a mouthpiece of the community with regards to issues that affect them as community members, 53% of the responses indicated that they the two community stations do not act as

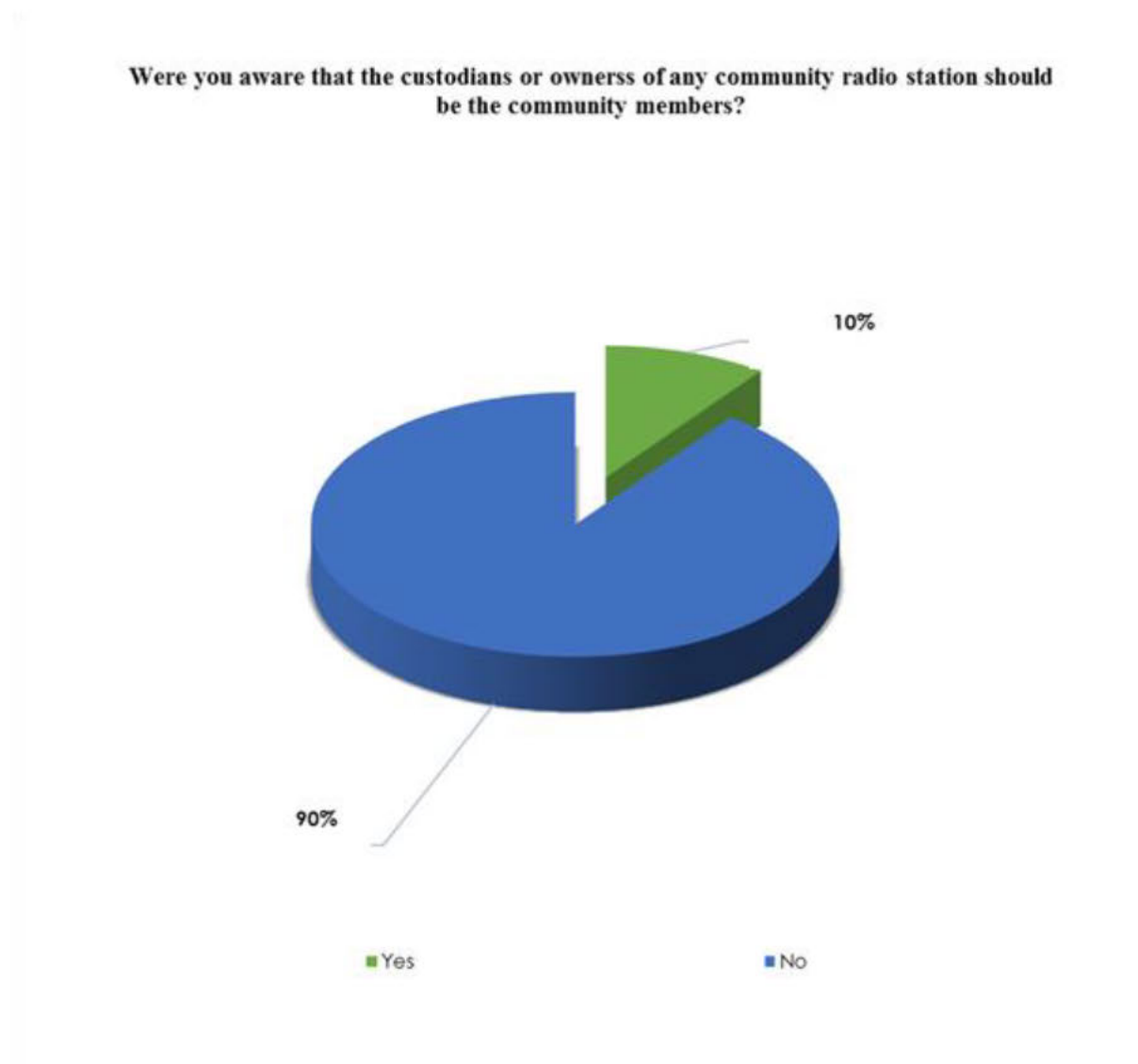
the voice of the community according to volunteers. About 47% said that the two community stations do act as the voice of the community.

Question 16 (refer to appendices) of the questionnaire proved to be uncomfortable for one of the station management they saw it before the questions were distributed, because all the station management requested to see the questionnaires before they were administered to their volunteers, as they wanted to see if the researcher was not asking questions that could compromise the working relations between volunteers and the stations. Both station management were concerned because they indicated that the community radio sector is fragile and as a result it's easy for volunteers not to be seeing eye to eye with their management over what the station management referred to as, petty issues.

Two of the station management had no problem with the question, they simply requested the researcher to explain what he meant by the community members being the owners of the community radio station. After seeing that question 16 had the potential to stimulate controversy, one station manager requested the researcher to change the question or remove it, if the researcher could not change it to suit what he believed was right, and as a result the question was removed. The station management had a different view when it comes to ownership of community radio stations, arguing that community members were not the owners or custodians radio stations, preferring to use the word stewards and not custodians or owners. Even though the question was removed on the particular station's questionnaires the station management pulled out halfway through the study.

The pie chart below illustrates the percentages of responses per option: Figure 6.10

Figure 6.10: Ownership of community radio stations

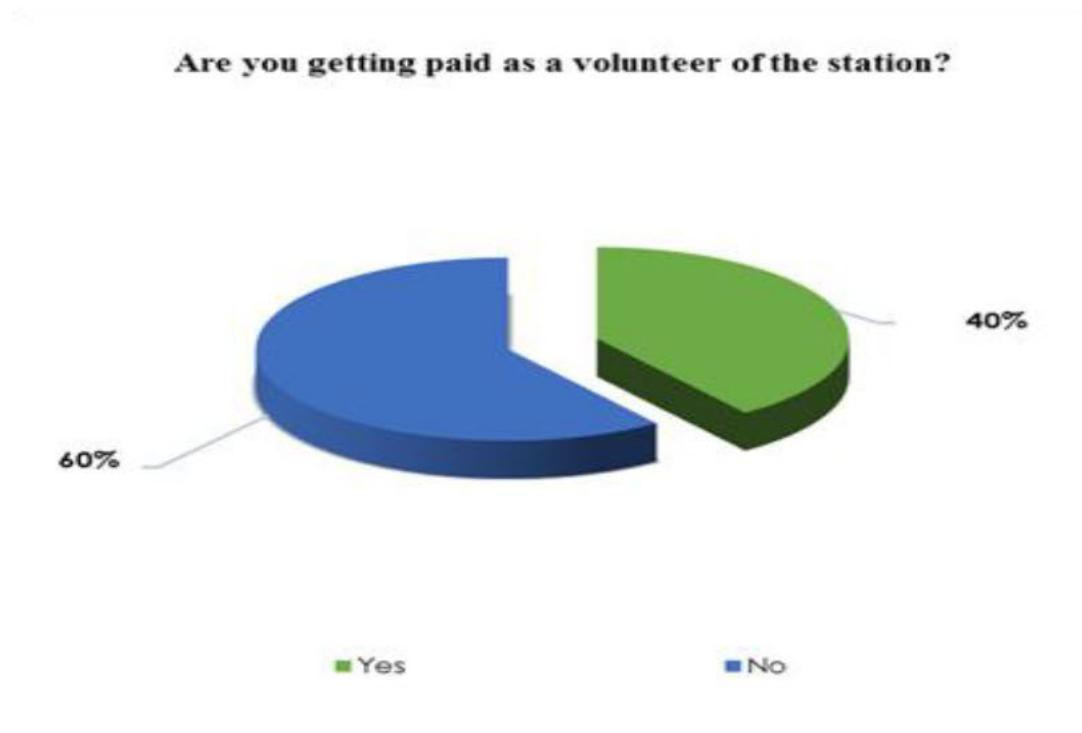


Source: Authors Field Data, 2019

One of the fundamental aspects of a community radio is ownership. When respondents were asked if they knew that owners or custodians of any community radio should be community members, about 90% indicated that they were not aware, whereas 10% said they were aware. This may be a classic case of the role played by community members regarding the leadership of community radio station(s). The information obtained through questionnaires made it clear that there were some respondents who were not aware, and those who were aware of the ownership of community radio stations.

The pie chart below illustrates the percentages of responses per option: Figure 6.11

Figure 6.11: Remuneration for volunteers working at community radio stations

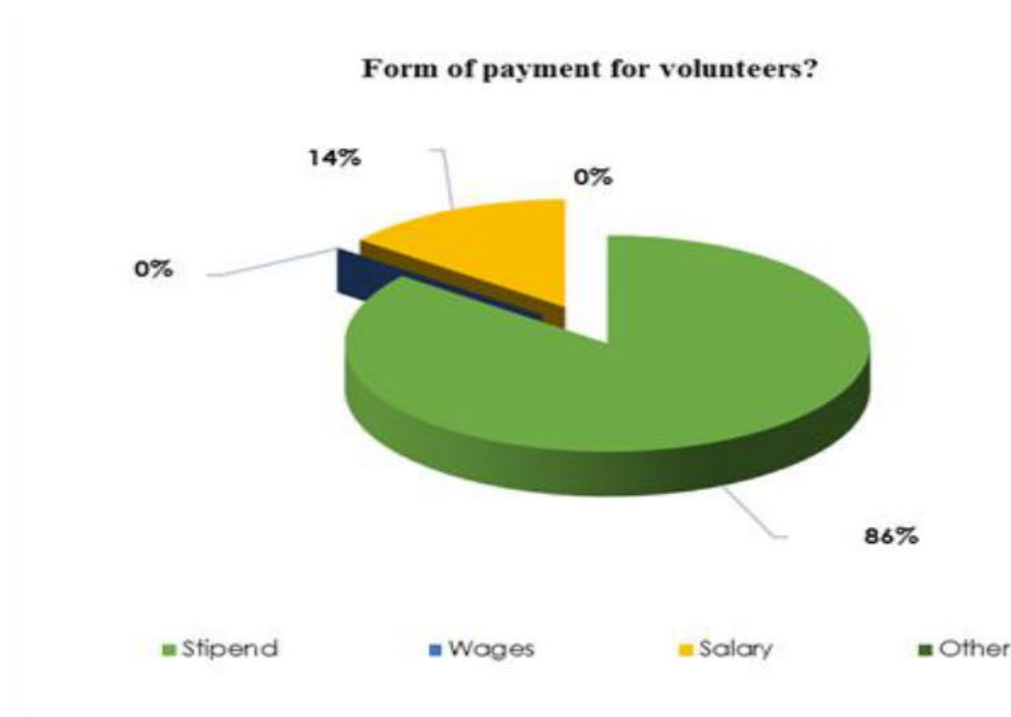


Source: Authors Field Data, 2019

One of the questions on the questionnaire concentrated on whether volunteers were getting remunerated for their services at their respective stations. The objective of this part of data collected was to establish whether the two stations were able to compensate volunteers for their services. The chart above shows that 60% of volunteers were not getting paid for their services, whereas the remaining 40% said that they were getting remunerated.

The pie chart below illustrates the percentages of responses per option: Figure 6.12

Figure 6.12: Form of payment for volunteers

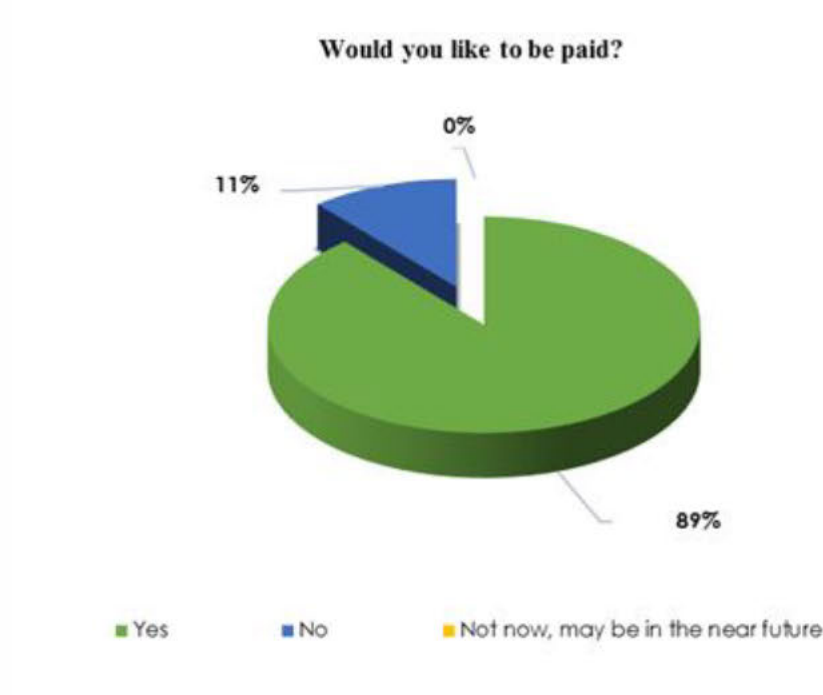


Source: Authors Field Data, 2019

The pie chart illustrates that 86% of the respondents indicated that they are receiving stipends, while 14% indicated that they were paid salaries by their stations. Data were collected to investigate the form of remuneration for those respondents who indicated that they were getting paid. The information obtained through questionnaires made it clear that there were respondents who were more qualified than others to respond to this section. Figure 6.11 assisted in determining who responds to this section (figure 6.12), because as illustrated in figure 6.11, not everyone was remunerated by their stations.

The pie chart below illustrates the percentages of responses per option: Figure 6.13

Figure 6.13: Volunteers who wish to get paid



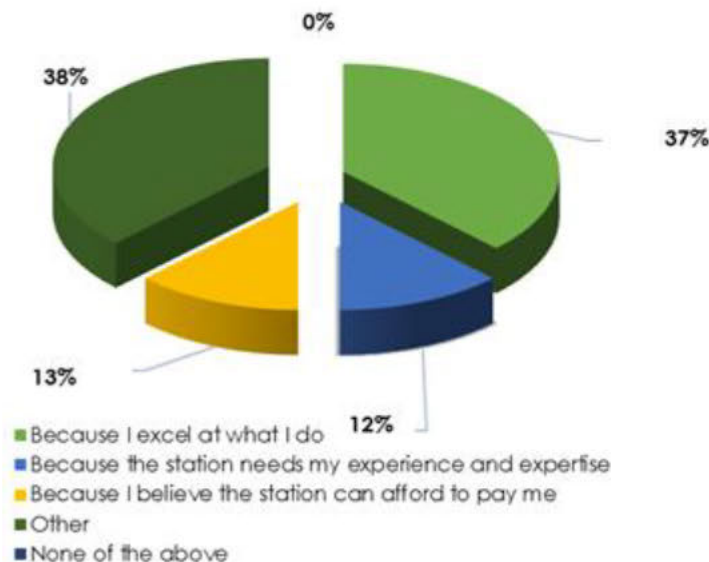
Source: Authors Field Data, 2019

The objective of this part of information gathered was to investigate whether those respondents or volunteers who were not getting paid or remunerated would like to be remunerated or they were content with the fact that they were not getting remunerated. It is important to note that most respondents (89%) who filled in this part of the questionnaire, indicated that they would like to be compensated by their respective station, except for 11% who said that they were not getting paid and they would like it to stay that way.

The pie chart below illustrates the percentages of responses per option: Figure 6.14

Figure 6.14: Possible reasons behind volunteers wanting to get remuneration

Why would you like to be paid for your efforts at the station?



Source: Authors Field Data, 2019

Figure 6.14 shows that 37% of the respondents that were not getting any form of remuneration from their stations wanted to be compensated because they excelled at what their work, whereas another 38% of respondents wanted to be compensated because other reasons that were not indicated as options on the questionnaire. On the other hand, 37% indicated that they wanted to be paid because they believed that the station(s) could afford to do that. About 13% of volunteers indicated that they want to be paid because they believed that the station(s) needed their experience and expertise. The respondents were asked this question to establish the reasons behind their need for remuneration.

6.2.2 Questionnaires administered to community members

The questionnaire captured respondents' demographic profiles (background information), to establish the role, if any, played by the community within the station, and to establish if the community was aware of its responsibility in ensuring that the station is sustainable.

Using the information collected from the questionnaires, the data presented in this section of this chapter is organised around the following five themes:

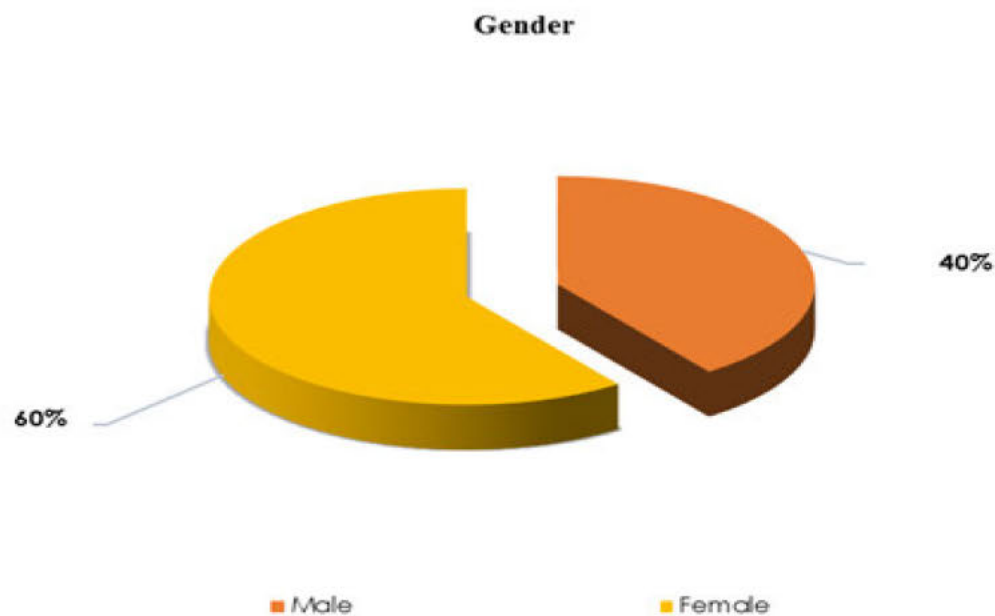
- Demographic profile of respondents (background information)
- What role, if any, is played by the community within the station?
- Do community members perceive themselves as the owners of the station?
- Is the community aware of its responsibility in ensuring that the station is sustainable?
- To establish existing mechanisms to ensure that the community's voice is heard.

6.2.2.1 Demographic profile of respondents (background information)

A questionnaire was used to document data that revealed the demographic profile of the respondents. This section refers the background information of those who responded to the questionnaire. The respondents were community members from the BCMM community that were randomly selected for the purpose of the study.

The pie chart below illustrates the number of responses per option: Figure 6.15

Figure 6.15: Gender of the respondents

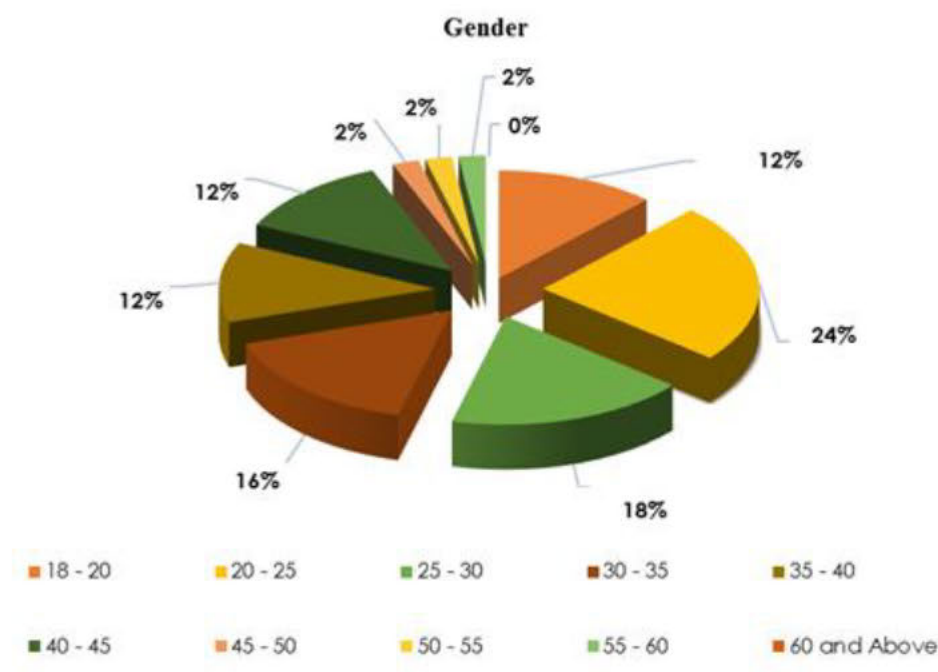


Source: Authors Field Data, 2019

The questionnaires were used to document data that revealed the demographic profiles of the respondents. The respondents were community members from the two community stations that were selected for the purpose of the study. Figure 6.15 illustrates the number of females vis-à-vis males that were randomly selected to partake in the study. This section of the study consists of 60% females and 40% male respondents.

The pie chart below illustrates the number of responses per option: Figure 6.16

Figure 6.16: Respondents' age ranges

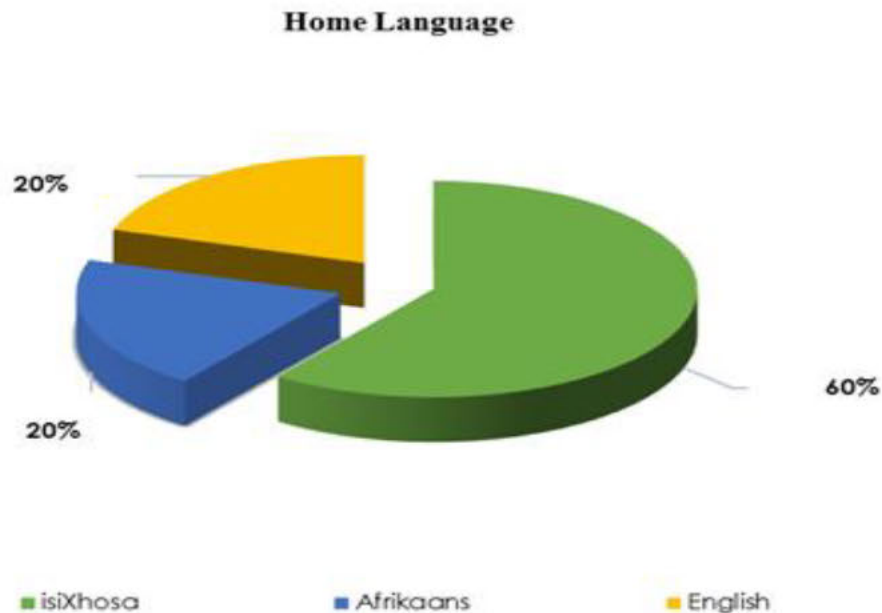


Source: Authors Field Data, 2019

The pie chart above indicates that 12% out of the community members who took part on this study, were aged between 18 – 20 years, the other 12% came from the 35 – 40 and 40 – 45 years age group. The largest represented age group was 20 – 25 years at 24%. Figure 6.16 shows that 18% of the respondents were between the ages of 25 – 30. The pie chart above also indicates that 16% of the respondents were aged 30 – 35, whereas the following age groups, 45 – 50, 50 – 55 and 55 - 60 were represented by 2% each. The above age groupings illustrated the method (random sampling) that was employed when selecting respondents.

The pie chart below illustrates the number of responses per option: Figure 6.17

Figure 6.17: Home language

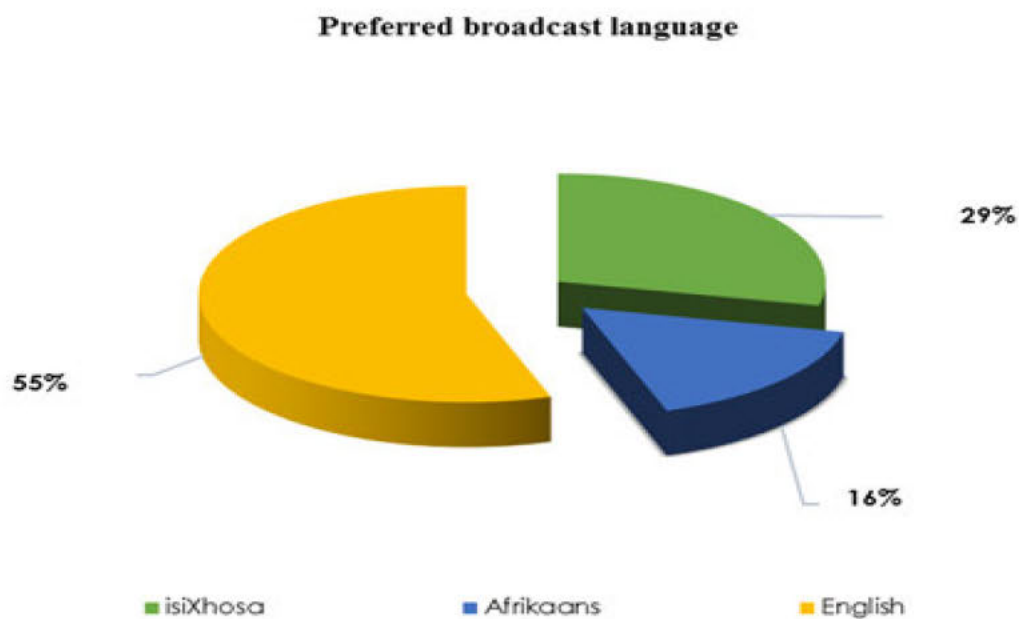


Source: Authors Field Data, 2019

Figure 6.17 illustrates the distribution of predominant languages spoken in the BCMM region. About 60% chose isiXhosa as their home language whereas 20% indicated that they spoke Afrikaans and English at home. It is also important to note that respondents were given all the 11 South African languages to choose from, however, none other than the three that appear on Figure 6.17 above were selected; hence the chart shows only the three predominant languages.

The pie chart below illustrates the number of responses per option: Figure 6.18

Figure 6.18: Preferred broadcasting languages

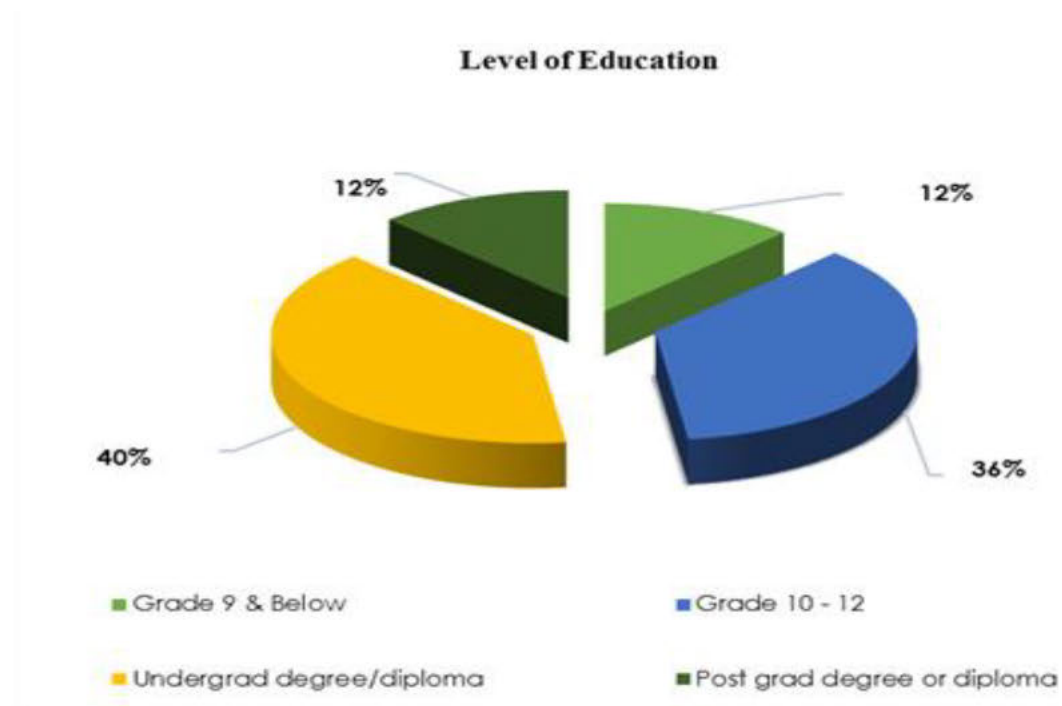


Source: Authors Field Data, 2019

Figure 6.18 shows what language respondents preferred to listen to or when listening to a community radio, which as indicated above had no correlation to their home languages, 29% out 100% indicated that they preferred listening to isiXhosa, 16% said they preferred Afrikaans and 55% indicated that they preferred English when listening to their favourite community radios.

The pie chart below illustrates the number of responses per option: Figure 6.19

Figure 6.19: Level of education

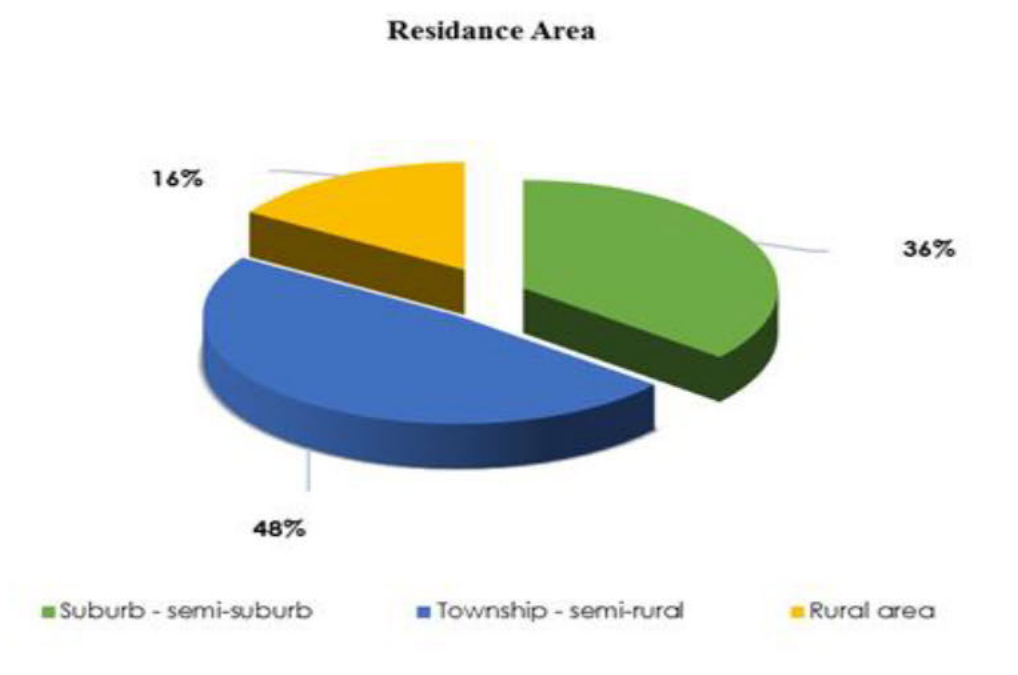


Source: Authors Field Data, 2019

Figure 6.19 captures the level of education for each respondent that took part, 40% indicated that they had undergraduate degrees or diplomas, 36% indicated that they had grade 10 to 12 education, whereas 12% indicated that they had grade 9 level education and below, while another 12% came from those respondents who had post graduate degrees or diplomas.

The pie chart below illustrates the number of responses per option: Figure 6.20

Figure 6.20: Residence area

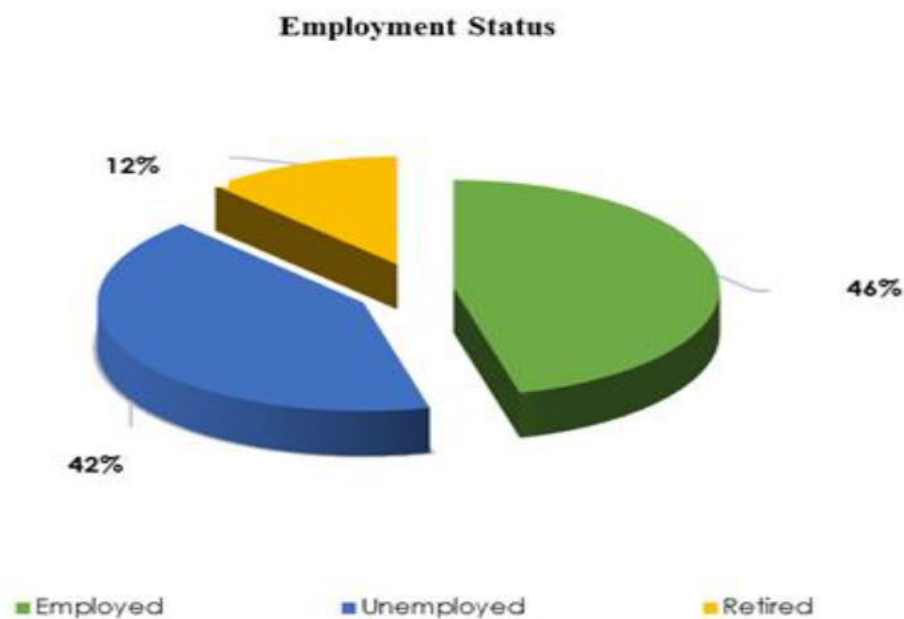


Source: Authors Field Data, 2019

Figure 6.20 illustrates the areas, in terms of descriptions provided, where respondents were residing and areas that are served by two community radio stations. About 48% of the respondents indicated that they lived in townships to semi-rural, 36% indicated that they resided in suburb to semi-suburb, while 16% said that they lived in rural areas.

The pie chart below illustrates the number of responses per option: Figure 6. 21

Figure 6.21: Employment status

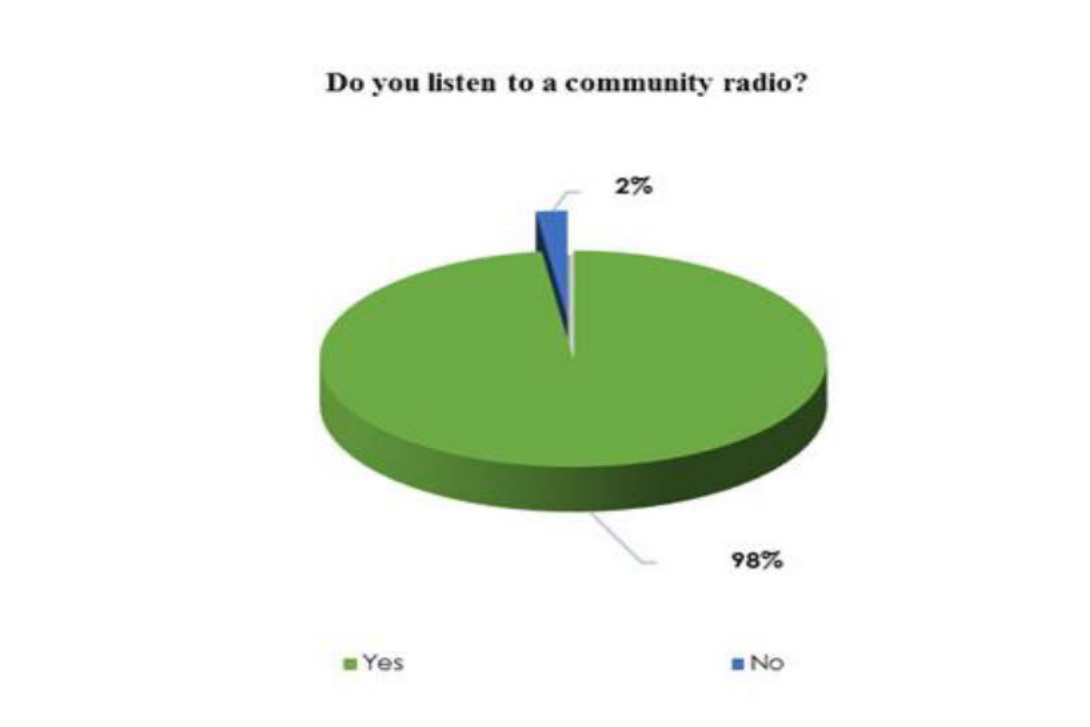


Source: Authors Field Data, 2019

Respondents were asked about their work or employment status. Figure 6.21 above shows their responses, 46% of the respondents indicated that they were employed, 42% indicated that they were unemployed and 12% were retired respondents.

The pie chart below illustrates the number of responses per option: Figure 6.22

Figure 6.22: Listening to a community radio station

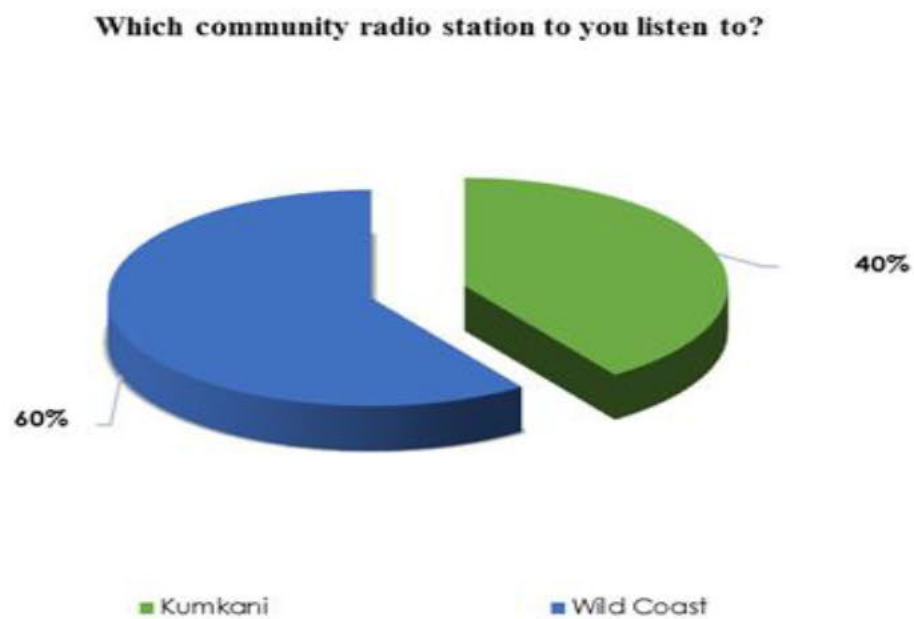


Source: Authors Field Data, 2019

Respondents were asked whether they were or were not listening to a community radio station, this was a pivotal question as it would give the researcher more insight on what community members thought about their favourite community radio stations. About 98% indicated that they do listen to community radios and 2% said they do not listen.

The pie chart below illustrates the number of responses per option: Figure 6.23

Figure 6.23: Preferred community radio station

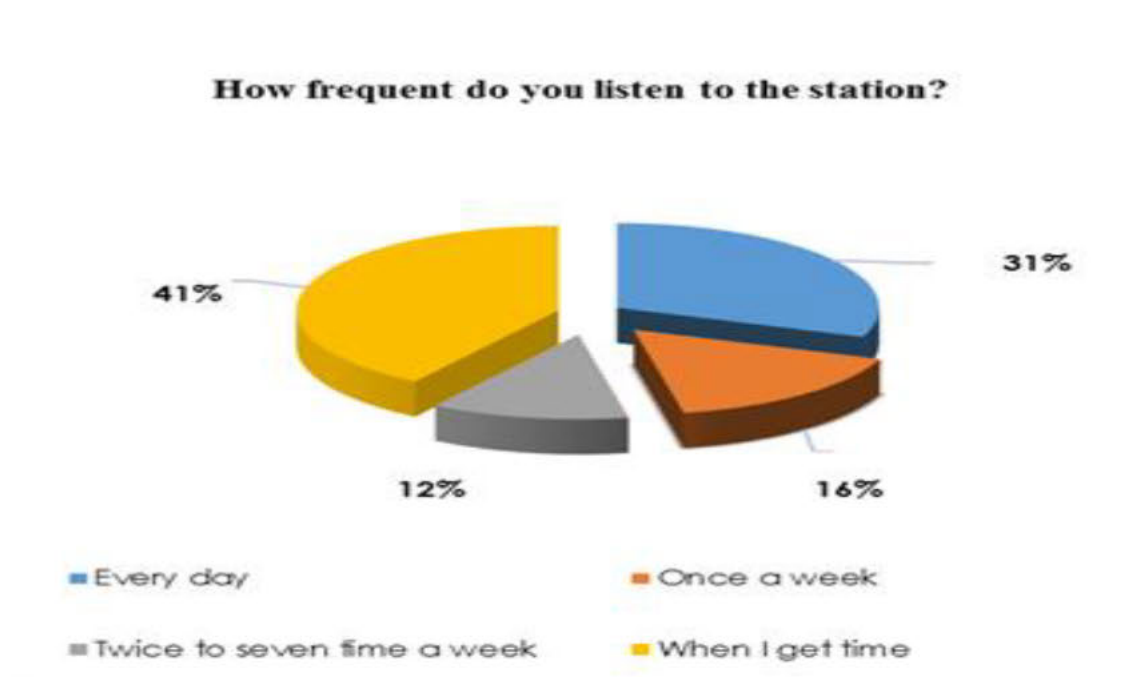


Source: Authors Field Data, 2019

One of the questions that were in the questionnaire asked the respondents to state or select their preferred community radio station from the two options that were listed. About 40% indicated that they listened to Kumkani FM, and 60% indicated that their preferred community radio was Wild Coast FM.

The pie chart below illustrates the number of responses per option: Figure 6.24

Figure 6.24: How often do you listen to the station?

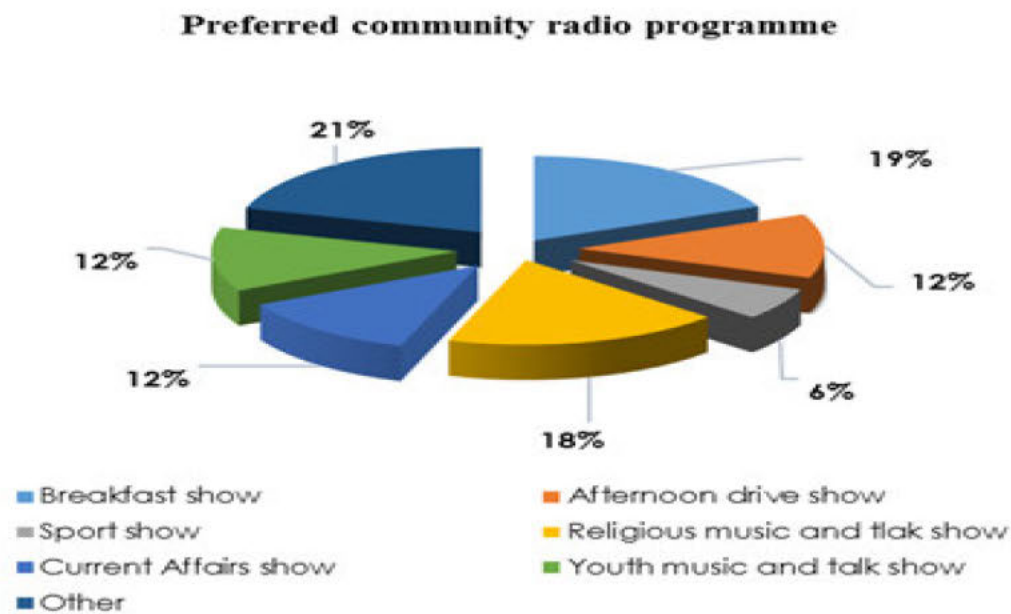


Source: Authors Field Data, 2019

Respondents were asked to indicate, choosing from the selected options, how often they listened to their preferred community radio stations (as they alluded in figure 6.23). In that regard, 41% of the respondents indicated that they listened when it was convenient for them, 31% indicated that they listened daily, 16% selected once a week and 12% indicated that they listened to their community station at least twice to seven times a week.

The pie chart below illustrates the number of responses per option: Figure 6.25

Figure 6.25: Preferred community radio programme

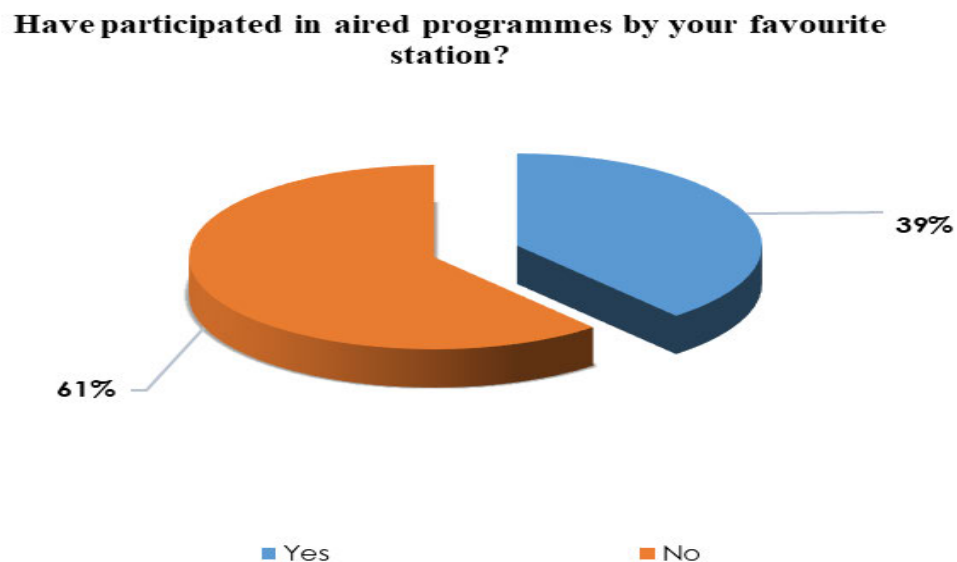


Source: Authors Field Data, 2019

Figure 6.25 illustrates the data that were captured using a questionnaire. Respondents were asked to indicate their preferred programme from their preferred community radio stations. About 21% indicated that they listened to other programmes that were not listed as options on the questionnaire while 19% listened to breakfast show(s). Those that preferred listening to religious music and talk shows were 18% while 12% indicated that they listened to youth music and talk shows. Further, 12% indicated that they listened to a current affairs show, the other 12% indicated that they listened to afternoon drive show. The remaining 6% of the respondents indicated that they listened to sports shows.

The pie chart below illustrates the number of responses per option: Figure 6.26

Figure 6.26: Have you participated in aired programmes by your favourite station?

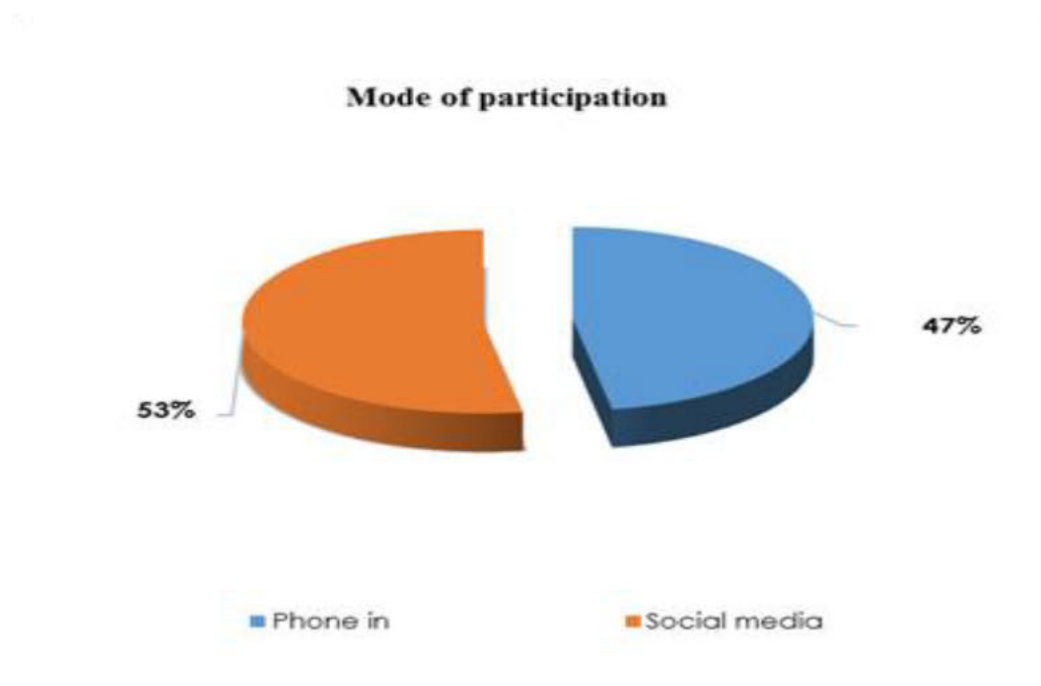


Source: Authors Field Data, 2019

After respondents indicated in Figure 6.25 above, their preferred programmes they were asked to indicate whether they had ever participated in those programmes live on air. Results indicated that 61% had never taken part in those programmes, whereas 39% indicated that they had taken part in those programmes.

The pie chart below illustrates the number of responses per option: Figure 6.27

Figure 6.27: Method used to participate in various programmes

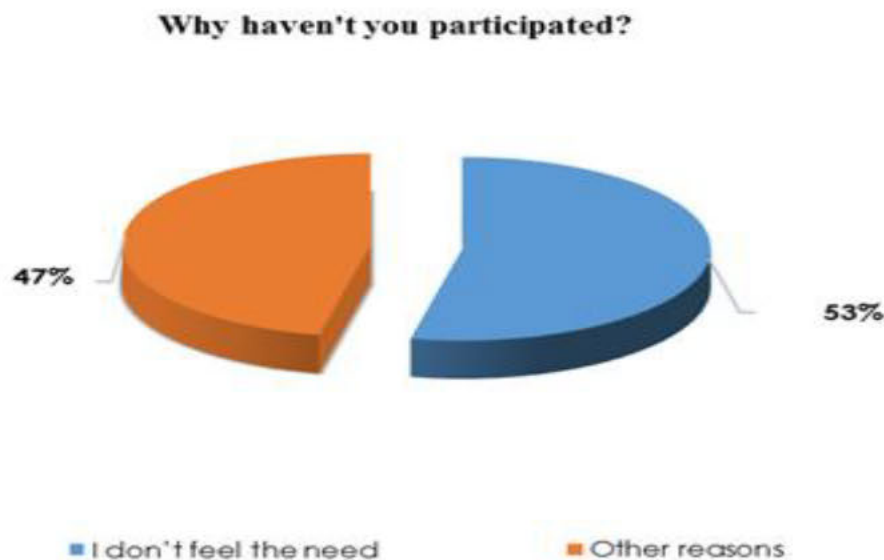


Source: Authors Field Data, 2019

Respondents were asked about the method of communication they preferred to use when participating in their favourite programmes. More people (53%) indicated that they preferred to use social media (WhatsApp, Twitter, Facebook, Instagram, and We Chat) while 47% stated that they phone in. Other options (guest or residential guest, SMS, and email) were provided to respondents to choose from alongside the two methods that became prominent amongst the respondents.

The pie chart below illustrates the number of responses per option: Figure 6.28

Figure 6.28: Why haven't you participated on the on-air programmes?

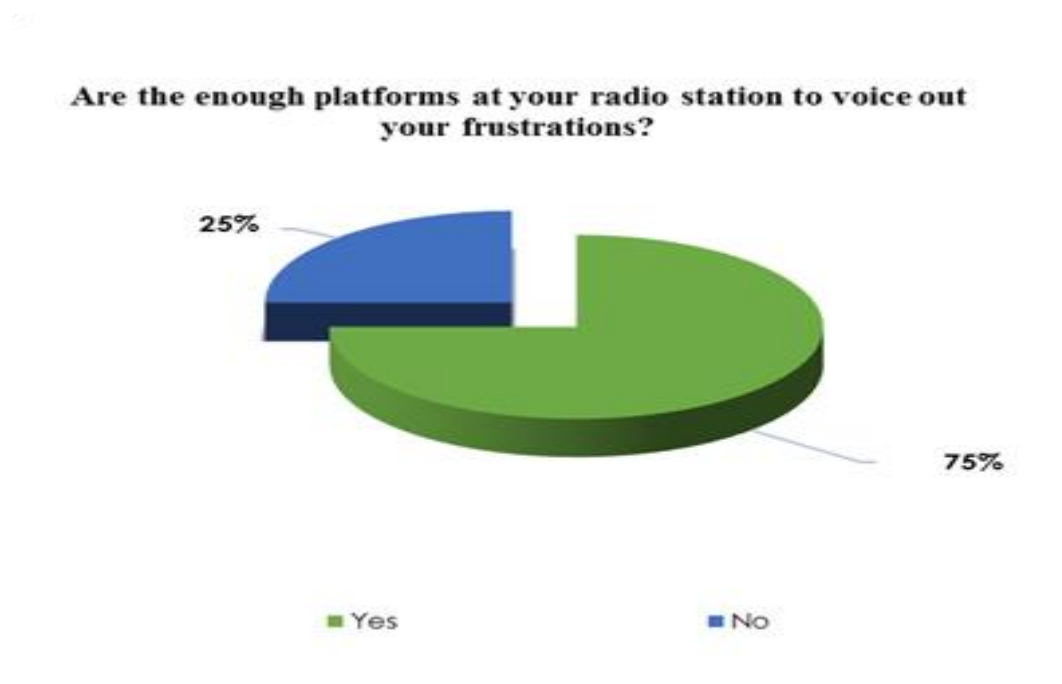


Source: Authors Field Data, 2019

One of the questions on the questionnaires interrogated the reason why respondents had not participated in the programmes they selected as their favourite programmes. Five options (I don't have their contact details, they don't engage on matters that evoke my interest, I tried once by my call was not answered, and My messages weren't read live on air) were given to respondents. In that regard, 53% stated they did not see the need to participate in the programme that were aired and 47% indicated that they did not participate because of other reasons.

The pie chart below illustrates the number of responses per option: Figure 6.29

Figure 6.29: Are the enough platforms at your radio station to voice out your frustrations?

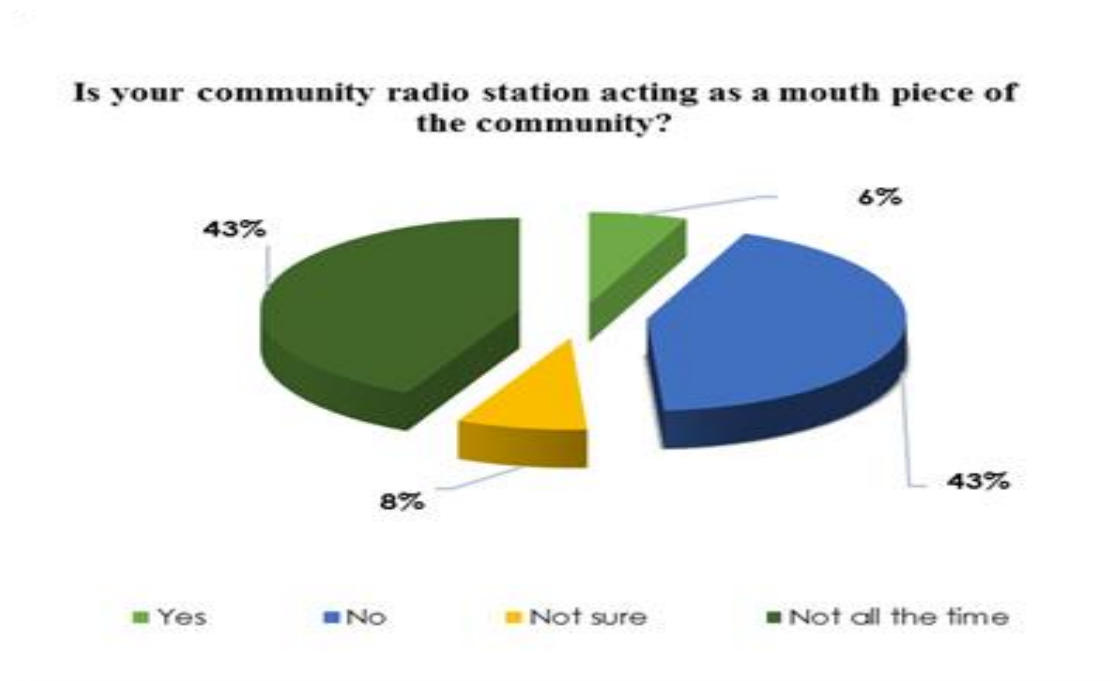


Source: Authors Field Data, 2019

The chart above illustrates the responses of respondents. On the one hand, 75% of the respondents stated that their favourite community radio stations had enough platforms that they could use to voice out their frustrations as community members. On the other hand, 25% of the respondents stated that their community radio stations did not have enough platforms.

The pie chart below illustrates the number of responses per option: Figure 6.30

Figure 6.30: Is your community radio station acting as a mouthpiece of the community?

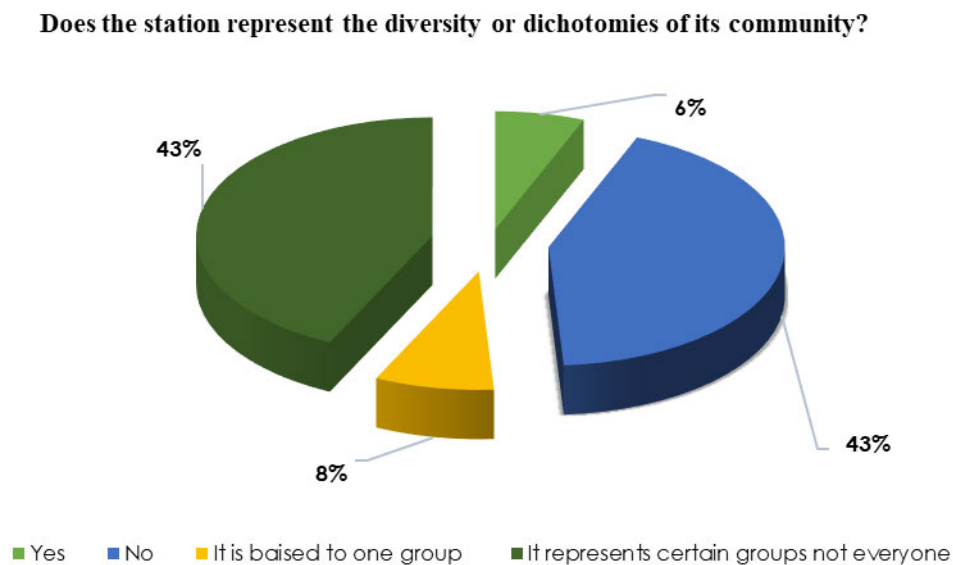


Source: Authors Field Data, 2019

Figure 6.30 above shows that 86% of the respondents stated that their community radio stations were not acting as a mouthpiece of the community, whereas 6% indicated that their community radio stations acted as a mouthpiece of the community. The remaining 8% stated that they were not sure whether their community radio stations acted as a mouthpiece.

The pie chart below illustrates the number of responses per option: Figure 6.31

Figure 6.31: Does the station represent the diversity or dichotomies of its community?

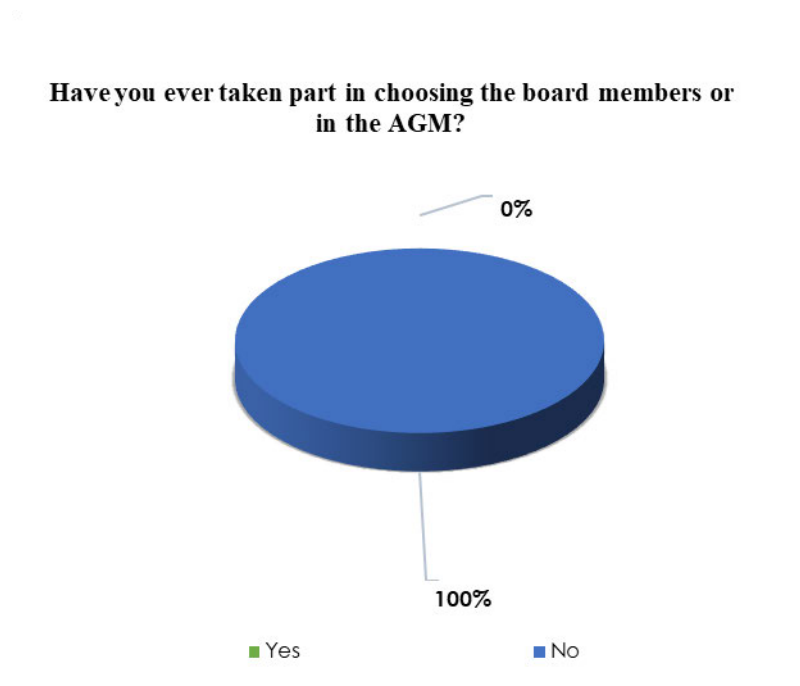


Source: Authors Field Data, 2019

The pie chart above illustrates that 6% believed that their stations were diversified in terms of their representation of the community, while 43% indicated that the stations did not represent the dichotomies of the community, another 43% stated that their community radio stations represented certain groups within their communities, and not everyone. The remaining 8% indicated that their community radio stations were biased towards one group of the community divided according to social lines.

The pie chart below illustrates the number of responses per option: Figure 6.32

Figure 6.32: Have you ever taken part in choosing board members or in the AGM?



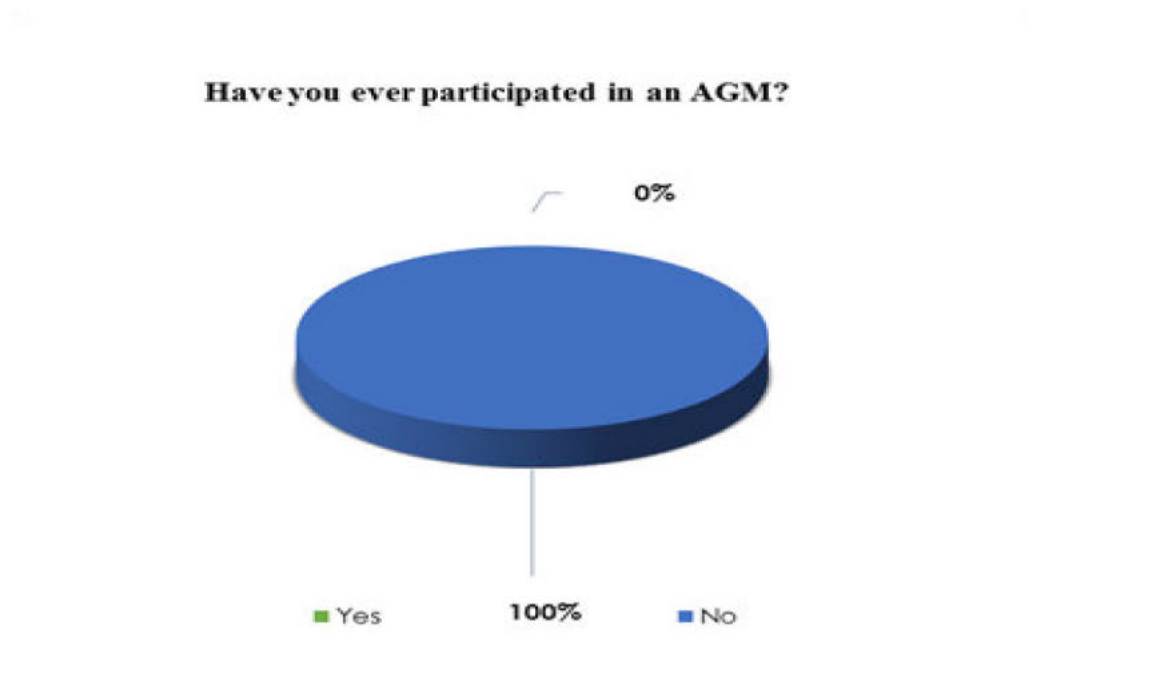
Source: Authors Field Data, 2019

Figure 6.32 shows that 100% of the respondents had never taken part in choosing board members or in the Annual General Meeting (AGM).

The pie chart below illustrates the number of responses per option: Figure 6.33

The chart above shows that 100% of the respondents had never participated in the AGM.

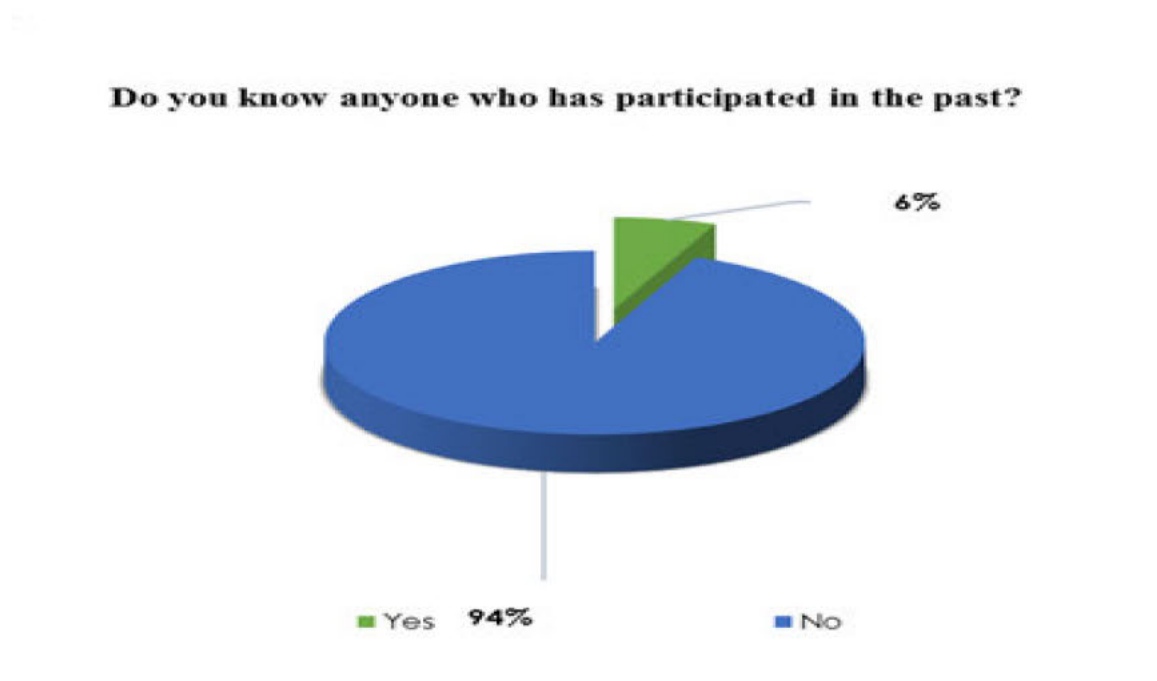
Figure 6.33: Have you ever participated in the AGM?



Source: Authors Field Data, 2019

The pie chart below illustrates the number of responses per option: Figure 6.34

Figure 6.34: Do you know anyone who has previously participated in the AGM?



Source: Authors Field Data, 2019

Figure 6.34 above illustrates that 94% of the respondents did not know any community member who had participated in an AGM at either community radio station or in choosing board members. The remaining 6% stated that they knew community members that had taken part in an AGM or in electing board members.

The pie chart below illustrates the number of responses per option: Figure 6.35

Figure 6.35: Are you a board member, a manager, presenter, producer, or volunteer at your favourite station?

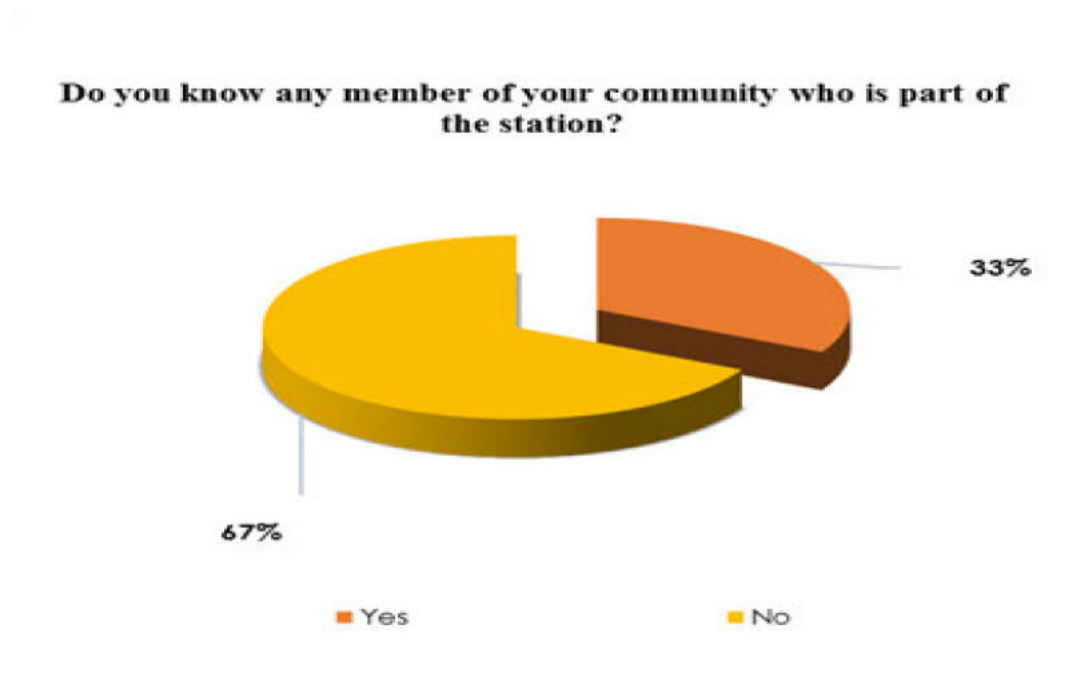


Source: Authors Field Data, 2019

The chart above (Figure 6.35) shows that 100% of the respondents did not play any roles within their favourite stations.

The pie chart below illustrates the number of responses per option: Figure 6.36

Figure 6.36: Do you know any member of your community who is part of the station?

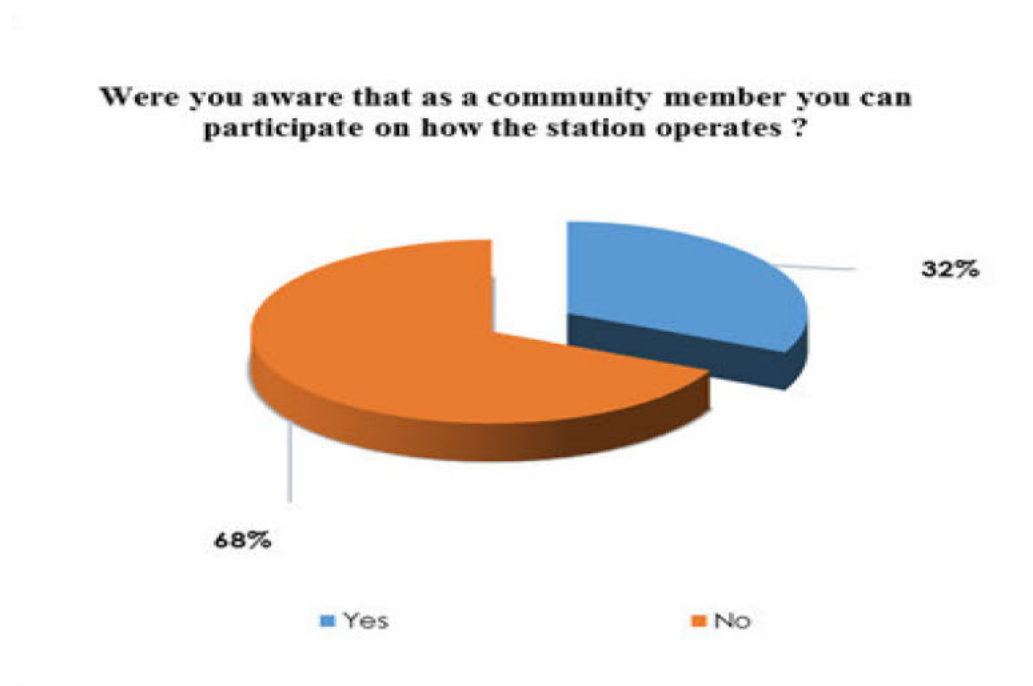


Source: Authors Field Data, 2019

Figure 6.36 shows that 33% of the respondents stated that they knew a community member who was part of their favourite community radio stations while 67% indicated they did not know of any community member who was part of the station.

The pie chart below illustrates the number of responses per option: Figure 6.37

Figure 6.37: Were you aware that as a community member you can participate in how the station operates?

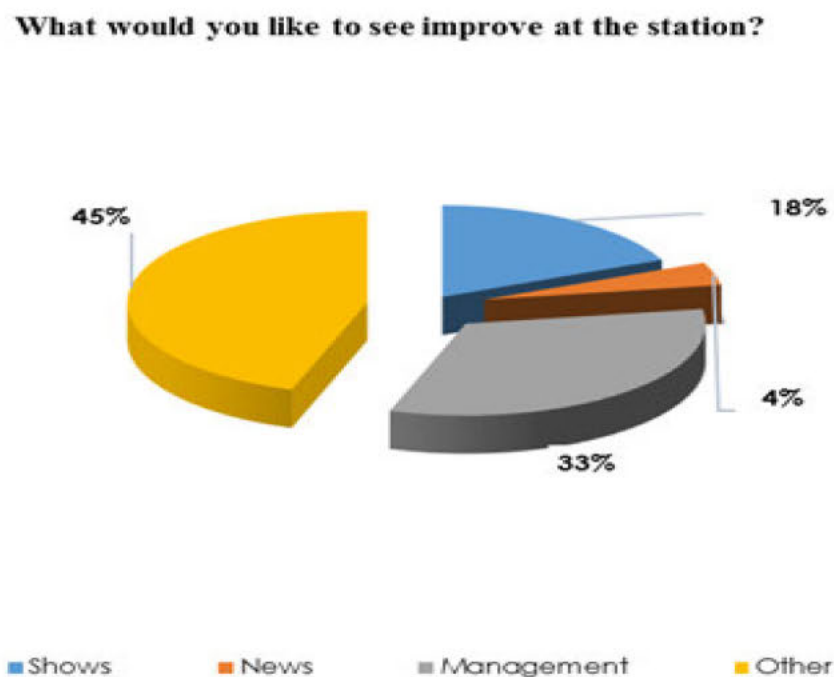


Source: Authors Field Data, 2019

In the chart above, 68% of the respondents said that they were not aware that community members could participate in how their favourite community stations operate, whereas 32% stated that they were aware of that provision.

The pie chart below illustrates the number of responses per option: Figure 6.38

Figure 6.38: What would like to see improve at the station?

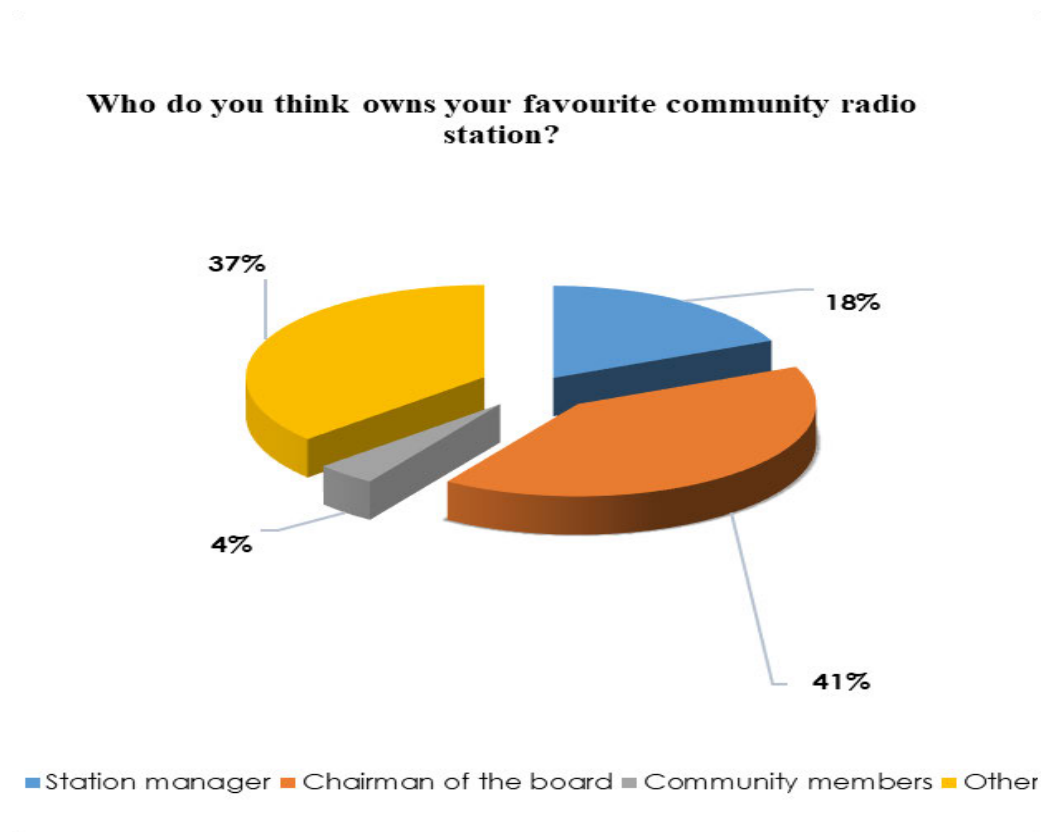


Source: Authors Field Data, 2019

One of the questions on the questionnaire for community members focused on what community members “respondents” considered as areas of improvement for stations. In response, 45% indicated that they would like to see other aspects improve within their favourite stations while 33% indicated that they would like to see their stations improve either in terms of their management style or how they managed the community radio stations. About 18% indicated that they would like to see improvement on the programmes while 4% mentioned that they wanted to see change on the news bulletins.

The pie chart below illustrates the number of responses per option: Figure 6.39

Figure 6.39: Who do you think owns your favourite community radio station?

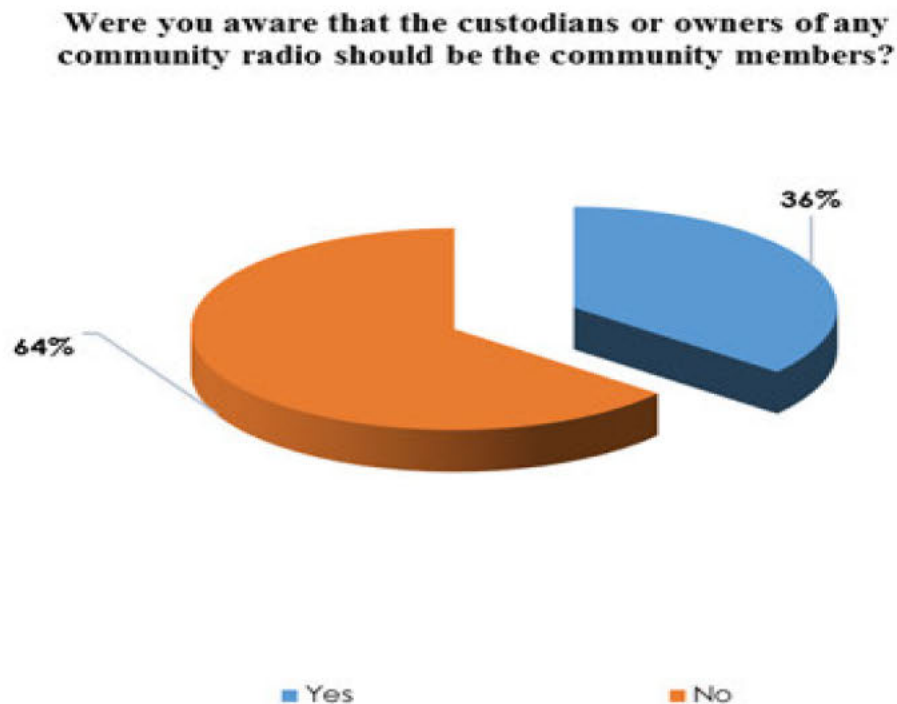


Source: Authors Field Data, 2019

Figure 6.39 illustrates that 41% of the respondents believed that their favourite community radio stations were owned by the chairperson of their various boards while 37% indicated that they thought other people, groups, associations, etc were the owners of the favourite community radio stations. Further, 18% of the respondents indicated that they thought station management were the owners, while 4% thought that community members were the actual owners.

The pie chart below illustrates the number of responses per option: Figure 6.40

Figure 6.40: Were you aware that the custodians or owners of any community radio should be the community members?

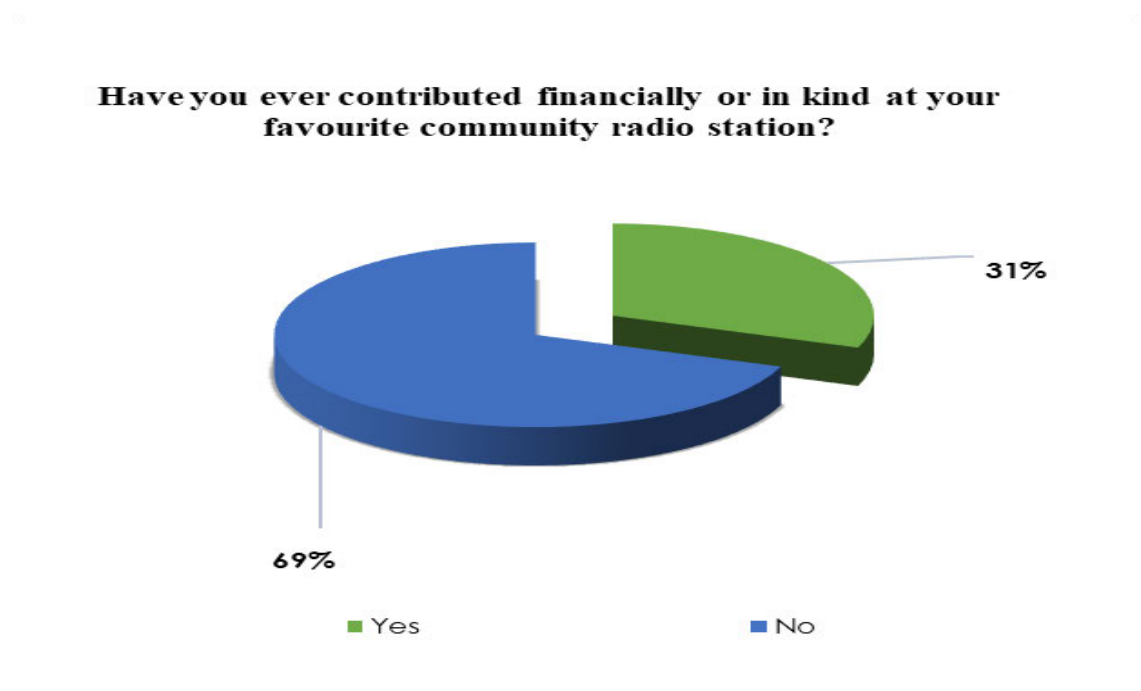


Source: Authors Field Data, 2019

In the chart above (Figure 6.40), 64% of the respondents indicated that they were not aware that community members should be the custodians of any community radio, while 36% indicated that they knew that provision.

The pie chart below illustrates the number of responses per option: Figure 6.41

Figure 6.41: Have you ever contributed financially or in kind to your favourite community radio station?

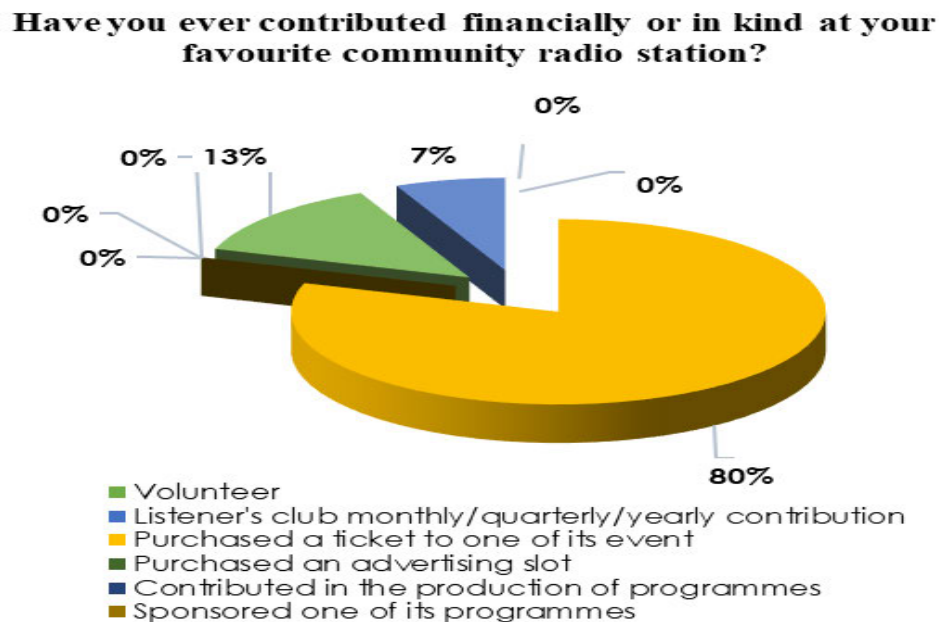


Source: Authors Field Data, 2019

In Figure 6.41 above, 69% of the respondents indicated that they had never contributed either financially or in kind to their favourite community radios, meanwhile 31% indicated that they had done so in the past.

The pie chart below illustrates the number of responses per option: Figure 6.42

Figure 6.42: How did you contribute?

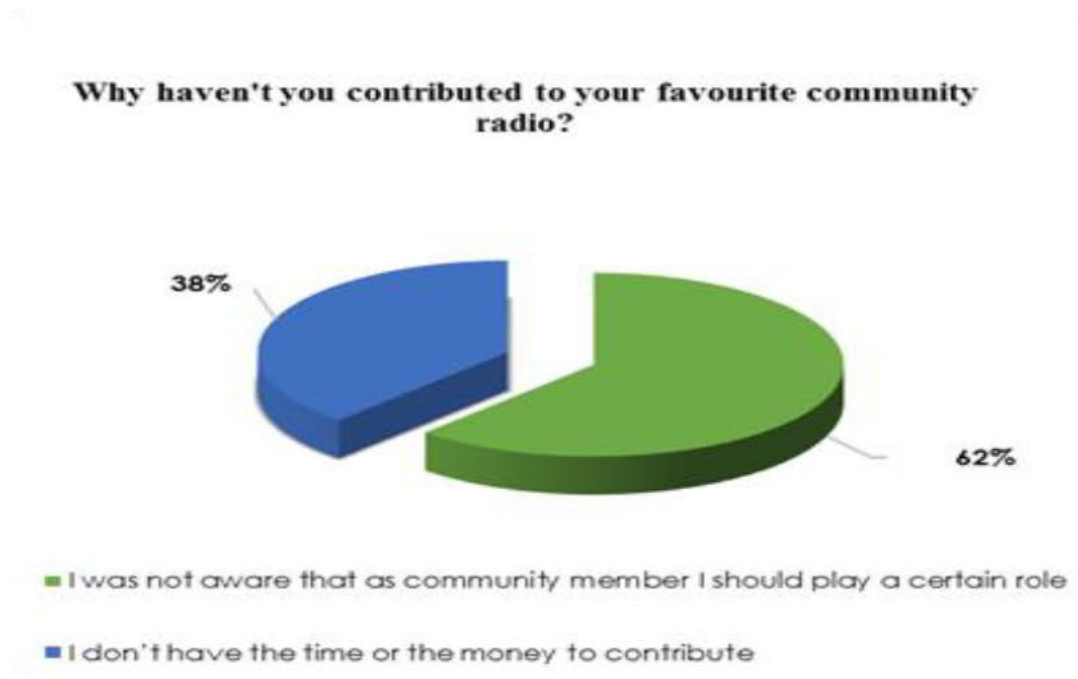


Source: Authors Field Data, 2019

Figure 6.42 above is a build on of Figure 6.40, in that those respondents who indicated in Figure 6.41 that they once contributed to their favourite stations be it in cash or kind. This question seeks to establish how respondents they contributed. Most respondents (80%) indicated that they purchased a ticket to one of the events that were organised by their favourite stations while 13% stated that they fundraised for their stations. The remaining 7% indicated that they contributed in other ways, such as giving of their time.

The pie chart below illustrates the number of responses per option: Figure 6.43

Figure 6.43: Why haven't you contributed to your favourite community radio station?



Source: Authors Field Data, 2019

Figure 6.43 is related to Figure 6.42. This question was directed to those respondents who indicated that they had never contributed to their favourite community radio stations. The question sought to determine possible reasons why the respondents have not contributed to their favourite stations. On the one hand, 62% indicated they were not aware that as community members they ought to play a certain role within their community radio stations. On the other hand, 38% stated that they did not have the money or the time to contribute.

6.3 Interviews with station management

The following themes (broadcast languages, good relationship between the two community stations and host communities, regulatory body ICASA, Government Communication and Information System (GCIS), financial challenges) emerged were generated during data analysis.

The themes identified are the following:

6.3.1 Broadcast languages

The two stations broadcast in three South African official languages, namely isiXhosa, Afrikaans and English in terms of their ICASA licenses with different percentages apportioned to the three languages. The main reason the two community stations broadcast in these three languages is that the citizen of the BCMM predominantly speak the three languages. According to BCMM Socio Economic Review and Outlook Report, (2019), the language distribution in percentages is as follows Afrikaans 6.9%, English 8.3%, isiXhosa 83.8%, others (Sesotho & isiZulu) 0.11%. Manager A indicated that their main broadcasting language is isiXhosa followed by English then Afrikaans.

“English (30%), isiXhosa (60%) and Afrikaans (10%), we cater for our English and Afrikaans listener through news bulletins mainly. Additionally, the most spoken language in the BCMM is isiXhosa, and our host and target communities are isiXhosa speakers” (Manager A).

Whereas Manager B indicated that their main language of broadcast is English followed by Afrikaans and isiXhosa with an equal percentage share.

“English 80%, Afrikaans 10%, isiXhosa 10% (we predominantly cater for our English listenership and a bit low on isiXhosa)” (Manager B).

6.3.2 Good relationship between the two community stations and host communities

A community radio does not exist independent or outside of a community, it for this reason that a community radio needs to have a good relationship with its host community and/or community members. Knipe (2003) agrees that once the relationship between a community radio station and its community ceases to exist, then the community radio station has no reason for continued existence. This clearly indicates because the premise of community station is based on the host community then the relationship between the two has to be healthy and service the interests, needs and expectations of the community at large. Manager A indicated that there's a good relationship between the station and community members.

“The relationship that exists between the community and the station is very positive, I believe it stems from their involvement within the station and it has developed over the

years. I have a good relationship with my community, recently I was stopped by a community member seeking guidance for a community event she will be doing on the youth day (June 16), this is to illustrate the kind of relationship I have with the community members” (Manager A).

In this, regard manager B also indicated that the station had good relations with its host community and added that the station works with a number of organisations.

“In terms of our relationship with the community, I think because we’ve got such a large constituency it’s almost very difficult to know exactly what the kind of the relationship exists at each point, however, we are always open to church-school type of organisations, we never develop quite bad vibes with the community. Given the aforementioned I would say the relationship has developed over the years. I am involved with various organisations and events that I’m either involved in my personal capacity or as a part of the station management” (Manager B).

6.3.3 Independent Communications Authority (ICASA)

In South Africa community radio stations play a pertinent role in the public sphere as they advance the social discourse thus positively changing lives, hence they occupy a crucial position at grassroots level where they give a voice to the previously marginalized. ICASA grants free broadcasting licenses to community radio stations on a non-profit basis. Therefore, ICASA as a regulatory body mandates community radio stations to have community members involved at all management levels of community radios and also through its regulations the regulatory body requires community radios to ensure that they remain relevant to their respective communities by involving the community in content production. It is evident in this study that both stations are in line with ICASA regulations and had policies that ensured community involvement at their stations. It is important for station management to ensure that ICASA rules are not flouted as that could lead to the regulatory body instituting investigation and harsh sanctions if found not to follow the regulations. The ICASA mediates to ensure that community radios promote participatory democracy with their host communities, as it mandates community radios to develop communities through the provision of programmes that seek to address the needs of communities.

With regard to ICASA manager A and B expressed that they are aware of what is required by ICASA and are following the regulations when it comes to allowing community members to be part of the station:

“Yes, we do, in terms of ICASA regulations the community is supposed to make their demands or raise concerns with the board of directors, then the board of directors will then give instructions to the station manager, after receiving those instructions the station manager will sit with his or her management as see how best they execute those instructions. We also have a programming policy that really allows community members to be able to raise their concerns with our programmes through the programming committee. Those policies stipulate where the role of a community member starts and ends, in order to safeguard the station from a situation where community members would one day want to take over the running of the station” (Manager A).

“Yes, from the sort of grassroots level, we have our board which is effectively voted for by the community, so they carry the mandate of the respective community and from there based on our station policies; I have been accused of being very rigid in terms of the application of the policies, what I have done is to develop policy that stipulate how we do things, so that if I do an inductive process for you today and I do it for someone else in three months’ time we work the same document. Here we are focused on policies that have a little to do with an individual than with a community, because if you go back to our ICASA mandate that what we are here for and if you read our mission statement, it kind of explain what our philosophy is and the guys need to be reminded of that, to remind them that this is what we are here for” (Manager B).

6.3.4 Board of directors

Community participation is a corner stone of community radios as mentioned above a community radio station ceases to be a community station without community members. There is quite a number of meaningful ways community members can contribute to community radio such as volunteering their time to be member of the board, by so doing they ensure that interest of the community are filtered into both management and content and as such board members are elected by the community in an annual general meeting. Community involvement

ensures that community members play a central role in the running of the community radio station, the board members and management should recognise this fact by structurally opening up the stations to community members.

Managers A and B in this study indicated the number of board members each of their station has:

“We have five board members as per the licensing requirement” (Manager A).

“Currently we have four (we are required to have five, but we have four at the moment due to a recent resignation)” (Manager B).

6.3.5 GCIS (Government Communication and Information System)

Community radios renders a community service, and the government has created financial avenues for community radios that seeks to ensure that some of their basic needs are taken care of from time to time. However, community radio stations are able to access GCIS funding when they are CSD (Central Supplier Database) and tax compliant. The GCIS is one of two notable government entities that provide financial support to community radio station, the second being MDDA. The GCIS creates adverts and procures radio-advertising spaces at community radio stations on behalf on government departments. Participants indicated that for financial assistance they rely amongst others on the GCIS for financial stability.

“We sell advertising slot at a cheaper rate to local business, and we create programmes with an idea of who (which organisation) might be the sponsor of such a programme and as a result we create programmes with a detailed funding model. Government funding or GCIS, recording artists, printing CD’s and DVD’s, selling merchandise and making copies or printing for communities” (Manager A).

“We don’t have any funding avenues, we are basically always looking at GCIS, but recently nothing has been forth coming from them” (Manager B).

6.3.6 Financial challenges

Despite government support through the GCIS and MDDA community radios, continue to experience financial challenges. One the notable root cause of the community radio station's financial challenges stem from various factors, such as their non-commercial element, and chief to that is the fact that most community stations service underprivileged communities whom are unable to support it financially. Community radio stations need money in order for them to be able to pay salaries, put programmes on air, buy and service equipment, take care of their operational expenses, pay transmission costs. Both managers indicated that they are faced with financial challenges that impede on the potential of the station's development, creating job opportunities for community members and most importantly daily operations.

“Financial challenges, this has hit the station hard over the years with regards to retaining skilled personnel, key station operations and at time the inability pay the transmission cost. The lack of financial muscle have caused us to be invisible even to our host community because we don't have outside branding that indicate to people that this is where our station is situated. We have been victim's criminal activities numerous times and as such we have lost valuables through criminal activities” (Manager A).

“Financial challenges have limited the station in a number of ways, such as hiring, investing in new technology and ability to get out and do things” (Manager B).

The themes that emerged through the data analysis process clearly indicate that the stations have homogenous challenges regardless of the differences in the percentages regarding broadcasting languages but the great BCMM as the host community presents the stations with the same environment. It is also worth noting the effort both stations put in ensuring community involving in line with ICASA regulations.

6.4 Summary

This chapter presented information that was obtained for the purposes of this study. The data that were collected specified the demographic profiles of all respondents from Kumkani FM and Wild Coast FM, and community members from various communities within the BCMM. The data were collected through questionnaires and semi-structured interviews. The chapter

presented information on the role played by volunteers within the two community radio stations, the relationship the community radios had with their communities or community members and the role played by community members in the operations of these community radio stations. It was established that all research respondents were familiar with the community radios and therefore they were able to partake in the research study. The chapter also contained data that were obtained through semi-structured interviews, where the respondents were asked about the relationship their stations had with the surrounding communities. The chapter presented themes that emerged from the data where respondents highlighted the financial challenges faced by their stations and the relationship their stations had with ICASA.

CHAPTER 7

RESEARCH FINDINGS, RECOMMENDATIONS AND CONCLUSION

7.1 Introduction

In this chapter, the researcher reflects on the research findings, provides recommendations and draws a conclusion. It is noteworthy to highlight that when it comes to findings, the researcher provides a summary under this section, given that findings were presented in the previous chapter (Chapter 5). Under recommendations, the researcher suggests some strategies that can be employed by the two sampled community radio stations and other community radio stations to ensure that community participation is effective and benefits both the community and the stations. In the last section, a conclusion to the study is provided.

7.2 Research findings

This section summarises the findings of the research as follows;

7.2.1 Programming committee

This study found that the relationship between the two sampled stations and their host communities was almost non-existent as there are no clear guiding policies in two stations that encouraged community participation in the production of programmes. Further, the respondents felt that their stations were not inclusive and largely silenced views or opinions from the community in their programmes. The one station that did not have programming committees had other mechanisms that were supposed to provide the same platform that is usually provided by programming committees in community stations. However, the walk-in (community members go into the station to give information on community issues that should be broadcast) as referred by a member of the station management was ineffective because there were no community members who walked in before. One of the station management mentioned that once in a while, they worked with community organisations (non-profit organisations). The second station replaced the programming committee with community forum meetings, which they said helped the community to gain insight into their programmes. However, this particular platform was not designed to give the community access to the community station; instead, it was designed to give the station access to the community as the station used it to perhaps market their programmes or inform the host community about their programmes.

The study has found that the two sampled community radios relied on volunteers from the communities to identify programmes that they think will address the needs and interests of the different communities. Thus, volunteers had to use their discretion to select issues, which led to bias and exclusion. Fraser and Estrada (2001) argued that community radio stations have a responsibility to recognise and respect the contribution made by volunteers. Hence, I argue that there's nothing wrong with recognising the contribution made by volunteers. However, the stations need to acknowledge that there were other ways to encourage community participation other than relying on one method without giving much consideration to others. By relying on one method, these community radio stations treated community members as spectators in a game in which they should play. Community radio stations should empower community members rather than treat them as passive consumers of content and enhance local knowledge rather than replacing it with the standard solution (World Association of Community Radio Broadcasters; AMARC, 2003). This was also echoed by scholars such as Urgoiti (1999), that in the absence of community participation in community radios, those community radio stations cease to serve as community mediums.

7.2.2 Social acceptance

It emerged that participants did not relate to the stations. Relating with a medium such as a community radio had far-reaching consequences for the stations because most participants had never contributed to the two sampled stations either financially or by giving their time through participating in the programmes. This was largely a result of lack of community participation within the stations. Hussain (2007:3) confirmed that majority participation at the micro-level needs to be ensured by the stations to gain any form of sufficient social acceptance, which eventually develops the "sense of ownership" among community members. This means the stations have not been socially accepted by community members, which manifests in the lack of contribution to ensure that the stations are sustainable. This finding is related to the comment made by Moswede (2009), which states that one of the guarantees to ensure that community radio stations are sustainable is through ensuring mass participation at the micro level to gain viable social acceptance.

To ensure social acceptance, the stations must ensure that they are representative and inclusive, and participatory dynamics reflect community needs and social dichotomies. This goes as far as involving and consulting the community in decision-making processes particularly programming, which is crucial in monitoring the relevance of the stations. When the stations

exclude the community, that has a foregone conclusion that the stations will be less sensitive to the needs of the communities they serve and therefore lack identity and reason for existence in those communities (Jordan, 2006). Given what was said by the respondents, it is apparent that the stations were not putting much effort in ensuring that they encouraged community involvement in decision making and in the programmes that should have been based on the understanding of community needs and interests. The forum that was mentioned by one of the station management is not effective because such forums should be used to reflect on decisions that community members were part of, not to reflect on decisions that were taken on their behalf. The two sampled stations must realise that sustainability, be it, social, operational, or financial, lies squarely on their ability to achieve social acceptance from the communities they serve. This allows community members to feel empowered and claim ownership of a community station, as they would have been part of the decision-making and reviewing process. A sense of ownership stems from social acceptance, which has its deep-seated roots in community participation or involvement in areas such as management (board and operational), content production, and programming review.

7.2.3 Financial resources

The researcher found that the two sample stations faced financial challenges in various ways; one of the two was doing better financially, when compared to the other station. It is important to understand that community radio stations are non-profit entities, which means that they are not run for commercial purposes. Instead, their purpose is to keep the community communicating amongst themselves and with their government about issues that affect them. Tulane (200) asserts that this is one of the shortfalls of community stations because they find themselves competing for the same resources and target market as commercial stations. Further, Tleane (2005) argues that it is important for ICASA to revisit the not-for-profit regulation for community stations because community radios compete in an industry that is not tailor-made for them and their financial challenges. In this regard, it was established that when it comes to fundraising strategies, the two stations had no clear strategies that ensured that the community supports the stations on a regular basis. For instance, one station relied heavily on government funding and advertising, while the second station relied on government funding, advertising, station events and selling merchandise, and the third station relied on government funding, advertising and community members as donors on a monthly basis.

When the researcher was conducting the interviews with the station management of the two stations, both mentioned that fundraising strategies such as listeners' clubs were administratively daunting. Further, they did not guarantee that listeners would eventually commit to paying a certain fee to the station, regularly. Further, they mentioned that given the kind of relationship that existed between the station and the community, listeners' clubs were not feasible because communities lacked active citizenry. The other manager stated that they never tried the strategy of listeners' clubs because the community they served was largely poor. This finding suggested that some station management lacked an understanding of listeners' clubs and their purpose.

The purpose of listeners' clubs is educational, not only raising funds and a listener's club can be initiated by the radio station or listeners. Eventually, these clubs do not only benefit radio stations, but listeners also benefit (List, 2002). Listeners' clubs are one of the platforms where listeners become better informed about the station's operations and the community at large becomes the winner through increased social cohesion because of the nature of the clubs. There are other forms of interaction the stations could have employed to increase opportunities for community support, such as festivals, drama and sponsoring community events. The station management must understand that donations may not be limited to monetary terms, given that they may be in the form of airtime required for publicising community events (Bosh 2007). Further, it emerged that the financial challenges faced by community stations were not only a result of the not-profit legislation, but it was also because of an ailing relationship with the communities and a lack of knowledge when it comes to other avenues that could assist in enhancing financial sustainability.

7.2.4 Community ownership

Findings suggested that the communities or community members did not consider themselves as owners or custodians of the two stations. Concerning ownership of community radios, scholars such as Kruger, Monji and Smurthwaite (2013:6) assert that community radio stations should be controlled by a board that represents the community, which must be practically elected by the community members at an annual general meeting. When it comes to attending annual general meetings, findings indicated that none of the participants had attended a general meeting before, and only a few knew people that had attended annual general meetings in the past. This again points to the ailing relationship that exists between community stations and the communities, because annual general meetings are supposed to be a community meeting

that is attended by interested members of the community. It has been realised that community members do not know who the owners of these stations are, as many pointed at the chairperson of the board and others at other parties, with only a few suggesting that it may be community members.

Apparently, some community members were not aware of who owns community radio stations or who the custodians were, especially when the stations had no policies that encouraged community involvement at all levels, given that these community stations are supposed to offer a public service. Thus, it is not surprising that participants indicated that they were not aware that as community members, they were supposed to participate in how the station operates. I concur with what Kruger, Monji and Smurthwaite (2013) that if the community owns and controls the community radio, then the community members should feel a sense of social responsibility to participate and support community radio programmes. I also concur with Fairbairn (2009) that participatory processes generate a strong sense of community ownership.

The last finding relates to what has been discussed above. It emerged that the lack of participation by community members or communities when it comes to stations' activities and programmes is partly due to the gap that exists between the stations and communities. It is apparent that, community members should feel a sense of pride in their community radio. However, it is also as a result of the community radio stations distancing themselves that may have resulted in non-participation from communities. If the community radio stations were close to the communities, this may not have been the case when one looks at the number of participants that were not active in the job market. Some of the participants wished that they could join the stations to gain experience and others wanted to share their experience as pensioners, but because of the distance that exists between them and these community stations, they are unable had been join the stations.

Thus, some community members failed to see the need to support community radio stations that do support them, as one indicated in an informal conversation that it's a give and take situation. It is worth noting that when community radio station crafts policies that do not only benefit them but also allows the community to contribute to their governance and operations structurally, communities will do their utmost best to ensure that their community radio(s) is successfully supported. When community radio stations act as islands within the communities that they are supposed to serve, they cease to provide a community service. For instance, community radio volatility is a globally known phenomenon; thus, community radio stations

become too preoccupied with gaining sustainability, finally create a barrier between themselves and community members.

7.3 Recommendations

This section reflects on recommendations that emanated from the findings discussed above, in relation to community participation and the impact it has on the sustainability of selected community radio stations. The findings of this study indicated that there is a gap between community members and community radio stations, which has affected the way community members perceive the two sampled stations. Thus, these recommendations could assist in the improvement of relations that exist between the two parties and also in the development of policies that will ensure community involvement at governance and operational levels.

7.3.1 The need for community involvement

The recommendations are intertwined. When communities are involved in community radio stations in decision making, programming and other aspects, community radios will rarely struggle with social acceptance. The study recommends that community stations should ensure that they create and implement policies that promote community participation to achieve social acceptance, which will eventually develop a “sense of ownership” among community members. When a sense of ownership has been evoked, community members may feel socially responsible for the well-being of the station. I recommend that community stations should develop policies that encourage social cohesion, especially in an area that is as diverse as Buffalo City Metropolitan Municipality. Therefore, for community stations to realise social acceptance, they must look beyond community involvement, and ensure that all the social groups that are found in the host community are sufficiently represented at the governance and operational levels.

The study recommends that there must be clear guiding policies that ensure or encourage community involvement in the production of programmes. It is envisaged that those policies will ensure that the two community radio stations cover topics that are relevant, encourage discussion and debate, and provide a platform to the marginalised voices. Thus, this will ensure that the two community radio stations provide community members or listeners with opportunities to voice out their socio-economic and political concerns. It is important that community radios listen closely to their host communities to ensure that programming reflects on real concerns; that is where community involvement becomes key when designing and

producing programmes. It is recommended that community radios set-up effective programming committees that will continuously evaluate the programmes being produced and also produce programmes that will strongly reflect local issues. Further, there must be clear policies that will encourage and regulate community involvement in decision making processes and other issues related to community radios. This could be achieved through transparency by community radios when it comes to issues of governance and daily operations.

I recommend that programming committees must be effective when they are available. Where there are other forums that are used to replace programming committees, it is important that they are created because a programming committee provides community members with an opportunity to contribute to what they want to hear and be involved in its production other than being given an opportunity to reflect in retrospect. The programming committee must meet with the board at least twice a year so that it can discuss programming directions and other emerging forms of content such as music.

7.3.2 Financial resources

Community radios face financial challenges in different ways and these challenges may threaten their sustainability. I recommend that stations that reported dire financial challenges must explore new and alternative fundraising mechanisms or income generation strategies that will include community members. However, they can use the ones that have been there for a very long time such listeners' clubs, annual membership fees, local fundraising, programme sponsorships by local businesses, donations, running media training courses in conjunction with accredited institutions of higher learning, and music workshops. For instance, community radios with a loyal listenership base of a sizable number can be a substantial source of funding. Through annual membership fees, listeners can financially support a community radio station that provides them with innovative programming that speaks to the concerns and interests of the locals. This will not only lead to community radios ensuring that they are sustainable through listener support, but this will also allow community radios to receive a mandate for their programming from the community. There's nothing wrong with some of the fundraising strategies that have been recycled over the year by the community radio sector. However, what is wrong with the above is how some community radios have secluded their host communities and thought that these strategies would be effective on their own without community participation or social acceptance.

It is also important to mention that community participation is not a solution to every problem because even with majority participation of community members, community radios still face a steep financial challenge, community participation or community members are a good starting point for a community project such as a community radio. Based on this study's findings, it is recommended that some community radios refrain from modelling *modus operandi* after commercial stations because they eventually alienate their mandate of being community service and chase after big advertisers, and in the process produce content that is irrelevant to their host community, resulting in low listenership and no advertisers.

I recommend that government should use legislation to ensure that community radios do not compete for funding with commercial stations. Therefore, set parameters where community radios would be entitled to operate without intimidation from commercial stations should be put in place. It is worth noting that government agencies such as the Media Development and Diversity Agency (MDDA) and Government Communication and Information System (GCIS) are assisting but for a minimal period and their funding is not sustainable, hence, government needs to focus on providing community radios with government grants that will be tied to municipal budgets, and there will be a need for proper accountability from the stations after receiving those grants. It only makes sense why those grants should be tied to municipalities because community radios serve the same constituency that is served by municipalities. That would ease the pressure from community radios; they would solely focus on their main purpose, which is to serve the community and stop having financial sustainability as their major preoccupation. I understand that this recommendation would pose serious institutional challenges for the stations as municipalities would want to dictate what they should broadcast; it is also the responsibility of the government and the stations to ensure that clear editorial policies are crafted to guarantee the independence of community radios. If the government (municipalities) set aside an annual budget for the local radio station; that would not make community radios government broadcasters, even though they provide valuable services that would be complementary to what municipalities are trying to achieve with service delivery.

7.3.3 Marketing for community radio stations

Community radios must find marketing strategies that could enhance funding opportunities. Marketing can assist a great deal in raising awareness of the existence of the two sampled stations. I agree with Macdonald (1995) when he asserts that non-profit organisations (NPOs) such as community radio stations tend to be socially responsive and service-oriented. Their

focus is on the delivery of social services that are not sufficiently provided by either the commercial or public sector. This is the core of the role of community radio. Normally within the community radio sector, there is some antagonism towards marketing. Marketing is perceived as an instrument that is employed by the commercial sector. It is strongly identified with selling and profit, and for that reason, it is deemed highly inappropriate for community radios as NPOs.

Therefore, I recommend that community radio stations must start to identify strategic ways to approach marketing, particularly in a manner that will relate to awareness about the station and also attract interested donors because there are people or other NPOs who are willing to fund community radio stations for the service they provide to a certain audience that commercial radios do not normally target. Marketing is essential for the community radio sector because of the threat that comes with failing financial resources. Before taking on marketing, community radios will need to have strict policies that will protect the autonomy of the stations, and also be clear on the objectives they want to achieve with marketing as not-for-profit organisations because lines can be blurred, as they will need to steer away from being perceived as if they are mouthpiece of any organisation, therefore, the reason for the community radio station's existence would have to be clearly stated before any marketing programme is implemented. This would help dispel the myth that marketing for community radio stations is unethical. Marketing is not the magic solution to financial challenges, as it does not replace the need for the development of other strategies that need to be considered for the community radio sector with its not-for-profit status. However, when employed with a strategic objective, which is to create audience and sponsor awareness, it has the potential to add value to existing strategies and offers new opportunities for alternative income generation.

The last recommendation relates to what has been discussed above. This study recommends that ICASA should draft regulations that will be attached to licence condition of community radio stations, that not only the board should include community members but also the management and also selection of presenters, producers, and newsreaders should be intentional in that community stations should select from the host community because the sole intention is not only to keep the dialogue going between community members. Instead, it is also for communities to learn valuable communications and media skills and have a broad understanding of how the media works. My recommendation here is that community radios must consider the value of having a third-party voice (listeners or community members), sustainability comes for many community radios as a result of community participation,

because advertising agencies consider the numbers because they can advertise at community stations.

The research study is limited to two sampled stations; therefore, these are not the only recommendation or changes that could be made to improve community participation so that it can have a positive impact on the sustainability of community radios; however, the recommendations above are applicable to this particular study.

7.4 Conclusion

The premise of the research is how community participation in community radio stations can have a positive impact on the sustainability of community radio stations in the Buffalo City Metropolitan Municipality. This study focused on the relationship between communities and two community radio stations. The findings indicated that the relationship between the stations and communities was ineffective because the stations lacked structural guides and clear policies that would ensure efficient community involvement in the production of programmes, decision making and other aspects (governance and operations). It is important to note that community members, did not identify with the stations because of the gap that existed between the stations and their host communities. The study also explored the different funding mechanisms the two stations had in place. The two stations were solely dependent on seldom government funding. It was also realised that the two stations had never explored other forms of fundraising such as listeners' clubs, membership fees, etc. The reason that was offered by the two-station management was that they were reluctant to try the various funding mechanisms because they did not enjoy much support from their communities.

This study does not in any way steer away from the foregone conclusion that socio-economic factors that affect host communities also affect community radio stations as they too are not immune to socio-economic challenges, and they are part of the community. It can be argued that community radio stations need to regularly re-evaluate their relationship with host communities, and this will assist in ensuring that they produce customised programmes, as they offer specialised service that commercial stations do not provide. Community radio is service-oriented. Therefore, they cannot afford to offer a meaningless service, because if there's a gap between the station and the community, it simply implies that all that they are doing is meaningless, because it may happen that it does not relate to the needs and concerns of the community.

For community radio stations to appear as if they are ignoring the community, that amounts to ignoring socio-economic and political challenges that confront the host community. This also limits community members from using the platform to voice their viewpoints. Therefore, it is important that there should be a mutually beneficial relationship between listeners and stations. However, a situation where only a few will be allowed access to the stations because they have something to offer, either in cash or kind is not sustainable.

Findings suggest that the lack of community participation in the two stations had a negative impact on the stations in several ways, including financially and socially. This study argues that an effective approach to sustained sustainability would require a concrete foundation built on policies that seek to encourage community participation. Therefore, community radio stations should implement or enable existing legislation that ensure efficient access to community radio stations by locals. The government must implement legislative reforms and parameters to this effect, to ensure that community radio stations do not compete for financial resources in the already monopolised broadcasting space. It is envisaged that will ensure that community radio stations get their mandate from host communities. Consequently, doing so will ensure that community radio stations strive towards social acceptance. For example, “This would eventually develop a sense of ownership and control over the community initiative. As such, there is a need to create mass level awareness about the social, political and economic importance of community radio in community development” (Moswede 2009:173).

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APPENDICES

Appendix 1: INFORMED CONSENT RESOURCE TEMPLATE

Hello. My name is Asanda Msileni from the School of Arts (Howard College), College of Humanities, University of KwaZulu-Natal. My phone number is [REDACTED], Email: a.msileni@gmail.com and my supervisor is Dr Anusharani Sewchurran (+27 31 260 2461, Email: sewchurrana@ukzn.ac.za).

You are being invited to consider participating in a study that involves research on community radio stations. The study seeks to evaluate the impact of the lack of community participation on the community radios and what could be the causes and how to turn around the situation for the two community radios. The study will investigate the extent at which the two selected community radio stations encourage community participation. The study will further examine challenges such as self-sustenance and the correlation between social acceptance by the target community and community support. In addition, this study seeks to propose a number of feasible ways in which the two community radios can encourage or improve community participation and self-sustenance.

As such, the researcher is of the firm view that by partaking in this study you will assist him in addressing some of the pertinent questions raised above. The study will not involve any risks and/or discomforts. The study will provide no direct benefits to participants. The researcher would like to assure you that participation in this study is voluntary. You are free to withdraw your participation from the study at any point if do not feel comfortable.

You are also guaranteed that your responses in this interview will be treated with confidentiality and anonymity. Where appropriate the researcher will use disguised names of respondent in order to maintain high level of confidentiality. Participation in this study will take 20-40 minutes of your time. There are no anticipated rewards for participating in this study. You are also assured that the researcher will report the findings in such a manner which respect the right to dignity for each participant. The researcher will make available to you the result of the study when the study is concluded.

In the event of any problems or concerns/questions you may contact the researcher (Asanda Msileni) at [REDACTED] or the supervisor, Dr Anusharani Sewchurran (+27 31 260 2461, Email: [REDACTED] or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

PrivateBagX54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: [REDACTED]

Participation in this research is purely voluntary. Participants may withdraw from participating at any point, and in the event of refusal/withdrawal of participation the participants will not incur any reprisal. Participants will not incur any costs as a result of participation in this study. Participants will be anonymized to protect their identity and after a period of five years the raw data will be destroyed.

Appendix 2: CONSENT FROM PARTICIPANT

I..... have been informed about the study entitled “A study on the impact of the lack of financial support on the sustainability of community radio; A case of Eastern Cape community radio stations in the Buffalo City Region” by Asanda Msileni.

I understand the purpose and procedures of the study. I have been given an opportunity to answer questions about the study and have had answers to my satisfaction. I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to. If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at (Asanda Msileni: 078 313 5426 OR 082 630 6205).

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: [REDACTED]

I hereby provide consent to:

Audio-record my interview YES / NO

Video-record my interview YES / NO

Signature of Participant

Date

Signature of Witness

Date

Appendix 3: INTERVIEW GUIDE



INTERVIEW QUESTIONS

1. When did Kumkani/Wild Coast FM start broadcasting?
2. How did it start? Whose idea led to its beginning and what was the reason behind it?
3. Which language(s) do you broadcast in?
4. What is your understanding of community radio and the role of community radio within the community and that of the community within community radio?
5. As a station manager what kind of relationship does the station have with its community and how that has developed or remained stagnant over the years?
6. Do you have policies within the station that ensure that the community is allowed to participate at all governance levels of the station and in the production and execution of the programmes?
7. Do you have a programming committee that comprises of community members?
8. Have you ever had a problem with ICASA with regard to license issues, where community involvement is concerned?
9. How many community members do you have as board members and in the management and how where they selected, do they have certain qualification that will benefit the station?
10. How community members do you have as volunteers?



Dear Sir/Madam,

RE: A STUDY ON HOW COMMUNITY PARTICIPATION IN COMMUNITY RADIO STATIONS CAN HAVE A POSITIVE IMPACT ON THE SUSTAINABILITY OF TWO COMMUNITY RADIO STATIONS (NAMELY, WILD COAST FM AND KUMKANI FM) IN THE BUFFALO CITY METROPOLITAN MUNICIPALITY.

My name is Asanda Msileni (Mr). I am a student pursuing Masters at the University of Kwa-Zulu Natal, Howard College of under the faculty of Media and Cultural Studies. My Supervisor is Dr Anusharani Sewchurran (031-260-2461 or [REDACTED])

I am asking you to participate in the above-captioned study. It is specifically meant:

To establish the extent to which the community participation in community radio stations can have a positive influence on its self-sustenance.

- To find out what role is played by the volunteers at the community radio station
- To establish whether the volunteers were selected to represent the community
- To find out how they (as volunteers) ensure that issues that affect their community are incorporated into the programmes
- To find out how they (as volunteers) are being compensated

You have been randomly selected to participate in this study. Though you have been randomly selected to participate, your participation is entirely on a voluntary basis. You will, however, greatly help me by providing information as this will enable me to undertake the study successfully.

Instructions

1. Please circle the number that represents the appropriate answer to the questions below.
2. All the information you provide is purely for academic purposes; therefore, you are kindly requested to provide genuine information and ensure that all questions are carefully answered to allow for a successful study.
3. Full confidentiality will be maintained. You are, therefore, advised not to write your name or anything else apart from the requested for information.

Your cooperation is highly appreciated

For official use only

Questionnaire No: Date .../...../...../2019

A) BACKGROUND INFORMATION

1. Gender

1. Female
2. Male

2. Age

1. 18 – 20
2. 20 – 25
3. 25 – 30
4. 30 – 35
5. 35 – 40
6. 40 – 45
7. 45 – 50
8. 50 – 55
9. 55 – 60
10. 60 and above

3. Home language

1. Xhosa
2. Afrikaans
3. English
4. Zulu
5. Tsonga

6. Venda
7. Ndebele
8. Swati
9. Tswana
10. Sotho
11. Northern Sotho
4. Racial Background
 1. Black
 2. White
 3. Indian
 4. Coloured
5. What is your educational level?
 1. Grade 9 and below
 2. Grade 10 to Grade 12
 3. Undergraduate degree or diploma
 3. Postgraduate degree or diploma
6. As a volunteer, do you represent any community and its interest as you are with the station?
 1. Yes
 2. No

B) To find out what role is played by the volunteers at the community radio station and to establish whether the volunteers were selected to represent the community

8. What role do you play within the station?
 1. Producer
 2. Presenter
 3. Salesperson
 4. Newsreader
 5. Journalist
 6. Event's organiser
 7. Other
9. How long have you been with the station?
 1. One week to one month
 2. Two months to one year

- 3. Two to five years
 - 4. Five years and above
10. How many roles do you play or have you played within the station?
- 1. One
 - 2. More than two
11. Are you part of a programming committee?
- 1. I am part of a programming committee
 - 2. I was part of a programming committee
 - 3. I would like to be part of a programming committee
 - 4. I am not interested in being part of a programming committee
12. Do you think the role you are playing currently contributes to the growth of the station and to your personal development?
- 1. Yes
 - 2. No
13. Do you feel that the station has given you enough support to learn and contribute to the role you are playing currently?
- 1. Yes
 - 2. No

C) To find out how they (as volunteers) ensure that issues that affect their community are incorporated into the programmes

14. If you answered yes to questions 6, how do you ensure that issues that affect your community are broadcasted or are incorporated into the programmes? Please select one of the options below that best describes your contribution.
- 1. I forward the story to the programme manager for his or her attention
 - 2. As part of the programming committee, I make sure that issues that affect the community are given priority and are broadcasted
 - 3. I alert the news team and leave it there
15. In your view, does the station act as a mouthpiece of the community with regards to issues that affect you as community members?
- 1. Yes

2. No

16. Were you aware that the custodians or owners of any community radio station should be the community members?

1. Yes

2. No

D) To find out how they (as volunteers) are being compensated

17. Are you getting paid as a volunteer at this station?

1. Yes

2. No

18. If you answered yes to question 17, how are you being enumerated? Please select one of the options below that best describes the form of payment.

1. Stipend

2. Wages

3. Salary

4. Other

19. If you answered no to question 17, would you like to be paid?

1. Yes

2. No

3. Not now, maybe in the near future

20. Why would you like to be paid for your efforts at the station?

1. Because I excel at what I do

2. Because the station needs my experience and expertise

3. Because I believe the station can afford to pay me

4. Other

5. None of the above



Dear Sir/Madam,

RE: A STUDY ON HOW COMMUNITY PARTICIPATION IN COMMUNITY RADIO STATIONS CAN HAVE A POSITIVE IMPACT ON THE SUSTAINABILITY OF TWO COMMUNITY RADIO STATIONS (NAMELY, WILD COAST FM AND KUMKANI FM) IN THE BUFFALO CITY METROPOLITAN MUNICIPALITY.

My name is AsandaMsileni (Mr). I am a student pursuing Masters at the University of Kwa-Zulu Natal, Howard College of under the faculty of Media and Cultural Studies. My Supervisor is Dr Anusharani Sewchurran (031-260-2461 or [REDACTED])

I am asking you to participate in the above-captioned study. It is specifically meant:

To establish the extent to which the community participation in community radio stations can have a positive influence on its self-sustenance.

- To find out what mechanisms exist in order to ensure that the community's voice is heard
- To establish what role, if any, is played by the community within the station
- To find out if community members perceive themselves as being the owners of the station
- To find out if the community is aware of its responsibility in ensuring that the station is sustainable

You have been randomly selected to participate in this study. Though you have been randomly selected to participate, your participation is entirely on a voluntary basis. You will, however, greatly help me by providing information as this will enable me to undertake the study successfully.

Instructions

1. Please circle the number that represents the appropriate answer to the questions below.
2. All the information you provide is purely for academic purposes; therefore, you are kindly requested to provide genuine information and ensure that all questions are carefully answered to allow for a successful study.
3. Full confidentiality will be maintained. You are, therefore, advised not to write your name or anything else apart from the requested for information.

Your cooperation is highly appreciated

For official use only

Questionnaire No: Date .../...../...../2019

A) BACKGROUND INFORMATION

2. Gender
 3. Female
 4. Male
2. Age
 1. 18 – 20
 2. 20 – 25
 3. 25 – 30
 4. 30 – 35
 5. 35 – 40
 6. 40 – 45
 7. 45 – 50
 8. 50 – 55
 9. 55 – 60
 10. 60 and above
3. Home language
 1. Xhosa
 2. Afrikaans
 3. English
 4. Zulu
 5. Tsonga
 6. Venda
 7. Ndebele
 8. Swati
 9. Tswana
 10. Sotho
 11. Northern Sotho
4. Which language do you prefer when listening to community radio?
 1. Xhosa
 2. Afrikaans
 3. English
 4. Zulu
 5. Tsonga
 6. Venda
 7. Ndebele
 8. Swati
 9. Tswana
 10. Sotho
 11. Northern Sotho
5. What is your educational level?

1. Grade 9 and below
2. Grade 10 to Grade 12
3. Undergraduate degree or diploma
4. Postgraduate degree or diploma

6. Where do you live?

1. Suburb to semi-suburb
2. Township to semi-rural
3. Rural area

7. Work status

1. Employed
2. Unemployed
3. Retired

B) To find out what mechanisms exist in order to ensure that the community's voice is heard

8. Do you listen to community radio?

1. Yes
2. No

9. Which community radio do you listen to?

1. Kumkani FM
2. Wild Coast FM
3. Other

10. How frequently do you listen to the station you selected in question 9?

1. Every day
2. Once a week
3. Twice to seven-time a week
4. When I get time

11. Which programme or show do you like listening to the most?

1. Breakfast show
2. Afternoon drive show
3. Mid-morning show
4. Mid-day show
5. Sport show
6. Religious music and talk show
7. Current Affairs show
8. Youth music and talk show
9. Other

12. Have you ever participated in any of the programmes aired by your favourite station?

1. Yes
2. No

13. If yes to question 12, how did you participate?

1. Guest or residential guest

2. Phone-in
 3. SMS
 4. Email
 5. Social media (WhatsApp, Twitter, Facebook, Instagram and We Chat)
 6. Other
14. If no to question 12, why haven't you participated?
1. I don't feel the need
 2. I don't have their contact details
 3. They don't engage on matters that evoke my interest
 4. I tried once by my call was not answered or my messages weren't read live on air
 5. Other reasons
15. Do you feel that the station has given you enough platforms to share your views or to voice out your frustration as a community member?
1. Yes
 2. No
16. In your view, does the station act as a mouthpiece of the community with regards to issues that affect you as community members?
1. Yes
 2. No
 3. Not sure
 4. Not all the time
17. As a listener and also a community member in your view, does the station represent the diversity or dichotomies of its community?
1. Yes
 2. No
 3. It is biased to one group
 4. It represents certain groups not every one
- C) To establish what role, if any, is played by the community within the station**
18. Have you ever participated in choosing the board members or in the AGM?
1. Yes
 2. No
19. Have you ever participated in the AGM?
1. Yes
 2. No
20. If no to question 18, do you know anyone who has participated in the past?
1. Yes
 2. No
21. Are you a board member, a manager, presenter, producer or volunteer at your favourite station?
1. Yes
 2. No

22. Do you know any member of your community who is part of the station?

1. Yes
2. No

23. Where you aware that as a community member, you can participate in how the station operate?

1. Yes
2. No

24. What would like to see improve in the station?

1. Programmes or shows (Content)
2. News Bulletins
3. Management
4. Other

D) To find out if community members perceive themselves as being the owners of the station

25. Who do you think owns your community radio station?

1. Station Manager
2. Chairman of the board
3. Community or community members
4. Government
5. Political party
6. Other

26. Were you aware that the custodians or owners of any community radio station should be the community members?

1. Yes
2. No

E) To find out if the community is aware of its responsibility in ensuring that the station is sustainable

27. Have you ever contributed financially or with kind in your community radio station?

1. Yes
2. No

28. If yes to question 27, please select one of the options below that best describes your contribution.

1. Volunteer
2. Listeners Club monthly/quarterly/yearly contribution fee
3. Purchased a ticket to one of its events
4. Purchased an advertising slot
5. Contributed to the production programmes
6. Sponsored one of its programmes
7. Fundraised for the station
8. Other

29. If no to question 27, please select one of the options below that best describes your contribution.

1. I was not aware that as a community member I should play a certain role
2. I don't have the time or the money to contribute
3. They don't represent me as the community

Appendix 4: ETHICAL CLEARANCE CERTIFICATE



22 May 2019

Mr Asanda Msileni 217082114
School of Arts
Howard College Campus

Dear Mr Msileni

Protocol reference number: HSS/021Q/019M

Project Title: A study on how community participation in community radio stations can have a positive impact on the sustainability of community radios in the Buffalo City Metropolitan Municipality.

Full Approval – Expedited Application

In response to your application received 28 March 2019, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 1 year from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully


.....
Dr Shamila Naidoo (Deputy Chair)

/px

cc Supervisor: Dr A Sewchurran
cc Academic Leader Research: Prof C Devroop
cc School Administrator: Mr C Eley

Humanities & Social Sciences Research Ethics Committee
Dr Rosemary Sibanda (Chair)

Westville Campus, Govan Mbeki Building

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Website: www.ukzn.ac.za



Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville