

# **BRICK WALLS OR BRICK COLUMNS?**

**MANAGEMENT RESPONSES TO THE CHALLENGE OF  
SUSTAINABILITY IN COMMUNITY RADIO**

**with special reference to  
*BUSH RADIO AND RADIO ZIBONELE***

by

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## ABSTRACT

Community radio stations in South Africa are faced with a number of challenges that are not sustainable in the process of serving their communities. The challenges that these stations face is complex and shaped by a range of variables of its. These variables include the station's participants, funding, regulatory and licensing framework, the station's management structure and the strategic planning and management processes that are in place. The challenges that these stations face are not only complex but also interconnected. This paper discusses the challenges that these stations face and the implications of these challenges for the stations' sustainability.

## DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

and development as an income-generating activity. This is a challenge that is not unique to the sociology of religion in Africa. The work also discusses the challenges that these stations face in terms of strategies and explores whether they constitute building a "brick wall". The conclusion suggests that while both radio cultures demonstrate a commitment to community participation, clear internal systems of financing and management, they differ in some fundamental aspects of strategy. One of the key aspects of the strategy shows a clear commitment to consciously diversifying income sources in order to ensure that the station does not leave the station highly dependent on any single source. The radio culture in question, therefore, constitutes an attempt at building a "brick wall". On the other hand, the radio culture in question shows a clear commitment to consolidation and reliance on a single source of income as a single source of income for the station. To the extent that the station does not diversify its income sources, the writer submits, it is building a "brick wall".

The basic assumption of this study is that while the challenge of station sustainability is an objective reality facing community radio stations in South Africa today, the strategies and responses developed by station management to deal with this challenge can and often do make a difference.

## ABSTRACT

Community radio stations in South Africa are faced with a huge challenge to become sustainable in the process of serving their communities. The issue of sustainability itself is complex and shaped by a range of conditionalities. These include community participation, funding, regulatory and licencing factors, staff and management expertise, and the strategic planning and management capacity of a station. Often the communities themselves are materially poor and unable to contribute in monetary terms to the radio station. However, these same communities are also a source of wealth when it comes to experience, ideas, human power and time. A major challenge is for station management to develop organisational strategies that facilitate full utilisation of this community resource in the process of sustaining their stations.

The focus of this study is on two stations in the Western Cape – *Bush Radio* and *Radio Zibonele* – and how their management is responding to the challenge of sustainability. *Bush Radio* has evolved a diversification strategy based on providing formal training and development as an income-generator, and *Radio Zibonele* has responded through a strategy of selling airtime to advertisers. This work describes these sustainability strategies and explores whether they constitute 'building a brick column or a brick wall'. The conclusion suggests that while both radio stations demonstrate varying degrees of community participation, clear internal systems of monitoring and control of resources, they differ in some fundamental respects of strategy. *Bush Radio*, on the one hand, shows a clear commitment to consciously diversifying income sources in a way that does not leave the station highly dependent on any single source. This, the writer submits, constitutes an attempt at building a "brick wall". *Radio Zibonele*, on the other hand, shows a clear commitment to consolidation and reliance on advertising revenue as a single source of income for the station. To the extent that this station relies on a single source of income and does not demonstrate any strategic objective of diversifying sources, the writer submits, it is building a "brick column".

The basic assumption of this study is that while the challenge of sustainability constitutes an objective reality facing community radio stations in South Africa today, the subjective responses developed by station management to deal with this challenge can and often do make a difference.

## ABSTRAK

Gemeenskapsradiostasies in Suid-Afrika staan voor 'n groot uitdaging om volhoubaar te ontwikkel. Volhoubaarheid as sulks is kompleks en word deur 'n verskeidenheid faktore beïnvloed. Dit sluit in gemeenskapsdeelname, befondsing, regulerings- en lisensiëringsfaktore, personeel- en bestuursvernuif en die strategiese beplanning en bestuurskapasiteit van die stasie. Meestal is die gemeenskappe self arm en nie daartoe in staat om in monetêre terme 'n bydrae tot die stasie te lewer nie. Dieselfde gemeenskappe is egter ook 'n bron van rykdom in terme van ondervinding, idees, mannekrag en tyd. Een van 'n stasiebestuur se grootste uitdagings is om organisatoriese strategieë te ontwikkel wat die volle gebruik van die gemeenskapshulpbron sal fasiliteer in die proses om hul stasies volhoubaar te ontwikkel.

Die fokus van dié studie val op twee stasies in die Wes-Kaap – *Bush Radio* en *Radio Zibonele* – en hoe hul bestuur op die uitdaging van volhoubare ontwikkeling reageer. *Bush Radio* het 'n diversifiseringstrategie ontwikkel wat op formele onderlig en ontwikkeling as 'n inkomstegenereerder gebaseer is. *Radio Zibonele*, daarenteen, konsentreer op adverteerders. Die werk beskryf die volhoubaarheidstrategieë elk van dié radiostasies. Die gevolgtrekking word gemaak dat albei radiostasies wel verskillende grade van gemeenskapsbetrokkenheid, duidelike interne monitorsisteme en beheer van hulpbronne het. Tog verskil hulle ten opsigte van sekere fundamentele strategieë. Aan die een kant het *Bush Radio* 'n duidelike verbintenis tot 'n bewustelike diversifisering van inkomste op so 'n manier dat die stasie nie afhanklik is van een bron van inkomste nie. Die skrywer vergelyk dit met die bou van 'n "baksteenmuur". *Radio Zibonele*, aan die ander kant, is verbind tot advertensies as die enigste bron van inkomste. Aangesien die stasie op 'n enkele bron van inkomste vertrou en nie enige strategiese doelwitte vir die diversifisering van hulpbronne het nie, vergelyk die skrywer dit met die bou van 'n "baksteenpilaar".

Die basiese veronderstelling van die studie is dat die reaksie van die stasiebestuur 'n deurslaggewende verskil kan maak om die uitdaging van volhoubare ontwikkeling Suid-Afrikaanse radiostasies die hoof te bied.

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## DEDICATION

To the memory of my childhood friend, the late Vusi Sixhaso with whom I shared bread and water, and the salient points about women in our days as caddies at the Adelaide golf course. Sadly he passed away before his time and with unfinished social commitment to *Radio Zibonele* and a golf course in Khayelitsha. Wherever you are, Vusi, tell them we are learning what it means to be free and regain our *ubuntu*.

Cape Town, January 2000  
Shepherd A. Mati

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## - CHAPTER ONE -

### 1. INTRODUCTION

#### 1.1 OBJECTIVE OF STUDY

The objective of this study is to identify the dominant management strategies in responses to the challenge of sustainability at two community radio stations - *Bush Radio* and *Radio Zibonele*. The study examines the extent to which these strategies constitute what independent development and communication consultant Tracey Naughton calls 'building a brick column or a brick wall' (Interview, Cape Town, November 2000).

The basic assumption of this study is that while the challenge of sustainability constitutes an objective reality facing community radio stations in South Africa today, the subjective responses developed by station management to deal with this challenge can and often do make a difference.

#### 1.2 A WORD ABOUT THE TITLE

The title of this study comes from a metaphor developed by Australian-born community radio trainer and consultant, Tracey Naughton (Notes from Personal Interview, Cape Town, November 2000) and now adopted as a model by the World Association of Community Radio (see Nick Perkins, 2000:96), to characterise sustainability. She says a community radio station can choose to either build a brick column or a brick wall. In a brick column model, she goes on, the station has a single person doing the job in each of its activity areas just like one brick laid on top of the other as in a column. And in brick wall model, however, a station ensures that there is more than one person doing a job in each of the activity areas and each area overlaps with the other just like individual bricks in a wall. These represent, therefore, two basic models of building a station and the writer uses these to analyse and assess sustainability strategies of community radio station managers at *Bush Radio* and *Radio Zibonele* respectively.

### 1.3. OVERVIEW OF STUDY

**Chapter 1** introduces the study and identifies its focus and methodology.

**Chapter 2** deals with the context, environment and framework in which community radio emerged and operates.

**Chapter 3** deals with management responses to the challenge of sustainability. This chapter outlines the background, profile, and strategies of each of the radio stations. Then there is a detailed focus on *Training and Development* as a dominant strategic response developed by the management of *Bush Radio* and *Advertising and Promotions* as a dominant strategic response of *Radio Zibonele*.

**Chapter 4** presents an analysis and interpretation of the material. The writer makes use of both a "community participation model" and a "levels of organisational complexity" approach and examines to what extent the management strategies contribute to building sustainability at *Bush Radio* and *Radio Zibonele*. On the basis of this, the writer suggests that *Bush Radio* is building a 'brick wall' whereas *Radio Zibonele* is building a 'brick column' in response to the challenge of sustainability.

**Chapter 5** constitutes a conclusion and a way forward and makes recommendations for further research.

### 1.4. SELECTION OF CASE STUDIES

The writer has chosen these two radio stations - *Bush Radio* and *Radio Zibonele* - because of their physical accessibility and, more importantly, the fact that they are the oldest community radio stations in the country. If anything, the latter alone seem to place both these stations among a group that has reached maturity in terms of organisational growth and institutional development, hence their appropriateness for examining the question of management strategic responses to sustainability.

## 1.5 METHODOLOGY

The methodological design of this study is qualitative; allowing for exploratory and interpretative research techniques best suited for the two cases selected.

A variety of techniques have been used to gather and interpret data as a basis for developing the analysis of the case studies. These include:

- **Literature Review:**  
Reading background literature on management theory.
- **Documentary Research:**  
Study of available and relevant organisational documents reflecting the past and present of the station (strategic planning documents, articles on and about the stations, etc)
- **Personal Interviews:**  
Conducting interviews with key individuals who hold strategic and management positions at each station and who understand the industry and environment of community radio.
- **Experiential Information:**  
Gathering anecdotes and testimonies of key individuals in strategic positions at the specific community radio stations as well as those who are playing a central role in the general field of community radio.
- **Personal Insights:**  
The writer has also relied on his own personal knowledge and insights of the community radio sector to complement the documentary sources.

## 1.6 RESEARCH LIMITATIONS

In the course of researching this study, the writer has encountered some problems. These have limited the extent to which his analysis has been informed by a theoretical framework. At the same time, the rich documentary, interview and anecdotal data has given depth to the study itself. The limitations include:

- Paucity of documentary evidence in the sector: Outside of funding agency circles, there is very little documentary material on the community radio sector in South Africa.
- Lack of academic research: Academic research on and about community radio in South Africa is still limited. This is perhaps because the sector is relatively young and involved in a process of growth and development as it gathers experience.
- Inaccessibility of key documents: Some key documents such as funding proposals, business plans and monthly statements were unavailable. There are several specific reasons for this and more generally it raises the issues of confidentiality and research ethics. The reasons include the following:
  - i. A change in management<sup>1</sup> at both stations placed staff in sensitive positions and as a result they were hesitant to furnish organisational documents especially for research which is seen as not benefiting the stations directly;
  - ii. The writer had to be sensitive to requesting information given the fact that IDASA, for which he works, is a competitor in the market. From an ethical point of view the writer preferred to respect the confidentiality of the information in order to maintain good relationships with the respondents and to bear in mind that future researchers would need access to the stations.

## 1.7 WHAT IS IN A NAME?

In most African communities, names often express special characteristics or qualities and carry more than just a literal meaning (Patricia Schonstein Pinnock, 1994:14). The

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<sup>1</sup> Vusi Tshose left Radio Zibonele at the beginning of 2000 to take up a position with Lovelife, a non-governmental organisation in the field of HIV/AIDS youth awareness. Zane Ibrahim left Bush Radio at the end of 2000 for a position with the African service of Radio Netherlands.

names of these radio stations are worth explaining as they carry some significance in the socio-linguistic and cultural context in which they operate.

The word "*Zibonele*" is a Nguni word for self-reliance. This perhaps speaks volumes in terms of the vision of the pioneers of this radio station. The writer explores whether management strategy of using advertising and promotions as an income-generator to sustain the station does indeed lead to self-reliance.

*Bush Radio* takes its name from its early association with the University of the Western Cape Radio Station and the word "*bush*" was a generic political term given to separate universities for blacks (Africans, Coloureds and Indians) created by the apartheid government. The pioneers of the station appropriated what was perceived as negative and subverted it to a positive form of identification. There is also another symbolic meaning to the word "*bush*" and this has to do with 'bush telegram' – the use of a drum - as a traditional form of communication in most African villages. The writer explores whether the management response of using training to generate income does indeed lead to taking the station away from its "bush" status to the mainstream, sustainable and integrated into the community.

## - CHAPTER TWO -

### **2. THE CONTEXT AND ENVIRONMENT**

#### **2.1 THE NEW DEMOCRATIC CONSTITUTION IN SOUTH AFRICA**

In terms of possibilities for communities to make use of the broadcasting medium to exercise their right to impart information or ideas, Chapter 9 of the Constitution provides for the establishment of an independent authority to regulate broadcasting. Section 192 of Chapter 9 stipulates that *national legislation must establish an independent authority to regulate broadcasting in the public interest and to ensure fairness and a diversity of views broadly representing South African society* (Constitution of the Republic of South Africa Act 108 of 1996, Chapter 9).

#### **2.2 INDEPENDENT BROADCASTING AUTHORITY (IBA)**

The Independent Broadcasting Act of 1993 constitutes a single most important achievement of the campaign to "free the airwaves" launched at the Jabulani Freedom of the Airwaves Conference held in the Netherlands in August 1991. This conference had recognised that in the words of Chris Shumway (Newsmedia, Corporate Power and Democracy, 1999): "Radio and television airwaves are public resources — we all own them." And the people, through their elected representatives and the legislature as a whole, set up mechanisms to regulate the use of this public property in the interest of democracy. As Bill Siemering (1996) says of this period "the emphasis was upon empowerment of the people and free speech, based upon the assumption that everyone had a right to be on the radio" ('Many Models of Community Radio', in Rhodes Journalism Review, October 1996:11-12).

The IBA saw its responsibility as, *"the promotion of a diverse range of sound and television broadcasting services on a national, regional and local level which, when viewed collectively, caters for all languages and cultural groups and provides entertainment, education and information"* (IBA Home Page at <http://iba.org.za>).

In terms of the Act, South African broadcasting is now reorganised into a three-tier system – community, public and private. The community broadcasters are defined as either a “community of interest” or a “geographic community”(IBA Triple Inquiry Report, 1995). A community of interest, for instance, may be a Muslim or Christian community within a large city. A geographic community on the other hand, cuts across different interest groups within a community of listeners physically located in a large city or small town.

The duty of the regulatory authority is to distribute the available frequency spectrum in a way that is consistent with the right to freedom of expression, the need for a free flow of information as a fundamental tenet of a democracy (J Herbert Altschull, 1990) as well as the need to enable different interest groups in society to exercise their freedom of expression.

The IBA has now been merged with the South African Telecommunications Regulatory Authority (SATRA) to form the Independent Communications Authority of South Africa (ICASA). This is in recognition of the growing convergence in the communications field (Interview with Jane Duncan, 2000).

### **2.3 COMMUNITY BROADCASTING AND THE IBA ACT**

Chapter 4 of the Independent Broadcasting Act of 1993 deals with community broadcasting and stipulates that a community broadcasting service licence may be granted by the regulatory authority for either a free-to-air radio broadcasting service or a free-to-air television service.

It goes further to state that the licence is granted subject to the service being managed and controlled by a board which must be democratically elected, from members of the community in the licensed geographic area.

On the important question of programming, it states that programming provided by a community broadcaster *"must reflect the needs of the people in the community which must include amongst others cultural, religious, language and demographic needs and must -*

- (a) provide a distinct broadcasting service dealing specifically with community issues, which are not normally dealt with, by the broadcasting service covering the same area;
- (b) be informational, educational and entertaining;
- (c) 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
- (d) promote the development of a sense of common purpose with democracy and improve quality of life."

When it comes to what should happen to the surplus income of a community radio station, the Act states that *"all surplus funds derived from the running of a community broadcasting station must be invested for the benefit of the particular community and monitored by the Authority, which has the power to audit the financial records of the services"*.

In addition, the Act gives the authority the power to *"conduct a public inquiry to determine priorities within the community radio sector"*.

## 2.4 THE ROLE OF COMMUNITY RADIO

Specialists have argued that community radio has the potential to contribute to the processes of democratisation and development in South Africa (The Community Radio Sector in a Democratic South Africa: A Report Prepared by Media and Broadcasting Consultants, 28 February 1995). They argue that:

"Democratisation is centrally concerned with questions regarding the access and means of citizens to participate in decision-making with regard to how the state and society they live in are to operate. A pivotal condition to this access and the capacity of citizens is access to information, education and the cultural and civic knowledge of what it means to live in a democracy."

Their interpretation of the meaning of democratisation gives community radio this potential role. Moreover, they maintain:

*"Community radio offers communities, hitherto being marginalised from the centre of political and economic life in the country, the possibilities to participate not only as receivers but as sources of information and ideas. This is fundamental in reasserting the power of ordinary communities as 'no*



*longer mere objects of history', but as subjects of history in the making and of democratisation and development in Southern Africa."* [own emphasis]

Community radio is thus viewed as an important medium of expression for local communities especially in a society with a high rate of illiteracy and a large majority living in relative poverty. The fact that community radio is potentially one of the main sources of news and information to most people makes it a matter of fundamental *public interest*.

While commercial radio is primarily geared to make profits, public radio has a national public mandate to keep South Africans informed, educated and entertained. The organisation of public radio on a regional and a national basis makes it conducive for this medium to focus on 'the bigger national picture' rather than local community issues. In contrast, community radio has the ability to provide listeners with information of local concern. Naughton (Interview:2000) says community radio is about *a journalism of caring for people at the place where people live*.

The rise of community broadcasting and community radio and the subsequent challenges facing this sector must be understood in this context.

## - CHAPTER THREE -

### **3. THE CHALLENGE OF SUSTAINABILITY AND MANAGEMENT STRATEGIC RESPONSES**

#### **3.1 DEFINITION OF SUSTAINABILITY**

The concept of sustainability has developed and finds extensive application in the field of ecology and development studies. Sustainable development is defined as "a process of change in which the exploitation of resources, the orientation of investments, the paths of technological development and institutional change are in accordance with current and future needs" (Brundtland United Nations Report of 1987 cf Leonardo Boff, *Cry of the Earth, Cry of the Poor*, Obis Books 1997:66).

However, in the sense it is applied in this study, *organisational sustainability* can be defined as "the ability of an organisation, both qualitatively and quantitatively, to secure and manage sufficient resources to enable it to fulfill its mission effectively and consistently over time without any excessive dependence on any single source" (CMBS Accountants for Development in the Non-Profit Sector Workshop Notes, 2000).

With an even more specific application to community radio, sustainability can be defined as "*the capacity of the station to manage a range of available resources to sustain its service to the community over time, without compromising its community service mission*" (cited in Jean Fairbairn of Open Society Foundation for South Africa: *Gender and Sustainability in Community Radio*, Cape Town, 9<sup>th</sup> June 1999).

Any discussion of sustainability, however, cannot conclude without clarifying some fundamentals. When one talks about sustainability, often the assumption is that one is talking about money. Independent development and communication consultant Tracey Naughton cautions against this tendency to confine sustainability to money matters. She says there is no area of the station which does not require sustainability (Interview, October 2000).

Sustainability, therefore, must be seen as a holistic concept covering all the organisational elements of a community radio station. Each element in turn must be built on a sustainable basis. Sustainability must be directly reflected in the conception and overall management and strategic direction of the radio station.

A useful way of understanding sustainability is to look at conditions for sustainability in terms of their internal or external location in relation to the organisation.

### **3.1.1 Internal Conditions of Sustainability**

#### **Management of Available Resources**

In the above definition of sustainability, the capacity of the station to "manage a range of available *resources*" is emphasised. What is meant by resources? Fairbairn says resources could include what the community brings to the station in terms of ideas, skills, labour, donations, and organisational support. These constitute important aspects of internal sustainability. The challenge is on station management to strategically draw from and manage these available resources as the station strives for sustainability.

#### **Community Participation**

Of all available resources, however, the community remains the 'richest resources'. This, according to Fairbairn (*Gender and Sustainability in Community Radio*, cited above) is because the community:

- (1) tells you what your programming should be about, and, by so doing, helps to give the stations its mission and direction.
- (2) helps the station become independent of outside resources. Through empowering people and organisations in the community with broadcasting skills and knowledge, a station generates resources in the community to sustain itself.

Without community participation, there is no community radio. The way a station is organised and set up must facilitate consistent community participation. A station that makes it impossible for the community to participate at different and various levels of the organisation can never hope to become sustainable. As Bill Siemering says, "to serve community, they (community radio stations) must reach the community" and, one could add, *the community must reach the station*.

### **Role Clarity between Management and the Board**

The board and management constitute the leadership of any community radio station. In fact a democratically elected board that oversees the station on behalf of the community is a legal requirement of the ICASA (see IBA Act of 1993). Mabalane Mfundisi is chief executive officer of the National Community Radio Forum (NCRF) and has been following developments in the sector, especially the issues of leadership. He has concluded that without clarity of roles between a board and a management, any community radio station has no hope of even beginning the journey to a sustainable future. According to Mfundisi, a station that is committed to making itself sustainable will have strong and consistent community support and participation, a board that understands its responsibilities in formulating policies and a management that is clear and focused on delivering a quality service to the community (Interview, Johannesburg, October 2000).

### **Available Expertise**

This relates to the staff and management expertise and skills that are available to a station and the extent to which these are shared so as to build sustainability. There is no doubt that any community radio station requires a range of expertise and skills – technical, administrative, productions, finance and strategic management – in order to run effectively. One of the main indicators of management strategic expertise is the extent to which management draws from the volunteer resource and from within the community sufficient expertise and skills to sustain the station.

### **Systems of Monitoring and Controlling Spending**

Community radio station hold public assets and resources. Like any other non-governmental organisation that makes use of public resources to provide a service to the community, a community station is expected to be accountable for how it uses its resources. Any station, therefore, that is serious about sustaining itself will develop clear systems of monitoring and controlling spending. Moreover, it will also welcome suggestions from staff, members and the community on cost-saving ways and measures.

### **Appropriate Broadcast Equipment and Technology**

Although radio is a low-cost medium, high-tech broadcast equipment may often present an impediment to community participation. A station committed to becoming sustainable will always seek to acquire appropriate equipment and technology guided by what it wants to do with this equipment. It will also demonstrate an ability to empower members of the community in the use of equipment, and do this empowerment in a way that, as Paulo Frere says, respects the people and start at the level of the people (Frere: 1992). There is always a dialogical relationship with the community. While the station provides hard skills to members of the community, the community provides knowledge and experience to the station.

Therefore, on the one hand there are the internal conditions of sustainability such as community participation, board and management role clarity, available expertise, systems of monitoring and controlling spending and appropriate broadcast equipment and technology.

On the other hand there are the external conditions of sustainability such as community and organisational support, public and foreign funding, favourable regulatory framework and advertising industry sources.

#### **3.1.2 External Conditions of Sustainability**

##### **Community and Organisational Support: A Materially Poor Community Base**

A community constitutes a social base of any community radio station as both producers and receivers of radio information. In most geographic community stations, the community base is often materially poor and is made up of what is referred to in South African jargon as 'the historically disadvantaged communities'. The exception seems to be community of interest stations that often have a relatively wealthy social base. For instance, most religious stations – whether Christian or Muslim – rely on membership subscription, donations, and a strong network of funder-supporters (Interview with Zane Ibrahim, Cape Town, October 2000). This, together with the marketability of these communities to advertisers, makes it easier for these community of interest stations to generate income.

However, for most geographic community radio stations, they depend on donor funding to set up and maintain themselves as their membership or community base does not have any capacity to support the station materially.

The international funding base of most community radio stations is shared with a range of non-governmental organisations (NGOs) and the non-profit sector generally. This sector constitutes, in some instances, a lifeline for the same communities serviced by local stations. Many NGOs provide support to the community radio stations in the form of participation in programming, support for licence applications, endorsements and specialist expertise.

### **State Capacity and Funding Support**

While markets exert a lot of power in the prevailing market economies, the extent to which the nation state, and within it, civil society can assert its voice is a key external condition for sustainability.

Some observers are arguing that in this new world order, the capacity of individual states to take decisions on domestic issues is now being compromised by the power of both the institutions of global governance and the markets (Interview with Rob Davies, Cape Town, August 2000).

The national context is characterised by a macro-economic policy which emphasises, among other aspects, fiscal discipline and cutting down on state expenditure, deregulation and privatisation or restructuring of state-owned assets, and trade liberalisation and an export-orientation of the economy. The South African state is, for now at least, committed to attracting foreign direct investment (FDI) as a means to grow the national economy (Shafika Isaacs, *South Africa in the Global Economy*, Turp 1997:19). In this context the possibilities and capacity for *public funding* as a sole source of revenue for the public and community broadcasting services are severely limited.

### **Favourable Regulatory Framework**

While the regulatory legislation in South Africa is one of the most democratic in the continent and in the world, the lack of clarification of some aspects of policy as well as the delivery capacity of the regulator are some of the barriers to a favourable framework. For instance, the limitations on national advertising by the regulator for community radio

stations, while understandable as a measure to safeguard the interests of the commercial and public sectors, leaves community radio faced with no legal limits for attracting local advertising, while the local advertising market itself is severely limited.

As far as delivery is concerned, the regulator can impact on sustainability in so far as creating conducive conditions for stations (Interview with Jane Duncan, Freedom of Expression Institute, November 2000). The duration of licence for community radio stations has just been extended to a four-year period precisely because a one-year licence was becoming a millstone around the neck of stations seeking to become sustainable and draw income from advertisers and other funders.

### **Foreign Donor Funding**

The objective reality of the environment in which most community radio stations exist is characterised by a gradual decline in foreign funding, a materially poor community base and a slow development of national government funding policy.

The concept of community radio evolved out of the tradition of non-governmental organisations (NGOs) within the country. The non-governmental organisations reflected a diversity of interests and motivations in community service provision on health, education, literacy, environment, culture and so on. These organisations were all without exception funded by a range of overseas, mainly European, Scandinavian and North American funding agencies. The money often came from taxes derived from citizens of these countries and was part of a regular budget the respective governments provided for overseas development. The emergence of community radio stations in South Africa and specifically their funding must be understood within this context. Most of the funding, if not all of it, for emerging community radio stations came from these same sources.

Since the emergence of the sector the major funders of community radio have been Frederick Ebert Stiftug, a German social-democratic funding agency, the Netherlands institute for Southern Africa (NiZA), the Kaiser Family Foundation, the Danish International Development Agency (Danida), the Open Society Foundation of Southern Africa (OSF), Community Assistance Foundation (CAF) and Stem van Africa, both Dutch development agencies, the Canadian International Development Agency (CIDA), the British Council, Finnish Embassy and USAid.

But perhaps the most consistent of these in the 1990s has been the Open Society Foundation of Southern Africa (OSF), an international charity organisation founded and funded by multi-millionaire George Soros. The OSF has provided start-up funding, including capital equipment, to practically every single radio station that has emerged in the country over the last five years (Interview with Jean Fairbairn, Cape Town, November 2000).

The shift in funding over the last ten years has resulted in a growing emphasis on 'trade' as opposed to 'aid' and bilateral or government-to-government funding relations as opposed to NGOs.

There has also been an emphasis on regional focus to funding rather than a country-based approach and some agencies prefer to deal with sector bodies rather than individual organisations. Thus, total foreign donor funding appears to be decreasing, though aid still continues from the North to the South.

According to the Chief Executive Officer of the National Community Radio Forum, Mabalane Mfundisi, the present-day decline in international donor funding "is based on the fact that they say five years since democracy, things should have changed" (Interview, 2000).

These are the limitations of foreign donor funding. *Bush Radio* station manager Zane Ibrahim is very clear where he stands in relation to funders:

"I don't trust funders, they go where there's calamity. The world loves a good famine, you know or a good war, cause there's lots of money to be made. So I don't expect the funders to stay in South Africa for longer than the next two years. I'm surprised they're here as long as they are, but they're licking their lips already for Zimbabwe, Ivory Coast, Rwanda, they're licking their lips, so they'll be moving north - there's a lot of money to be made in development okay. So they'll be moving north, so what will those stations do that are presently funded by all those big funders, I think they will die. They can't sustain themselves, like I said, they can't compete with the Bold and Beautiful, and with Good Hope and with YFM and all those money-making machines" (Interview, Cape Town, October 2000).



### **National Government Funding Policy**

Talking about the role of government support, Bill Siemering maintains that "public broadcasting in the relatively affluent United States would not have been possible without some federal support, which is 16% for the average station, much higher for community stations serving rural and ethnic minorities" (Many Models of Community Radio in Rhodes Journalism Review, October 1996:11).

Although the new democratic government of South Africa seems to recognise the role it needs to play in strengthening the capacity of communities to exercise their right 'to impart and receive information and ideas', it has been caught up in a slow process of policy formulation.

The Department of Communications - formerly called Post, Telecommunications and Broadcasting - for instance, has long raised the idea of a Media Development Agency (MDA) to bring together all those who provide infrastructural support to community radio, as "the sustainability of community radio stations is central and we want each community radio station to be able to generate funds and sustain itself" (Jubie Matlou of the Department of Communications, speaking at a "Gender and Sustainability in Community Radio" workshop, Wednesday 9<sup>th</sup> June 1999, Sea Point, Cape Town).

In 1995, at a Community Media 2000 conference, Government Communication and Information Systems (GCIS) raised the idea of "a subsidy formula of a third, a third and a third, in which a community radio station raises a third of the funding, the government provides a third and foreign funders provide another third" (Jane Duncan of the Freedom of the Expression Institute, speaking at a "Gender and Sustainability in Community Radio" workshop, Wednesday 9<sup>th</sup> June 1999, Sea Point, Cape Town).

However, since it first raised this funding formula option, the GCIS has now developed a position paper on the Media Diversity and Development Agency (MDDA) and "what they are proposing is funding on a third, third, third basis ... a third coming from government, a third from commercial media and then a third from international donors. So the total amount would be 60 million per annum ... and the levy on commercial media obviously would be the one that raises their portion, it would be the 20 million" (Interview with Jane Duncan, November 2000).

The challenge to become sustainable is an objective reality for community radio stations and both *Bush Radio* and *Radio Zibonele* are confronted by this reality. What distinguishes one station from the other is the quality of the response the particular station management develops in dealing with this challenge of sustainability. Therefore the need to become sustainable and the opportunities and threats existing in the external environment of the station constitutes the reality for both *Bush Radio* and *Radio Zibonele*. The subjective factors, however, include the strength and weaknesses of the station and the quality and type of strategic responses that station management develops to build on the strengths and transform the weaknesses in order to develop a plan for sustainability. This study critically examines these strategic responses and asks to what extent do they constitute building a brick column or a brick wall.

### **3.2 THE ROLE OF MANAGEMENT**

Management is about achieving organisational goals through other people. The managers are people who make decisions, allocate resources and direct the activities of others towards the achievement of organisational goals (Robbins, 1991:4). Drawing from the theories of French industrialist Henri Fayol, Robbins argues that there are four basic functions to management: planning, organising, leading and controlling.

As a planner, a manager is expected to have a good understanding of the environment in which the organisation operates, the opportunities and threats presented by this external context and the internal strengths and weaknesses of an organisation. This, then, is the basis on which they help define organisational goals and develop a strategy and clear action plans that for the achievement of these goals.

As an organiser, a manager must establish the tasks the organisation is expected to fulfill and develop a system of allocation of roles and responsibilities, reporting procedures and a decision-making mechanism.

As a leader, a manager has to motivate others, build and strengthen relationships and resolve conflicts.

The controlling role of a manager involves monitoring organisational performance, and keeping the organisation focused on its strategic goals.

David Buchanan and Andrzej Huczynski (1985:379-380) identify the functions of management as establishing the overall purpose or policy, forecasting and planning the future, organising work and allocating responsibilities, coordinating the work of others and checking performance according to plans.

Henry Mintzberg (1973) categorises management roles into interpersonal relationships, transfer of information, and decision-making (cf. Robbins, 1991:5). Robert Katz (1974), on the other hand, takes this further to suggest that there are three basic skills a manager needs – technical, human and conceptual (Skills of an Effective Administrator, Harvard Business Review, Sept-Oct 1974:90-102). He defines technical skills as the ability to apply specialised knowledge and expertise, human skills as the ability to work with, understand and motivate people and conceptual skills as the ability to analyse and diagnose complex situations.

It is this ability (to analyse and diagnose complex, and one may add, changing situations) that is required of a strategic manager.

A strategy should outline the organisation's goal and the means for achieving these (Robbins, 1991:280). An organisation may develop a strategy to reduce costs, improve quality, expand operations and develop a greater market share.

### **3.3 STRATEGIC SHIFTS IN THE ENVIRONMENT**

The two community radio stations studied here come from a long tradition of NGOs providing a service to marginalised communities in the Western Cape. The emergence of a democratic political order in South Africa in the 1990s has seen basic shifts in the environment in which community radio stations, as part of this NGO network, operate. Sharon Follentine ("The Efficient Administration and Management of NGOs" presented at a conference on Managing NGOs in the Future, University of the Western Cape, November 1993), maintains that the environmental changes meant a change from a culture of opposition to a culture of responsible governance (Fitzgerald 1992; Lee 1992),

from legitimacy gained through demonstrations of political positioning to having to demonstrate operational efficiency (Allwood 1992); and from credibility realised through resistance to apartheid, to credibility gained in relation to meeting the developmental needs of the poor and disadvantaged (Follentine 1993:5).

Follentine goes on to highlight specific challenges of managing people and resources. She says, for instance, in the past NGOs (read community radio stations) did not appoint managers but coordinators, as the word 'management' was perceived to be associated with capitalism and corporate culture, which were perceived to be a problem (Follentine 1993:5). There is also a challenge to document and institutionalise knowledge and information, and to put systems in place.

Regs Revans (1991) maintains that in a situation of rapid change, managers are no longer expected to rely on programmed knowledge (i.e. book knowledge) but on the combination of this with what he calls questioning insight or the ability to ask fresh questions. It is time now to proceed to a description of each of the case studies and what managers are doing to respond to the challenge of sustainability.

### **3.4 THE DESCRIPTION OF CASE STUDIES**

I'm very angry. I don't know whether I'm angry at the system that put these people in this situation or at their inability to rise out of this situation.

James Earl Jones, African-American film & TV actor on seeing a squatter community during his first visit to South Africa

In this section, each of the stations are described and discussed according to their history, profile and strategy.

#### **3.4.1 BUSH RADIO: FROM MOTHER TO MIDWIFE**

The mission of Bush Radio is:

to ensure that communities who have been denied access to resources, take part in producing ethical, creative and responsible radio that encourages them to communicate with each other, to take part in decisions that affect their lives, and to celebrate their own cultures.

Through such radio, communities will affirm their own dignity and identity, and promote social responsibility and critical thinking.

## i. HISTORY

*Bush Radio* began as Cassette Education Trust (Caset), a community service project producing alternative information and messages on audiocassette in 1989. This format was appropriately called 'Talking Newsletter' and aimed to "develop the usefulness of (the) audio cassette as a medium of communication in the struggle for a sustainable democracy" (Edric Gorfinkel in Bruce Girard, 1992:201). The pioneer behind this project was Edric Gorfinkel, a South African who learnt his broadcasting skills while in exile in Zimbabwe.

The main work of Caset was to "record information on to cassettes in radio format, make duplicates and distribute them in townships in and around Cape Town" ([www.bushradio.co.za/history.htm](http://www.bushradio.co.za/history.htm)).

The mid-1980s was a time of heightened political activity and state repression. Community newspapers and other oppositional media were either restricted or banned. As a result, many European-based funding agencies supported local non-governmental organisations such as Caset, to provide alternative information to people inside and outside the country. This was based on a belief that a free flow of information is vital in the struggle against apartheid and for democracy in South Africa. One of the youth activists of this period was a young woman from Mitchell's Plain by the name of Brenda Leonard. Today she is Administration and Finance Coordinator at *Bush Radio*. Leonard recalls the early days of Caset thus:

"... what Caset would do is go to meetings and marches and into the townships and speak to community leaders and produce audio cassettes. And then sell these for R5 in mass rallies" (Interview, Cape Town, October 2000).

This project then became a seed that would germinate into *Bush Radio* and inspire and facilitate the establishment of community radio stations across the country. Today *Bush Radio* is known as "the mother of community radio in South Africa", and, not without some justification, claims credit for inspiring a generation of African community radio stations in the 1990s.

The name "Bush" comes from the association with the University of the Western Cape, where Caset located the community radio initiative initially. However, due to problems of accessibility, the project was moved to Salt River and located in the same premises as

Caset, until the *Bush Radio* initiative and the Caset project formally merged in 1992 to create *Bush Radio*.

On the 25<sup>th</sup> of April in 1993 *Bush Radio* went on air illegally for four hours. The state responded by confiscating the transmitter and arresting Edric Gorfinkel and Mervin Swarts. Their case dragged on for a year before it was eventually kicked out. This was because there were a number of developments at that time with Codesa talks and a subcommittee on media to regulate the media during the elections and the transitional period. *Bush Radio* got its transmitter back and *Bush Radio* went on air again with a half-hour programme dedicated to the assassinated ANC and SACP leader Chris Hani.

In June 1995 *Bush Radio* was eventually granted a licence to broadcast for 12 hours on the frequency 89.5 FM. The licence was granted jointly to *Bush Radio* and another community radio project called C-Flat Radio and the two were to share the same frequency for four years. *Bush Radio* chose to broadcast from 2 o'clock in the afternoon to 2 o'clock in the morning. On Wednesday 9<sup>th</sup> of August 1995 - National Women's Day - *Bush Radio* went on air with a programme dedicated to women and the role they played in the establishment of the station.

Both *Bush Radio* and *Radio Zibonele* are founder members of the National Community Radio Forum (NCRF). The NCRF brings together most community radio stations in the country to lobby for diversification of the airwaves and 'to promote the ideals, principles and role of community radio as an integral part of the broadcasting environment of a democratic South Africa' (National Community Radio Forum Mission Statement: page 1).

## ii. PROFILE

### **Studio Location**

*Bush Radio* is located on the 2<sup>nd</sup> and part of the 3<sup>rd</sup> Floors of 330 Victoria Road in Salt River. The production and on-air studios, administration and production offices are all located on the 2<sup>nd</sup> Floor and the Broadcast Training Institute shares the 3<sup>rd</sup> Floor with Globecom, a community radio equipment supplier. Salt River is one of the oldest areas in Cape Town and is both residential and industrial, with a strong clothing and textile manufacturing industry. The organised working class in the form of the South African

Clothing and Textile Workers Union, SACTWU, has played an important role in the formation of *Bush Radio*. The union head office is located about four blocks down the road. One of the founders of the station, Mervin Swarts, was a trade union shop steward, and another, Shahid Teladia, was a trade union organiser. It is testimony to the development focus of *Bush Radio* that Mervin Swarts is today a manager of the Centre for Democratic Communications (CDC) and Shahid Teladia a senior reporter with the SABC in Johannesburg.

### **Broadcast Footprint**

*Bush Radio* broadcasts through a 250-Watt transmitter and covers the whole Central Business District of Cape Town and the Table View side of Sea Point, as the other side is behind the mountain. On the False Bay coast the station reaches half of Muizenberg, as the other half is behind the mountain. The mountain constitutes a signal barrier for a station broadcasting on FM. *Bush Radio* signal also reaches Mitchell's Plain, Khayelitsha, Gordon's Bay, Sir Lowry's Pass, and all of the areas on the Cape Town side of Somerset West.

Leonard says, however, that the station does have problems in transmitting to certain pockets of Mitchell's Plain and Khayelitsha:

“... because Cape Town isn't flat, you have mountains and hills, and wherever there's a mountain it blocks the signal, because we broadcast via STL line of sight, you must be able to see the aerial to be able to pick up the signal” (Interview, Cape Town, October 2000).

Initially *Bush Radio* was granted a 12-hour licence. However, since June 2000 *Bush Radio* has been broadcasting for 24 hours. C-Flat Radio went off air on the 31<sup>st</sup> of December 1999, as the station could not sustain itself financially. So *Bush Radio* applied for and got the licence to broadcast 24 hours a day.

### **Broadcast Language**

*Bush Radio* broadcasts in English, Afrikaans and Xhosa - all three languages spoken in the Western Cape.

“We speak English, Afrikaans and Xhosa... The language, unfortunately or fortunately depending on whichever way you look at it, we have 50 percent English and 25 percent Afrikaans and 25 percent Xhosa” (Interview with Brenda Leonard, Cape Town, October 2000).

This, however, does not mean *Bush Radio* broadcasts specific programmes in either Xhosa or Afrikaans, but promotes a multi-lingual expression in a single programme. One of the cornerstone programmes of *Bush Radio*, for instance, is "Back Chat" and it goes on air from two to four in the afternoon. In this programme,

"one minute you'll be doing an interview in Afrikaans and another minute Xhosa" (Interview with Brenda Leonard, Cape Town, October 2000).

In terms of the talk-to-music ratio *Bush Radio's* output is 60 percent talk and 40 percent music. Leonard says the plan is to increase the talk component gradually.

There is an obvious contradiction, however, between the fact that Afrikaans constitutes only 25 percent of on-air time whereas it is spoken by about 60 percent of the community in the Cape Flats. The Programme Coordinator of *Bush Radio*, Shirley Knipe, says the station is aware of this contradiction and is looking for a way of resolving it.

### **Programme Schedule**

*Bush Radio* programming varies from those directed at specific NGOs and community-based organisations to specific issues affecting interest groups in the community (for a full programme schedule see Appendix \*\*\*). There is, for instance, a programme called "*In the Pink*" that focuses on gay and lesbian issues and it's produced by gay and lesbian people. This programme prides itself as "the first and only gay and lesbian programme on the African continent". Then there is an afternoon dedication slot between 5 and 6 daily. Other programmes are on gender, health, human rights, political education, arts and culture, labour and current affairs. According to Leonard, if one listened to this programme, one will be able to assess who the audience of the station is,

"because one minute you'll get a call from Khayelitsha and next minute a call from Mitchell's Plain or Ravensmead, showing that all people from across the colour-line listen to *Bush Radio*" (Interview, Cape Town, October 2000).

Each locally-produced programme is volunteer-driven with a presenter and a small production team. There are thirteen such programmes at present.

Shirley Knipe is Programming Coordinator and is responsible for drawing programme ideas from the single most important resource of *Bush Radio* – the community. She explains how she goes about this:



"For instance, on a Tuesday evening we've got a programme called Jazz Journeys, it starts at 8 o'clock and it's for 2 hours ending at 10 o'clock. We were approach by someone from the community who is a musician, he's very interested in jazz and in the history of jazz and he wanted to volunteer his time at Bush. He wasn't quite sure what he wanted to do. So he had to follow a process, he had to fill out a volunteer application form. From there we took it to a committee which decides who becomes a volunteer. They saw how skilled he was, how committed he was and if he'd be prepared to volunteer those two hours every week to Bush. They approved his application. And then our work came in. We had to prepare him which meant that he had to come in beforehand. We had to discuss what the programme would look like, would it just be music, or would it be more informative, would there be a certain style to it, for instance would he always play local music in the second hour. We had to train him technically to work in the studio, we had to train him about different policies that Bush has in terms of keeping a record of your programme, and what music you play and who is he answerable to. So it's kind of back and forth, we work around that person's ideas and we add our own input, because obviously we've got experience behind it. But also let that person open to developing their own style to being on air." (Interview, Cape Town, November 2000.)

Another important way in which community involvement is built-in in programme development is through stakeholder consultations. These draw on the community support that the station enjoys. Knipe says another reason these are necessary is that station personnel, though skilled in radio production, are often non-specialists in terms of content:

"... what we normally do when developing a programme is to try and find out who are the stakeholders, for instance, in the health field. These would be NGOs, people from local government, perhaps the City Council and so on. And what we will do is invite them for lunch or tea—a kind of brainstorming session – and then pick their brains and ask them what they'd like to hear, what are the pressing issues they come across everyday. Because granted we're radio makers, we're not health professionals, we don't know about that. So this is another avenue that we use quite often to tap into resources that are available" (Interview, Cape Town, November 2000).

### **Listener Community**

The listenership of *Bush Radio* is a linguistically, culturally and socially diverse geographic community. Leonard says one can draw a circle anywhere in this target community, 'and you'll find a diverse community' (Interview, Cape Town, October 2000). The programming of *Bush Radio* must therefore reflect this diversity of its footprint community.

## Organisational Structure

### Board of Directors

In the beginning *Bush Radio* operated as a 'volunteer association'. However, after experiencing problems - 'especially around accountability ... members seemed to misunderstand their responsibilities and often abused the privileges provided for in the constitution' (Interview with Brenda Leonard, Cape Town, October 2000) - the volunteer members decided to dissolve the association and form a Section 21 company with a Board of Directors. The Board of Directors is chaired by the station Chief Executive Officer Zane Ibrahim and the Secretary is Riefka Khan.

The Board is elected in an annual general meeting in which the community and volunteers participate.

The last AGM was between January and March 2000. The criteria for board membership is willingness to serve the community, some expertise and ownership of assets as collateral in the event of the station going bankrupt. This does not discourage people from availing themselves as members.

The members of the present board reflect diverse backgrounds and expertise drawn from the station's community of listeners. Going through the curriculum vitae of the members of the board, one central criterion for nomination appears to be 'community involvement' (see Appendix B).

As a board of a Section 21 company, the *Bush Radio* Board of Directors has an ownership role in the station. Their main function, however, is to take broader policy decisions and the day-to-day and operational decisions are left to the management team. There appears to be a great level of role clarity at *Bush Radio* between the Board and Management and this is a sign of 'good health' in the organisation. Too often community radio stations are paralysed with problems caused by lack of role clarity between the Board and Management (NCRF CEO Mabalane Mfundisi).

### Management

The role of management is to see to day-to-day operational activities of *Bush Radio*. The Station Manager is one of the Board of Directors and is accountable to the Board. The manager is appointed by the Board and has in turn responsibility to appoint a

management team. The present management team consists of four people: Brenda Leonard as Administration and Finance Coordinator, Shirley Knipe as Programming Coordinator, Zane Ibrahim as Station Manager and Siraj Jamal as Training and Development Coordinator.

### **Staff**

A station needs staff to carry out the daily tasks of programming. The staff at *Bush Radio* is recruited from volunteers and the community through public advertisements for vacancies. The priority is to first find people within the ranks of volunteers and then within the community. The full-time paid staff members are the Station Manager, the Administration and Finance Coordinator and the Receptionist. The Programme Coordinator and the Training and Development Coordinator are paid a stipend of between R1500 and R2500 per month.

### **Volunteers**

The community is regarded as 'the highest organ' at *Bush Radio* (Brenda Leonard, 2000). This is where volunteers – arguably the organisational bedrock of any community radio station – are drawn from. There are volunteers in both the administration and production departments of the organisation. The station tries to keep the numbers of volunteers down to 'a manageable 70' ([www.bushradio.co.za](http://www.bushradio.co.za)).

Besides carrying out administrative responsibilities and producing programmes the volunteers also participate in the annual general meeting or AGM. In the AGM, management presents a financial report, a report of activities from the Board of Directors, and board members are ratified or elected. The purpose of the AGM, according to Leonard, is 'to map out broad ideas of where we are going in the next year' (Interview, Cape Town, October 2000).

The volunteers are a mixture of people who are employed, partially employed and unemployed. Until the end of 2000, *Bush Radio* provided volunteer producers with a 'travel allowance' to cover transport costs to and from the station. Although this has stopped, none of the volunteers has dropped out. Knipe says this is because of the developmental benefits derived from being a volunteer at the station:

“... the incentive to be at Bush is that you’re here for your own development and the development of your community. A lot of people who come in here have absolutely no idea of the kind of work that goes into getting a radio station broadcast everyday. It’s very mystical when you listen to radio, you don’t know what kind of buttons that person is pressing. We aim to demystify that also to your normal average person in the street” (Interview, Cape Town, November 2000).

There is also an emphasis on encouraging volunteers to grow, develop and move on in order to create space and opportunity for ‘new blood’ from the community. To guard against the potential disruption in continuity that this constant movement and turnover can cause, management, according to Knipe, consciously encourages institutionalisation of experience and skills “and it’s a prerequisite that if you’ve gone to a training course, when you come back you’ve got to train staff here as well” (Interview, Cape Town, November 2000).

“Bush is not a place where you can expect to carve up a career for yourself. It’s a place where you are to develop, to learn as much as you can about broadcasting and then you have to move on. And that’s the same thing about me. You know people are here for a year, maybe two years, or six months, and that’s your kind of internship and then you have to move, because it’s only fair, you’ve got to make space for someone else. There’s someone else in the community who’s capable of doing what I’m doing. So I’m gonna have to move sooner or later as well, just like anyone else who works here” (Interview with Shirley Knipe, Cape Town, November 2000).

## **Community Involvement**

### **Open Forum**

What distinguishes *Bush Radio* in terms of organised involvement of volunteers and the community at large is the monthly ‘open forum’, where producers, volunteers and members of the community come together to discuss various aspects of the station. This forum, according to Leonard, is an important way of “consulting our community on a regular basis to discuss what works, what doesn’t work and what can be improved” (Interview, Cape Town, October 2000).

The open forum was built on the long tradition of a listener’s forum inherited by the station from Caset. The decision to dissolve the station as a voluntary association and establish a Section 21 company was taken in a series of open forums (Interview with Brenda Leonard, Cape Town, October 2000).

The open forums are held on the first Thursday of every month. According to Shirley Knipe, these forums have now been restructured, “and every third month we’re going to

go out into the community” (Interview, Cape Town, November 2000). Knipe attaches special value to these forums as another avenue of consultation in the process of programme development:

If you hear something at a certain time, it's most likely that we consulted with different members of the community, we consulted amongst each other, amongst our peers to decide that it goes on air. We also work on developing new programmes, coming up with new programme ideas. So if they (members of the community) have any problems surrounding the way the station is being run, or problems about programmes or if they have input, that is the appropriate platform” (Interview, Cape Town, November 2000).

This is just one way in which the station tries to build community control and transparency. The open forums enjoy relatively substantial powers to influence the way the station operates as well as to change programming. Perhaps the fact that from the time it first went on air on August 9<sup>th</sup> 1995, *Bush Radio* has never had a single instance of volunteer disruption or community uprising, is testimony to the sustainability of this culture of openness and sense of community ownership.

### **Membership**

*Bush Radio* describes itself as a ‘membership station’ and anyone living in the areas serviced by *Bush Radio* is entitled to membership. The membership fee is at present R20 per year and ‘there is a waiver of this fee considered in the case of a person being unemployed’ ([www.bushradio.co.za](http://www.bushradio.co.za)). The immediate benefits for members include free broadcast training and members can vote on any issue affecting the station.

However, every new member is expected to undergo some form of orientation, when they are introduced to the culture, values and ways of working of the station. There are quarterly meetings for the purpose of the induction of new members. The majority of new members prefer to simply provide moral support while a handful show interest in participating as volunteers.

Siraj Jamal represents members on the Board and is responsible for all membership and policy issues. All grievances are dealt with through the Membership and Policy Subcommittee.

## Voluntarism

Although a number of volunteers at *Bush Radio* hold part-time or full-time jobs elsewhere, there are some who are unemployed. Until the end of 2000, the station was able to provide volunteers with a limited amount to cover travel expenses. This has been temporarily suspended, although there is a commitment to find a way of continuing it in future.

Voluntarism is also seen as an opportunity for personal and professional development for those who volunteer their time and services to the station. In fact, volunteers are expected to move on to something else after an average period of two years.

The early days of the station were characterised by 'a crisis of voluntarism'. When Ibrahim took over the management of the station in 1996, this is the situation he found:

"The membership was too big ... what you needed was R20 to become a member, but the role of the members were not clearly defined. So I would find people that became members this afternoon hanging around using the computers, using the resources of *Bush Radio*. And they say this is my right to use the computer and I'm making a CV for my daughter. No, no, no this is not what it means. So I had to draw up policy fast. The policy I drew up was; 'well, being a member doesn't mean you can have all this access', because people could literally blow the speakers. Speakers were R400, R500 each, some speakers were more expensive, they could blow a minidisk recorders, they could take a field recorder worth R2000 and lose it and it's okay. In one year that I came *Bush Radio* received 16 Sony Walkman Professional Recorders from a funder, and within, I think, three months there were four left. Twelve of them were in the townships being used as walkmans" (Interview, Cape Town, October 2000).

Jean Fairbairn of Open Society Foundation (Gender and Sustainability Workshop, Cape Town, 1998) makes a point that reliance on volunteers is easy in countries where most people are unemployed, or in countries that can afford to support their unemployed. But in South Africa this is not possible and the majority of community radio station volunteers are not volunteers at all, but job-seekers. She says that in the course of time 'volunteers can start putting pressure on the station to pay for their labour and when a station fails to do so, there are conflicts, competition and mistrust' and 'volunteers demand airtime for themselves because they can use the rewards of status, power and popularity to earn money as party hosts and DJs at discos' (Gender and Sustainability Workshop, Cape Town, 1998).

The situation can potentially degenerate to one where 'individuals get to own airtime – which is a community resource – and use it for themselves' (Fairbairn, Gender and Sustainability Workshop, Cape Town 1998).

The management of *Bush Radio*, led by Ibrahim, had to evolve creative ways of addressing this 'crisis of voluntarism':

"I had an amnesty and said: 'Everybody that has something that belongs to *Bush Radio* please bring it back, no questions asked. If you have it after the 30<sup>th</sup> of June, I'm coming to fetch it.' And it will amaze you how much stuff came back. I received two cassette players, a cassette recorder that wasn't even out of a box. It hadn't even been unpacked. I asked some members 'please don't come back; you know if I find a CD in your pocket, I'll ask you to please reconsider your membership, I would not like to see you back here'. A lot of people stayed away because *Bush Radio* was no longer going to serve their purpose. Their interest was not in radio, their interest was something completely different. They were unemployed and they wanted a place to come and hang out" (Interview with Zane Ibrahim, Cape Town, October 2000).

### **Broadcasting Skills**

Any community radio station needs a constant pool of skilled personnel to keep it running. The need for training in the community radio sector comes from the peculiar position of this sector as a 'training ground' for the other two tiers of broadcasting. This is the dilemma facing *Bush Radio*:

"We could develop people who can produce programmes and then we ask that the programmes be sponsored but once those producers are good enough they again get harvested by the commercial sector, and that's how it's been and that's how it is around the country. You see, it used to cost a station like the SABC a million to train their people, they no longer have to train people, they simply go around listening to the people on community radio and say, 'Come, we think you're very good we'll give you a job.' So if a guy earns R1500 a month at a community radio station because that's the most that a community radio can afford, they'll offer him R3000, meanwhile they pay their presenters R9000. So they're getting the guy for one-third and the kid's good" (Interview with Zane Ibrahim, Cape Town, October 2000).

Training and Development Coordinator Siraj Jamal (Interview Cape Town, November 2000) identifies three levels of training at *Bush Radio*. These are:

1. Volunteer training in production research, presentation skills;
2. In-Service training involving journalism students from local technikons and other students from overseas;
3. A Broadcast Training Institute involving training of personnel from other community radio stations within South Africa and beyond.

The last form of training constitutes a relatively recent development and is part of a conscious sustainability strategy for the station.

### **Broadcast Technology**

In terms of both production and on-air equipment, *Bush Radio* has married analogue and digital technology in a way that is appropriate considering the community base of the station. This has been a challenge, as most of the equipment community radio stations use is donated or funded by foreign donors. The Open Society Foundation for Southern Africa has been one of the most reliable and consistent funders for equipment to date. OSF owns equipment and loans it to the station. In the event of a station closing down, the foundation is able to claim back the equipment and could use it to assist another needy community station. This arrangement seems to be working so far as it removes the responsibility to upgrade, especially in such a high-tech medium as radio, from the station and places it with the foundation. As far as *Bush Radio* is concerned, Leonard says the station received its initial equipment from the OSF but has since acquired additional equipment from other sources (Interview, Cape Town, 2000).

The station has two working studios - a fully equipped on-air studio and a production studio. Both studios feature analogue and digital equipment. And the production studio is designed to automatically take over should the current on-air studio fail.

There are other considerations affecting equipment and technology and the matter of transfer of technology from the North to the South. Perhaps in this area of technology the exploitative nature of the relationship between the source of equipment and the recipient is summed up in the words of Ibrahim:

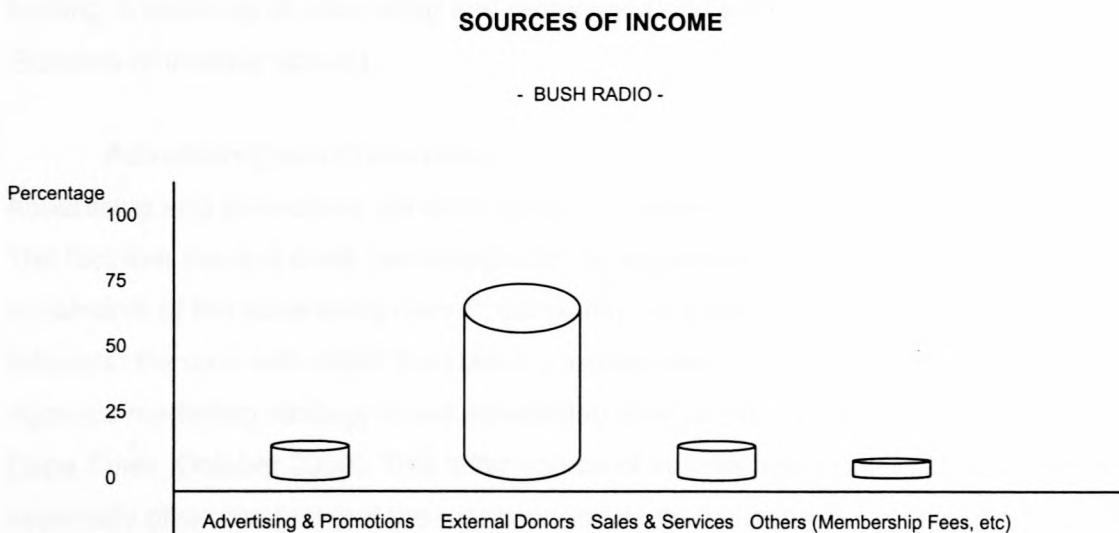
"If a German funder funds you, you find the whole station is full of German equipment. So that same three hundred thousand rands that they gave you, you're giving to the supplier of the equipment, without coming and going! Development is like that, you see, it's like that. I'd like



nothing better than to see us being rid of all our funders and these developers, everybody is running South and they always come here during our summer, you never see them during the winter, when it's summer in Europe. They come here with pockets full of money and come tell us where to go and what to do."

At the end of the day, however, *Bush Radio* seems to be clear about the fact that what is important is not the size of your knife but whether you can use it properly. What matters is whether the equipment you have is useful in the service of the station and its mission.

**Present Sources of Income**



**Figure 1 Sources of Income: *Bush Radio***

**External Donors**

The primary source of funding for *Bush Radio* comes from international donors. The station receives about 65 percent of its total funding from the Friedrich Ebert Stiftung (FES) a German social-democratic foundation, Canadian Catholic Organisation for International Development and Peace, Africa Groups of Sweden, Stem van Afrika of Netherlands, Radio Netherlands, Netherlands Institute for South Africa (NIZA), CUSO, CAF/SCO and Medico International. The Open Society Foundation of Southern Africa

(OSF-SA) has been one of the most consistent funders of the station and purchased and installed the original broadcast studio equipment. The Friedrich Ebert Stiftung also sponsors the *Bush Radio* website. South African sponsors include Liberty Life (SA) for educational programmes. Then there is programme-based funding. Ibrahim explains how the station is able generate income through the selling of programmes:

"We go to a funder and say, 'we want to run a programme on AIDS, we need money for a researcher, presenter and producer, and we need money for studio time ... for production time and supplies and travel' " (Interview, Cape Town, October 2000).

This constitutes the primary source of income for *Bush Radio*. The secondary source of funding is made up of advertising and promotions and sales and services (see Figure 1 'Sources of Income' above).

### **Advertising and Promotions**

Advertising and promotions generate about 10 percent of the total income of the station. The fact that this is a small percentage can be explained by such factors as the constraints of the advertising market, especially for a station with a diverse community of listeners; the care with which the station chooses what to advertise and the lack of a vigorous marketing strategy to sell advertising time (Interview with Brenda Leonard, Cape Town, October 2000). This latter source of income has a potential to increase, especially given the fact that the regulator places no limitations whatsoever on the amount of local advertising (Interview with Nkopano Maphiri, former IBA councillor, Johannesburg, November 2000).

As far as advertising as a source of revenue is concerned, and consistent with it's mission of community service, *Bush Radio* has been very circumspect as to what kind of advertising it puts on air.

"We have sometimes three minutes for the week of advertising because of our stringent advertising conditions. We won't advertise any product that is harmful to the community, we won't play music that diminishes women and so on. We are politically correct or we try to be, because that was the reason why we made ourselves into a station" (Interview with Zane Ibrahim, Cape Town, October 2000).

However, despite this mission-imposed and value-based limitation, *Bush Radio* has seen a gradual increase in advertising revenue over the last five years.

"In 1995 we made very little money on advertising. Now our advertising revenue is reaching almost a 1/4 million for the year, which is a big difference from getting 30 000 rands in 1995 for the year. So we can see a definite increase" (Interview with Brenda Leonard, Cape Town, October 2000).

Advertising and Sponsorship are also areas where the station hopes to increase its efforts in future. At present the station does not have someone dedicated to selling advertising time and plans 'to get a marketing team that goes out and markets *Bush Radio* as a viable option to advertise'.

*Bush Radio* also does a lot of promotion work in the communities, especially through its Outside Broadcasts (OB). It was the first station to popularise the idea of using a "ghetto-blasters" and a mobile transmitter to demystify radio broadcasting.

### **Sales and Services**

Sales and services involve the selling of programme transcripts and cassettes and the hiring out of production studio facilities. These sources of income generate between 10 and 15 percent of the total income of the station. There is also a potential for these sources of income, especially the hiring out of facilities, to increase as government communication demands and community communication literacy levels increase. But this can only begin to happen once a fully-fledged training facility is established to relieve the pressure on the production studios exerted by training needs at present. Sales of paraphernalia such as T-shirts, caps and bags brings in another 10 percent.

### **The Threat of Competition**

The reason *Bush Radio* is not doing enough to generate income from the present sources of funding is, according to Ibrahim, because 'the station finds itself competing with a myriad of NGO-based production houses' for a limited cake of donor funding.

"When *Bush Radio* was established, and I have a very strong feeling about this, it was established to service all those organisations – labour, gender, environment, political education and all that. Everybody said; 'yes *Bush Radio* should get a licence, should go on air!' Okay, *Bush Radio* got that frequency and then we established some production studios so that Idasa, labour unions, environmental groups, gender groups can come here, produce programmes and put it on *Bush*

*Radio*. Hell no! They went to the funders and said, 'you know what, give us a studio and we will hire a radio production group' and they produce half-an-hour of radio a week. It's not cost-effective, it's not cost-effective. Do you understand what I'm saying? It's a waste! And *Bush Radio* suffered. *Bush Radio* probably will go down if we don't change gears. We can't sustain ourselves, we can't" (Interview, Cape Town, October 2000).

### **The Constraints of the Regulator**

While regulation is meant to facilitate access to the airwaves, sometimes it creates limitations that threaten this access.

The dependency of the station on donor funding, for instance, has something to do with the nature of the licence that community radio stations have hitherto been given by the regulator. This is a temporary one-year licence. With such a licence it is very difficult to undertake long-term planning and convince sponsors and potential advertisers that it is viable to buy with the station. According to Leonard, the station did not have a single advertisement for three years after the expiry of the first licence between 1995 and 1996.

"... people didn't book any ads, they spent money until July when our licence expired and then had a wait-and-see attitude and wanted to see if we're going to have a licence. It's only now in the last two years that they now know that this thing has been going on for some time now and will get a licence" (Interview, Cape Town, October 2000).

### **iii. STRATEGY: DIVERSIFICATION THROUGH TRAINING AND DEVELOPMENT**

The gradual decrease in donor funding and the realisation that reliance in overseas funding is not sustainable in the long term, as well as the slow development of government funding policy and mechanisms, has led *Bush Radio* to develop strategies to deal with the challenge of sustainability.

The station management, led by Ibrahim, has initiated a strategic planning process to develop a business plan for a Broadcast Training Institute. The institute is foreseen as an important source of income as the station seeks to diversify its funding sources.

"We want to become completely financially sustainable within five years but that plan is dependent on having a 24-hour permanent licence for four years. Because we don't have that it's been difficult to implement some aspects of the business plan" (Interview with Brenda Leonard, Cape Town, October 2000).

The idea of a Broadcast Training Institute, without doubt, is based on the single most important strength of *Bush Radio* in the sector – training capacity and impact. Leonard says *Bush Radio* has been doing training since it was set up and has now become 'recognised in South Africa and across Africa for the quality of our training' (Interview, Cape Town, October 2000).

"As a frequency I don't know how much impact *Bush Radio* had ... it had more of an impact as a training facility. It just trained people from right around the country and right around the world ... if *Bush Radio* hadn't existed I don't think the community radio sector would exist today" (Interview with Zane Ibrahim, Cape Town, October 2000).

### **The Broadcast Training Institute**

The process of setting up the BTI has involved a strategic planning workshop and the commissioning of an independent consultant, Tracey Naughton, to do research on training needs assessment.

"(We) have spent now probably about a half-a-million rands over four years to establish training facilities, to train people and to do curriculum development and a business plan for the Broadcast Training Institute, which is totally separate from *Bush Radio*" (Interview with Zane Ibrahim, Cape Town, October 2000).

In a Training Needs Assessment document produced in March 2000, *Bush Radio* acknowledges that 'the quality of training was in decline, although training was still in demand' (Report on The Broadcast Training Centre at *Bush Radio*, March 2000:43). It goes on to state that 'the decision (to set up a BTI) is also part of a longer term sustainability strategy for *Bush Radio*' (Report on The Broadcast Training Centre at *Bush Radio*, March 2000:43).

The Broadcast Training Institute will be constituted as an independent business unit with a sole mandate of generating income through training.

"... and that training centre will do two things. It will empower the media activists at the grassroots level around the country and, number two, it will sustain the radio station" (Interview with Zane Ibrahim, Cape Town, October 2000).

"We'll have a sort of independent structure running our training and using our premises for training. They will do two types of training - one where people pay and another for volunteers and we'll raise sponsorship for this" (Interview with Brenda Leonard, Cape Town, October 2000).

The BTI occupies about two-thirds of the floor above the present broadcast studios. This space has been renovated and now consists of a large seminar/lecture room equipped with tables and chairs as well as other basic training facilities. The room can seat 15 trainees at any single time, and adjacent to it is a training production studio and extra rooms. Some renovations to the goods elevator to provide wheelchair access, as well as installation of an air-conditioning system must still be carried out. The production studio equipment was donated by a Dutch funding agency in 1999. The history of this specific donation captures a small example of the 'transfer of technology' problems from the so-called developed to the developing world. The Training Needs Assessment Report writes of this:

"The training studio ... has an unfortunate history and is not ready for use, nor very compatible with the broadcasting environment in South Africa. The second-hand studio was shipped at cost to Stem Van Afrika in the Netherlands. What was considered to be a worthwhile donation has become a noose around *Bush Radio's* neck and an impediment to a fully operational training facility.

"The studio shipping costs alone exceeded the cost of commissioning a new studio that would be compatible with the community radio sector in South Africa. Without compatibility, there is little point in training people on equipment that is very different from the equipment they will use at their own station or in the rest of *Bush Radio*.

"In addition to the exorbitant costs of shipping this studio and the incompatibility issue, there have been technical issues in getting the studio working. The equipment is very old and arrived without any technical diagrams. It has consumed a great many professional and volunteer hours and voluntary technical hours are difficult to come by in South Africa, and still, more than a year later, it is still not in commission. There is a lack of enthusiasm for working on this studio, considered by all who see it as a white elephant" (see Appendices for a full Training Needs Assessment Report).

The station, however, has taken the initiative and requested a local equipment supplier to carry out an assessment and provide a quote on additional equipment required to make the studio operational. On the basis of this, the station manager is involved in negotiations with Radio Netherlands “to complete the installation and ensure that the facility is training-ready and meets the needs of the community radio sector”.

The report also recommends that *Bush Radio* pursues the Open Society Foundation and explores possibilities of acquiring the equipment from the now-closed C-Flat Community Radio for the purposes of training.

According to the plan, the station will provide training for a fee and is directed at attracting those who are in a position to afford it.

The training will be targeted at local, national, regional and overseas participants. The local and national will consist of managers and producers from other community radio stations. The regional participants will come from the southern African region and the rest of the African continent. The overseas participants will be drawn from North America and Europe. *Bush Radio* would target mainly students who are required to spend a semester in so-called developing countries as part of their academic programme. The station is using its website to advertise the BTI courses.

“A 60-day programme at *Bush Radio* will look good for them. Number one they’ve got to be hands-on on a live studio. For the first month you learn how to do radio, for the second month you have your own live half-hour show on *Bush Radio*. It may not be before 12 o'clock in the morning but you’ll have a live show so that will be on your resume, number one... it’s (the training) R450 a day ... That’s nothing. For a North American that’s nothing, that’s 50 dollars, that’s R50 dollars right, they spend that on drugs for God’s sake, you know. So a movie costs 50 dollars in the United States. So 50 dollars they come to *Bush Radio*, we give them a trip to Robben Island, a trip to Table Mountain, a trip to Cape Point as part of the deal. And so this is how we’re gonna sustain ourselves, there’s no other way” (Interview with Zane Ibrahim, Cape Town, October 2000).

In terms of training courses, the report recommends the immediate development of a curriculum for eight initial courses accreditable with the South African Qualifications Authority in terms of the National Qualifications Framework (see Appendices for full list of recommended courses).

"As a pioneer community radio station, *Bush Radio* has provided quality training to the sector over the years. For instance, in terms of preparing for hearings, it was the first station to organise and run 'mock hearings'" (Interview with Siraj Jamal, Cape Town, November 2000).

The quality of training that *Bush Radio* offers is also defined by the kind of commitment to programming content the station has shown. This, Ibrahim calls the:

"message of health, message of gender, message of clean drinking water, tuberculosis, AIDS, male terrorism against women ... that's what *Bush Radio* teaches alongside radio ... it doesn't teach just radio, it teaches people how to live a better life, how to employ this medium of radio to live that better life" (Interview, Cape Town, October 2000).

The Broadcast Training Institute will also forge partnerships with other training providers in the sector, and that would include, for instance, Community Video Education Trust (CVET), a historical sister organisation to Caset, to provide community television training.

Training is regarded as a new, important element of the strategy to diversify sources of funding. Other elements such as Sales and Services, Advertising and Sponsorship, the selling of paraphernalia and programme-based funding will continue.

The report also recommends coordination with the sector bodies – National Community Radio Forum and the National Association of Broadcasters - within the NQF and in the context of a proposal by the Open Society Foundation for training assessment.

The funding agencies remain important partners for *Bush Radio*'s Broadcast Training Institute. The report, for instance, identifies the Netherland institute for Southern African (NiZA) and Community Assistance Foundation (of Netherlands) as "development cooperation" partners to maintain and strengthen relations with (see the Report Distribution Recommendations section of the Training Needs Assessment Report).

On the 1<sup>st</sup> to the 13<sup>th</sup> of November 2000, *Bush Radio* ran a course on technical aspects of digital recording for four participants from established community radio stations in Uganda and Ethiopia. The course was funded by the German-based Frederick Ebert



Stiftung (FES) and cost about R10 000 (Interview with Siraj Jamal, Cape Town, November 2000).

Then on the 20<sup>th</sup> of November to the 1<sup>st</sup> of December 2000, *Bush Radio* ran an organisational development and management course for 12 participants from South African community radio stations that are not yet on air.

"We're flying them here, we're putting them up in a nice accommodation and we're training them for two weeks how to establish a community radio station. These are new applicants, okay. The money ... we get a fifteen percent admin fee and we charge for accommodation ... the institute is totally separate from *Bush Radio* and it will be housed upstairs. *Bush Radio* is in the process of making an offer to buy this building, so we can have a training centre" (Interview with Zane Ibrahim, Cape Town, October 2000).

The operational budget of the BTI, including salaries for a Training Manager and a Training Administrator, is projected at about R970 000 for the year 2000, then R1 million for the year 2001, and R1.1 million for the year 2002 (Interview with Siraj Jamal, Cape Town, November 2000).

### **3.4.2 RADIO ZIBONELE: THE QUEST FOR SELF-RELIANCE**

The mission of Radio Zibonele describes the station as:

"A group of volunteers with diverse skills, who have formed a community radio station owned, managed and programmed by the community of **Khayelitsha**. Our concern is to enhance the quality of life through improving the health standards of our people. All those we serve are affected by poor health and poor environmental conditions. **Radio Zibonele** is committed to sharing skills and information through an honest process, hereby empowering the community of **Khayelitsha** and surrounding areas for better life."

#### **i. HISTORY**

*Radio Zibonele*, like *Bush Radio*, is also a pioneer of the concept and practice of community broadcasting in South Africa. The history of *Radio Zibonele* dates back to the establishment of a local community health project in Khayelitsha called Zibonele Health Centre in 1992. The centre was set up by a group of 18 women who were community

health workers. They had been drawn from the community and trained to provide door-to-door primary health care in the community. The group consisted of seventeen women - community health workers - and one man, an Argentinean medical doctor by the name of Gabriel Urgoiti. In 1993 these community health workers came up with an idea of using radio to reach a broader community within Khayelitsha.

Dr Urgoiti, who had some experience of community radio in the south of Argentine, secured a portable low-wattage transmitter through the help of friends in Germany. The first transmissions took place from under a bed in the clinic site in March 1993. The transmitter could reach a radius of 5 kilometres and so coverage was confined to the Town Two section of Khayelitsha. Thandi Msutu was one of the seventeen community medical health workers and is today the only woman member of the Board of *Radio Zibonele*:

"We didn't have a proper studio then but home-made equipment" (Thandi Msutu in a talk delivered at a "Gender and Sustainability in Community Radio" workshop, Wednesday 9<sup>th</sup> June 1999, Sea Point, Cape Town).

The broadcast was one-and-a-half hours every Tuesday morning and the topics were all related to primary health care. The programmes, according to Dr Ugoiti, were covering issues of TB, HIVAids, coughs and colds, temperatures and common accidents, and were generated from the daily home visits the community health workers were doing (Interview with Dr Gabriel Urgiotti, Thursday 3<sup>rd</sup> June 1999).

The broadcast was also used by the Khayelitsha Day Hospital to send messages to out-patients, reminding them of appointments.

Within a year of broadcasting illegally and effectively, the Zibonele Health Centre was confronted with a community need for broader programming beyond health issues. They got in contact with the community and, in 1994, handed the project over to the community to spearhead the idea of setting up a community radio station.

On the 2<sup>nd</sup> of August in 1995 Zibonele Community Radio started broadcasting legally on the 98.2 FM frequency. This was among the first licences the Independent Broadcasting Authority issued to community radio in South Africa under the new IBA Act of 1993. The Act provides that a community broadcasting service must serve a particular community

and defines a community in two ways. The first is a community of people living within a defined geographic area. The second is a community consisting of a sector of the public having a specific common interest (Independent Broadcasting Authority Triple Inquiry Report, August 1995, Chapter 7, "Approach to Broadcasting Regulation, August 1995:29). *Radio Zibonele* is a community radio station serving a geographic community of Khayelitsha.

## ii. PROFILE

### **Studio Location**

*Radio Zibonele* is located in a converted shipping container on a small plot owned by the original Zibonele Health Centre in Town Two section of Khayelitsha, a sprawling township outside Cape Town that was established in the early 1980s. This is where all the production and on-air broadcast activities take place, as well as the administration and management of the station.

The station apparently had, by 1999, raised sufficient resources to be able to build on a plot donated to the station by the local council. The community, however, apparently refused that the station be moved from where it is located. This decision was also in the interest of the relationship with the Zibonele health project, to which the station is still connected by historical ties and a common mission to improve people's health in Khayelitsha.

### **Broadcast Footprint**

The area of coverage of *Radio Zibonele* is Khayelitsha and surrounding areas. The station makes use of a low-power 20-Watt transmitter. According to Station Manager Vusi Tshose, the transmission does spill over to edges of Mitchell's Plain, Mfuleni, Guguletu, Nyanga and Philippi, depending on the strength of one's reception at home (Interview, Cape Town, September 1999).

### **Broadcast Language**

The language of broadcast is isiXhosa, because within Zibonele's area of coverage 90 percent of the people speak isiXhosa. But even the 10 percent of other-language

speakers can understand Xhosa (1996 Census, Statistics South Africa). English, and any other language, is only spoken on air if and when a guest happens to be unable to speak Xhosa. Even in this instance, the presenter will provide an interpretation in Xhosa during the broadcast.

### **Programme Schedule**

Programme Manager Siza Nobopha explains how the station improvised its programming around the limitations of equipment:

“Our licence allows us to broadcast 24 hours a day, seven days a week. But because we've got only one studio, we chose to broadcast five days a week and nineteen hours a day. Those five days a week are Mondays, Wednesdays, Fridays, Saturdays and Sundays, and we are not broadcasting on Tuesdays and Thursdays as we are busy with production on those two days” (Interview, Cape Town, December 2000).

The station is still committed to its original mission, as ‘more than 60 percent of our content focuses on health, workers, women, religion and children issues’.

([www.sn.apc.org/radiozibonele/](http://www.sn.apc.org/radiozibonele/))

The station is open to community input on programming and invites members of the community to phone-in or write with ideas for new programmes or simply to provide feedback on present programmes (Interview with Siza Nobopha, Cape Town, December 2000).

The present programme schedule was last revised in June 2000 (see Appendices).

### **Listener Community**

With a captive audience in Khayelitsha, an area that is certainly a priority for national and provincial social and economic development, *Radio Zibonele* provides a potentially huge market to advertisers. Tshose says the station’s listeners ‘were put to about 800 000 by the last survey and I think it has gone up now to about one million people’ (Interview, Cape Town, August 1999).

However, according to the latest RAMS figures, *Radio Zibonele* enjoyed a listenership of 76 000 in the month of June 2000 (ACNielsen Media International citing SAARF Rams 2000/2).

## **Organisational Structure**

### **Board of Directors**

*Radio Zibonele* is also registered as a Section 21 (not-for-gain) company with a Board of Directors. The Board consists of eleven members, ten of whom are drawn from diverse backgrounds with expertise in the community (see Appendence). The Station Manager is an ex-officio member of the Board of Directors.

The board is the highest body to which the station is accountable. The board in turn must account to the community of Khayelitsha through biennial general meetings in which all representatives of Khayelitsha-wide organisations - political, cultural, business, residential - take part. This meeting also elects members of the board and ensures, in terms of the constitution, some level of overlap between old and new members. The last biennial general meeting was in the last quarter of 1999.

The Board has an ownership role and is responsible for policy direction for the station. The term of office for the Board is now stipulated at two years so as to give opportunity to other members of the community to help shape the station. The board sets up sub-committees to replicate production, marketing, fundraising and disciplinary activities, and has a Chairperson, Treasurer and Secretary. It holds monthly meetings and, if and when necessary, can call general council meetings inbetween the biennial general meetings.

### **Management**

The manager is appointed by the Board. The management team consists of a Station Manager, a Programme Manager, an Administrator, a Transport Coordinator and a Security Coordinator.

The management team is responsible for the day-to-day operation of the station.

### **Staff**

A station needs staff to carry out the daily tasks of programming.

There are seven paid full-time workers at *Radio Zibonele* - three women and four men.

These are a Station Manager responsible for over-all management of the station, a Programme Manager and his Assistant responsible for all the programming activities, an

Administrator to look after the administration, a News Editor responsible for news production, a Security Coordinator responsible for general security and a Transport Coordinator responsible for transport issues.

Appointments are publicly advertised and opportunity is given to volunteers and then members of the community to apply. The interview panel for staff members, however, is made up of selected members of the Board.

### **Volunteers**

*Radio Zibonele* relies on a total of at least 23 volunteer presenters and producers who are responsible for most of the programming that goes on air from the station. Most of these volunteers are people who hold full-time jobs elsewhere. With a steadily increasing income generated from selling airtime to advertisers, the station is now in a position to remunerate each volunteer with an amount of R250 (Interview with Siza Nobopha, Cape Town, December 2000). This places this station among a couple in the country that are able to offer monetary incentives to volunteers. The other one is women-run Moutse Community Radio, based in a rural area just outside Pretoria.

### **Community Involvement**

#### **General Meetings**

The only form of direct community involvement at this stage is the biennial general meeting. However, if and when a need arises the board can call a general council meeting in which representatives of all Khayelitsha-wide organisations are invited.

#### **Role of Station Manager**

Station Manager Vusi Tshose defines his roles as coordinating all the activities of the station and the day-to-day running of the station. He is cautious about using the title "manager" because it means different things to different people.

"That's why I prefer the word coordinator because you are doing something in a group as a team but at the end of the day there is one person who has to coordinate all those activities and be accountable. That's why I call myself a coordinator" (Interview, Cape Town, August 1999).

As a station manager, Tshose oversees everything; “and you've got people that are working in those specific fields but you need to make sure things are happening at the end of the day” (Interview, Cape Town, August 1999). One of the things Tshose must ensure is sales and promotions work.

### Broadcasting Skills

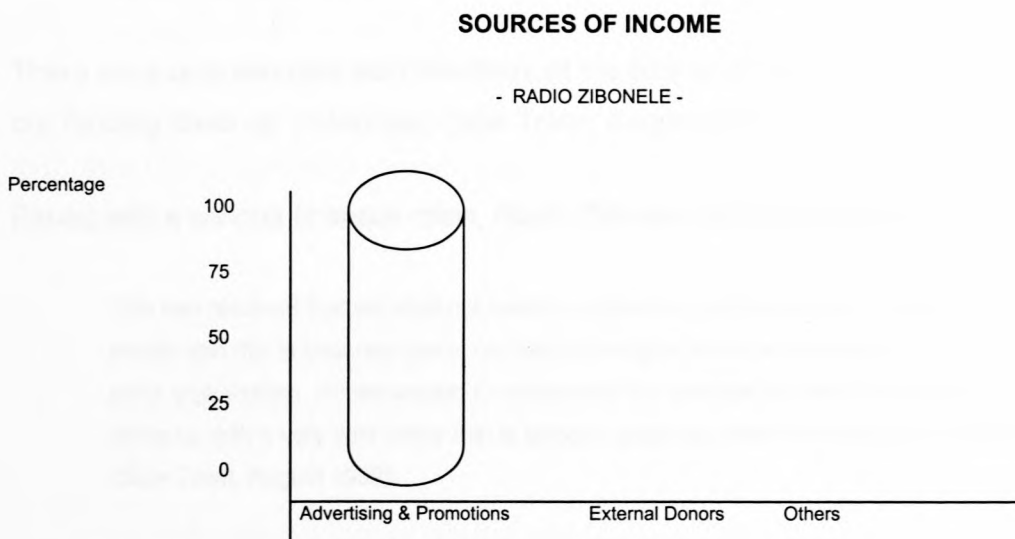
*Radio Zibonele* has managed to retain, on a consistent basis, its volunteer presenters. However, there does not appear to be any conscious process of skill transfer between the current and new volunteers and supporters. For instance, the current acting manager is also a news editor and reader.

There is also no clear indication of a staff development policy, although the board does have a Human Resources sub-committee.

### Broadcast Equipment

The initial equipment for the station came from the Open Society Foundation. There is also a reliable contribution to the servicing of this equipment by Globecom, a community-oriented broadcast equipment and installation company based in Salt River. Globecom does not charge *Radio Zibonele* for repairs to the equipment and this is regarded as a contribution in kind to the station.

### Present Sources of Income



**Figure 2** Sources of Income: *Radio Zibonele*

### iii. **STRATEGY: CONSOLIDATION THROUGH ADVERTISING**

#### **The Evolution of an Advertisement Policy**

##### **Revenue Needs**

David Ogilvy defines advertising as “a medium of information” (David Ogilvy, London 1983:7).

Nina Overton goes further to suggest advertising “can be distinguished from other forms of mass communication in the sense that it is paid communication with the intent to persuade” (cited in De Beer, 1998:273).

As a community radio station founded on the principles of a non-profit making organisation and against the background of suspicion of the advertising industry by the community radio sector as a whole, *Radio Zibonele* had to walk a long road before finally accepting the need to sell advertising time in order to generate much-needed revenue. Vusi Tshose explains that the station had to undergo a process of defining who it is and what it wanted:

“In 1994 the Open Society Foundation gave us equipment worth R250 000 as a grant, and in 1995 the foundation again gave us an amount of R68 000 to pay salaries for the staff and telephone and fax for six months only” (Interview, Cape Town, August 1999).

There were only two paid staff members at the time and “at the end of the six months, our funding dried up” (Interview, Cape Town, August 1999).

Faced with a serious financial crisis, *Radio Zibonele* did not lose focus.

“We had resolved that we shall not resort to advertising without knowing what advertising industry entails and this is because one of our basic principles is that a community radio station is a non-profit organisation. So we wanted to understand the concept first and then define ourselves and come up with a very tight policy that is going to guide us when it comes to advertising” (Interview, Cape Town, August 1999).

Then in September 1995 *Radio Zibonele* staff, volunteers and Board members sat down and worked out a policy defining the identity and mission of the station and what the



station understands by advertising. Then there was no money in the bank and the people who were working in the station were informed that there was no money to pay them and to pay for telephone and fax expenses:

“This time people were approaching us with offers to buy advertising time but we did not want to engage into a process we did not understand” (Interview with Vusi Tshose, Cape Town, August 1999).

Eventually the station emerged with a clear set of policy guidelines and a rate card. These included a restriction on advertising liquor and tobacco and a stipulation that 90 percent of the advertisements will be in Xhosa and only 10 percent in other languages.

### **Advertising Policy**

“Our policy is quite strict that we do not accept anything that is going to demoralise our society - any substances - and it's specified that liquor and tobacco are out, and any other substance that we can test and find to be out of line with community morals” (Interview with Vusi Tshose, Cape Town, August 1999).

This demonstrates, on the part of the station leadership, an appreciation of and a commitment to community moral reconstruction and development:

“We estimate that we have lost millions because of this policy as we have been approached by a number of companies to buy advertising time for liquor, and unfortunately, we turn them down because we've got a mission to improve the standard of our society and especially when it comes to the health and well-being of our community” (Interview, Cape Town, August 1999).

The policy also stipulates that the station shall seek to balance advertising between local and national:

“Our station is one of those stations that practise the concept of community participation, and when we talk of local advertising we are talking of our own small business people who have been deprived of that opportunity of showing their talent in terms of advertising” (Interview, Cape Town, August 1999).

At the moment only 40 percent of *Radio Zibonele* advertising comes from local sources. The rest comes from national sources.

"This is only because local people are not as aware of advertising potential and do not have as much resources as national companies" (Interview with Vusi Tshose, Cape Town, August 1999).

### **Advertising Rates**

*Radio Zibonele's* rate card divides the broadcast time to prime time and down time. Prime time is from 05h00 to 09h00 and from 16h00 to 22h00. Down time is from 09h00 to 16h00. On prime time the station has the highest number of listeners tuned in; in down time a minority of people – mostly housewives and unemployed people - are at home listening.

There are also different rates for national and local advertisers:

"We have different offers for those kinds of people who are locally-based and are small business and our rates are very low for those people but they have to prove that they are local and they are a small-business person" (Interview with Vusi Tshose, Cape Town, August 1999).

There are also two categories among local advertisers - mature businesspeople who have resources and small businesspeople who are starting up.

When it comes to national advertising, *Radio Zibonele* has slightly higher rates:

"We believe some of those companies have been in the field for a long time and we see this as ploughing back to our communities the money they have made over the years" (Interview with Vusi Tshose, Cape Town, August 1999).

A 30-second spot during prime time for national advertisers is R125 and in down time it is R100. A 30-second spot in prime time for local advertisers is R75 and during down time it is R45 (see Appendix D *Radio Zibonele* Advertising Rate Card).

### **Sales and Promotion to Generate Advertising Income**

#### **Sales**

Once a clear policy was in place the Station Manager and the Sales and Promotions Manager went on a campaign, selling air-time.

"I remember the first advertisement to go on air in our station was by Sales House in Wynberg in 1995" (Interview with Vusi Tshose, Cape Town, August 1999).

Sales House was opening a branch in Wynberg and the advertisement was to make the people of Khayelitsha, most of whom shop and work in Wynberg, aware of this new branch as well as available specials for that week.

Since 1995 the Sales and Promotions department is one that has established itself as a crucial department to the continuing survival of *Radio Zibonele*.

"*Radio Zibonele* is guaranteed that it can operate for the next three years with the revenue that we have generated from advertising" (Interview with Vusi Tshose, Cape Town, August 1999).

This source of funding has certainly become crucial to the survival of Radio Zibonele.

"What I can tell you is 95 percent of our revenue comes from advertising and only five percent comes from other sources" (Interview with Vusi Tshose, Cape Town, August 1999).

Other sources include grants from local and overseas funders as well as membership and subscription fees. Over the last four years *Radio Zibonele* has had a grant from the Frederick Ebert Stifting (Frederick Ebert Foundation) of Germany specifically for training, and, recently, a grant of R10 000 from the Open Society Foundation for elections coverage.

Tshose argues that it is not wise for a community radio station to rely on funders alone because they may be here one day and gone the next.

"You need to have a back-up system, you need to formulate your own department that is going to make sure something is taken into the station" (Interview, Cape Town, August 1999).

Xolani Lusithi is the Sales and Promotion Manager and sees his role as responsible for the promotion and marketing of the station. He also signs contracts with local and national advertisers and liaises with the station advertising agents, who deal with national advertisements.

"Some of the advertisers I deal with directly, others come through advertising agents" (Interview with Xolani Lusithi, Cape Town, August 1999).

Lusithi has dealt directly with Coca Cola, Golden Arrow Bus Services, Metro Rail and the Society for Family Health.

*Radio Zibonele* makes use of national advertising agents GMA, Media Connection and Network Radio Sales, all based in Johannesburg, and Steel Waves based in Cape Town.

"These agents are very knowledgeable about radio and we supply them with information about our station and then they are the ones who approach big companies such as Coca Cola, Sales House, you name them and there they sell advertising time on behalf of our radio station" (Interview with Xolani Lusithi, Cape Town, August 1999).

For every advertisement they bring to the station, these agents take a commission of 16,5 percent, with the rest going to *Radio Zibonele*.

In August 1999, *Radio Zibonele* had national contracts with Coca Cola, Sales House, Bergers, Nestle, Eveready, Truworths, Edgars and the Department of Home Affairs (Interview with Xolani Lusithi, Cape Town, August 1999).

"Coca Cola also ... sponsors community affairs programmes" (Interview with Xolani Lusithi, Cape Town, August 1999).

In an hour of community programming, Coca Cola products are regularly advertised. According to Lusithi, this does not compromise the content of programming:

"They do not interfere with the content of the programme, we produce whatever programming on community affairs for the hour but the programme is just sponsored by Coca Cola. Let's say the workers at Coca Cola are unhappy with working conditions we would cover that story on our regular news bulletins and the programme that is sponsored by Coca Cola goes on as well. These are two different things and we don't mix our relationship with the radio station and we have not experienced problems as yet" (Interview, Cape Town, August 1999).

Lusithi was referring to a hypothetical case, as *Radio Zibonele* has not yet experienced the pressures deriving from a commitment by the media to maintaining 'good business

relations' with the advertising industry. As they say in English, "don't bite the hand that feeds you".

On the local front, Zibonele has had contracts with corner cafes, butcheries, shoemakers, laundries, dry cleaners and burglarbar-makers.

According to Tshose, the IBA (and now ICASA) regulations with regard to the definition of local advertising are still vague.

"The law only refers to local advertisers as shoe-makers and this is not true because a shoe-maker can be nationalised, can have a national organisation dealing in repairing of shoes" (Interview, Cape Town, August 1999).

### **Promotions**

As far as promotion is concerned, *Radio Zibonele* relies on its advertising agents to promote the station to advertisers at a national level. At a local level, the station does its own promotion.

"We make advertisements that encourage members of the community to come and advertise in the station. But the main promotion we are very strong on is to make sure our listeners and our people are aware of the radio station, what it is all about, its mission and where it is situated and what they can do in terms of their own participation in the station as a community" (Interview, Cape Town, August 1999).

This is the kind of promotion the station seems to have dedicated a lot of energy and resources to.

"We have tried to make sure that we print and distribute calendars every year displaying mugshots of people who are working at the station, and we also have printed and are distributing stickers and pamphlets" (Interview, Cape Town, August 1999).

The medium of promotion has also included creative use of walls in the township:

"We even used graffiti on the walls to paint nice advertisements of *Radio Zibonele* and its frequency, but unfortunately the local authority people have painted those out" (Interview, Cape Town, August 1999).

The station carries its identity colours on the only vehicle it owns, a Volkswagen microbus, and on clothes such as tracksuits and T-shirts.

"These are the activities we do to make sure that we are known in the community, the community is aware of us" (Interview, Cape Town, August 1999).

What is clear from the above is that Zibonele has been able, over the short period of four years, to position itself effectively as a station that delivers a market to advertisers, to an extent that currently between 95 percent and 100 percent of the station income is generated through advertising (see Figure 2 'Sources of Income' above).

A non-profit making organisation is generally understood to mean an organisation that does not have shareholders or individuals who receive dividends at the end of a financial year.

"What we say is that we can make money but the money that we make must be ploughed back to the station to make sure it is surviving, and the surplus that is going to be there we plough it back to the community" (Interview with Vusi Tshose, Cape Town, August 1999).

In these four years *Radio Zibonele* has been unable to declare a huge surplus, as the money it currently has in reserve has already been budgeted for immediate priorities.

"We are on a temporary structure and we are intending to move and have better physical premises to broadcast from, and also the equipment we currently have is not sufficient and we need better equipment and can only buy this when we build a better physical facility" (Interview with Vusi Tshose, Cape Town, August 1999).

There is no guarantee that advertisers will keep coming to the station and for the management the challenge is to maintain the present advertisers while marketing the station extensively to acquire new advertisers.

"We have to keep maintaining the present advertisers and also get new ones, so that's why we always budget in a way that projects for the next three years and anything over and above this we would regard as a surplus" (Interview with Vusi Tshose, Cape Town, August 1999).

The ICASA has also consistently maintained that community broadcasters must be allowed to utilise all local and limited national advertising sources, unless there is a viable alternative source of income, and has recently issued guidelines calling for stations to retain and exercise full editorial control over sponsored programming ([www.iba.org.za](http://www.iba.org.za)).

4.1 KEY THEMES

The key themes used to analyse and inform the study are the conditions for sustainability. The study uses the human resource management complexity approach and a model for community radio (the Association of Community Radio (ACR))

CONDITIONS OF SUSTAINABILITY

TOPIC	DESCRIPTION	RESEARCH QUESTIONS
STABILITY AND GROWTH	Engineering a Partnership	
LEADERSHIP		
FINANCIAL MANAGEMENT AND CLARITY		
STAFF AND COMMUNITY PARTICIPATION	Management of Human Resources	
SYSTEMS OF ACCOUNTING AND CONTROL		
ADVERTISING STRATEGIES		
EQUIPMENT AND TECHNOLOGY		

Figure 3 Conditions of Sustainability

**- CHAPTER FOUR -**

**4. ANALYSIS AND INTERPRETATION**

**4.1 KEY THEMES**

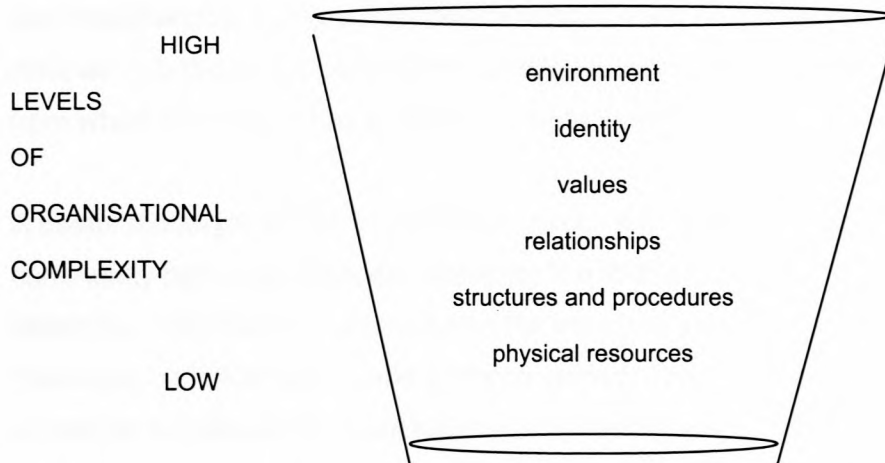
The key themes used to analyse and interpret the data are internal and external conditions for sustainability. The writer has also made use of both the levels of complexity approach and a model for community participation developed by the World Association of Community Radio (Amarc).

**CONDITIONS OF SUSTAINABILITY**

INTERNAL		EXTERNAL
COMMUNITY PARTICIPATION: Programming & Production Language	COMMUNITY RADIO SUSTAINABILITY	COMMUNITY AND ORGANISATIONAL SUPPORT
BOARD AND MANAGEMENT ROLE CLARITY		PUBLIC FUNDING
STAFF AND MANAGEMENT EXPERTISE Management of Available Resources		FAVOURABLE REGULATORY FRAMEWORK
SYSTEMS OF MONITORING AND CONTROL		AVAILABLE ADVERTISING REVENUE
APPROPRIATE BROADCAST EQUIPMENT AND TECHNOLOGY		DECISIVE EXTERNAL FACTORS: COMMUNITY WEALTH CREATION AND OPPORTUNITIES IN DEMOCRATIC LOCAL GOVERNMENT

**Figure 3 Conditions of Sustainability**





**Figure 4** Levels of Organisational Complexity (source: Jan Webster, ERIP Fundit Manual: 1993)

## 4.2 INTERNAL CONDITIONS FOR SUSTAINABILITY

### Community Participation

An analysis of the history of both *Bush Radio* and *Radio Zibonele* demonstrates community and social activist roots. While *Bush Radio* comes from political conscientisation, *Radio Zibonele* evolved out of a health-awareness tradition. The struggle for political rights and for affordable and quality healthcare have dominated the story of the African, Coloured and Indian communities in South Africa for most of the 20<sup>th</sup> century.

As media projects, both Caset and Zibonele Community Health Project recognised the power of sound and word of mouth in a predominantly 'literate poor' but arguably 'orate rich' society (Walter J Ong, 1982).

The challenge to both has always been to sustain and build on these community roots. The nature and extent of this sustenance is the subject of this study and this chapter seeks to analyse and interpret the strategies adopted by the management of each station as they strive to build sustainable community radio stations.

Community participation is a necessary but not sufficient condition for sustainability of any community radio station. For a station to maximise community participation, it must

enter into a 'communion with the people' and this must be based on respect of people's own experiences, transparency and honesty (Paulo Frere, Antonio Faundez, 1989). After all, it is this community which constitutes a resource of experience, skills and ideas from which the station has to draw if it hopes to become sustainable.

A useful model for analysis of different levels of participation in programming for community radio has been developed by the World Association of Community Radio (AMARC). The model is premised on the idea that participation is about decisions, and these can be influenced, made or implemented. This provides a framework for analysis of internal conditions for sustainability, and specifically, community participation at both *Bush Radio* and *Radio Zibonele*.

### COMMUNITY PARTICIPATION MODEL

			LEVEL ONE	The community makes the programmes
			LEVEL TWO	Studio guests from the community
↑			LEVEL THREE	The community airs its views through phone-in programmes
			LEVEL FOUR	The community initiates a news item
			LEVEL FIVE	We record our community's opinions and ideas for broadcast
	↑		LEVEL SIX	The community makes suggestions and decisions at the Annual General Meeting and Community Meetings
			LEVEL SEVEN	Listeners' forums and clubs make recommendations to the station
			LEVEL EIGHT	We do research in the community for programming ideas and evaluation
		↑	LEVEL NINE	The community makes recommendations through letters to the station

IMPLEMENT    MAKE    INFLUENCE

**Figure 5 Community Participation Model (source: AMARC Africa, 2000)**

While at both *Bush Radio* and *Radio Zibonele* there are regular annual or biennial general meetings in which the community participates, what happens in the intervening period between these meetings gives one an indication of sustainable community

participation. With regards to this, *Bush Radio* demonstrates a high degree of community ownership and control as well as community involvement. There are, for instance, monthly open forums in which members of the community participate and shape the programming of the station. These forums are now to be improved and every third open forum meeting will take place away from the station and in the community. This, if anything, demonstrates flexibility and openness to 'communion with the people'. There appears to be no alternative for an organisation that is serious about sustaining community participation.

Therefore the involvement of the community – members and volunteers – in the election of the Board of Directors, and through this, in influencing the policy of the station, meets a condition of sustainability.

Besides general community participation in various formal structures of the organisation, there is also an area of community participation and contribution constituted by programming, finance, administration, human resources, and at the technical level.

### **Programming and Production**

The programming and production work of a station is located at the levels of identity, values, relationships, structures and procedures in terms of the levels of organisational complexity (see Figure 4, 'Levels of Organisational Complexity' above). The programme output and production process must reflect the identity of the station, the values it cherishes and the organisational culture and relationships. Structures must facilitate the above-mentioned quality of programming and production.

As far as *Bush Radio* is concerned there is volunteer participation and involvement in programming and administration. There is, however, limited participation in areas that require specialist skills, such as at the technical and finance levels.

To deepen the nature and quality of participation, *Bush Radio's* organisational culture insists that in programme production, volunteer producers must form small production teams, with at least three people behind each local programme. Presenters can and do rotate to give each other opportunities to recuperate. This demonstrates a conscious attempt to build capacity and transfer skills. To a great extent, one is reminded of the metaphor of a holograph (Peter Senge, 1990) when one is studying what goes on at

*Bush Radio*. The idea is that each element of the station must reproduce the whole and ensure continuity and renewal in the process of building a learning organisation. The programme manager, Knipe, for instance, made very clear her intention to move on after a couple of years. However, she carries a responsibility and everyone else at the station expects her to, whilst learning, transfer her skills to the next person who is likely to overlap between her and the next generation of programme managers. A challenge for a community radio station, with its high turnover of staff and volunteers, is to institutionalise knowledge and experience. *Bush Radio* sustains this practice by insisting that each person who undergoes training write a short report about, and run, a workshop to share one's experience with other staff members and volunteers on one's return. This culture is so highly regarded at *Bush Radio* that when one person who – after being asked in a staff meeting to run a workshop and share what he had learnt with his colleagues - responded that the knowledge he picked up was 'too advanced', he became a source of ridicule.

However, at *Radio Zibonele*, volunteers operate as individuals and do not work in production teams at all. A volunteer producer/presenter has to carry out all the production work by himself/herself. This perhaps represents an underutilised opportunity for the station to carry out community empowerment. In the event of difficulties resulting in the unavailability of a presenter, *Bush Radio* is able to field a backup producer/presenter from the rest of the team, while *Radio Zibonele* only advises producers to give advance notice to production management so that a replacement is found. Here, producers are not organised around production teams as in *Bush Radio*.

*Bush Radio* seems to make a conscious effort to promote and encourage participation of youth, women and children, while *Radio Zibonele* shows a fair representation of men and women in the profile of presenters.

### **Language**

The broadcast language and programme content of a station reflects the community it serves. Both *Bush Radio* and *Radio Zibonele* try to reflect the issues of concern to the communities they serve. The ratio of talk-to-music in both stations is, at least, a comfortable 60:40. *Radio Zibonele* has a 100 percent Xhosa-speaking or tolerant

listenership and therefore uses Xhosa as a dominant language of broadcast. This facilitates maximum participation and interaction with the audience, a factor which is important for sustainability. However, in the case of *Bush Radio*, it would appear that English dominates on air and Afrikaans, especially the Cape dialect of 'Kaapse' which is by far the most widely spoken language on the Cape Flats, plays a minor role on air. Does this perhaps reflect the broader dilemma facing national political decision-makers of whether and how far one uses English as a medium of communication? This dilemma is complicated by the fact that South Africa is a country in which, according to the Pan-South African Language Board (PANSALB), about half of the non-English speaking population has difficulty understanding or speaking English (Language Use and Language Interaction in South Africa: A Sociolinguistic Survey, September 2000:9). Is the choice of English motivated by the convenience this language offers to the staff and producers? Whatever the answer to those questions, the fact remains that the majority of listeners in *Bush Radio's* area of coverage, though tolerant of English, express their thoughts, feelings and aspirations in the medium of 'Kaapse'. And this majority is made up of the poor sections of the population and is a section that arguably needs to be included rather than excluded from participation in democratic discourse in the country. The challenge is to use a language balance that ensures sustainability.

In terms of the above community participation model, therefore, one can conclude that generally *Bush Radio* appears strong at levels two to nine, while *Radio Zibonele* seems to be strong at levels two, four, six, and nine.

### **Board and Management Role Clarity**

According to the World Association of Community Radio (AMARC), ownership and control constitute the most important criteria when defining a community radio station (AMARC Community Radio Resource Guide 1998:20).

The two are, however, not synonymous. While ownership gives one control over something, control does not necessarily translate to ownership.

The Boards of Directors of *Bush Radio* and *Radio Zibonele* both act in an ownership capacity on behalf of the community served by the station. The annual general meeting serves as a forum for broader community participation in giving direction to the station and renewing the mandate of the board. The board itself is expected to carry out policy-making and implementation. The actual day-to-day and operational management of the station is left entirely to the management team, led by the station manager or coordinator. This is important for sustainability as any role-conflict between a board and management could lead to serious paralysis in a station.

### **Staff and Management Expertise**

There appears to be a conscious encouragement of regular turnover at *Bush Radio* that gives opportunity to 'fresh blood' from the community resource base to contribute to the development of the station. There is also a conscious and systematic institutionalisation of experience and knowledge. For instance, each staff member or volunteer sent away on a training course is expected, on their return, to write a short report about what the training entailed as well as run a workshop in which they share what they learnt with the rest of the staff and volunteers. This ensures continuity of expertise, especially in an organisation that is vulnerable to its most skilled staff and volunteers being poached by the commercial and public sectors.

The station manager at *Bush Radio* is on his way out after three years of service. He brought with him more than 15 years of community radio experience in North America, where he lived while in exile.

As far as *Radio Zibonele* is concerned, the writer did not get any evidence of teamwork in production, nor any kind of conscious passing on of skills so as to build the expertise of staff and volunteers. However, there were suggestions that volunteers do get an opportunity to go on to courses if and when such invitations come to the station.

*Radio Zibonele* is in a unique position to empower and develop local potential. For instance, the station manager came from the ranks of the community and to get into management elsewhere he would have faced such obstacles as a formal qualification or extensive experience. However, the station recognises potential and is able to provide opportunities for personal and management development of its members.

### **Systems of Monitoring and Control**

This belongs to the lower level of organisational complexity, namely structures and procedures.

The extent to which an organisation has proper systems and controls is an indication of a certain level of organisational maturity and development. An organisation goes through various phases in its lifetime. These have been identified (Jan Webster, ERIP Fundit Module1:1994) as pioneer, rational, integrated and association phases. In the pioneer, rational and integrated phases the organisation is very much involved in internal dynamics, whereas the association phase removes the boundaries of the organisation itself and includes stakeholders as well as staff members. Both *Bush Radio* and *Radio Zibonele*, as this work will show, demonstrate evidence of 'association phase'. However, as far as *Bush Radio* is concerned, there are proper systems of monitoring and controlling expenses. For instance, there is a policy and a system with regards to the use of telephone, fax, the Internet and transport. *Zibonele*, on the other hand, does not have systems in place but has a control mechanism whereby nobody other than the station management gets access to the administration office. As far as the station transport is concerned, the Transport Manager, who acts as a regular driver, keeps a log-book and any requisition must be approved by a manager.

### **Appropriate Broadcast Equipment and Technology**

The physical resources of an organisation include premises, equipment and technology. This belongs to the lowest level of organisational complexity and without a clear identity, values and conducive relationships and set of structures and procedures, an organisation can have all the resources it needs but will never be effective, as it does not have a purpose.

The extent to which a station is guided by its mission and the priority of community participation and involvement when making decisions over equipment and technology is a crucial indicator of sustainability.

The awareness and sensitivity of *Bush Radio* to the donated training studio that proved inappropriate illustrates this issue. The cost of shipping the studio came to far more than would have been the cost incurred had the station bought and installed equipment from a local supplier (Interview, Zane Ibrahim, Cape Town, October 2000).

To be technologically sustainable, any station needs a reliable source of power to drive the equipment, and skills to maintain or repair the equipment.

*Bush Radio* has someone responsible for first-level maintenance of equipment and *Radio Zibonele* has entered an informal arrangement with *Globecom*, a local supplier and maintenance company, to help maintain all of the station's equipment.

The question is: What happens if the technicians at *Globecom* are for some reason out of town or unavailable when the station needs their services urgently? The question of enskilling a locally available person or a technical team from the community to be available in the event of breakdowns remains a challenge for the management of *Zibonele* and, to some extent, *Bush Radio*.

This, however, does not dismiss the contribution of *Globecom*, as it is the only supplier that has developed alongside, and is committed to, the community radio sector in this country.

### **4.3 EXTERNAL CONDITIONS FOR SUSTAINABILITY**

However much a station is able to meet the internal conditions for sustainability, external constraints and limitations impact on the success of any strategy towards sustainability. These include community and organisational support, a favourable regulatory framework, available advertising revenue and government funding.

#### **Community and Organisational Support**

What is very clear with *Zibonele* is the extent of organised participation and support of the station in the form of all Khayelitsha-wide organisations – political, residential, business, cultural – represented in the general council of the station.

This ensures legitimacy and sustainability in terms of organised community support. While *Bush Radio* does not have this kind of formal support, the station involves organised community interests in the programming and production aspects. For



instance, a health organisation will be actively involved in the production of a health programme.

In the power relations of development work, often the donors or development workers become the source of knowledge and, however noble their intentions, they often inadvertently end up creating authoritarian power relations with the community.

The location of a station in relation to its area of coverage becomes an important consideration for any station serious about community participation. The fact that *Bush Radio* had to reconsider its earlier decision to locate at the University of the Western Cape because of a perceived lack of access says volumes about the importance this station attaches to community accessibility. The present location at Salt River makes *Bush Radio* accessible as it is along a busy taxi, bus and car route from the Cape Flats and southern suburbs to central Cape Town. Salt River is also an intersection for cars and train transport from the northern suburbs, Cape Flats and southern suburbs to central Cape Town. It is also a hub of activity for clothing and textile manufacturing workers – most of whom are women. This, therefore, is an appropriate location for a station that talks to a diverse community of listeners, among whom are residents of the Cape Flats.

*Radio Zibonele*, on the other hand, is situated inside the community and, for the residents further away, access to the station is a 15-minute taxi ride. However, the station relies on call-ins and letters as a form of community participation outside the biennial general meetings. This is the only opportunity for the community to shape the programming of the station. The only exception is when the Board of Directors calls a special general council meeting. Indications are that these are called only if and when there is a crisis that requires community participation to resolve.

The broadcast studio and administration office of *Radio Zibonele* is crammed into a single converted shipping container. However, one must consider some positive psychological factors, such as that a substantial number of people in the immediate vicinity live in shacks and are familiar with cramped conditions.

### **Favourable Regulatory Framework**

To a great extent, the regulator has begun to address the issue of impediments caused by the nature and duration of the licence granted to stations. It is now in the process of issuing four-year licences and this will go a long way in creating the necessary stability for funders and advertisers to invest in the community radio sector. However, in the future, the regulator has to find a way of speeding up the process of hearings that will give newer stations prospects for sustainability and maintenance of community momentum and enthusiasm. A long wait for a response to a licence application can debilitate this enthusiasm and momentum and this impacts negatively on sustainability. The regulator has responded by issuing four-year licence instead of a one-year licence. And this will go a long way in creating favourable conditions for sustainability. There is now a wider basis to make a case to potential advertisers and funders as to the viability of their investment.

### **Available Advertising Revenue**

While *Bush Radio* has shown a great deal of creativity in getting programme sponsorship from a range of funding agencies, *Radio Zibonele* carries mainly commercially-sponsored programming. For instance, Coca Cola sponsors a programme called the "*Coca Cola Music Show*" on Saturday, as well as a current affairs programme (see Appendix C).

The problem with too much reliance on advertisers has been extensively analysed by scholars (Louis Day: 1999), and while advertising ensures media independence from government control, or as in the case of *Zibonele*, founder's agendas, it also causes dependence on commercial interests.

Firstly, commercial content takes priority over space for non-commercial content. Secondly, when the advertising industry shifts priorities, this affects the media directly and often leads to sacrifices in the quality of news and information. Thirdly, advertisers often put direct pressure on media managers by reacting to what they consider 'negative publicity' of their companies or products and withdrawing their advertisements from the media concerned. One must always remember that advertisers are companies whose sole mission is to make profits through selling their clients' products. The community

radio station, in this instance, sells audiences to the advertiser and this is the bottom line as far as the advertiser is concerned. Even local observers attest to the fact that programming that depends on advertising will mean that your messages should be suited to those that can afford to buy the products that the advertisers want advertised.

Although it is commendable for community radio station management to develop strategies towards sustainability, any strategy that seems to focus heavily on advertising can, in the long run, be self-defeatist. For instance, if a community radio station derives its income exclusively from advertising revenue, it raises questions about whether and to what extent the influence of marketing and advertising can compromise the community radio station in its community service mission. Day calls this, “an uneasy alliance between the media’s financial interests and the public’s interest” (1999:228).

The exclusive dependence on advertising raises this conceptual puzzle and problem of definition in that you can define a community radio station as being community owned and controlled, while commercial media is defined to a large extent by its dependence on advertising revenue. For example, with respect to the public service media, it is standard for a public broadcaster to put a limit on advertising revenue because it ceases to be defined as a public broadcaster by virtue of its increasing income on ad-spend. Therefore, can a community radio station that derives between 95 and 100 percent of its income from advertising revenue still be called ‘community radio’? This, according to some observers (Jane Duncan, Mabalane Mfundisi), is the problem that besets the SABC as a public broadcaster, with something like 80 percent of its income coming from selling advertising time.

Only the future will tell whether serious tensions will start developing between the community obligations of *Radio Zibonele* and its need to deliver audiences to advertisers, which is essentially what commercial media is about. The station may well find itself under pressure to adopt more commercially viable formats at the expense of the informational programming needs of the community.

## Public Funding

The definition of funding for a community radio service includes a range of sources such as donations, members' subscription fees, fundraising events, levy, sponsorship and advertising income. A variety of funding sources is of immense importance to the viability and sustainability of any community radio (What is Community Radio: A Resource Guide, AMARC 1998:25).

All funding should aim to encourage pluralism as well as independence. As a consequence, public media should be funded only where the authorities guarantee a constitutional and effective freedom of information and expression and independence of the press (UNESCO Basic Text 89-95 in Communication Declaration of Windhoek, 19, 1985-1995) cited in What is Community Radio: A Resource Guide (AMARC 1998 :25).

What is certain for now is a commitment on the part of all to sustaining community radio into the future as an important part of a democratic South African nation.

At the time of completing this assignment, Government Communication and Information Systems (GCIS) was circulating a Position Paper on the Media Development and Diversity Agency (MDDA) for comments by stakeholders, interested parties and the public at large across the country. In this position paper, the government is proposing a Media Development and Diversity Agency (MDDA) with a budget of R60 million per annum over five years to fund community media. This total budget will be raised from the government, overseas funders and the commercial sector on the basis of a third each. The levy on the commercial media would, therefore, have to raise R20 million per annum.

However, some commentators have raised concerns on the sustainability of the MDDA itself because in order for it to promote sustainability of the independent and community media, it in its own right, needs to be stable and sustainable. However, in terms of the position paper, the agency has been budgeted for five years only, before it is evaluated on the progress it has made. There is no indication of what will happen when this period is over (MDDA position paper available at [www.gov.za](http://www.gov.za)).

Also, there are indications that the funding mechanism may also not be as stable as it should be, as the position paper talks of a voluntary funding mechanism as far as the commercial media is concerned. This, according to observers (Jane Duncan of the Freedom of Expression Institute, Mabalane Mfundisi of the NCRF), has proved not to work in the past.

"We had experiences with the IMDT and experiences with the Print Development Agency where the will fell off at a certain stage and those kinds of experiences have told us that entering into agreements with commercial media around a voluntary levy is a very, very dicey thing to do" (Interview, Johannesburg, November 2000).

The commercial media is likely to argue that they are experiencing a decrease in income from advertising revenue, mainly because the advertising cake is shrinking. This would seem to make sense, especially in conditions of growing unemployment. This shrinkage in the available advertising cake inevitably leads to increased competition for ad-spend, and this affects particularly the print media as it has a fairly small footprint. According to analysts who follow trends in the advertising industry, the footprint for print media is about 17 percent, compared to 83 percent for radio (Jane Duncan, Freedom of Expression Institute).

Therefore, the future is going to see more and more competition for ad-spend. The implications are there to be seen inside the commercial newsrooms for anyone who cares. There is an increasing syndication of copy across the number of groups like Independent Newspapers and Naspers, bi-media and tri-media operations in places like the SABC, where radio and television news is being merged, as well as an increasing casualisation of journalists with less and less journalists on permanent staff and more and more being used as freelancers.

There are indications that the shrinking of advertising revenue is being compensated for by cutbacks at newsroom level.

Given this kind of background, commercial media groups and especially print houses are likely to plead poverty when it comes to levy obligations to fund community media, even in the situation where the total turnover of the media industry at the moment is estimated at something like R6 billion (Freedom of Expression Institute).

The print media industry is diversifying to broadcasting and especially into IT, into telecommunications, cellphones, and buying up and establishing financial services groups. There is a general trend to move into what they consider to be more lucrative areas. This poses a special challenge to the MDDA to find ways of tapping into these lucrative areas the media is moving into.

Although the position paper notes that it is standard practice in other countries where subsidy schemes have been set up to legislate levies, the GCIS seems not too keen on a legislated mechanism and indications are that the Department of Finance is not buying into the idea of what it considers an additional tax (Jane Duncan, *ibid*).

Therefore, GCIS seems to be looking at an option between a purely voluntary levy and a statutory levy and at the time of completing this study, negotiations relating to a legally binding contract to administer this option were still under way with different media groups. However, even a legally binding contract will be administered within the five-year period and at the end of this, commercial media is free of the obligation towards community media.

As far as *Bush Radio* is concerned, the major percentage of income, about 65 percent (see Figure 1 'Sources of Income' above), comes from foreign donors. The development of a business plan for a Broadcast Training Institute is an attempt to reduce this dependence while maintaining all the present sources of income – foreign funders, advertisers, sales and services, and sale of paraphernalia.

As far as donor funding is concerned, *Radio Zibonele* has made a definite turn-around from a 90 percent dependence on donor funding in the first two years of its operation, to a 90 to 100 percent dependence on advertising.

*Bush Radio*, on the other hand, has been able to strategically make a conscious choice of diversifying its sources of funding. In the process it has built on the historic networks with funding agencies, such as the Open Society Foundation for Southern Africa, Netherlands institute for Southern Africa (NiZA), and establish partnerships with specific

broadcasters such as Radio Netherlands, Radio France International, Voice of America, Deutsche Well and the BBC. In these partnerships *Bush Radio* seems to have made clear choices about taking specific programmes viewed as beneficial to the community it serves and consistent with its mission. One should only listen to station manager Ibrahim explaining how they ended up broadcasting a programme called "Talk to America";

"Voice of America approached me and asked me if they could have affiliation with us. So we looked through all their programmes and there was one programme that was particularly interesting - the host sits in Washington and the panel of guests could be anywhere in the world. It has about 90 million listeners an evening."

The station has been involved in Talk to America programmes on the Truth and Reconciliation Commission, AIDS and Crime and Policing. Ibrahim makes it very clear that the station retains the right to choose which programmes are beneficial to its community of listeners.

#### **4.4 DECISIVE EXTERNAL FACTORS**

This study argues that to the extent that the community that owns and is served by a radio station is able to overcome underdevelopment and poverty and demonstrate a substantial increase in the standard of living, community radio will be sustainable.

One of the ways in which communities can be supported in their development efforts is through public resources.

South Africa, in the process of social and economic reconstruction, has many opportunities at a political and economic level. The challenge is for local communities to develop an ability to, as African-American film actor James Earl Jones puts it, "rise out of this situation", and create wealth for themselves while exploiting to the full the vast opportunities provided by the new democratic system of local government.

#### **Community Wealth Creation and Opportunities in Democratic Local Government**

There is huge unemployment in the community of listeners of both *Bush Radio* and *Radio Zibonele*. The micro-enterprise approach can help in addressing some of these

problems. This concept is based on the recognition of the community as an immediate market for the products or services of micro-enterprises. These commodities can be produced in a way that adds value and facilitates making a profit on a relatively small market base (Bulelwa Belu-Toni, Interview, Cape Town, October 2000).

The emphasis is on getting each rand that comes into the community in the form of wages and salaries, to circulate it a sufficient minimum number of times over inside the community for it to add value and generate income (Sharief Cullis, Interview, Cape Town, 1999).

Without doubt advertising can play a constructive role in stimulating competitiveness between businesses that are providing the same services and encourage local businesses to compete in an open marketplace. The local communities need to then circulate their disposable income within their own communities.

South Africa has total of over R4 billion that circulates in advertising per annum (source: Nkopano Maphiri, CEO, On-Air Stations). And, apparently, only 0.1 percent of that amount will go towards community radio. In the year 2000 alone, the total billings of community radio stations as a whole came to between 6 and 7 million rands, and this, according to Maphiri, is an optimistic scenario.

There are opportunities presented by the new democratic local government. For instance, community radio stations could engage councils to ensure that a certain percentage of their media budget is spent with local community radio stations. This percentage could be calculated in terms of the listenership of the local station as a percentage of the total population in the jurisdiction of the council.

However, in the past, there have been discrepancies between the political will expressed by councillors and the implementation of decisions carried out by council bureaucrats. The latter inevitably made use of media planners and buyers who were invariably young, white female professionals without any experience of social interaction with most community radio stations and their constituencies.

In addition to this social alienation, the South African Advertising Research Foundation, which carries out audience research, has so far not been able to carry out substantive



demographic and psychographic research on community radio audiences. This, the research foundation claims, is because the community radio stations are not members of the Audience Research Foundation, which is an industry-body to which members contribute a percentage of fees towards research. However, for a community radio station to join this body it has to pay membership or subscription fees and this is a real barrier to most stations.

So the transformation of the advertising industry, it would appear, remains an important challenge and one of the necessary but not sufficient conditions for sustainability of community radio. And this transformation has to begin with a fundamental change of mindset away from perceiving the community (read Black) market as marginal, to understanding this community as a potential mainstream market with limitless growth and development potential (Nick Green & Reg Lascaris:1990).

In the meantime, councillors need to be monitored so that they give mandates to bureaucrats to fulfill their commitment to spending a percentage of their media budgets at the local community radio stations. After all, the new, democratic local councils are entrusted with the responsibility of ensuring the economic development of communities. The community radio station is undoubtedly best placed to play a key role in the local economic and social development of the community. For instance, in one area of job creation and skill development alone, community radio stations can play a contributory role together with other agencies in the community.

- CHAPTER FIVE -

5. **CONCLUSION AND THE WAY FORWARD**

5.1 ***BUSH RADIO: BUILDING A BRICK WALL***

*Bush Radio* has been able to network with funders and form partnerships on the basis of projects that generate some income. The current management strategy of *Bush Radio* reflects the following features:

- A conscious attempt to move away from dependence on a single source of income;
- a deliberate and strategic choice of partnerships that are seen to be beneficial to the station;
- a systematic strategy to save costs (for instance, with respect to telephone, photocopy, fax, and Internet usage, as well as strict anti-theft policy);
- a practice of institutionalising knowledge and sharing skills and experience among staff members, and creating space for 'new blood' from among the community every two years;
- an active participation in sector forums, such as the NCRF, to lobby government with regards to a funding mechanism for the sector.

To the extent that *Bush Radio* demonstrates the above features, it can be said to be "building a brick wall".

The challenge, however, remains that of quantifying the contribution of volunteers in terms of income to the station and producing and providing training that is of sufficient qualitative difference as to be competitively advantageous in the broadcast training service provision industry.

Creatively exploiting its historical strength in training and development, the station has moved from being a 'mother' to community radio in South Africa to positioning itself as a 'midwife'. According to Peter Senge (1990), the most successful organisation in the 21<sup>st</sup> century will be something called "the learning organisation". The ability to learn faster

than your competitors may be the only sustainable competitive advantage (Senge, citing Royal Dutch/Shell head of planning Arie De Geus, 1990:4).

## 5.2 RADIO ZIBONELE: BUILDING A BRICK COLUMN

*Radio Zibonele*, on the other hand, appears to be heavily dependent on advertising revenue for its income rather than being dependent on donors. This appears to be the main strength for now, but, potentially, a weakness of the station. To be 60 percent dependent on a source is one thing, but a 90 to 100 percent dependence is something else.

But for the next three years *Radio Zibonele* seems guaranteed of a steady income from advertising revenue. The at least 76 000 listeners (Radio Audience Measurement Survey, June 2000) the station sells to advertisers both locally and nationally guarantees it bread on the table for the foreseeable future.

However, the challenges facing *Radio Zibonele* in its quest for self-reliance can be categorised into four basic areas. These are:

- The station has to continue maintaining and developing the community roots on which the station is founded and find ways of deepening the quality of community participation in the station;
- the station has to continue along the road of self-reliance and stay away from dependence on funders and donors. However, in doing this, it has to seek ways of diversifying income sources in a way that does not leave it heavily dependent on advertising revenue. This is bound to inspire other community radio stations - that there is a future, after all, beyond funders. This would make the station really live up to its name - *Zibonele* - a Nguni word for "self-reliance";
- the station has to develop systems of control and monitoring that allow for cost-saving in terms of facilities and equipment and human resource development policies that allow for skills sharing and transfer;

- the station has to continue playing a critical role within the community in terms of its niche - community health, especially in producing relevant programming in child nutrition, primary health care and HIV-AIDS education.

To the extent that *Radio Zibonele* is still heavily dependent on advertising revenue as a single source of income and that it demonstrates an inability to organise volunteers and producers in a way that allows for maximum community participation and rotation and sharing of skills, the station can be said to be building a brick column.

### **5.3 COMMUNITY RADIO: AN ESSENTIAL COMPONENT OF DEMOCRACY**

For democracy to be sustained and development to be achieved, communities and interest groups within communities need to participate at the centre of all activities. After all, whether it is politics or development, the community remains the single most important resource. And this can only happen in a situation where the community can express itself freely and, in its own languages, articulate priorities and negotiate group interests and needs against others. Only a medium that extends the rich oral culture, skills and abilities of most marginalised communities can hope to facilitate this process. And this is the unfinished story of community radio.

The challenge for South Africa and its young democracy is to create a climate in which media plurality prevails. In specific terms, community radio has demonstrated a potential to focus on local issues and, in doing this, enables a range of local voices to be heard. The public broadcaster cannot do this, as its focus is regional and national. Community radio has the potential to address issues of community ownership and control in a way that no other medium can and in so doing adds a qualitative dimension to the prevailing market economy. And community ownership and control ultimately is necessary to ensure that services respond in a most immediate way to the needs of the people in the community. Should community ownership and control of radio services succeed, possibilities exist for an extension of this form of ownership and control to other aspects of community life. And, given the general economic climate, increasing unemployment, a slow level of economic growth, increasing marginalisation of rural areas and the pressures of globalisation on the national economy, community radio has the potential to

address the information needs and to play a facilitative role in local economic reconstruction and development and community wealth creation. And the realisation of all of this potential is inextricably tied up to the question of sustainability.

#### **5.4 THE WAY FORWARD**

As a way forward, the writer recommends that further research be undertaken in some crucial aspects of community radio. A developmental partnership, for instance, between academic institutions with their research expertise, and the National Community Radio Forum (NCRF), may facilitate research into such aspects as:

- The costing of the contribution of volunteer labour to a community radio station;
  - psychographic audience surveys to establish consumer patterns of community radio listeners;
  - impact studies on the role of community radio in fostering participatory democracy, community development and a culture of human rights.
-

## **APPENDICE**

### **A. LIST OF INTERVIEW RESPONDENTS**

#### **BUSH RADIO**

Zane Ibrahim, Station Manager

Brenda Leonard, Administration & Finance Manager

Siraj Jamal, member of Board of Directors (and now Training Coordinator)

Shirly Knipe, Programme Manager

#### **RADIO ZIBONELE**

Vusi Tshose, Station Manager (has since taken up a position with Lovelife)

Xolani Lusithi, Marketing & Promotions Manager (recently left the station)

Ntsikelelo Gobodo, News Editor (and now acting manager)

Siza Nobopha, Programme Manager

Thandi Msuthu, member of the Board of Directors

#### **OTHERS**

Tracey Naughton, Independent Consultant & Trainer, Johannesburg

Mabalane Mfundisi, CEO of the National Community Radio Forum, Johannesburg

Jane Duncan, Freedom of Expression Institute, Johannesburg

Nkopano Maphiri, CEO of On-Air Stations (Advertising Agency), Johannesburg

Sharief Cullis, Director and Producer, Stonehouse Productions, Cape Town.

Bulelwa Belu-Toni, Independent Community Development and OD consultant, Cape Town.

## B. BOARD OF DIRECTORS

### i. Bush Radio

**Siraj Jamal** is a deputy principal of a local high school. He has been active at *Bush Radio* and has served in the board as a representative of volunteers. He co-ordinates policy development. Siraj has just recently been appointed manager of the new Broadcast Training Centre at *Bush Radio*.

**Ms Charlotte McKlein** is a legal researcher and has been involved with development issues and children's rights. She also serves as a human rights commissioner.

**Dr Norman Maharaj** is a Superintendent of the GF Jooste Trauma and Emergency Hospital. He has a long history of community involvement in the Cape Flats and has won the trust of the community in servicing it during the dark days of the past.

**Mr Simon Banda** is a retired high school principal. He has a track record of dedication to the education of the underprivileged.

**Ms Shereen Volks** has been involved with *Bush Radio* since the 'pirate' days. She was a legal representative of the station and defended those who were charged with illegal broadcast and in this capacity, successfully managed to have the charges overturned.

**Dr Elain Clarke** is a well-known community activist and has practiced in the Cape Flats communities for over thirty years. She has earned reputation as an advocate for justice and social development in her work with the poor.

**Mr Zane Ibrahim** is the station manager with more than 15 years of community radio and television experience in North America. He chairs the board meetings.

### ii. Radio Zibonele

**Mr Zamayedwa Sogayisa** is a Principal of a local high school and Chairperson of the Board.

**Ms Miriam Hlazo** is a community health worker.

**Mr Epaph Mbesi** is an editor of a local newspaper 'Vukani' and a photojournalist.

**Mr Madoda Mpalweni** is a management accountant and also a Treasurer in the Board.

**Ms Thandi Msuthu** is a health media trainer and Secretary of the Board.

**Rev Athwell Nkoto** works for Telkom, the national telecommunications company.

**Ms Yoliswa Qomoyi** is a teacher in a local school.

**Ms Nolungile Sibane** is a community worker and now Proportional Representative Councillor.

**Ms Eunice Vutuse** runs a building sub-contractor.

**Mr Zweli Nokhatywa** is an agent for a company called Communicare.

## B. PROGRAMME SCHEDULES

### i. *Bush Radio*

### ii. *Radio Zibonele*

BUSH RADIO



Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Time
01h00	World Radio Network	World Radio Network	World Radio Network	World Radio Network	World Radio Network	World Radio Network		01h00
06h00	The Bed 'n Breakfast Show	The Bed 'n Breakfast Show	The Bed 'n Breakfast Show	The Bed 'n Breakfast Show	The Bed 'n Breakfast Show	World Radio Network		06h00
09h00	It's All Good	It's All Good	It's All Good	It's All Good	It's All Good	The Morning Cruise	World Radio Network	09h00
12h00							World Radio Network	12h00
	Health Matters	Human Rights	Gender Issues	Labour	Environmental Affairs	Street Seeds		13h00
14h00	Backchat	Backchat	Backchat	Backchat	Backchat		The Sunday Chill	14h00
								15h00
						Youth Programme		16h00
17h00	Everyday People	Everyday People	Everyday People	Everyday People	Everyday People	Saturday Sportsworld	Perspective in Jazz	17h00
						Car Talk		18h00
								18h30
19h00	Global Talkshow	Global Talkshow	Global Talkshow	Global Talkshow	Global Talkshow	The Show Down	Focus on Africa	19h00
20h00	Cross Roads	Jazz Journeys	Documentary Programme	In the Pink	The Bush Culture Lab			20h00
20h30	World Tracks		Straight Talk Africa Documentary Programme	Making Contact	Alternative Radio		Blues in the Bush	20h30
21h00	Real Politics							22h00
22h00								
24h00	'ArdKore	The Drums and Bass Show	Soul Makossa	Level the Vibes	The Head-Warmers	World Radio Network	World Radio Network	24h00
01h00	World Radio Network	World Radio Network	World Radio Network	World Radio Network	World Radio Network			01h00

**BUSH RADIO**

## Week Programme Schedule

Presenters	Hours	Monday	Presenters	Wednesday	Presenters	Friday
E. Mbesi	5h00-5h05	Umthandazo wokuwula	N. Gobodo	Umthandazo wokuwula	S. Mbelu	Umthandazo wokuwula
	5h05-7h00	Itshayile		Itshayile		Itshayile
	7h00-7h05	Iindaba zesi-Xhosa		Iindaba zesi-Xhosa		Iindaba zesi-Xhosa
	7h05-8h00	Itshayile		Itshayile		Itshayile
	8h00-8h05	Iindaba zesi-Xhosa		Iindaba zesi-Xhosa		Iindaba zesi-Xhosa
	8h05-8h45	Itshayile		Itshayile		Itshayile
	8h45-9h00	Isandulela senkonzo		Isandulela senkonzo		Isandulela senkonzo
	9h00-9h15	Inkonzo		Inkonzo		Inkonzo
	9h15-10h15	Ezempilo		Ezempilo		Ezempilo
	10h15-11h30	Oomama		Oomama		Oomama
S. Bam	11h30	Headlines zesi-Xhosa	M. Teyise	Headlines zesi-Xhosa	N. Maliti	Headlines zesi-Xhosa
	11h30-12h00	Oomama		Oomama		Oomama
Rev. Nyobole	12h00-12h05	Iindaba zesi-Xhosa	L. Tom	Iindaba zesi-Xhosa	S. Moni N. Mtisi	Iindaba zesi-Xhosa
	12h05-13h00	Hlal'ethembeni		Cel'ingoma		Imibuliso
	13h00-13h05	Iindaba zesi-Xhosa		Iindaba zesi-Xhosa		Iindaba zesi-Xhosa
	13h05-14h30	Hlal'ethembeni		Cel'ingoma		Imibuliso
	14h30	Headlines zesi-Ngesi		Headlines zesi-Ngesi		Headlines zesi-Ngesi
	14h30-15h00	Hlal'ethembeni		Cel'ingoma		Imibuliso
	15h00-15h30	Drive-time Show		Ezolutsha		Local Top 20
	15h30	Headlines zesi-Xhosa		Headlines zesi-Xhosa		Headlines zesi-Xhosa
	15h30-16h00	Drive-time Show		Ezolutsha		Local Top 20
	16h00-16h05	Iindaba zesi-Xhosa		Iindaba zesi-Xhosa		Iindaba zesi-Xhosa
X. Lusiti	16h05-17h30	Drive-time Show	M. Ngomana	Ezolutsha	C. Matiwane	Local Top 20
	17h30	Headlines zesi-Xhosa		Headlines zesi-Xhosa		Headlines zesi-Xhosa
	17h30-18h00	Drive-time Show		Ezolutsha		Local Top 20
	18h00-18h05	Iindaba zesi-Xhosa		Iindaba zesi-Xhosa		Iindaba zesi-Xhosa
S. Sam	18h05-18h45	Ezemidlalo	S. Sam	Ezemidlalo	S. Sam	Ezemidlalo
	18h45-19h00	Imiphanga		Imiphanga		Imiphanga

	Iindaba zesi-Xhosa	Iindaba zesi-Xhosa	Iindaba zesi-Xhosa	Iindaba zesi-Xhosa
V. Tiko	19h00-19h05 20h00-21h00	S. Nkaminu Ezabahlali	Ezabahlali M. Ngomana	Iindaba zesi-Xhosa Amagubhu
V. Tiko	21h00-21h05	V. Tiko	Ufundo lwencwadi	Iinkumbulo
	21h05-21h20		Umdlalo oqhutywayo	
T. Mbingeleli	21h20-23h55	Rev. Ngqoleka	Intlalo Yomsthatu	
	23h55-00h00		Umthandazo wokuvala	Umthandazo wokuvala

# Saturday Programme Schedule

Presenters	Hours	Programmes
N. Sixhaso T. Dyongo	7h00-8h45	Sakh'umtwana
	8h45-9h00	Isandilela senkonzo
	9h00-9h15	Iinkonzo
	9h15-10h00	Abakhubazekileyo
J. Msaku	10h00-10h05	Iindaba zesi-Xhosa
	10h05-10h15	Abakhubazekileyo
	10h15-11h00	Full Blast Music Show
S. Mpeisheni	11h00	Headlines zesi-Ngesi
	11h00-11h15	Full Blast Music Show
	11h15-11h30	Masipheke Bomama
S. Bam	11h30	Headlines zesi-Xhosa
	11h30-12h00	Masipheke Bomama
	12h00-12h05	Iindaba zesi-Xhosa
		Headlines zesi-Xhosa
		Iindaba zesi-Xhosa
	15h05-17h30	Ezolutsha
B. Daza	17h30	Headlines zesi-Xhosa
	17h30-18h00	Ezolutsha
	18h00-18h05	Iindaba zesi-Xhosa
M. Ngomana	18h05-19h00	Ezemidlalo
L. Matshila	19h00-21h00	International Top 20
	21h00-23h55	Party Time
X. Mkefe	23h55-00h00	Umthandazo wokuvala

## Sunday Programme Schedule

Presenters	Hours	Programmes	
S. Mpetsheni	5h00-5h05	Umthandazo wokuvala	
	5h05-7h00	Masivuke kunye nezamabandla	
Rev. Ciyana / Rev. Nkomo	7h00-8h45	Iintlobo zemihla ngemihla	
	8h45-9h00	Isandulela senkonzo	
B. Daza	9h00-9h30	Inkonzo	
	9h30-11h00	Imibuliso ngeCawa	
	11h00	Headlines zesiNgesi	
	11h00-11h30	Imibuliso ngeCawa	
	11h30	Headlines zesiXhosa	
	11h30-12h00	Imibuliso ngeCawa	
	12h00-12h05	Iindaba zesiXhosa	
	12h05-14h00	Umculo weChoral & Classics	
	14h00-14h30	Ezemidlalo	
	14h30	Headlines zesiXhosa	
Z. Nokhatywa	14h30-15h00	Ezemidlalo	
	15h00-15h05	Iindaba zesiXhosa	
	15h05-17h30	Ezemidlalo	
	17h30	Headlines zesiXhosa	
S. Kosie	17h30-18h00	Ezemidlalo	
	18h00-18h05	Iindaba zesiXhosa	
	18h05-19h00	Ezabahlali	
	19h00-21h00	Ulutsha nelizwi	
	21h00-23h55	Umculo weJazz	
	23h55-00h00	Umthandazo wokuvala	
	S. Mpetsheni / N. Melithafa	18h05-19h00	Ezabahlali
		19h00-21h00	Ulutsha nelizwi
	W. Manjezi	21h00-23h55	Umculo weJazz
		23h55-00h00	Umthandazo wokuvala

**D. RATE CARDS**



P.O. Box 13290  
Mowbray  
7705  
Cape Town  
South Africa

**Advertising Rates**

	<b>Times: Mon - Fri</b>	<b>Sat - Sun</b>
14h00 - 18h00	R 290	R 260
18h00 - 21h00	R 250	R 200
21h00 - 24h00	R 150	R 150
24h00 - 02h00	R 90	R 90

**Station Profile and General Information**

- Name** : *Bush Radio*
- Frequency** : 89.5 FM
- Language Medium** : English, Afrikaans, Xhosa
- Broadcast Area** : Greater Cape Town Metropolitan area, Cape Flats
- Broadcast Times** : 24 hours
- Transmitter Power** : 250 watts
- Target Audience** : Urban- predominantly black & coloured  
Special interest groups
- Format** : Music, talk and news
- Basic Rates** : Rates quoted are for 30-second commercials.
- Listenership** : 117 000
- Booking deadlines** : Seven days prior to broadcast.  
(Special deadline facilities available)
- Material required** : CD, DAT, Cassette
- Cancellation** : 14 days written notice required, 10% thereafter.
- Restrictions** : Alcohol and tobacco
- VAT** : Rates quoted exclude vat.

**Only use the rate card as a guide.**

**Special packages available.**

# RADIO ZIBONELE

Tel: 021 – 361 9344/51      Fax: 021 – 361 5194    E-mail: [zibonele@sn.apc.org](mailto:zibonele@sn.apc.org)  
P.O. Box 35292, Lingelethu West, 7765

## ADVERTISING RATES

**Broadcasting Days**      (Mon, Wed, Frid, Sat & Sun)

**Broadcasting Times**      (05h00 – 00h00)

**PRIME TIME:**              **MORNING**              (05h00 – 09h00)  
   **AFTERNOON**              (16h00 – 00h00)

**DOWN TIME: (DURING THE DAY)**      (09h00 – 16h00)

**PRIME TIME RATES:**                              R125.00

**DOWN TIME RATES:**                              R100.00

**ONE HOUR SPONSORED PROGRAMME:** R500.00

**PRODUCTION FEE:**                              R100.00

**TRANSLATION FEE:**                              R100.00

**ADVERTISING RESTRICTIONS:**      We strictly do not advertise liquor and tobacco as well as any other substances related.

**ALL PRICES ARE EXCLUSIVE OF 14% VAT**

**LANGUAGE MEDIUM:**              90% Xhosa & 10% other

## **E. BUSH RADIO BROADCAST TRAINING INSTITUTE**

### **i. PROPOSED COURSES**

#### Proposed Courses

1. **Managing a Community Radio Station (Advanced Level)**

Ten day course including: leadership, crisis management, building sustainable personnel structures, motivating station workers, cooperating with other stations, cross cultural divides, skills transfer and capacity building, good governance, ensuring quality programming standards.

2. **News that you can use – Local News Reporting (for new volunteers at stations)**

Five day course including: field recording technique, writing for news reports, ways of communicating with the station from the field, live reporting, news seeking, defining what is community news, cross cultural divides, research.

3. **Making Programmes aimed at Social Change (for new civil society broadcasters)**

Prerequisite: completed induction course at Bush Radio

Five day course including: developing, structuring, and producing radio programmes that are dynamic and aimed at social change, incorporate cross cultural work and that are focused on the work of participants in the course.

4. **Edutainment Programming / Making Mini Dramas about Social Issues (for advanced level producers)**

Ten days course: developing and producing mini dramas that are educational, entertaining quality programmes, how long to sustain a story line, the principles of using this medium for social change, character development, script writing, cross cultural factors, research, etc.

5. **Development Journalism (for advanced programme makers from all the broadcast sectors)**

Five day course: looking at journalism from a development perspective, noting the details and placing them in the broader context, being sensitive to the reported on, being appropriately subjective, balancing your bias, cross cultural divides, research.

6. **Oral History Programme Making (advanced level)**

Ten day course: giving light to community stories, the role of cultural development in society, recording history, approaching subjects, background research, comparative experiences. A practical outcomes-based course.

7. **Achievable and Affordable Audience Research for Community Radio Stations**

Twenty days over two ten-day sessions: the area of audience surveying is being addressed by a variety of players in the community radio sector internationally. There is widespread agreement that content feedback for community radio stations is needed and that this should be manageable within the resource framework of



stations but have validity in terms of representativity of the researched community. The experimental phase underway will give way to the development of a course that will be useful to community radio stations that want to undertake audience research around programme content.

#### 8. Community Participation Techniques for Community Radio

Ten day course: covering the philosophy of community participation, train the trainer techniques, community development strategies, a toolkit of participation techniques for use in community settings, cross cultural work, use of practical examples from participant experience.

4.3 That in the first year of operation a further five course curriculums be developed and accredited. Priority should be given to the following courses:

##### 1. Stings and Stabs that Grab (for advanced programme makers)

Five day course: there can never be too many people at a community radio station to produce quality stings, stabs, community service announcements and advertisements that are of a high quality.

##### 2. Technical Skills for people with a technical inclination and responsibility at stations

Ten day course, with follow-up placement with technical companies, including: Internet use, Website creation, two-way satellite feeds, the use of technology in community radio, studio and equipment maintenance.

##### 3. Career Mapping for Journalism Graduates (to support the Employment Equity Act)

Five days, including: planning and mapping a career path, skills for applying for a job, presenting for an interview, producing a CV or portfolio.

##### 4. Developing Capacity in Community Radio Stations (for training coordinators)

Ten days, including: conducting a skills audit of station workers, developing a training plan, building a resource library, getting report backs from trainees, running in station workshops, building a sustainable personnel structure, sourcing specific training, benefiting from the NQF.

##### 5. Cross Cultural Programming for Community Radio (for programming makers of all skills level)

Five days, covering: the legacies of the past and how they affect our present, cross cultural dynamics, navigating the territory, strategies for making cross cultural programming and building bridges across cultural divides in South Africa.

4.4 That five non-accredited courses be developed and run for the first year of the training centre operations and that ideas for a further ten non-accredited courses be developed as time and capacity allows.

Priorities here include:

- producing a station specific induction training manual;

- developing and running special events;
- developing and producing a Western Cape community radio newsletter;
- on-air conselling;
- news reading.

4.5 That external training providers be encouraged to utilise Bush Radio as a regional training base, moving trainers to trainees rather than trainees to Gauteng-based training facilities. There are many examples of courses that could be run by existing organisations with strategic competencies. Some examples are courses that could potentially be run by the IAJ at Bush Radio.

- Advanced Reporting – investigative journalism
- Developing the Marketing and Sales area of stations

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