The Efficacy of Participatory Communication Training in Farming Communities: The Case of Valley FM in the Cape Winelands District Region

By

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Declaration

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Abstract:

Global economic conditions are forcing donor and development agencies to reduce aid to developing countries and communities. This reduction is resulting in less developmental programmes for disadvantaged communities. To ensure that developmental programmes are implemented successfully and cost effectively, implementing agents will have to ensure that they improve their developmental communication. It is also becoming important that those who are to benefit from developmental programmes convey or identify exactly what their needs are.

There should be very little speculation from development agencies about what the needs of the disadvantaged are. It is becoming necessary to review current developmental tools, methods and systems, and also to explore what other measures can be applied to ensure that speculation or time and money wasting exercises are eliminated. This study attempts to look at two things that will influence effective development communication. The first is to examine if community radio is still as an efficient developmental communication tool as perhaps two decades ago. Secondly, it looks at the possibility to tailor-make information for those who need develop, especially in the context of evolving technology.

CONTENTS

CHAPTER ONE

1.1 Introduction

Radio, especially stations that are managed and run by communities, interest groups or people other than those with commercial and profit motives, aims to be a tool through which those who are involved in the station, including listeners, can advance a certain cause or ideal.

Community radio, especially those who have the less privileged as primary audience, aims to improve the socio-economic conditions of those listeners. This advancement can happen through programming, the provision of content that specifically focuses on remedies for socio-economic challenges, providing a voice to the disadvantaged through whom they can express views and opinions regarding those challenges they face or simply empowering them with skills and knowledge (educate) that will allow them to make a difference in their lives. Community radio is about empowering, particularly rural communities (Olorunnisola, 2002). In South Africa the ideology of liberation from apartheid is firmly embedded in the community radio sector and that ideological infusion sets community radio apart from the public and commercial sector (Murkens, 2009: 16).

This research question is

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In other words, the objective of this study is to determine if farm labourers in three districts of the Cape Winelands area, after being trained in knowledge production and the technical processes of a community radio station, became part of an information-communication environment that assisted with the provision of content that in a developmental sense could have contributed to participatory communication, often needed to improve the lives of farm workers.

The other objective of the study is to determine if the information products that were produced by those trained in technical processes contributed to topics that were aimed at farm workers and that focused on making them aware of their rights.

To answer these two questions, the study will use a journalism training programme presented by *Valley FM.* Twenty farm workers in three of the districts in which *Valley FM* broadcasts were identified for training. They were taught the technical aspect of radio production, the news value of certain content, and after the training they were requested to produce a radio story that had bearing on their social or economic conditions but with the aim of departing information that they and those who listen to the story will be able to use beneficially.

To put this study in academic context, it will be important to give a proper history of community radio, particularly the participatory importance of community radio. The theoretical approach to this study is based on participatory communication and it will be necessary to provide arguments for and against participatory communication.

1.2. Reason

Du Toit & Ally (2003) state that labour on Western Cape horticultural farms has its origins in a system that is rooted in slavery and that in spite of the radical social changes since 1994, the actions of many Western Cape farmers were still reminiscent of past practices. According to a 2011 Human Rights Watch Report the Western Cape farm labour community of approximately 121,000 is the largest in the country. They are permanently employed and most of them live on farms where they work. Some of them lived on those farms for generations. Besides those who are permanently employed, many labourers are seasonal workers. According to the report female labourers are worst off in terms of wages, occupational health and safety, freedom of association particularly to join trade unions, conditions of employment, racial and gender discrimination, housing, evictions from farms, dysfunctional family life, and labour practices such as maternity leave.

Servaes and Malikho (2005) state participatory communication can be traced along lines that were left after a major social transformation had taken place. After 1994 South Africans became acutely aware of their rights but this knowledge appears to have eluded farm labourers. This inference is based on the fact that all the challenges faced by farm labourers could be addressed constitutionally and legislatively, yet those challenges still persist.

According to Yoon (2004: 5) community radio is an excellent participatory communication tool and logically it could be concluded that this exercise by *Valley FM* could address the challenges of farm labourers.

Those who favour the status quo often do not want participation that might lead to social change or cause a loss of power (Servaes, 1996:76). Farmers still have direct control over the lives of most farm workers and the question is to what extent will farm workers, when trained in content production, be able to take a confrontational position against farmers. Secondly, to what extent will labourers try and improve their conditions, especially if such actions require a confrontation with farmers.

The value of this study is applicable beyond the Western Cape. Farm labourers all over South Africa face the same problems and if *Valley FM* succeeds in creating an effective participatory communication training programme, it can be replicated in other parts of the country. However, if the exercise fails, obstacles that caused the failure can be identified and eliminated in future exercises.

In many parts of the world studies of participatory communication programmes for farmers have been conducted. The Southern African Development Community Centre of Communication for Development has been using participatory communication to improve lives of farmers in Malawi, Uganda and Zimbabwe for a number of years (Hughes and Venema, 2005).

There is one fundamental difference between those studies and this one. Those farmers in Tanzania, Uganda, Mali, Ghana and Malawi are normally small scale farmers who own the land and property on that land. In South Africa, farm labourers do not own the land or the property that they live in and this situation is like being trapped in a modern form of serfdom.

1.3 Summary

The rationale for the study, as explained in this chapter, is underscored by an outbreak of strikes by farmworkers and violent clashes between farmworkers and police and owners in November 2012. This strike is enough evidence that workers are willing to become confrontational to advance their cause.

The primary grievance of the labourers was low weekly wages. But other social issues are linked to economic hardships, especially in a capitalist country like South Africa. The strikes also showed many farmworkers were ignorant of certain government policies and legislation such as legislated minimum wages and even constitutional and human rights issues such as freedom of association by belonging to a trade union. These types of shortcomings in the communication capital of farmworkers should be sufficient reason for this study.

CHAPTER TWO – History

2.1 Brief history of Community Radio Globally and in South Africa

It can be surmised community radio broadcasting started in 1910 when stations in America offered coded transmissions of weather reports, summaries, news summaries and market information (McLeod, 1998). But it was the Wagner-Hatfield Bill that led to the mushrooming of stations that had content based on educational, religious, agricultural, labour, or non-profit intent (Barnouw, 1968: 23-24). This type of broadcasts and the type of information transmitted mainly to American farmers were developmental of nature. Radio has always been closely linked to farming because it was an effective method to disseminate information over vast distances without exorbitant costs. It is understandable that community radio should eventually become a development communication tool particularly for small scale subsistence farmers or in a South African context, farm labourers.

The earliest trace of community radio in countries with histories of colonial oppression can be found in South America. Clandestine broadcasts by miners in Bolivia, using homemade radio equipment on a station called "*Radio Sucre*" (Moore, 1994) was one of the first community radio stations that broadcast in non-Western countries.

Beyond Latin America there was virtually no experience of community radio in the developing world and it was only in the nineties that community radio started in Asia (Buckley, 2008).

In Asia Nepal is described as the pioneer in community radio because community radio in that country started as early as 1990 (Dahal, 2010: 116). Another pioneering community radio project in Asia started in 1991 in the Philippines and it was known as the Tambuli project (Buckley, 2008). Community radio only started in 2008 in one of Asia's real giants, India (Dahal, 2010:118).

Community radio in Africa started in 1991 in Mali after a revolution in that country (Buckley, 2008). Benin followed Mali in 1992, also after a democratic revolution (Buckley, 2008). South Africa followed in 1994 with the first legally licensed station but the first pirate station here started as early as 1983 (Buckley,

2008). In summary it can be said community radio in Asia and Africa is relatively young compared to community radio in South America.

2.2.   Community radio in South Africa

2.2.1. History of the press in South Africa

To put the history of community radio in perspective it is necessary to give a brief historical overview of the press in South Africa. As stated on 'South African History Online' (2013), Alexander Walker and John Robertson published the first newspaper, the *Cape Town Gazette and African Advertiser* in 1800 but the publication was in essence a mouthpiece for the Cape Colony Government. The first independent newspaper critical of the Government, the *South African Commercial Advertiser*, was published in 1824 in Cape Town, and edited by Thomas Pringle and John Fairbairn (Vigne, 2013). Fairbairn battled the Governor of the Cape, Lord Charles Somerset for a free press and in 1825 Somerset had to submit to orders from London to allow Fairbairn to criticise his rule (Vigne, 2013). In the coming years full press freedom became law (Vigne, 2013). By the 1880s direct government control no longer posed a threat to the press (Wigston, 2007:30). The establishment of Afrikaans newspapers followed and the growth of both English and Afrikaans newspapers expanded from the Cape Colony to other parts of South Africa (Wigston, 2007: 31-35). While the English and Afrikaans press were burgeoning, a third form of press was developing in the country, the Black or African press. The Black press catered for a variety of needs of which political opposition to the way blacks were treated in South Africa was one (Switzer and Switzer, 1979:5).

The English and Afrikaans press supported a political economy that was based on monopoly capitalism and while the Afrikaans press, particularly towards the first part of the 20th century largely openly supported apartheid, the English press showed limited opposition (Tomaselli and Tomaselli, 1987: 39-57). After the discovery of gold in 1886 the English newspapers based in Johannesburg became strongly aligned to the mining industry.(Wigston, 2007: 32). In later years the English press was owned by white capital and the press therefore had vested interest in maintaining conditions conducive to the continued accumulation of capital, largely based on the exploitation of blacks (Tomaselli and Tomaselli, 1987: 61).

A noticeable black press was developing parallel to the English and Afrikaans press. Since 1884 until 1960 black owned newspapers regularly sprung up and they voiced the political aspirations of disenfranchised blacks (Tomaselli and Tomaselli,

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1987: 46-47). Many of those publications were short-lived because they folded either because of economic constraints or because of political oppression (Tomaselli and Tomaselli, 1987: 47). Some of them became usurped into English press monopolies. The *Bantu World* was taken over in the 1930s by the Argus Company and was controlled by white owners (Wigston, 2007: 38). Other white newspaper owners like Jim Bailey started the *Golden City Post* and *African Drum* (later it became known as *Drum*), particularly aimed at black readers (Wigston, 2007: 39).

Black publications owned by white monopolies in most instances experienced white editorial interference (Tomaselli and Tomaselli, 1987: 52) and this led, particularly in the 1970s with the advent of black consciousness to a strong rise in the alternative press (Wigston, 2007: 41). The advent of democracy saw the demise of the alternative press because overseas funders stopped supporting them and because mainstream media could now report freely without the constraints of apartheid censorship (Wigston, 2007: 41-42). Some of the alternative media during the apartheid era encouraged participatory journalism and openly encouraged their readers to contribute to change (Touwen, 2011). They encouraged readers to use them as a platform for awareness and consciousness building (Touwen, 2011). A publication like *Grassroots* that published in the eighties in Cape Town was an important experiment into community reporting and a major base for training a new generation of journalists (Touwen, 2011).

In summary the demise of the alternative press ended the channel for participatory journalism or the provision of a base that allowed for the training of journalists who would be recruited from the community and who would do community reporting.

2.2.2. History of broadcasting in South Africa before 1994 – The South Africa Broadcast Corporation (SABC)

The first station in South Africa was put up by the South African Railways in Johannesburg on 29 December 1923 and more stations, the *Scientific and Technical Club* in Johannesburg (1July 1924), the *Cape and Peninsula Broadcasting Association* in Cape Town (15 September 1924) and the *Durban organization* (10 December 1924) followed (Mishkind, 2013).

The coverage provided by each of these three stations was limited, each functioned separately and the revenue from licences was low (Mishkind, 2013). The financially stronger Schlesinger organisation sought permission from the government and formed the African Broadcasting Company on 1 April 1927 (Mishkind, 2013). This formation did not solve the financial difficulties and the *South African Broadcasting Corporation* (SABC) was formed in 1936, after an inquiry called by the then Prime Minister Barry Hertzog (Mishkind, 2013).

According to the 'South African History Online[2] (2013) the first SABC commercial radio, *Springbok Radio*, with daily news bulletins in English and Afrikaans, was established in 1950 ('South African History Online, 2013)

Initially *Springbok Radio* confined its broadcasts to the Johannesburg area but it soon expanded to other parts of the country. The SABC grew substantially in the 1960s and 1970s and also established radio stations that broadcast in selected African languages. Those stations however were regarded as mouthpieces of the Nationalist Party (NP) government throughout the 1970s and 1980s. Television was introduced in South Africa in the second half of the 1970s. This medium was also controlled by the apartheid government and promoted government ideology.

According to 'MediaClubSouthAfrica.com' (2013), in the apartheid era South Africa had only two independent radio stations, *Radio 702* and *Capital Radio 604*. With the deregulation and liberalisation of broadcasting in the late 1990s, the number of commercial stations operating outside of SABC control proliferated (MediaClubSouthAfrica.com, 2013).

In 1996 six lucrative SABC stations were privatised: Gauteng's Highveld Stereo and Radio Jacaranda, KwaZulu-Natal's East Coast Radio, the Western Cape's KFM, the Eastern Cape's Radio Algoa and the Free State's OFM and the government raised over R500-million as the stations were licensed to various black-controlled groups ('MediaClubSouthAfrica.com', 2013).

According to 'MediaClubSouthAfrica.com' (2013 in 1997 eight new commercial radio licences were granted for Johannesburg, Cape Town and Durban. The stations were *Heart 104.9* in Cape Town and *Igagasi 99.5* in Durban, one urban youth station *YFM* and one urban contemporary station, Kaya FM, in Johannesburg.

The remaining four licences went to an English-language talk station, Cape Talk; two Afrikaans talk stations, Punt in Cape Town and Durban; and a classical music station, *Classic FM*, according to 'MediaClubSouthAfrica.com' (2013).

2.3. Unbundling of the airwaves

Historically, broadcasting in South Africa did not allow for a huge community space (Barnet, 1998: 5). Radio was for different racial groups, broadcasting was tightly controlled and the SABC was the mouthpiece of the National Party who pursued apartheid (Barnett, 1988: 5). After the configuration of broadcasting in the 1990s, broadcasting was seen as promoting three aims namely promoting national unity and reconciliation, playing a role in facilitating economic development and reconstruction, and thirdly extending the process of democratic participation (Barnett, 1998: 6-7).

According to South African Government Information (1997) in the nineties the Independent Broadcasting Authority (IBA) Act ended the near-monopoly state of broadcasting and opened radio and television markets to competition. The IBA's Triple Inquiry report of 1995 which resulted from a lengthy public examination into broadcasting and that was accepted by the Parliament of South African in 1996, looked at the transformation of the state broadcaster into a public broadcaster and more importantly for the purpose of this article recommended the introduction of community broadcasting for the first time (South African Government Information, 1997).

The IBA moved to create a community broadcasting sector based on geographical communities and communities of interest radio licences (Wiredspace, n.d.). Community radio was designated to be non-profit and those stations had to be owned by the community (Wiredspace, n.d.). By August 1998, 89 new stations were on the air in South Africa but it should be said only 37 of those stations were owned by blacks (Wiredspace, n.d.). The other stations were established by the already privileged white communities, Christian groups or campus radios (Wiredspace, n.d.).

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CHAPTER 3

3.1. History of Community radio in South Africa

Community radio is a crucial part of the South African broadcasting landscape, providing diversity for listeners and much-needed skills for the commercial radio sector and it is estimated that by June 2012 15.4-million radio sets were in use of which community radio could claim 8.6 million listeners a week (SAinfo reporter, 2012). The country has more than 165 community stations, broadcast in a number of languages with content as diverse as the country itself (SAinfo reporter, 2012). But before the advent of democracy community broadcasting was non-existent in this country. Those involved in the struggle largely ignored broadcasting as a form of alternative media and the cheaper production cost of print could had been a reason why publications were preferred over broadcasting (Bosch, 2005).

Volunteers and students at *Bush Radio* in Cape Town pressured the apartheid Government in 1993 for but twice their applications were turned down while two right wing stations were given licences to broadcast (Bosch, 2005). Following the rejection of its application *Bush Radio* had its first illegal broadcast on 25th April 1993 and within hours had their equipment confiscated (Bosch, 2005). The situation changed after 1994 when the Independent Broadcasting Authority (IBA) was set up by the newly elected democratic government to regulate broadcasting in the country (Bosch, 2005).

The first licence issued by the IBA was to *Maritzburg Radio* in December 1994 and *Bush Radio* was licensed in 1995 (Osunkunle, n.d.). The Independent Communication Authority of South Africa (ICASA) replaced the IBA in 2000 and ICASA's basic criteria for the granting of a community radio license is that the station should be accessible, it should be based in the community it serves, it should be acceptable to all, should cater for all in the community, and that it should be accountable and affordable (Osunkunle, n.d.).

3.2. Regulation and Legislation

Broadcasting in South Africa is regulated by ICASA (ICASA, n.d.). ICASA was established by an act of parliament, the Independent Communications Authority of South Africa Act of 2000, as amended (ICASA, n.d.). The Electronic Communication Act guides ICASA as far as licensing and the regulation of the electronic and broadcasting are concerned (ICASA, n.d.).

Enabling legislation empowers ICASA to monitor licensee compliance with license terms and conditions, develop regulations for the private, public and community sectors, plan and manage the radio frequency spectrum as well as protect consumers of these services (ICASA, .n.d.).

The Electronic Communications Act stipulates that ICASA should among others (South African Government, 2006):

- Promote convergence in the broadcasting, broadcasting signal distribution and telecommunications sectors and provide the legal framework for the convergence of these sectors;
- Make new provisions for the regulation of electronic communications services, electronic communications network services and broadcasting services;
- Make provision for the granting of new licences;
- Control the radio frequency spectrum.

Some of the objectives of the Act are to promote an environment of open, fair and non-discriminatory access to broadcasting services as well as to empower historically disadvantaged South Africans, including the youth and those with disabilities (South African Government, 2006). The Act aims to ensure a wide and diverse range of people in South Africa has access to broadcasting services (South African Government, 2006). Another important aspect of the Act is to ensure commercial and community broadcasting licences are controlled by persons or group from a diverse range of communities in the country (South African Government, 2006).

The Broadcasting Act of 1999 stipulates the criteria needed for a community broadcaster to be granted a licence (South African Government, 1999).

According to the Act (South African Government, 1999) a community broadcasting service, free-to-air radio and television, can be granted in the following categories:

- The licence of a community broadcasting service must be held by a licensee;
- The licensee) must be managed and controlled by a board which must be democratically elected, from members of the community in the licensed geographic area;
- The programming provided by a community broadcasting service must reflect the needs of the people in the community which must include amongst others cultural, religious, language and demographic needs.
- These needs should focus the provision of a distinct service dealing specifically with community issues which is not normally dealt with by the broadcasting service covering the same area. The service must be informal, educational and entertaining, and it must deal with grassroots issues such as health, basic information and general education, as well as environmental issues. The broadcasting service must promote the development of a sense of common purpose with democracy and improve quality of life.
- All profits made by the broadcasting entity must be ploughed back into the community.

3.3. Overview of *Valley FM (VFM)*

According to the station's profile *VFM* is the only regional station that directly serves the community of Worcester and surrounding areas. The station has a listenership of 65,000 in the Brede River and Lundeberg regions, making it a station with one of the highest average daily community listenership in the Western Cape (*Valley FM*, n.d.). The station profile states that to ensure balanced content in its 7-day-24-hour broadcast schedule, *VFM* is obliged to (*Valley FM*, n.d.):

- Engages in supportive dialogue with community leaders and residents alike;
- Provides a wide range of musical entertainment;
- Provides daily magazine programmes focusing on the family, health, and women issues;
- Provide youth participation forums;
- Provides educational, community health and cultural programmes;
- Provides sports coverage and the opportunity for all to interact on air with current issues affecting listeners, their families and community, with the aim to heal society and gear it towards prosperity.

VFM seeks to empower through community involvement on issues related to society, economics, youth, labour, women and arts (General Guidelines, 2007). The station meets the criteria of community radio as defined by the United Nations Educational, Scientific and Cultural Organisation (Fraser & Estrada, 2005: 15-17) and they are:

- Audiences are involved in all aspects of the station;

  - The community participates in formulation of policies and plans, participates in programming, and is free to comment and criticise;

- All assets are owned by the community;
- Stations are non-profitable but should strive to become self-sufficient;
- Stations should have editorial independence and credibility
- Community radio should contribute to diversity

VFM aims to provide content that supports dialogue with the community (General Guidelines, 2007). Its content deals with family life, gender issues, youth matters, educational, community health, and cultural issues (General Guidelines, 2007). The station wants all to "interact with current issues affecting themselves, their families and communities towards healing and prospering nationally" (General Guidelines, 2007).

Participation comes through a Board of Directors, chosen by the community (General Guidelines, 2007). The Board is responsible for the appointment of the management structure (General Guidelines, 2007). Board members are elected every second year at an annual general meeting (General Guidelines, 2007).

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                            │    Board     │
                            └──────┬───────┘
                                   ↓
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        ┌──────────────┬──────────────────┬──────────────────┐
        │ News editor  │    Programme     │  Music manager   │
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| Arts/Culture | Health | Education | Crime | Social | Sport | labour | Religion | Human rights |
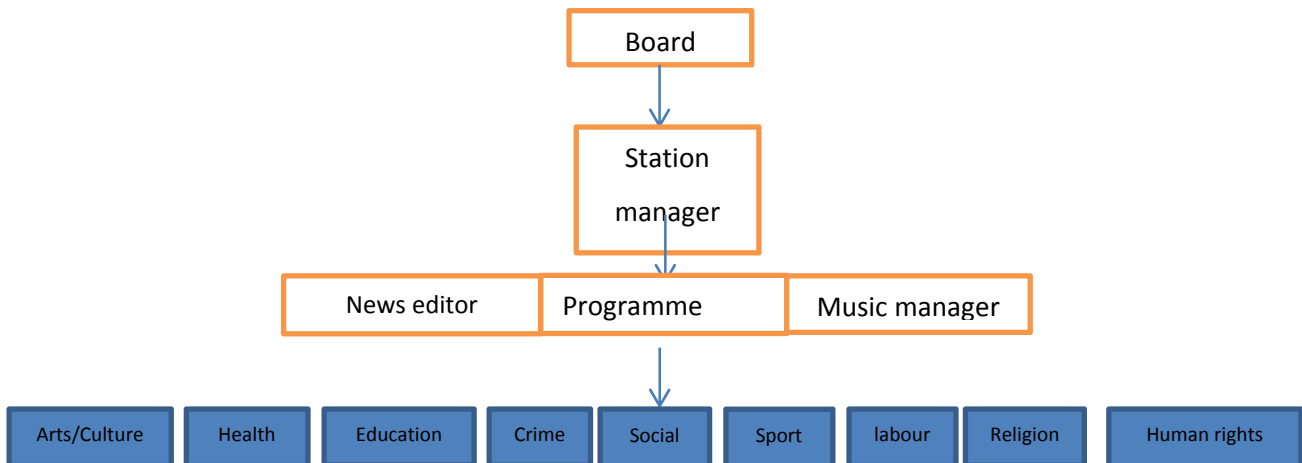
The chart above illustrates the hierarchy at Valley FM. The highest decision making body is the Board that delegates duties to the station manager. The station manager in return hires the rest of the staff. The staff is advised by the advisor (nine panels below).

An advisory panel comprising members of the community with expertise in the field of music, arts and culture, health, education, crime prevention, social services, human rights, labour, sports and religion supports the board and the station management (General Guidelines, 2007). The primary task of the advisory panel is to keep the management and the board informed about the developments within the community (General Guidelines, 2007). The convener of each panel is a volunteer who completed radio training (General Guidelines, 2007).

There is no limit to the terms of the members of the advisory panel. Organizationally *VFM* is geared towards a business but community involvement and non-profitability are prerequisites. The station has paid staff and volunteers, is accountable to the community and is owned by civic groups within the community. Through the board and advisory panel the community has oversight of the

operations and content of the station. In short, organisationally *VFM* adheres to the prescripts of being a local voice.

According to Francois Marais (2011, pers. comm. 13 October), the station manager, the reason why *VFM* existed is because its listeners were largely excluded from participating in information networks. Marais (2011, pers. comm. 13 October) said the exclusion deprived listeners from social interaction that was meaningful to their lives and that the station existed to provide that information network.

According to Marais (2011, pers. comm. 13 October) *VFM's* vision and mission are to empower and to effectuate social change that enriches the lives of listeners. The station does not want to be a form of alternative media neither does it have a political agenda, says Marais (2011. pers.comm. 13 October). *VFM* does not have hidden messages entrenched in its programmes but instead aims to create a platform for its listeners to include them and allow them to participate in an information network, according to Marais (2011, pers.comm. 13 October). That objective, says Marais (2011, pers. comm. 13 October) is pursued unapologetically because the ultimate aim of the station is to provide marginalised groups access to mainstream media. According to Marais (2011, pers. comm. 13 October) the station needs to generate sufficient funds for operational requirement and that financial sustainability is an ongoing battle.

Marais (2011, pers. comm. 13 October) said *VFM's* primary listeners were the marginalised, mostly Afrikaans-speaking Coloureds between the ages 18 to 50 years. He (2011, pers. comm. 13 October) said it was important to concentrate on current issues, and to present news about such issues in a manner that was meaningful to listeners. Marais (2011, pers. comm. 13 October) said their aim was not to appease listeners by giving them what they want but instead they tried to get listeners to participate in what the station offered, and use that content to empower and educate. Marais (2011, pers. comm. 13 October) said they not only try to give an accurate view of current issues of the day but also try and make sense of the news.

He (2011, pers. comm. 13 October) said that effort to get listeners' participation was concerted. According to him (2011, pers. comm. 13 October) the advisory panel plays a significant role in determining what content should be

broadcast or not. Listeners' input is also solicited for phone-in-shows and this is done through social media, call-ins, e-mails, facsimiles, and short message services. The profile of the listeners is considered when times for programmes are determined.

Such programming includes opportunities for listeners to interact with decision makers of policy and legislation that affect the lives of those listeners. Marais (2011, pers. comm. 13 October) said the *Gemeenskapsfokus op Plaaslike Regering* (Community Focus on Local Government) provided a platform to listeners to share their concerns or ideas with community leaders and politicians.

"The participants (local politicians) must make important decisions that affect the lives of listeners, they must provide information that can be used by listeners to improve their living conditions, and must debate or discuss methods to make local government more accessible" (F. Marais, 2011, pers. comm. 13 October).

Besides allowing listeners to make decisions about issues affecting their lives, *VFM* makes provision for members of the community to be trained in journalism, media production and management. The station recently acquired funding to run a training programme for farm labourers on how to use media to highlight issues of concerns (F. Marais, 2011, pers. comm. 13 October).

Marais (2011, pers. comm. 13 October) said their intention was not to create a platform for politicians for propaganda but to make listeners aware about the type of local government services available to them. That educational exercise is based on the guidelines of the South African Constitution and not according to the whims of local politicians, said Marais (2011, pers. comm. 13 October). He (2011, pers. comm. 13 October) said the staff at the station enjoyed editorial independence.

Marais (2011. pers. comm. 13 October) said their aim as content developers and managers was not to advocate for the replacement of the current political ideology. He said their messages did not contain any agendas but messages were crafted towards the development of society.

3.4.   Information environments

The Free Dictionary by Farlex describes information environments as the aggregate of individuals, organisations or systems that collect, process or disseminate information. Information environments are complex and are rapidly evolving (McLean and Lynch, 2008).

Information is the primary factor in that description of an information environment. Linked to it are organisations, individuals and systems that collect and disseminate information.

An information-communication environment is a place to which someone goes to seek information and satisfy an information need (Tate, 2013). An information-communication environment is a place to which someone goes to seek information and satisfy an information need.

Information environments refer to the development and provision of a service that enable people to find and manage information efficiently and effectively in their learning, teaching and research (Wynne, 2013).

Tate's (2013) definition is a bit different than the Free Dictionary definition. Information is still the axis but information is sought because a need exists. In other words, the collection, processing and dissemination are not without a purpose. Considering's Wynne's (2013) description the information that the individual or group seeks has elements of development namely learning, teaching or investigation.

In information environments political and cultural issues need to be considered and technology has an influence on these issues (McLean and Lynch, 2008). Information environments should be studied against a multi-cultural background (Montiel-Overall, 2012). Linked to that multi-cultural background are different media that can range from news institutions, museums, libraries, archives and the internet (Montiel-Overall, 2012). Web sites, mobile applications, scientific databases, corporate intranets, and other collections of information all qualify as information environments (Tate, 2013).

Other examples of Information environments are: (Wynne, 2013):

- National resource discovery tools such as the Archives;
- Software protocols such as SWORD (Simple Web Service Offering Repository Deposit) which enables files to be easily deposited in digital repositories from within other applications;
- 'Technical' infrastructure such as the OpenURL router service at EDINA which enables linking between bibliographic records and the electronic or other copy of the item referenced to which a user's home institution has access;
- Centres of expertise such as the Digital Curation Centre;
- Practical guidance such as a methodology for the analysis and costing of the lifecycle of digital objects.

To be in an information-communication environment or to be able to use an information-communication environment one has to have an understanding of a multi-cultural society and should have interactions within and among cultural communities (Montiel-Overall, 2012). The participant or "resident" within that information-communication environment should be able to explore from a cultural perspective (Montiel-Overall, 2012).

Those inside information environments should have examined sociocultural issues related to pluralism and diverse perspective (Montiel-Overall, 2012). They should also have certain skills, to be able to do research or investigate, express opinions clearly in person or writing, work together in groups and participate in individual and group presentations (Montiel-Overall, 2012).

Information environments, especially personal information environments are often linked to technology (Gambles, 2001). Americans are increasingly using cellular phones to get information on topics that include weather conditions, local restaurants or business opportunities, general local news, sports updates, traffic conditions and transportation, and retail news (Purcell, Raine, Rosentiel, and Mitchell, 2011). Americans are looking for information that is practical and the cellular phone is the device that provides them those updates (Purcell and others, 2011). These cellular phone users are younger, live in higher income households,

are newer residents of their community, live in non-rural areas and tend to be parents of minor children (Purcell and others, 2011).

In some industries information environments can be joined or integrated. The American Defense Department for example is looking at ways to improve its ability to share information not just between services but also with industry partners and other government agencies (Roulo, 2012). Information is meaningless unless it goes to those who need it (Roulo, 2012). The existence of too many information environments or networks information sharing is not always as effective as it should be (Roulo, 2012).

Precision Information-communication environment is another form of information environments (U.S. Department of Energy, n.d.). This type of information-communication environment is developed to counter unforeseen events such as large wildfires, or long term events that require collaborative response efforts such as continuing drought (US Energy Department, n.d.). Precision Information Environments provide tailored access to information that can be used in planning, and emergency management responses to these unplanned events.

These are obviously very sophisticated information environments. The aim of this study is to determine the presence of a less sophisticated, yet vitally important information-communication environment among farm workers.

CHAPTER FOUR – Frameworks

4.1.   Introduction

Theory is the cornerstone of scientific endeavours (Carpiano and Daley, 2006). Theory leads the way to which a research question is drawn up, it proposes hypotheses, design methods to study, discuss and analyse findings and propose the next step for empirical inquiry (Carpiano and Daley, 2006).

Theory in the study of mass communication teaches us how to describe, interpret, understand, evaluate and predict (Fourie, 2007: 230-231). Its aim is to define in a human account what something is, how it works, what it produces or causes to happen and how that something can be changed (Fourie, 2007: 230-231). All theory in human and social sciences begins with a view of human nature (Fourie, 2007: 232).

It can be argued that theory and research are inseparable and that no research can have serious academic value unless it is based on some theory.

The primary theoretical concern of this investigation should provide the basis for an investigation into the value of a training programme presented by a community radio station to a group of farm workers, particularly how they can use community radio to address social and economic challenges they face.

Theory and research have bearing on the relationships between the media and society's economic and political institutions and the same theory and research also have bearing on media content (Fourie, 2007: 238). A somewhat reflective scenario enfolds. Media content and society are reflective of each other but the audience is the adhesive or the determinant in the reflective role of each (Fourie, 2007: 238).

Media theory research concerns itself with the description, interpretation, explanation and evaluation of the power of the media to integrate people into society and as well as the media's role - which can be assumed the media's content as well - in changing society (Fourie, 2007: 238).

For Mc Quail (2008: 91) changes in society are often linked to mass communication and the changes brought by mass communication are often linked to power, integration and modernisation.

"All consequences of mass media are potentially questions about social change but the most relevant theory have been the issues of 'technological determinism' and the potential to use media for development" (Mc Quail, 2008:91).

Mass communication theories involve relationships between media and people and societies that use them (Baran and Davis, 2012). But, technology, if Mc Quail's (2008: 91) view of modernisation is considered, also plays a part in this triangular relationship between content, institutions and audiences. A theory might lead research but research needs to take place within a framework.

4.2.   Paradigm

A distinction can be made between four communication theoretical frameworks namely post Positivism, Hermeneutic, Critical and Normative (Baran and Davis, 2012).

The Positivism is based on empirical and scientific studies but acknowledges human beings are not as constant as physical element (Baran and Davis, 2012). Hermeneutics attempts to understand why certain behaviours occur in a social World (Baran and Davis, 2012). The Critical paradigm largely observes how the media is used as a weapon in the struggle for social, economic, and political power (Baran and Davis, 2012). The Normative paradigm tries to explain how a media system should operate in order to conform to standard set of values (Baran and Davis, 2012).

The aim of this study is about attaining information or education through communication but a type of education where there is a strong interactivity. The result of this interactive education through communication should result in a much better informed society but also a much better informed audience because mass media technology is used in the educational process.

The two paradigms that received consideration for this study were the Critical and Positivist approaches. The Critical paradigm, in our view, would not be the

appropriate framework for this study because Oosthuizen (1995: 17) describes it as subjective. The aim of this study is to determine if the training farm workers received contributed improved their communication and information environment. In other words, did the training equip them with the right skills and information to help them to improve some of their social and economic conditions? To have a subjective approach would ultimately not assist the vulnerable farm workers because the results could be skew or distorted.

Instead a more objective framework that will encompass an approach to ideology or science is needed and this is a Positivist framework (Oosthuizen, 1995: 3).

4.3.   Positivist framework

The basic tenets of Positivism are to develop social inquiry within the frameworks of natural sciences (Maori, n.d.) By using tools and methods of the natural sciences a paradigm was developed that would focus on facts and measure those facts objectively (Maori, n.d.).

The aim of our study is to determine if farm workers, including those who were trained in content production, became part of the information communication environment. The Positivist approach requires empirical evidence and a researcher that is objective (Oosthuizen, 1995: 3).

"People are able to devise methods of studying reality objectively" (Oosthuizen, 1995: 5) and we would argue it is important to determine objectively if there was an inclusion in the information communication environment, even if this inclusivity only happened with participants who had been trained. This objective determination will also provide insight if the Participatory Communication Theory, the theory of our study, should still be considered relevant.

4.4.   Critical Framework

Positivism is not the only framework that could have been used as a framework for a study of this nature. we pointed out earlier in this chapter that considering the political, social and economic quagmire farmworkers often find them in, a Critical Research Tradition could have been applied. Critical theorists

concentrate significantly on class difference and how one class dominates others (Oosthuizen, 1995: 13, 14). In this case of disadvantaged farm workers the Frankfurt School of thoughts about how a capitalist class society control even "means of mental production" (Oosthuizen, 1995: 15) could have been the premise of this study.

An aspect of the Critical Approach is that the media are often a tool of oppression and critical theorists are more concerned with devising strategies for political action that will lead to a just society and that will lead to the eradication of prejudice (Fourie, 2007: 243 and 244). Critical research has analytical focus in that (Fourie, 2007: 247):

- It examines the formal qualities and latent meaning of media content
- Examines the relationship between media content and the political economy of the media
- Analyses media content with the context of the entire society and culture
- Analyses the structural relationship between the media and other societal structures for examples those found in the political, educational and religious spheres

The aim of this study is to determine inclusion - and not relationship or meaning and therefore the critical approach in our view is inappropriate.

4.5.   Hermeneutics and Normative Frameworks

Another approach that could have been considered was Hermeneutics. The training programme by *VFM* aims to induce a change of behaviour by farm workers, particularly for the betterment of their lives. Hermeneutics is about observing behaviour but it is our view that actual behavioural change should follow this study of inclusion into the communication environment.

The Normative approach in our view is the least applicable for this study. It deals with how the media should behave and the focus of study in this instance is not the media but media audiences. Secondly, during the course of this investigation, *VFM* is the medium that will largely receive the most attention and to apply a

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Normative approach would require a more extensive study of a number of media instead of just one community radio station.

4.6.   Summary

The Positivist approach will be used as framework for this study. The theory that will be used to as the basis for this investigation is participatory communication. In other words, inclusion into the communication information-communication environment through participation is the assumption that will be used.

CHAPTER FIVE Participatory communication theory

5.1 Introduction

Participatory communication as an approach in development communication received theoretical examination in the early 1970s when many people in the development community began to question the top down methods of governments or those mandated to develop the disadvantaged (Chin, n.d.). In their quest for change, development communicators advocated participatory communication was vital to ensure development (Chin, n.d.).

There are many approaches and practices in development communication and Participatory Development Communication (PDC) facilitates participation in development initiatives identified and selected by a community, with or without the external assistance of other stakeholders (Bessette, n.d.). PDC has been used in the past by a number of scholars to stress the participatory approach of communication in contrast with its more traditional diffusion approach (Bessette, n.d.). Others refer to PDC as participatory communication or communication for social change (Bessette, n.d.).

Srampickal (2006: 3) also uses participatory communication in a developmental context in that "communication media support development, either through informational and educational campaigns or through participatory group media". Juppi (2013) describes development communication as development journalism and the purpose of both is to bring about societal change.

Participatory communication, development communication, and development journalism   may be different phrases but are all descriptions for a practice that denotes development and societal changes that happens through communication. In this study the three different phrases will be used interchangeably because based on Besette, Srampickal and Juppi, all three phrases refer to the same process.

Participatory Development Communication (PDC) is a communication process, or a set of techniques or a range of media uses that involves the engagement of stakeholders with the aim of causing social change (University of Queensland, 2012). By opting for this theory one would be able to go directly to the

recipient of information and determine directly from the recipient, without any third party involvement, what type of information is needed to cause the social change.

The intent of PDC is to develop communications platforms and mechanism that will be used for community engagements for planning, monitoring and evaluation in a process for change (University of Queensland, 2012).

5.2 Three Paradigms

5.2.1. Dominant Paradigm

Modernisation theory underscores this paradigm. The theory suggests culture and the lack of information hampered development (Waisbord, 2001:3). Low agricultural production, high fertility and mortality rates, and the low levels of literacy in developing countries are results of the persistence with traditional values and attitudes (Waisbord, 2001:3).

The early stages of development communication were dominated by this theory and it suggested underdevelopment could be addressed through the changing of traditional views into western views via the media (Waisbord, 2001: 2-3).

The dominant paradigm puts forward a view of an all-powerful mass media that transmit information of a 'good' society with the aim of transforming that society (Mc Quail, 2008). Coupled with this transmission model was the "magic bullet" effect which theorises the media, through its content, is able to influence thinking and thus change behaviour (Waisbord, 2001: 3). This approach was one-sided and top-down.

Later, theories develop that purported media audiences rely on the opinion of those in their social networks, particularly those with influence and credibility, rather than the media only (Rogers, 1994: 296-298). This approach of diffusion suggests a new idea is disseminated through communication channels over a certain period of time and then eventually it spreads among members of a social system. Lazerfield's Decatur Study of Personal Influence was of significance as it showed how individuals behaved and acted after receiving information from peers (Rogers, 1994: 296). Hovland's persuasion research showed that diffusion in some way had merit, particularly with high-credibility sources conveying messages (Rogers, 1994: 380).

Calls for the review of the modernisation theory and the dominant paradigm lie primarily in wrong assumptions based on prejudices and preconceived ideas (Faure, Parry and Sonderling, 2000: 186-187). Faure and others (2000: 186-187) capture the main criticism as follows:

- The theory looks at the history of Western Europe and guidelines based on that historical development could not be implemented in the developing world
- The paradigm tried to apply ideas about economic development from history of a small number of developed countries into a different historical situation in the developing world.
- Indicators of prosperity and growth such as the Gross National Product is insufficient as it showed economic growth but often ignored to show how unequal wealth distribution is
- The traditional life is blamed for underdevelopment and the unequal relations of power between nations are often ignored.
- Western culture has biases in their assumptions

By the mid-seventies participatory theories no longer focused on persuasion but focused on processes in which participants create and share information with others in order to reach mutual understanding (Waisbord, 2001: 5).

5.2.2. Dependency Paradigm

The original version of the dependency paradigm was to find the causes of backwardness particularly in Latin American countries (Hoogvelt, McAnany, Sonaike, 1988/89: 5).

Underdevelopment was the obverse side of development and developed countries achieved that position because of the exploitation of colonies (Hoogvelt, McAnany and Sonaike, 1988/89: 5). Dominance and dependency is tied and the one in the country in the top of the chain extracts and demands resources from those in the lower parts of the chain, to the detriment of those in the lower parts of the chain (Hoogvelt, McAnany and Sonaike, 1988/89: 5).

The Dependency Theory came as a direct criticism of the Modernisation Theory (Heimann, 2009). It was developed in Latin America, informed by Marxist

theory and it argues development problems in under-developed countries is caused by the unequal distribution of resources created by the global expansion of Western capitalism (Heimann, 2009).

The solution to underdevelopment problems could only be solved politically and not simply through information (Heiman, 2009). The aid by developed countries failed to address structures of inequality and such aid programmes target individuals rather than social factors (Heiman, 2009).

Dos Santos (1970: 231) regards dependency as a situation which involves the conditioning of the economies of one group of countries by the development and expansion of another group of countries. This conditioning relies on a relationship in which there is a dominant group of countries and a group that is reliant on that dominant group (Dos Santos, 1970: 231). This unequal relationship causes the dominant countries to exploit those who are dependent on them.

"Dependence, then, is based upon an international division of labour which allows industrial development to take place in some countries while restricting it in others, whose growth is conditioned by and subjected to the power centres of the world" (Dos Santos, 1970: 231).

To change this dependency and underdevelopment changes had to be made to media structures that have commercial and foreign interests at heart (Waisbord, n.d.).To cut this symbiotic relationship between capitalists and the media, countries need to put policies in policies in place that promote national and public goals (Waisbord, n.d.). Calls for such interventions were made at international forums such as the UNESCO-sponsored debates about the New World Information and Communication order in the 1970s and 1980s (Waisbord, n.d.).

5.2.3. Multiplicity Paradigm

Since the boundaries between the First, Second and Third world began to break up, and "cross-over centre-periphery" can be found in every region, a need developed for a new concept for development (Servaes and Malikho, 2002: 2). This new concept for development should include cultural identity and multidimensionality (Servaes and Malikho, 2002:2). Scholarly calls for a shift in paradigm was made in the 1980s and 1990s and the concept and requirements of the new paradigm were

endorsed by UNESCO and the UN Population fund (Gómez, 1997). The satisfaction of human needs is the driving force of this new paradigm but it needs to happen through and branching out process that will lead to cooperation and self-reliance (Gómez, 1997). When development needs to take place, communities need to be consulted in what are priorities, what implementation solutions should be considered, what local knowledge can be used, and what technology, methods and practices should be used (Gómez, 1997).

The Multiplicity paradigm requires active participation of community-based and non-government organisations, important sectors of civil society, particularly their definition and implementation of development programmes (Gómez, 1997).

5.3. Which paradigm?

This study will take the Dominant Paradigm approach. In spite of the Paradigm following a top down and one-sided approach, certain developments of the Paradigm suggests certain practical aspects that should receive consideration. The early parts of the Paradigm that suggests that development can only happen through Western eyes and western technology, and in order to change those in underdeveloped countries will have to change their world view, will not be relevant for this study.

The specific aspect of the paradigm that will be honed in, and as purported by Rogers (1994: 269-298), is that media audiences rely on the opinion of those in their social networks. Another aspect of the Dominant Paradigm that will receive attention is diffusion. The diffusion from those who have knowledge and using media to spread the message will receive attention. In other words, did the message that was produced by those who were trained in radio production and then broadcast on VFM eventually reached others. It is for these reasons that the Dominant Paradigm will be used. It could be argued that the Dominant Paradigm was used for submission by non-Western people to a Western lifestyle and thought. However, it should be noted that the Dominant Paradigm evolved partially into one that suggests recipients of information often showed preference to information received from their social networks or from peers. This study has direct relevance to that aspect of the Dominant Paradigm, making it in my view the most suitable approach.

CHAPTER SIX –a brief history

The concept of development communication was developed within the framework of how communication and the media contributed to the development in Third World countries (Bessette and Rajasunderam, 1995:10). The United Nations Educational, Scientific and Cultural Organisation (UNESCO) and US AID started to sponsor numerous developmental projects in the 19650s and 1960s in which communication took place through certain media but the emphasis was on education for development (Bessette and Rajasunderam, 1995:10).

Development Communication is a "people-centred way" of communicating development, which promotes and elaborates on people's own development needs, perspectives and aims (Davis, 2004). Development communication is about the full range of social, cultural, economic and political issues, taking into account people's experience of development (Davis, 2004). The communication can take on the form of text, audio, video art and performance (Davis, 2004).

Development communication was modelled on the Modernisation Paradigm (Waisbord, 2001). American scholar Daniel Lerner started to study development communication in 1958 when he looked at developments in the Middle East (Servaes and Malikhao, n.d.). Lerner's argument was modernisation requires a psychological change and that the media can serve as a catalyst to start that change (Waisbord, 2001). Through the media's capacity to disseminate modern beliefs, changes in individual attitudes and behaviours are made and this leads to the modernisation of the "Third World" (Waisbord, 2003, 149).

In 1964 Wilbur Schramm examined development communication from the perspective of the media's role in terms of national development (Servaes and Malikhao, n.d.). Schramm developed three models of communication which in he highlighted a straightforward form of communication (Steinberg, 1995: 30-33). In the first model a source deliver a message to and encoder who in turn uses a signal to decode the message and then deliver it to a destination (Steinberg, 1995: 31). In his second model Schramm also uses a linear model but adds a field of experience (Steinberg, 1995: 32). This field of experience is a common background, language, and experience that the participants, the message emitter and the recipient must

share (Steinberg, 1995: 32). Schramm's third model is for two way communication instead of linear communication (Steinberg, 1995: 32). Instead of just passing on a message, the recipient should be able provide feedback if the message he or she received was understood and the recipient should also give an idea how he or she interpreted the message (Steinberg, 1995: 33).

Others who agreed with Schramm started to call for the standard practice of the third model. This type of engagement should be encouraged to become a standard practice in the mass media and by this encouragement and call for promotion of responsible communication the public can ensure the media's content is educational (Rivers and Schramm, 1969: 251-252).

During the 1950s and 1960s the success of the developed countries was held -up as the model to aspire to and the economic success of those countries was largely linked to technology (Chin, n.d.). Technology is important in Schramm's models of communication and it takes on the form of either the source (newspaper, publishing house, television station or motion picture), or the encoder or signal (sound waves in the air, or impulses in electric current) (Steinberg, 1995: 31).

The Modernisation Paradigm held the ideal modern society was Western and American and in order for the Third World to develop it had to acquire the characteristics of a modern society which are (Faure, Parry and Sonderling, 2000: 161):

- Modern Western society was industrialised and therefore the Third World had to become Westernised
- Modern society was industrialised and therefore the Third World needed to develop its economy by developing big industry and become industrialised
- Modern society was urban where industry and economic activities usually develop around big cities. Therefore the Third World needed to become urbanised.

- Modern society was democratic and capitalist and therefore the Third World needed to develop capitalist economies and Western-style of governments.
- Through such process the Third World would become modernised. Therefore development was synonymous with modernisation and Westernisation. Without modernisation or Westernisation there is thought to be no development.

For a traditional society to change into a modern one both the social structure of that society and the individuals in that society had to change in two ways (Faure, Parry and Sonderling, 2000: 162):

- Social structures and economic practices needed to change from traditional to a more complex relationship of a modern society
- Characteristics of the individual's psychological character, such as traditional values, attitudes and norms need to be replaced with modern ideas.

The expression "development communication" was apparently first used in the Philippines in the 1970s by Professor Nora Quebral to describe a process in which knowledge about rural environments was "transmitted" and communicated (Bessette and Rajasunderam, 1995: 10).

6.1. Practices

6.1.1. Theatre

Theatre in under-developed parts of the world like Africa is a potent alternative media that can be classified as part of oral culture or folk/media culture (Warritay, 1998:114). Theatre holds more than developmental value because it also encompasses and validates everyday human existence, even in the fields of politics, economy, religion and socially (Warritay, 1998: 115).

Theatre's nature of communality and fiction provides a forum for an educational forum that can allow for collective reflection as well as allowing for interactivity or participation (Warritay, 1998: 116).

Theatre for Development (TFD) can be described as an equal opportunity method to "access and distil information" (Breed, n.d.). TFD is a tool that communities can use to create dialogue and through that dialogue they can affect policy (Breed, n.d.).

"TFD creates an infrastructure for communities to define themselves by developing systems of communication that identify key issues, implement solutions, and establish partnerships between resource groups." (Breed, n.d.).

Development theory relates to media structures and performance in developing societies and it provides a theoretical basis for understanding the relationship between theatre and development (Okashoro, Kayode and Husseini, 2010: 109).

In this instance development theory considers the role of media in society and how it stimulates and sustains societal development (Okashara and others, 2010: 109). This sustainable development happens in the field of national integration, socioeconomic modernisation, the promotion of cultural creativity and the promotion of literacy (Okashoro and others, 2010: 109). While the societies in developed countries have an abundance of modern media such as radio, television, cinema and print, most societies in under developed countries do not have access to such media. In such places those communities will continue to use media that firstly proved itself over centuries as being effective. Traditional media such as theatre and folklore are embedded in underdeveloped societies as part of culture and traditional practices.

6.1.2 Television

Television has always had mass appeal and the medium is used in a planned manner to motivate people to participate in development programmes (Choudhury, 2011: 5). Features, documentaries or development campaigns are broadcast on television and the aim of such products is to create interest in the mind of the viewer (Choudhury, 2011: 5).

Television, especially community television provides visual images as well as the narrative and it offers the potential combination of image and audio to educate

(bnnrc, 2013).Community television holds the potential for rural development, allows for a high level of community participation and community involvement (bnnrc, 2013).

But it is not only community television that has development potential. Commercial television in South Africa used a fictionalised programme, Soul City, aimed at young women in lower-income groups, to deal with issues such as priority maternal and child health, issues of empowerment, social issues and HIV/AIDS awareness (fao, n.d.).

Television soap operas on commercial television have often been used for developmental purposes. "A soap opera is a dramatic serial broadcast that is mainly intended to entertain."(Singhal and Rogers, 1988: 110) Soap operas or telenovelas as they are known in South American Spanish countries are broadcasts that 'convey subtly a subliminal message' or a theme that promotes development (Singhal and Rogers, 1988: 111).

From a theoretical perspective telenovelas generate Normative debates that are conducted firstly in the scripting of the show but also among the public (Tufte, 2003).The public discussions often lead to a process in which social norms are affirmed, adapted and revised (Tufte, 2003). Tufte (2005) refers to telenovelas as entertainment education and he views it as a communication strategy in development.

Education entertainment has been used to address health related issues such as blood pressure, smoking, promotion of certain vaccines, family planning and for HIV/Aids prevention (Tufte, 2003). It is also used for environmental education, rural development, conflict resolution and peace-building (Tufte, 2003).

Where development is aimed at the promotion of health, an outcomes approach of the three different theoretical approaches of health communication is relevant. The outcomes approach is also referred to as a bio-psychological model and according to the approach the patient's health behaviours can only change if the patient is empowered through the exchange of information (Faure, Parry and Sonderling, 2000: 271).

6.1.3. New Media

The number of mobile subscribers in Africa by the end of 2012 was 650 million and that amount exceeds the numbers in United States and European Union (Falk, 2012). New and digital media are transforming the development landscapes in Africa (Falk, 2012).

Cellular phones equal radio as the most "accessible communication or media platforms" in some African countries (Bowen, 2010. The majority of Africans do not own desk top or laptop computers but the high cellular phone penetration causes an increase in mobile internet connectivity (dw, 2012).

New media are being used in a number of ways for developmental purposes. In some African countries HIV-positive users are being notified by text messaging when to take their medicine (Mayers, 2012). Patients are also informed about scheduled visits to their clinics via text messaging and texting even allows patients to reschedule appointments without needing to buy airtime (Mayers, 2012).

New media are also being used for agricultural purposes. In Kenya and Ethiopia pastoralist livestock herders use cellular phones to send out early warnings of drought (EurActiv, 2013. Herdsmen perform an exercise that previously took weeks to do by collecting data on wells and water reserves and then send it by text message to a regional data base (EurActiv, 2013).

Cellular phones contribute to economic development on the African continent. In countries like Senegal street vendors who for years had been unable to do banking transactions are able to transfer money or do payments via cellular phone (Lazuta, 2013).

The media theory that underpins financial and agricultural development through cellular phones usages is the Modernisation Paradigm in that modern technology from the West is being used to advance underdeveloped nations.

The most appropriate Health Communication theory that is applicable as far as new media is the outcomes approach. The outcomes approach is also known as the bio-psychological model and according to it the patient's health behaviour can only change when he or she is empowered through the exchange of information

(Faure, Parry and Sonderling, 2000: 271). To treat chronically ill patients, like those suffering from AIDS, two way-communications is important (Faure, Parry and Sonderling, 2000: 271).

6.1.4. Community Radio

Community radio brings small communities together, with a focuses on the "common man's day-to-day concerns" to help the common-man to realise local aspirations (Chakraborty, n.d.). This cooperative approach allows for the production of content that is created by the people for the people and that content contributes to the lives of local communities (Chakraborty, n.d.).

Community radio is owned and operated by community members and the aim of community radio is to development the community (Balan and Norman, 2012:19). A feature of community radio is that through the active participation of the community, news, information, and culturally relevant material with emphasis on local issues and concerns are created (Balan and Norman, 20132: 20).

The German playwright Bertol Brecht who was ideologically aligned to the critical paradigm of the Frankfurt School (Kellner, n.d.) advocated in 1932 that radio should play a developmental role. To Brecht (1932) radio should not only bring back the cosiness of the home or make family life bearable again but is should become interactive and two way. Radio should become an instrument of distribution to one of communication (Brecht, 1932). Radio has the potential to become the "finest possible communication apparatus" if it could become an instrument that can receive as well as send out (Brecht, 1932). According to Brecht (1932) radio should stop being a supplier and should start to organise its listeners as suppliers of content.

Brecht's view was a precursor to the theory and practice of participatory communication or interactive media (Tufte and Mefalopulos, 2009: 9). Radio lost its conversational or dialogical potential during the years that followed Brecht's pronouncement because it became usurped in mass and commercial media (Tufte and Mefalopulos, 2009: 9). In present day, due to the rapid spread of community radio with its interactive qualities, radio contains two of the qualities that Brecht saw when he made the comments in the thirties (Tufte and Mefalopulos, 2009: 9). Community radio has participatory value in that through technology people can claim a voice that they use to improve their lives and secondly the dialogue created

through radio laid out the educational principles inherent in today's participatory communication models (Tufte and Mefalopulos, 2009: 9).

CHAPTER SEVEN – Two way teaching and participation

7.1. Freirean Perspective

When communities participate in communication, the process of communication ceases to be the sole domain of professionals (Bessette and Rajasunderam, 1995: 43). There are two major approaches to participatory communication that everybody today accepts as common sense and the one that will be discussed for the purpose of this study is the dialogical pedagogy of Paulo Freire (Servaes and Malikhao, 2005: 95 and 96). The Freirean argument insists on dialogue and dialogue implies that those who take part in the dialogue are fully human and are equal (Servaes and Malikhao, 2005: 96).

In his *Pedagogy of the Oppressed* Freire (2000: 40), purports a view that literacy is a weapon for social change but that the change should come through dialogue and problem-posing education. Freire (2000: 44-54) theorises around those who are oppressed and those who oppress and within this unjust social order and battle for transforming society that will see freedom for both the oppressed and the oppressor, the oppressed must take the lead, through pedagogy, to that emancipation.

Freire (2005) in his *Pedagogy of the Oppressed* argued technocrats who design political, educational and communication intervention fail in their effort because those interventions are based on the personal view of the technocrats and do not take into account the views of those for whom the interventions were developed.

Freire developed his theory in the 1950s while conducting adult literacy programmes in North-eastern Brazil (Arvind and Devi, 2003: 4). During this period Freire discovered that teaching to semi-literate labourers was often in a language they did not understand, and often the educators had no idea about the experiences of those to whom they taught (Arvind and Devi, 2003:4). After hearing a labourer's story in his own words, Freire realized that an educators greatest challenge was "to understand, appreciate, and respect the knowledge of people's lived experience as expressed in their vernacular" (Arvind and Devi, 2003: 4). In other words, Freire

called for an inclusive process of educating instead of the type of system where the educator is placed on a pedestal who where he or she teaches.

The education that the oppressed must pursue is not the conventional systematic education but rather educational projects that should be carried out by the oppressed in a process through which they organise them and these educational projects should lead to a change in political power (Freire, 2005: 54).

This pedagogical process that the oppressed embark on has two stages (Freire, 2000: 54). The first stage involves the unveiling of the world of oppression and in this stage the praxis commits them to transformation (Freire, 2005: 54).

In the second stage this pedagogical process ceases to belong to the oppressed and becomes an education of all people in the process of permanent liberation. Freire (2005: 65) sets a condition for this pedagogical process and this condition is critical and liberating dialogue of which the content of this dialogue should within the understanding of the oppressed. Freire (2005: 65) cautioned against the liberation of the oppressed where the oppressed is not allowed reflective participation. A lack of reflective participation will only transform the masses into a body that can be manipulated (Freire, 2005: 65).

Cadiz (n.d.), based on Freire's principles of dialogue, argues that five interrelated attributes of dialogue should be in place if they are employ participatory approaches in development and they are:

- Communication between equals – the teacher and learner are equal and both should learn from each other.
- The dialogue should be problem posing – unlike the banking type of education where the teacher just deposits information, the problem posing approach draws from the people experiences and insights, raising thought provoking questions rather than solutions to problems.

Freire's theory is based on interpersonal group dialogue, with the community in mind and is therefore more applicable for community development, including transformation through participatory communication (Singhal and Devi, 2003: 3).

7.2. Criticism of participatory communication

A substantial body of literature exists that explore the shortcomings of participatory communication or that critique the approach from a scientific point of view. The aim of this part of the chapter is not to surpass that body. Instead it aims to point out that in spite of many community developers' view of participatory communication as the panacea for all social ills, many media academics and practitioners view participatory communication with scepticism.

Cleaver (1999: 597) said in spite of the "heroic" claims about the value of participatory communication, little evidence exists of the long-term effectiveness of participation in "materially improving the conditions of the most vulnerable people". Cleaver (1999: 600-608) mostly critiqued concepts. The individual is normally defined in terms of functionality when a participatory approach is adopted but participation is not always practical (Cleaver, 1999: 607). Cleaver (1999: 607) cited an example where circumstances of an individual, like a poor young woman with small children, who are unable to participate in project because of the "burden of productive and reproductive activities".

For Cleaver (1999: 599) it is often not clear when it comes to participatory development that is to be empowered: "the individual, the 'community' or categories of people such as 'women', 'the poor' or 'the socially excluded'". By casting questions as to who is empowered, Cleaver cast doubt on the centrifuge of development communication. People are at the centre of development communication (Davis, 2004). In other words, taking Cleaver's example of exclusion in consideration, the question of who becomes empowered and if empowerment leads to development is valid.

Waisbord (2008) wrote a paper on the institutional challenges of participatory communication, particularly in international aid. Waisbord (2008: 509) too touches on exclusion but he also focuses the implementation side. Communities play a lesser role when it comes to determining problems, identifying solutions, and assessing results that the external agents (Waisbord, 2008: 509). Communities that need to be empowered play a lesser role in making decisions about the goals and directions of programmes (Waisbord, 2008: 509). Often communities are not fully involved in

implementation activities and this exclusion makes them secondary role players (Waisbord, 2008:509).

Development programmes follow "pre-established" goals that are not decided by communities but at national, regional or even global levels (Waisbord, 2008:509).

Development and its subsequent communication are often used by bureaucrats to pursue certain agendas and they often put "their own personal stamp" on programmes (Waisbord, 2008: 512). Communication then becomes a subsidiary discipline and this secondary role is often further undermined if by poor communicators of development agencies who cannot align developmental goals with implementation and technical requirements (Waisbord, 2008: 413-514).

Other types of criticism against participatory communication, particularly in the context of Freirean pedagogy, range from demotivated teachers, teachers who do not understand what needs to be done, inadequate resources to do training, to social challenges like paternalism, to lack of support from communities (Brownlee-Greaves, 1999).

7.3 Summary of chapters 4 to 7

The dominant paradigm will be the framework that will guide this study. The later development of the dominant paradigm that states audiences rely on the opinion of those in their social networks will be one aspect of the Dominant Paradigm that will be used in this study. A second part of the later development of the Dominant Paradigm, the diffusion approach, will also guide this study. This approach suggests information is disseminated through communication channels, in this instance community radio, over a certain period of time and then eventually spreads among members of the certain period.

The study will be done within a positivist framework. Some objective research is needed to determine if the diffusion approach, as well as the influence of social networks, had any positive results.

Participatory Communication theory will be the theoretical approach of the study. The Freirean perspective of the theory will underscore the study. In other words, to what extent were, not only those who produced content but also those for

whom the content were produced, involved in deciding the topics and themes of content that was produced.

CHAPTER EIGHT Literature Review - Participatory Development Communication

8.1 Introduction

Community radio and its potential to be a catalyst for the development of those communities it serves is a draw card for mass communication researchers. Cammaerts (2009) states the aim to empower communities in developing countries is one of the reasons why such a fair amount of attention is given to academic literature and research that deals with community radio. To Cammaerts (2009) the participatory communication value of community radio is clear simply because the media is for the community and of the community. Community radio's is practical in the sense that it acts as a platform for a diversity of voices and styles that will otherwise not be heard in mainstream media (Cammaerts, 2009).

Participatory developmental communication happens not only in community radio. And part of this literature review will show that. But it is in community radio that participatory development communication comes strongest to the fore. Twenty-one of the 50 projects featured in the 2001 publication commissioned by the Rockefeller Foundation, "*Making Waves – stories of participatory communication for social change*," focus on community radio.

Denise Gray Felder who wrote the forward for the book said for more than fifty years radio has been the most appealing tool for participatory communication and development. According to Gray Felder community radio is the most widely spread communication tool throughout the world and the medium played a developmental role in every continent on the planet.

Peasants and small scale farmers in many parts of the world are in many instances the most impoverished and marginalised. And it is often they who benefit substantially from community radio's developmental and participatory role. It is this participatory role that makes community radio one of the most appropriate tools for audience input.

Community radio's unglamorous profile as compared to commercial radio's profile fits in well with the perceived unsophistication image of the marginalised and poor. But community radio provides a voice for those who are poor and marginalised

and through that voice the poor often obviates that perception of their unsophistication and they use community radio as a platform in which they get equal footing in society.

8.2 Early Community Radio

One of the earliest community radio stations in the non-Western world and that actively allowed participation by listeners were Bolivian miners' radio station (Gumucio-Dragon, n.d.). Those stations came into existence as early as 1947and were created amid considerable repression from autocratic and military governments (Gumuccio-Dragon, n.d.). Those autocratic and military governments struggled to maintain power for a small rich class (Gumucio-Dragon, n.d.). Miners who were illiterate were excluded from voting and the community radio started to speak for those voiceless thousands (Gumucio-Dragon, n.d.).

What made early community radio in Bolivia so successful and popular is that the media spoke a language the indigenous people understood (Moore, 1994). Community radio fitted well in with the Indian's strong oral traditions and each mining community wanted its own station (Moore, 1994). In some towns miners donated a day's pay each month towards buying equipment and in a matter of a decade the miners had 19 stations (Moore, 1994). Many of those stations operated illegally (Moore, 1994). Many of the miners operated and managed the stations and there was "oneness" between station and audience (Moore, 1994). This synchronicity between audience and station gave the miners hope and strength (Moore, 1994). The two elements of this study are clearly visible in this scenario. Firstly there was community participation. Secondly, it can be inferred that those who had been involved in the stations became included into an information environment. The inclusion came through the miners managing the stations and producing content.

Community radio was not confined to non-Western countries. While community radio in Bolivia led to the growth of that media in South America, Australian grassroots movement led the movement to establish community radio in that country. Previously the Australian broadcasting system only allowed public and commercial broadcasting (Foxwell, 2001: 3).

In 1968 the first campus radio in Australia was granted a licence (Foxwell, 2001: 3). By 1972 many broadcasters in Australia, including music enthusiast, educators, ethnic and religious groups, trade unions, Aboriginal and Torres Strait Islanders became dissatisfied with the prevalent broadcasting scenes in that country (Foxwell, 2001: 3) They began advocating for community radio and by 1978 the Australian government fully enshrined the third tier of Australian broadcasting in legislation (Foxwell, 2001: 3).

In Australia ownership of community radio is allowed under the concept of cultural citizenship and this cultural right of citizens provides the discourse for democracy (Foxwell, 2001: 11). The concept of participatory communication is present in Australian community radio but the emphasis is on the inclusion of marginalised groups (Foxwell, 2001: 11). Many of those groups are often not the equivalent of the disadvantaged group found in less developed countries and the Australian marginalised groups are often literate and educated.

In other words, the exclusion of the Australian marginalised from an information-communication environment about bread and butter issues is not as high, if any at all, as in other developing countries.

There is another difference. In developing countries information from community radio to listeners is more about bread and butter issues. In Australia community radio is seen as a tool for diversity because its locality allows groups such as ethnic minorities, gay and lesbian groups, and other less-represented groups a voice (Foxwell, 2001: 10).

In spite of the difference in the Western model of community radio, like in Australia, and the other models in less developed countries, local participation, particularly by audiences, happens in both and it remains a corner stone of community radio.

This type of participation leads to the type of social integration that marginalised communities need to address challenges they face, especially in the light of oppression (Mc Leod, Scheufele and Moy, 2010: 318-320).

The reasons why community radio started in Bolivia and Australia might have differed slightly. However, the common features are that the community owns the

station and the community is actively involved in the running of station, including participating in programming. This participatory element brings a level of integration.

This integration is often linked to how those marginalised get their information and one important way of how they get is to engage in interpersonal discussion on matters that affect them (Mc Leod and others, 2010: 329). McLeod and others' (2010) finding is important because it clearly illustrates an important fact of community radio and that is its form as a passage to allow those who previously had been excluded from the information environment, into that flow of information.

8.3. South African Community radio and participatory communication

For this section, we will focus on two Master theses, one that was completed in 2002 and the other one seven years later. The 2002 study was by Kanyegirrie and it specifically focused on policies on programming at *Graaff Reinet Radio*. Kaneygirrie examined how those policies contributed and failed to address participatory communication. The study in 2009 was by Murkens and it compared special interest community radio stations with "geographical stations". However aspects of that thesis (Murkens, 2009) focused on participatory communication.

8.3.1 *Graaff Reinet Radio*

Community radio is means of self-expression to those who may not have access to mass media and the establishment of community radio has repeatedly contributed to social change (Kanyegirrie, 2002: 130). In community radio there is a switching role between the media producer and the recipient of media content (Kanyegirrie, 2002: 13). This reversal of roles allows community radio to offer its audience a different product that commercial radio offers (Kanyegirrie, 2002: 13). This different offering occurs particularly in countries where there is low level of literacy (Kanyegirrie, 2002: 13). Democracy and development cannot take place without diversity and community radio, through its arrangement of different voices, play a huge role in achieving that development (Kanyegirrie, 2003: 14). This role by community radio is important because the right to be heard is a struggle for democratic communication and participation (Kanyegirrie, 2003: 14).

In the context of this study it is important to look at how Kanyegirrie (2003: 15) defines community. Kanyegirrie (2003: 15) unpacks community as an entity that has

the "intimacy of human relationships" but this relationship is enduring and based on the understanding of where each person stands in society.

Concepts of community is based on the basis of involvement and that in itself is participation (Kanyegirrie, 2003; 16). Community also denotes frequent interaction between members and a feeling of belonging and sharing (Kanyegirrie, 2003; 16).

For community radio to show participatory values it should be accessible and in Kanyegirrie's study (2003: 16) *Graaff Reinet Radio* showed that it is accessible and that it is willing to allow its listeners to participate in the management of the station but also to decide what content should be broadcast.

Citing Tomaselli's 2002 study called, "*Who is the community in community radio? A case study of community radios in Durban, Natal*", Kanyegirrie writes (2003: 23) that participation is a key ingredient that should happen in all levels of structure within successful community radio.

Kanyegirrie description (2003:50-77) of the different structures that allows community ownership at *Graaff Reinet Radio* corresponds more or less with the structures at *Valley FM* that allows for community ownership in the Cape Winelands area.

Kanyegirrie (2003: 50) identified avenues for participation and community ownership as organisational bodies such as the board of trustees, the management and the staff, all of which are part of the organisational structure of the station. This type of organisational mechanisms for participation is concurrent with that of *Valley FM*.

Kanyegirrie (2003:23) pointed out that quality participation in programming was an important criterion for assessing the relationship between the community and the station serving that community.

Other mechanism identified by Kanyegirrie (2003; 50) that were more in less in line with mechanisms by *Valley FM* to facilitate participation include meetings, volunteerism, as well as support from organisations and individuals.

Graaff Reinet Radio is easy accessible although a fair walking distance from where the majority of its listeners in the town reside (Kanyegirrie, 2003; 50).

However, Kanyegirrie (2003; 47-50) claims that the station is not entirely community owned because gatekeepers and powerful individuals and organisations have influenced the station.

Besides external influences, Kanyegirrie (2003: 56 – 62) observed during his visit to the station that full community participation is not always maintained because at times most of the staff and volunteers were males. In his study Kanyegirrie (2003: 63) observed a genuine commitment for communities to participate in the station. But through his interviews with staff and listeners he identified certain hamstrings ranging from a reliance of four key anchors, a strive towards professionalism, a lack of a clear coherent management system for participatory programming, last minute adjustment to radio scheduling, lack of unity among the programming team, and a lack of strategies to engage audiences on issues of programming. (Kanyegirrie, 2003: 63-69). These shortcomings made attempts to engage communities less effective (Kanyegirrie, 2003; 63-69).

Kanyegirrie (2003: 79) concluded that in spite of the proof of participation, at least six challenges prevented the station from reaching its ideal form of participation. For Kanyegirrie ineffective organisational structures and management systems caused those challenges.

8.3.2 Murkens – *Radio Islam* and *Radio Shosanguve*

Murkens (2009: 40) described community radio as vehicle for social change. The approach towards communication is to develop the community that seeks solutions for their problems (Murkens, 2009: 40). The role of community radio in a democratic state and its functionality for a specific community is firstly to facilitate two- way-communication (Murkens, 2009: 41). The dissemination of information that will be beneficial for communities follows and thirdly community radio should be a tool for participation (Murkens, 2009; 410.

Murkens (2009: 2) studied two community radio stations, namely *Radio Islam* and *Soshanguve CR. Radio Islam* is a community radio station of interest and it serves people who immigrated as indentured labours from India as well as Muslims from other parts of Africa, Asia and the Middle East (Murkens, 2009: 2). Many of

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Radio Islam's audiences moved from those parts of the world to Lenasia where the station is situated (Murkens, 2009: 2).

Soshanguve CR, like *Radio Islam*, is situated in proximity of Pretoria and the station is one of the longest established "geographic" community radio stations in South Africa (Murkens, 2009: 2). In her study Murkens (2009: 67 – 69) focused on certain participatory communication elements such as governance (a management board), participation by the community, a station management that was democratically elected and is answerable to the management board, feedback structures, listener involvement, interaction between station and community, volunteers and accessibility.

Both *Soshanguve SC* and *Radio Islam* have a high level of community participation but community participation at both stations have certain flaws caused either by issue of diversity or religious prescription (Murkens, 2009: 101). *Soshanguve CR* broadcast in seven languages and the language diversity detracted from communal homogeneity (Murkens, 2009: 102).

Radio Islam was at one stage embroiled in an issue of gender representation, particularly around women as volunteers and presenters at the station (Murkens, 2009: 78-80). The Issue ended with the involvement of the Freedom of Expression Institute and eventually a complaint with the Broadcasting Monitoring and Complaints Authority who ruled against the station (Murkens, 2009: 79-80). *Radio Islam* was forced to have women as volunteer presenters (Murkens, 2009: 80).

But besides the cultural and religious prescripts, of which some had to conform to the constitution of South Africa, both stations can be described as agents for social change (Murkens, 2009: 103-104). At *Soshanguve CR* those in power did not take the social change well and they argued that the participation of listeners created instability and threatened the commercial viability of the station (Murkens, 2009: 103).

The social change at the faith-based station came more within a religious context (Murkens, 2009: 103). There was adequate community participation at both stations but at *Radio Islam* the low participation of the younger generation presented a challenge (Murkens, 2009: 101-105).

Murkens (2009: 105-106) concluded that existence of both stations strengthened democracy, with *Soshanguve CR* playing a greater political role. In *Radio Islam's* case, Murkens put it that "religion and faith attract participation" and that the democratic participation is framed more within an Islamic discourse.

8.4. Agriculture or farm radio

One of the first examples of community radio for farming or farm labourers was agricultural radio and this form of radio started to broadcast in the United States in the 1920s (Hilliard, n.d.).

From Nepal to Ghana community radio or rural radio as it is often referred to play a vital role in educating farmers about agriculture, particularly new agricultural methods.

In Nepal rural radio not only played a role in the promotion of agriculture but also in strengthening the economy, simply because that country is highly dependent on agricultural products (Khanal, 2011: 201).

Through rural radio farmers in Nepal were introduced to new techniques but it also helped with the sharing of useful information to remote farming communities (Khanal, 2011: 201-203). The strength of rural radio is in its ability to reach illiterate farmers and provide them information in a language they understand (Khanal, 2011: 203). Rural radio contributed to the strengthening of social unity, while enhancing communicative ability and giving communities confidence to find solutions for problems that arose in their midst (Khanal, 2011: 203-204).

Effective extension, education and communication services contribute to sustainable agricultural growth (Sharma, 2011). Agricultural growth that is sustained means food security as well as combatting hunger and malnutrition (Sharma, 2011). However, different socio-cultural backgrounds, challenges with different language barriers, and geographical remoteness are just some of the factors that make the dissemination of information to farmers challenging (Sharma, 2011).

Rural radio showed the potential for agricultural extension to benefit from both the reach and the relevance of local broadcasting especially if farmers participate in the broadcast (Sharma, 2011). Besides introducing farmers to new

techniques, they are also taught about control of crop pests, the type of weather conditions that can cause diseases, as well as other types of information needed for their business such as market news (Sharma, 2011).

The aim of this study is to examine if farm workers in the Cape Winelands District Municipality are offered an opportunity to participate in *VFM*. However, this participation is different from that that is being offered by farm radio. Farm radio in other parts of Africa and in developing countries like India and Nepal broadcast to small scale farmers. The audiences there own the land. However, the farmworkers to whom *VFM* broadcasts for do not own the land and are often trapped in a system akin to a European feudal system.

8.5 Other media and participatory communication

This study focuses primarily on community radio and the participatory role the medium facilitates. However, participatory communication is not confined to community radio. Other media too offer a community versions and those media range from television to new media. For the purpose of acknowledging that participatory role, a brief review of their role will be examined.

8.5.1 Television

TV Maxambomba is a television and video project in Brasilia, Brazil that focuses on developmental issues such as the environment, health, poverty, AIDS, children and citizenship (Heimann, 2001). It was started by an independent grassroots organisation Popular Image Creation Centre (CECIP) and this group visited poverty stricken parts and showed video programmes in public squares, schools and local communities in Brazil (Heimannn, 2001).

The developmental messages are conveyed through interviews with street kids and a popular actress and the video has been produced in four languages (Heimann, 2001). Books at three understanding levels are used to supplement the video and these cater for the general public, technical experts and another for jurists (Heimann, 2001).

The productions are edited by a seven member production team who take requests from neighbourhood associations, churches, local government and

individuals to change the issues addressed, scripts and unfinished videos (Heimann, 2001). Grassroots contacts in slums are critical for this organisation, and were the driving force for the creation of this initiative (Heimann, 2001).

The method of participation is based on the contribution of those who participate in the complete production of the video (Gumucio Dragon, 2001: 101). The videos produced are shown in the communities as opposed to an individual watching it at home (Gumucio Dragon, 2001: 101). This collective viewing is followed by discussion about local problems (Gumucio Dragon, 2001: 101).

No off-camera voice explains the image on the screen making the medium the message (Gumucio Dragon, 2001: 101). The information is organised in a manner that corresponds with the language, experience and the problems that the people who partake and view the production experience every day (Gumucio Dragon, 2001: 101). Knowledge is produced through group discussions that result from collective participation and this collective participation contributed to raising people's self-esteem as well as finding solutions for their problems (Gumucio Dragon, 2001: 101).

8.5.2 *Soul City*

Soul City was established in 2005 as a "social change communication organisation" with the purpose of using a combination of education and entertainment, or edutainment techniques, to package and send messages about health and human development (grapevine, 2012).

Together with the South African government, *Soul City* acted like a change agent through its real-life television drama series shown on the *South African Broadcasting Corporation* or *SABC* (grapevine, 2012). This television series provided information about health and social issues while keeping audiences captivated with entertaining story lines (grapevine, 2012). The actual aim of the television series was to decrease new HIV infections in South Africa by half (grapevine, 2012).

The *Soul City* for Health and Development Communication (*Soul City* IHDC) aims to effectuate quality health through development communication (USAID, 2009). Besides trying to address health issues such as HIV and AIDs, the television shows produced by *Soul City* IHDC tried to address other issues such as gender-based violence as well literacy in personal finance (USAID, 2009). Shootouts from

Soul City emanated and one such show was *Soul Buddyz* (gov.uk, 2010). *Soul Buddyz* is a joint initiative of *Soul City* Institute for Health and Development Communication and SABC education (gov.uk, 2010).

8.5.3 *Kothmale* community internet radio

The *Kothmale* project is also used by the community, particularly the youth for business, educational, recreational and other purposes (Bhatnagar and Dewan, n.d.). The station has become an integral part of the community and it allows people to participate in the programming as well as to upgrade their business skills (Bhatnagar and Dewan, n.d.).

The *Kothmale* project started in 1989 as a community radio project with the aim of addressing the problems of rural people in Sri Lanka (Gumucio-Dragon, 2001: 127). Since inception the station evolved quite significantly and by 2001 it had a strong media convergence format (Gumucio-Dragon, 2001: 129). *Kothmale* has a radio internet section through a daily broadcast in which community broadcasters interpret information from selective internet web sites (Gumucio-Dragon, 2001: 129). *Kothmale* radio also functions as a mini internet service provider by providing two free of charge internet points to communities (Gumucio-Dragon, 2001).

This section of the thesis focuses mainly on community radio. It looks at different type of community radio stations and how different researchers looked at the community involvement and development aspects of the stations. By focusing on the two South African stations I tried to show the participatory aspect employed by the two stations. Secondly the two studies by different researchers proved community radio in this country is used as a tool for social change. In other words, information sent out by community radio station has developmental value. The focus of other community media and community beyond the South African context is to affirm the role of community media, and their participatory value and developmental role for the marginalised. The literature review of the media highlighted does not focus on the respective information environments of participants or recipients of information and this is what this study will try and explore.

CHAPTER NINE Literature Review

9.1 Information Environment

The question about the relevancy of an information-communication environment of those who are deemed to benefit from development communication seems to be one that is not asked in academic studies and exercises. However, an information-communication environment is a phenomenon that is examined in other contexts such as organisational development and management, library science and even in economics, marketing and politics. In the absence of adequate empirical studies regarding how those deemed to benefit from development communication are included in an communication environment, the literature review will be based on evidence that is available.

McLean and Lynch (2003) make a distinction between the information-communication environment from a library perspective and digital learning space. Modern technology makes the two environments virtually inseparable (McLean and Lynch, 2003). Parallel to the information-communication environment is the learning environment (McLean and Lynch, 2003). Both are complex and are constantly evolving (McLean, 2003). Political, cultural and technical challenges dictate to both information and learning environments (McLean and Lynch 2003).

In modern times the information-communication environment is more inclined toward technology and technology as a ubiquitous and pervasive influence has an effect as far as how society values information (Karhula, 2010). This permeating presence of information in modern society led to the creation of a ubiquitous society (Karhula, 2010).

In a ubiquitous society the presence, location and actions in a domestic and work sphere of the information user are important (Karhula, 2010). Data and information are personalised and delivered to the right person (Karhula, 2010).

In modern times information environments can even be managed. Strategies that are concerned with the articulation of goals, in which the information-communication environment is used, can be developed (Bruce, n.d.). These strategies are mostly aimed at serving the needs of students, teachers and researchers in higher education (Bruce, n.d.). Bruce (n.d.) focuses on information

environments that are digital but one important aspect is that information environments supports the goal that learning is an inherently participatory process.

One of the key aspects of an evolving information-communication environment is the provision of a range of meaningful, rich and innovative methods of accessing electronic materials that will enrich and develop the learning and research process (Bruce, n.d.). This strategy can also involve a landscape of service providers who work together "seamlessly" to cater for the needs of the community (Bruce, n.d.).

But information environments are not limited to the pedagogy process. In business organisations information environments are often used to advance the careers of those in that company (Ashford and Cummins, 1985: 68). People working in a company are already in an information-communication environment and they use certain systems in that environment, like feedback mechanisms, to advance good business practices while at the same time advancing their careers (Ashford and Cummins, 1985: 67-68).

Scholars are not only studying information systems and its uses but are also looking at how to overcome certain challenges that might come up within that environment. In a modern day office environment large amounts of data is handled by individuals who normally store that data on a desk top personal computer (Davis, Hall, Heath, Hill and Wilkens,1992:181-182). Davis and others (1992: 182-184) discussed the inadequacies of certain hypermedia systems and how certain systems can be improved. What Davis and other's (1992) article illustrate is that information environments are complex and sophisticated collections of information.

Murray's (1991) article deal with how consumers use internal and external information from an information-communication environment to make decisions regarding certain products they buy. Murray (1991: 10) explores what the decision process a consumer has to make in order to reduce the risk of buying a wrong or inferior product. This process entails acquiring the relevant information in order to eliminate uncertainty (Murray, 1991: 10).

In a political scenario knowledge is power (Jerit, Barabas and Bolsen, 2006: 266). A higher level of information in the environment elevate knowledge for

everyone but the educated learn disproportionately more, particularly from newspapers (Jerit and others, 2006: 266). Those who have the most knowledge are normally those with a higher socioeconomic status and are often better equipped to add to their body of knowledge (Jerit and others, 2006: 267). Those who have more knowledge become more and better informed while those who are least informed remain information poor (Jerit, 2006: 267-268).

Information environments are mostly abstract but also tangible sometimes, and are studied by those academically interested in them. Such environments can start as very basic but can evolve into something complex, depending on the situation and the need. Information environments are used to improve the performances of companies and are also used in educational processes. People in marketing study them to determine how consumers use information to navigate risks before those consumers make up their minds about whether to buy a product or not. Politically information environments present power and those who have best political information are often the best off.

9.2. Summary of this chapter

This literature review focused primarily on the participatory element of community media, including community radio. As stated in the introduction of this chapter, a significant amount of academic attention has been given about the development characteristics of community media, particularly radio. From the literature review it is obvious that community media, radio included, assist with social change. Such media also provide a voice for the voiceless and marginalised. That provision of a platform for marginalised communities to let their voices be heard requires participation in virtually all affairs of community media and radio. In spite of certain challenges, virtually all the media that were examined in this review have participation by communities, in all operational aspects of those media.

The literature review on information environments largely focused on how such environments are studied in a business organisational environment, from a library science perspective, a psychological perspective, marketing purposes and from a political communication perspective. This does not mean information environments are absent when developmental communication and marginalised communities are studied. Those at whom developmental participatory

communication is aimed at have without doubt some form of information environment. What needs to be asked is if that information-communication environment is adequate

CHAPTER TEN- Research Methodology

10.1 Introduction

The research methodology is going to be based on a positivist approach. This research tradition in communication is sometimes called empirical or quantitative and it originated in the approach to either science or ideology (Du Plooy, 1997: 2). Positivism displays three key components namely (Du Plooy, 1997: 2):

- Getting knowledge by observing objectively;
- A belief that there is methodological unity between the social sciences and natural sciences. The research methods used for natural sciences are also applicable on social sciences;
- A belief in human progress through reason and the establishment of a new social order.

In a modern world events are not merely technological or scientific but those events have sociological importance as well (Bailey, 1987: 7). Social phenomena are orderly and that they can be generalised and there is little difference between natural science and social science except the subject matter (Bailey, 1987: 7). Not all social scientist tend to this approach (Bailey, 1987: 8). Some tend to eschew rigorous hypotheses and quantification and instead rely on verbal analysis, gained through a more subjective understanding of their research subject (Bailey, 1987: 9-10). Positivism was used to explain the communication process and Lasswell's definition of communication explained communication in way of propaganda (Du Plooy, 1997: 6). This propaganda effect could be described as "*who says what in which channel to whom with what effect*". This propaganda concept of communication was accepted as an appropriate explanation particularly by American researchers in the positivist tradition (Du Plooy, 1997: 6).

This notion of "*who says what in which channel to whom with what effect*" can be equated with community radio being used as developmental tool by the marginalised poor through participatory communication to bring about social change and improve their lives. Within that phrase of "who says what in which channel…" is the aspect of information environments. It is best illustrated as follows

Who – marginalised poor

Says what – information-communication environment

What channel – community radio

To whom – themselves or their peers

To what effect – social change

The argument for Positivism starts with the premise of objectivity. The aim is to make certain that future development communication to the marginalised effectuates social change. A new aspect to the communication as put forward by Lasswell, namely an information environment, is brought into the equation. An information environment is important because it is going to assist the recipient of information to discard any irrelevant and useless information and only concentrate on that that will cause beneficial social change.

This information environment should be able to withstand objective and robust scrutiny. An information environment can only enjoy credibility and recognition if scrutinised by using methods for natural and social sciences.

10.2. Preferred methodology and reasons for the choice

What we will try and achieve in this chapter is to make clear why we opted for a certain research methodology. The approach, as outlined in the introduction, will be positivism but the method will be triangulation.

But before we unpack our reasons for the triangulation approach, it needs to be emphasised that a number of different methodologies have been used by a great number of academics, students and researchers as far as participatory communication is concerned.

10.2.1. Participatory Communication Research

One of the alternative research approaches for participatory communication is participatory communication research. This approach is in line with Freire's philosophy of the conscientisation of the illiterate (Servaes, 1996). In participatory communication research the agenda is set by those who are being studied, and not

the academic and bureaucratic elite (Servaes, 1996). It is a process of education and the role of the educator and educated is constantly reversed (Servaes, 1996). The weakness of this type of research is that it is not subjected to the rigid controls of physical science and social sciences (Servaes, 1996). The positive aspect is its dialogical discussion among participants (Servaes, 1996). Secondly knowledge is taken from the real situations of people and by taking part or leading the research, knowledge is returned to those who are being researched (Servaes, 1996).

Participatory research is in tune with the call for more representative communication systems and the need for a community media in the face of increasing centralisation and synchronisation (Nyamnjoh, 2007). For participatory communication to take root there is a need for participatory research into how to best to realise that aim (Nyamnjoh, 2007). This type of research needs to borrow from anthropology and to do it requires re-socialising, and reappraising certain alternatives that had been ignored in the past or of which researcher never thought of (Nyamnjoh, 2007). For Cornwall and Jewkes (1995: 1668) all forms of research requires participation, even those who are conducting the research need to participate. What makes participatory research different form convention is that participatory research requires innovative adaptations of methods drawn from conventional research (Cornwall and Jewkes, 1995: 1668). These adaptations are used in new ways, often by as well as with, local people (Cornwall and Jewkes, 1995: 1668). Participatory research is more of an attitude or and approach than techniques (Cornwall and Jewkes, 1995: 1671). Research activities are broadened to include theatre, art and story-telling as well as using more conventional methods such as focus group discussions (Cornwall and Jewkes, 1995: 1671).

Local people are drawn into a process through which they become empowered by taking charge of research that could lead to implementing solutions to their problems (Cornwall and Jewkes, 1995: 1671).

10. 2.2. Participatory Rural Communication Appraisal (PRCA)

PRCA started in the 1970s during a time when development workers became disillusioned with the progress and achievement of development activities (Chike, Mefalopulos and Moetsabi, 2004). To them the limitations of traditional research

methods were apparent (Chike and others, 2004). PRCA evolved from informal techniques used by development practitioners in rural areas to collect and analyse data (author unknown, n.d.). This form of appraisal developed in response to the perceived problems of those not from the community miscommunicating with local people in the context of development work (author unknown, n.d.). In PRCA, data collection and analysis are undertaken by local people, with outsiders facilitating rather than controlling (author unknown, n.d.).

PRCA is a communication research method that uses field-based visualisation techniques, interviews and group-work (Chike and others, 2004). These techniques and face-to-face research methods are used to generate information that in turn is used to develop programmes, materials and methods for development purpose (Chike and others, 2004) Through PRCA dialogue between rural people and development workers takes place and this dialogue is used to reach consensus and mutual understanding among parties about a plan of action (Chike and others, 2004l). PRCA is therefore used to promote the involvement of rural people in decision-making that affects their livelihood (Chike et al, 2004).

Some features of PRA which make it well-suited as a learning and problem-solving tool for the rural poor are (author unknown, n.d.):

- It encourages group participation and discussion
- The information to be processed is collected by group members themselves
- It is presented in highly visual form, usually out in the open and on the ground, using pictures, symbols and locally available materials
- Once displayed, the information is "transparent rather than hidden" - all members can comment on it, revise it and criticize it. This assists in cross-checking and verifying collected data.

When PRCA is adopted some of the following assumptions are adopted (, 2000):

- Rural communities are the foundation for rural development;

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- Communities have knowledge and information but need to be organised;
- Community organisations are some of the most under-utilised resources that are available for development;
- Internal and external knowledge are integrated in order to advance the development process.

It borrows from qualitative and quantitative research as well as ethnography (Chike and others, 2004). The assessments can be defined as an interactive or two-way communication process that is characterised by the exchange of ideas, information, points of view and experiences between persons and groups (Chike and others, 2004). People are seen as important sources of information and ideas worth listening to (Chike and others, 2004).

Information environments also come into play with PRCAs. It identifies the existing knowledge and practices of a community, including their feelings and attitudes (Heimann, 2005). PRCA is also used to ascertain the characteristics of the different groups in the community and assist to map their existing patterns and networks of communications (Heimann, 2005).

10.2.3. Research method from a Freirean perspective

Freire (2005) concentrated on making the marginalised aware that they could be involved in the production of knowledge. It is as transforming and creative beings that men and women produce material goods that have bearing on their social institutions, ideas and concepts (Freire, 2005: 48). An important part in the process of this production is to investigate in thematic ways solutions that could solve problems of the marginalised but this investigation should happen in an educational way (Freire, 2005: 50). An important part of this solution making process should be to make clear and to explain the abstract and the best way to make it clear is to make it concrete (Freire, 2005: 52). Freire (2005: 52-64) calls this explanatory or concrete-making exercise decoding and he advocated the use "didactic material" that should be used in the educational process.

Audio-visual materials are some of these "didactic materials" and coding is a move from an existential situation to concrete situation in which the individual finds itself (Freire, 205: 64-70).

In some instances the Freirean approach has merits. Photo-elicitation was used to grasp sociocultural perspectives and develop research ground health messages for Hispanic women (Najib, 2011: 9). Photo-elicitation involves giving researchers or investigators cameras, allowing them to take pictures and then visually interpret a given subject (Najib, 2011: 9). This subject is normally related to the research topic that is being explored (Najib, 2011: 9). This visual research technique is valuable because it delivered rich and meaningful qualitative data that might not have been extracted through words and conventional methods alone (Najib, 2011: 9).

The Freirean approach is however not without criticism. Servaes (1996: 80) credited Freire for the introduction of participatory research process in his philosophy of conscientisation and empowerment. But participatory research assumes a bias towards the poor rather than the professional (Servaes, 1996: 80). The continuous reversal roles of the educator and the educated and the necessary trust and consideration of cultural difference that go along with that make unfamiliar demands on the researcher (Servaes, 1996:80). Participatory research does not incorporate the rigid controls of physical sciences or social sciences (Servaes, 1996: 81). Participator research involved formative evaluation and the purpose of evaluation is to benefit the participants (Servaes, 1996: 82-83). It produces of a lot of qualitative data but quantitative data often goes lost in the process (Servaes, 1996: 82-83). It can easily be used as a tool of manipulation by vested interests and can often be a means of political indoctrination by both the left and right alike (Servaes, 1996: 84). If not careful, the researcher will enable the policy makers and those with vested interest to present their offers as more attractive without changes to the substance (Servaes, 1996: 84). This can even lead to dependency in spite of the good intention to empower (Servaes, 1996:84).

CHAPTER ELEVEN – Choice of data collection

11.1. Why triangulation?

Triangulation includes multiple sources of data collection in a single research project (Lemon, 1997: 33). Citing Mouton, Marais and Marais (1988: 91), Lemon (1997: 33) says triangulation increases the reliability of the results and compensation for the limitation of each method. In this study sources of data collection will be quantitative (questionnaire) and qualitative (in-depth-interviews).

11.1.1. Qualitative

As stated earlier the qualitative form of research that will be applied in this study will be in-depth-interviews. This method allows a researcher to view behaviour in natural surroundings and the qualitative techniques can assist the researcher to increase his or her depth of understanding of the topic under investigation (Wimmer and Dominick, 2006: 49). This is especially true if a phenomenon has not been investigated before (Wimmer and Dominick, 2006: 49). A person who is conducting field observations might even discover new or different aspects of the topic being investigated (Wimmer and Dominick, 2006: 49). Qualitative researchers believe that there is not an objective "reality" that can be observed and neutrally quantified (Lemon, 1997: 33). Such researchers believe in the diversity of mankind and that it is impossible to have a simple classification of humans (Lemon, 1997: 33). A qualitative inquiry is more analytical and interpretive and no attempt is made to control events or extraneous variables (Lemon, 1997: 3).

A qualitative design is more for when we intend to examine the properties, values, needs or characteristics that distinguish individuals, groups, communities, organisations, events, settings or messages (Du Plooy, 2003:83). The reasoning method in a qualitative approach is inductive (Du Plooy, 2003: 83). Based on a specific assumption, the researcher starts with observations and end with descriptions of what was observed, or continue to formulate a theory that explains what was observed. This study looks at a specific group, in this case farm workers and it starts with an assumption that they are excluded or received very little exposure to an information-communication environment that is conducive to develop their lives.

The method used to analyse data that was collected via quantitative research normally centres on content analysis (Du Plooy, 2003: 84). This content analysis is a systematic analysis of written or verbal responses (Du Plooy, 2003: 84). Qualitative methods allow researchers to observe and this observation can be used to confirm established theories or formulate new theories in the case where prior information does not exist (Du Plooy, 2003:84). The facet of participatory communication being a gateway for farm worker specifically in the Western Cape, the Cape Winelands in particularly, is an under-studied phenomenon and is one of the reasons why in our view a qualitative method (in-depth-interviews) is necessary for this study.

11.1. 2. Quantitative

Quantitative, as its name suggests is based on quantity or amount (Lemon, 1997: 32). In this method the questions to participants are all the same and it requires that the variables under consideration can be measured (Wimmer and Dominick, 2006: 50). It is concerned with how often a variable is present and uses numbers to communicate it (Wimmer and Dominick, 2006: 50). Quantitative methods can provide for both inductive and deductive reasoning but quantitative research mostly provide a platform for deductive reasoning (Du Plooy, 82). The objective of the quantitative design is to predict, describe and explain quantities, degrees and relationships and to generalise from a sample of the population by collecting numerical data (Du Plooy, 2003: 82).

In this study a questionnaire among farmworkers will be the quantitative method. The questionnaire will test if farmworkers had been made aware of certain information that was broadcast on *Valley FM* that had bearing on them. It is predicted that *Valley FM*'s broadcast of information about farmworkers was heard by those workers. However, the survey will prove me right or wrong. But whatever the result might be, based on the survey we would be able to describe and to a degree explain those numerical results produced by the questionnaire.

11.2. Sampling

The challenge in sampling is to define the nature of the population of the group (Du Plooy, 1997: 49). Ideally one can make a census of a group but due to time constraints researcher select a sample of the population in such a way that it is

representative of that population (Du Plooy, 1997: 49-50). A homogenous group will require a smaller sample size tan a heterogeneous (Du Plooy, 1997: 51). In this study farmworkers will be regarded as a homogenous group and this assumption is based on a couple of common features ranging from their political, social and economic conditions, to the type of labour they perform to their geographical area.

Meyer (1973: 123) provided the following table as an indication of a 95 percent confidence level in the size of the sample:

Population Size	Sample Size
Infinity	364
500 000	384
100 000	383
50 000	381
10 000	370
5 000	357
3 000	341
2000	322
1000	278

Jacobs (n.d.) put the sample size of a population of 500 at 50 percent 1500 up to 5000 at 20 percent and beyond 5000 at 400.

Du Plooy's (1997: 53) example of radio listenership that is used in relation to Meyer's (1973: 123) guide for a 95 percent confident sampling is based on heterogeneous society.

The amount of full-time and seasonal farm workers in the Cape Winelands region to which *Valley FM* broadcast without hindrance is just under 30 000 (Murray, 2010). The sample size for a heterogeneous group this size according to Meyer

(1973: 123) should be approximately 375. However, taking into account that the group is a homogenous one it can be assumed that the amount of farm workers surveyed can be less than 375.

11. 3. Type of sampling

Du Plooy (1997: 50), citing Fraenkel and Wallen, (1993: 81) recommended that researchers make a distinction between target population and accessible population. This triangular approach will make it possible to sample both the targeted population and the accessible population.

The questions in the questionnaire are limited to human rights issues of which farmworkers might not be aware of, information about removals from farms as well as certain labour rights which were denied to farmworkers in the past. Simple random sampling will be used for the questionnaire. This type of sampling is one of the basic types of probability sampling examples and each person in a specific group has an equal chance of being interviewed (Du Plooy, 1997: 56).

The units for the in-depth-interviews will be clustered according to towns and regions of the Cape Winelands regions. Four people will be interviewed. This combination of random sampling and the clustering of for example geographic areas are also known as multi-stage random sampling (Du Plooy, 1997: 61-62).

In summary it should be said that Participatory Rural Communication Appraisals requires a degree of experience because the researcher should be able to steer local people into doing their own research about a certain developmental issue. This type of appraisal is often based on visualisation techniques and should lead to a dialogue that would lead to a plan for development. The Freirean approach is similar to the Participatory Rural Communication Appraisal and partly also relies on audio visual techniques, as well as dialogue. These two approaches require a level of research experience which we as a novice researcher do not possess yet. Secondly, visualisation techniques imply cost and our funds for research are extremely limited.

Participatory Communication Research on the other hand might allow for dialogue but it has a weakness in that it does not allow for the rigid controls of

physical science and social sciences. Triangulation might be a very basic and primary research approach technique. However, we are comfortable that we would be able to execute it. As we are funding our own research it would suit the budget needed. Lastly, we am comfortable that it will provide answers for our research question.

CHAPTER TWELVE - Findings

12.1. Introduction

The aim was to interview four participants who took part in *Valley FM*'s training programme. The four would be selected from three districts in the Cape Winelands District Municipality.

Prior to the interviews arrangements were made with the interviewees about the time and place where interviews would be conducted. All four agreed to take part and indicated where they wanted to be interviewed and what time. One however afterwards said she was not willing to be interviewed anymore.

She did not give any specific reasons why she changed her mind. It could be speculated that she did not feel comfortable to do the interview anymore and was cautious because she feared repercussions from farmers. This caution in our view stems from the November 2013 farm workers strike that gripped the Western Cape.

Another challenge was to physically do the interviews. In spite of the scheduled times, and that those times being in winter when one would expect workers not to be too busy, those interviewed often worked when the interview had to take place. It appears as if modern farming demands an all year round labour effort. On a number of occasions we arrived at a specific time and place for the interview, just to find that the person we had to interview was called on short notice to do some work on a farm. We allotted a month for the completion of the in-depth interviews but it eventually took close to two months to interview just three of the four we intended to interview. We eventually only managed to interview participants of *Valley FM*'s training from two and not three regions of the Cape Winelands District.

12.2. Maja Balie

Maja Balie was born and bred in the De Doorns region. She did not progress far in school but says she is functionally literate in Afrikaans, her home language. She is not fluent in English, both verbally and the written form but she can follow English conversations. She is a single mother of two children and a grandmother of one child. She currently resides with her mother in De Doorns. A number of people, including her brother, reside at the address where she lives. Another brother lives on

a farm about forty kilometres from De Doorns. She does not own any land or have access to land where she can cultivate crops for self-consumption.

Maja was exposed to *Valley FM* through a neighbour who is an ardent listener of the station. Close contact with the station came during the farmworkers strike in November 2012 when labourers protested against a minimum wage paid by farmers. The station's journalist frequently interviewed striking workers and Maja listened to many interviews that the station conducted with leaders of the strike. According to her she had a desire to speak on radio when she saw the interviews being conducted by the leaders of the strike. She also felt less intimidated by the farmers she often worked for.

After the strike a non-governmental organisation called Women on Farms Project (WFP) invited Maja to be trained as part of their programme for the upliftment of women on farms. The NGO is based in Stellenbosch in the Western Cape.

WFP works with women in commercial agriculture, mainly in the Western Cape Province (wfp, n.d.). The project grew out of a 1992 Lawyers for Human Rights (LHR) initiative aimed at meeting the specialised needs of women who live and work on farms (wfp, n.d.).

Training in labour rights is one of the programmes offered by WFP and the Labour Rights Programme seeks to improve the working and living conditions of women farm workers (wfp, n.d.). The programme aims at empowering farmwomen to not only know their rights, but also to organise and act collectively to exercise and assert those rights (wfp, n.d.).

The women are trained on key labour legislation and the training capacitates them to both advise other workers and to act both individually and collectively to claim and assert their labour rights, and expose labour rights violations (wfp, n.d.).

In addition, the programme works with trade unions, farm worker organisations and advice offices in a Farm Worker Rights Coalition to coordinate activities and campaigns around shared labour rights issues, such as the Minimum Wage rate (wfp, n.d.).

Maja's first training session with WFP was at Boontjiesrivier near Wolsely, approximately 60 kilometres from home. At her first session Maja learnt basic human rights and certain rights pertaining to women. She said before the training she was aware she enjoyed certain rights as a South African citizen and also as women but that she never knew exactly how the constitution and legislation guaranteed those rights. After the training she had basic knowledge about the Labour Relations Act and she was also aware of certain human rights as outline in the Bill of Rights of the South African constitution. After her WFP training she was encouraged to inform and teach other women on farms about their rights and labour rights and this she duly did.

After her WFP training a colleague informed her that *Valley FM* was going to do some media training for women on farms and she volunteered to be one of those who wanted to be trained. The training took part at one of the high schools in De Doorns and involved an overview of the media and *Valley FM* as well as production and interviewing techniques. The discussions during the training involved human rights topics and it provided an opportunity to refresh her memory about the training she received from WFP.

She always had a positive view about *Valley FM* and this was based on how the station covered the farmworkers' strike. Although she never spoke or was never interviewed by *Valley FM* during the strike, she found the station's reporting fair and objective and she was of the view the station did not distort facts like other media institutions did. The other media institution which in her view reported accurately about the strike was the tabloid, *Die Kaapse Son.*

She developed a relationship with one of the journalists of *Die Kaapse Son* and the journalist encouraged her to consider becoming a stringer or correspondent for a newspaper or radio station. The journalist's encouragement or suggestion gave her the confidence to realise the suggestion is not far-fetched and that to become a journalist is not out of her reach.

When interviewed by a foreign correspondent about living conditions on the farm, this belief in herself was reinforced. Maja indicated that the interaction with the journalists boost her confidence.

Previously she never thought of confronting a farmer or an employer but after the strike, coupled with two sets of training and the interaction with the journalists, she started to challenge and confront her employees whenever she thought her or the rights of her follow-workers had been violated. The frequent interaction with leading public figures, politicians and trade unions also boosted her confidence. She observed them and learnt how they operated and particularly how they spoke to the media.

She also attended a follow up training programme by *Valley FM*. The training took place at the station. Maja said it was a wonderful experience to have visited the station. During this training the produced short programmes. The topics ranged from farm evictions, the right to join a trade union to issues pertaining to women rights. Those who took part in the training were paired and each one had to interview the other one about their respective experience about the topics.

Maja indicated that during that time and when she heard their interview being played on radio, she truly felt like a journalist. She said before the interview she still had a feeling of inferiority but after that the feeling was gone. She said the second programme she made was about alcohol abuse. According to her alcohol abuse is rife among farmworkers and this stems from the tot system that until recently used to be a form of payment farmers gave to workers. During the alcohol abuse programme she also tackled the issue of domestic violence, something that according to her is linked to alcohol abuse. She said many women are ignorant about what to do when abused by husbands or partners and often accept the abuse because they have no one else to turn to. She said many women were not aware of the Domestic Violence Act that aims to provide safe channels for women who are victims of abuse. She was thankful for being able to do the radio production in Afrikaans.

Maja said it was not always that the farmer was at fault. According to her in some cases workers abuse the generosity and kindness of the farmer and there, according to her, WFP works well with farmer to inform workers. Some of the other issues that she hoped to address through journalism and her activism are unlawful removal of workers from farms, the issue of a minimum wages for farm workers including correct payment for public holidays, as well as child and sexual abuses on farms.

Both the journalism training and her activism through WFP improved her communication skills. She said many of the challenges farm workers face could often be solved simply through effective communication. Previously she adhered to the policy that is present on many farms of workers speaking to foremen and not directly to the farmer. Now she insists on speaking face to face with the farmer and not through a third party.

Her writing skills also improved she said. However, she would like to improve her English. Her short term aim is to become an accredited correspondent for *Valley FM*. She feels that is part of the station. She has many stories that she would like to do for radio and feels frustrated that she is still unable to.

12.3 Eldrina Witbooi

Eldrina Witbooi grew up in the Sandhills region but went to school in De Doorns. She has worked on farms ever since she left high school except for a brief stint when she worked as a waitress. She does not own any land or have access to land where she can cultivate crops for self-consumption.

She feels her empowerment started in September 2012 when she attended a training course to explain Extension of Security of Tenure Act (ESTA) to farm workers. The training was arranged by the Cape Winelands District Municipality and took place in De Doorns. It was called the Farm Workers Civil Rights Education Programme and the training took place at weekend.

ESTA gives people who lived on someone else's land on or after 4 February 1997 with permission from the owner, a secure legal right to carry on living on and using that land (pasop, 2008). It specifies clearly what the landlord must do before he or she can evict a tenant (pasop, 2008).

ESTA covers people who live in rural areas, on farms and on undeveloped land (pasop, 2008). It also protects people living on land that is encircled by a township or land within a township that is marked for agricultural purposes (pasop, 2008). The Act specifically gives women occupiers the same rights as men occupiers (pasop, 2008).

After the training they were encouraged to educate workers who were unable to attend the training or who were unaware of how ESTA benefited them. Eldrina said she had worked on a farm nearly two decades and worked as a waitress for a few months but the training made her felt truly empowered. After the training she started to inform not only farm workers but also other people about their rights.

Shortly after completing that training, the industrial dispute in the farming industry in the Western Cape broke out. Eldrina said she gained new confidence. First she defied a policeman who in her view gave them an unfair instruction. She also found herself in a new position, as one of the leaders of the strike in that region. Co-workers and strikers chose her as leader because she refused to allow trucks transporting non-striking workers, through to go to the farms.

She was also instrumental in negotiations with the Municipality to give permission for a march by striking workers to take place. She started to liaise with municipal councillors and negotiated with representatives of farmers, on behalf of the workers. She was elected to represent workers on a striking committee.

Right through the strike she was instrumental in arranging meetings between workers and farmers. She started to mobilise workers on farms and became influential in keeping out criminal elements that wanted to infiltrate the strike. She continuously gave feedback to striking workers about the wage offers made by farmers and relayed the workers' feedback to farmers. During this time she also interacted with senior government officials and national politicians. She said she was able to challenge senior executive members of AgriSA, the body that represented the farmers.

She played a role to ensure the safety of nurses and other health practitioners at their local clinic.

The strike ended in December 2014 and when she returned to work her employer told her that he no longer needed her service. According to Eldrina the farmer told her that he had heard too much about her involvement in the strike and feared that she would influence other workers.

She was informed that her involvement in the strike was the cause of her automatic dismissal.

Eldrina feels that in spite of her dismissal she became empowered through the strike. According to her she had never been outspoken and preferred to avoid confrontation. She said her involvement in the strike brought her a certain relief. Eldrina felt that the farmers' arrangements to speak with labourers through foremen were demeaning and condescending.

To her the gross violation of the human rights of farmworkers is something that needs to be addressed urgently. She cited an example where a sickly and old woman was told to go to work or face eviction from her house on the farm. To her farmworkers are submissive because they are dependent on the farmer. She said because farmers provide homes with electricity and running water, farmers feel that they cannot stand up against farmers. She said a young couple tried to defy the farmer but soon found them on the street. They farmer accused them of illegally selling liquor and evicted them.

She said her involvement with the strike was one of the greatest eye openers for her. She became fascinated with the media who came to interview them. She learnt that the journalists would pose any question to them and they had to be ready to answer that question. First she was shy and reluctant but as she replied to more questions, her confidence grew until she became comfortable with the media.

She particularly observed two well-known trade unionists and she copied the way they dealt with the press. Being in their company and getting advice from them also inspired her positively. She became less nervous and found it enjoyable to tell the media about the difficulties farm workers were facing.

She too singled out *Die Kaapse Son* as a newspaper that reported objectively about the strike. To her the newspaper gave both sides of the story. She said she was disappointed in the reporting of *Die Burger*, a regional Afrikaans daily newspaper. According to her the newspaper sided with the farmers and it portrayed the striking workers negatively. She said it was not surprising when the striking farm workers chased the reporter and photographer of *Die Burger* away. She had high regard for the coverage of *The Cape Argus*, a regional English newspaper. She felt the paper's reporting was balanced and fair.

Eldrina was also interviewed by a number of overseas publications. She found that experience positive and enlightening. Those publications concentrated mainly on the topic how farm workers managed to survive with such little wages. Those interviews gave her a lot of confidence and she felt that she became much more informed than previously.

Her involvement with *Valley FM* came as follows. Previously she was aware of the station but never paid it any notice. After the strike she visited Velddrif on the West Coast and seriously listened to it for the first time. She was impressed with its content. She also recognised one of her fellow workers being interviewed and this made her even more interested. On her return home, the fellow worker she heard being interviewed wanted to know of her if she was interested to be trained by *Valley FM*. She immediately agreed.

The first training took place in February 2013. That training involved reporting on human rights issues. She was given a brief introduction into media and broadcasting. To her the first session was a teaser. It stimulated her and she wanted more. She said she eagerly waited for the second training session.

This time they were taught interviewing techniques. Trainees were paired and each one had to interview the other about issues affecting farm workers. Being at the station was quite intimidating to her. But she soon settled and found the lights in the studio fascinating.

She choose farm evictions and concentrated on a case where an elderly couple were, as she called it, "bribed with R10 000" to vacate their house on the farm. The woman and her husband afterwards discovered that R10 000 were complete insufficient to buy a house in town. Now the couple is living in a shack without electricity and running water. The fact that she could told the couple's story in their mother tongue was pleasing to her.

She said she wanted to tell many stories but had to accept that she could only tell a few.

This "deception" as Eldrina calls it happens often and when she first heard her interview on radio, she felt as if she was walking on air. Her first production inspired her to do more. She witnessed a police raid near her home and was very frustrated

when she could not record and report the event. Her immediate aim is to become a correspondent for *Valley FM* and become experienced in radio. She is also exploring how social media can be used for reporting purposes.

Eldrina is ambitious. She does not see her media career getting stagnant at radio broadcasting. And although she has loyalty towards *Valley FM*, she feels that with new technology such as smart phones she can even try her hand telephone production.

Eldrina feels a combination of things empowered her. These things are the training that she received from the Cape Winelands District Municipality, the strike in which she was involved and the media training she received.

12.4. Bettie Fortuin

Betty Fortuin used to be a councillor for the Sandhills region. She represented the African National Congress (ANC). She said the ANC approached her to contest a ward election because of the work she did in the community. She resigned as councillor and ANC member after the party failed to deliver on certain promises she made to the community on behalf of the party.

Bettie's political education started in 1982 when she moved from South Africa to the then South West Africa. There she was introduced to activists of South West African People's Organisation (SWAPO). She also experienced far greater racial integration and even had an interracial relationship with a German. According to Bettie her political landscape broadened considerably. She returned to South Africa in 1991with the aim of becoming a nurse or social worker.

She never realised her objective. Instead she started working on a farm in Ceres. There she married her husband, a seasonal worker on a sheep farm. Her introduction to the ANC happened in Ceres. She said she was the only one willing to raise concerns about the lives of farmworkers. She became involved with an advice office that was run by the ANC. At the advice office she received information pertaining human rights and information that she could use to counter the abuse of farm workers' rights.

Bettie felt she had to take on that role of supporting farm workers. According to her many were illiterate or barely literate and the information she received she always shared with anyone who was willing to receive it.

In Ceres she moved from one farm to another a number of times. During one of those moves her brother was murdered in his house. When she requested permission from the farmer to let her brother's children move in with her family the farmer informed her that he did not run a crèche. Although living comfortably in a three bedroom house, she decided to give that up and take her nephews and nieces in with her.

She moved to the Worcester region, between Worcester and Sandhills. She worked on farms in that region for approximately 13 years and stopped working when her diabetic sister became confined to a wheelchair. Being at home she picked up her passion for community work. She started to work with councillors to address challenges that the underprivileged experienced. During that time she served as the chairperson of the ANC Women's League, Boland region.

In 2000 she received an award for being the best community worker in the region. Her community work allowed her to company high ranking ANC officials such as the Mayor of Worcester, as well as the Mayor of the Cape Winelands District Municipality to a number of functions and activities. In 2000 she also became involved with the Women on Farms Project (WFP).

During that time she was also instrumental in establishing Adult Basic Education Training (ABET) in the region. In 2005 she was elected to council. As councillor she had no dealings with the media. She did not serve as a councillor for long because of a fall-out with her party. She subsequently resigned from the ANC and from council.

In 2008 she picked up her relationship with WFP. With WFP she started to inform workers about their rights and arranged training for them about human rights issues. With the WFP she also started with her biography. She does not own any land or have access to land where she can cultivate crops for self-consumption.

Bettie also played a prominent role in the strike. She was a leader who negotiated on behalf of workers. As a leader she was frequently interviewed by a range of media including foreign media.

Her interest in media production came after she walked pass an accident on the N1 at which a journalist of the Worcester Standard was present. She wanted to know from the journalist how to go about to get news about her community published. The journalist informed her but also advised her to approach *Valley FM*.

She contacted the station, requesting that staff members come and inform her community about the workings of the station. The station responded by offering them training in radio production. Bettie assisted with identifying community members for the training.

The first training session was about media in general and how *Valley FM* has an obligation to serve the communities it broadcast to. They were also advised how to provide content for the station. In return they raised concern about the poor signal and reception some areas of their community.

The second training session was more practical. They were instructed and showed how to use recording equipment. They were also requested to identify a few topics for radio production. The topics ranged from farm evictions to domestic abuse. They were also taught how to approach people when doing a radio interview.

The training was very useful because it gave her a better insight into how media works. It provided her with a background for how to use information communication technology. For the first time she learnt how social media works and how she could use it to do corresponding. The training was conducted in Afrikaans. She found the technology at the station a bit daunting. Bettie regards herself as not too technologically savvy.

For Bettie the training was more complimentary to the wide array of skills she already possessed. She felt the training benefited others who took part. To her it provided them more confidence. It also opened up a wider world to them. The technical training and exposure to social media also benefited the participants.

CHAPTER 13 Findings

13.1. In-depth interviews

One of the best features of in-depth-interviewing is the opportunity for follow up questions. Through that follow up questions you as a researcher can address topics that you did not plan to address in the interview.

All three women who were interviewed have more or less the same background and same economic and social circumstances. This substantiates our argument that farm workers in this instance can be regarded as a homogeneous group. The way they earn their daily existence corresponds and all three relate similar experiences as far as what happened in their lives the last few years.

They interacted with information agents who targeted farm workers, women in particular. Two received training through the WFP and the third one through a training programme that was run by the Cape Winelands District Municipality.

The information which they received was packaged in specific way in order to educate farm workers about their rights and how South African legislation protected certain rights of farm workers. Those who were educated in turn had to share the information and knowledge they gained with those who were ill-informed.

All three indicated they found the training they received very useful and purposeful and that they used the information to address social and political challenges that they and fellow workers faced every day. This training however appears to have been taken a top-down approach. None of the three indicated that they had given input in what they had to be trained in. The issues and topics they had to be trained in appeared to have been pre-determined and this does not correspond with the Freirean approach of two-way interactive pedagogy.

The trio did not elaborate much on the method and practical aspect of the training. As researched we did not prod them about those specific aspects the training. However, deduction is part of an in-depth interview and from the interview we deduce that those reversed roles of teacher and student did not happen. That form of training is quite unique and it is a feature that all three would have remembered distinctly and would have relayed to me.

The strike in November 2013 was another similar experience of the trio. The strike was mainly confined to farm workers and all three participated in the strike. All three took leading roles in the strike. One of them, Bettie Fortuin, played a very prominent role. All three women were exposed to the media during the strike. Each one was interviewed by a number of journalists and all three were interviewed by foreign journalists at least once. Besides the interviews, all three interacted with journalists beyond the interviews. Through that interaction and by analysing the reportage by the different media institutions, the trio was able to formulate a view if the reporting was fair and balanced or if it was one-sided and bias.

The interaction with the journalist was an inspiring experience for two of the three women. After the interaction the two became inspired and became confident and ambitious enough to see them as future journalists.

The interaction with leading public figures, trade union leaders and politicians, also contributed to building the confidence of at least two of them. The third one, Bettie Fortuin, was used to that exposure and already had that confidence. For the other two it appeared as if interaction with high profiled people lifted their confidence and brought greater self-awareness and worth. The third one was used to that environment of power and influence and the frequent interaction with high profiled people appeared not to have such a great impact on her.

The Freirean philosophy came into play in this regard. The educational process might not have been structured or official. However, the interaction with people of public stature was a form of pedagogy and there could have been continuous reversals of roles. It is likely the two learnt from those in public office or space but at the same time those high profiled people would have learnt from what the striking workers informed them or experienced. In this instance there is an element of two way pedagogy present.

The training by *Valley FM* was formal. The training was at the behest of one of the participants and in compliance with the station's mandate. All three interviewed took part in the same set of training modules. The training took place in 2013. The first module was an overview of the media and what *Valley FM*'s mandate entailed. One of those interviewed indicated that during the first training session she refreshed the knowledge she acquired through WFP.

The second training session was more practical. All three women took part in the second training session. They were taught how to use production equipment including recorders. Thereafter they had to do an interview with fellow participants. Their productions would then be broadcast.

At this point the issue of participatory communication comes into play. The women were given the option of choosing a topic for their interviews. It could be argued that the topics had been confined to political, social and economic challenges of farm workers. And that they should have been given the option to choose any topic under the sun. However, it appears as if the participants had no qualms with the specific field from which the topics were chosen. The topics that the three women chose had primary bearing on the everyday life challenges of farm workers. From the interviews it became clear the three women chose topics that they felt were issues that were the most urgent for farm workers. They wanted to tell the stories of those who had no voice to speak. They felt like they represented the voiceless. One feature of community radio, the creation of news, information and culturally relevant material through active participation of the community (Balan and Norman, 2013: 20) is present.

Through the in-depth interviews it became clear that all three women had a firm information-communication environment about issues that affected farm workers. These information environments were built up over a number of years. The information-communication environment of Bettie Fortuin was built up over more than two decades.

Maja Balie and Eldrina Witbooi cultivated their information-communication environment during the last few years. They acquired it before taking part in *Valley FM*'s training programmes. In fact, their information environments were firmly established by the time they took part in the training.

The cultivation happened through the WFP and the Cape Winelands District Municipality. Prior to that they were aware that they had certain rights but could never explain those rights to others. Through formal training they developed that knowledge to explain. They were then able to apply that knowledge when they took part in the strike. From the interviews one could surmise that the strike provided

them a platform to implement that knowledge they gained from the training. By implementing that knowledge they became more confident and self-assured.

The media training gave their confidence a further boost and even made them ambitious.

Most development programmes, particularly those with a participatory communication do not take into account the information environments of participants. Freire's approach acknowledges that those who are supposedly taught also contribute to the educational process. In other words, Freire recognised the existence of the communication environments of those who are supposedly poorly-informed. However, the Freirean approach mostly considers the immediate surroundings of those to be taught in the quest for information foraging.

Information environments as part of development should in future become a firm consideration. It could be beneficial to both the development agency and to those who need development.

It could be difficult and some might argue even impractical to determine the exact information-communication environment of each individual in a specific geographical area. However, certain historical factors can be a guideline. For example education standards during apartheid had been better in the Western Cape and the reasons ranged from greater financial investment, to higher standards of living, to lower teacher pupil ratio (van den Berg, 2007). This historical and educational advantage could mean that the information-communication environment of farm workers in the Western Cape could be wider than those farm workers in other provinces.

From media reports it appears as if the 2012 farm workers strike had been the most intense in the Worcester-De Doorns area. The trio interviewed hails from that region. It also makes sense that politicians and high profiled public figures would concentrate their efforts in that geographical area. Their presence provided farm workers from that area exposure to high profiled people and that would have broadened the farm workers information environment. This could be another indicating factor that needed consideration before a development programme is being implemented.

The expansion of information environments of different farm workers might differ. For example, Bettie Fortuin had a wider information-communication environment than the other two. The difference came because of Bettie's experience as a community worker as well as a councillor.

The boldness of the trio from that took part in this experiment can be another indicator that their information-communication environment is much wider than that of workers in other area. In spite of facing a future of being branded as an instigator and being denied employment, Eldrina Witbooi is quite satisfied with that position. Her satisfaction stems from the knowledge she gained and she currently possessed. That knowledge made her ambitious to the extent that she was thinking of a career in television.

The exposure to the media and press also seemed to have broadened information environments of the three women interviewed. As the strike was more intense in the region they came from, more media attention was given there. The result would have been greater social interaction between farm workers and members of the press.

13.2. Role of technology

One of the most compelling reasons why information environments should be a critical consideration when development programmes are developed is the role technology currently plays in such an environment.

In 2011 the overall smartphone penetration in South Africa was close to 16 percent and research showed that by 2015 half of the phones shipped to this country would be smartphones (I-Net Bridge, 2011).

The increase in smartphone usage in South Africa one can expect will not exclude farm workers. Cellular phone usage in South Africa is forcing change in the way South Africans are engaging with the world and such phones provide South African consumers access to more information, more content and more options (Potgieter, 2013).

Statistics shows the average South African between the Living Standard Measures (LSM) 4-7 uses their mobile 6.2 hours a day (Potgieter, 2013). South

Africans are increasingly making use of social media (Potgieter, 2013). It can be argued that most farm workers probably falls outside the 4-7 LSM. But with an increase in cellular phone usage and an anticipated increase in smart phone penetration, it will become inevitable that farm workers will feature among that LSM feature of cellular phone use.

That is why the disadvantaged should eventually become fully accustomed to technology and that they start to use technology to create the digital learning space that McLean and Lynch (2003) make reference to.

Technology addresses both political and cultural challenges (McLean and Lynch, 2003) and the importance of using technology as a way to include farm workers and the marginalised in general in an information-communication environment cannot be under-estimated.

Technology in modern society is ubiquitous and pervasive and this ubiquity and pervasiveness influence the way society values information (Karhula, 2010). This ever-presence of technology will inevitably reach farm workers and this community will start to use technology for information, whether for domestic purposes or for work. The personalisation and tailor-making of data and the deliverance of such data, although at present mostly available to the privilege, will eventually become available to the poor and marginalised. And in the same manner the privilege manages information environments to achieve goals (Bruce, n.d.), so will farm workers and the poor be given the opportunity to achieve their goals through the usage of technology.

It will thus become imperative not to only determine the expansion of the information-communication environment of farm workers and the poor, but also to start using technology to expand their different environments.

CHAPTER FOURTEEN – Findings participatory communication

14.1. Challenges

This part of the investigation involved a questionnaire that was used to survey farm workers from five districts in the Cape Winelands District Municipality. However, to do the questionnaire proved challenging.

Accessibility was the first. During the day most of the workers were busy with labour activities on the farm. Access at night was difficult because then the workers were at home. The option was to interview farm workers on a Saturday morning when they came to the respective towns to do their weekly shopping.

The workers are transported by truck and as soon as they arrive in a town, disperse to the various businesses to do their shopping. The truck then leaves at a specific time and if a worker is not back in time, he or she will have to walk back home. Workers were pressed for time and the impression we received was that many of them regarded the researcher as a nuisance who was wasting their time.

The second challenge was apprehension. Workers appeared nervous to be interviewed and this apprehension we attribute to the farm workers strike in November 2012. Workers did not want to be interviewed publicly. The alternative was to provide them the questionnaire and let them complete it. However, it appears as if they did not understand the questions properly and hence did not complete the questionnaire correctly. The target was to complete at least 270 questionnaires but we had to discard approximately 100 because of contradictory answers.

Inclement weather was another challenge. We set ourselves a deadline of a month to question the workers. However, during August in 2013 it rained every weekend. The towns where we did the interview had no proper shelter and workers did not want to spend time in the open elements for the researcher to question them.

Alcohol abuse was another challenge. By the time workers completed their shopping, many of them were inebriated and it was then difficult to interview them.

To overcome those challenges two options were considered. One was to request an NGO like WFP to assist with access to workers they train. This option was rejected as the research approach would be positivist. Of concern was that

going that route might have resulted in a critical approach being followed. The intention was to be as objective as possible and an NGO might have compromised that objectivity.

A second option was to accompany community development workers in their campaign to register farm workers for the 2014 national elections. we decided against that option too. It was of concern that by accompanying community development workers, those being interviewed might be confused about the role of the researcher. In other words our role as a researcher would have been compromised. The only option was to do the field work without the aid of an NGO or other agents.

14.2. Results of questionnaire

A second part of this study is to determine if listeners of *Valley FM*, through various interventions of the station, including programming, had been given an opportunity to become involved in participatory development communication.

The approach that will be used in this study to determine this involvement is the Dominant Paradigm. In spite of the top down approach of this paradigm, certain developmental aspects of the paradigm suggests certain practical aspects that in our view should receive consideration.

To start off one need to determine if those who took part of the survey had been aware and in fact had been listening to *Valley FM*. More than 84 % of those who were interviewed said they had heard of the station. Only 16 % said they had never heard of the station.

In the De Doorns area 85.3 % said they heard of the station and 14.7 % did not. The amount of people in the Ceres area was slightly less. Just over 78.5 % heard of the station and 21.5 % did not. In the Rawsonville are the amount of farm workers who heard about the station was 94.5 % and those who did not 5.5 %. The amount of farm workers in the Robertson area who heard about the station was close to 76 % while those who did not just under 24 %. In the Worcester area the figure for those who heard about the station was about 82 % and those who did not 18 %. The average amount of people who had heard of *Valley FM* in the different districts were about 84 % and although the aspect of Western technology will not be

the focus point of the Dominant Paradigm for the purpose of this study, it is useful to notice that the farm workers had been aware of this technology. In this instance, the majority of those interviewed knew about the station.

The diffusion aspect of the Dominant Paradigm is one of the focus points of this study. To determine diffusion, it would be beneficial to determine if those who are aware of the station actually listened to the station and in particular if they heard any stories of farm workers that were broadcast by the station. Overall 78.43 % from the various districts said they heard stories about farm workers and 21.57 % of those interviewed never heard any stories about farm workers.

In the De Doorns area 79.48 % indicated that they heard stories about farm workers and 20.52 % did not. In the Ceres area 70.37 % had heard stories about farm workers as opposed to the 29.63 % who did not. In the Rawsonville area exactly two thirds or 66.6 % heard stories on *Valley FM* about farm workers and 33.3 % did not. The figure for those who heard about the station was much higher in the Roberson area, 90% and those who did not, 10 %. The percentages were the same in the Worcester area, 90 % for those who heard some stories and 10 % for those who did not. For diffusion to be considered, it is absolutely vital that those interviewed should have at least heard some stories about farm workers. The percentages show that the overwhelming majority had heard some stories about farm workers. The aspect of diffusion is thus relevant.

However, what was the nature of the stories they heard? Did those stories have any bearing on their lives and had it any content aimed at improving their lives and did it contain any advice to workers? The Dominant Paradigm makes reference to social inclusion and networking.

The third set of questions of the questionnaire addressed this. In the De Doorns are the majority of those questioned heard about the farm workers strike, heard stories that contained information regarding conditions of the lives of farm workers and heard stories that advises workers how to obtain government grants, and what their rights are particularly with regard to evictions from farms.

Over 97 % of workers in that area heard stories that contained that information and only 3 % did not. Of those who heard, 51% heard stories about the

farm workers strike, 23 % heard stories about the living condition of farm workers and another 23 % heard stories about how to obtain grants, rights of farm workers and advice about farm evictions. The amount of farm workers who heard stories about all three issues were 17 %.

In the Ceres area the amount of workers that heard stories that had content about strikes, living conditions and workers' rights was 88 % of those interviewed. Twelve percent did not hear any of those stories. Forty percent of those only heard stories about the strike by farm workers, 28 % heard information stories that contained information about the living conditions of farm workers and 21 % heard stories about farm evictions, how to apply for grants and the rights of farm workers. Those who heard stories about all three issues amounted to 18.6 %.

All those interviewed in Rawsonville heard at least stories about one of the issues dealt with in section three of the questionnaire. Close to 65 % heard stories about the strike, 27 % heard stories about information regarding the living conditions of farm workers and 8 % heard stories about advice regarding farm evictions, how to apply for grants and the rights of farm workers. Eight percent of those interviewed heard stories that covered all three issues.

In the Robertson the percentages are more or less in line with the previous percentages. Ninety-six percent of those interviewed heard at least one of the issues that farm workers were questioned about. Of those 34 % heard of stories about the strike, 32 % heard stories about the living conditions of farm workers and 30 percent heard stories about advice on farm evictions, how to apply for grants and the rights of farm workers. Twenty-seven percent of those interviewed heard stories covering all three issues.

In the Worcester area the percentages did not vary significantly. Eighty-seven point five percent of those interviewed heard at least one of the stories that dealt with the issues as put in the questionnaire. The percentage who did not hear any of the stories was 12.5 %. Of those who heard some of the stories, 37.5 % heard stories about the strike, 34 % heard stories about information regarding the living conditions of farm workers and 16 % heard stories about farm evictions, how to apply for grants and the rights of farm workers. Twelve point five percent of those interviewed heard stories that covered all three issues.

Based on these percentages, one can deduct that the diffusion part of the dominant paradigm still has relevance.

The other aspect of the Dominant Paradigm that needed exploration was the issue of opinions of those in their social networks. The two sets of questions in the questionnaire that looked at this issue tried to establish if any of those interviewed specifically heard any farm worker talking about issues on *Valley FM* and the second one is if those interviewed through the questionnaire personally knew any of those interviewed on radio.

In all the districts, 41.3 % of those interviewed heard fellow workers on *Valley FM* and those who did not were 58.7 %. Of the percentage who heard farm workers on radio, 16.6 % said they heard those workers being interviewed. The majority of those who heard workers being interviewed did not know them personally. That percentage was 86 % while 14 % knew those who had been interviewed by *Valley FM*.

In De Doorns the percentage of farm workers interviewed who knew those on radio was 50 % and those who did not 47 %. The percentage who knew those on radio being interviewed specifically was 2.8 %.

In the Ceres those who heard farm workers on radio was 52 % and those who did not 48 %. The percentage that heard their fellow workers specifically being interviewed was 23 %. Twenty-three percent of those who heard fellow workers knew them personally and 67 % did not know them at all.

In the Rawsonville area only 11.4 % of farm workers indicated they heard fellow workers on the radio and 88.6 % did not. The percentage of those who specifically heard fellow workers being interviewed was 75 %. However, it should be remembered the amount of those who heard fellow workers was only four and those who specifically heard them being interviewed was three. These low figures explain the high percentage. In reality, an interpretation that a large portion of farm workers heard fellow workers on radio can be accepted.

The percentages in Rawsonville who personally knew those they heard on radio were 5.7 % and 94.3 % for those who did not know those they heard on radio.

In the Robertson the respective percentages for those sets of questions were 47.3 % for those who heard fellow workers, 47.3 % for those who did not hear fellow workers and 11 % for those who specifically heard fellow workers being interviewed. The percentages in this area for those who personally knew those they heard on radio were 11.1 % and 88.9 % for those who did not know those they heard on radio.

In the Worcester area the respective percentages for those sets of questions were 47 % for those who heard fellow workers, 47 % for those who did not and 12.5 % who specifically heard them being interviewed on radio. The percentages in Worcester for those who personally knew they heard on radio were 10% and 90 % for those who did not know those they heard on radio.

The last set of question was more to determine personal preference of the programmes and content offered by *Valley FM*. However, three options, one about content around issues pertaining to women, the second about legislation and the third one about politics could in our view be some guide about development issues. The overall preference for the different districts were 12.7 % for content about legislation, 21.5 % for general news such as in bulletins, 16.1 % about issues relating to women, 13.3 % about political issues, 13 % for sports and 23.4 % for news about their respective communities. In De Doorns the results were 13.2 % for legislative issues, 20.8 % for general news, 26.4 % for issues related to women, 9.5 % for political issues, 7.5 % for sports and 22.6 % for news related to the community.

In Ceres the results were 11.3 % for legislative issues, 22.5 % for general news, 14.5 % for issues regarding women, 16.2 % for political issues, 16.2 % for sports and 19.3 % for specific community news. In Rawsonville the percentages were as follows: 11.4 % for legislative issues, 21.2 % for general news, 12.9 % for issues pertaining to women, 14.4 % for political issues, 17.4 % for sports and 22.7 for news about the community.

In Robertson the results were: 13.20 % for legislative issues, 20.8 % for general news, 20.8 % for issues pertaining to women, 5.6 % for issues about politics, 9.6 % for sports and 30 % for news about the community.

The results in Worcester were as follows: 16.6 % for legislative issues, 22.2 % for general news, 11, 1 % for issues pertaining to women, 18.5 % for political issues, 7.6 % for sports and 24 % for community news.

Region	Legislative	General News	Women Issues	Politics	Sports	Community News
Overall	12.7%	21.5%	16.1%	13.3%	13%	23.4 %
De Doorns	13.2%	20.8%	26.4%	9.5%	7.5%	22.6 %
Ceres	11.3%	22.5%	14.5%	16.2%	16.2%	19.3 %
Rawsonville	11.4%	21.2%	12.9%	14.4%	17.4%	22.7 %
Robertson	13.2%	20.8%	20.8%	5.6%	9.6%	30%
Worcester	16.6%	22.2%	11.1%	18.5%	7.6%	24%

The focus of this set of questions was to determine preference as far as *Valley FM*'s content was concerned. The most popular was news specific about the community, followed by general news. Women issues followed and thereafter it was politics. Sports came next and legislative issues were the least preferred.

The questions in this part of the questionnaire were included to see if a clear distinction could be detected between general content, including sport and content that has specific bearing on the lives of workers. This will include politics, gender issues and legislative issues.

From the above results it can be inferred that those who listen to the station prefer general news about issues that touch their lives directly. Gender issues come after community news and general news. But, women issues, and we specifically used the term "women" and not "gender" might not be appealing to for example male listeners.

Issues pertaining women scored overall just over 16 % and ranks among the top three. In this instance it can be argued that half of the population of that area, which will be men, might not have an interest in the topic. In other words, programmes by *Valley FM* pertaining to issues around women should be considered to have participatory communication development value, in spite of the low percentage.

The other two topics that could have had participatory communication development value were politics and legislative issues. The preference for politics was 13 % and for legislative issues 12.7 %. Based on face value one cannot include them in the participatory development communication programmes of *Valley FM*.

CHAPTER FIFTEEN- Conclusion

The idea of developing personalised information environments for farm workers might seem far-fetched at this stage. However, information on request is increasingly becoming in demand. And it would be condescending to suggest that farm workers would not be able to request information to satisfy a specific need. Technology is ever-present in modern society and with technology becoming increasingly accessible it will not be long before farm workers will put their information demands to suppliers. Data and information are personalised and delivered to the right person (Karhula, 2010).

An information-communication environment is equal to a learning environment (McLean and Lynch, 2003). Development Participatory Communication is about informing the disadvantaged and in our view is equal to a learning environment. Students, teachers and researchers in higher education develop strategies for information environments (Bruce, n.d.) and this process which is basically a participatory process is not exclusively reserved for those foragers of information. In other words, farm workers can also take part in this form of information foraging.

By taking a communication environment into consideration, money and time can be spent more effectively with regards to development programmes. The Dominant Paradigm of should also be reviewed. The imposition of western views through western technology premise of the Dominant Paradigm is outdated. Critics of the paradigm could have argued successfully against it in the eighties and late nineties. But the advancement of technology is not dominated by the west anymore. Information communication technology, particularly the development of software, is being developed by non-Western countries such as China, India, Brazil and even South Africa.

Thus, the technology part of the Dominant Paradigm our view is relevant again. The paradigm should be linked to what McQuail (2008: 490) refers to as "diffusion of innovation and development". This diffusion of innovation and development has the potential of crating mass education in alliance with officials, experts and local leaders, applied to specific objectives of change (2008:490).

But even this diffusion and innovation for change and development as described by Mc Quail (2008: 490) still has too much reliance on external agents. Technology has advanced to such an extent that mass education can take place without a third party. This mass education does not necessarily have to be reliant on Freire's two-way pedagogy to teach the disadvantage to change their social, political and economic conditions.

Technology makes it possible to determine exactly what the disadvantaged person's information-communication environment entails. While this audit takes place, technology can assist to tailor-make the information the disadvantaged person needs to improve his or her life.

The only obstacle and this is where the Critical Paradigm still has value is access to technology. Smart phones are increasingly playing a role to bridge that challenge and soon that argument's relevancy could become less significant.

It is our contention that in future information environments should become an integral part of development communication. However, tailor-made communication needs hold certain dangers. Emphasis on individualisation might lead to social alienation. But with a gregarious society like that of farm workers, the realisation of that danger is quite remote, although not impossible.

The inclusion of the consideration of information-communication environment in development communication will also enhance the participation aspect of development communication.

One of the aims of this study was to determine if the training programme of *Valley FM* contributed or enhanced participation for development. Firstly, the community radio model is designed for participation. By its sheer existence, community radio plays s significant part in development communication.

Through diffusion and social networking community radio further contributes to development communication. This study showed that *Valley FM* diffuse and spread information of value as far as farm workers are concerned.

Participatory communication through social networking via community radio did not show clearly in this study.

The aim of this study is about attaining information or education through communication but a type of education where there is a strong interactivity. The result of this interactive education through communication should result in a much better informed society but also a much better informed audience because mass media technology is used in the educational process. This interactivity in essence was the training programme by *VFM*. In a way that training could be equated with the training of journalist by alternative media during the apartheid era to allow for community reporting. The interviews and products produced by those trained would have provided that community reporting.

But it is our view that that aspect of *VFM's* training, or rather to facilitate the community reporting, did not succeed. The reason for that is the amount of products developed by those trained and the frequency of the broadcasting of those products. Those trained only produced two products. Those were only broadcast once and that in our view is insufficient. To facilitate effective community reporting those trained will have to produce more and that will have to be broadcast more frequently.

Less than 50 % of those interviewed said they heard fellow workers on *Valley FM* and an even smaller percentage knew those they heard personally. The percentage is even smaller for those who heard those colleagues being interviewed and none of them heard any of their fellow workers presenting a show on *Valley FM*. In other words it could be argued that diffusion through social networks and peers is not valid in this instance. It can also be argued that the method of data collection could be wrong and instead of a triangular approach, a quantitative approach would have been better. To counter it should be said that the amount of workers trained by *VFM* in relation to the thousands of farm workers in the regions is miniscule. The percentage would probably increase if the amount of workers trained by *VFM* increases.

Community radio might have been the most effective and effective development communication technology in the past but that other technology has surpassed it. To retain its efficiency community radio has to converge with other information communication technologies. The immediacy of radio is not enough anymore because other technology offers immediacy and also additional qualities

Cellular phones and social media also provide that immediacy but offer other types of advantages that range from repositories to audio visual instructive products. Cellular phones can for example be used for preference surveys that have a very wide reach and those surveys are used to generate money that can be ploughed into disadvantaged communities.

To end: this study showed that those farm workers who participated in *Valley FM*'s training programme were already included in an information-communication environment. Furthermore their information of the environment was specifically for farm workers. Secondly it cannot be concluded convincingly that the products broadcast by those who were trained by *Valley FM* enhanced and improved participatory communication.

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