COMMUNITY RADIO AND COMMUNITY REPRESENTATION:
A CASE STUDY OF HIGHWAY RADIO

By: Thembisa Mjwacu
Student No.: 951043779

Supervisor: Ms Miranda Young

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(Course work and Research Paper)
DECLARATION

I, Thembisa Mjwacu, do hereby declare that this is my own work, and that all other people's works have been fully acknowledged. I further declare that I have never before submitted this work for an award of a degree to any university. This work is being submitted in partial fulfillment of Master of Arts degree in the Faculty of Human Sciences at the University of Natal-Durban, South Africa.

Signature: T.E. Mjwacu Date: 29-01-2002

Thembisa Mjwacu

Durban, 2002

I hereby confirm that this thesis is ready for examination.

Ms. M. E. Young (Supervisor)
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I bear fully the responsibility for all omissions and errors in this work.
### LIST OF ABBREVIATIONS AND ACRONYMS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AMARC</td>
<td>World Association of Community Broadcasters</td>
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<tr>
<td>ANC</td>
<td>African National Congress</td>
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<tr>
<td>BBC</td>
<td>British Broadcasting Corporation</td>
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<tr>
<td>CMDA</td>
<td>Cato Manor Development Agency</td>
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<td>CODESA</td>
<td>Congress for Democratic South Africa</td>
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<td>COM</td>
<td>Campaign for Open Media</td>
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<td>IBA</td>
<td>Independent Broadcasting Authority</td>
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<td>ICA</td>
<td>Independent Communications Authority</td>
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<td>ICASA</td>
<td>Independent Communications Authority of South Africa</td>
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<td>MISA</td>
<td>Media Institute of Southern Africa</td>
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<td>NCRF</td>
<td>National Community Radio Forum</td>
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<td>NP</td>
<td>National Party</td>
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<tr>
<td>OSF-SA</td>
<td>Open Society Foundation for South Africa</td>
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<tr>
<td>PSB</td>
<td>Public Service broadcaster</td>
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<td>RSA</td>
<td>Republic of South Africa</td>
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<td>SABC</td>
<td>South African Broadcasting Corporation</td>
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<td>SADC</td>
<td>Southern African Development Community</td>
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<td>SATRA</td>
<td>South African Telecommunications Regulatory Authority</td>
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<tr>
<td>UNESCO</td>
<td>United Nations Education Scientific &amp; Cultural Organisation</td>
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<td>WACC</td>
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ABSTRACT

The community broadcasting in South Africa has been accredited with a different mandate from public and commercial broadcasting. This mandate of ‘difference’ has been stimulated by socio-political conditions under which this sector has been instituted since the early 1990s. During this period, conferences and discussions were held around the liberation of media and airwaves, which directly led to the recognition of the importance and the role that could be played by the community broadcasting sector. This sector of broadcasting is still a new concept in South Africa. Ten years post apartheid, it is no longer defined as a voice for political activism, as it was during its inception. Firstly, its development stages have bent towards a focus in the development of previously disadvantaged communities. Secondly, community radio has been regarded as a way of democratising media, by making it accessible to marginalised and underrepresented communities. It becomes a tool through which they voice out ‘who they are’ (identity) and also an instrument with which they initiate their own development and empowerment, socially and culturally.

The research paper traces the development stages of this sector in South Africa, chronologically from its conception in the 1990s, to its mushrooming from 1994 and its functioning in the late 1990s to the early 21st century. The paper explores the socio-political roots of community radio in the face change from democracy to technocracy. The responsibility of the community media sector includes the fulfillment of participation and media democratisation themes. The theoretical framework discussed by Dennis McQuail (1987, 1994, 2000) under normative theories of the media and development communication theories analysed by Srinivas Melkote (1991), Jan Servaes (1991), Fred Casimir (1991), also form part of this paper.

This paper, with an understanding of the demand for the democratization of the media and airwaves during this period in our country’s history, explores how a chosen community radio becomes a public and community representative in the media industry. It focuses on representation of the community by the radio station in its management and
functioning. It takes as a case study Highway Radio station. Highway Radio defines itself as a Christian radio station, which broadcasts from Pinetown and reaches Durban and surrounding urban and township areas.

The general objective of this paper is to discover a set of indicators that provide a background to which Highway Radio has been able to fulfil its mandate as a community service. This study aims at exploring the active application of the notion of community participation in management and running of the radio station. The democratic-participant media theory stipulates that media must be spearheaded by active participation while the NCRF (National Community Radio Forum) also stipulates that community radio is characterized by active participation in all the structure of its organization. This research, therefore, has been conducted to explore the possibility and applicability of these prerequisites.
INTRODUCTION

It is a well-known proclamation that community broadcasting is for the community, by the community and through the community (IBA Act of 1993). This single statement points to two important points of compliance; firstly, community radio stations should fully represent their communities and secondly, community should play a central participatory role in running the station and its programmes. Community radio should be regarded as a community voice, a social tool for formal and informal education, information, entertainment and empowerment of the community that it serves.

Highway Radio, which comprises the case study of this dissertation (see section 3) started broadcasting in December 1995 (Lunga, 2001). This radio station at 101.5 FM is unique in Kwa-Zulu Natal, in terms of being a Christian evangelical station through the media. However, it does share some qualities with Radio Khwezi in KwaSizabantu Mission and Good News Radio in Kraanskorp. Christianity (Religion) is among the least academically recognised areas when it comes to the media. Kebede Feyissa (1999:2) states that “the religious community is necessarily part of society at large, and also needs the benefits of empowerment in the realm of information technology”. It should be understood that although religious based radio stations are primarily evangelical, there is a uniform way for all community radio stations to accomplish their mandates. They share the same principles, which include ownership, management and programming by the community.

Participatory communication has far reaching benefits for the community; it brings democratisation of communication into existence. Moreover, it has been asserted that “what is central to the democratization of communication...is that members - ordinary ‘citizens’- should participate in the administration, policy-making, and government of public communication” (White, 1995:93). Keyan Tomaselli and Arnold Shepperson (1997:217) also point to the importance of participation in communication, they state that “viewers will tune into programmes about their own communities, especially if they have participated in their production, this is an empowering and communal experience that enhances communicative potential”.

This argument links the medium with its community, through participation of those who tune into its programmes, and suggests that a medium will exist or be listened to if the community identifies with it. However, to what extent is this mandate being followed by Highway Radio? Does the station’s programming reflect its community? Who is the community? Is the community involved in the radio station’s management structures? If there are obstacles, what are they? This paper will attempt to answer these questions through an investigation into the station’s ability to fulfil its mandate.

This dissertation is divided into five sections, including the introduction. The introduction is followed by section one, which involves an in-depth discussion of the transitional phases of community radio in South Africa, tracing changes from the 1991 Jabulani Freedom of the Airwaves Conference held in The Netherlands until the present day. It develops the argument from transition to democracy interweaving a critical discussion on community radio. The 1990s is the period under exploration due to socio-political upheavals during this period which led to media restructuring in South Africa and therefore directly impacted the emergence of community media/radio.

Section two contains the theoretical framework for community media. Here, the normative theories underpinning community radio will be examined. The discussion of the social responsibility and democratic-participant media theories (McQuail, 1983, 1987, 2000) will dominate this section. This section will also examine the application of Another Development (Melkote, 1991, Servaes, 1991) paradigm to communications, which suggests an interactive, dialogic and participatory model of communication. This is echoed by Paulo Freire (1970), whose seminal work “Pedagogy of the oppressed” informs much of the theory on participation as an act of critical reflection, which is a vital element of alternative participatory development. Authentic participation would then enable the subjects involved in a dialogue encounter to unveil reality for themselves (Thomas, 1994:51).

The third section offers a close examination of Highway Radio itself with extensive discussion on the management, programming and programme structure. This section
primarily involves content analysis of the programmes in terms of; (i) conformity to religion/Christianity, (ii) locality of the content, (iv) programmes’ relevancy to community needs, (v) involvement of the community in programme selection and structuring (participation). This section therefore is a qualitative discussion of Highway Radio as an example of community radio station and fulfillment of its mandate through the application of the normative ideologies. Final comments and conclusion in section four will look at successes and failures, strong points and weak points of this broadcasting sector, as noted in the case study of Highway Radio.
SECTION ONE

1. TRANSITIONAL PHASES OF COMMUNITY RADIO IN SOUTH AFRICA: A CHRONOLOGICAL ACCOUNT FROM THE 1990S

Community radio in South Africa is a new phenomenon, with a different background. This background links the broadcasting sector with the political, economic and socio-cultural transformations of the early 1990s. Media tend to reflect the political ideology of the wider society in which they exist (Teer-Tomaselli, 1996). Consequently, Ruth Teer-Tomaselli, when referring to the South African Broadcasting Corporation (SABC) asserts that “what happens in the transformation of the SABC may well be indicative of what may happen in the transformation of the wider society” (1996:217-8). Community media cannot be studied as a separate entity, but can only be understood within the political context of South Africa. The broadcasting sector is therefore also inseparable from the political and social transitions that enabled the restructuring of the entire media sector during this period.

Transformation was the key driving force with the move from the apartheid regime to a multi-party democracy during the 1990s. The establishment of community radio in South Africa is intertwined with the historical and political struggle for freedom of the airwaves, in which democracy could be reflected, primarily in terms of media ownership and control. The chosen period, the 1990s, was a period when community radio/media was extensively discussed in many forums as possible sites for democratic struggle and change. One such forum was the Jabulani! Freedom of the Airwaves Conference held in August 1991 in The Netherlands. This conference was held to discuss and demonstrate the pressing need for media transformation in the political transition period. The theme of this conference revolved around democratisation of the airwaves as well as issues of representation in the media. Jabulani Freedom of the Airwaves Conference brought community radio onto the South African media policy agenda (Rama & Louw, 1993:71).
Don Ngubeni argued that "the broadcast media has the responsibility of building bridges. It must allow open debate and discussion about the new South Africa that we are all looking forward to. The right to freedom of expression, to participate, must be made a reality" (Ngubeni, 1991:17). According to Ngubeni, the media should play a role in bringing about change; they should be active arenas entrusted to bring about participation as a form of democracy for all. Radio was singled out as the most important form of communication, since "more people have radio receivers than have mattresses" (1991:18). Ngubeni restated that more than seven people in ten listen to the radio regularly, this number reaches nine in ten in rural areas. This highlights the crucial role that radio plays in social transformation because of its accessibility and availability to local people.

Among other participants in the conference was Don Pinnock, who reiterated Ngubeni's proclamations about the power of radio, he insisted that radio was in hands of wrong people, who monopolised it. He stressed the need to dismantle the media monopoly and establish of the Independent Broadcasting Authority (IBA) as a matter of urgency (Pinnock, 1991:18). The most significant issue for discussion was the restructuring of radio into three separate sectors those being:

(a) National public service radio;
(b) Commercial radio; which would generate funds for technological and programming innovations; and
(c) Community radio, which ought to be semi-funded, semi-commercial, exclusively local and highly interactive talk radio with maximum community access (Pinnock, 1991:18).

Community radio was a major focus at this conference as it is associated with participation and mobilisation of people for democratic control of the media. Libby Lloyd (1991:19) therefore declared community radio an organisation, a movement in itself, something that is participatory. She qualified participation as not merely being about "phoning in", but also concerning community involvement in programming, ownership

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1 Don Ngubeni, Don Pinnock and Libby Lloyd were active participants in the conference, and their arguments have been selected among many as bearing significance for this study of community radio and broadcasting restructuring during the 1990s.
employment and even participation in programming itself. It can be concluded therefore that the Jabulani! Freedom of the Airwaves conference conceived and gave life to this viable and diverse medium.

Community radio differs from community to community, since it emerges as a need of a particular community and most importantly, it is run by a particular community. In Australia, for example, community radio emerged as a result of perceived dissatisfaction with programming offered by the national public service broadcaster and the commercial services. This dissatisfaction prompted a movement for a new radio (Barlow, 1998:2). On the other hand, in South Africa community radio emerged as a medium which is appropriate for the grassroots and previously voiceless communities (Naughton, 1996). It is a good organising tool, which can be used to empower people due to its bottom-up and horizontal form of communication. Tracey Naughton (1996:12) expresses the idea that:

Community radio offers the democratic movement in South Africa the opportunity to extend the limits of mobilisation and organisation and protect the position of the previously disenfranchised against further loss of power. It can ensure new opportunities for involvement, as active participants in the process of structural change.

Participation and development were found to be inextricably linked to this new sector, as the community would use it collectively for their interests and aspirations. This is illustrated by Amner (1995, cited in Tee-Tomaselli & de Villiers, 1998: 166), who expressed that community radio stations give individuals and groups the opportunity to ask direct questions, express opinions and be informed of decisions taken and pick up useful information. In this way, community radio becomes a site for the community to express its interests and desires. It involves community in a dialogue and discussion on issues of interest to them. Lloyd (1991:19) therefore advised that there should be legislation that would make it possible for community radio to exist, and to facilitate its continued existence.

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2 For further discussion on modes of participation and interaction see section 3.4.
3 A more detailed discussion of Australian community radio falls outside of the scope of this dissertation.
After the release of Nelson Mandela in 1990, a period of negotiation between the then government of the National Party and movements for democracy, which included the African National Congress (ANC) and other political organisations, marked the first half of the 1990s. These negotiations were opened after the unbanning of liberation movements by President, F. W. de Klerk. The negotiations not only inverted social politics, but all matters concerning the governing of the country including its media. Teer-Tomaselli (1996:220) writes of this period “broadcasting in South Africa in the 1990s became a site of significant contestation over the image of the nation-in-waiting”. Media were a site through which the image of the ‘changed’ nation was to be contested and reflected.

The oppositional movements or the so-called Left campaigned for the freedom of airwaves as media, more especially community radio, was considered a mobilising tool for bringing people together around issues of mutual concern. It has been stated therefore that:

For the Left, this form of radio is important because it offers a potential vehicle for activating their likely constituency, amongst whom there are many poor and illiterate people. Radio is relatively affordable and very popular. It reaches large numbers of people (in particular illiterates) in both rural and urban areas. Community radio is seen to offer a vehicle, which can give a voice to local groups. This can be especially useful for disadvantaged sections of the population because this form of radio is seen to enable the empowerment of people by giving them the means to inform and be informed within a participative medium (Rama and Louw, 1993:73).

The above quotation reflects the potential that triggered the establishment of community radio. It is the interest of this study therefore to investigate if this potential has been realised with particular focus on Highway Radio. This historical background is important to trace developments of this sector and lobby for further developments and recognition.

In response to the deliberations during the Jabulani Freedom of the Airwaves Conference, the National Party government appointed a task group under the “transitional body”, CODESA (Convention for Democratic South Africa) (Rama & Louw, 1991:235). This task group was appointed in December 1991 and it had the
responsibility of monitoring media during transition period. A regulatory body, Independent Communications Authority (ICA) was then proposed by CODESA to facilitate the promotion of diversity of voices, ideas, interests and ownership of broadcasting which would contribute to the climate of free political debate in South Africa. A specific aim of the ICA was to ensure the participation of people historically excluded from broadcasting and informed public debate (Louw, 1993:325). This therefore marked the beginning of the representation of the previously underrepresented public by the media, the recognition and reflection of the ignored interests and needs. A multi-party negotiating process replaced CODESA in April 1993. This led to the establishment of the IBA\textsuperscript{4} due to the fact that ICA could not function after the replacement of CODESA.

Another task group, the Viljoen Task Force (named after its leader, Christo Viljoen) was appointed, which also took part in providing the real impetus for the development of the community radio lobby. However, this task force was appointed to push media activists into seriously considering the phenomenon of broadcasting. It spoilt matters when it conflated commercial with community radio (Rama and Louw, 1993:75). Media activists for community radio insisted that a clear distinction should be made between the two. In January 1992, these pending issues were brought back to the national agenda, by the Campaign for Open Media (COM). Community radio was not yet in existence in South Africa, but initiatives in the Western and Eastern Cape to set up community radio stations were emerging. COM formulated a loose committee in 1993, which was later formalised into the National Community Radio Forum (NCRF)\textsuperscript{5} (Thorne: 2000:67).

All of these formulations pointed to the need for a democratic public sphere, where ordinary citizens could raise their voices and be covered by media. These changes marked the breaking of the monopoly, in which media tended to be used as tools for any form of propaganda. Louw (1993:245) argues that the demonstration of the concept of a

\textsuperscript{4} Further analysis of the IBA and regulation of broadcasting will be done later in this section.

\textsuperscript{5} The NCRF supported and advocated the development and sustenance of the community radio movement, particularly those originating from disadvantaged communities.
public sphere and popular communication are not merely utopian but are an essential element to a functioning democracy. The concept of the public sphere therefore had to be reworked in order to fit the context; fledging democracy in the developing world eager to meet the demands of the 21st century.

1.2 THE IBA ERA AND THE REGULATION OF BROADCASTING

The regulatory body, the Independent Broadcasting Authority (IBA) was set up to further the stipulations brought forward during the Jabulani! Freedom of the Airwaves conference. It worked on the proposal of three sectors for broadcasting: public, commercial and community. The IBA was conceived on October 18, 1993 by the IBA Act of 1993 and started functioning in March 1994 (IBA Act, 153. 1993). During this period, community radio became an accepted sector of the media and licensed community radio stations were mushrooming. This era is of great significance to the broadcasting sector and was marked by its key terms of reference: democratisation, representation and participation made possible by the democratic elections in April 1994.

The IBA was set to regulate the South African broadcasting industry through transition and beyond, in a democratic and representative way. Sue Valentine (1992) expresses that

Community radio begins from a very different premise. It rests on the belief that the airwaves are a public resource. In the global village of the 20th century, access to the airwaves is vital to the basic human right to communicate. Community radio offers a forum in which ordinary people can exercise this fundamental right...community radio is an essential aspect of building a strong civil society, one in which citizens are encouraged to express themselves and to exercise control over their own lives and environment (Valentine, 1992a in Louw (Ed.), 1993:71).

It became the responsibility of the regulatory body therefore, to ensure that communities comprised of individuals, have access to the medium and are able to express their views, concerns and aspirations. Indeed, it is for this reason that this study has been undertaken, to investigate if Highway Radio is fulfilling its mandate to its respective community. It is essential that community radio stations should be socially responsible, highly democratic
as well as participatory communication realms. The IBA Act No.153 of 1993 defined community broadcasting as one that encourages members of the community to be associated with the radio station, while it promotes the interests of such a community. The community is encouraged to participate in the selection and provision of programmes to be broadcast in the course of such broadcasting service (www.iba.org.za). The IBA therefore as an authority, with due regard to the principles, takes into account their fulfillment.

As the broadcasting authority the IBA’s implementation was for both radio and television. In television, the functioning of the IBA led to the transformation of the SABC, resulting in relaunching of its three channels, renamed SABC 1, SABC 2 and SABC 3 in February 1996 (Mershon, 1998:214). The eleven South African official languages were represented in these channels and this marked the beginning of representative media. With regards to radio, the IBA initiated the recommendation proposed by the Jabulani! Freedom of the Airwaves conference, in 1991, which came up with the conceptualisation of radio into three categories those being; public, commercial and community broadcasters. The key roles of the IBA as stipulated by the Act are:

- Licensing of television and radio stations;
- Research and developing broadcasting policy;
- Managing and administering the broadcasting frequency;
- Running public inquiries into broadcasting issues; and
- Monitoring if licensees follow their conditions and the IBA’s (Fine and Fairbairn, 1999).

Community radio is set to serve a ‘specific’ community, it is important therefore to know what the term ‘community’ means for this sector. Mtimde (et. al, 1998) expressed that “in relation to community radio, the term ‘community’ refers to a collective or a group of people sharing common characters and/or interests. The term can be defined as

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6 The argument will be developed later in Section 2, see “Theoretical framework for community radio and media in general.
7 Fine and Fairbairn are the participant in the compilation of the manual which has been published by Open Society Foundation South Africa (OSF-SA).
• A geographic based group of persons and/or
• A social group or sector of the public who have common or specific interests” (Mtimbde, et. al. 1998:12)⁸.

Similarly, in defining the notion of ‘community’ the IBA Act proposed two major categories for community radio, those being
(a) one founded on geographic community and
(b) one founded on community of interest.

The community of interest is further categorized into three main categories, which are:

1. Services catering for institutional communities: This service is primarily designed to meet the needs of people of a community that are directly associated with an institution of learning, labour, or any institutional formation; for an example Radio Turf in University of the North.

2. Service catering for Religious communities: The role of this kind of service is to cater for the religious needs of specific communities whose common interest is based on a religion or belief, for an example Highway Radio (Durban) and Radio Kingfisher (East London) for Christian listeners.

3. Service catering for cultural communities: The objective of this type of broadcasting is to meet the cultural needs of a specific community, for example Radio PanHellenic for Greek listeners in Johannesburg [http://www.osf.org.za/CRM%20chapter.htm).

Following the authorisation of the IBA, community radio initiatives that existed without licenses before its authorisation were legally granted their licenses. For example Bush Radio in Cape Town went on air before receiving its licence. Mani, who was the manager of the station holds the perspective that “community radio may never be popular but it will always be necessary to its communities” (Mani, 1996 in Teer-Tomaselli & de Villiers, 1998, 167). This statement points to the fact that it is not a name or fame that is important for community radio, but its role and responsibility to its community. Among the first community radio stations licensed was Radio Zibonele (1995) in Khayelitsha and Radio Moutse (1996) in Mpumalanga. Radio Zibonle was

⁸ An in-depth definition and discussion on ‘community’ is done in section 3 “Highway Radio’s community”.

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founded for community’s health needs under the guidance of Gabriel Urgoiti,9 who was a medical doctor. Radio Moutse was formed by Rural Women’s Movement, who uses radio to educate and organise rural women (Teer-Tomaselli & De Villiers, 1998:167).

These radio stations and their backgrounds illuminate a great deal about the power in media, which was unrevealed due to lack of access to media during the apartheid era. Media activists did not only fight for liberation of the airwaves, but also for development, empowerment and upliftment for the ignored communities through media. This sector could be likened to Jurgen Habermas’ public sphere, which he defines as a notion of the “public, open to all” in contrast to closed or exclusive affairs (Habermas, 1994: 86). The public sphere therefore should be democratic, not exclusive in nature as monopolistic control and ownership of media before transition. The notion of the public sphere will be highlighted further in section two.

The IBA was an initiative implemented to enforce media democratisation, but was faced with problems as well. After the 1994 national elections, the ANC government took over the role played by the former National Party government. The ANC claimed that since they were the representatives of the people, they should have a say in the appointment statutory bodies. According to Jeanette Minnie (2000: 177), there was misuse of the regulator’s funds and misbehaviour. This situation led to the resignation of key members thus jeopardizing the independence of the IBA and of broadcasting. This reinstated monopolisation of appointments by the parliament.

The following subsection discusses changes within the IBA and the regulation of communications and broadcasting in the new era, the 21st century. This includes the establishment of the Independent Communications Authority of South Africa (ICASA), in July 2001.

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9 Gabriel Urgoiti is one of the NCRF committee members, and also a community radio activist who participated in the compilation of the Community Radio Manual published by the Open Society Foundation South Africa (OSF-SA) that has been used as a source from the Internet.
1.3 THE ICASA ERA: CONVERGENCE IN BROADCASTING AND COMMUNICATIONS

The fight for the independence of the media through an independent regulatory body did not end after the transition but extended to the period of globalisation and convergence. In the late 1990s the shift in the political economy of the media directly affected ownership and functioning structures. The invention of advanced technology and infrastructure brought about a new phase in media, not only in South Africa but worldwide. The increasing overlap between the Internet, telecommunications and broadcast media (radio & television) made possible by new technologies, ushered in the new era of media globalisation and convergence. This shift has directly impacted the South African media arena. “With the recognition that technologies in the field of communications are causing rapid convergence, the parliament of the Republic of South Africa set in motion the process of merging the broadcasting and the telecommunications regulator” (http://www.satra.gov.za/overview.html). Following this recommendation, on 1st July 2001, the IBA and SATRA (South African Telecommunications Regulatory Authority) merged to form ICASA (Independent Communications Authority of South Africa).

The original impetus behind merging the IBA and SATRA came from the telecommunications sector when it was undergoing reforms in 1995/1996. This motive grew more with worldwide technological advancements that made the convergence (of the two regulatory bodies) feasible. Mandla Langa (The Chairperson of ICASA) justified the merger as a cost saving device while aiming to make SATRA more independent (Langa, 1999). The ICASA Act of 2000, which provides for the dissolution of the IBA and SATRA, brought ICASA into being. ICASA performs the functions, which were previously performed by the dissolved bodies. There are two reasons which have been given for the merger, those are; firstly, that SATRA has been less independent from government than the IBA. This is because SATRA has been directly accountable to the Minister of Broadcasting, post and telecommunications, while the IBA was accountable to the Parliament. Secondly, that media are becoming global, interconnected and
converging due to technology. This is a reality that could not be ignored. (http://www.icasa.org.za).

The need for the independence and freedom of communications furthered the concern for SATRA’s dependence. It is stated that the creation of a single regulator reflects recognition of increasing convergence in broadcasting and telecommunications technology (http://www.satra.gov.za/overview.html. An example of convergence is the existing relationship between the SABC and Vodacom through Newsbreak, which is a programme of news dissemination from SABC News to cellular phone holders. Jane Duncan (2000) likens this kind of convergence to commercialisation, which she says it disables access in other ways as well. She states that “the SABC’s increasing use of lines charged at cellphone rates, for its new service ‘Newsbreak’, discriminates against low-income earners and unemployed people” (Duncan, 2000:54).

Community media, which are more affordable and accessible than the above-mentioned convergence technologies, are the only way to empower and keep the underdeveloped communities informed. This is due to the fact that community radio has no other agendas besides serving the community. One other notable fact regarding convergence technology is that although it provides readily available information and requires interaction with the medium, there is no participation, as it is the case with community or group media. The concept of community media is defined by Lewis (1984) as “communication for the democratic exercise, respecting the rights of the people as subjects and participants [my italics] in the actions and processes in which communication media are involved” (Lewis, 1984 in Riano, 1994:15). Community radio, unlike more sophisticated media, becomes a ground for personal development, through the involvement of the community as board members, presenters and programmers. Technologically based communication systems do not provide a chance for participation\(^\text{10}\), participation that in turn brings development (social or personal). It can be argued that ICASA is one of the ways in which the democratic government has tried to de-monopolise media and airwaves. In its

\(^{10}\) Participation is associated with access to media and is seen as a form of democracy. It implies the public’s involvement in the production and management of these communication systems, including decision making and planning (Kennedy, 1989 in Riano, 1994:15-16). See section 2.1.2.1 (page 35) & 2.1.3.1 (Page 39) for further discussion on participation.
documentation, ICASA is intended to be a body whose activities are subject to multiparty scrutiny, as opposed to the scrutiny of the ruling party (http://www.ICASA.org.za). It is emphasised that the regulatory body should be independent to ensure that the process of regulation is free from government and political party influence.

Michael Derlome described community radio as:

neither the expression of political power nor the expression of capital. It is the expression of the population...community radio is an act of participation in the process of community. It is controlled democratically by the population it serves-based on non-commercial relations with its audience (Derlome in Teer-Tomaselli & de Villiers, 1998:165).

ICASA puts great stress on community involvement in broadcasting, which they believe lays the foundation for a healthy station, and ensures a successful service. It is stipulated that community radio programming must reflect the needs of the community as identified by that community (ICASA, 1997). It also states that community broadcasting must promote democratic values and improve the quality of people’s lives (ICASA, 1997). In order for these stipulations to work, the environment for community radio should be conducive. This is one issue that ICASA seem to ignore. Community radio cannot properly function with financial and management problems, these will definitely hinder the sectors development. In South Africa, in 1993, two community radio support bodies were launched to fill the gap for community radio’s development. These are NCRF (mentioned before) and the Open Society Foundation South Africa (OSF-SA). Their roles are discussed briefly below.

1.4 SUPPORT FOR COMMUNITY RADIO IN SOUTH AFRICA: NCRF AND OSF-SA

The NCRF and the OSF-SA are the two committed independent bodies which function to offer continued assistance for community radio development. The NCRF was established in December 1993 in Soweto, to lobby for the diversification of the airwaves in South Africa and foster a dynamic broadcasting environment in the country through the establishment of community radio stations (http://www.ncrf.org.za/about.htm).
The NCRF has contributed to the development of this sector through the compilation of resource guides to start and maintain community radio. In some of these initiatives, the NCRF has worked with the OSF-SA (for example in compilation and writing of Community Radio Manual which has been used in this paper, 1998).

The NCRF does not necessarily offer financial help to radio stations, but it facilitates the establishment and development of community radio stations. Its objectives are as follows:

- To promote ideals, principles and role of community radio, as an integral part of the broadcasting environment of a democratic South Africa;
- To promote participation of historically disadvantaged communities in all levels of community radio;
- To promote democracy, development and empowerment of communities through community radio;
- To encourage networking and cooperation between community radio stations;
- To advocate the role of community radio within institutions responsible for legislating and regulating broadcasting policy, as well as popularise the value of community radio (http://www.ncrf.org.za/about.htm).

The NCRF therefore is all about support for community radio stations, it supported many radio stations that are on air and most of these radio stations are in formerly disadvantaged areas and are development centred. Naughton (1996) states that the NCRF does not in any ways support radio stations located within resourced communities-communities of interest, factors like religion, ethnicity, institutional location or particular music stations. She states that these communities have been able to mobilise with their higher educational standards, relative wealth and backing from self-sustaining models (Naughton, 1996:13).

Highway Radio is not a member of NCRF, the researcher holds a view that religious interest based radio stations are assumed to have financial support from their particular religious community/churches. One can argue that the NCRF is presumptuous with regards to who needs support and who does not.
Financial support should be available for all community radio stations in a non-discriminatory manner. Furthermore, the NCRF cannot guarantee that interest communities have all a radio station needs to grow.

Another community radio support initiative, OSF-SA began investigating support for community radio in 1993, with a context of socio-political transformation in South Africa (http://www.soros.org/safrica/sa_radio.html). It emerged to offer support for the financial viability of community radio and capacity building. OSF-SA also supports community radio stations that are from disadvantaged communities and in areas underserved by media, especially rural areas. These stations should promote the development of an open society\(^{11}\). It does not support campus-based community radio stations or stations with religious or cultural missions, but considers applications for programme production and training grants. OSF-SA has a list of about 25 community radio stations that it has supported since 1994. This foundation also supports community development initiatives beside community radio in all nine provinces of this country.

In 1994, OSF-SA developed a comprehensive plan for community radio support including grants for planning and development, equipment, training and programming. This plan contributed to the launch of 11 development-oriented stations (see appendix 12 for the list of all stations supported by OSF-SA). OSF-SA grants funding support estimated from R20 000 depending on the grant category. It is the opinion of the researcher that these support bodies do bridge the gap for development, which ICASA does not cover.

Other regional initiatives (continental/Southern Africa) exist to develop media and broadcasting, but pay limited attention to community media. In May 2001, the Southern African Development Community (SADC) held the 10\(^{th}\) anniversary for freedom of expression. The celebration and conference held in Namibia, aimed to take further the

\(^{11}\) An open society is a strong civil society operating within a democratic constitutional framework (OSF-SA, 1998)
development of media and communications in the region since liberation of the media, the outcome being the second Windhoek Declaration.

1.5 COMMENT ON THE WINDHOEK DECLARATION AND COMMUNITY BROADCASTING

[With globalization of information and the advent of satellite communications, community radio can both offer communities a cheap but vital way of protecting their language and heritage, and serve as a means to standardize a local language (Opoku-Mensah, 2000:167).

Community radio has been associated with social development and upliftment. In South Africa, some radio stations have emerged as a result of a certain ‘need’ from the community. For example, Radio Moutse in Mpumalanga province arose as a result of the local women’s need for development and empowerment. It has been argued that “in 1993, the women [of Moutse] decided to tackle the issue of communication. Development and campaigns had long been hampered by lack of communication...a decision to start a community radio station in Moutse was taken” (Naughton, 1996:16). This argument by Naughton shows how community radio has been engaged in development.

In celebrating the World’s Press Freedom Day in Namibia, the Windhoek Declaration (2001) was agreed upon by representatives of the SADC (Southern African Development Community) region. This declaration incorporated deliberations for further development of communications in the Southern African countries, which are Angola, Botswana, Democratic Republic of Congo, Lesotho, Malawi, Mozambique, Namibia (the host), South Africa, Swaziland, Tanzania, Zambia and Zimbabwe. The celebration featured discussions on obstacles to media freedom and economic challenges for media corporations (http://www.unro/newslenq.html). These are regional deliberations, which take into account the global technological advancements in the media. The projects implemented reflect the conceptual premise that improved media professionalism, increased access to communication media and enhanced quality of information gathering and dissemination are vital to the defence of press freedom, democracy and human rights.
The three tiers of broadcasting which include community broadcasting were among the topics of discussion. The Windhoek Declaration (2001) has stipulated that “the legal framework for broadcasting should include a clear statement of principles underpinning broadcast regulation...as well as a three-tier system of broadcasting: public, commercial and community” (Part 1 clause 1). This declaration draws an understanding of the need for the development of all the sectors of broadcasting. Equal attention to all these tiers of broadcasting will ensure public access to the broadcast media and cater for diversity and promote democracy in communications. Community broadcasting and to some extent public service are concerned with issues of development and accessibility, whereas commercial broadcasting has a primarily financial imperative.

The researcher holds an opinion that in this era of globalization, countries work towards improving media infrastructure in order to be able to compete and make profit rather than the development of citizenry. At the same time, it poses the question of whether this kind of development of media and communications, is at all beneficial to the development of society or citizenry? Hamid Mowlana12 (1998) holds the view that “an increase in electronic communication does not necessarily mean an increase in human communication and cooperation”. This idea therefore, suggests that there is a difference between communication development and citizen development. Mowlana also agrees that the new communication and information technologies have provided methods for large corporations to maximise profits by entering foreign markets (Mowlana, 1998).

As it has been stipulated “community broadcasting is broadcasting for, by and about the community, whose ownership and management is representative of the community, which pursues a social development agenda, which is non-profit” (Part 3, clause 1). The declaration agrees with the IBA’s stipulations (IBA Act 153, 1993) although both the

12 Hamid Mowlana is a Director of the International Service at The American University. This reference is from his article published in Mass media: Cooperation South journal.
IBA and the Windhoek declaration say a lot about the normative functioning of this sector, paying no serious attention to its development.

Teer-Tomaselli and de Villiers (1998:163) argue that “alongside these two macrosystems [public and commercial broadcasters], community broadcasting exists as a poor cousin, since it lacks the resources and the reach of the other two”. Is this sector to remain the poor cousin forever? The answer to that question entirely depends on the development of community broadcasting, with acknowledgement of its fundamental role in the community. Although some community radio stations like Highway are digitized, most struggle for survival until they eventually disappear. The Windhoek declaration (2001) ignores the fact that this sector faces fundamental problems, financial being the most pressing. Radio Maritzburg goes on and off air and papers point the root of the failure to be financial (Echo: see appendix 13). It is therefore my contention that it is a failing of the declaration that obstacles to the success of community radio are not fully addressed.

Community media should be credited for enhancing local relations while commercial and public broadcasters move their borders to encompass the global village market. The general feeling is that “even in South Africa, except for a well-endowed religious broadcasting sector, community licence holders are struggling to find the resources to begin and to continue broadcasting(\text{http://www.un.org/Depts/eca/adf/infrastructure.htm}). The Windhoek Declaration (2001) states that all community broadcasters should be able to have access to the Internet and use it in the interest of their respective communities. Internet use may not be enough for the development of this sector, knowing the role that the community broadcaster plays in development of the community itself. The panel for the conference therefore, should not recommend Internet use only, other technological development as well is crucial for this sector. The basic argument here is that the transmission infrastructure used by the public service broadcasters should be made accessible to all broadcasters under reasonable and non-discriminatory terms, as stipulated by the Windhoek declaration (2001).
While new technologies may be appropriate for broadcasting generally, accessibility to them brings uncertainty to some sectors. The idea that new technologies are for competition and globalisation rather than social development will hinder the advancement of the community media sector, since it is not intended for competition. Digital and satellite transmission power should be recommended for local media development as well. The researcher’s point of view is that, to be local does not necessarily mean degenerative and not advanced, but it means to serve the local community’s needs in a larger society. For this reason, community media should not be left in dark ages. They are the means to address the imbalance and information gap caused by economic rich - economic poor gap. This is possible due to the nature of functioning and management of community media sector.

Community media offer a more democratic sphere and representative arena, through which particular communities are able to articulate and voice their aspirations, interests and needs and to mobilise to translate these into reality. Community radio also offers an alternative platform for the communication of people’s interests that are not covered entirely by mainstream media. Community media are also reflections of their communities, because they are all ‘about the community’. The liberation of the airwaves therefore by the movements of the early 1990s, gave voices to the communities previously voiceless and marked the beginning of their representation and reflection by the media. This discussion therefore, intended to bring forward issues that the Windhoek Declaration did not pay enough attention to, which are of great importance towards sustenance of community media as community representative in developing countries.

The following section discusses the theoretical support for community media and radio functioning. This section will give a detailed discussion of two normative theories, those being (a) social responsibility theory, and (b) democratic-participant theory. The third normative theory that is going to be discussed is Another development communication theory, drawing briefly on the postulations of Paulo Freire. This theory underpins the role that media should play in social development.
SECTION TWO

2. COMMUNITY MEDIA, COMMUNITY RADIO: A THEORETICAL FRAMEWORK

Community radio has a function of developing people and communities socially, culturally as well as politically. It also functions to democratise media, making communication a social affair, through accessibility and representation of their respective communities. The inception of democracy in South Africa in the ’90s has brought about change in communication systems and organizations. Community broadcasting in South Africa emerged as a way of fulfilling the principle of the right to information and communication, as a human right. Community media also emerged as an alternative medium to represent the underrepresented and to be the voice to the voiceless both politically and socially. In realisation of this background therefore, democratic ideals apply to community radio functioning. ICASA as well has stipulated rules to keep this kind of communication community centered and participatory. Naughton argues, “the ideal criteria that community stations are striving to attain include:

- equity in decision making process;
- access to mass communication by the previously voiceless;
- participation in all aspects of station operation”. (Naughton, 1996:13).

Robert White (1990) also discusses a variety of approaches to be associated with community radio. He argues that the major objectives are to encourage widespread community participation in broadcasting, and provide an opportunity for horizontal communication between individuals and groups in the community (White, 1990:5). Dennis McQuail (1987; 1994; 2000) outlines six normative theories of media, which seem to reflect the evolution of normative media aspirations towards more grass-roots approaches. With the rise in global media, there has been a move to counterbalance this with a shift to the local. In the discussion below I will trace this evolution highlighting those aspects of normative theory that have contributed to the theory of community radio.
2.1 NORMATIVE THEORIES UNDERPINNING COMMUNITY RADIO

In both structure and performance, community radio is different from the other sectors of broadcasting, those being public and commercial; although it does share some similarities with public broadcasting. McQuail (1994) defines normative theory as an ideal on how media ought to be or are expected to operate. “Normative theory relates to what is desirable in relation to both in structure and performance” (McQuail, 1994:121). The normative requirement for community radio is that it should be participatory. The participatory nature ensures ‘togetherness’ as community gets involved; the medium becomes jointly owned and driven by a collective spirit towards the needs of that particular society. Pilar Riano (1994) argues that:

access and participation are the two main tenets of community media production, and they are specifically related to the concept of citizens in the public sphere and their capacity and right to access a public resource of media systems. Participation in this framework is largely associated with access to media and is seen as a form of democracy. (Riano, 1994:15).

Community radio becomes a representative and participatory arena for a ‘collective voice’ as the community itself is supposed to direct media productions. This can be achieved through the station’s programming; management, financial support and daily functioning. Riano also argues that “participatory communication is more than just a technology or set of methodologies, resources, or media; it is a set of exchanges comprising a collective ‘word’ for naming people’s realities—a word that by naming a denied and fragmented reality makes it visible, identifiable, and meaningful” (Riano, 1994:23). Riano’s argument illuminates the representative nature of participatory communication, which acknowledges denied realities.

Community media are democratic forms of communication, therefore the community should have full control and access. They originate from a strong political background, which demands that media represent the society at a grassroots level rather than being the privilege of the ‘select’ few. The normative social responsibility theory becomes a yardstick for the extent to which community media are supposed or expected to fulfill this mandate.
2.1.1 Social Responsibility Theory

The social responsibility theory came into being as a report from the 1947 Hutchins Commission of inquiry for the press in America. The commission was set up in response to widespread criticism of the press due to sensationalism, commercialisation, political imbalance and monopoly tendencies (McQuail, 2000:148). This normative theory aimed to work against these injustices and proposed a truthful and responsible press. It should be noted that the 1940s were a period of individualism throughout America and Europe. The 1947 commission therefore came in direct opposition to notions of individual autonomy. Nevertheless the commission had far reaching influence particularly the post WWII period in Europe (Christians, et. al. 1993:36). “The 1947 Report of the Commission on Freedom of the Press is the most famous statement of this period, through the term “social responsibility” deliberately shifting issues away from the individual...and emphasized instead the observer’s interpretation, participation, and analysis” (Christians, et al. 1993:36).

The normative theory of social responsibility moved towards more democratic and communal performance and structuration of media. It demanded “freedom of the press from government and business [commercial] constraints in order that it could serve society through the principles of fairness and truth-telling” (Christians, 1993:38). This theory not only focused on the press, but the press was a ground where changes were proposed first. McQuail argued that social responsibility theory has a wide range of application since it covers several kinds of private print media and public institutions of broadcasting which are answerable through various kinds of democratic procedure (McQuail, 1987:116). Since community radio is assigned to meet community needs and aspirations, the following principles of social responsibility are applicable. These are summarised as follows:

- media should accept and fulfill certain responsibilities to the society [community]
- these obligations are mainly to be met by setting high professional standards of informativeness, truth, accuracy, objectivity and balance
media as a whole should be pluralist and reflect [my italics] the diversity of their society, giving access to various points of view and the right to reply (McQuail, 1987:124).

2.1.1.1 Social Responsibility and the public service broadcasting

Teer-Tomaselli and Kwame Boafo (1995:183) state that “more than any other form of public communication, public service broadcasting epitomizes the normative position of the social responsibility paradigm”. Public Service Broadcasting (PSB) can be defined (by the researcher) as a service which is intended to meet the needs of various geographical and interest groups in a society, which strives to be independent from both government and the commercial interests, in the interests of society at large. Marc Raboy (1996:5) states that PSB should be defined as public service which “puts social agenda before market agendas”. This form of broadcasting has entailed the organisation of radio and television services primarily as public utilities and resources, rather than profitable commodities (Scannell, 1997:61).

Paddy Scannell (1997) argues “public service radio and television have enabled genuinely new forms of communicative relationships to emerge in an expanded modern and democratic public sphere.” (Scannell: 1997:61). Among the principles laid by the normative social responsibility theory, it is stated that the press (media) should serve as a forum for the exchange of comment and criticism and be common carriers of the public expression (McQuail, 1994:124). Both of these statements suggest that normatively, media are a public trust rather than a monopoly for the select few. The social responsibility theory emerged to strengthen the functioning of the PSB, bearing in mind that PSB’s came before the social responsibility theory.\(^{13}\)

A close relationship between community media and PSB has been noted by some academics.

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\(^{13}\) Social Responsibility Theory emerged after 1947 (McQuail, 2000:148). PSB being epitomised by the BBC, emerged in the 1920s and were translated to South African Broadcasting in 1936 (Teer-Tomaselli, 1996).
Teer-Tomaselli and Boafo (1995:189) point out that PSB should operate at different levels, those being; national, regional and community (my emphasis). They further state that “regional and local levels should provide content of immediate and direct interest to the audience of those levels” (1995:190). Raboy (1996:10) reiterates the same argument, that it has been considered fruitful to conceive of meeting PSB objectives at the community level. The responsibility and accountability that these broadcasters share is that they are public community services. They are both obliged to give a representative picture of constituent groups in society and also present and clarify the “goals and values of society” (McQuail, 2000:148). It should be realised that community radio is expected to perform its functions in the specific community just as PSB is expected to in the society at large.

Normatively, PSB is a service which aims to distance itself from vested interests, which are seen as hindrance towards independent media. It therefore also aims to survive with universality of payment, in this way attempting to eliminate any financial dependence, which can result in dictation of the service. Community radio also asserts independence through ownership by its community, thereby serving the interests of the community that it is associated with. Mpofu (1996:9) states therefore that “it is essentially the difference in the diversity of the audience and their size that distinguishes community from public broadcasting”.

The similarity between the two broadcasters (public and community) is drawn further by the principles that govern the functioning of the PSB. Alum Mpofu, (in Mpofu, Manhando and Tomaselli (Eds.) (1996) discusses these principles (unless referenced otherwise). These are:

(a) Geographic universality

PSB aims to be available to every member of a society regardless of his or her remoteness and inaccessibility. It relates with the members of the society as ‘citizens’ not just as consumers. Community radio is limited to its ‘community’, which it has to cover, be it geographic or interest based community, it has to be accessible.
(b) Universality of appeal

A wide range of programming must be provided by the PSB in order to serve the diversity of public needs and interests. With community broadcaster, wide range of programming is provided not by the broadcaster alone, but with close interaction with its community. This makes the sector more of a public service.

(c) Universality of payment

Public funding is fundamental to the maintenance and survival of PSB. PSB is a central component of the public sphere, which implies equal responsibility in the interests of public good. The independence of the public sphere should be protected from the interests of the state and the private sector as far as possible (Mpolu, 1996:12). Since PSB is financed by licences and advertising, there has been a concern that advertising is associated with ‘vested interests’ (of the advertisers/funders), which the PSB should be distanced from. Teer-Tomaselli states that “fiscal constraints are a body blow to PSB. Internationally it is no longer possible to depend financially on licence income. Revenue needs to be supplemented by advertising and state allocations, both which potentially impinge on the independence of broadcasters” (Teer-Tomaselli, 1996:222). It is stated that 72% of the corporations’ (SABC) income derives from advertising, while 28% comes from licences (Teer-Tomaselli, 1996:222). This figure varies from year to year. In this way, PSB needs to be commercially competitive as well, to attract potential advertisers in order to be financially viable. The same procedure applies to community radio. It also receives revenue from its community in an open-public way of funding (donations, membership fee, advertising, fundraising, etc.). “Community radio emphasises that it is not commercial...in its sources of funding arrangement, it differs less from mainstream broadcasting that in its claim to share power with its listeners on a democratic basis” (Lewis and Booth, 1989:10). Lewis and Booth associate community radio’s funding with sharing of its power with community in a democratic basis, therefore justifying its fund-generating methods as community-centered.
(d) Distance from vested interests
PSB should be independent from any political interference of ruling parties. Teer-Tomaselli (1996) gives two possible ways in which this can become a practice. She states that PSB’s political independence depends on; firstly, the willingness of politicians to abstain from interfering with day-to-day running of the broadcaster. Secondly, the ability of the broadcaster to resist political interference.

(e) Special relationship to national identity and community
A public service broadcaster must reflect national concerns, interests, events and culture, for example to broadcast events of importance (e.g. national elections), state occasions (opening of parliament), sporting events, et cetera. Community radio is also expected to reflect its community by broadcasting local issues, news, events, and occasions and be managed and staffed by local people. In that way, it contributes in maintaining a relationship with national and community identity.

(f) Minorities, especially disadvantaged minorities, should receive particular attention.
Minorities in South Africa are classified in terms of disadvantaged according to analysis of social power relations. The researcher holds the perspective that people in rural areas are the majority yet not entirely covered by media. To be a truly public service, PSB should serve these people and regard them as part of the society not as isolated minorities. Community radio fulfils this role for PSB since it becomes specific and meets the needs of particular grassroots communities, which PSB cannot bind together. Community radio facilitates development, empowerment (socially and politically), and can also be a tool for social education. Lewis and Booth reiterate this view, they argue that “as a community-based station, programming is aimed primarily at people who do not now have access to established media. We endeavour to be accessible to artists, local performers, working people, as well as the economically, socially or politically disadvantaged” (Lewis and Booth, 1989:128). This statement therefore links the principles of the PSB with the functioning of community radio.
(g) **Programming quality**

PSB should compete with good programming rather than competition for numbers. It seeks “to achieve high standard involvement where quality does not necessarily equal “high” or “elitist” definitions of culture” (Mersham, 1998:228). There should be programme balance to ensure balanced scheduling across various programme genres and coverage of population’s needs and tastes (Mersham, 1998:228). Community radio’s imperative, as has been discussed in section one (page 10) is not to make profit but to serve the community.

(h) **Editorial freedom**

The public guidelines for broadcasting should be designed to liberate rather than restrict the programme makers. “Their work should be protected from arbitrary interference and safe-guarded by the norms of media professionalism” (Mpofo, 1996:16). These principles address some of the principles of the social responsibility theory. They point to the importance of structure and performance of media in order to accomplish their responsibilities. McQuail argues that:

> a responsible press should ‘provide a full, truthful, comprehensive and intelligent account of the day’s events in a context which gives them meaning’. It should serve as a forum for the exchange of comment and criticism and be a common carrier of the public expression. The press should give a representative picture of constituent groups in society…” (McQuail, 2000:149).

In concluding the analysis of the principles of PSB and their relationship with community media, the researcher contends that there are two basic themes that are illuminated. These are, firstly, media (PSB) must fulfil some obligations to the society and secondly, media should be free from any interference including the government. These therefore can be defined according to McQuail’s understanding of normative theory. He states that:

[here]we turn quite deliberately to normative questions and especially to ideas of how the media ought to or are expected to be organized and to behave in the wider public interest...the forms of organization are essentially matters of media structure, while the ‘behaviour’ refers to matters of media performance, thus to the way media carry out their chosen or allotted tasks (McQuail, 2000:142).
The principles of the PSB therefore give an outline of structure and performance of public media, including community radio. In the following subsection a short discussion of weaknesses of the social responsibility normative theory is done.

2.1.1.2 Points of departure: Weaknesses of Social Responsibility (PSB) theory

The normative social responsibility theory has provided a good background for the initiation of community radio, since it dealt with media responsibility and equal representation in media. It laid a foundation for people-based communication, which involved a shift from individual responsibility by media professionals and experts, towards media that allows the observer’s interpretation, participation and analysis (Christians, 1993). The exclusion of community motif (small-scale, local motif) can be regarded as a weakness for this normative theory; particularly for the existence of community radio. Christians also observed that “the obligation to a professional community did not, however, advance the work of ethics. In such an environment, ethical standards developed in line with the social values of professional journalists. But this newer form of social organisation jettisoned the genuine community (my Italics) background” (Christians, 1993:38).

The key terms laid in social responsibility theory principles (see page 24, paragraph 2) are diversity, access and reply, which suggest a move from vertical sender-receiver communication, towards a cyclic and dialogic communication. However, the problem arises in the second principle, where professionalism is glorified. Professionalism becomes a criterion, which qualifies individuals to participate in media productions and dissemination. This automatically becomes exclusive and therefore not applicable to grassroots communication. Also against professionalism, Naughton argued that community stations are striving to attain and include access to mass communication by the previously voiceless and participation in all aspects of station operation (Naughton, 1996:13). In the South African media context, the majority of the voiceless are/were without a profession, social responsibility theory would formalise media and therefore exclude ordinary citizens. It would only represent those who hold profession and still
ignore the representation of ‘unprofessional masses’. Community radio therefore (in South Africa) cannot exist without being a representative of its community; otherwise it would not be defined as community radio.

The social responsibility theory provides a good base but not a perfect guide for the normative functioning of community radio. While relevant for liberation and truthfulness of media reporting, it could not lower itself to grassroot level. Arnold De Beer (1989:155) also agrees that this theory’s highly sophisticated and professionalised system would be difficult to reach in South Africa’s combination of First and Third world elements. This would lead to a paternalistic relationship between media professionals and ordinary citizens. Christians (et. al) refers to media professionals as journalists of the day, who being entrusted with social responsibility, take advantage of liberty and pay no attention to society’s involvement in true participation, to ensure collective responsibility. For this condition, Theodore Peterson (in Christians, et. al. 1993:38) expressed the view that “social responsibility largely survived as a slogan about the public’s right to know. Principles based on this perspective remain undefined and its theoretical perspective limited”.

In short, the social responsibility theory is exclusive; it does not provide room for society’s participation in media performance. The responsibility towards professionalism became confused with the social responsibility to society, since professionals enjoyed the privilege of choosing for the society. Media functioning, as a whole still could not come down to the level of people but entrusted a trickle down approach to information from journalists to the general public. The exclusion of ‘public’ opinions and inputs in the media is a serious setback for this theory and this presents a ‘limping’ form of media.

2.1.1.3 A further need for democracy and participation: a new theory

In arguing for the need for another theory, which avoids the real weaknesses of the social responsibility theory, Christians (et. al) point out that:
Community motif could not survive with the same impact in the new configurations of the social sciences and the professions, especially as journalism educators increasingly sought separation from the public through appeals to professionalisation and expert status (1993:38).

Against this backdrop, grassroots communications like community radio could never get off the ground, as the public community not professionals is the cornerstone of their existence. The exclusion of the community motif within social responsibility theory triggered the need for a new theory to underpin democratic themes of the late 20th century, which focus on public democracy. Robert White (1995:100) identifies with this argument: he explains that most attempts to reformulate normative theories of communication are carried out in the name of democratisation. Hemant Shah, (1996, in Guranatne, 1996:27) states that social responsibility theory does not call for journalistic activism in challenging oppressive structures, it also overlooks participatory democracy when it calls on the mass media to project a representative picture of constituent groups in society. To promote the need for a democratic-participative medium like community broadcasting, Guranatne further suggested that:

Communication needs in a democratic society should be met by the extension of specific rights such as the right to be informed, the right to inform, the right to privacy, the right to participate in public communication - all elements of a new concept, the right to communicate (1996:27).

Taking key terms from the above quotation, democracy and participation; the democratic-participant normative theory will be discussed.

2.1.2 Democratic-participant theory

In general, communication is interactive in nature. But for it to be successful in inducing positive changes in attitudes and behaviour, and subsequently create the socio-cultural atmosphere in which reasonable rising expectations can be successfully fulfilled, it must be actively participative. Active participation is one of the most important elements of social change (Okigbo, 1995:352).

According to Charles Okigbo, communication must be actively participative in order to bring about socio-cultural development and empowerment. This theory came to media politics due to the recognition of new media developments and increasing criticisms of
the dominance of mass media and public monopolies (McQuail, 1994:131). Monopolisation is a system of exclusive ownership and control (including media), that was enjoyed by the apartheid government in South Africa before the transitional 1990s (Pinnock, 1991:18). Monopolisation of media is problematic more especially for the developing regions, since it gives privilege and concentrates power in the hands of the bureaucratic elite (researcher's postulation).

Normative democratic-participant theory advocates for grassroots and local communication media, which recognises the public community, not the elite. John Thompson (1990) identifies three critical problem areas affecting PSB which are related to monopoly; these being:

i) the concentration of power in the hands of bureaucratic elite,

ii) the susceptibility of broadcasting institutions to the exercise of state power and governmental pressure,

iii) the difficulty in sustaining the traditional principle of public service broadcasting in the face of new technologies (Thompson, 1990:256).

In identifying these problem areas, Thompson found PSB supportive of monopolies, as he argued that by their very nature PSBs vest control of the institution in the hands of the elite, which by virtue of their appointment systems, tend to comprise individuals drawn from relatively narrow and privileged social backgrounds (Thompson, 1990:256). He further objects that this kind of domination within broadcasting is all the more commanding when the institution is entrusted with the maintenance of high standards and good taste (Thompson, 1990:257). Democratic-participant normative theory operates from a different and opposite background, which is against monopolisation of any kind.

Democratic-participant theory supports the right to relevant local information, the right to answer back and the right to use the new means of communication for interaction and social action in small scale settings of community, interest groups or subcultures (McQuail, 1994:132). McQuail's argument proposes a notion of mutuality between senders and receivers, and collectivism through community participation, agreeing with Christians (1993:43) declaration of collective responsibility and collective action. The
community should not become a market place where ideas of the professionals are sold, but according to Schumpeter (1947 in Christians, et al:1993:43), community reconstructs a liberal democratic theory that orients free expression on a standardised process of political participation. In an interview with Highway Radio personnel, it was revealed that the management of the radio station is comprised of members from all kinds of backgrounds: housewives, doctors, religious leaders, teachers and social workers; provided that these people identify with the radio station and have something to share with the community at large. Highway Radio makes itself available for easy access to the community through outside broadcasts, in shopping centres, local churches, local institutions and shopping malls, where the community is allowed to interact with the radio station’s personnel or vice-versa (Ngobeni, March 2001). This therefore shows mutuality between the station and its community as proposed by McQuail and Christians above.

2.1.2.1 Democratic-participant theory and the notion of ‘participation’

The essence of community emerged strongly as an obvious alternative to individualism. McQuail proposed this category (democratic participant) to take account of many ideas expressed on behalf of alternative, grassroots media that expressed and looked after the needs of citizens (McQuail, 2000:160).

This theory found expression in the 1960s and 1970s in pressure for local and community radio and television. It challenged the dominance of centralized, commercialized, state-controlled and even professionalized media. It favoured media that would be small in scale, non-commercial and often committed to a cause. Participation and interaction as key concepts (McQuail, 2000:160).

Highway Radio promotes democracy through the continued encouragement of and accessibility to everyone who forms part of its community. Feedback mechanisms like faxes, phone calls, e-mails and letter writing are means to demonstrate participation. A question raised in the discussion with the station’s personnel pertained to the issue of participation and how they ensure maximum community participation. The strategy followed by this radio station is exposing itself to its community first, for example participation in various activities organised by churches and Christian bodies. Highway
Radio goes out to the people and expose itself to make it easier for the community to know the radio station and get involved (Personal Interview, March 2001). In addition to that, an announcement is made daily that anyone with something to say, concerning programmes, the management and whole functioning of the radio station is free to give his/her ideas. In an interview with some listeners, it came to my understanding that most people do not participate though they are encouraged to do so. Consequently, it tends to be the same members of the community whose voices are repeatedly heard. When asked how they encouraged more equal participation, the general view was that the radio station does not have the means to push the members of the community to participate. It is the opinion of the researcher that the community itself has to take responsibility in ensuring that the station meets their needs and interests.

One listener told the researcher that she had many things that she did not like about Highway Radio’s night programming but has never bothered to voice out her concerns. The listener was aware of her right to participatory communication but did not take it as a responsibility, she has a concern that she cannot stand against the majority. She also believes that someone else is committed in participation and responding back. She stated that “though it is my right, people always listen to the voice of the majority, if the majority says ‘yes’ and I come and say this music is boring, they will wonder how do I say music is boring and if I am the only one who says I do not like certain music, and 99% of the community like the music, I will not be heard” (personal interview, November 2001).

Community radio may be a good tool for social development, but it is up to the community to make use of it. Ideally, community radio stations should be fully committed to the community, but community members as well have to be committed. Normative theory stipulates what ought to be, but the success of the stipulations depends on the practice by medium and the community alike.
2.1.2.2 Public sphere implications and democracy

The dialogic communication is successful through commitment from both sides in a horizontal structure. Phiri (2000:11) explains democratic-participant theory as one which expresses disillusionment with top-down, one way, vertical communication. It therefore encourages development of dual, horizontal, dialogic and cyclic communication, which does not distinguish between senders and receivers (Phiri, 2000:11). This kind of communication reflects a democratic public sphere, one where topical community issues take shape, a sphere of the polis, which according to Habermas is the common and communal (koine) public realm to be separated from oikos, where each individual has his own private realm (Habermas, 1994:4). According to Thompson (1994), Habermas’ public sphere has a major weakness in that it functions as a “bourgeois public sphere”, a forum for debate only for elite members of society, “in practice it was restricted to the individuals with education and financial means to participate and strictly a male preserve. It therefore automatically excluded women, the uneducated and the peasants” (Thompson, 1994:92).

Thompson argues that “structural transformation could be an initial attempt to outline a theory of democracy that would be relevant to the conditions of the twentieth century…” (Thompson, 1994:95). From this background therefore, one can see that democratic-participant theory forms part of the public sphere’s structural transformation, which acknowledges various publics. Community radio becomes a carrier for these transformations, for example Radio Moutse\textsuperscript{14} represents a sort of rural women’s public sphere, though not exclusively women centered it does serve as living evidence of the successful inclusion of other marginalised public discourses that have been previously excluded. Opoku-Mensah (2000) expressed that “[c]ommunity radio has been identified with the interests of development and democracy in Africa, and the need to expand this

\textsuperscript{14} Radio Moutse was among the first community radio stations to be licensed by the IBA in the early 1990s. The Rural Women's Movement in Moutse, Mpumalanga, initiated this radio station. These women were involved in community development campaigns (health, agriculture, and improvement of schools), but communication was still a problem, they consequently decided to start a community radio station. (Naughton: 1996).
sector exists. If used strategically, community radio may accelerate or catalyze social transformation" (Opoku-Mensah, 2000:165).

The next theoretical discussion focuses on the use of communication for social and personal development. The theory is based on the whole notion of ‘development’, which emerged in the 1940s. The theories discussed above looked at democracy, representation and participation in communication. These terms will still appear but the focus will be on participatory communication as development due to its centrality in Another development paradigm of communication.

2.1.3 ‘Another development’ communication theory, developmental-participatory model

Another development theory of development emerged in the 1980s. This was the third paradigm undertaken to achieve the goal of developing Third World countries. The first paradigms of development were modernization\(^{15}\) in the 1940s and 50s, and dependency and dissociation\(^{16}\) in the 1960s to the 1970s. A short analysis of these paradigms has been

\(^{15}\) Modernization paradigm of development was applied by the First World (e.g. USA, Britain, etc.) to achieve ‘development’ in the poor Third World countries (Africa, Latin America and Asia). The paradigm was based on assumptions that Third World countries were in a poor state due to their traditional practices. They therefore promoted the abandonment of primitive ways and embrace the technologies which had brought such extraordinary progress in the countries of the North (Melkote, 1991:22). Transformation from rural, agriculture-based communities to a more industrial society was seen as a way of moving from traditional to modern way of life. Mechanical application of the economic and political system in the Third World countries was seen as development (Melkote, 1991). The model of communication proposed in this paradigm was defined as diffusion of innovations model (Rogers, 1996), through which ideas had to flow vertically from developed to underdeveloped countries. Failures of this paradigm are associated with imbalances that led to underdevelopment of many sectors of the underdeveloped countries. Kumar (1994) states that beneficiaries from modernization were the better-off sections of society. There was little evidence of the hoped for ‘trickle down’ effect (trickle down was a way of economic development which aimed at developing some sectors and leaving others, with hope that the economy will trickle down from the developed to the undeveloped). The diffusion of innovations benefited the richer landowners and farmers (Kumar, 1994:83). Melkote argues that this paradigm quantified development in terms of economic indicators. This approach did not consider the question of equality of the benefits of development. The emphasis was on absolute growth not its equitable distribution. Also a worst setback, modernization paid little attention to the “fundamental contradictions of societies in the developing countries, where economic and political power were concentrated in the hands of a small elite and large sectors of population had no significant share in the political and economic resources” (Melkote, 1991:131).

\(^{16}\) This theory emerged as a result of dissatisfaction with modernization. Its major argument was that the exogenous induction of development ideas has directly led to the underdevelopment of the Third World. Underdeveloped countries had to break this dependency and dissociate themselves from the centre
footnoted below as an in-depth discussion falls out of the scope of this study. In the communication models followed by modernization and dependency theories, imbalance in communication flow and dominance by the developed countries (First World) became evident. There was no relationship between senders and receivers except a vertical, top-down communication with innovations trickled down through pro-persuasion bias (Melkote, 1991:22). Another development theory proposed a totally different way of communication.

Neil Jamieson identified some primary lines of defence against failure as suggested by another development. He stated that the first of these consists of the substantive involvement of local people in the selection, design, planning implementation, and evaluation of all programs and projects that affect them thus assuring that local perceptions, attitudes, values, and knowledge are taken into account as soon and as fully as possible .... The new paradigm for development needs better communication systems to identify and solve problems in existing systems, to involve local people in planning and implementing development, and to provide rapid and reliable feedback about effects of development projects (Jamieson, 1991:32-34).

The model of communication suggested above is the one that directly involves the local people in programmes and projects for development. This model can be discussed in relation to Paulo Freire’s (1972) participatory approach to education for the development of the underdeveloped and oppressed. Freire is well known as a teacher and protagonist for liberation of the oppressed. In his analysis of teaching methods, he identified the need for the liberation and empowerment of learners through pedagogy of interaction between learners and facilitators. Learners had to be allowed to interact with facilitators, to be permitted to talk back as a way of empowering them. This would empower them through interaction in knowledge formation or production, which would therefore liberate their intellect. For this reason, Freire proposed a change in what he calls ‘banking concept of education’ to education through a dialogue between teachers and learners (1990:127). Teachers have to be in same level with students, which would lead to the activation of

(superpowers/developed countries), which was viewed as encouraging a form of unbalanced flow of communication to the periphery (underdeveloped, marginalized by the centre). This theory was witnessed in Africa as African leaders like the late Julius Nyerere of Tanzania, came up with “African Socialism”, for the dissociation of African countries.
consciousness and critical awareness on the side of the students, by being not only receivers but also producers and communicators through a dialogue. (1990:128). This discussion bears resemblance to the idealistic nature of community media, whereby the community is empowered with knowledge when they actively participate in its production.

2.1.3.1 ‘Another development’ and participation

“The word participation is kaleidoscope, it changes its color and shape at the will of the hands in which it is held” (White, S., 1994:16). Shirley White describes participation not as something simple and uniform, but as something that is complex and dynamic. Its definition depends on the hands in which it is held. For example, participation in democratic-participant theory is not refereed in a same way as in ‘Another development’ paradigm of development. With democratic-participant theory, participation is associated with democracy and representation, whereas with the ‘Another development’ theory it is associated with development and social transformation (researcher’s postulation). It is stated that participatory communication has a triple-function-to serve, firstly, as tools for social transformation; secondly, to be the means for democratizing mass media and thirdly, to play an important role in the ‘selection’ of new technologies (White, S., 1994:20).

‘Another development’ paradigm insists on a participatory model, which stresses the “importance of cultural identity of local communities and of democratization and participation at all levels…” (Okigbo, 1995:157). This is an ideal expectation for community media that becomes a challenge that the media have to fulfill and be arenas for democratization of communication, both in structure and performance. It has been mentioned that communication for social change is a move:

away from designing, testing and delivering messages…and on to supporting dialogue and debate on the key issues of concern… away from the conveying of information from technical experts…and on to sensitively placing that information into the dialogue and debate (http://www.devmedia.org/documents/position%20paper.htm).
The main ideal for this kind of communication therefore is that, the society, mainly local, is not told or supplied with information only, but the society or local community itself gets involved in the organisation and structure of information disseminating from communication sources to receivers (the community itself). Servaes (1991:68) defines another development communication in three terms, which are two-way, interactive and participatory. In full support for this approach in community media, Muthoni Wanyeki (2000) asserts that community participation is thus seen as both a means to an end and an end itself. The process of media production, management and ownership are in themselves empowering, imbuing critical analytic skills and confidence about interpretations reached and solutions found (Wanyeki, http://www.unesco.org/webworld/publications/community_media/pfd/chap2.pfd).

Wanyeki’s argument therefore agrees with the fact that participation empowers through the liberation on the participants intellect and confidence.

2.1.3.2 Participation as development and empowerment

Community radio is characterised by active participation in all structures of the organisation. The community that the station serves has to be involved in developing the radio station project and mission and in designing future programmes. The community participatory structure might not yet be in place but people must be invited to join the process and contribute to setting up that structures (Bonim & Opoku-Mensah, 1998:32).

Community media’s primary objective is to develop community-managed and controlled communications and information structures. In an ideal situation, community media are media that are produced, managed and owned by the communities that they serve, which can be either a geographic or interest based community. Community broadcasting is a two-way process in which the communities participate as planners, producers and performers and it is the means of expression of community rather than for (my italics) the community (Wanyeki, 2000).
It has been argued that:

[t]he "oligarchic" view of communication implied that freedom of information was a one-way right from a higher to lower level, from the centre to the periphery, from an institution to an individual, from a communication-rich nation to a communication-poor one, and so on. Today, the interactive nature of communication is increasingly recognized. It is seen as fundamentally two-way rather than one-way interactive and participatory rather than linear (Servaes, 1995:164).

The potential of interactive communication is also diverse and viable like the medium itself. The sense of ‘ordinary’ people’s communication is the most recognized in empowering the oppressed through liberation of their ideas and perceptions as Freire (1990) would argue. Participatory communication gives personal development and confidence to do much greater things. An interviewee, Sbonga Mngadi (Personal interview, August 2001), a presenter in Highway Radio, witnesses this. As stated by the station’s manager that people who are working as DJs, presenters, administration and many other things, are from the Highway community. Mngadi said that “being involved with Highway Radio has opened my mind and improved my presentation skills. It has brought about confidence to myself that I can do a lot for the community. Presenter-listener relationship has taught me how to handle different situations and be a responsible presenter”. She witnesses personal development through her daily interaction with community – her audience, beside the technical side of operating broadcast studio.

Joseph Ascroft and Themba Masilela (1989 in Melkote 1991:237) argue that participation as-a-means empowers the people so that they articulate and manage their own development. This argument therefore conforms to Freirean liberation of the oppressed. The participants are liberated from their subordination and ‘collective responsibility’ within the community becomes an area of practical democracy, where the feeling of ‘all’ is put into action. Juan Diaz-Bordenave (1989 in Melkote, 1991:247) cited four functions for communication media that contribute to a participative society. These are based on media’s function to:

1. help in the development of a community’s cultural identity;

17 The use of the ‘oppressed’ here does not necessarily refer to social or political oppression specifically, but also refers to those that are culturally, spiritually or intellectually subordinated.
2. act as a vehicle for citizen self-expression;
3. facilitate problem articulation; and
4. serve as tools for diagnosis of community’s problems.

Participatory communication is a balanced kind of communication, with emphasis on cyclic communication. Operationalisation therefore, becomes a tough testing ground for this model. In some instances, participation ends as a slogan not practical reality. Participation is inseparable from commitment and responsibility. Community members as well as the media have to be committed so that development and empowerment is achieved through participation. Something to be realized is that the community itself becomes irresponsible sometimes. Complex listenership for a radio station can also have a negative impact as a listener may assume that if he/she does not participate, someone else will. It may not be easy for community radio station to involve the whole community, since some listeners are passive and do not consider participation. (personal interview, November 2001). Highway radio aims at involving the community in all spheres of organisation and functioning. The researcher has noted this and also reported from the Station Manager, who confidently declared that:

[A]ctually the community is involved from the beginning to the end, from the election of the board of directors, the community nominates people that they would like to serve. The community votes and chooses for itself. In our programmes, we invite the community to respond back openly concerning their likes, interest and dislikes; what kind of programmes they prefer, not forgetting the vision of Highway Radio which is to spread the gospel of Jesus Christ. We conduct research to find out the interests of the community. The radio station therefore exists through cooperation and collaboration between the management and the community (Lunga, August 2001).

The following section will take the above quotation as starting point for further discussion on Highway Radio as a case study of community radio. It will focus on the ability of Highway Radio to fulfil its mandate through community representation. It will discuss the findings of the research in relation to the outlined theoretical framework.
SECTION 3: A CASE STUDY OF HIGHWAY RADIO

3.1 METHODOLOGY

This paper uses Highway Radio as a case study to analyse the representation of its community through programming. A qualitative methodology that attempts to “bring us close to the performances and practices of communication” (Lindlof, 1995:xii) has therefore been adopted. Crucial attention has been paid to the content and sourcing of the station’s programmes. The manner in which the station devises programmes and the programme’s relevancy to the community will be investigated in relation to the reflection and representation of community’s interests. This inquiry will elucidate the role that is played by the community in running the station’s activities and the kind of relationship that exists between the radio station and its community.

Extensive face to face and recorded interviews have been undertaken both with the station’s management and the listeners. The interviews were also conducted with focus groups, which included listeners from different churches, tertiary institutions and general listeners from Highway’s broadcast area. A great deal of participant - observation, as a researcher and a listener of Highway Radio, has also formed part of the research. The key interviews undertaken include Highway Radio Manager, Mr. Luke Lunga; Public Relations Officer, Ms Uzothile Ngobeni; Production Manager, Lionel Leigh; two members of the production team and four presenters. From the community, more than ten listeners have been interviewed although ten will be referred to. These interviews range from local church members to student organizations. Some of these interviews have taken the form discussions and others as questionnaires.

There are aims of the present research: that each community’s way of life (practice) be it cultural or religious has a specific function to play in people’s lives, and community radio is one of the mechanisms which can accomplish the need for such interests’ representation. Secondly, to bring forward a belief that each community sees value and potential through its representation by the media (MISA, 1998:
http://www.misanet.org/broadcast/community2.html). One can argue therefore that community radio is also of great importance for the Christian community.

3.2 HIGHWAY RADIO AND COMMUNITY REPRESENTATION

Highway Radio began broadcasting on December 16, 1995 from the garage of Pastor Greg Haswells’ home in Westville (Personal interview with the current Manager, August 2001). Conceived by the Pastor, he became the station manager at its inception. Highway Radio’s beginning stretches back to Haswell’s vision to serve the community of Highway through religious means. His ambition was supported by other members of the religious community, who then adopted the idea. This marked the genesis of a Christian radio station for people in Pinetown and surrounding areas. His interest was to promote Christianity, to serve the community and uplift the underprivileged communities within the area.

At the beginning of this research, Highway Radio was broadcasting from Sanlam Centre in Pinetown, but has since then moved to 49 Kings Street in Pinetown. Its broadcast area includes surrounding towns, suburbs and townships: Durban, La Lucia, Umlazi, KwaMashu, Kloof, the Durban International Airport, Bluff, Umhlanga, Balito and Amanzimtoti. (http://www.highway.org.za).

Highway defines itself as a contemporary Christian radio station and had an estimated initial listenership of around 60 000 just six months after its inception December in 1995. This grew to 83 000 by June 2000 (Radio Audiences Measurement Survey, August 2000) and 166 000 by 2001(http://www.highway.org.za). Highway Radio’s popularity has grown in both churches and tertiary institutions, mainly because it is the only Christian radio station in the area which broadcasts for its community 24 hours a day. This radio station has a clear evangelical purpose; however, its mission and vision aims to serve not only on Christian interests, but also the geographical community as well. It therefore includes a variety of community based informative segments that are not Christian based.
Religious programming includes gospel music, motivational messages and various community related programmes for example, *Business Buzz* and *Motivation*, which deal with business matters. There are also reports on weather, news, traffic and transport. Programming will be analysed more thoroughly later in this section, as it forms the major part of the dissertation. The mandate of Highway Radio as stated in interviews with the station management, is to recognise Christianity as an interest and to give it a full meaning to those who are religious and those who are not (Personal interview, August 2001). It aims at serving the community with good programming that assists people both socially and spiritually. Moreover, the programmes that the radio station airs for listeners, bears witness to this mandate, since there is a great emphasis on religion (Christianity) and moral values.

Highway Radio seeks to be a financially viable radio station that evangelizes, influences and serves the community within its broadcast area. It aims at fulfilling that through a provision of necessary daily lifestyle information and easy - listening contemporary Christian music. Part of the mandate is that “strict attention is paid to programme and presenter content to ensure that the tone of the programming is smut and innuendo free, ensuring that listeners are not subjected to questionable input. Programmes should be suitable for any member of the family” (http://www.highwayradio.org.za). With this in mind, it is crucial to expand on the discussion looking at the kind of community that Highway Radio serves. Michael Traber argues that “we are fully human only through our capacity to communicate. But, communication presupposes community, and community is constituted through relationships” (Traber, 1989:12). This comment illuminates the need for human communication in the form of communities, which undoubtedly function in different interests.

The question to be tackled is whether this community is a geographical community or a community of interest. Highway Radio’s target audience is 20-40 year old listeners, but it also provides the community with programmes for those who fall outside this description.
3.2.1 Highway Radio’s community

The term ‘community’ is broad, depending on the context in which it is used. The *New Oxford Dictionary of English* (1998) defines ‘community’ as a group of people living together in one place, especially one practicing common ownership. Secondly a group of people having a religion, race, profession or other particular characteristic in common. Thirdly, it is a condition of sharing or having certain attitudes and interests in common. The last two definitions are similar as the ‘community’ is not determined by physical geographic area, but by personalities and interests. These definitions therefore, correspond to the IBA’s categorisation of community broadcasting licenses. The IBA Act No. 153 of 1993 defines community for this sector as including a geographically founded community or any group of persons or sector of the public having a specific ascertainable common interest. The former regulatory body, the IBA adopted and established the categorisation of community radio into:

(a) Broadcasting services catering for a geographic community

(b) Broadcasting service catering for community of interest.

The community of interest category is further categorized into

i) institutional communities;

ii) religious communities; and

iii) cultural communities.

The religious communities are further broken down to non-or multi-denominational and denominational religious communities.

Phiri argues: “I believe that ‘community’ for community radio in geographic terms emphasises the coverage area whereas community of interest stresses the type of communication content rather than the area covered” (2000:49). Highway Radio as has been alluded to above, covers a specific geographic area with programmes containing Christian content. The station’s personnel argue that:

we are not specifically catering for Christians, we are catering for the community at large, but most of our programmes are directed with a Christian content...for instance there is no Christian traffic, nor Christian news, it is news...But in terms
of music we play gospel music, we do not play secular" (Personal interview, April 2001).

This statement therefore makes defining the community of Highway Radio slightly more problematic. If one looks at its programmes such as news, weather and traffic, seem to appeal to most community members, regardless of religion. However, other radio stations such as East Coast Radio also air those types of programmes. To reiterate the above, “there is no Christian traffic, nor Christian news, it is news…” (Personal interview, April 2001). It is the opinion of this researcher that what attracts listeners to Highway Radio is its Christian emphasis; therefore this researcher chooses to define the community of Highway Radio primarily in terms of interest. It is a community of believers in a multi-or non-denominational dimension, in a specific geographic area.

Highway Radio listeners largely are people from churches and different social Christian organisations, predominantly within schools and universities. A common understanding of the triune of God (the Father, the Son and the Holy Spirit), is the glue which binds this community together. It is not defined by any denomination or sect but rather by the adoption of Christian living and values; as stipulated in the Bible. There are no specific church-based doctrines other than the Bible.

Highway Radio broadcasts in English and Zulu with few slots of Afrikaans. These are languages that people in the coverage area speak, as it is a requirement for community radio stations to reflect the language needs of their target communities. In this way, Highway is able to reflect its community successfully. The community served by this radio station is both urban (suburbs) and peri-urban (township), as both fall within the coverage area. Highway Radio therefore attracts listeners from different race groupings, since it is not limited to one language. This is prompted by the fact that religious content cuts across language and racial boundaries. Religious radio stations are the stations whose message is relevant regardless of geographic area (urban or rural). Highway Radio attracts most Zulu listeners from the townships and most English (includes Whites, Indians and Coloureds) from the suburbs. This listenership demonstrates the
demographics of the church — doing community. Donohew (1967 in Stout & Buddenbaum, 1996) found that church participants are integrated into their community, whose readiness for change is prompted by their strong use of media.

Community can be defined as a number of people with a common goal, who drive the interests of shared views, knowledge and development. Communiity is associated with mutuality, interdependence, balance and collectivity, which are central elements in ensuring a developing society (The New Oxford Dictionary of English, 1998). These elements enrich the spirit of unity within communities since Christian radio stations have links with other Christian radios and Christian bodies in the country. Highway Radio for example, has a connection with Link FM, another Christian radio station in the Eastern Cape. These links therefore establish a network for ‘unity’ among communities of similar interests. WACC also adds that communication must be seen is central to the churches, as the process in which God’s love is received and shared, thus establishing communion and community (http://www.wacc.org.uk/information/principles.html). There has been a feeling that these spatialized communities result in a fragmented society, but one may call this diversity not fragmentation as expressed by the Media Institute of Southern Africa (MISA):

There are many different types of community broadcasters around the world. Diversity is always welcome because it allows for growth and development. The aim of community broadcasting is to serve particular communities, informing, educating and entertaining, allowing for active participation of the listeners through the broadcast stations (http://www.misnet.org/broadcast/community3.html).

ICASA has given a set of rules and stipulations for community radio stations to follow in order to fulfill their mandates and missions with their respective communities. The following sub-section discusses these rules with regards to Highway Radio’s accomplishment of its mandate through its management structure and funding and puts great emphasis on a wide spectrum of programming.
3.2.2 Structure and organisation

Highway Radio is a Section 21 company\textsuperscript{18}, which is directed by Highway Christian Outreach Association\textsuperscript{19}. It is community-orientated organisation, therefore the community members form the Board of Directors. Different members of the community are represented in this Board as its formation relies on the community itself. The Executive Board comprised of the Manager, the Public Relations Officer and the productions Manager, call for an annual general meeting where the audience and members of the public select the board members. The Board of Directors itself is comprised of seven members, who are elected without any consideration of qualification other than being members of the community. Ngobeni (PRO) states that “we don’t have a specific criterion in terms of career...but we look for equal representativity in the community...we also try to balance the ratio between males and females” (Personal interview, March, 2001). The researcher has noticed that there is no balance in the Board of Directors concerning gender since it has only two females out of ten members. Mtirde (et al., 1998:33) emphasises democratic organisation of the radio stations, he states that “the structure of the organisation should be democratic as possible, such that the community becomes actively involved in the election of the board or trustees and any other portfolio in the radio station”.

3.2.3 Funding

Funding is a major challenge to community broadcasting sector. Some radio stations emerge and give such a promising service to their communities, but some get trapped in financial problems and disappear. The type of funding that community radio is supposed to survive with seems to be insufficient for their continued existence (DYR and Radio

\textsuperscript{18} This refers to a company that has been established strictly not for profit or commercial gain, but for the benefit of the stakeholders. Fine et. al. (1999 Community radio manual compilers) define Section 21 companies as a body, group or organisation that registers as a special kind of company or association “not for gain” with the main purpose of promoting religion, arts, sciences, education ...or communal or group interests.

\textsuperscript{19} The secretary of the Board of Directors explained that, Highway Radio is a trade name for this association, which worked for the establishment of Highway Radio and also directs its affairs. See appendix for a list of the members of the Board of Directors and other internal documentation.
Maritzburg as mentioned before). Teer-Tomaselli and de Villiers state that most community radio stations are dependent on donor money and there is no subsidy mechanism to support this sector. They further state that:

This in turn creates a major dilemma: to qualify for donor funding, stations need to remain small and have a dynamic relationship with their communities, but to wean themselves from seed funding, the stations need to expand their broadcast footprint and increase their potential advertising revenue. The later course of action detracts from their ability to manage and respond to community participation in the project (Teer-Tomaselli & de Villiers, 1998:166-7).

Highway Radio relies on advertising, personal donations, subscriptions and support from churches. People from the community (as well) also support the radio station through membership grants. Lunga (the Manager) comments that “…why I say the support is good is that we have lot of people who support us financially” (Personal interview, August 2001). The station also executes live fundraising drives over the radio, where listeners are asked to donate anything they can afford. Listeners phone and commit themselves to give amounts of money and gifts. According to the Manager, the station has a monthly income of R30,000 with 1000 community members who contribute ‘faithfully’ (Personal interview, August 2001).

3.3 PROGRAMMING

“Focusing on your needs, your friends (volunteers) plan and produce programmes and music that are fun and relevant to you”
(http://www.tradepage.co.za/highway/whoarewe.html). This is the promise given by Highway Radio that its programmes focus on the needs of the listeners and are produced by volunteers, who are also listeners in this way representing their communities.

Stuart Hall states that representation is an essential part of the process by which meaning is produced and exchanged between members of a culture, it is also the production of meaning through language (Hall, 1997:15). In other words, it is one of the ways of making sense of ideas, things, events (concepts) and their relationship to people as meaning makers. In the context of this research, ‘language’ can mean two things, which
that women face at home and at work, where solutions for such problems are suggested and debated. During the time of my research, which involved participant-observation, two such issues involved a discussion beating breast cancer and handling teenage problems. These are issues that are socially relevant and empowering since they use communities shared knowledge as a resource to offer practical advice. Building a strong society starts with building a strong community and building a strong community starts with building a strong family. Today's Woman exposes truths about certain diseases. This programme gives the community information and awareness. The format is normally a talk by a presenter, with occasional interviews conducted with specialists to offer solutions. Music is played in-between. The experts are not foreign but people from within the same community, either from local clinics and hospitals.

Similar to Today's Woman is a Zulu language programme called Khuthazeka, (Motivation). This is a programme designed to motivate young people by providing information on career and life skills and to endorse development initiatives. Different experts from different fields and academics are invited to address the listeners. The Department of Communications and Sicebisa Isizwe Ngemfundo (We advise the nation through education) sponsor this programme. Khuthazeka also addresses issues of gender inequality in the work place. “Women and economy” was the topic of the show aired on November 19, 2001 that dealt with gender inequality issues.

Women are encouraged and motivated to change the way patriarchal society has ignored them. Interviewees are normally from the local governmental bodies, for example: Socio-legal studies, the local Commission for Gender Equality and Thekwini business representatives. In this programme disadvantaged women told their stories on how they have been treated and the experts suggested solutions. It also dealt with controversial issues concerning the role that women are supposed to take in decision-making or in discussions leading to decision-making, where women have been previously silenced. All these are discussed and sometimes portrayed through a short drama, where listeners demonstrate their experiences. This demonstrates the crucial role that community radio has to play in the community, through facilitation of discussion around issues that effect
listeners. Community radio has been identified as playing a vital role in development and democracy. Bonim & Opoku-Mensah, 1998:18) point out that community radio can do this by enabling communities to articulate their experiences and to critically examine issues, processes and policies affecting their lives and educating and mobilising communities around development initiatives and strategies that will result in a better life for listeners (voter education, AIDS, local government, gender issues, peace building, etc).

The programme discussed above is exemplified by this quotation, which demonstrates the ability of Highway Radio to stand for its role as a community radio. Similar to Khuthazeka/Motivation, another programme, Business Buzz is aired on Mondays at 6:30pm and Fridays at 09:30am. This programme aims to encourage entrepreneurial spirit through educating the community on how to start and maintain a business. The community itself voted for this programme to be extended to two days a week: “we take into account whatever opinion the community come up with. For instance we have a programme called Business Buzz which we asked for the community’s opinion…we had a positive, positive response from the community and we extended the programme and we ended up playing the programme two times a week” (Personal interview, April 2001). To involve the community to the fullest point, Business Buzz presents local, small and medium business people to speak to the community, sharing their ideas and knowledge on how they have been successful. One should notice that these programmes are not strictly directed to Christians, their content is of help to both Christian and non-Christian as well. However, programming is carefully monitored to ensure that it fits in with the ethos of the station. Ngobeni (PRO) states:

as a Christian radio station we are very sensitive in terms of our programming. We would not include something that would be viewer-sensitive. We try as much as we can to think of our listenership and would not include anything that is offensive to the listeners, things like drug promotion, violence etc. In terms of our language we make sure that the message that we put across to listeners is to motivate, to empower, teach and inform, so we stick to those principles so that whatever programme we bring to the station we make sure that it will either inform, educate or motivate (Personal interview, April 2001).

The researcher has regarded the above-discussed programmes as ‘general programmes’ as they are not exclusive to religious listeners since they do not contain strictly religious
content. In the interviews, listeners had varying responses to these programmes. With the
five unstructured interviews conducted, two respondents were regular listeners and had
enthusiastic responses to the ‘general programmes’. Lucia Ntuli expressed that she liked
Today’s woman because “it perfectly fits the day and the presenter has everything it takes
to present a good programme right on hand. It brings the full truth, it satisfies me fully,
socially and it keeps me aware of things that are happening around. It boosts ones’ spirit, □
there is whole lot of teaching that goes around and revives” (Personal interview, November, 2001).

Two of the other interviewees could not mention the programmes by name but positively
responded that Highway Radio has good programmes particularly sermons. One voiced
that he likes the coupling of music with sermons and other general programmes, “they are
efficient and effective” (Personal interview, November, 2001). One listener complained
that the Zulu programming is disorganised when compared to the English programming,
which has titled programmes (although she did not favour any in particular). Listeners
therefore, have different views on the programming of Highway Radio as they are
interested in different programmes. This points to the fact that though this kind of
community shares common religious interest, it cannot be homogenous when it comes to
programmes. This points to the need for wide range of programming for public service
media, to ensure balanced scheduling across various genres and coverage of population
or community’s needs and tastes (Mersham, 1998:228: see page 26 paragraph 2).

3.3.2 Inspirational talk: sermons and teachings

The Green Paper on broadcasting (RSA, November 1997) stipulated that the objective
for community broadcasting is that it should be a service licensed to serve particular
communities. They are meant to provide programming that reflects the special interests
and needs of the community which they serve. On the same note, Highway Radio is
determined to broadcast inspirational and motivational messages to equip and enrich the
Christian community spiritually.
we listen to the content of the message before we pass it on air, to see if the person is suitable enough to run with the vision in his/her teachings. This is mainly because, even though the content is Christian, a church pulpit is different from a radio audience, church pulpit is directed by the pastor to the people, whereas on air, it is a diverse listenership, some people can be sensitive to certain issues, so we are selective in pastors” (Personal interview, March 2001).

It is therefore not the community of listeners which select or provide speakers, but the station’s management take that responsibility. At the time of research, listeners did not voice any concerns about this. There has been no interaction between the management and listeners concerning this point. The role played by of local pastors is seen as community participation, however, it could be argued that the criterion followed before someone is allowed to preach, excludes the community. If only the management has the power to grant access, it means that some community members may be denied a voice as the management feels that his/her message does not relate to the vision. Although the intention is socially responsible, the limiting of preachers in this way is potentially problematic.

While some respondents preferred music and phone-in greetings to inspirational talk programmes, most listeners responded positively towards these programmes, stating: “the sermons are quiet enriching...sometimes I just feel down in my spirit and tuning to the radio brings some effect that is uplifting to me. You find that they even guide you to the scripture verses in the Bible that after reading I feel very much edified, so I am positive about it” (Personal interview, November 2001). Another expressed:

sermons are good; yes there are of course those which one as an individual you feel that you really didn’t get it that right, but all in all I can say they are fine, they are teaching something to someone. I believe that they are very beneficial to the community at large, because they don’t cover up like people who have been saved for a long time or what, there are sermons which fit even people who are not saved, it is like they reach out to them. There are also sermons which fit even the newly born Christian, they cover everyone” (Personal interview, November 2001).

In terms of horizontal communication and community radio’s capacity to positively impact a community, the researcher recalls one specific example. It concerns a man who called the studio after the pastor had preached. He asked the community (Christians) to
pray for his daughter who was very sick. The pastor prayed and a week or two later, he reported that his daughter was healed. Here one notices how radio enables communities to share problems and experiences. Community radio therefore becomes a forum for community expression and primary means of access to the public sphere.

3.3.3 Music in Highway Radio

Highway Radio dedicates 70% of airtime to music and 30% to talk, twenty percent of the 70% dedicated to music should be South African (IBA Act 1993). Music is one of the ways in which the radio station develops and keeps its community listening. From the interviews conducted (November 2001), most listeners enjoyed music more than any other programme. Some mentioned that they only tune into radio for specific music programmes. However, while some prefer the music during the English programming, others prefer the music during the Zulu programming. Thus music seems to divide the community into two interests groups, determined by language. English speakers (whites, Indians and coloureds) listen only to music during the day simply because they do not understand Zulu, which is the primary language during the evening broadcast. There are those who listen to both English and Zulu, those fortunate enough to understand both languages, and these are mainly Zulu speakers or any Nguni language speakers in the province, be it Xhosas, Sothos or Swazis.

The law that guides all community radio stations stipulates that all sound broadcasters are required to play 20% South African Music. This means that since Highway dedicates 70% total airtime to music, an estimated 14% of that music should be South African. Highway Radio plays about 35% local music (Personal interview, March 2001). This is intended to ensure the development of local music and talent as well as the local music industry.

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20 South African music is defined as defined by IBA Act Section 53 as music with lyrics and music written by a South African citizen, principally performed by musicians are South Africa citizens, etc.(IBA Act153 of 1993, section 53, subsection 1(c), clause i), ii, iii.
Contemporary praise and worship, mainly sourced from American discs found in local Christian bookshops, dominate music played during daytime English programming. This music is popular, but it does not encourage English speaking listeners to listen to South African music. The DJs during this time are English speaking, with a primarily English speaking audience (and a few Zulu listeners). The selection of this music is also the duty of the production team. The production manager stated that he and his team are responsible for programme production including jingles, adverts, and music. The presenters are not allowed to choose their own music (Personal interview, November 2001). Music in other sessions of programming is selected through a hotline phone-in programme called “pump or dump” where callers vote against the songs they do not like and vote for those they like. Whether this is the most desirable or effective method of selection is questionable, as there is a tendency for the same songs remain in the playlist for days. This may be democratic, but it does not take diversity and minority interests into account. Listeners have different tastes, which need to be balanced. It becomes a case of music not being the choice of the listeners, but of some of the listeners.

While asking the listeners about their feeling about the music programming, most responded positively except for one lady who raised an interesting concern. She felt that music played during the day, which is predominantly English programming, should not ignore South African music because there are groups that sing good music in English. She mentioned a Johannesburg based group called Joyous Celebrations, which she felt would fit in the English music programming, but it is not played (Personal interview, November 2001). Music on Highway Radio is not based on certain church hymns, but an easy-listening Christian, contemporary gospel hit songs, which at night become more traditional or African praise and Worship in style. Boehlert (1994 in Stout & Buddenbaum 1996:231) adds power to this claim, he states that “the music today is not confined to the church. It’s moved beyond the church walls and...people are leaning towards it”.
It should be borne in mind that community radio stations have an obligation to cultivate the local music industry. Robert White (1990:7) analysed community radio formats in Latin America and made mention of the fact that:

these stations now have an explicit policy of not playing the English language rock music or even Latin American copies of this that are promoted by transnational record companies. Instead there is an effort to give a hearing to the independent national artists and to local musicians who sing local country and regional music.

Highway Radio is an interesting case, for while this does not happen during the day, the radio station’s programmes at night stick do feature mostly local, regional and national musicians, who tend to be both Zulu and English speaking artists. Andile from KwaMashu Christian Centre; Pinky Vilakazi, Mbali and Sipho Skhosana are just some examples of artists from the local towns and townships of this province that are played on Highway Radio. Highway Radio also visits local churches and records different choirs and singers, which it airs. One rarely hears this type of music on mainstream radio stations.

One important initiative that Highway Radio has been involved in, although not on a regular basis is of the organisation of music concerts and talent competitions in partnership with local businesses. This is similar to SABC’s Star Search (Yo!TV) or Shell Road to Fame, which aim to promote local talent; however where these are nationwide initiatives, this is local. Moreover, one production team member (who also works for Siyaya FM21) disclosed “we cover entertainment that takes place within Cato Manor22, and people find that entertainers are artists from Cato Manor who have never been exposed. We play their demonstration (demo) tapes before they go for recording. There is one guy who has recorded because we played his music, which was not known until we played it on radio” (Personal interview, November 2001).

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21 Siyaya FM is a new growing initiative in Cato Manor, which focuses on community development and it covers broader local social issues. This initiative was started by an organisation called Cato Manor Development Agency (CMDA). Siyaya FM airs one day a week, through airtime that they buy from Highway Radio while working as part of the production team for both radio stations. (see appendix for interviews).

22 Cato Manor is an informal settlement between the University of Natal Durban, and Westville.
Local stories are given more coverage, for example, in September 2001; there was a murder of a woman from Manor Gardens (close to the University of Natal). There was criticism that the police did not take the necessary measures to apprehend the murderer/s. Highway Radio covered the story from both angles, from the police and from the community of Manor Gardens and it was given longer time for clarification. Furthermore, on Fridays, there is a special news programme called *KZN rap-up*, which discusses news that has made headlines in the province. Issues range from general crime news (taxi violence, drug dealing), arts and culture as well as sport.

Few listeners (accessible to the researcher) pay much attention to Highway Radio news. The researcher had only two listeners who were able to comment on the news. Both felt that it was not of a high standard. The news is broadcast in both English and Zulu but with fewer slots in Zulu than in English. The researcher’s explanation of this is that most people at night are not that interested in news, few are still awake after 22:00pm.

Normatively, community radio has a social responsibility to empower and enlighten its community with relevant local information. Democratic-participant theory (which has been discussed in detail in section two), supports “the right to relevant local information, the right to answer back and the right to use the new means of communication for interaction and social action in small scale settings of community, interest groups or subcultures” (McQuail, 1994:132). This information whether local or national has to be as true and objective as possible. The normative theory of social responsibility also urges media to fulfil certain responsibilities to society. “These obligations are mainly to be met by setting high professional standard of informativeness, truth, accuracy, objectivity and balance” (McQuail 1994, 124). High professional standards may not be an appropriate or necessary requirement for community radio but truth, accuracy, objectivity and balance are requirements for good news reporting.

With the two listeners who commented about the news, both said that the news is not of an expected standard, one can argue therefore that high professional standards should not necessarily be discarded, but should not be a major procedure to allow for airing certain
news. Moreover, if the listeners feel that the news is not of a good standard, the station should improve that standard in order to meet the information needs of its community. Highway Radio seems to compete with other radio stations in the same coverage area, Ukhozi FM, SAfm, Radio Pulpit and Metro to mention the few. Some listeners have witnessed this:

sometimes there are unimportant programmes during the day programming, I cannot remember their names, this is when I tune to maybe Ukhozi, where sometimes they have gospel opening...sometimes I listen to SAfm, where they broadcast news, I like equipping myself with news, which I capture in SAfm. I also tune to Metro very rarely when they play gospel shows...I also listen to Radio Pulpit, at particular times they often play gospel shows. I listen to Highway radio more than these” (personal interview, November 2001).

Siemerling (1999:1) also agrees that community radio is one place where people expect truth without bias. One production team member expressed the concern about truthfulness and he demonstrated this saying;

the challenge is that we all have to make it a point that the information that we give here is well researched and covers both sides, for example, if a story that we want to cover, party A accuses party B, we have to make sure that we get a comment form party B, so that when we broadcast the issue, we do not find party B asking why we broadcast something said by party A because party A failed to understand party B on certain issues (Personal interview, November, 2001).

The above quotation demonstrates the successful application of social responsibility, as it was the case with Manor Gardens community and the Mayville police after the murder incident.

Beside news, there is also an information-sharing programme called *Hlala Wazi* (Have knowledge always) on Mondays from 04:30–05:00am. The presenter announces that Christians should give the topics that they would like to discuss in this programme. Each topic is tackled, with the presenter announcing and inviting the community to debate and ponder upon it. Listeners phone responding to the topic. This therefore becomes a democratic public sphere, since every one is invited to contribute, provided that he/she has the means to do so. Topics debated include issues like: ‘Christians and marriage’, ‘Christians and gambling’ and many more.
Special community relevant announcements are aired in Calendar at 22:05 to 22:15. This programme provides general information about occasions, meetings and gatherings taking place within the local neighbourhoods. To make this possible, people from the community (churches, schools, different organisations) fax or write to the radio station to have their announcements broadcast. People also come to Highway Radio for exposure if they have certain programmes that the community should know about. The station does not passively accept such invitations. However, according to the production team manager, they prepare interviews so that they can first extract relevant information and present the interviews. This shows a concern for truth, accuracy and balance. In addition, advertising also forms part of the station’s programming, and will be discussed below.

3.3.5 Advertising in Highway Radio

The inclusion of advertising in media has been viewed as a ‘vested interest’. Since community radio’s primary ambition is to reflect the people’s aspirations and needs, inclusion of advertising could be seen as problematic. As with PSB, community radios are forced to rely on advertising revenue (as well as membership donations, and subscription funds, see appendix) for their financial sustainability (Mpfu, 1996). From another angle, the inclusion of advertising, which in our consumer society is inevitable, could be seen as serving the needs and requirements of the local business community, reaching target audiences relevant to their products or services. However, there are concerns about the nature and amount of advertising and the relationship between the community broadcaster and advertisers. For this reason, the IBA considered placing limitations on the amount and nature of advertising and sponsorship in community radio. It has been stipulated that broadcasters must be responsible to ensure that editorial integrity is not influenced by the presence of sponsorship. This requires broadcasters to ensure that no sponsor or advertiser has any influence on the content and scheduling of sponsored programmes (http://www.iba.org.za/ad_pos.html).

As a listener of radio, I have noticed that most public service radio stations such as Ukhozi FM and Umhlobo Wenene FM amongst the others advertise similar things with
language being the only difference. Advertising on community radio stations however differs. Where the larger public stations advertise nationally recognised products and services, community stations such as Highway focus on locally relevant and recognised products and services. The Advertising Authority of South Africa places two restrictions on broadcasters concerning advertising. Firstly, there is a restriction on the advertising of tobacco products on the grounds of health considerations; secondly, the advertising of alcohol during certain programmes such as children’s, educational or religious programmes is prohibited (ICASA, 1997). Highway Radio, as a religious radio station excludes this kind of advertising altogether.

Highway Radio allows advertising from local businesses, largely from Pinetown and surrounding areas. These advertisements have to correspond with Highway Radio’s goal of “100% pure content” which is their pay-time/ corporate identity. While inquiring about this from listeners, few felt that some advertisements were not relevant to this radio station (questionnaire-see Appendix 8b), and some listeners indicated that they did not listen to advertisements at all. In an informal discussion with other two listeners (male and female), there was a comment concerning an advertisement in Zulu programming which advertises a men’s health clinic available in “Dr Mbuyana’s surgery”. This advertisement states:

"Fusikhona umtholampilo wamandla abesilisa, ...udinga ulwazi mayelana nokulhi ukhulelwe, ufuma ukwazi umntwana ongekasalwa, noma inhlobo yonke yezifo ngisbo nokulekwa nge HIV/AIDS, xhumana nndonkotela kulenombolo..." [a clinic for men’s power is now available, also if you want to check to if you are pregnant or not, to know the unborn baby (gender), and get help for all diseases, HIV/AIDS counseling is also available. Contact us on this number..."]

The advert raised concern among these listeners due to its ambiguity. Firstly, it does not state what kind of ‘power’ it refers to. The assumption is that it is referring to sexual power as indicated by “men’s power” but does not elaborate further. One listener openly expressed that the advert is ridiculous, “I personally don’t like it” (Personal interview, November 2001). The advert was also criticised from a technical aesthetic perspective.
Highway Radio gets support from local business through their sponsorship of some programmes. Christian music outlets (e.g. Worship Direct) and Christian bookshops (e.g. Dayspring in Berea) and Panasonic sponsor music programmes and also advertise on the radio station. It should be noted that most advertising on Highway Radio is Christian based for example, bookshops, gift shops, gospel music outlets, although other local businesses, which are non Christian do advertise on Highway-as long as their business does not conflict with Highway’s “pure content”.

The wide range of programming provided by Highway Radio reflects the ability of the radio station to represent the different interests of its community. The content also undoubtedly reflects Christian morals and values, while simultaneously paying attention to the fact that the geographical community of Highway Radio is not all religious. The balance in programme genres gives the radio station the ability to be a public service. The diverse interests that the listeners have, is a challenge to a community radio station; nevertheless its provision of the range of programming as discussed above, enables the community to feel reflected and their spiritual needs satisfied whether through music, inspirational talk or general programming. Also, the independence of the radio station from any specific local church, gives the radio station the ability to represent interests form different individuals, churches as well as organisations.

The following subsection discusses the modes in which Highway Radio interacts with its community. It should be born in mind that “community involvement and participation are at the heart of community radio” (Urgoiti, 1999).
3.4 MODES OF PARTICIPATION AND INTERACTION

The Windhoek Declaration (2001) has declared that “all community broadcasters should be enabled to have access to Internet and use it in the interest of their respective communities” (Part 3, declaration 3) to assist participation. This is a normative statement, which suggests what ‘ought’ to be, and is unfortunately very difficult to achieve. McQuail (2000:148) also argues that normative notions do not take us very far in reality, they spell out what ought and what ought not to happen.

The problems of unequal social development (rural vs. urban, financially rich vs. financially poor, educated vs. uneducated) render access to and use of the Internet a privilege of the select few. This clause does not address issues of access, nor does it address issues of literacy: basic literacy as well as computer literacy. These are problems, which are reality in most communities of South Africa. Also the language of the Internet is predominantly English, never Zulu. This therefore increases the communication and information gap that Moira Chimombo (2000:10) argues about. She asserts that “the technological gap between the rich and the poor widens, as a result of the socio-economic gap, thus at the same time increasing dramatically the information gap”.

The potential of new technologies such as the internet and e-mail to enhance the participative potential of community stations cannot be denied. However, in a community where access to a telephone is a problem, internet and e-mail availability seems almost implausible. Three listeners in the ten interviewed expressed that they had never participated since they did not have phones at home, thus rendering participation through e-mail, phone and fax line impossible.

Nevertheless, Highway Radio does have a web page (http://www.highwayradio.org.za) containing summary of the mission and vision of the radio station. This is a good way of encouraging participation for those who have access, like students, since it also provides the means to place comments that people have regarding Highway Radio (see Appendix 11).
Other possible means of interaction between the community and the radio station are: telephone, fax, and letters, these have been provided in the appendix. These are ways in which the community is bale to give feedback that can influence programming and at the same time have their interests represented. In the case of Highway Radio, these methods have been seen to be popular, with phones being the most popular. As most Highway Radio listeners are students or people from the suburbs and townships, most do have access to a telephone; however, for the people who do not, there is little recourse. Full participation is thus is jeopardised. Technology therefore becomes a yardstick for community participation. Mjwacu (2001:16) argues that “the most inevitable effect on the communication gap that technology creates between the information rich and information poor lies in access and resource availability, which are determined by the economic status of either a household, community or a country at large”. This therefore causes community division or fragmentation, since other listeners become passive and not active listeners due to the inaccessibility of modes of interaction.

The level of participation in Highway Radio is still a challenge. It has been noticed that despite access to modes of participation most listeners (accessible to the researcher) were not committed to taking the responsibility of being an involved community (see page 34, paragraph 2, page 40 paragraph 1). Beside the technological and economic gap argued by Chimombo (2000), most listeners choose not to fulfill their contractual responsibility towards the radio station and are content to be passive listeners. From my research, most seem to know the responsibilities and functions of a community radio. They know that community radio is a radio for the people, but do not consider that they are “the people”. Most listeners do not involve themselves despite encouragement from the station to participate.

It is a common concern that, most community radio stations in South Africa face financial and management problems (for example Radio Maritzburg, Echo Newspaper). However, the researcher has also noted that some listeners did not know what is meant by “participation”. To most ‘participation’ simply meant phoning in. they were unaware that they could write, e-mail or fax, in order to effectively influence programming.
This implies that the community is not well taught or informed of their role concerning community stations. An uninformed community can be a major problem for community radio station since it cannot survive without full support and involvement of its community. The question therefore arises, “who is supposed to inform or teach the community about their responsibility towards a community radio? Perhaps this is the question that should be dealt with by ICASA. If listeners choose to be passive, how are radio stations able to fulfill their mandate? Freire (1987) talks about how people should facilitate their own liberation through motivation, dialogue and participatory communication, but people first need to be aware of their potential to do so, and what that entails. Berthold Brecht states:

radio must transform from being a means of diffusion to become a means of communication. Radio could become the most marvelous means of communication imaginable in public life, an immense conduit and it would be this if it were capable not only of broadcasting but also of receiving, of permitting listeners not just to listen, but also to speak; and not isolating them, putting them in contact (Brecht, 1967 quoted in Ilboudo: 2000:43).

Moreover, it is important to have the knowledge and choice to participate even if people choose not to. Democratization of communication entails a great deal of participation within the community in order to construct their own values. Robert White, (1990:93) argues that “democratic communication refers to an institutional organization of public communication which attempts to guarantee the right of all individuals and subcultures to participate in the construction of the public cultural truth”. The Christian community as well is encouraged to construct its religious truth.

One respondent, when asked how he sees the future of Christian community radio stations, expressed: “I realise this good support, even though I am passive, minimising the number of support that is already there...there is hope that it can still survive, as long as we and they are dedicated. Maybe I should start establishing this sense of position now and say as long as we [listeners] are dedicated” (Personal interview, November 2001). It is the same respondent who also commented that he believed that Highway Radio was successful and active in encouraging participation from listeners, though he himself had never been involved, he said “I have heard many people that I know having some
contributions, or responding to the station’s programmes. Participation as a two-way communication is actively encouraged, it is just that I have never given my self time to do or say anything” (Personal interview, November 2001).

The following section gives summary of final comments and conclusion, which includes a critical discussion of whether Highway Radio fulfils community radio mandate, it will emphasise the democratic-participant application and representation of community by Highway Radio.
SECTION 4

4. FINAL COMMENTS AND CONCLUSION

Highway Radio, as has been argued at the beginning of section three above, serves a Christian community, people who are not only church goers but have understanding of Christ as the Son of God (Personal Interview, March 2001). Highway Radio also embarks on an evangelical mission, preaching Christianity and reviving those who are already Christians. It has been argued by Loveless (1946 in Stout & Buddenbaum, 1996:17) that radio is an undeniably useful tool for evangelism, therefore Christians have been quick to employ it as a legitimate means of preaching. Besides being a Christian radio station, Highway is community radio station first and is therefore committed to follow and accomplish the community radio mandate.

As a medium which is for and by the community, community radio strives to be reflective and representative of its community in different ways: through the inclusion of community in the management structures, funding procedure, programme structure and programme content. Through all these, community radio is able to serve the interests of the community. This would include dealing with issues from within the community (local issues, events, occasions and people); using the language(s) of the community and airing programmes that are relevant to community experiences and expectations as determined by that community. Community radio in South Africa from the late 20th century to the early 21st century has become more than just a tool to mobilise people in political terms, as it was during the early 1990s. Community radio today has been likened to a tool for reconstruction and development of former disadvantaged communities. It has been associated with development of people’s right to communication at the same time it is a device for media democratisation through its accessibility and representation of its community.
Highway Radio works with its community in the areas of management, funding and programming. This has been noted in section three of this paper, and witnessed by the management and listeners alike. The Christian community of Pinetown and surrounding areas depends highly on this radio station. Despite reluctance on the part of some to participate, this radio station does work with those who are willing to participate, for example preachers, teachers of inspirational messages, presenters and the Board of Directors all of whom are from the community. The selection of the members of the Board of Directors on its own shows democratic participation, since the community elects the board, which is comprised of housewives, teachers, doctors, community leaders, et cetera; this also reflects the diversity of the community that the station serves. This reveals a great deal of community representation and acknowledgement of diversity within that community, since the community itself is involved from the beginning to the end. The community is represented on radio by people that they know and have elected; therefore their needs, interests and aspirations are likely to be fulfilled.

Bonim & Opoku-Mensah, (1998: 20) states that ownership and control of community radio are the most crucial and contentious aspects in defining such stations. They further state “this can be effected through communities holding public and open meetings where leadership of the station is elected, either into Board of trustees or Board of Directors”. Highway Radio holds an annual general meeting (AGM) every year (Personal Interview, March 2001), and in this way democratic decision-making is reached. It is also alluded to that such leadership is meant to represent community interests in a day-to-day running of the station’s activities and ensure that policies guiding the daily management are developed and that they reflect the interests of the community that the stations serves (Bonim & Opoku-Mensah, 1998:21).

With regards to programming and programme structure, Highway Radio is very strict in terms of its content, bearing in mind that its intention is to be a “100% pure” radio station. However, comments and criticisms relating to content are actively encouraged. It has been argued that the responsibility lies with the community to respond to that invitation so long as the community are informed and encouraged.
Highway Radio also works with people from local social or religious institutions in programming and encourages the community to discuss topical issues that affect and impact on their lives. Specific programmes are devised to engage the community in discussion and debate, enabling conclusions to be reached together. Programmes like Hlala Wazi (see page 65, last paragraph) are such forums for community engagement.

It has been expressed by Robert White (1995:95) that the most fundamental dimension of the democratisation of communication is to guarantee all the information which is necessary for the basic human needs of education, health, personal development and for significant participation in decision-making. White (1995) also reiterates Chimombo’s argument (2001) that the absence of means to utilise any available information is a block to equal access and participation. This is the greatest challenge; the researcher concludes that most community radio stations face. Highway Radio works towards the involvement of its community in diverse ways. The radio station organises social gatherings (based on church services) with the station’s personnel and listeners in order to socialise with its community. This therefore can be seen as a way of reaching the community and working towards ‘unity’ among different people from different townships and churches. Community radio therefore plays a major role in representing its community and enhances unity among its listeners. In this way, each radio station becomes a unique sphere since it has diverse interests to serve and cater for.

Radio has proven itself to be a flexible tool in people’s hands, which they can use to effect their aspirations. During the 1990s, the inception of community radio in South Africa had political implications. Time has impacted on the role of community radio, since it is a voice of its community, it is there because of its ‘community’ and the community has its identity reflected through the radio station. They have their social and cultural needs represented, protecting the community from cultural imperialism brought by globalised media. Despite different missions that community radio stations have, the common thread that binds them together is that they allow the voices of people at community level to be heard. Community radio therefore is a different kind of communication for a different kind of community.
It has an important role to play in nation building, the recognition of the diverse range of cultures, needs and aspirations and their delivery in relevant languages within relevant communities.
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REPUBLIC OF SOUTH AFRICA

COMPANIES ACT, 1973

ARTICLES OF ASSOCIATION

of a company not having a share capital

(Section 60 (1) : Regulation 13)

Registration No. of Company

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

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

B. The Articles of the Company are as follows:

INTERPRETATION

1. In these articles, unless the context otherwise requires:
"The Company" means the abovenamed Company.

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

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

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

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

MEMBERSHIP

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

REGISTER OF MEMBERS

3. The Company shall maintain as its registered office a register of the members of the Company as provided in Section 135 of the Act. The register of members shall be open to inspection as provided in Section 113 of the Act.

GENERAL MEETINGS

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

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

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

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

PROCEEDINGS AT GENERAL MEETINGS

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

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

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

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

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

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

(c) The ground for the adjournment.
12. The chairman, if any, of the board of directors shall preside as chairman at every general meeting of the Company.

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

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

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

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

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

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

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

**INSPECTION OF MINUTES**

20. The minutes kept of every general meeting and annual general meeting of
the Company under Section 204 of the Act, may be inspected and copied as provided in Section 206 of the Act.

VOTES OF MEMBERS

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

PROXIES

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

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

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

(Association Incorporated under Section 21)

I, ........................................ of ........................................ being member of ........................................ hereby appoint

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

................................................ of ........................................

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

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

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

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

DIRECTORS

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

26. The directors shall be nominated by the subscribers.

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

ALTERNATE DIRECTORS

28. Each director shall have the power to nominate any other person whether he is a member or not, to act as alternate director in his place during his absence or
inability to act as such director and on such appointment being made, the alternate
director shall, in all respects, be subject to the terms, qualifications and conditions
existing with reference to the other directors of the Company. A director whilst also
acting as an alternate director, shall at any meeting of directors be entitled to two
votes.

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

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

POWERS AND DUTIES OF DIRECTORS

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

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

BORROWING POWERS

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

MANAGING DIRECTOR

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

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

MINUTES AND MINUTE BOOKS

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

(a) Of all appointments of officers.

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

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

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

DISQUALIFICATION OF DIRECTORS

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

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

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

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

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

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

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

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

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

44. A committee may meet and adjourn as it thinks fit. Questions arising at any meeting shall be determined by a majority of votes of the members present, and in
the event of an equality of votes the chairman shall not have a second or casting vote.

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

DIVIDENDS AND RESERVES

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

ACCOUNTING RECORDS

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

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

ANNUAL FINANCIAL STATEMENTS

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

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

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

NOTICES

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

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

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

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

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

MISCELLANEOUS

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

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

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

COMPANIES ACT, 1973

MEMORANDUM OF ASSOCIATION

of a company not having a share capital

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

Registration of Company

1. Name

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

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

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

2. Purpose Describing Main Business

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

3. **Main Object**

To establish and operate a Christian radio station in Pinetown.

4. **Ancillary Objects Excluded**

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

Nil.

5. **Powers**

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

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

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

(m) To take part in the management, supervision and control of the
business or operations of any other company or business having the same or similar objects as the Company and to enter into partnerships with partners having the same or similar objects as the Company.

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

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

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

6. Conditions

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

(a) The income and property of the Company whencesoever derived shall be applied solely towards the promotion of its main object and no portion thereof shall be paid or transferred, directly or indirectly, by way of dividend, bonus or otherwise howsoever, to the members of the Company or to its holding company or subsidiary; provided that nothing herein contained shall prevent the payment in good faith of reasonable remuneration to any officer or servant of the Company or to any member thereof in return for any services actually rendered by the Company.
(b) Upon its winding-up, deregistration or dissolution, the assets of the Company remaining after the satisfaction of all its liabilities shall be given or transferred to some other company or institution or companies or institutions having objects similar to its main object, to be determined by the members of the Company at or before the time of its dissolution or, failing such determination, by the Court.

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

7. **Pre-Incorporation Contracts**

None.

8. **Guarantee**

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

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

9. **Association Clause**

We, the several persons whose full names, occupations, residential, business and postal addresses are subscribed are desirous of being formed into a
company in pursuance of this Memorandum of Association and we respectfully agree to become members of the Company.

10. **Financial Year**

The financial year ends on March.
**PARTICULARS OF SUBSCRIBERS**

<table>
<thead>
<tr>
<th></th>
<th>Full Name of Subscriber:</th>
<th>Occupation:</th>
<th>Residential Address:</th>
<th>Business Address:</th>
<th>Postal Address:</th>
<th>Date:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RICHARD PERCIVAL DE STADLER</td>
<td>Principal of Technical College</td>
<td>4 Marandella, 100 Methven Road, Westville. 3630</td>
<td>Bisasar Road, Springfield. 4091</td>
<td>Private Bag X06, Dormerton. 4015</td>
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**SIGNATURE**

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**PARTICULARS OF WITNESS**

<table>
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<th>Full Name of Witness:</th>
<th>Occupation:</th>
<th>Residential Address:</th>
<th>Business Address:</th>
<th>Postal Address:</th>
<th>Date:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SUSAN-ANN PARKINS</td>
<td>SECRETARY</td>
<td>23 Oxford Road, Morningside, Durban. 4001</td>
<td>12th &amp; 13th Floors, Victoria Maine, 71 Victoria Embankment, Durban. 4001</td>
<td>P O Box 3032, Durban. 4000.</td>
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**SIGNATURE**
### PARTICULARS OF SUBSCRIBERS

<table>
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<tr>
<th>2.</th>
<th>Full Name of Subscriber:</th>
<th>BRYAN DOUGLAS MILLER</th>
</tr>
</thead>
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<tr>
<td></td>
<td>Occupation:</td>
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</tr>
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### PARTICULARS OF WITNESS

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<tbody>
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<td></td>
<td>Residential Address:</td>
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</tr>
<tr>
<td></td>
<td>Business Address:</td>
<td>12th &amp; 13th Floors, Victoria Maine, 71 Victoria Embankment, Durban. 4001</td>
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<tr>
<td></td>
<td>Postal Address:</td>
<td>P O Box 3032, Durban. 4000</td>
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<td>Date:</td>
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SIGNATURE
## PARTICULARS OF SUBSCRIBERS

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<td>3.</td>
<td>Full Name of Subscriber: <strong>JOHN ANDREW LAMBERTI</strong></td>
</tr>
<tr>
<td></td>
<td>Occupation: Manufacturer</td>
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<tr>
<td></td>
<td>Residential Address: <strong>20 Audley Road, Westville. 3630.</strong></td>
</tr>
<tr>
<td></td>
<td>Business Address: <strong>14 Lanner Road, Falcon Park, New Germany. 3610</strong></td>
</tr>
<tr>
<td></td>
<td>Postal Address: <strong>P O Box 2282, New Germany. 3620</strong></td>
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<td></td>
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## PARTICULARS OF WITNESS

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<tr>
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<tr>
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<td>Business Address: <strong>12th &amp; 13th Floors, Victoria Maine, 71 Victoria Embankment, Durban. 4001</strong></td>
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<td>Postal Address: <strong>P O Box 3032, Durban. 4000</strong></td>
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<th>EDWARD DERICK ERASMUS</th>
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<td>Occupation:</td>
<td>Principal Executive Officer Pension Fund</td>
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<td></td>
<td>Residential Address:</td>
<td>14 Bohmer Place, Westville. 3630</td>
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<td></td>
<td>Business Address:</td>
<td>2 Aliwal Street, Durban. 4001.</td>
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<td></td>
<td>Postal Address:</td>
<td>P O Box 1029, Durban. 4000</td>
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### PARTICULARS OF WITNESS

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<tr>
<td></td>
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<tr>
<td></td>
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PARTICULARS OF SUBSCRIBERS

5.  Full Name of Subscriber:  DAVID BRAIDWOOD GIBBON
    Occupation:  Chartered Accountant
    Residential Address:  7 Marandella, 100 Methven Road, Westville. 3630.
    Business Address:  2 Devonshire Place, Durban. 4001.
    Postal Address:  P O Box 243, Durban. 4000.
    Date:  

    ________________________________
    SIGNATURE

PARTICULARS OF WITNESS

5.  Full Name of Witness:  SUSAN-ANN PARKINS
    Occupation:  SECRETARY
    Residential Address:  23 Oxford Road, Morningside, Durban. 4001.
    Business Address:  12th & 13th Floors, Victoria Maine, 71 Victoria Embankment, Durban. 4001.
    Postal Address:  P O Box 3032, Durban. 4000
    Date:  

    ________________________________
    SIGNATURE
### PARTICULARS OF SUBSCRIBERS

6. **Full Name of Subscriber:** GREGORY MARK HASWELL  
   **Occupation:** PASTOR  
   **Residential Address:** 5 Blairgowrie Road, Westville. 3630  
   **Business Address:** 5 Blairgowrie Road, Westville. 3630  
   **Postal Address:** P O Box 585, Westville. 3630  
   **Date:**  
   **SIGNATURE**

### PARTICULARS OF WITNESS

6. **Full Name of Witness:** SUSAN-ANN PARKINS  
   **Occupation:** SECRETARY  
   **Residential Address:** 23 Oxford Road, Morningside, Durban. 4001  
   **Business Address:** 12th & 13th Floors, Victoria Maine, 71 Victoria Embankment, Durban. 4001  
   **Postal Address:** P O Box 3032, Durban. 4000  
   **Date:**  
   **SIGNATURE**
PARTICULARS OF SUBSCRIBERS

7. Full Name of Subscriber: KEVIN HECTOR VAN ECK
Occupation: PASTOR
Residential Address: 11 Tyne Place, Westville. 3630
Business Address: 5 Blairgowrie Road, Westville, 3630
Postal Address: P O Box 585, Westville. 3630
Date: 

SIGNATURE

PARTICULARS OF WITNESS

7. Full Name of Witness: SUSAN-ANN PARKINS
Occupation: SECRETARY
Residential Address: 23 Oxford Road, Morningside, Durban. 4001
Business Address: 12th & 13th Floors, Victoria Maine, 71 Victoria Embankment, Durban. 4001
Postal Address: P O Box 3032, Durban. 4000
Date: 

SIGNATURE
Highway Christian Outreach Association

Members of the Board are:

Mark James Ellwood (Chairman)
Richard Percival de Stadler (Secretary)
David Braidwood Gibbon (Chairman: Finance Committee)
Dr Mickey Nadesan
Bongani Nkasi
Maud Mbambo
Vasagie Muthusamy
Rev Don Shongwe
Pastor Luke Lunga
Andy Skanda

These are the members of the Sectional Company which direct the affairs of Highway Radio. We are a community of interest Radio Station.

I trust this meets your needs for information.

Chairman

Please phone Thembisa Nkwazi on 083 478 1058 and ask her to collect.

Thanks

Richard de Stadler

13 December 2011,
<table>
<thead>
<tr>
<th>Title</th>
<th>Artist</th>
<th>Composer</th>
<th>Length</th>
<th>Plays</th>
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<tbody>
<tr>
<td>A Man You Would Write About</td>
<td>FREE</td>
<td>FREE</td>
<td>2:20</td>
<td>1</td>
</tr>
<tr>
<td>The Season of Love</td>
<td>FREE</td>
<td>FREE</td>
<td>4:06</td>
<td>2</td>
</tr>
<tr>
<td>12 Calls</td>
<td>A CAPRA</td>
<td>A CAPRA</td>
<td>3:11</td>
<td>1</td>
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<tr>
<td>12 Calls</td>
<td>A CAPELLA</td>
<td>A CAPELLA</td>
<td>3:11</td>
<td>1</td>
</tr>
<tr>
<td>Give Thanks</td>
<td>FREE</td>
<td>FREE</td>
<td>3:27</td>
<td>1</td>
</tr>
<tr>
<td>I Love You like a Dream</td>
<td>CAPRA</td>
<td>CAPRA</td>
<td>3:11</td>
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<tr>
<td>Captured</td>
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<td>CAPRA</td>
<td>3:11</td>
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<tr>
<td>Born Again</td>
<td>FREE</td>
<td>FREE</td>
<td>2:56</td>
<td>1</td>
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<tr>
<td>1 Shall Be Released</td>
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<tr>
<td>Holy Joy</td>
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<tr>
<td>Loveliest Love</td>
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<td>FREE</td>
<td>3:40</td>
<td>1</td>
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<tr>
<td>Always</td>
<td>FREE</td>
<td>FREE</td>
<td>2:48</td>
<td>1</td>
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<tr>
<td>I Stand In Awe</td>
<td>FREE</td>
<td>FREE</td>
<td>3:40</td>
<td>1</td>
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<tr>
<td>Come Into My Dwelling</td>
<td>FREE</td>
<td>FREE</td>
<td>2:48</td>
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</tr>
<tr>
<td>I Am the King</td>
<td>FREE</td>
<td>FREE</td>
<td>4:27</td>
<td>1</td>
</tr>
<tr>
<td>African Queen</td>
<td>FREE</td>
<td>FREE</td>
<td>3:35</td>
<td>1</td>
</tr>
<tr>
<td>I Am the King</td>
<td>FREE</td>
<td>FREE</td>
<td>4:27</td>
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<tr>
<td>I Am the King</td>
<td>FREE</td>
<td>FREE</td>
<td>3:40</td>
<td>1</td>
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<tr>
<td>The Light of Your Love</td>
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<td>FREE</td>
<td>3:35</td>
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<tr>
<td>Party Like A Millionaire</td>
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<td>Come and Fill This Place</td>
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<tr>
<td>Because of Him</td>
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<td>Dancing Queen</td>
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<td>Move With Clouds</td>
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<td>Still Silent</td>
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<td>Jesus, You Alone</td>
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<td>Thank You So Much</td>
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<td>Heaven After</td>
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<td>I'm Your Beloved</td>
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<td>Without Your Love</td>
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<td>God Only Knows That You Care</td>
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<td>For the Living</td>
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<td>I'm in Love</td>
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<td>Money in the Bank</td>
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<td>Here I Am</td>
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<td>Free Mama</td>
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<tr>
<td>God's Blessed Child</td>
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<td>Heads of State</td>
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<td>Memories</td>
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<td>Are You Lonely</td>
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<td>Pray For the Living</td>
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<tr>
<td>March to Heaven</td>
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<td>The Rose Is Gone Great Things</td>
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<td>You Have Stamped Me</td>
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<td>God's Not That Strong</td>
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<td>Just the Two Of Us</td>
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<td>Good Spot</td>
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<td>Revive Us</td>
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<td>Love By Grace</td>
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<td>One Love</td>
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<td>Laughter</td>
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<td>Don't Give It All for Christmas</td>
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<td>winner</td>
<td>FREE</td>
<td>FREE</td>
<td>2:33</td>
<td>1</td>
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<tr>
<td>Always Have Always Will</td>
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<td>FREE</td>
<td>3:35</td>
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<td>Cry You a Live</td>
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<td>2:33</td>
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<td>The Most Exciting</td>
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<tr>
<td>Give It Up</td>
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<td>FREE</td>
<td>2:33</td>
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<tr>
<td>Knockin' on Heaven's Door</td>
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Interview with Highway Radio Manager: Pastor Luke Lunga

By Thembisa Mjwacu: August 2001

Thembisa: When did Highway start broadcasting?
Pastor Luke: We started in December 1995
Thembisa: How did it start? Whose idea led to its beginning?
Pastor Luke: Pastor Greg Haswell had a vision to help the community of Highway. He shared his vision with other pastors. The couple of pastors agreed to the vision and supported him. It started in his garage in Westville, after collecting the relevant material.
Thembisa: Do you have a general idea of why he wanted to start a radio station?
Pastor Luke: Actually, seeing his vision, his interest was to spread the gospel to the community, and also he wanted to bring unity in the body of Christ. He wanted to uplift the underprivileged people and help the people of Highway.
Thembisa: Coming to you now as a manager, what kind of relationship does the station has with its community?
Pastor Luke: I could say that the relationship is good, because there is a lot of response according to the way the listeners acknowledge our service programmes as their programmes and they have a the whole say in coming up with the station’s programming. We also go to them, like being invited every week to do open broadcasts, open airs, the companies invite us for functions and the schools and institutions invite us, and we even go to the structures of the city council. So I can say with the community we are really in close and good terms.
Thembisa: How do you define Highway’s community?
Pastor Luke: I could say that our target community in age groups is between 18 and 45, though we also have programmes for children. It is not that we are specific but that when we do a research, these are the people interested and in the majority of the area, and almost all areas this age grouping makes up most communities.
Thembisa: How is the community involved in running the station as well as in its programming structures?
**Pastor Luke:** No, everyone is allowed to participate as long as he/she has something to deliver to the community, and has something significant to share to the community. No educational qualification because even for presenters/DJs, there is a training to improve individuals’ quality to participate.

**Thembisa:** How do you feel about the mandate given to community radio by Icasa, the regulatory body, coming to Highway radio as a community radio?

**Pastor Luke:** Well, I could say that on the major issue that community radio is all about the community, for the community and by the community, I think that is not a problem because actually that is our vision, our heart is in the community, with the people that we should uplift the people, we should do something for the community. So in that area, seeing things that we require to be successful in that, really, to be honest, what is required is what the community should and is doing, so I cannot say that there is something tough with that.

**Thembisa:** So have you ever have a problem about the renewal of license concerning the community involvement?

**Pastor Luke:** No, since we started in 1995, we have never encountered any problem.

**Thembisa:** Then what do you think that is the problem with the community radios in South Africa?

**Pastor Luke:** basically the problem with most community radio stations is financial. There is a lot to do and to be involved in, finances don’t always allow us to fly as much as we like.

**Thembisa:** How do you think that struggle/problem can be overcome?

**Pastor Luke:** unless and until the big guys, the big businesses can recognize community radios and be willing to associate with in a way of uplifting them, and as a way of uplifting the communities, that one day community stations will also become big. For us to uplift our standard and that the big companies should trust us in our advertising industry. The problem is that they don’t trust us because we are not up to the standard, our quality is not good as mainstream broadcasting, and it’s a challenge therefore for us that we have to improve our services and standard.

**Thembisa:** How do you know your community, to whom are your programmes directed to?
Pastor Luke: Well, we have different programmes recognizing that the community is made up of men, women, youth and children.

Thembisa: How do you know therefore that the programmes represent and reflect the community, like, well I think that may be answered by programming team as you said before.

Thembisa: what is the main strength of Highway radio, what actually has kept it since December 1995 up to now?

Pastor Luke: Of course it is the Grace of God and the commitment of the people involved in the station, because of their effort is the key of our living and that has kept us so far till today.

Thembisa: Do you have any link or relationship with other community radio stations?

Pastor Luke: I am not sure what you mean by link, but we do have a working relationship with other radio stations, mostly Christian stations, for an example KN radio, that we give an hour to broadcast, so that whenever they get their license they could be experienced. We do have relationship with most community radios in KZN for example KN, Good News, Ikhwezi.

Thembisa: how is the station’s relationship with local churches

Pastor Luke: Oh yes, all local churches are welcome, we work with different churches and institutional fellowships. Different pastors from different local churches come to preach and teach everyday.

Thembisa: What do you see as the role that Highway plays in the community?

Pastor Luke: Well, I could say that to the special Christian community is to bring unity and spiritual upliftment and well as social development generally, in business terms, family issues, education, news and information. We also contribute in promoting that moral spirit within the community.

Thembisa: How is the support from the community for the radio station?

Pastor Luke: The support so far is good, because we’ve got lot of people who call us and encourage us to go on, and more than that, why I say the support is very good is we have lot of people who support us financially. We are running a system where we ask people to donate anything they have that they would love to, so we’ve got a monthly
income of about R30 000, with about 1000 community members who contribute faithfully every month.

Thembisa: How do you recruit workers/volunteers to the station?

Pastor Luke: We advertise on air, so that everything is transparent to the community and the people come the community itself, with love to serve and commitment.
Interview with Highway Radio Public Relations Officer: Ms Uzothile Ngobeni.

Thembisa: What is the system of governance within the radio station?

Uzothile: Highway Radio is a section 21 company, it is a community-orientated organization, so the members of the community form the board members, basically community forms Board of Directors.

Thembisa: So who is represented by the Board of members?

Uzothile: Different members of the community are represented, what we do is that at the end of each year, we have an annual general meeting, where we invite the audience and members of the public and people just in the area of our broadcast. What we do, is to select from these people, we elect seven people who would like to serve in the Board of directors. From housewives, businessmen, doctors, religious leaders, teachers and different people that makes up the community, we don’t have a specific criteria in terms of a career, you have to be this, you have to be that, but we look at equal representativity in the community. We also try to balance the ratio between male and female members.

Thembisa: What are the formal informal mechanisms of interaction between Highway Radio and its community?

Uzothile: We go out and visit communities in terms of doing outside broadcasts, what we do, we go to a centre or a stadium, any public space with lot of people hangout and anyone can see. We inform them about the station and what services are available and how we could be of service to them, so mainly we go out in terms of outside broadcasts. And also, because we are a Christian radio station we try and visit churches, that is what we are focusing on at the moment, visiting local churches around our broadcasts area, we present Highway Radio and how they can also become involved with us, so we really mainly on one-to-one, we go straight to people, present the radio station and get immediate feedback from them.

Thembisa: Ok. Now coming to the programmes, as a Christian community radio, what kind of programmes are produced under the rubrics of empowerment, because as we know that radio is a source of empowerment in terms of education, development, entertainment, information, specifically for empowerment, for men, women, youth, children?
Uzothile: Yes we do, on Monday at 19hoo, we’ve got a Zulu Programme called *motivation*, and we motivate young people in terms of career, in terms of life skills, community development and how they can develop themselves, becoming business people and we sort of invite different experts, different specialists from different fields, from academics, to come and address them. We also have... I wouldn’t call it a development programme, but we got a programme whereby we teach English speakers, Zulu, so that is one way of empowering people because we know that we live in a diverse society, but also we need to understand each other, so we are trying to create an understanding of different cultures. From the mere fact that we have three different languages, the listeners have the opportunity to listen to these different languages and I am sure they can learn from that.

Thembisa: Programming policy and programmes’ content of the radio station, what do you actually exclude, and what do you obviously include, like what is that can’t be in the station’s programmes?

Uzothile: As a Christian station, we are very selective in terms of our programming. We would not include something that should be... viewer sensitive, I mean, we try as much as we can to think of our listenership and we wouldn’t include anything that is offensive to the listeners, i.e. drug promotion, violence. And in terms of our language we make sure that the message that we put across to listeners, is to motivate, to empower, teach and inform, so we stick in those principles so that whatever programme we bring to the station we make sure that it will either, inform, educate, motivate, so that is the criteria that we use to select our programmes, so we wouldn’t bring any programmes contrary to motivating, informing an educating. Since the station is a Christian station, even though we may not go strictly for Christian content, but we make sure that the content is good, and we make sure that it’s family friendly, because not everyone in the community is a Christian, but we don’t specifically cater for Christian community, we cater for the community at large, but most of our programmes are directed with a Christian content. We are not specifically catering for Christians, we are catering for the community, but most of our programmes are Christian-content-based, for instance, traffic, there is no Christian traffic, there is no Christian news, it’s news, but in terms of music we play more gospel music, we don’t play secular, we only play gospel.
Thembisa: In terms of advertising policy as the programming policy?

Uzothile: Yes, we’ve got a policy that is standard, which we follow, as a Christian radio station we would not advertise cigarette, we wouldn’t advertise condoms, liquor, well in terms of condoms it’s questionable because one could say, I am a married person I just need to use a condom, but on the other way round we don’t promote use of condoms, we would rather say people must abstain from having premarital sex, but we wouldn’t advertise cigarette and liquor.

Thembisa: How is the station’s relationship with other institutional bodies like community radio advocacy and associations?

Uzothile: Ok. We are right with Association of Christian broadcasters, and we are also in good contact with other Christian community radios and other bodies within the Christian community broadcasting

Thembisa: And what relationship do you have with NGOs in the community?

Uzothile: We do try as much as we can to help the community in terms of being in touch with community organizations for example child welfare, organizations for the aged, senior citizens’ club, open door crisis centre for abused women, we try as much as we can to involve ourselves with community organizations. And we also work with health and transport departments, local police departments, we work both with government and non-government bodies, because they all work for the community.

Thembisa: You said you also have a relationship with other community radios?

Uzothile: We belong to one umbrella, the Association of Christian broadcasters, so within that organization we get to interact with other community radio stations.

Thembisa: Back to programming, how does the radio station come up with its programmes?
Uzothile: We’ve got teachings, we invite local pastors to come and teach in the basic principles of the word, we’ve got, music, news, traffic, a ladies’ magazine programme, including cooking, raising children, just basic women’s issues. Then we’ve got youth programmes, basically it something that is community orientated, friendly orientated, we’ve got teachings, focus in the family, teaching about family living standard principles

Thembisa: Coming to churches as you said u visit churches around, do churches have any responsibility or obligation in for the daily running of the station?

Uzothile: They don’t have a responsibility as such but they do help us a lot because we depend upon them financially, they support us and we do much go to churches, and as a Christian radio station they do identify with us as churches, so we have financial support not from all, but from some who support mission and vision of Highway Radio. So that is how we are involved churches, and also for being on air, they do buy time from us and they teach on air.

Thembisa: Do you work with all the churches, or certain churches, for example the so-called contemporary charismatic churches, and the religious, traditional churches?

Uzothile: Firstly, our mission and vision statement, is to evangelize and in our statement of faith we believe in the Lord Jesus Christ that He is the son of God and he died and he rose, whatever church we mix with it has to follow in that truth and the church must be in line with our beliefs, we believe in the Lord Jesus, so churches have to follow that teaching, we listen to the content of the message before we pass it on air, to find out if the person is suitable enough to run with the vision in his/her teachings, because even though it is a Christian content, a church pulpit is different from a radio audience, church pulpit is directed by the pastor to the people, whereas on air, it is a diverse listenership, some people can be sensitive to certain issues, so we are selective in selecting pastors.

Thembisa: Is the station satisfied about the participatory role that the church and the community play to keep Highway Radio?

Uzothile: Yes we are satisfied, we would like even to get more and more everyday, we would like to see the station more community based and more church based, because as a section 21 company, we are here to serve the community, so we would like to get more and more of community involved as much as we can.
Thembisa: This question is more based on what IBA (ICASA) says about community radios. It stipulates that community radios must be either geographic community based or interest based communities, how do you define Highway Radio?

Uzothile: It's geographical, in terms of geographical, we are located in Durban, but we don't get to all of Durban, in some areas we don't. we are a community station, we broadcast from Stanger, Amanzimtoti, Harmsdale, South Coast and North Coast, but there are some areas where you cannot get Highway, we cover most of various areas in Durban.

Thembisa: Last time you said that Highway radio is a Christian contemporary station, what do you mean by this?

Uzothile: We play Christian contemporary music, we are not more into hymns, but we play easy listening music, the one that caters for everybody. It is not exclusive for church goers, people familiar with hymns you know, but we just play Christian contemporary hit songs.

Thembisa: Is that music local or foreign?

Uzothile: Very local, but we try and keep say, 35 %local, we try to be local as we can, but there are not enough artists at the moment for to go 100%local, but we play local and also international.

Thembisa: What is the work of the programming task team?

Uzothile: About the programming task team, we invite people from different members of the community to come and give us their opinions in setting programmes, in terms of we've got a programme Today's Woman, and we wanted to restructure the programme so we invited people to just come and give us their ideas, from housewives, businesswomen, just to give us ideas about that particular programme that they would like to listen to.

Thembisa: Do you adjust to any changes from listeners' ideas that they raise about your programmes?

Uzothile: Oh yes we do, we would, depending on whether, whatever kind of ideas that they raise are not against IBA licence, and to the vision of the station as well, and we accept comments and opinions from the public.

Thembisa: How does the community get access to the station?
Uzothile: In terms of coming, physically to the radio station, well we are in the CBD area, transport is accessible, people can take a taxi, a train, bus, drive, it is a central area very accessible.

Thembisa: So you are free in terms of allowing visitors; the community?

Uzothile: Yes we do allow people to come, have a look to the station, have a look at the studios, speak to the DJs and in some cases we’ve got children from schools, universities, technikons, to come for the practical experience in broadcasting, that is Highway becoming a community service.

Thembisa: Then how adequate is the community’s financial support to keep the station going?

Uzothile: We rely in advertising, in companies, they do advertise with us so, basically we rely on advertising and from donations and support from churches. But we, have been able to survive, everything is going alright so far. We have been on air for six years now, and we’ve been relying on advertising and donations, and we are going far, so I would say it’s quiet good.

Thembisa: Do at some point conduct surveys for research, to know you’re the increase or decrease of the station’s listenership?

Uzothile: We do conduct surveys, the AMPS, does it for us, we’ve got an agency that does surveys on our listenership and we do get AMPS rating to get demographics of our listenership.

Thembisa: Do you notice any increase in station’s listenership?

Uzothile: Oh yes we do, it is going, according to the AMPS rating we now moving from 83 000 to 89 000 and we now that we have more than 89 000, we have got about 150 000, but according to AMPS rating we are sitting at 89 000 and we are from 83 000, and that is a huge, huge improvement and we are hoping to get more and more.

Thembisa: Can you say that Highway Radio represents or reflects its community?

Uzothile: Yes it does, we are the representation of the community, we have been looking at the demographic profile of the people in our broadcast area and also looking at the programmes that we play on air, I would say that community representation.
Thembsa: Coming to public relations as your specialization, who the station’s various publics, as you mentioned last time that you create relations between the station and its various publics?

Uzothile: Various publics, churches, members of the community, music distributors, musicians, Govt. organizations, those are publics, so we try and make sure that we have relationship with local traffic department, health department, police department. There are also artists that we have a relationship with, we play their music, we promote them, and we have churches, they help us in terms of teaching, inspirational talks and we have got listeners of course, and those are the station’s various publics.

Thembsa: How does the station expose itself to its community/audience, other than just phone-in during broadcasting?

Uzothile: We go participate in various activities organized by churches and people themselves/community. We go there and promote ourselves. We publicize ourselves on air and we visit churches and we go to conferences, where people are, in gospel music concerts, and represent Highway Radio there.

Thembsa: What is actually the vision and mission of Highway radio as we have been referring to above?

Uzothile: Is to evangelize and serve the community in the area of our broadcast, we mainly concerned with serving the community, and by serving we mean helping the community based organizations like Open Door Crisis Centre for abused women and children, we support those organizations.

Thembsa: With that vision then, how and where do you expect to see this community?

Uzothile: We would like moral standards to be uplifted, to teach people in the communities to take care of their community and to be responsible citizens and as for young people, motivate them to become responsible adults. We also try to create a relationship among the different race groups.

Thembsa: How or where do you expect the station in three years?

Uzothile: Oh, we are digitized but we would like to expand Highway listenership, and we hope for expanding our broadcasting whole of KZN, possibly, our listenership and be more to community organizations because they help the community, because part
of our vision is community development, so we want to be in full partnership with community organizations and be a community organization towards developing the community, helping them. We see ourselves as being one of those radio stations. We are already leading in terms of Christian radio stations in South Africa, we really would like to the leading nationally, secular station in terms of Christian broadcasting and I’m sure we will.

Thembisa: IBA/ICASA stipulated that community broadcasting is for the community, through the community and by the community, can you comment on this stipulation?

Uzothile: Basically that is what we do. We are the station for the community, we serve the community, through the community’s participation and involvement with us, for instance members of the community are on air as DJs, mainly, as they volunteer in administration in terms of promotion, in fundraising, they have a say and opinions in terms of our programming, they vote songs and programmes out that they don’t like, and inform us what songs they would like to hear in the station, so in that sense I would say it’s by the community and through the community because they have a say in what we play. We take into account whatever opinion they come up with. For instance we’ve a programme called Business buzz, it is programme which is educating people about starting their own businesses. We had a positive, positive response from the community and we extended the programme, we ended up playing the programme two times a week, during the week and on the weekend, due to public demand.

Thembisa: So, one would say that you are community-driven station?

Uzothile: We listen to the community and then we evaluate what they say in accordance to the agreement with the IBA in order that it is on line with our vision, whatever suggestion is, we like to improve the community and the standard of our broadcasting.

END
Mr. Lionel Leigh: Manager: Production

Thembbisa: Who forms up this team? Is it people from the station’s management or from the community or both? How many males and how many females?

Lionel: the programming team is basically made up of me, as the production manager and one programmes lady () what she does is to take things from me as I produce them and the team produces them and send them to the computer , because the presenters are not allowed to choose their own music. We cant just allow them to do their own programmes everything has to be approved, either the jingles, listings, time...ads, and everything has to be asked.

The management, because it is a community radio station, welcomes imputs from the community. We have had people from the community coming in and telling us that they would like certain propgrames on radio, they have given us proposals and we’ve accepted them and we have done that because we are a community radio station, we are accountable to the community apart from being a Christian radio station. Males and females, the ratio is almost 1:1, there is a balance between males and females.

Thembbisa: What kind of programmes do you produce for Highway Radio listeners/community (the purpose, how much is local and how much is foreign).

Lionel: we produce mostly Christian programmes , gospel programmes, the purpose is to uplift the body of Christ, to encourage, build and edify. Also we promote pure music not music with lyrics that encourage sex, violence and language insults, and things like that; we stay away from that and our logo is 100% pure radio, so as pure radio station, as Highway radio, any age group can listen to us. We are local, we make sure that at least 30-40% of our programmes and music is local. We try and encourage local programming.

Thembbisa: Do you have programmes for the following categories:

➢ Health

Lionel: yes we do have health programmes, most of our health issues are dealt on Today’s Woman programmes which are Monday to Friday between 10:00 and 11:00, plus the drive time, DJ Justin Naidoo does the outskirts, where he does a research on the internet concerning the latest breakthroughs in the medical profession and that is between 16h00 and 17h00 in the afternoon.
Education

Yes we have educational programmes on the radio, we have one done by CMDA (Cato Manor Development Association) on Wednesday between 19h00 and 20h00. What happen is that in conjunction with CMDA and the European Union, we have trained people from that particular area, they come in every Tuesday and Wednesday, we train them to sell advertising produced programmes. What actually happens there is that they go into the community and look for musicians and we play their CDs in the show. We do staffing in conjunction with electricity Dept why is it unsafe to connect your own electricity because people have been shocked recently because of connecting their own electricity. We also do programmes on taxi violence, on child abuse, women abuse, rape. There are also educational programmes in terms of study aid, matric study guide, staff like that have been done on our programmes. I think that also covers development.

information (news)

Apart from news, we have updates, preview hour, there are programmes to inform us what is happening we do interviews that we insert between different hours of the day, people come and tell us they are having a certain programme, what exposure can we do for them, then we prepare professional interviews so that we can extract the relevant information from them and present these interviews.

entertainment

As far as entertainment is concerned, we have what's on calendar, that gives people entertainment news, it is free, it is everyday between 12:15 and 12:25 & 17:45 and 17:55 in the evening. You can fax everything about entertainment to us. We also entertain listeners with competitions, game shows, and things like that, and that happens in the Morning drive, middle of the day, afternoon drive and staff like that.

Thembisa: What are the restrictions or governing regulations for the station's programming?

Lionel: The body that governs the station is called ICASA, which was originally know as the IBA. According to our license application at present, we are only allowed to have 70% music and 30% Talk, so we cannot exceed that. We are also specified to play 30% local and 70% international at least, but we go above that sometimes it is 40%. There are other rules and regualtions but to get to them is really vast
you know what I mean, in terms of wattage, you cannot exceed 250 Watts, you cannot all of a sudden go there and put in 500 Watts in the transmission, otherwise you will be in big trouble.

The language breakdown, originally we were an English radio station but we amended the license where we put in Afrikaans and Zulu listeners as well.

**Thembisa:** How do you involve the community with programmes’ production and presentation?

**Lionel:** Ok. We have vote-lines, that you can call and vote for songs or if you respond, we always encourage the listeners to respond to the PRO in writing as to what you like and what you don’t like about the programmes so that the management can rectify the programmes and we can bring better programming. At the same time we also welcome proposals from the listeners concerning programmes, so it doesn’t become the management’s programming or station, but the community’s.

**Thembisa:** Who sponsors your programmes and what are the costs for local programming?

**Lionel:** different local companies, for example I do the chart show on Saturday sponsored by Panasonic, the Afternoon drive sponsored by Gospel direct.

Different programmes are brought by different local companies. To sponsor a programme on Highway is about R5000.00.

**Thembisa:** What has been the general response from the community vis-à-vis your programmes?

**Lionel:** there has been a great response, the listenership has increase, according to AMPS rating after improving our musical since the number one ingredient for a radio is music. We have got a specific format, now our format is Christian radio, you cannot play all over the place with music, you can’t all of a sudden come with rhythm and the blues (R&B). As Christian Radio, encompasses R&B with a bit of Christian rock, a bit of Christian reggae, but it is purely adult contemporary.

Additional comments
Interview with Nokwazi and Scelo Xulu: Production team: Siyaya FM in collaboration with Highway.

Thembisa: can you just brief me with what are you involved in?
Nokwazi: it is a community project but this time it is working through radio station, so what we are doing is we continue with development of a place called Cato Manor. So there is company, CMDA which is the one responsible and involved in development through building of schools, parks, recreational buildings and so on. The thing is that people don’t know that these things built for them, how are they going to use them. So including developments in their community, so that is why they had an idea of having a radio of which is going to broadcast every development initiative taking lace in Cato Manor. But now we got this opportunity to use this radio established that it doesn’t strictly focus on development issues only, but also include issues like youth empowerment, you see, speaking of the history of Umkumbane because a talk about the place has always been there. Now the thing is, the company doesn’t just recruit anybody, it takes people of CM, residents of CM work in this radio station, even though they can produce things and training, they train people from CM because they want to build up their skills. So, basically, the whole bottom line is that the company in charge is CMDA, which also founded the radio station.

Thembisa: the name of the radio station?
Nokwazi: Siyaya (we are going) FM, at the moment we operate only one hour, I day a week which is Wednesday, between 19h00 and 20h00. We use Highway Radio so that things go on, we could have used any other radio station, but Highway Radio is the only that seems compatible in terms of listership, and the place that it will reach to people (frequency) Cato Manor, and it is cheaper.

Thembisa: why then you decided to use a community radio station or just radio particularly to expose these ideas about development?
Nokwazi: okey, there is a paper right, of this community, the name of the paper is Izwi Labantu, the thing is the paper fine, it deals with things but most of the people don’t have time to sit down and read, do you get my point, especially illiterate people, uneducated, CM has people who are old, even with the younger generation, there are many who didn’t get the chance to be educated. But radio is easier because Zulu is
spoken by everyone, when you here someone speaking in Zulu your attention is grabbed and they get the useful information that they need, but with the paper, they are not able because you find that some people cannot read, so a radio seems to be a better and easier way to get their attention that they may also know what is happening.

**Thembisa:** so what do you think is the reason why only people from Cato Manor have been taken to work with this project?

**Nokwazi:** the thing is CMDA from my perspective wants to guide people from Cato Manor, give them skills and opportunities because as I said before that Cato Manor was underdeveloped, no one cared for it and staff like that. As I have read history of Cato Manor, as I was broadcasting it, I know that for a long time has been fusion and tension of to whom does Cato Manor belongs? To White, Indians or Black people? At the moment Blacks reside in the place and you know the background of Black people, that they don’t get opportunities. That is why the chose Cato Manor residents, they want to develop it in all ways physically, the place as a whole and its people to be developed and talented or have their talents exposed and polished up.

**Thembisa:** So in this case, what do you see as the role of community radio in community?

**Nokwazi:** Oh it is big, it is so big. As I said that even though radio has been founded strictly for development purposes, we have taken it further the advantage of whole upliftment and empowerment of citizens (community). There has been full swing crime in Cato Manor, not say that there is no crime in SA, but it has been worse in Cato Manor due to the fact that most teenagers are not studying, that is why we introduced youth empowerment, that we may have shows to uplift the youth, not to steal, teach them life skills, for example teaching them to bank. So the role of the community radio station is big because it deals with things that mostly happen in real life issues, things that you cannot get from a commercial radio, a commercial radio is mainly composed of music, there is a lot of Djying and lots of fun, I am not implying that that it is wrong, it is right for their way. But here in community radio, specifically is there for development, whether development of the community or of a person, building up that person.

**Thembisa:** so when did the project start?
Nokwazi: the training started in April, but going to the public, we were already trained to broadcast, we went on air on 4th of July this year.

Thembisa: so from July up to now, that is November is there any change that you can see has been brought by the existence of this project/radio station?

Nokwazi: in a work/word I could say yes, because from July even though we campaigned for Siyaya Radio, most people were not clued up of what Siyaya was coming up with, what is happening. But we have been able to make people participate with us through interviews and find out from them things that they need. So there has been lot of change because people are aware of Siyaya and come to it as a way to uplift and expand themselves for example small business people in Cato Manor, they come to Siyaya that we may expose them and their business get publicity and then grow.

Thembisa: so now from you own view, how are the chances for this kind of a project to grow in the community?

Nokwazi: Oh yes, there are chances, CMDA is going to be with us up to 2003, there is also a possibility that this radio station may grow to a full radio station not only one hour station, with big listenship especially here in Cato Manor, but it will not only focus on Cato Manor only. It will address the community of Durban as a whole.

Thembisa: what do you think can be a problem to the growth of this project or what can be a stumbling block on your way to achieve this?

Nokwazi: well, to be honest with you, nothing because so far we are doing everything by the book, there is nothing we do wrong and our main aim is development, to develop people, there is nothing that can stand before us, unless things like license if we are told that we cannot have it, but other than that there is nothing, there is nothing that can stand on our way.

Thembisa: what do you see as the role that the community can play to let the project grow and the community develop?

Nokwazi: it is just that the community should involve themselves with us, work with us, especially work again with Cato Manor Police, because what happens is that when someone commits crime, they beat and hit him heavily, without consulting police, you know what I mean, then they take the criminal to police after hitting him. So what I am
saying is that the way people of Cato Manor can help us is to work with us and police, that is the way with which we can grow.

**Thembisa:** how can they participate in terms of coming up with programmes for the radio station?

**Nokwazi:** they could call us, tell us what they want know, what they want us to talk about in radio, that are the issues that mostly involve them, because you may find that things that we deal with. Are the things they fine they consider them but can say, anyway I am not working, so I am still far from banking. So we need to hear from them telling us, well as you are still far from banking, what do want us to help with you with, then we will find professionals to come and talk through radio to them.

**Interview with Scelo Xulu: Production team Chairperson: Siyaya FM in collaboration with Highway**

**Thembisa:** can you please brief me, what is your name, what are doing, what is your position?

**Scelo:** My sister, my name is Scelo Xulu from Chesterville, Umkhumbeane place. In the programme with Siyaya FM, I deal especially with community development, which includes many things generally the theme of this project when CMDA founded it, it was for community development issues. What happened as Nokwazi has said, is that we decided to put more exciting issues that have something to do with basic human social needs, then that is why you find that there are crime issues and issues related to youth empowerment, that we do other staff that has to do with community. So I am the chairperson to the production team.

**Thembisa:** As a chairperson what do you do, do you recruit other people to work with or what?

**Scelo:** the thing is, to be a chairperson is nothing but to ensure that things and issues to be recorded are well-prepared, people are preparing for their programmes, and we make a point that with the person who is the programmes manager, we ensure that the producer doesn’t get frustrated because the content to be recorded is not there. So what we are doing, we ensure that people every Monday they get together and work on the
structure for the coming Wednesday so that once the programme is up, is up and running smoothly.

Thembisa: what is your opinion about the role played by community radio in the community?

Scelo: I think as Nokwazi has said, the difference between community, commercial, and public radio is license, that effects that radio can do to the community as said before, you can listen to a radio while you are busy working, washing dishes, sweeping the floor, so you don’t have to sit down, so as long as the radio is doing or is dealing with issues that impact the community and well intended to empower the community, which are basic social needs. What they do, community radio I think is there to communicate to the community development initiatives taking place around. You’ll find that the area for example greater Cato Manor is so big and someone on the other side doesn’t know what is happening on the other one but if there is a medium like a radio station which will be able to work as a mouthpiece for all these developments so that one may know where to find help, so that is the kind of impact that community radio has. Maybe our task may be more broad for example if we can start issues like now we are doing Umkhumbane focus, may be we can do Umlazi focus or KwaMashu focus or the greater Durban, we our area focus has shifted and that is when we will make sure that we calculate impact made by the radio. But even when we tackle things of Cato Manor, you will find that as we speak of basic social needs, things that we speak of or we deal with in CM are issues that affect even someone from KwaMashu because if we meet people outside, they tell us that they listen to our programmes and it’s like issues that we deal with affect most of our places and you find that because of lack of limited financial resource we are not able to expand to those places, but as Nokwazi explained, we are looking at expanding our airtime whereby may be we will get our license. If we can be on that level, we could be in a position where we will be able to set satellite stations all over the place, not necessarily radio station but places where we will be able to get stories for example from KwaMashu, we know who to contact, who has got links to cover the greater Durban with issues that impact people’s lives. That will have the kind of an impact, that whenever you listen to community radio, as I said that community radio, public radio, commercial radio is the same because you listen to a person who is speaking
behind the mike addressing more than one hundred thousand people immediately, but the difference is license. So the challenge is that we all have to make it a point that the information we give here is well researched and covers both sides, for example if a story that we are publicising party A accuses party B, we have to make sure that we get the comment from party B, so that when we broadcast the issue we don't find that party B will asking why broadcast something said by party A because party A failed to understand me on certain issues. These are also kind of issues that commercial radio also faces if they are putting together news.

**Thembisa:** Ok. Do you agree somebody says that community radio is the voice of the community?

**Scelo:** Yes, yes, sure, infact community radio is the most close to the community because its task is not to report about global issues or about national issues, it is more to report about local development issues. Community radio is more attached to Metro, like Unicity, ours as a community radio is to interact with the unicity and see what Unicity is doing, which is going to affect the community and what the community is doing that is going to affect Unicity and if there are any developments that have an impact that uplift these people. We bring the people in charge to talk behind the mike so that whatever clarity that they want to give, they give in order to be heard by more than 500 000 people, which wouldn't happen in meeting of 50 or 1000 people. So that is a role of community radio and the presence of community radio does not mean that commercial radio is not needed, in reality community radios are supposed to be sub-programmes of public and commercial radios because you will find that what is covered by commercial and public radio is half commercial and half developmental, whereas community radio is there to cover the developmental issues even if somewhere along the line it attaches entertainment but it has to be purely developmental –community related issues, so I mean what we know is that once we get our license as a radio station, as even our air-time that we bought here in Highway has all to do with at least 80% of issues we do, we cover issues to do with community development, nothing else. You will find that in a programme, we cover news with few stories from Cato Manor and from outside and we cover personalities from people who are achievers from Cato Manor community, you find we also cover entertainment that happens within Cato Manor, and people find that
entertaining are artists from Cato Manor, who have never been exposed. We play their demos even before they record. Some of them, there is one guy who has recorded because we called him and now he has recorded because we played his music before recording and his music was not known until we played it in the radio station. What we do is that, with us it doesn't matter if you have not recorded but if you have something that you play for the community, it doesn't matter if you an organisation or not a registered organisation, community based organisation or a non-profit making organisation, it doesn't matter as long as you are rendering a service to the community and that service can change a life of an ordinary person in that particular community. The what we do is to entertain such moves, such efforts and develop that talent. There is nothing that makes a person, each and every person is a source of pride that he gets someone who is going to call him/her to a place where he is going to perform to more than 50 000 within five minutes, so once this person knows that what he/she has been thinking is known by so many people, now I have met my idea, I can even sell this idea to a number of people because when I speak about it, people will remember from the radio station. You will find that it even easy to use his/her performance as part of a CV of his/her organisation that by that way, we did this. What we do is to cover such stories and it becomes easier for these people to get support.

Thembisa: so, so far do you see a need and support for the future development of Siyaya FM?

Scelo: The support from the community of Cato Manor?

Thembisa: yes from Cato Manor, is there anything that shows that it has really to be there?

Scelo: infact any community even beyond Cato Manor, it can be in Johannesburg or whatever, but if there is community radio I think the communities must and have to support community radios and their ideas, one reason, because if community radio is serving its purpose, you will find that even now we complain about high rate of unemployment and you find that there are so many people with talents, only if those talents can be polished, if they can be exposed, you will find that those people can just turn the world around. You find that such people are just buried and don't come into existence because there is no more peace, because commercial radio are on business, so
they mainly attract those people have already emerged or have done something on their national perspective and may be they get media coverage, in newspapers etc. So, community radio is there to unearth the talent that there is this talent and you newspaper people can cover it, you commercial radio, you television you can cover it but where it starts? It starts from the community and community radio, it starts to make it a point that is should do the ‘spadework’, you dig and go to whatever piece of land if you see that within piece of land there is a diamond then you dig that diamond and once that diamond is on the surface, the other media can come and may be use it to their advantage, but the responsibility of community radio is to unearth and expose developments taking place within the community. There are other negative things that you find that they take place in the community or things that commercial radios do, that they just do news whether negative or positive, community radio makes it a point that it goes deeper than that, fair enough there are negative things that happen, but there are also positive ones. You find that things that take place in a certain place, for example if in KwaMashu, car theft is high, and in Umlazi to say, high rate of robbery in Umkhumbane, you find that a person will say I am scared to go to Chesterville because they will rob me, because what is publicised is that people are robbed of their cell phones etc, you also find that there are community projects and programmes, there are people who take care of others, people with AIDS, people who take care of disabled, there old aged homes even under utilized, but there are people with these idea. There are clinics and these clinics have community based projects and they render community services, for example King George hospital that renders services tot he community and so on and so forth, but surprise that all these things don’t catch the eye of the media until someone shoots the other, then you will here in commercial radio saying somebody was shot in Chesterville, you see?

_Thembisa:_ OK. Coming to the issue of funding, community radio is a non-profit, so how to work out the issue of funding for the production of programmes and the whole running of the project?

_Scelo:_ I think for us right now, it is a challenge that is ahead of us, so we have to make it a point that we try to solicit resources for Siyaya FM, but as Nokwazi has said that we were fortunate that the beginning of Siyaya was aligned with CMDA, and there was cash spared aside for us, so what we are doing at the moment we are covered, but in
our recent meeting we realised that our next year, that 2002, we have to mobilise the funding community. Maybe the way we are going to mobilise the funding community is to look at the kind of issues that we cover then we make sure that we draw them to specific relevant, for example if it is health related issues, we will go to the dept. of health, in Govt. then we look for other organisations that are interested in contributing in development around health related issues. So is the same with crime related issues, we go to the dept. of safety and security and we look at other depts. And organisation that can fund us. You will find that, we firmly exist because of the programme supported by the European Union and the EU is aware of the effort and the impact that Siyaya FM is doing at the moment. So again, you find that they also have interest in different issues to what we are doing, so what we are going to do, is that we are going to sell the concept of Siyaya FM to them and then they will buy those things that make music to their ears and they make music to their kind of, the minute they see through that particular category within the radio station, we work like that. On the other end we believe that community radio is the radio station that exists within the community, so if we exist within the greater Cato Manor, or within the greater Durban community, what we have to do, we are going to engage the greater Durban community that they support and to the members of the board and once they become the members of the radio station, the radio station is here for us to make it a point that they pay for their membership and they also become like, on board to run the station. It is no that we are here for life, we know that what we are going to do will make somebody else see that what we are doing is powerful, we have to make sure that we set the [cresidency] so that somebody who is coming behind us will just excel in it. Community development is relay process, I mean you develop to a certain stage, you go and somebody takes that stick and run a distance, and yet somebody will just give the stick to the next one, so the community development is a relay on everything. So, each and every private sector has got what it calls social responsibility department, so definitely sure we need to ensure that as the first team for Siyaya FM, we put together a [tr] network programme so that we will be able to build what I can term a s trustier of [public/coming] community that will be able to unite and make decisions on how they can impact and invest to the community through the way they can think of. In think we are there that is the task that we have to undertake and after that consider how
those resources will be distributed, I think the decision again will be made within the community itself. What the communities can be encouraged with that we think we have encourage them with; is to make sure that when we form ourselves into a community radio station with them being formed into community-based structures so that we will be able if there are resources available any information or anything, we channel it to appropriate structures, it is unlike that we search for individuals to give those resources and at the end of the day you find that those resources are benefiting individuals rather than community.

Thembisa: Now Scelo, what mark do you aim as a team in this project, that Siyaya FM will leave in the community?

Scelo: I think when you about the community you are referring to myself. As long as the mark that probably a person will leave will be a mark that even if I am not there, but when I see other people on the stage, now being part of the audience with people to perform on the state in Siyaya FM, I could just like say, at least we have impacted the community, mainly the impact that I refer to is the transformation whereby that people will develop the sense ownership, people will own themselves, people will own any facility that exists and any resource that is around them. They will develop that sense of ownership, they will develop that, they will say to themselves ‘yes now, we own this thing’. They develop as source of pride around whatever, walking on their streets, they will be proud for doing that. Once the radio station preempts, it has to make a point that it educates people to become owners of themselves, to become owners of their areas, to become owners of what they want to become, owners of their schools, owners of even the taxi associations!, that are there, to treasure everything that is around them. Then Siyaya FM will be the mark that I think will be like left behind that the first Siyaya team will have left behind. But, if we failed to achieve that I hope that the next team will be striving at achieving that kind of objective which is to make it a point that people are owners of whatever that around them, including what will be termed as ‘community radio’. Siyaya FM cannot be, it might not be out as a community radio because of competition amongst the community radios, but if the idea can be carried by even by DYR (Durban Youth Radio), but if that particular community radio can be in a position that it translates the original ideal of Siyaya FM into action, I don’t mind, I don’t think that the other team
members would mind as long as...because the idea is not about seeing ourselves on top of the world, but is to see the community on the top of the world and moreover, it is for us to prepare the community of high achievers.

Thembisa: ok. So, finally, at the moment do you have a mission statement for Siyaya FM?

Scelo: at the moment we do not have the concretized documentation about the organization, but what we have is the initial document which reflects that we are an organisation that exists, which aims at achieving this and this and that, because when you talk of a mission statement and everything you talk of a policy that introducing a principle which the organisation will be based on. At the moment, we are still on a cradle phase as a radio station and we are still like trying to, I mean it is laboratory phase, we are testing each and every idea that is coming but somewhere in March 2002, we will be an established organisation because we have decided that we want to be a voluntary association, so that is the decision that we have made. We will be a well established voluntary association, say by March 2002. So far we do have guidelines in black and white which are telling us you cross this bridge, but not the next one, you drive, you turn to your left not to your right or you turn to you right not to your left. Those are just guiding because we are still testing all the ideas. Siyaya FM is new, we are just less than 4 months on air. So we must try each and every idea because media is a very competitive area of business, so as long as we want to be the fittest in the marketing we have to make it a point that we research before we just like emerge. That is why rather than just applying for a license, we thought of buying airtime from an existing radio station so that we can establish ourselves, become a team that understands the radio world and challenges behind community radio station so that by the time we become a radio station that broadcasts for 24hours, we will be having no problem. What we are doing at the moment is that we are trying to work around the capital budget so that we could be in a position that by the time we make a decision to go on own we will have everything that pertains to a radio, so that is why you find us here in Highway Radio while we are doing stories for Umkhumbane or the greater Cato Manor area because here in Pinetown they have a studio and offices so we familiarise ourselves about the activity of being behind the radio station, so that by the time we go our way, we will have no problem.
Thembi: there were no other radio stations that were close to Cato Manor other than Pinetown?

Scelo: the closer studio was DYR and unfortunately they closed down and they had number of like issues, but I hope as they have been having a hearing, they get will get their license. We have made a deal with them that if they get their license we are going to join them, but again our deal depends on what they will be offering. The deal will be of partnership rather than like joining them like we join them or them joining us.

Thembi: So Siyaya is a tool for social development?

Scelo: it is a tool for social development and empowerment, exactly. Entertainment somewhere down the line once we are there we can speak entertainment but little may be in terms of percentage it will be 15% of what we are doing. 95% of our focus is on development. So, even if we bring entertainment, it will be like education through entertainment rather than just pure entertainment. So we are pure community empowerment programming.
Interview with Ronelle Naido

Highway Radio news reader.

Thembsa: can you please introduce you self?

Ronelle: I am Ronelle Naido (20)

Thembsa: Are you a DJ as well?

Ronelle: No I am news editor

Thembsa: How did you get involved with this radio station?

Ronelle: I first worked as a DJ and now I work as a news editor weekly, Monday to Friday, I do all the news bulletins

Thembsa: When did your involvement start?

Ronelle: It started in the beginning of this year, as I told you in January I did part-time, I used to work Saturdays, weekends, but as from July I began to work full-time. All the news bulletins of the day.

Thembsa: Why Highway radio?

Ronelle: Highway Radio, well it is a community radio station and I realised that there is a need for this radio station, commercial radio station have expertise and professionals and I wanted to help a community station. Secondly, I am a born again Christian, and I felt it worthy and wonderful to work in Christian environment.

Thembsa: How did you get to know about Highway Radio?

Ronelle: I came to know about Highway Radio through the production manager, Lionel Leigh, I met him in of those big conferences and I did indicate to him that I would like to do in-service here and I came for an interview.

Thembsa: Do you at any time meet with listeners?

Ronelle: Oh yes, infact when I go home I realised that so many people listen to Highway Radio because congregational members hear every word of my bulletins and hear every song that I play here and they give us feedback on how they think it is. Before I joined the station, to be honest I never used to listen, you know like all the time, but I realised since working here there are so many people who listen to Highway Radio and some of them it is like they really depend on it and I am so happy that the station is doing something for the people.

Thembsa: how do you interact with the community?
Ronelle: we have a lot of fun-raising initiatives, recently we had a golf day where the community got involved, we had a sharathon, about a month ago where the audience pledged their support to their station. That is one of the ways in which we develop a relationship with our audience, and an ad that is playing right now, we want representatives from each church to link with Highway Radio so whatever we have it goes to them.

Thembsa: where do you get information about the reception of your transmission and programmes?

Ronelle: One, with publicity, Highway Radio was not so popular and now there is a lot of popularity, two you hear lot of people talking about Highway Radio Christians and Non-Christians, so from the feedback of people as such that is how we know Highway Radio is making an impact.

Thembsa: Which are your favourite programmes?

Ronelle: Well my favourite programmes actually, the Saturday Youth Power Play, is the Panasonic contemporary chart show, it appeals to the youth and I am youth.

Thembsa: Coming to news as your area, do you focus on community/local, regional or international news?

Ronelle: Well we have a balance in our bulletins, I have a mixture of community, local, South African news and may be one international news, depends on their importance. On Fridays we have a special programme at 12 o’clock called the KZN rip-up where we have only have community stories based in KZN as such, so I know I that the weekly KZN stories will be discussed on Fridays so in my bulletins I can be more balanced, I can have international stories and national stories.

Thembsa: how do you think Highway Radio news are of importance to the its community?

Ronelle: well, you will be surprised that most of the people depend on our news for knowledge, irrespective of television and newspapers, basically Christians, they listen to the news and if they are not updated with things that happen in the community, or they don’t read the Highway Mail or local papers, they really become knowledgeable through Highway Radio.
Thembisa: how do you find working with the management at the same time with the community?

Ronelle: well our station only runs on the basis that it is a community radio station, so we depend upon the community, so we are not a commercial radio station so the community is our lifeblood as such and we have to work with them and meet with our audience, the community is our target audience.

Thembisa: So what is your biggest desire for Highway Radio?

Ronelle: I hope that we can expand, firstly we have a financial problem since we are not a commercial radio station we rely on advertising and donations, so I would like us to become more financially stable because if we are then we could higher professionals in every field, because we are doing this work unto Jesus and it has to be the best.

Thembisa: how do you think working with Highway Radio develops you as an individual as well as the community?

Ronelle: It really has developed me because come out from studying environment to a work environment and I am the youngest here, so I have learnt a lot from other people and I matured much, I have learnt a lot about Highway Radio, I have become more cooperative with the community because I am actually like a representative of Highway Radio so I have to know about the station so when I go out there or go back home, I have got to speak to my peers about this place.

Thembisa: How do you feel about the programming content of the radio station?

Ronelle: well it does have a balance, it meets the youth, it meets the older folks, it meets the different races, it does have the Zulu content at night, it does have an Afrikaans content as well and basically I think we do cater for a lot for the community. These are actually linguistic settings of this province.

Thembisa: what would you love to see the community doing in terms of its involvement with Highway Radio?

Ronelle: I think they should become more involved in our fundraising projects to see that the station doesn’t go down because we have to renew our registration every year with IBA now it is ICASA, and we need the community to help us, so we can get longer time to run on air together we need community to support us because the station is theirs.
Interview with Presenters
Sbonga Mngadi: “Today’s Woman, Umculo Wasekhaya”

Thembisa: Can you briefly tell me about your involvement with this radio station? How did it start, when and why Highway?
Sbonga: My involvement with Highway Radio started in December 1999. I was from a college and I became involved as a DJ as a volunteer, then in 2000 I was employed as a full-time engineer. The reason why Highway is that I am born again and Highway is a Christian radio station, and I liked that interaction with fellow Christians and whole body of Christ through a medium.
Thembisa: How did you get to know about Highway Radio?
Sbonga: It is so funny...it was through a pastor who needed transport to go and preach in Highway Radio he came to my home and he talked to my father and we went together. I didn’t know where they were going to until they told me that they were going to Highway Radio, it was my first time to hear about it. When I got to Highway Radio, I found the spirit so well in here, I met DJs and then they told me more about Highway Radio and I have learnt that it is a Christian radio station, I was so interested and I wanted to know more about it.
Thembisa: As a presenter or DJ, how do you know your listeners and how do you interact with them?
Sbonga: It is through phone in programmes, they phone, they write in, we talk a lot and sometimes they do invite us as DJs to go to their activities may be some certain programmes, some workshops, they want us to get involved and that is how we work.
Thembisa: Do you meet the listeners except through phone calls?
Sbonga: Yes we do, we do a lot of out broadcasts like going to different places where we want people to know about Highway as ‘their’ radio station not ‘ours’ as such, because some people still don’t know about Highway Radio, so we go out and let the radio station be known. Sometimes we do have services different venues in townships again, and that is where we meet also. It is like a family, there is feedback and response.
Thembisa: How and where do you get information about the reception of Highway Radio?
Sbonga: Ok. We do a lot of surveys, as a radio station, we go to schools with pamphlets and ask a couple of questions, get to know more about Highway listeners about the age groups, what times, basically the listening habits. Also people do write, they do respond, that is how we get to know about their feeling. one can say that our broadcasting is a two-way communication.

Thembsa: how do you find working with the station’s management and the community?

Sbonga: it is very easy, like our management is not like they are up there, you know that Highway Radio is a Christian radio station, we all know that it is not about us, it is about God first, then it is about the community. We submit to God, we are like a family, we are all down there. It is just a brilliant interaction between the management, DJs and also our listeners. We don’t intend to take everything to ourselves, it is not about us, but GOD has lot to do and then we interact with the community.

Thembsa: what is your biggest desire for Highway Radio?

Sbonga: Ok. You know that Highway Radio is a community radio station, so we rely on our license, so we have to renew our license like after four years or after one year, and sometimes there is that fear that we might not get the license. So my biggest wish is that just to relax someday and know that we are here to stay, so hopefully we hope that by the grace of God we will be able, so that is my number one wish, because Highway Radio is like a vehicle to preach and send the gospel to the people, keeping the church ‘body of Christ’ together as community. so without Highway Radio that is impossible. Also financially, we are a community radio station we are not a commercial radio so we need the funds and that can only happen through our listeners, through their support, monthly donations through pledges and things like that.

Thembsa: How do you think Highway radio is different from commercial and public service broadcaster?

Sbonga: we are a community radio station and basically that is how we differ from commercial. They are there to make money ad survive but we are here with a completely different motive like I said, to preach the gospel, that is our primary motive, that is how we are different, we are not making profit. It just happen of course, we need to survive that is why we have advertising, that is just to survive not for profit.
Them: do you think that your involvement with Highway has developed you as
an individual, and the community?

Sh: There is lot of change in me when it comes to broadcasting, you know
when it started I was so shy and all that. But now I interact with lot of people and I get
interest to communicate with people as an individual. I have gained so much confidence
because I talk to lot of different people who are judging, who criticise. I think I have
grown I know how to handle situation like those now. Also now I know I am ready to go
out there and tackle the world through that confidence I gained in Highway Radio.

How do you think the commuity is developed as well?

Sh: the community, you know we get letters from listeners complimenting us,
we even get stories of people who say they got saved through Highway Radio sometimes
as DJs, you sit there behind the mike and say whatever God wants you to say, and don’t
actually realise that it is changing some people’s lives and that is you get to know that
you are there to exists and God is doing things through you. So the community is
benefiting a lot.

Them: How do you feel about the station’s programming?

Sh: Our target market, we broadcast to the whole family that means from the
youngest through to the oldest in the family, so we strive and try our level best to appeal
to all those age groupings in our programmes, we have youth programmes, and all
different things like talk shows, we have women’s programmes so I think at the present
moment it is where it should be but of course we are willing and expecting people to give
us some ideas if they feel that it is not doing enough for them. We get complaints and
suggestions from the community, and that is how we grow, because are all human, we
make mistakes so if I am offending someone, the listener will phone and say that no I
don’t say things like those, I don’t think you should include that in your programme
because it affects me as a listener, so I will have to change the style of my programme
towards that which the listeners prefer.

Them: How do you feel about the linguistic organisation of the station’s
programmes? Does it reflect and represent the station’s community?

Sh: we are broadcasting to Durban and surrounding areas at the moment and
basically the languages that you find in Durban are English and some Afrikaans and
Zulu, which is the dominating one. So we broadcast in these languages and we think therefore that they are relevant and it represents our community.

What do you like to see the community doing in terms of its involvement with this radio station?

Sbonga: Like I said, we need the funds, it is like the basic need at the moment, I would like to see the community getting involved in terms of sponsoring the programmes and the DJs, as you know the DJs are not getting paid but in order to earn the leaving they need money, so if get a sponsor from the business people, they sponsor your show, you get that percentage from the radio station from the sponsor and also through donations and monthly donations from the community some give like R50, 00 every month, that is also highly appreciated. So I am willing with love to see the community not only supporting through attending services or listening to Highway Radio that is support on its own, but through finances as well.
Questionnaire for Community radio

Name: Bennie Singh
Age: 37 yrs
Gender: Male
Programme that you present: Weekend Breakfast Show

1. Can you briefly tell me about your involvement with this radio station?
   - I responded to an advertisement over the radio, requesting volunteer DJs to apply. Did so with a demo tape and was accepted.
   - When: 26 February 1994
   - Why: Being a Christian, it would be fitting and appropriate to be linked with a Christian radio station in a Christian environment.

2. How did you get to know about Highway Radio?
   - I have been an avid listener of the radio prior to me joining the station. I heard about Highway Radio through other listeners and tuned in to the station.

3. As a presenter/DJ, how do you know your audience/listeners?
   - Listeners approach me at outside broadcasts and other functions that I appear as master of ceremonies. I also receive telephone calls from listeners, friends, and others who are part of my listenership.

4. Do you at any time see or meet with your audience except through phone-in programmes?
   - Yes, I meet listeners at outside broadcasts and at church meetings/functions such as weddings, birthdays, and Thanksgiving services.

5. How do you see your role together with the radio station's community/audience?
   - One of the biggest problems facing our community is that of a demotivated, defeated life. I work together with them to create a positive vibe and uplift broken spirits by playing uplifting music and sharing stories and tips on living a fulfilled life.

6. How and where do you get information about the reception of your transmission?
   - Station management conducts surveys and gives me feedback at our monthly DJ meeting. Listeners also provide feedback during the course of conversation.
7. Which is your favourite programme/show and why?

I like the morning show because the body is fresh from a good sleep. The voice is relaxed and I feel sharper too earlier in the morning.

8. What is your biggest wish or desire for Highway Radio?

That Hwy Radio get a four year broadcast license and we develop into a bigger station (commercial radio) with increased area of broadcast.

9. How do you think Highway and other community radio are different from commercial and public service broadcasters?

Firstly, community radio is generally seen as small compared to commercial stations and are unprofessional. Money in commercial stations attract bigger salaries and quality DJs.

10. How do you think your involvement with this community radio develops you as an individual, and the community?

My communication skills have increased. I feel I have increased as a public speaker and I am more confident with regard to the community. I can understand different people and talk on things from the other side.

11. How do you feel about Highway Radio's programme?

Programme are excellent. All aspects of the community's needs are taken care of. There is something for everyone.

12. Do you think the programmes are relevant to the community? Are they of help/need to the community?

Yes, I believe they are of tremendous help in the sense of providing good gospel music/imformation in terms of Christian events, gospel messages and general hints and tips.

13. How about the linguistic organization of the station's programming (English, Zulu, Afrikaans) does this reflect and represent the community of Highway?

Yes. I agree with the English and Zulu programming. However, I am not sure if the Afrikaans medium. I do not know what percentage of our listeners are Afrikaans speaking.

14. What would you love to see the community doing in terms of its involvement in Highway Radio?

The community are already on board in terms of financially supporting us through monthly subscriptions. I would like to see even greater financial support in the terms of more financial and spiritual support.

Thank you very much for time. God bless you and our station!

Thembisa Mjiwcu
Questionnaire for Community radio presenters

Name: Justin Naidoo
Age: 21
Gender: Male
Programme that you present: Panasonic Sunset Cruise

1. Can you briefly tell me about your involvement with this radio station?
   - How did it start?
     - Spoke to her my friend
   - When
     - 1999
   - Why Highway Radio
     - Strong Moral Values

2. How did you get to know about Highway Radio?
   - Listen into the Radio and through friends

3. As a presenter/DJ, how do you know your audience/listeners
   - Through emails, telephone calls, faxes, outside broadcasts

4. Do you at any time see or meet with your audience except through phone-in programmes?
   - Yes outside broadcasts and at special functions where F we are called to compete

5. How do you work together with the radio station’s community/audience?
   - No problems, all people in highway area very supportive

6. How and where do you get information about the reception of your transmission?
   - Telephone calls and emails
7. Which is your favourite programme/show and why?

SUNSET CRUISE on Radio - EXCITING

8. What is your biggest wish or desire for Highway Radio?

ONE MILLION LISTENERS and going

worldwide. WWW. ---

9. How do you think Highway and other community radios are different from commercial and public service broadcasters?

NO FINANCE, OR NOT AS MUCH FINANCE

as the others.

10. How do you think your involvement with this community radio develops you as an individual, and the community?

I'VE got to meet people at pass not level

and feel one with them.

11. How do you feel about Highway Radio's programmes?

EXCELLENT, EXCITING

12. Do you think the programmes are relevant to the community? Are they of help/need to the community?

YES, we cater for men, women, old and young.

13. How about the linguistic organization of the station's programming (English, Zulu, Afrikaans)? Does this reflect and represent the community of Highway?

YES

14. What would you love to see the community doing in terms of its involvement in Highway Radio?

Calling in more often, businesses in the community should start advertising.

Thank you very much for time, God Bless You and our station!

Thembisa Mjwaco
Interview with Listeners of Highway Radio

Name: Kabelo Diale
Age: 27
Gender: Male
Occupation: Student
Date: 07/11/2001

Thembsa: Are you a regular or occasional listener of Highway Radio?
Kabelo: I prefer to listen regularly.
Thembsa: At what times?
Kabelo: usually when I am not working, doing my schoolwork. It becomes almost irregular, the time becomes very much irregular, by at any time like I come to my room and I am not doing any academic work.

Thembsa: which programming (language) to you prefer, Zulu or English?
Kabelo: I enjoy Zulu, even though I happen to listen to all of them, but I enjoy Zulu most.
Thembsa: Do you have a specific reason why you prefer Zulu language broadcasts?
Kabelo: I like mostly the songs that they play, they touch my heart.
Thembsa: How do you feel about the fact that this programming is dominated by music, there are no specific titled programmes?
Kabelo: my be I should also say this, often I get sermons which I enjoy the most, you find that they are enriching to my spirit and I am down sometimes, so I benefit out of the sermons which I find there. Even teachings, there are some teachings, so I would rather esteem the coupling of music with sermons, other programmes, non-music programmes efficient and effective. Music is powerful, it ministers to my spirit, not that I despise sermons and other programmes, they are good but it is just that at the moment I have not got to think about it, to figure out what is it that can suit me, and what is it that cannot suit me. Neither have I set figured out may be as to what is Highway doing and what is not supposed to do. May be when I have set down and thought about it, I will then come back and give an appropriate response but so far if I were planning to respond to your question based on my past experiences with the radio station, I would say I love music so much and the programmes that I normally here were quiet enriching in my spirit, particularly Zulu.

Thembsa: do you at any time tune to any other radio station? Why
Kabelo: sometimes there are unimportant programmes during the day programming, I cannot remember their names, this is when I tune to may be Ukhozi, where sometimes they have some gospel opening, I determined myself to listen to gospel and pure gospel. Sometimes I listen to SAfm, where they capture news; I like equating myself with news, which I capture in SAfm. I
Kabelo: unfortunately I have not paid much attention in advertising. It is just somehow my attention is attracted by that which identifies with me, some of the things that identify with me or which I don’t identify with them, I will listen to them with my back ears, if I have such. Often I will be attracted to that which holds my interest; for example what goes on at Durban Christian Centre if may be Andile is going as they did last time. Such would attract my attention if that is the case I think advertising that is made benefits me, but I get there are those which benefit more, so in the basis of that I would say they are relevant.

Thembisa: because Highway is a 100% pure radio

Thembisa: so in your own words how would you define a community radio?

Kabelo: all right, in my words community radio is the radio station that caters for the needs of the people in a specific community where the radio station is found. The needs of which concern is identifiable by reaching out to the community, trying to establish the interests of that community. That is typical of a community radio station, it doesn’t treat itself as isolated entity. There is no kind of like a one-way communication, there is a two-way communication.

Thembisa: so do you think this radio station is doing this well?

Kabelo: ya, I guess it does, though I have never been involved but I have heard many people that I know having some contributions, or responding to the station’s programmes. Participation and two-way communication is actively encouraged, it is just that I have never given myself time to do or say anything.

Thembisa: how do you define the difference between community radio and the other two kinds of broadcasters, which are public service and commercial service?

Kabelo: community radio I have defined already. I think to approach your question in the basis of the three categories; I am not sure but I will try. Alright the difference is that, as I said with the community radio, the needs of the community are being met, or rather an attempt is made or rather efforts are being made to see to it that the needs of the community concerned are served appropriately and at large meaning spiritually by ensuring that there are sermons. There are some teaching, at large I mean there is no specific target. With commercial, there is a specific target in serving the needs, where the target becomes a business market if I may put it that way, where talking in terms of reaching out to the community for the attention towards particular business mind. This involves moneymaking, business, or profit making, so I would say there would be predominance of advertising, more adverts than general services like the ‘word’ you know. I would say it is not concerned about fulfilling the general social and spiritual needs of the listeners, it is concerned about getting the attention of listeners towards business issues. Public service, if I can try I think with the public service is more concerned about uniting or establishing
a linking between the community of listeners with government and general public related issues. For example if the Govt. is involved with AIDS awareness projects, the radio station will assume that role of inviting the Govt. to conduct may be a talk show which gives information to the general public. It is just that the public service usually serves a larger location normally the different communities and sometimes the whole nation as the SABC television, because radio stations reach specific targets. It takes the role of being socially responsible; its roles are mostly to fulfil certain functions to the society as its social responsibility.

**Thembisa:** Have you ever any say or any contribution towards the programming of the radio station be it phoning, email, fax or letter?

**Kabelo:** actually I have not. My friend has done it, Terrence. He actually approached me one day, asking how would he phone to greet people, he did that several times and I also heard him speaking the other time, I met him while I was coming to my room and he tuned me, you must go and listen to your radio, I am going to phone and greet you.

**Thembisa:** but are you aware that you have a right to say something, to contribute or comment or if there is something that you are not comfortable about, are you aware that it is your right to respond of talk back?

**Kabelo:** ya, it is a pity that I have been a passive listener, so whatever is done if ever I comment, I comment to myself and I don’t bring it out, and I don’t make efforts to phone, I have been passive but now I am aware it is one of those things where I know people do it and I can do it as well, it is just that I get comfortable in the zone of being passive. Not that it is a good quality or a good practice or attitude, I am determined from now to fight it.

**Thembisa:** there are many listeners who are like that and there is a problem with that because community radio stations mostly depend on their community’s feedback as a mechanism of interchangeability between them and their communities.

**Kabelo:** So I must run to the phone and say hey guys, I don’t even know their phone numbers though they repeatedly give us, I don’t even take it because I know I am not going to do it.

**Thembisa:** you don’t know the station’s numbers?

**Kabelo:** no, I know nothing.

**Thembisa:** it is always said that you have something you feel that it has to change you can either right, phone, fax, email, so many options?

**Kabelo:** I think the attitude that I have to change is that one of regarding the radio station as ‘ours’, not as ‘theirs’, because in the past it has been their radio station so, may be once I have
adopted that attitude I will then realise that okey, I need their phone numbers, but if I am not part of it, they will not even know me and I am comfortable with that.

Thembisa: you know what, we will loose what ours because we don't put that effort to keep it ours. You know if you can listen to other community radio stations which are not Christian, the communities get actively involved because they want to keep the medium theirs, they want to keep it as social community service, working for their needs, voicing their aspirations, but I have discovered that with us as Christians we just receive what we are given and it is pity because Highway and other Christian media are very few and ICASA is very strict when it comes to community participation, and one other thing Christianity is still sort of marginalised, it has not come mainstream realisation, some Christian radio stations in other provinces for example Radio Link in East London has fought injustices due to the marginalisation of Christian based media. So I am just highlighting that if we are not actively involved, we are not supporting the radio station, then what will represent us as Christians? Then we have to take the radio station as 'ours'.

Short break

Thembisa: how do you feel about the linguistic programming of the radio station, the use of two languages, English and Zulu?

Kabelo: considering that fact that we have a broad spectrum of listeners from white culture, English-speaking people, Afrikaans and Zulu and perhaps Sesotho (which is non of the languages used) I find it only fair for the radio station to keep it that way and mix the languages.

Thembisa: Ok. Where would you like to see Highway Radio in future?

Kabelo: I would like to see it prospering in as much as I see Ukhozi, Metro do, I would like to see Highway doing likewise. One other thing I don’t what is the reason for the transmission not to be good as others, I would like to see one hearing it clearly as I do with others, because one time I feel like there is no need to listen to it.

Thembisa: so that is the reason why other people just play their music in CDs or cassettes when it doesn’t work just like where I stay.

Kabelo: you see?

Thembisa: ok. Do you see any future for Christian community radio stations?

Kabelo: Yes, quiet a bright future I guess.

Thembisa: how?

Kabelo: I realise this good support, even though I am passive, minimising the number of support that is already there and considering period it has survived to this stage, there is hope that it can still survive, so as long as we and they are dedicated. May be I should start establishing this sense of position now and say as long as we are dedicated.
Thembsa: yes.

Thembsa: have you ever met or seen any of the radio station’s DJs or presenters?
Kabelo: like it is a hopeless question for me as I said I used to treat them as ‘them’ you know and it will a bonus for me because I don’t even know their names and for me it does not say anything abnormal about myself, like I am comfortable with, it is not like my concern. But now that you have brought that concern and sense or awareness to me, I will probably start thinking in a different way, but maybe I have interacted with them and even exchanged some smiles with them not knowing that it is them.
Interview with Lucia Ntuli

Q = question
R = response

Q: Are you a regular or occasional listener of Highway Radio?
R: I am a regular listener.

Q: Why do you listen to Highway Radio?
R: Mainly is that the station that I actually feel that it satisfies my soul and spirit desired things that I am expecting from it, I get it.

Q: To what extent do you feel that the radio station caters for your social and spiritual needs?
R: I can actually say to anyone, it actually brings some truth to the full stage, it satisfies me fully socially, it keeps me aware of things that are happening around and all the things like that, even if I am having my radio on it seems as if I am with somebody else, it is not like I am all alone. And spiritually it boosts ones spirit, there is a lot of whole teaching that goes on and revives one.

Q: So can you say that its programmes are of a value to as a social being as well?
R: Of a very much great value than I would have thought.

Q: At what time of the day do you listen?
R: Any time when it is convenient for me, it can be morning, when I wake up or during the day, it depends when I am in my room then most of the time I am in my room so I just open up my radio.

Q: What are you favourite programmes if you have any?
R: Yes, I like all of them but my favourite programmes, one of them I hardly get to listen to it, it is Today's Woman, I like it very much and I like also Adventures in the Oddessy and then just the Afternoon Cruise the others I listen to as well but I like these ones most.

Q: Do you have a specific reasons form your selection?
R: As for Bev (Today's Woman) she is very much good it is like she has everything it takes right upon the hand, it perfectly fits the day so whatever she presents, she will always have that desire that you actually hear what she says. Even with Adventures in the Oddessy, I have found that we might have thought that they are just for kids, but I found
that they benefit even adults, it benefits everyone I think even if they can get the mind that they are for kids, they can actually learn a great deal. Then Justin Naidoo’s programme *Afternoon Cruise* plays mainly music. The others I listen to them as well but I like those.

Q: how do you feel these programmes concerning your interests as a believer?
R: Music is perfect because I am one kind of a person who does not really stick with one kind of music. I like R&B gospel, I like hip-hop, and whatever as long as the song sounds nice, so I could say the music is fine.

Q: about the sermons? How do you feel about them?
R: they are very good. Yes there are some of those which one as an individual, you sort of feel that really you did not get it that right but all in all I can say that they are fine, they are teaching something to someone.

Q: Do you think they are of great value to its community?
R: I believe that to the whole community at large they are very beneficial because they do not cover up people like who have been saved for a long time or what, there are sermons fitting even people who are not saved, they reach out to them, there are also sermons that fit the newly born Christian, so it is like they cover everyone.

Q: How do you feel about advertising?
R: Advertising as for advertising I can say it is right getting there. I can say it is perfect because there are some adverts one hears from other radio stations, which we still do not hear in Highway Radio but they are getting there.

Q: Are these adverts reflecting the community that Highway Radio serves?
R: ya, I think so because after all, we would not expect the *castle lager* thing and others, I guess they are representing the community, who is their listeners. I can say that concerning the advert about Dr Mbuyana’s surgery somebody who was working the presentation of that advert, the advert on its own has nothing bad because it enlightens about the clinic where they can get some services, even males but it is just that the way somebody put it there, she did not put up everything in a perfect order, you know, even the choice of words and everything, but I think it is a matter of the order in which we put things, that is why I am saying their adverts are kind of getting there.

Q: how do you define a community radio?
R: a community radio I would say it has to be a station which will definitely serve the needs of its surrounding other than going way outside what people need, where it is situated.

Q: how would you explain the difference between community, commercial and public broadcaster?

R: a commercial radio of course concentrate much on the business side of the things, so you may expect it to alert people about businesses around you and the public national broadcaster, covers everything that concerns the public, we to know about the services that are offered everywhere perhaps by the government.

Q: have you ever had any contribution towards the programming and programme selection of the radio station?

R: I would say several times I have been given a chance, where they make announcements that anyone who want to put suggestions or anything new, it is only that as for me I have never taken a step. But I would not say listeners are never given a chance to contribute to the programming selection, they are given a chance. ]

Q: How do you feel about the linguistic organisation of the radio station, the languages that are used?

R: I would not say it is bad, understanding that South Africa as a whole, English as a medium of communication, it accommodates most of the people and then looking at the fact that the station is situated in KZN, it has to cater for most people because they are Zulu, so it accommodates the people that it covers. Little bit of Afrikaans, I think it is good for some of those who speak Afrikaans, but most of the people switch to other radio stations, play tapes or CDs because it is not everyone who is so fluent with Afrikaans.

It really serves the needs, the languages are fine in terms of the power of transmission where it reaches, it covers all the people.

Q: where would you like to see Highway Radio in future?

R: I wanted to attend the hearing for Highway Radio’s four-year license, but I could not. I would appreciate it very much if it can cover almost every province in South Africa, that would be a very good work they would have done for us as listeners, because it is kind of that some listeners when they go to Johannesburg, they cannot hear Highway Radio and also even making sure that other surrounding in this province there should be
enough power so that everybody when they tune to the radio, it just perfectly gets in other than having some difficulties and all that. That is where I would like to see it, serving everybody in this country.

Q: do you see any future for Christian community radio stations?
R: There is very big, big future ahead of them because first of all we are believers as I am a listener of Highway, we know that Christ said he will only come back after everybody has heard of him. It is like everybody out there wants to here about this Jesus and the Christian community radios have a very great role to play to all those people, enlightening them, bringing the truth and faith because there are so many religions out there, so people have to know that which is the truth. So I can say there as a great future ahead of them.

Q: what services do you think community radio offers to its community?
R: mainly it alerts us about things happening around and organising things where the community has to interact with them, as for Highway there are many of them which are organized and I believe those people who attend them benefit a whole lot, it is just for me I am a student and I cannot be always attend. But otherwise the services that should be offered to the community is to alert them of everything, serving their needs, interacting with them

Q: what do you think the community can be respond back or be responsible as part of community radio station, in terms of participation?
R: we have to be giving a full response, like participation has to be 100% in actual fact, not 100% in terms of everybody attending but as for most of us as listeners, they need our participation in everything. There are things advertised in which we have to give response you know, like Cash converters, all the stuff, so that everybody will see that they are touching the people so our response is very crucial. The community cannot be passively involved because the radio is there for them and if it is there for them, otherwise it will not survive, the reason it is there is because it wanted to serve them, because it so a need to serve them in a particular area, so it actually needs 100% active participation.

Q: so can you say that Highway Radio is doing its services to its community?
R: I can say it is very much successful, with programmes of course and even the way presenters interact with the people. It actually gives people interest into this radio station.

Q: Have you ever met any of the station’s staff or DJ?

R: of course but a few though, I think I met Dennis Ntombela, Khumbulani, I hardly have seen them, I am much interested in seeing most of them. I have seen them in passing when they had this outside broadcasts down in J.A.M international clothing, it is just that I was passing I could not have time.

Q: Do you have any other additional comments?

R: I can say we owe them a whole lot that anyway, I should say this one thing, let them not expect too much of us after all they are still going to be rewarded by our Father in heaven, but we thank them so much I know that sometimes I feel down, but knowing that when I open up my radio I will find something encouraging me. It is really touching, they are touching our lives, spiritually, and that connection you know. All in all I can say they are very good, let them go on further to excellence and God bless them.
Interview with listeners
Name: Noloyiso Nkqetho

Thembisa: so, tell me are you a regular or occasional listener of Highway Radio?
Noloyiso: I am a regular
Thembisa: Why do listen to Highway Radio?
Noloyiso: because I am a Christian, so it broadcasts exactly what I need and plays music that I like and follow, that is gospel music.
Thembisa: To what extent do you feel that the station caters for your needs socially and spiritually?
Noloyiso: I cannot say much about social, but spiritually it ministers, with music and just in every way, sermons. I can really say anything about social part of it.
Thembisa: At what time of the day do you listen and which are your favourite programmes?
Noloyiso: early in the morning and at night. I don’t have a really favourite programme, I don’t really have it in as much as I don’t follow the programmes in the first place. I mean, I really don’t follow them, I don’t who is saying what when, I only here about Isitimela, but I don’t know what is all about.
Thembisa: what do you think is a cause of that lack of knowledge from your side as a listener?
Noloyiso: they are not specifically defined especially at night.
Thembisa: ok. How do you feel about these programmes concerning your interests firstly;
⇒ Music
Noloyiso: music is nice but the problem is at night they play same songs repeatedly and end up playing a very local music. Playing local music is good as a requirement but they repeat the same songs over and over again. During the day, I really prefer music during the day because it’s nice but it is very international you know, there are some groups like Joyous celebration and some people who sing very nice English songs, like you know I can say they are of an international standard. That music can be played during the day, but I don’t understand why particularly international, well it is good music.
Thembisa: have you ever try to voice out these concerns?
Noloyiso: there is no way I can?
Thembisa: there is no way you can? How, because you know the phone number of the radio station and you are always encouraged to do so?
Noloyiso: I used to here about it
Thembisa: whose problem do you think it is then? Is it of the listeners or of the radio station?

Noloyiso: they don’t really fulfill what I need. Though it is my right but people always listen to the voice of the majority, if the majority says ‘yes’ and I come and say this music is boring, they will wonder how do I say music is boring and if am the only one who says I don’t like certain music, and 99% of the community likes the music, and I will not be heard.

Thembisa: but you are not sure of that?

Noloyiso: I am not sure but I know the power relations that exist between the majority and minority.

Thembisa: are you aware of your right and responsibility to comment or talk back?

Noloyiso: I am aware of my right, but I am aware of the fact that my right can also be denied, unlike during the day where white listeners tell the presenters that I don’t like the way you play the music, you just play the song, switch it off and talk and play it again. I just don’t think those guys can really appreciate my feedback in terms of how do I feel.

Thembisa: so you don’t even bother trying to say things

Noloyiso: because it is not even our nature to accept feedback or blame.

Thembisa: the how do you feel about the sermons?

Noloyiso: very nice, especially during the day I like it.

Thembisa: about advertising, as Highway is a Christian Radio station, 100% pure, do you really see this?

Noloyiso: I don’t really listen to adverts, the one I know is the recent one, on electricity tips. The rest are not that noticeable but there is this worst one, about Dr Mbuyana’s men’s surgery. That one is really ridiculous and I have heard everyone complaining about it. I personally don’t like it.

Thembisa: in your words, how would you define community radio?

Noloyiso: is a radio station that caters for the needs of the community which is locally based, serves the local needs and interests of specific sub-groups.

Thembisa: what do you think is the role that the community can play within such radio station?

Noloyiso: by giving them feedback on the way they handle everything, though this depends to the community’s shoulders.

Thembisa: how do you define the difference between community radio and the other two types of radio broadcasters, which are public service and commercial?
Noloyiso: community radio, we can say that is serving local needs, caring for grassroots people. Commercial sounds like profit-based, money-based, can cater particularly for a certain class, with money and therefore excludes grassroots people, whereas public national service is trying to address all the people's needs in a national level. It can also posses the characteristics of both, community and commercial.

Thembisa: so you feel that community radio plays a certain role between the two broadcasters?

Noloyiso: yes,

Thembisa: have you ever had any say concerning the station's programme selection of the radio station?

Noloyiso: Not at all.

Thembisa: why not?

Noloyiso: I just have never bothered.

Thembisa: why?

Noloyiso: I don't know, I just feel it cannot make any difference anyway.

Thembisa: you don't feel that your feedback or contribution can make a difference?

Noloyiso: the voice of one opposed to the voice of many cannot really work. Sometimes I feel that the programmes at night (Zulu) are meant for people at grassroots level and I don't think I belong there. I associate myself with the day's programming, where I only enjoy music and don't follow the whole programming. I follow some since they are enlightening and empower on social life besides being a Christian. I listened a programme one day on how to be a good mother, how to take care of your family and kids, how to face and overcome challenges that we face as believers in a social setting. I have never heard that during the Zulu programming. So in that way this day programming caters for all the needs socially and in every need.

Thembisa: now, how you feel about the languages used by the radio station?

Noloyiso: I don't mind anything besides the fact that English takes 65% of the time and Afrikaans may be 3%, I am making an example. On Fridays English programming starts from 6:00 am until 00:00 midnight. Something has to be done about balancing these languages. Zulu programming should use time fruitfully, sometimes presenters talk a lot something that doesn't really make sense, that may a good programme could be presented. They should have 'titled' programmes like during the day like at 6 it is music, 6:30 daily devotion etc.

Thembisa: where would you like to see Highway in future?

Noloyiso: I humble myself in prayer, that they can improve because if it can be disapproved and closed, we will really suffer, I can just switch off the radio and play music in CDs and
cassettes, because I cannot listen to anything else because information up there in wrong and impure, there is nothing to cater for my needs besides Highway.

**Thembisa:** this coming Thursday there will be a hearing for our four-year license, what would you say to drive the point that Highway needs this license?

**Noloyiso:** I can say that we should be represented as Christians, we Christians are not really represented and most of these radio stations have may be one or two days dedicated to Christians in a week, with 30 minute slot. That shows ‘underrepresentation. In Highway therefore we enjoy ourselves without any politics except heavenly language politics, about Christ.

**Thembisa:** do you see any future for Christian community radio stations?

**Noloyiso:** it is all just about improving their programmes. I feel that they must not try to compete with other radio stations but just cover their community’s needs, remembering that everything is just for the Glory of God, they should not try to conform to the worldly standards. If they focus on what they are up to and make sure that they represent and reflect the Christians’ needs and interests, provide good quality programming, that is all they need; meeting the needs of the community.

**Thembisa:** have you ever met or seen any of Highway Radio presenters?

**Noloyiso:** No, I have never, I have never been to those public broadcasts that I hear them announcing sometimes.

**Thembisa:** you agree that you are a passive listener?

**Noloyiso:** I just tune to my radio and don’t think I will ever be where they are because I have my own time they have theirs, so our timetables are clashing. I would really like to be more regular but my timetable clashes with theirs.

**Thembisa:** but are you are aware that Highway like many community radio depends on its listeners/community to remain on air?

**Noloyiso:** I know but thank God I am aware that people support.

**Thembisa:** Are you aware that you should be among the many you are talking about?

**Noloyiso:** I know but I would never guarantee that my contribution can be granted just because of my physical presence but by the virtue that I pray for the radio station I believe that I am supportive, because supporting does not necessarily mean be there, go there, do that, I can also pray.

**Thembisa:** You said something earlier on about the radio station improving its programmes, are you aware that that depends on the feedback mechanism, that you say your concerns?

**Noloyiso:** very much so.

**Thembisa:** then how do you really expect that to happen?
Noloyiso: we really need to address such things.
Thembisa: How because you don’t get actively involved?
Noloyiso: I have never known how to do that, and I have never even tried to find out, if there was anyway to give a feedback may be they should have given us some sort of notice. I don’t mean that they don’t give notices to people who have given feedback, but what I am saying is that I don’t know, I really don’t know because I am a very busy person, though I always make sure that I listen to a radio everyday. What I am saying is that I don’t know how to get there, sometimes you find that people are calling to greet or say what. There is no time specific for evaluation, may be there should be a programme like that.

Thembisa: any additional comments?
Noloyiso: no, it is just that on improvement and I would suggest that people must be willing to have a feedback from the community and be must be responsible to the community, because the radio station reflects the concerns and interests of listeners. That is how I feel!

End.
Interview with Highway Radio listeners (Abalaleli be Highway Radio)
Prepared in Zulu and translated to English
Igama/Name: Jabulisile Mchunu
Iminyaka (ubudala)/Age:40
Male/female: female.
I-Address: H 351 Ntuzuma
Usuku(date): 23/11/2001
Umsebenzi/Occupation
Q: IHighway Radio uyilalela njalo noma ngezikhathi ezithize?/are you a regular listener of Highway Radio?
A: Njalo ekuseni nontambama
Q: Ingaba yini eyenza ukuthi ualele I Highway Radio?/why do you listen to Highway Radio?
A: Iningika usizo nolwazi kwezokukholwa/ Highway Radio helps me and it gives me knowledge as a believer.
Q: Yiziphi izinhlelo ozithandayo nozilalelayo? Ngoba Zinjani?/Which are your favourite programmes and why?
A: Intshumayelo-ziyangivuselela emoyeni bese ingifundisa ngithobele uNkulunkulu/
I like inspirational programmes, they revive me spiritually and teach me to obey God.
Q: Ingaba isiteshi lesi siyakwanelisa ngokomoya, kanye nokuphila nje?/To what extent does the station caters for your needs socially and spiritually?
A: Yebo siyangenelisa, nokuphila emoyeni/ yes the station satisfies me spiritually.
Q: Uzizwa njani izinhlelo ze Highway?how do you feel about the programmes of the radio station?
A:
⇒ Umculo/music: Uyangiphilisa emoyeni?It really heals and satisfies spiritually
⇒ Inshumayelo/inspirational talk/sermons: Iyangivuselela emoyeni/ sermons revive me spiritually.
⇒ Advertisiting: Amany ayagculisa, amanye cha/ other advertisements are fine but some are not.
=> Izindaba/News: Azizinhle izindaba künaye nezehola/ News and soccer are not in a good standard, they are not satisfactory.

Q: Ingaba ziwufanele lomsakazo wamaKrestu? Ingaba ziyakusiza/ziyakwanelisa wena njengomlaile walesisitesi/ Are these programmes suitable for a Christian radio?
A: Ziwufanele lomsakazo ngaphandle kwezindaba, azikabikhо ezingeni eliphakeme kanye nebhola/ The programmes are fine for the radio station, except news and soccer, they are not yet in an expected standard.

Q: Ungasichaza kanjani isiteshi sokusakaza somphakathi/how do you define a community radio)?
A: Isiteshi esingesikhulu kodwa esinesidingo emphakathini/ community radio is a local, small-scale station, which has a responsibility and a need to the community.

Q: Uke wabanalo yini igalelo ezinhleweni zalo Msakazo, njengoMkrestu nanjengomlaileli? Umzekelo ufone ucela ingoma, usho okuthandayo nongakuthandiyo? Ukuveza nje uvo lwakho?/Have you ever had any contribution or a say towards the programming of the radio station?
A: Yebo/yes

Q: Uma ungakaze usho lutho, yini ebangele lokho? Ingaba uyazi ukuthi njengomlaileli unelungelo lokwenza lokho/If no, why? Are you aware that you have a right to contribute/participate as a listener?
A: N/A

Q: Ungathanda I Highway Radio iqhumeke? Uthanda ukuyibona ikuphi okanye ikwenzela ni njengomlaileli eminyakeni emithathu ezayo?/Where would you like to see Highway in future?
A: yebo ngingathanda iqhubeke isakaza, nokuyibona ku-mabonakude/Yes I would like Highway to continue and I would also like to see it in television.

Ngiyabonga kakhulu ngegalelo lakho, uNkulunkulu akubusise.
Thank You, God Bless you.
Interview with Highway Radio listeners (Abalaleli be Highway Radio)

Prepared and answered in Zulu and translated to English

Igama/Name: Mduduzi Cibane
Iminyaka (ubudala)/Age: 32
Male/female: Male
I-Address: H 2486 Ntuzuma
Usuku(date): 23/11/2001
Umsebenzi/Occupation

Q: IHighway Radio uyilalela njalo noma ngezikathi ezithize?/are you a regular listener of Highway Radio?

A: Njalo ntambama, ekuseni nasebusuku/ I listen to Highway every evening, morning and also at night.

Q: Ingaba yini eyenza ukuthi ulalele I Highway Radio?/why do you listen to Highway Radio?

A: Iyangisiza kewzomoya futhi inginika nolwazi/ Highway helps me spiritually and gives me knowledge.

Q: Yiziphi izinhlelo ozithandayo nozilalelayo? Ngoba Zinjani?/Which are your favourite programmes and why?

A: Izintshumayelo, ezemidlalo, Izindaba, Masithobele uJehova, umculo nezinye/ my favourite programmes are inspirational talk, sport, news, Masithobele Ujehova (Zulu Programme) and others.

Q: Ingaba isiteshi lesi siyakwelisela ngokomoya, kanye nokuphila nje?/To what extent does the station caters for your needs socially and spiritually?

A: yebo siyanganelisa/Yes the station satisfies me.

Q: Uzizwa njani izinhlelo ze Highway? how do you feel about the programmes of the radio station?

A:

⇒ Umculo/music: Ukahle kakhulu/ Music is very wonderful.
⇒ Inshumayelo/inspirational talk/sermons: Zikahle kakhulu/ Sermons are also very good.
⇒ Advertisng: awekho ezingeni/ advertising is not in a good standard.
⇒ Izindaba/News

Q: Ingaba ziwufanele loMsakazo wamaKrestu? Ingaba ziyakusiza/ziyakwanelisa wena njengomlaleli walesisitsheni/ Are these programmes suitable for a Christian radio?
A: Ziwufanele umsakazo ngaphandle kwezindaba azikabikho ezingeni, kanye mokushiwo kewsikhathi emsakazweni/The programmes are suitable for the radio station except news; news is not in a suitable level, also the time updating in the radio.

Q: Ungasichaza kanjani isiteshi sokusakaza somaphakathi/how do you define a community radio)?
A: Isisteshi esingesikhulu kakhulu-kodwa kumele sibhekele izidingo zomphakathi esiwusakazelayo./ Community radio is a radio station which in not big but it is supposed to consider the needs of the community that it serves.

Q: Uke wabanalo yini igalelo ezinhleweni zalo Msakazo, njengoMkrestu nanjengomlaleli? Umzekelo ufone ucela ingoma, usho okuthandayo nongakuthandiyo? Ukuveza nje uvo lwakho?/Have you ever had any contribution or a say towards the programming of the radio station?
A: yebo

Q: Uma ungakaze usho lutho, yini ebangele lokho? Ingaba uyazi ukuthi njengomlaleli unelungelo lokwenza lokho/If no, why? Are you aware that you have a right to contribute/participate as a listener?
A: N/A

Q: Ungathanda I Highway Radio iqhumeke? Uthanda ukuyibona ikuphi okanye ikwenzela ni njengomlaleli eminyakeni emithathu ezayo?/Where would you like to see Highway in future?
A: Ngisifisa ukuyizwa nokuyibona isakaza 24 hours ngosuku, ngesizulu/ I would like to see Highway broadcasting 24 hours in Zulu

Ngiyabonga kakhulu ngemlelo lakho, uNkulunkulu akubusise.
Thank You, God Bless you.
Interview with Highway Radio listeners (Abalaleli be Highway Radio)
Prepared in Zulu and translated to English
Igama/Name: Mrs. S. Majola
Iminyaka (ubudala)/Age: 66
Male/female: Female
I-Address: 46179 KwaMashu
Usuku(date)21/11/2001
Umsebenzi/Occupation
Q: IHighway Radio uylalela njalo noma ngezikhati ezithize?/are you a regular listener of Highway Radio?
A: Ngiyilalela njalo uma isisakaza ngesiZulu/I always listen when it broadcasts in Zulu.
Q: Ingaba yini eyenza ukuthi ulalele I Highway Radio?/why do you listen to Highway Radio?
A: Ngoba lomsakazo uyangivuselela kakhulu emoyeni/ It is because Highway revives me spiritually, even if I have been down, once I tune to Highway I feel revived.
Q: Yiziphi izinhlelo ozithandayo nozilalelayo? Ngoba Zinjani?/Which are your favourite programmes and why?
A: Ngilalela intshumayelo engane ngo 9:30 ukuya ku 10:00. Ngilalela nezimemezelo ngoba ziyavuselela futhi zini ka ukwazi/ I listen to Preaching at 21h00 to 22h00. I also listen to announcements because they revive and give us information.
Q: Ingaba isithethi lesi siyakwanelisa ngokomoya, kanye nokuphila nje?/To what extent does the station caters for your needs socially and spiritually?
A: Yebo siyangenelisa, angifisi siphele ngifisa siqhuboke njalo/ The station satisfies me, I wish it to broadcast always.
Q: Uzizwa njani izinhlelo ze Highway?how do you feel about the programmes of the radio station?
A:
⇒ Umculo/music: Uyangibusis/Music blesses me.
Inshumayelo/inspirational talk/sermons: Iyangibusisa futhi iyangivuselela/sermons bless and revive me spiritually.

Adversiting: Ayiphathelene nokuholwa/ advertising has nothing to do with religion/Christianity.

Izindaba/News

Q: Ingaba ziwufanele loMsakazo wamaKrestu? Ingaba ziyakusiza/ziyakwanelisa wena njengomlaleli walesisiteshi? Are these programmes suitable for a Christian radio?

A: Yebo ziyangenelisa ngoba kunezokholo kulesisiteshi ngoba ngingumzalwane nami/ Yes the programmes satisfy me because there are religious programmes that relate to me as a believer.

Q: Ungasichaza kanjani isiteshi sokusakaza somphakathi/how do you define a community radio?)

A: N/A

Q: Uke wabanalo yini igalelo ezinhleweni zalo Msakazo, njengomKrestu nanjengomlaleli? Umzekelo ufone ucela ingoma, usho okuthandayo nongakuthandiyo? Ukuveza nje uvo lwakho/?Have you ever had any contribution or a say towards the programming of the radio station?

A: Angikaze ngifone/I have never phoned in the programmes of the radio station.

Q: Uma ungakaze usho lutho, yini ebangele lokho? Ingaba uyazi ukuthi njengomlaleli unelungelo lokwenza lokho/If no, why? Are you aware that you have a right to contribute/participate as a listener?

A: Yingoba sengimdalwa manje ndibuye ngingakwazi ukushaya izinamba/It is because I am old, sometimes I cannot press the right numbers.

Q: Ungathanda I Highway Radio iquhumeke? Uthanda ukuyibona ikuphi okanye ikwenza ni njengomlaleli eminyakeni emithathu ezayo?/Where would you like to see Highway in future?

A: Ngiyayithanda iHighway ngoba isisteshi sethu sokukholwa. Sithatha siqhubekelaphambili/ I like Highway because it is a Christian radio station, we would like it to continue.

Ngiyabonga kakhulu ngagalelo lakho, uNkulunkulu akubusise.

Thank You, God Bless you.
Interview with Highway Radio listeners (Abalaleli be Highway Radio)

Prepared in Zulu and translated to English

Igama/Name: Alvina Cibane.
Iminyaka (ubudala)/Age: 60.
Male/female: female
Address: H 2485, KwaMashu
Usuku(date): 22/11/2001
Umsebenzi/Occupation

Q: IHighway Radio uyilalela njalo noma ngezikathi ezithize?/are you a regular listener of Highway Radio?
A: Njalo uma isiqala ukusakaza ngesiZulu/ Every time when it broadcasts in Zulu.

Q: Ingaba yini eyenza ukuthi ulalele I Highway Radio?/why do you listen to Highway Radio?
A: Ingoba ingumsakazo wamaKrestu. Isakaza ezenkolo/ It is because Highway is a Christian Radio station, it broadcasts religious programmes.

Q: Yiziphi izinhlelo ozithandayo nozilalelayo? Ngoba Zinjani?/Which are your favourite programmes and why?
A: Izintshumayelo, namculo nama chorusi/ I love to listen to inspirational programmes as well as music.

Q: Ingaba isiteshi lesi siyakwanelisa ngokomoya, kanye nokuphila nje?/To what extent does the station caters for your needs socially and spiritually?
A: Siyanelisa ngokomoya/It satisfies me spiritually.

Q: Uzizwa njani izinhlelo zeHighway? how do you feel about the programmes of the radio station?
A:

⇒ Umculo/music
A: Umculo umnandi/music is wonderful

⇒ Intshumayelo/inspirational talk/sermon
A: Sermons develop me and they are also good.

⇒ Adversiting
A: N/A
⇒ Izindaba/News:

A: Zinika ulwazi neinformation/ they give us knowledge and information that we need.

⇒ Ingaba ziwufanele loMsakazo wamaKrestu? Ingaba ziyakusiza/ziyakwanelisa wena njengomlaleli walesiteshi/ Are these programmes suitable for a Christian radio?

A: yebo ziwufanele kodwa hayi ezebhola/ The programmes are suitable for this radio station but not soccer and sports.

Q: Ungasichaza kanjani isiteshi sokusakaza somphakathi/how do you define a community radio)?

A: Umsakazo okwazi ukuxhumanisa amakrestu nomphakathi wonkana/ It is the radio station that interacts with the community and Christians as well.

Q: Uke wabanalo yini igalelo ezinhleweni zalo Msakazo, njengoMkrestu nanjengomlaleli? Umzekelo ufone ucela ingoma, uso okuthandayo nongakuthandiyo? Ukuveza nje uvo lwakho?/Have you ever has any contribution or a say towards the programming of the radio station?

A: Angikaze ngifone, ngenxa yokungabi nalo ucingo/ I have never phoned to the radio station because I do not have a phone.

Q: Uma ungakaze usho lutho, yini ebangele lokho? Ingaba uyazi ukuthi njengomlaleli unelungelo lokwenza lokho/If no, why? Are you aware that you have a right to contribute/participate as a listener?

A: Yebo ngiyazi ukuthi kumele ngibe negalelo/Yes I know that I have a right to participate.

Q: Ungathanda I Highway Radio iqhumhake? Uthanda ukuyibona ikuphi okanye ikwenzela ni njengomlaleli eminyakeni emithathu ezayo?/Where would you like to see Highway in future?

A: Singathanda kakhulu uma ungasakaza ngolimi lwesizulu usuku lonke, iphumele nakwezinye izindawo/ We would like to see Highway broadcasting the whole day in Zulu and be accessible to other places as well.

Ngiyabonga kakhulu negalelo lakho, uNkulunkulu akubusise.

Thank You, God Bless you.
Interview with Highway Radio listeners (Abalaleli be Highway Radio)

Prepared in Zulu and translated to English

Igama/Name: Nomthandazo Gumede (Mrs)

Iminyaka (ubudala)/Age: 36

Male/female: Female

I-Address: H 3176 Ntuzuma

Usuku(date): 22/11/2001

Umsebenzi/Occupation

Q: Highway Radio uyilalela njalo noma ngezikhati ezithize?/are you a regular listener of Highway Radio?

A: Ngezikhati ezithile/ sometimes not always

Q: Ingaba yini eyenza ukuthi ulalele I Highway Radio?/why do you listen to Highway Radio?

A: Iyakha, iyavuselela emoyeni/ It develops us and it revives us spiritually.

Q: Yiziphi izinhlelo ozithandayo nozilalelayo? Ngoba Zinjani?/Which are your favourite programmes and why?

A: ukugibisa esitimeleni/My favourite programme is believer’s midnight train.

Q: Ingaba isitshi lesi siyakwanelisa ngokomoya, kanye nokuphila nje?/To what extent does the station caters for your needs socially and spiritually?

A: yebo siyanelisa kakhulu izinthumayelo/Yes, the station satisfies me, more especially inspirational programmes/sermons.

Q: Uziza njani izinhlelo ze Highway? how do you feel about the programmes of the radio station?

A:

⇒ Umculo/music: Ukahle? Music is right

⇒ Inshumayelo/inspirational talk/sermons: Ziyakha/Sermons develop us as listeners

⇒ Adversiting: Zisezingeni elihle: They are also right

⇒ Izindaba/News---------------------------------------------
Q: Ingaba ziwufanele loMsakazo wamaKrestu? Ingaba ziyakusiza/ziyakwanelisa wena njengomlaleli walesisiteshi/ Are these programmes suitable for a Christian radio?
A: [not answered]

Q: Ungasichaza kanjani isiteshi sokusakaza somphakathi/how do you define a community radio)?
A: [not answered]

Q: Uke wabanalo yini igalelo ezinhleweni zalo Msakazo, njengoMkrestu nanjengomlaleli? Umzekelo ufone ucela ingoma, usho okuthandayo nongakuthandiyayo? Ukuveza nje uvo lwakho/?Have you ever has any contribution or a say towards the programming of the radio station?
A: Cha, nguyathanda, kodwa/ Yes I would love to but...[not finished]

Q: Uma ungakaze usho lutho, yini ebangele lokho? Ingaba uyazi ukuthi njengomlaleli unelungelo lokwenza lokho/If no, why? Are you aware that you have a right to contribute/participate as a listener?
A: Anginalo ucingo/I do not have a phone.

Q: Ungathanda I Highway Radio iqhumekhe? Uthanda ukuyibona ikuphi okanye ikwenzela ni njengomlaleli eminyakeni emithathu ezayo/?Where would you like to see Highway in future?
A: Yebo, njengomsakazo wethu wokukholwa, ngifisa usakaze umhlaba wonke/ Yes as our Christian radio station, I wish it can broadcast the whole world.

Q: ingaba ubona imisakazo yamakrestu inekusasa eliqhakazile yini/Do you see any future for Christian community radio station?How?
A: Ngiyabonga kakhulu ngegalelo lakho, uNkulunkulu akubusise.
Thank You, God Bless you.
Interview with Highway Radio listeners (Abalaleli be Highway Radio)
Prepared in Zulu and translated to English
Igama/Name: Methana Zwane
Iminyaka (ubudala)/Age: 58
Male/female: female
I-Address: H970 Ntuzama
Usuku(date): 22/11/2001
Umsebenzi/Occupation:
Q: IHighway Radio uyilalela njalo noma ngezikathi ezithize?/are you a regular listener of Highway Radio?
A: Ngiwulalela njalo, agesikhathi sonke/I listen to Highway all the time
Q: Ingaba yini eyenza ukuthi ulalele I Highway Radio?/why do you listen to Highway Radio?
A: Ingoba ngingumza lwane/ it is because I am a believer.
Q: Yiziphi izinhlelo ozithandayo nozilalalelayo? Ngoba Zinjani?/Which are your favourite programmes and why?
A: Ezenkonzo ngoba ziyavuselela/ I like inspirational programmes because they revive my spirit.
Q: Ingaba isitsho lesi siyakwanelisa ngokomoya, kanye nokuphila nje?/To what extent does the station caters for your needs socially and spiritually?
A: Yebo siyigenousela kakhuILE yes Higway completely satisfies me.
Q: Uzizwa njani izinhlelo ze Highway?how do you feel about the programmes of the radio station?
A:
⇒ Umculo/music: uyavuselela/ Music revives
⇒ Inshumayelo/inspirational talk/sermons: iyavuselela/Inspirational programmes also revive me.
⇒ Adversiting : Amanye ayafundisa/some advertisement teach/give knowledge.
⇒ Izindaba/News
Q: Ingaba ziwufanele loMsakazo wamaKrestu? Ingaba ziyakusiza/ziyakwanelisa wena njengomlaleli walesisiteshi/ Are these programmes suitable for a Christian radio?

A: Ziwufanele kakhulu ziyangenelisa kakhulu/Yes these programmes are suitable for this radio station, they satisfy me.

Q: Ungasichaza kanjani isiteshi sokusakaza somphakathi/how do you define a community radio?)

A: Umsakazo wezimvo zabantu/ It is the radio station for people’s ideas.

Q: Uke wabanalo yini igalelo ezinhlelweni zalo Msakazo, njengoMkrestu nanjengomlaleli? Umzekelo ufone ucela ingoma, usho okuthandayo nongakuthandiyo? Ukuveza nje uvo lwakho?/Have you ever has any contribution or a say towards the programming of the radio station?

A: Anginalo ucingo/I don’t have a phone

Q: Uma ungakaze usho lutho, yini ebangele lokho? Ingaba uyazi ukuthi njengomlaleli unelungelo lokwenza lokho/If no, why? Are you aware that you have a right to contribute/participate as a listener?

A: Yebo ngiyazi, inkinga yami anginalo ucingo/Yes I know about my right, it is just that I do not have a phone.

Q: Ungathanda I Highway Radio iqhumeke? Uthanda ukuyibona ikuphi okanye ikwenzela ni njengomlaleli eminyakeni emithathu ezayo?/Where would you like to see Highway in future?

A: Ngithanda iqhubeka isakaze amahora wonke ngesizulu/I would like Highway to continue and broadcast all hour with Zulu language.

Ngiyabonga kakhulu ngegalelo lakho, uNkulunkulu akubusise.

Thank You, God Bless you.
Interview with Listeners of Highway Radio

Greetings in the name of our Lord Jesus. I am a masters student in Cultural and Media Studies and I am doing a research about Highway Radio. I would love to get your opinions about Highway Radio and its programming. I have done this with the station’s management, now I would like to get the ‘feeling’ from the community. Please help me by filling in this questionnaire.

Name: 

Age: 

Gender: 

Occupation: 

Education: 

Address: 

Telephone: 

Date: 

1. Are you a regular or occasional listener of Highway Radio?

2. Why do you listen to Highway Christian radio?

3. To what extent do you feel the station caters for your needs? Socially and spiritually?

4. At what time of the day do you listen? Which are your favourite programmes? Why?

5. How do you feel about these programmes concerning your interests?
   - Music
   - Inspirational messages/sermons
   - Advertising

6. How do you define community radio?

7. Have you ever had any say or contribution in programme selection for the station? (NB:
   If yes, when and what is it about, if no why?)
8. How do you feel about the linguistic programming of the station? The languages used, do you think they represent the station’s listeners?

This point especially is broader because it includes languages in the evenings. So I think they should change their languages in the evenings. It is important for the station to be more diverse.

9. Where would you like to see Highway Radio in future?

I would like to see them go to other places outside their metro.

10. Do you see any future for Christian community radio station? How?

Yes, I believe they should be expanding their scope because we like this radio station and can listen to other communities.

Thank you very much for your wonderful contribution towards this study. May God richly bless you.

Thembisa Mjwacu
Graduate Programme in Cultural and Media Studies
Interview with Listeners of Highway Radio

Greetings in the name of our Lord Jesus. I am a masters student in Cultural and Media Studies and I am doing a research about Highway Radio. I would love to get your opinions about Highway Radio and its programming. I have done this with the station’s management, now I would like to get the ‘feeling’ from the community. Please help me by filling in this questionnaire.

Name: [Redacted]
Age: 25
Gender: Female
Occupation: Student
Education: M.A. Candidate
Address: 176 Queen Elizabeth Rd. Muara Gardens Durban 4001
Telephone: 031 512 2465
Date: 20 November 2001

1. Are you a regular or occasional listener of Highway Radio?
   Regular

2. Why do you listen to Highway Christian radio?
   To uplift my spirit

3. To what extent do you feel the station caters for your needs? Socially and spiritually?
   The kind of music they play brings my spirit up spiritually

4. At what time of the day do you listen? Which are your favourite programmes? Why?
   Evening. It’s the only time I am able to listen to the radio

5. How do you feel about these programmes concerning your interests?
   
   - Music: As I said about cater to my spiritual needs sometimes listening to music helps me a lot.
   - Inspirational messages/sermons: At the time I get to listen to the station it’s mostly music programmes I can’t comment.
   - Advertising: I don’t take notice of adverts

6. How do you define community radio?
   A medium which addresses the needs and interests of the community it caters for.

7. Have you ever had any say or contribution in programme selection for the station? (NB: If yes, when and what is it about, if no why?)
8. How do you feel about the linguistic programming of the station? The languages used, do you think they represent the station’s listeners?
   They definitely represent the station’s listeners. I am happy that the station acknowledges its listeners by using Tonga and Zulu.

9. Where would you like to see Highway Radio in future?
   I would like to see Highway Radio expanding its listenership beyond community boundaries maybe to a bilingual radio station, and also deal with issues that are affecting the society at large.

10. Do you see any future for Christian community radio station? How?
    Yes definitely. From the Christian community, I have also noted that even non-Christians do listen to Christian radio stations, so I would say the support base will also involve. Thank you very much for your wonderful contribution towards this study. May God non-Christians richly bless you.

Thembisa Mjwacu
Graduate Programme in Cultural and Media Studies
Name: Siyabonga Ntuli
Age: 26
Occupation: Student
Address: F 711 KwaMashu
Date: 22/11/2001

Q: Are you a regular or occasional listener of Highway Radio?
A: I am a regular listener

Q: Why do you listen to this Radio station:
A: It sustains my spiritual growth

Q: To what extent do you feel that the radio station caters for your needs socially and spiritually?
A: It really helps me spiritually and also to my studies e.g. programmes like Business buzz.

Q: At what time do you listen? Which are your favourite programmes?
A: Every evening. I like programmes like Phila Uihokoze moywa wami [rejoice my soul], these programmes brings hope and strength for my life.

Q: How do you feel about these programmes concerning your interests?
  • music
A: I fell revived and comfortable
  • Inspirational talk/sermons

A: I feel my mind renewed and positive attitude towards life
  • Advertising

A: Not serving the spiritual needs

Q: How do you define community radio?
A: It is a radio station for the views and ideas of the community it serves

Q: Have you ever had any say or contribution in programme selection of the station?
A: No, it is because it is far from me.

Q: How do you feel about the linguistic programming of the radio station?
A: I am not satisfied, they must not mix the languages.

Q: Where would you like to see Highway in future?
A: I would to see it broadcasting internationally.
MR S M SWART
108 WYLIE ROAD
BLUFF
4052
(031)4508777
0833964516

THE STATION MANAGER
HIGHWAY RADIO
49 CROMPTON STREET
PINETOWN
4001

REE: DEDICATIONS

Firstly, I would like to let you know that a copy of this letter will be sent to East Coast Radio & the Mercury.

This is not a complaint, it is a compliment to the best station there has ever been on air.

On the 3rd of June 2001 I faxed a dedication through to Andy Scara and asked him if he can do a dedication on the 4th of June 2001 to my wife on our one year wedding anniversary @ the 6:35 slot. I realized it was a bit late to expect him to do it, but on the 4th of June he did the dedication & he added a special message/blessing for us and our marriage. Needless to say, my wife was in tears.
I also faxed a dedication through to Darryl Ulbier at East Coast Radio. The dedication was never read. I was told that I faxed it through too late.

On the 17th of August I faxed another dedication through to Kevin Barr to be read that evening. He did the dedication but we missed it. On Saturday the 16th of August I refaxed The dedication through to him twice & asked him if he could do it again. He did the dedication again that night and also added his own message, which made my wife feel like the most treasured person ever.

I would like to thank these two individuals for what they have done & also to the station for being so professional. I will from now on stick to Highway Radio. As for East Coast Radio and their poor service, rude jokes, sleazy DJ's and poor taste in music I can only say that they have lost more than one listener.

Thank you Highway Radio for making the airwaves a better place to listen to. 101.50 FM The best frequency there is.

GOD BLESS
Please contact me if you have any further questions.
From: "Highway Christian Community - Webmaster"
To: "Andy & Karla Skarda" <karla@systemlink.co.za>
Sent: 27 June 2001 19:24
Subject: Guest Book inserts for Highway Radio

Hi Andy.....the following has been extracted from the HCC website guestbook Guestbook... (regards - Keith)

Lavisha 

2001/06/23(12:26:09).

Email: lavisha.lavashb@gmx.com

Hello Highway!! We discovered you 3 years ago & since then our home has been filled with such wonderful music....Thank you! To all the Highway Radio staff - Thank you for making the station such a blessing to tune in to. God Bless & keep Highway Radio and its excellent staff!! Lavisha ( 18 ) Phoenix

The South African Outreach Ministry

2001/06/17(19:09:48).

Email: zacharias@afm.org.za

URL: http://www.afm.org.za

Thank you for your successful contribution in sharing God’s Love on the radio. Super Blessings to you!

Maria

2001/06/12(03:08:39).

Email: mariej@sidibani juvenil.gov.za

What an interesting web site. Please can we have photos on the site of the people who are announcers on Highway. Keep it up we enjoy the station. I live on the Bluff and work in Central Durban and listen eeeevery day. God bless

Oscar

2001/06/11(09:59:29).

Email: 200282322@usa.net

URL: http://www.sidibani.gov.za

Your wonderful site is also a blessing. May God pour out His Spirit and His blessings on all Highway presenters. Praise be to God forever!!

Oscar

2001/06/11(09:54:42).

Email: 200282322@usa.net

URL: http://www.sidibani.gov.za

Im in the Unv. of Natal, Durban. Its a great site. I thank God also for your radio. I wish it would spread to Northern Province.

Chandaniee

2001/06/09(13:56:03).

Email: lavisha.b@lavishb.com

Thank for a wonderful radio station! Always a pleasure to tune in. Gr8 website. Keep up the Excellent Work!!!! God Bless you Highway Radio & staff! Cheers Chandaniee Hoobial
THE MANAGER
HIGHWAY RADIO
POSTNET X817
NEW GERMANY
3620

FAX: 031 7092925

Dear Sir,

BUSINESS BUZZ PROGRAMME

On behalf of our organisation I want to personally thank Highway radio for developing this very challenging and meaningful programme within the context of community development.

Mr. Gabrielle Naidoo has been the driving force for our organisation which is very well represented in the greater Durban area. Many of our members do listen to the programme on Saturday mornings.

The humble request we are making to your station is that the programme be broadcast in the evenings because we feel more people will benefit from it in the Zulu programmes of Highway Radio. We are not saying that it must be translated in Zulu; because English is the business language, we still want it in English, but in the Zulu programmes.

Well done for a wonderful programme and we pray that our request will be considered by your management.

Yours sincerely

JIEA DLAMINI
C.E.O.
TO WHOM IT MAY CONCERN

I would like to place on record my appreciation of the good work HIGHWAY RADIO are doing in the community. They teaching the community moral standards not only to live by but also how to handle life's complicated problems we come across in our day to day living. In particular I would single out Pastor Gavin Swanepoel and his program Heaven In The Real World which needs a special mention for the straight talking on subjects most parents are loathe to discuss with their children.

Keep up the good work HIGHWAY.

Yours truly,

R.PH.TITTERTON
Subject: Live Plug In

Date: Mon, 13 Aug 2001 22:51:52 +0200
From: "Desiree Sneevliet" <dl_sneevliet@hotmail.com>
To: <info@highwayradio.org.za>

Dear Highway Radio

When is the Live Plug In Link going to be available and will it work in Holland. I am living in Rotterdam, originally from Durban. The thing I miss the most - yes you better believe it - is Highway Radio. Its a bit of a spiritual desert here and I have been searching for your site for at least 2 years. With delight I stumbled across your page, but unfortunately, discovered that the link for plug in is unavailable right now. Good to be able to fit all the faces with the familiar names though.

Thank you for the times, I was able to tune in to 101.5

Yours sincerely
Desiree Sneevliet

Get more from the Web. FREE MSN Explorer download: http://explorer.msn.com
Graduate Programme in Cultural and Media studies
University of Natal
Durban
4041

The Public Relations Officer
Highway Community Radio
Pinetown

Dear Sir/Madam

One of our masters students, Thembisa Mjwacu is doing research on your radio station (Highway Radio) for her dissertation and would like to read the constitution of the station. This is central to her research and we would be most grateful if you could assist her in obtaining it. She is aware that the document is not with you but with the secretary of the Board of Directors. Perhaps you can provide her with the contact details of the Board Secretary and other members as well, and she can follow it up from there. We would be very appreciative of your attention in this matter.

Please do not hesitate to contact us in this regard on 260 1519 (fax) or 260 2505 (phone)

Thank you,

Yours truly

Prof. Ruth Teer-Tomaselli
Graduate Programme in Cultural and Media Studies
University of Natal
Durban
4041
20/11/2001

The Station Manager
Highway Christian Community Radio
Pinetown

Dear Pastor Lunga

This serves to confirm that I came to see you on Thursday last week and unfortunately you were not available. I have been trying to phone you but I have not been successful. I thought it would be better at the moment to fax my queries about the radio station, so that I can wait for your response.

Please find my questionnaire and requests attached. I will be very glad if I get your response either late this week or early next week, if that is possible.

My fax Number is 260 1519
Phone: 260 2505 or 260 2910

Thank you,

Yours faithfully
Thembisa Mjwacu
Attention: Pastor L. Lunga  
Highway Radio Manager  

1. Is Highway Radio established for a geographic community or community of interest? If community of interest, what/which interests?  

2. How does the management get the response from the listeners concerning Highway Radio’s functioning (beside phone-calls)?  

Can I kindly ask you to attach some of these in your response, more especially 2 or 1 each, emails, letters and faxes (3 of each) please.  

3. What is Highway Radio’s mission statement?  

4. How do you encourage the community to participate and do you have any possible way to ensure that the community participates?  

I would also like to view the following documents:  

i. The constitution of the radio station  

ii. The minutes of the last AGM  

iii. The list of the members of Board of Directors (with the following details; gender and the residential area)  

A letter was addressed to the Public Relations Officer (Uzothile) in request for these documents, a copy will sent to you if necessary.