

Using radio as a tool for rural development in Limpopo Province of South Africa: An evaluation of case studies

Abstract

Between 1948 and 1990, apartheid flourished in South Africa as historically marginalized communities faced immense underdevelopment. Apartheid had its roots in the history of British, French and Dutch settlement and colonisation of Southern Africa, with the development of policies and practices of separation along racial lines. However, after 1994, various measures have been taken to address the imbalance of the past and leapfrog into an era of total national development. It is therefore important to point out that the role of the media and radio in particular in this long road to recovery cannot be overemphasized. This study therefore aims to evaluate the role of community radios in bringing about development in the rural areas of Limpopo Province in South Africa. Through critical literature review, this study traces the history of underdevelopment experienced in South Africa during the apartheid era and the advent of community radio as a tool for change and development. The history of broadcasting in South Africa, the challenges faced by the media under the apartheid era and the campaign to free the airwaves are also briefly discussed for insight.

This paper will use Radio Turf, a community radio station in Limpopo Province, South Africa as a case study and analyse the contributions of this station to community development in rural areas of Limpopo Province in South Africa. In addition, the activities of some community radio stations serving other rural areas in Limpopo Province will also be briefly discussed to evaluate their programming and communication strategies towards ensuring development in their communities. To effectively have a clear understanding of the activities and impact of Radio Turf, the researcher used theoretical analysis and focus groups interviews to tackle identified research problems. The station's programmes and its impact on the communities are also evaluated. Other vital issues that were critically evaluated include the level of community involvement in the running of the station.

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Introduction

South Africa experienced a lot of turmoil and imbalances in service delivery during the apartheid era. The then National government, after its victory in 1948 fully established its policy of apartheid and racial exclusion, which favoured the white minority above the other races. The government then, separated the various categories of races into communities such as the White community, the Indian community, the Coloured community and the Black community, which were officially recognised (Crehan, 2002). While the blacks were hindered from having access to quality services, the whites had access to quality education, good health facilities and other social amenities. The Bantu education offered to blacks for example, did not give them the opportunity to be well educated as it was very inferior. There was therefore a continuous effort by the black majority to seek for their liberation and total freedom from the lethal claws of apartheid, continuous oppression and severe underdevelopment. The apartheid era and most importantly the period between 1983 and 1986 will be remembered by many interested in South African history as a time of great revolt, characterised by mass unrest as South Africans seek to leapfrog to era of development, equality and total freedom. For instance, after the National Party led government banned the African National Congress (ANC), the United Democratic Front (UDF) was formed in August 1983 to ensure effective coordination of internal opposition to the apartheid system of government (Thompson, 2001).

The UDF was very vocal and led the masses on a series of protest marches against the prevailing racial oppression and also canvassed for international pressure on the ruling government to abolish its apartheid ideas and policies that has continuously made life unbearable for the black populace. During this period, blacks continued to express their grievances through local civic organisations and by 1984, these organisations began to demonstrate against the government through general strikes. For example, in September 1984, over half a million workers across South Africa and a huge number of students obeyed the civic organisations' clarion call to stay at home to protest against army occupation of townships. The stay at home order was also to support students' call for improved educational system and protest against the very inferior Bantu education being offered to black learners (South Africa – Media, nd.).

By 1985, these strike actions resulted in violence as township residents clashed with security forces and 390 strike actions involving 240, 000 workers were recorded. The death toll was 879 people (Thompson, 2001). As the government and the masses continued to fight, and SABC acting as a government mouthpiece, the need for an alternative media arose. It is also

interesting to note that during the apartheid era in South Africa, a series of legislation placed limits on the operations of the media and there was immense media censorship, which hindered the citizens from being well informed (Stuart, 1980; Meyer, 1992; Ramaphosa, 1992; De Beer, 1993; Croteau & Hoynes, 1997). The need for an alternative media was therefore necessary considering the valuable role that such media like community radio has played across the world in bringing about change and development to any society. All these developments therefore led to the advent of community radio in South Africa with the aim of educating the people on their rights as citizens and also gathering support and campaigning for the collapse of the apartheid regime. It was generally believed that this type of media will also help to ensure speedy integration and development of the excluded races (South Africa – Media, nd.; South African Constitution, 1996).

Building on the results / findings of the focus group interviews conducted, this paper critiques the concept and practice of participatory radio as a tool for development as underpinned in the works of Felix Librero (1985), Nora Quebral (1988) and Paolo Freire (1993) who looked at dialogic communication as a normative theory of participatory communication. The discussion evaluates how community radio station, which is a form of participatory radio becomes a tool for knowledge generation and sharing towards local development planning and implementation. This discussion is enriched with materials obtained through focus group interviews that were conducted among listeners of Radio Turf in two rural communities in the Limpopo Province of South Africa as the listeners evaluated the station's programmes and its impact on development in their communities. Other vital issues that were critically evaluated include the level of community involvement in the running of the station as stipulated by Independent Communications Authority of South Africa (I.C.A.S.A), the broadcasting regulator in South Africa.

Early community radio initiatives in South Africa: Towards a free press and development

Research has shown that the advent of community radio in South Africa lived up to expectation as a tool for seeking liberation and development of the excluded black race and South Africa as a whole (Osunkunle, 2008). Tanja Bosch (2003) noted that this alternative media was to act as the voice of the oppressed people as they seek for their freedom and total development.

It is also interesting to note that Radio Freedom, then the voice of the African National Congress (A.N.C) played a pivotal role in the fight against the apartheid regime. This confirms the general notion that in places where freedom of speech was restricted, community radio was chosen as a way of giving a voice to the voiceless or those who were silenced and to help make information available to them (Librero, 1985; Quebral, 1988; Freire, 1993; Wayande, 1996; Teer Tomaselli & De Villiers, 1998). The 1980s therefore witnessed the emergence of the “people’s media” with the aim of campaigning for a non-racial South African country (HSRC, 2004; Tomaselli, 1989).

Bosch (2003) in her extensive research on community radio initiatives notes that Bush Radio was the first community radio station to spring up in South Africa, even though it was not licensed then. The station however has its root in the Cassette Education Trust (CASET). She further asserts that during the political upheaval and change, the management team of CASET thought of the idea of transforming the outfit into a radio station. At that time, the concept of community radio was unheard of in South Africa, even though it had been around in Latin America for decades dating back to the miner’s stations in Bolivia in the 1950s and Radio Sutatenza in Colombia in 1947 (O’Connor, 1990). It is also important to note that a project similar to that of community radio was in operation in South Africa at that time. This was a brainchild of an Argentine medical doctor named Gabriel Urgoti, who broadcast health programmes within a 5-mile radius in the black township of Gugulethu in Cape Town. Interestingly, this project later evolved into Zibonele community radio station, which still exists today and broadcasting in formerly black township of Khayelitsha (Bosch, 2003; Osunkunle, 2007)).

The idea of starting Bush Radio started to unfold when the CASET’s management attended the fifth world assembly of community radio broadcasters (AMARC 5) in Mexico in 1993, with the gathering serving as an eye opener for them to further improve their services. Having established networks with international organisations, some of these organisations based in Germany and Netherlands that support anti-apartheid movements responded to Bush Radio’s call for assistance by giving technical support to the station in forms of equipment or funds to purchase the needed equipment. The station was therefore able to fulfill its objectives of ensuring that communities take part in producing ethical, creative and responsible radio that encourages and gives them the platform to communicate with each other, take part in decisions that affect their lives, and also celebrate their cultures. In August 1993, Bush Radio workers, volunteers and supporters held rallies to put pressure on the government to free the airwaves and grant the station a broadcast license, which was not approved. Knowing that the apartheid

government will not accede to its request, the station had its first illegal broadcast on 25 April 1993. The broadcast was however cut short as the authorities arrived within some hours to confiscate their equipment (Stuart, 1980; Hiebert, 1995; Olorunnisola, 2000; Bosch, 2003). Referring to the concept of participatory radio, Librero (1985) and Quebral (1988) observed that as people are allowed to participate in developmental processes and nation building, they will be able to seek for their liberation and empowerment. Community radio is therefore seen as a way of resistance, reinforcement and development of people's cultural identity (Teer - Tomaselli, 1995; Community Radio Manual, 1999).

However, South Africa's media were radically transformed by the political reforms that swept through the country in the late 80s and 1990s with deliberations around the world about the future of South Africa. The prominent one that sets the stage for the liberation of the South African media revolves round the resolutions reached by participants at the Jabulani Freedom of the Airwaves conference held in Amsterdam in 1991. The most fundamental changes that occurred were the gradual easing of government censorship and its abolition in the interim constitution (De Beer, 1993; Teer-Tomaselli, 1995; Tettey, 2001; South Africa – Media, nd). The Independent Broadcasting Authority (IBA) was established in 1993 to issue licenses to community radio stations and the first community radio station to be licensed was Radio Maritzburg in December 1994 while Bush Radio was licensed in 1995 (Community Radio Manual, 1999, Fitzpatrick, 2003). The IBA was later replaced by the Independent Communications Authority of South Africa (ICASA) in July 2000 with the aim of monitoring the South African broadcasting environment. Interestingly, the number of community radios has increased over the years and community radio stations have since been established across South Africa.

Mass media and development

Research has continuously shown that mass media are perceived globally as very vital instruments for facilitating the development of communities and the nations at large (Quebral, 1988; Manyozo, 2007; Osunkunle, 2008). This is because important messages about government activities and information relevant for policy making and development are usually disseminated to the citizens by the government through the media. This is done with the aim of getting feedback that will be helpful in policy formulation as citizens are afforded the opportunity to dialogue with and also engage policy makers on

developmental issues (Librero, 1985). In South Africa for example, the bill of rights, as written in Chapter Two of the Constitution of the Republic of South Africa, Act 108 of 1996, stipulates the various rights of the citizens of South Africa in a democratic setting. The main focus of this portion of the constitution is that citizens should have access to government information and also express their opinions freely unlike in the apartheid era (South African Constitution, 1996). In addition to this, Section 195 of the Constitution required the government to keep its citizens informed about its activities and to also involve them in policy making in order to bring about desired changes and development within the various communities and the country at large (Meyer, 1992; Osunkunle, 2008). It is therefore very important to note that the media, especially community radio stations irrespective of their location and through their social development programmes and nearness to the communities are well placed to help the government to achieve this (Meyer, 1992; Community Radio Manual, 1999).

Media scholars, Ziegler and Asante (1992) defined national (social) development as an on-going process that should afford any government the opportunity to meet the basic human needs of the majority of the people of the nation. This means that government activities and development plans are usually supported and strengthened by the participation of a properly informed and competent public. Marchant (1988: 24) stated that “development takes place when there is an overall improvement in people's living conditions”. Usually, common development aims, include alleviation of poverty, malnutrition and other health problems, unemployment, illiteracy, stable economy, and improving the lives of the masses generally (Rodney, 1972). It is of importance to note that development is usually brought about in two ways: through economic growth and / or social change. Media scholars, De Beer (1993) and Oosthuizen (1997) note that the government as the sole innovator of change in the community and country at large cannot however do it alone. They assert that this is where the vital role of mass media (community radio) as an agent of change and development comes in. This view is also supported by Librero (1985) and Quebral (1988). In addition, Osunkunle (2005) and Manyozo (2007) also observed that community radio stations have a role to play in getting people at the grassroots involved in community and national development.

MacBride (1980), Teer Tomaselli (1995), Masilela (1996), Marchant (1998), and Jankowski & Prehn (2002) conducted various research works on the valuable role of the media in development processes. They all noted that the media and especially community radio stations usually act as a link between the government and the citizens as the government tries to bring about the necessary development and provide basic services for use by its citizens. Oosthuizen (1997) and Johnson (2001) however note that all these developments can only take place when there is adequate and effective communication. Sinha (1976) also stressed the valuable roles of community radio stations in getting their listeners engaged in meaningful discussions, which can make change easier and possible at all levels.

The aims of community radio

Media scholars over the years have pointed out what the aims of community radio should be and they all observed that a typical community radio is to serve particular communities, informing, educating and entertaining them (MacBride, 1980; Quebral, 1988; Olorunnisola, 2000; Manyozo, 2007; Osunkunle, 2007). They also assert that community radio stations should allow for active participation of the listeners in the radio stations with the aim of giving them the opportunity to identify their felt needs and offer solutions to various problems in the society. In addition, community radio stations must be available, accessible, acceptable, accountable and affordable to their listeners. Community radio should be *available* to community residents so that they can participate in the programmes, express their needs or discuss issues of interest relating to their own community and also *accessible* so that community members can reach the station and benefit from it without any hindrances as such. It should be based within the community it is serving and community members should have equal access to the station (Community Radio Manual, 1999).

Community radio should also be *acceptable* to the people in the community and the station should cater for everybody in that community. It should be sensitive to the needs of the community, and respect the languages, traditions, beliefs and cultures of that community and be *accountable* by being answerable to the community it serves. It should also *affordable* to the community as people should be allowed to contribute what they can afford to help sustain the station (Community Radio Manual, 1999). These are views that Librero (1985) and Quebral (1988) consider as necessary if proper development is to take place in any community through community radio projects. This means that the listeners are given the opportunity of taking part

in the process of developing themselves and the community they live in as they are involved in various radio programming by identifying fully with the radio station.

Other community radio stations in Limpopo Province, South Africa

To highlight the contributions of community radio to development in South Africa, the activities of some community radio stations in the Limpopo Province of South Africa are briefly discussed below for insight.

- **Moletjie Community Radio Station**
Moletjie community radio station serves the geographic community of Moletjie and surrounding villages. The community comprises of 300, 000 people living in 104 villages. Majority of the community members is non-literate with their ages ranging from three years to ninety and most of the people are communal farmers. The programme format of this Station is 60% educational in order to empower the predominantly non-literate rural community and focusing on aspects like non-formal education such as skills development, entrepreneurship and basic literacy courses. The language quota of this Station is 80% Sepedi, 10% English, 5% XiTsonga and 5% TshiVenda (Licensees: ICASA Corporate Documents).
- **Seshego Community Radio Station**
This community radio station serves the geographic community of Seshego, Pietersburg and surrounding areas. It broadcasts to a community that is urban in nature and consists of about 126, 000 people. The Station has a broad spectrum programming that promotes amongst other things, the ideals, principles and needs of the community, develop talents and skills and provide a link for community structures. It uses a language quota of 80% Sepedi and 20% English. The station promotes an ideal African culture where African values are preserved and also transmitted to the youths (Licensees: ICASA Corporate Documents).
- **Mohodi Community Radio Station**
Mohodi community radio station broadcasts to an estimated 68, 000 people in the community where Sepedi is the predominantly spoken language. The Station runs a broad-spectrum programming that includes children's programmes, health education, focusing on issues such HIV / Aids awareness and other programmes aimed at improving literacy and development in the community. The language quota used is 60% Sepedi, 20% Afrikaans and 20% English (Licensees: ICASA Corporate Documents).

- **University of Venda Radio**

The Station broadcasts as Radio Univen and serves the campus community of the University of Venda including students as well as communities in the surrounding villages. It covers a total population of 500, 000 and the area is economically poor and rural with a high non-literacy rate. Its programming is aimed at empowering and educating the community it serves. The Station broadcasts mainly in TshiVenda but also uses other languages such as XiTsonga in its daily broadcasts (Licensees: ICASA Corporate Documents; Univen Radio Profile, 2004).

- **Botlokwa Community Radio Station**

Botlokwa community radio station broadcasts to about 120, 000 black people in the community and Sepedi, one of the major South African languages is the main language spoken in the area. The community has rich cultural heritage and the Station is aimed at continuously developing awareness of this through the use of languages like Setlokwa, a dialect of Sepedi and through programming celebrating local culture. According to the ICASA license issued to the Station, the language quota being used by the Station is 90% Sepedi, 10% English and the use of other languages whenever the need arises (Licensees: ICASA Corporate Documents).

Radio Turf – University of Limpopo, Sovenga, South Africa

Radio Turf started to broadcast in 1980 as a juke box and the aim of setting up the station was to entertain and educate the University community and also to keep the students informed about happenings on campus as it affects the students and the University management. The station officially began its full operation as a community radio station in 1995 after being issued with a temporary one-year license by the then broadcasting regulator, the IBA and the station broadcasts on 103.8*fm* band, covering a 97km radius around the University (Constitution of Radio Turf, 1995).

The station's Constitution states that the aim of the station is to promote the ideas, principles and roles of a community radio station. These roles entail that the station should operate as a not for gain and for non-profitable purposes. The station is also to operate with the support and participation of the community it serves. This also echoes the views of Librero (1985) and Freire (1993) that citizens are given platforms to individually and collectively speak their minds and address topical issues that affect them. Radio Turf for example broadcasts materials mainly of local origin and in local language and also promotes the participation of communities in the

station's operations to ensure support of democracy, development and the empowerment of communities (Constitution of Radio Turf, 1995).

Evaluating Radio Turf programmes

For the purpose of this paper, the following selected six (6) programmes of Radio Turf, which the station has carefully put together to meet the needs of its listeners and also ensure their development will be analysed and discussed. The programmes are:

(i) **Madireng:**

Madireng is 2 hour programme that deals with current hard news stories focusing on political, economic and business issues. Other areas of interest usually covered by the programme include community development issues where key issues that affect the various communities are well discussed. Also, the programme accommodates community announcements as happenings in the communities are brought to the attention of listeners with the aim of keeping them involved and informed (Radio Turf programmes, nd).

(ii) **Legae la bana:**

This is a 1 hour children programme aimed at educating, entertaining and informing the children. This programme showcases what children are taught at their respective schools following the school curriculum. It strives to update the children about the studies and some identified difficult study areas are also dealt with during the programme. Legae la bana also deals with topical issues concerning children and their environment such as child abuse, the rights of children and moral issues. Knowledgeable individuals and professionals like Psychologists, Social workers and different categories of Health workers are also invited to the programme to educate children, youths and the community at large on related issues that affects children (Radio Turf programmes, nd).

(iii) **Rethabile:**

This is a talk show that focuses on health issues, interviews on issues affecting the community and women in particular and bits of information on latest happenings in the local, national and international arena. The aim of this programme is to keep listeners informed and if possible, engage them to phone in and debate some of these issues.

Rethabile also uses drama to educate listeners on some topical issues like HIV / Aids awareness etc (Radio Turf programmes, nd).

(iv) Morning Turf Update:

This is a three hour programme aimed at updating listeners with latest news that bothers on the nation's economy, politics, business, education, weather update and other spheres of life. The aim of this programme is therefore to ensure the development of the communities being served by the station and also to have a well informed society (Radio Turf programmes, nd).

(v) Sedibeng sa thuto:

This is a pure educational programme aimed at discussing topical issues that affects the community in form of interviews. Community development projects such as the need for health centres, good roads etc are also usually discussed during the programme. Sedibeng sa thuto also offers lessons to teachers and students in some courses like Law, Economics, Management Sciences, Psychology, Social Work etc (Radio Turf's Programmes, nd).

(vi) Lefelile:

This is another programme aimed at keeping listeners informed about political, economic, developmental and social issues that affects the community. Sports update, gossips, interviews with prominent people in the community, traffic information and weather updates are also accommodated in this programme. This programme affords listeners with the opportunity to discuss current socio-economic, political and other topical issues that affect them. They are also able to engage policy makers on such issues towards ensuring the development of their communities and finding lasting solutions to identified societal problems (Radio Turf programmes, nd).

Summarily, the selected programmes analysed above point to the fact student radios do have well packaged programmes that are aimed at developing people and the community they live in.

Evaluating the impact of Radio Turf Programmes: Methodology

For the purpose of this paper and to evaluate the contributions of community radio stations to development in some rural areas of Limpopo Province, two focus group interviews were conducted among Radio Turf listeners in the surrounding communities of the University of Limpopo. The communities

are Turfloop and Boyne. The interview sessions afforded the participants the opportunity to evaluate the Station's programmes and its impact on the communities. Below are the reports from the focus groups and the analysis of the data collected.

Report of the 1st focus group interview: Ga-Kama

This focus group interview was held in front of a house in Ga-Thoka, a rural area in the Limpopo Province of South Africa. The group consists of a cross section of Radio Turf listeners randomly selected from people that lived in the area under investigation. They were 9 female participants and comprised of 4 young adults and 5 adults. Effort was also made to control and effectively moderate the interview session. The participants were asked series of questions on listenership and programming of Radio Turf as analysed below:

Listenership

It is interesting to note that all the respondents (100%) indicated that they have regular access to radio sets and that they listen to Radio Turf. This confirms the general notion that radio is affordable to all. From the findings of this study, majority (6) of the respondents (67%), stated that the station *educates*, *informs* and *entertains* them frequently and that they enjoy listening to Radio Turf, especially in the night. Two respondents (22%) reported that the station only meets their needs occasionally. These statistics and that of respondents that the station rarely meets their needs are presented in Figure 1 below:

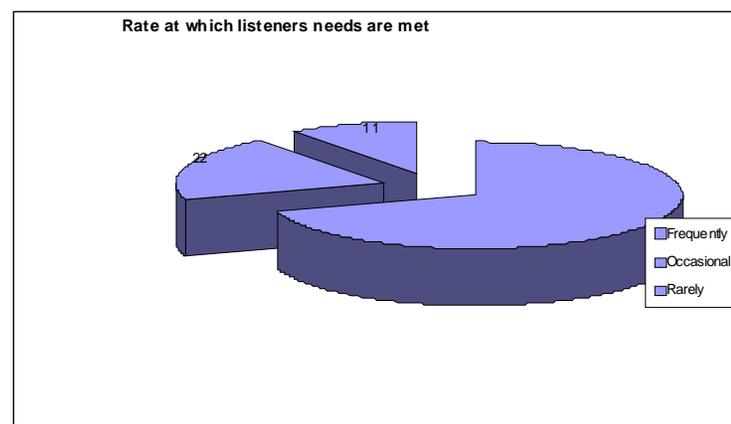


Figure 1: Rate at which listeners' needs are met (Mamotintane)

Needs met by Radio Turf

The participants were asked to mention which of their needs Radio Turf meets most, and five (5) respondents (56%) were of the opinion that the station meets their educational needs most while four (4) respondents (44%) said that the station meets their informational needs most. These statistics and that of respondents whose entertainment needs are met by the station are presented below in Fig.2:

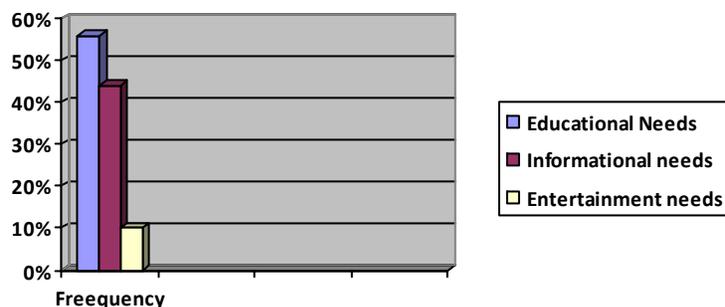


Figure 2: Participants' needs met by Radio Turf (Mamotintane)

It is also interesting to note that the participants were of the view that the use of *Sepedi*, which is the predominant local language in Limpopo Province while broadcasting of the stations' programmes makes these programmes to be very acceptable to all the listeners. They also confirmed that station's programme such as Morning Turf Update, Rethabile, Lefelile and Sedibeng Sa Thuto, which were earlier on discussed do contribute tremendously to knowledge sharing and community development as the listeners are given the opportunity to dialogue and also suggest solutions to issues that affect the communities as noted by Librero (1985) and Quebral, (1988). Through these educational programmes, listeners are educated on issues such as HIV/Aids, child abuse, human rights among others. They are also kept informed about happenings around their communities, nationally and globally through programmes like Morning Turf Update. These programmes also give platforms to listeners to critically analyse government policies and make their views known to the authority.

Programming

While asking questions on the issue of programming, all the respondents (100%) were of the opinion that the station covers local events in the community and stressed that the Station addresses moral and vital

developmental issues in the community. They also added that some of the problems that have been solved in the process include provision of social amenities such as rural electrification, improved health facilities and road repair just to mention a few. They (100%) however observed that the Station needs to give more opportunity to the listeners to contribute or make suggestions with regards to the type of programmes to be on air but concluded that the station's social development programmes do have impact on them.

Report of the 2nd focus group interview: Ga-Thoka

This focus group was held in a house at Ga-Thoka, which is a rural area in the Limpopo Province of South Africa. The group was made up of ten male participants who were willing to take part in the focus group. Five (5) of them were adults and the remaining five (5) were young adults. Like the first group, they were also asked series of questions on listenership and programming of the station. Interestingly, the answers given by this group were similar to the ones given by the first group. Their responses are analysed below.

Listenership and needs met by the station

On the issue of access and listenership, all the participants (100%) stated that they have regular access to radio sets and that they enjoy listening to Radio Turf. The participants were asked to comment on how often the Station meets their needs and majority (7) of the respondents (70%) confirmed that the station meets their needs frequently and that they enjoy listening to Radio Turf. Two (2) respondents (20%) reported that the station meets their needs occasionally. This and the other views of the respondents are presented in Figure 3 below:

Rate at which needs are met

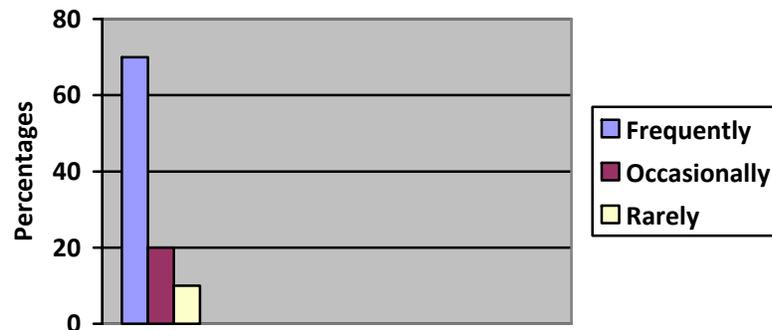


Figure 3: Rate at which listeners' needs are met (Boyne)

Needs met by Radio Turf

This paper also sought to find out the needs of the participants that are most met by Radio Turf and 55% of the respondents were of the opinion that the station informs them most. The detailed statistics of other responses given by the respondents are given in Figure 4 below:

Listeners' needs met by the Station

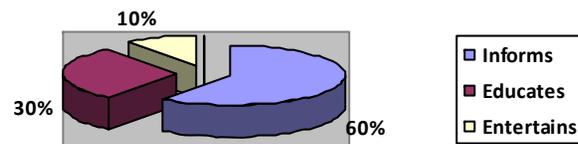


Figure 4: Participants' needs met by Radio Turf (Boyne)

Programming

Participants in this group were also asked questions to know their views about the Stations' programmes and its impact on the listeners. All the respondents (100%) were of the opinion that the station covers local events in the community and also has a slot called 'Community announcement' where community events are usually brought to the attention of the listeners. They were also of the opinion that the Station addresses moral and vital developmental issues, which affect their community. They however stressed the need for continuous interaction between Radio Turf and its listeners in their community towards getting them involved in the Station's activities or get their inputs. The participants believed that the Station's social development programmes do have impact on them leading to behavioural changes in many areas of their lives. They noted that health education programmes like Rethabile has continuously helped with HIV/Aids awareness among community members and they concluded that the station is doing its best to entertain the listeners as well as informing and educating them.

Afterthought: Ensuring community participation for development

It is important that community radio stations involve their listeners in programming, content development and management of the station if they are to fulfill their broadcasting mandate and also bring total development to the communities being served. The Human Sciences Research Council (HSRC) in one of its publications titled "The People's Voice" (2004) stressed that community participation should not be an isolated meeting but a process where everybody gets together to hear and discuss an idea or proposal that will benefit the whole community and bring about development. It should be an on-going interaction between the radio station and the community. This ensures that the community radio station is really the voice of that community, representing and clearly putting forward the needs, wants, concerns, feelings and prioritised needs of the people in the area (Olorunnisola, 2000; Community Radio Manual, 1999; HSRC, 2004, Osunkunle, 2008).

Continuous community involvement also gives the listeners the opportunity to suggest programmes and ways of addressing issues that affect them. It also allows them to participate in developmental processes and nation building as fresh ideas that will be beneficial to all will be brought to light. These views are also supported by MacBride (1980), Librero (1985), Freire (1993), Servaes (1996), Tomaselli & Aldridge (1996) and Osunkunle (2008). They

also believed that giving such platforms and opportunities to people will allow them to participate in the task of transforming the society and also help them to seek for their liberation and empowerment. It must be noted that community radio stations like Radio Turf, Rhodes Music Radio and Tuks *fm* have been giving such opportunities to their listeners to contribute to developmental processes in their communities. The various programmes of these stations as analysed in this paper confirm their commitment to making life better for the various communities being served by them with the aim of ensuring continuous development of the people.

Concluding Remarks

Since its advent in the 19th century, radio has brought about immense sociological, technological and economic change in the society. Hitherto, radio has played a very dynamic role in those nations that could afford the technology, transforming the world irrevocably. The ease of programming and transmission makes radio to be unique as a tool for social change and development (McLeish, 1988; Crisell, 1994). This paper has also confirmed that community radio stations in South Africa have been using well packaged programmes to inform, educate and also entertain their listeners, giving them platforms to contribute meaningfully to community and national development. Looking at Radio Turf's selected programmes as analysed above, it must be noted the station's programmes are well compiled to ensure that the station fulfils its mandate to entertain, educate and inform its listeners leading to social change and development in the various communities. It is also important to note that all categories of listeners are well catered for through the various programmes, which ensures the total development of the listeners or community members.

Continuous community involvement also gives the listeners the opportunity to suggest programmes and ways of addressing issues that affect them. It also allows them to participate in developmental processes and nation building as fresh ideas that will be beneficial to all will be brought to light. These views are also supported by MacBride (1980), Librero (1985), Freire (1993), Servaes (1996), Tomaselli & Aldridge (1996) and Osunkunle (2008). They also believed that giving such platforms and opportunities to people will allow them to participate in the task of transforming the society and also help them to seek for their liberation and empowerment. It is important to note again that in rural areas of Limpopo Province, community radio stations like Botlokwa, Mohodi, Seshego, and Moletjie, just to mention a few have been giving such opportunities to their listeners to contribute to developmental processes in their communities. The various programmes of these stations as analysed in this paper also confirm their commitment to making life better

for the various communities being served by them with the aim of ensuring continuous development of the people.

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