

COMMUNITY RADIO AND INFORMATION NEEDS: THE CASE OF LIVE FM
IN REHOBOTH (2013)

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BY
DIANA MWIKISA

200518909

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Main Supervisor: Dr. R.M. Abankwah

Co-Supervisor: Mr. R. Tyson

Abstract

This study was an explorative investigation that sought to examine the role *Live FM* radio plays in serving the information needs of the Rehoboth community. The study was motivated by the fact that community radios in Namibia mainly focus on music and entertainment, which do not contribute much to Namibia's socio-economic development. Data was collected using focus group discussions, semi-structured interviews and self-administered questionnaires. The study used both qualitative and quantitative data analysis methods aided by ATLAS.ti and Microsoft Excel software to analyse data.

The study revealed that more than three quarters of presenters working at *Live FM* radio were men, confirming that gender imbalance is one of the problems in community participation. The results also showed that *Live FM* mostly broadcasts in Afrikaans. As a result, the Damara/Nama group in Rehoboth feels neglected. However, the results have shown that *Live FM* radio plays its role by providing the community it serves with a platform to air their concerns. The study further revealed that *Live FM* devotes 60% to music and 40% to non-music content in its current programme schedule. *Live FM* is working on a new programme schedule to address this. It was also revealed that one of the major challenges to community radios is financial sustainability. Nevertheless, *Live FM* radio has not closed down due to finances since it was established. The main conclusion from this study is that community radio has a strong development focus and serves as a voice of the voiceless in societal issues. It helps communities to transform themselves because it enables them to address their social problems.

The main recommendation arising from this study is that stakeholders concerned with community development should use community radio stations more effectively to capture the information needs of a community.

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Dedication

This work is dedicated to my parents, Maxwell and Mabedi Mwikisa, my siblings Abigail, Tabitha, Wasamunu, Obakeng and the late Lungowe Mwikisa and lastly, to my late mother who brought me into this world, Grable Mwikisa.

Declarations

I, Diana Mwikisa, declare hereby that this study is a true reflection of my own research, and that this work, or part thereof has not been submitted for a degree in any other institution of higher education.

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17TH November, 2015.

Diana Mwikisa

Abbreviations and Acronyms

In the context of this thesis, the following terms have been defined as follows:

AMARC - The world association of community broadcasters

CIMA Working Group Report-Centre for International Media Assistance

CR - Community radio

FAO - Food and Agriculture Organisation of the United Nations

Field - Rehoboth

NCRN - The Namibia community radio network

NID - Namibia Institute for Democracy

Rural radio - Community radio

Basters- Also known as Rehoboth Basters, are descendants of Cape Colony Dutch and indigenous African Women who live in Namibia, in and around Rehoboth in specific. They are similar to coloured or Griqua people in South Africa.

<http://rehobothbasters.org/who.php>

Definitions of key terms and concepts

Community refers to a group of people who share common characteristics or interests and can be defined as a geographically based group of persons, a social group or sector of the public who have common or specific interests (Mtimde, Bonin, Maphiri and Nyamaku, 1998).

Community development is a grassroots process that seeks to improve quality of life. Community development is where community members come together to take collective action and generate solutions to common problems and empower themselves to improve their quality of life (Frank and Smith, 1999).

Community ownership – This is when the community radio is controlled by the community being served and, as such, the community speaks for itself (Githethwa, 2008). Members of the community have a sense of ownership of their community radio in order to actively participate and contribute in the growth of the radio station as well as in the planning and producing of future programmes and events (Mahmud, 2006).

Community participation is defined as “the educational and empowering process in which people in partnership with those able to assist them identify problems and needs, so that they increasingly assume responsibility to plan, manage, control, and assess the collective actions that proved necessary” (Tufte and Gumucio-Dagron, 2006, p. 856).

Community radio (also referred to as **rural radio** in some contexts) is defined as “a non-profit service that is owned and managed by a particular community, usually through a trust, foundation, or association; its aim is to serve and benefit that community” (Urgoiti and Lush, 2011, p. 36). Cammaerts (2009) also defines community radio as “grassroots or locally oriented media access initiatives which are dedicated to the principles of free expression and participatory democracy, and committed to enhancing community relations and promoting unity within a community.”

The conceptual definition of community radio, in terms of its features, is that “it should be fully controlled by a non-profit entity, carried out for non –profitable purposes, serve a particular community and may be funded by donations, grants, sponsorships, advertising or membership fees, or by any combination of these.” (Pather, 2012, p. 17)

Development - The term often carries an assumption of growth and expansion. However, it may not always mean growth, but will always imply change and often results in increased capacity (Frank and Smith, 1999).

Development broadcasting focuses on partial or complete community ownership of communication programmes and systems in which broadcasting tools, such as radio, are employed to facilitate participatory processes of generating, sharing and using local knowledge to improve livelihoods, communities and the environment (Manyozo, 2010).

Freedom of expression refers to a community's right to access data held by public authorities and the ability to receive regular information on the initiatives taken by public authorities (UNESCO, 2005).

Information needs - A user's information needs could be related to aspects such as education, research, culture or recreation (Hjorland, 1997).

Participation – In the context of this study, refers to community participation or interaction with '*Live FM*'.

Rural radio was originally defined as “a service within the national radio broadcaster. Based in the Capital city, its task was mainly to produce rural programmes, which were then broadcast to rural areas on short wave” (del Castello and Ilboudo, 2003, p. 1) Rural radio is a component of community radio. It is thus used interchangeably with community radio in some contexts of this study.

CHAPTER 1: INTRODUCTION

1.1 Introduction

Radio plays an important role in community development because “it is a very flexible medium for conveying messages” (Piper, 2009, p. 2). Radio has the ability to provide access to up to date news on a regular basis, especially because it deals with information dissemination that reaches many people at the same time, as opposed to the number of people one would meet during house to house visits. Furthermore, radio highlights communication approaches, provides a variety of programmes, encourages listener participation, and tries to get responses to issues from the local government (Piper, 2009). It is a powerful tool in remote areas because it creates access to information for the people living in such areas, especially when “community radio aspires to treat its listeners as subjects and participants, not as objects to be educated or persuaded to consume” (Cammaerts, 2009, p. 635). Radio also provides other entertainment options for listeners (Piper, 2009).

In light of the above, it can be concluded that media specialists generally agree with Moore and Gillis (2005, p. 5) that “access to such media is of great importance to members of a community because if the media is out of sight, then it is not part of the community consciousness.” These authors further argue that community media can help communities to transform themselves because it enables them to address their social problems, promote social interaction, community identity and development.

Therefore, community media is effective when it uses participatory communication approaches.

1.2 Orientation of the study

Community radio has a strong development focus and has been investigated before. Examples of previous researchers on community radio are: Chapman, Blench, Berisavljevic and Zakariah (2003), Nakabugu (2010), Nabembezi, Nabunya, Abaliwano and Ddamulira (2007). The importance of community radio to rural development and the need for effective information dissemination has been highlighted by these studies. Similarly, studies on community radio have been conducted in Namibia. For instance, Urgoiti and Lush (2011) investigated the sustainability of broadcasting in Namibia, covering both community radio and television. Karuaihe-Upi and Tyson (2009) focused on increasing awareness on protecting the rights of women and girls. These studies highlighted the importance of community radio and how it could promote community development.

This study focused on the role of the *Live FM* community radio in Rehoboth. It sought to investigate the role of community radio stations in Namibia and how they engage community participation towards community development. Considering Rehoboth's history, from a state of being privileged to a state of becoming disadvantaged (the community lost all its property and infrastructure to the colonial government), the land issue is a critical factor because land is a key aspect to the identity of the Basters. This is due to the Basters' early experiences in the Northern Cape in the 1860s when they were excluded from land tenure. As a result, the loss of

land has had an impact on Rehoboth, even today (Limpricht, 2012). Furthermore, Zanberg (2005) raises similar concerns when he emphasises that “The successful marginalisation of the Baster political action formed a serious threat to the continued existence of the Rehoboth Basters as a definable group”, and that “negative views the world has on Rehoboth Basters may have a major impact on the future survival of the community as a people” (Zanberg, 2005, pp. 32-34).

The community radio in Rehoboth, *Live FM*, was launched in 2002, with no donor. The radio station is run as a “not-for-profit, Section 21 company by an advisory board comprising of eight community members, two from each block in the town” (Taylor et al., 2011, p. 49). In 2011, *Live FM* had five full-time staff, which included the station manager and 13 volunteers. Its current focus is strongly on current affairs and issues affecting the community, such as human rights, labour, gender issues and health, and allows phone-in shows for community interaction. Broadcasting is primarily in Afrikaans (60 per cent), which is the predominant language in Rehoboth, while 35 per cent of the broadcasts are in English and 5 per cent in Damara-Nama. Broadcasts run from 05h00 -21h00 and occasionally up until 23h00 hours. *Live FM* faces financial challenges, although it generates funding from advertising by local businesses in the community (Taylor et al., 2011, Kapitako, 2011).

Rehoboth is a small town about 90km south of Windhoek, and 6km west of Oanob Dam, which is also a resort and Game reserve. Rehoboth is chiefly inhabited by the Baster community, the descendants of people of mixed parentage who trekked across the Orange River under their leader, Hermanus van Wyk and settled at Rehoboth in 1870. The town is divided into seven neighbourhoods which are usually referred to

as 'blocks' (www.rehobothbasters.org, 2011). There are also groups of Namas, Damaras and very few Owambos and Hereros found in Rehoboth and surrounding villages (Zanberg, 2005). The Rehoboth Basters are a small community of approximately 35,000 people and are a mixture of early European settlers in South Africa and indigenous Khoikhoi and Nama tribes. They formed small independent communities in the early 18th century and in 1868, several of them migrated to Rehoboth where they developed their own legislation, even years before Germany's colonial rule over Namibia in 1885 (Zanberg, 2005). Considering Rehoboth's history, which moved from a state of being privileged to a state of being disadvantaged, the community lost everything, including property and infrastructure, to the colonial government.

Some of the social and economic challenges faced by the Rehoboth community include: drug and alcohol abuse, domestic violence, high crime rates, high suicide and school drop-out rates, teenage pregnancy, poor family communication structures and depreciating moral values.

On the contrary, Moore and Gillis (2005, p. 3) argue that,

When the media is democratised, it serves the people and the people then use the media to obtain the information they are interested in so that they can improve their daily lives and their community. For this to happen, the community must participate in determining the focus of the media.

Moore and Gillis (2005) further criticise the top-down approach and reveal that those who often define a community's information needs are the members of the community, the government sector, and NGOs who are concerned with development.

This study therefore investigated the role of community radio and how it engaged community participation.

1.3 Statement of the research problem

Radio has the power to inform, educate and entertain. Over the years, several community radios have been set up in Namibia. According to Taylor et al., (2011, p. 11), “community radio initiatives have largely failed to take off in Namibia. At present, there are four functioning community radio stations with one or two others having struggled for a number of years to get off the ground.” A few authors, such as Immanuel (2011), have found that while communities have social and economic needs, they often lack access to information. Immanuel (2011) further reveals that community radio stations are mainly interested in music and entertainment. Immanuel (2011) quotes Robin Tyson, a well-known lecturer at the University of Namibia (UNAM), who says, “Radio is definitely focused more towards entertainment, just playing music, and frivolous matters such as relationships. It is not really contributing to our development as much as it could.” (Immanuel, 2011, p. 3). A few studies have further revealed that there is currently no law on access to information in Namibia (Mohan 2012, p. 1; MISA 2009a). Furthermore, Chapman et al., (2003) argue that marginalised communities and minority groups frequently do not have a voice on societal issues. According to their observations, such

communities often have difficulty in accessing information on important issues, especially owing to language barriers, lack of local participation opportunities and low involvement with their community communication infrastructure. The top-down approach to defining communities' information needs is questionable in its usefulness to members of a community because it hinders and slows down community development (Moore and Gillis, 2005).

1.4 Purpose of the study

The study investigated the role that the Rehoboth community radio, *Live FM*, played in serving the information needs of the community and sought to explore the role of community participation and involvement. The broad purpose of this study was to investigate how community radio stations are addressing their respective communities' needs. This was done by identifying the information/communication needs of the Rehoboth community in the context of socio-economic and community development. Therefore, this particular study sought to look into the issues of sustainability of community radio in Rehoboth and also determine the community's information needs and how well *Live FM* addressed these needs. The age group covered in this study was between 10 and 75 years.

1.5 Research objectives

The specific objectives of this research were:

1. To examine the role community radio plays in the dissemination and communication of information.

2. To identify the information/communication needs of the Rehoboth community regarding socio-economic and community development.
3. To establish the communication approach used by community radio to reach the Rehoboth community.
4. To establish how *Live FM* promotes community participation in programming.
5. To establish how *Live FM* is sustained financially.

1.6 Significance of the study

This study is relevant to Namibia because it sought to clearly explore and define the role of community radio and how it could be used to address the issue of information and knowledge needs of marginalised communities for social development. Other community radio stations that have not been doing well in Namibia (MISA, 2009) will also benefit from the findings of this research and will be able to adopt positive strategies for their stations.

The study also contributes to the body of knowledge by highlighting the strengths and shortcomings of the current community radio strategy in Namibia, thereby contributing to the efforts to strengthen it. Therefore, it will inform future studies on community radio.

The Rehoboth community and other community radio stations will also benefit from the findings of this study in terms of communication for development.

1.7 Limitations of the study

This study was confined to the Rehoboth community in Namibia. The findings and results may thus not be fully generalizable to other marginalised communities in Namibia. Regardless of this limitation, the study was able to raise some relevant and important questions, as well as generate data and findings that will benefit Namibia in terms of community radio management and its role in community development.

The researcher interviewed the respondents in English. However, some respondents were more comfortable expressing themselves in Afrikaans. When it comes to the language barrier matter, the use of language is not only a technical issue, people using a particular language also often think differently, and their values differ. To minimise the language barrier issue, a research assistant fluent in both Afrikaans and English helped to communicate with the respondents who could not speak English well.

1.8 Summary of chapters

This chapter provided an introduction to community radio. It gave a background to the importance of community radio for community development. The study was a case study of Rehoboth's community radio, *Live FM*. It was an explorative investigation of community radio in Namibia, including community development and community participation. It outlined the purpose of the study, the problem which motivated the research and the study's significance.

The second chapter presents the overall conceptual framework within which *Live FM* community radio was assessed. It discusses the various models of communication and reviews previous studies to determine gaps that can be filled by the study. Chapter two also contains a literature review pertaining to community radio and community development. Based on the objectives of the study, the following concepts are discussed in the literature review: definition of a community radio, communication strategies/approaches, community participation, and community and rural development. Chapter three gives a detailed description of the research design and various methodological processes or tools used to gather data. The target population is clearly indicated and reasons for the choice of population are given. Chapter four is the main drive of the study as it presents the findings of the study in the form of tables, graphs and descriptive narratives. Chapter five discusses the results from Chapter four and articulates the main arguments to support the recommendations from the study, based on the research objectives and statement of the problem. The chapter identifies factors that contribute to community development. It establishes the link between community radio and the information needs of marginalised communities. Based on the literature review in Chapter two, as well as the findings and analysis presented in Chapter four and five, Chapter six covers important recommendations in line with community radio and community development in Namibia. The chapter concludes this research report, highlighting areas for future research on this important topic.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The literature review is related to the subject of community and rural development and community radio stations. The literature reviewed included books, journals, case studies, conferences, newspaper articles and online research papers and discussions. Based on the objectives and research questions raised in this particular study, the following concepts are discussed in this literature review: definition of development, rural development, community radio, marginalised communities, communication and information. The chapter also examines existing theories and concepts on national development and participatory communication. The conceptual framework is also discussed in this section.

2.2 History and importance of radio in Africa

For many years now, radio has formed an integral part of people's lives. It has regularly provided important information, such as the weather report; it has kept people updated and informed about both local and international events and sports results; and it has exposed listeners to contemporary culture in the form of various genres of music. In fact, Tomaselli and De Villiers (as cited in De Beer, 1998, p. 151) assert that "since the introduction of transistor radios, its mobility and variety have made it one of the most popular forms of mass media in history." Before 1950, radio was more of a family entertainer, and listening to the radio was regarded as a

group activity. In comparison to television, which has been regarded as a major or ‘the ultimate’ entertainment medium for over four decades now, radio has managed to fill the gaps left by television and other forms of entertainment mediums because of its accessibility and mobility (De Beer, 1998).

Research has shown that in South Africa, broadcast radio can be traced to as early as 1923. At that time, the government called for license applications that could be used to transmit official broadcasting through wireless in South Africa. By 1924, three radio stations began broadcasting in Johannesburg, Cape Town and Durban. However, all were soon in major debt by 1926 (De Beer, 1998). In 1927, Schlesinger, a successful insurance entrepreneur with interests in the theatre and film industry, acquired the television stations and connected them into a single network, which he named the African Broadcasting Corporation (ABC), now the South African Broadcasting Corporation (SABC). At the time, none of the SABC channels broadcast material in any African language until 1943-1945 when Xhosa, Zulu and Sotho began to be broadcast on the English and Afrikaans services for an hour, three times a week (De Beer, 1998).

Namibia, formally known as South West Africa and previously a German protectorate from 1884, was governed by South Africa from 1920 to 1969 under a UN mandate. It was thereafter that Namibia was illegally occupied by South Africa until 1989 prior to its independence in 1990. Namibia began radio broadcasting in 1956 with the establishment of the South West African Broadcasting Corporation (SWABC). Under the South African rule, the SWABC was a subsidy of the SABC and most of SWABC’s staff were seconded from SABC (Taylor et al., 2011, p. 15).

In its early years, SWABC catered exclusively for the information needs of Namibia's White community and served as a tool to perpetuate South Africa's apartheid rule in the country. Most of the programmes that were broadcast were aimed at the White farming community. In 1969, three local language radio services (Oshiwambo, Otjiherero and Damara/Nama) were launched after the pressure of the liberation struggle increased in the 1960s. Sadly, these local language services were then used to spread apartheid propaganda messages that highlighted racial and ethnic differences. At independence, the decision to restructure the broadcasting landscape came about and SWABC became the Namibia Broadcasting Corporation (NBC), as it is known today (Taylor et al., 2011). Furthermore Taylor et al., (2011) points to another important change that took place after independence in the radio scene in Namibia, i.e., that South Africa ceased being the authoritative body in Namibia's broadcasting landscape due to the passing of the Namibia Communications Commission (NCC) bill in 1992. Thereafter, NCC became NBC's broadcasting regulatory authority.

In comparison to Namibia, Zambia (Namibia's neighbour) has concluded that out of the various forms of media available such as newspapers, television and internet, radio remains the most popular and far reaching medium in Zambia. Community radio stations throughout the country cater for the needs of their respective communities in language and content (MISA 2009b, p. 9). Community radio stations are, however, often threatened with closure and need to be protected by the Independent Broadcasting Authority (IBA) Act of 2002 (MISA, 2009b).

One of the challenges Zambia faces is that newspapers are expensive and they are written in English, hence excluding quite a large portion of the country's population. 20% of the population do not read or write in English. Additionally, numerous people living in poor rural locations cannot receive newspapers and magazines because of bad rural roads. Television, on the other hand, is mostly accessed by those in the capital, Lusaka, and around the 'Copper belt' area, because the quality of both state and private broadcast signals around the country is poor.

2.3 History of rural radio

Rural radio is a component of community radio. It is thus used interchangeably with community radio in some contexts.

The first rural programme in Africa is recorded as having appeared in the late 1960s and stemmed out of a general radio evolution that was said to have taken place from as far as the 1940s up until the 1960s in Europe, Canada and the USA.

“The radio forum movement in Canada of 1940-1960 is a significant example of the evolution of radio. As a result of these efforts, a rural methodology of rural radio evolved, which saw radio shifting to a more involving and participatory interactive medium” (Nakabugu, 2010, p. 1).

The concept of rural radio is said to have started in West Africa towards the late 1960s and was supported by international organisations and NGOs. When it first started, the programmes on rural radio were broadcast from state radio. Topics

covered in the programmes were mostly agriculture based and included topics such as cultivation techniques, farm management and machinery. Most farm producers were located in the capital city and produced programmes to cater for those in rural areas and, as a result, they were unfamiliar with the existing realities of the communities they were producing programmes for. Later on in the 1980s, research reveals that there was a shift towards rural development and the farmer's life. It was through FM Radio that low cost transmitters and receivers as well as mobile reporting equipment (cassettes) became widespread. In the 1990s, due to the developing participatory approaches, the focus is said to have changed to reporting from the villages, involving the community and public broadcasting. In fact, this is the time that radio became a stimulant for development action and the needs and expectations of the audience became a public domain (del Castello, 2003; Nakabugu, 2010).

Therefore, the dual history of community radio extends to the early Latin American, West African and Indian community radios. Literature reveals that there is a connection between community radio and the United States, and Canadian rural radios but also extends to the early Latin American, West African and Indian community radios which represent two totally different paths in community communication: for example in Latin America often illegal mining radios were highly political, demanding rights for oppressed mining workers while African and Indian community radios were strongly educational. Today there are still clearly political commercial radios in Latin America, the Middle East, Burma and Thailand, while most African community radios represent the education tradition; however

some South African stations no doubt come close to the political trait (Seth, 2009, Gordon, 2010, Brunetti, 2000, Pather, 2012 and Buckley, 2008).

2.4 Community radio and development

Beltran (as cited in Tufte and Gumucio-Dagron, 2006) found that “it is possible to infer the level of a country’s general development from its level of communication development” (Tufte and Gumucio-Dagron, 2006, p. 37).

The argument was that development itself implied various conditions which included interaction and universal participation in terms of decision making and matters of public interest in implementing national goals and mass mobilisation. The above cannot occur in the absence of communication. Daniel Lerner (as cited in Moore and Gillis, 2005) found evidence that “societies could change through the apparent influence of mass communication.” Schramm (1964) further advocates the use of media because it has “the ability to enhance development and social change” (Moore and Gillis, 2005, p. 2).

The theoretical study of rural development communication is said to have been influenced by the evolution of various ideas about development acquired over time by communities. This means that the theoretical foundation is based on certain assumptions about the way people acquire and accept or reject ideas, information and beliefs, and how they use their knowledge to act on their convictions (Tufte and Gumucio-Dagron, 2006). Henceforth from the discussion above it is clear that there is a clash, that of Lerner and Schramm vs Tufte. It is evident that the two groups

represent two totally different paradigms concerning the role of media in development.

Various authors have highlighted the importance of community development and the need for effective information dissemination (Ramachandran, Jaggarajamma, Muniyandi and Balasubramanian, 2006; Swaminathan Research Foundation, 2003; Nakabugu, 2010; Tomaselli and Dunn, 2001; UNESCO, 2005) Several authors, researchers and research programmes emphasised the need to identify the most appropriate choice of communication channels in various areas so that information can be disseminated effectively. In his article on access to information, Kamba (2009) stated that the dilemma for rural community development in Africa is that knowledge and information are the two basic ingredients for making people self-reliant, and are vital for facilitating rural development. Kamba (2009) highlighted that the above mentioned ingredients are essential for social and economic change and that rural development is meant to improve the living standard of communities. His argument was that information on its own is useless; it becomes a powerful tool only when it is used and applied effectively. This is because it has been observed that a community can improve its livelihood and address major problems that hinder rural community development if the members of that community have access to adequate and right information at the right time. He further pointed out how “a number of authors in the field of information all agreed that lack of information has impacted negatively on the development process” (Kamba, 2009, p. 2). From the foregoing, Mchombu (1993) affirmed that rural communities in Africa consistently lagged behind in terms of any meaningful development. Throughout this study, literature

shows the effectiveness and flexibility of community radio as a source of information tailor-made to serve a particular community. The researcher believes that community radio can therefore be used as a powerful tool towards community and rural development in Africa and beyond. This can be easily achieved especially if communities have access to the right information at the right time through their community radio and can freely interact and participate in the programming of community development programmes.

Taylor et al., (2011) acknowledged the importance of community broadcasting and the need for community radio stations to be encouraged towards broadcasting more public service content and the use of languages spoken in the particular community being reached. History shows that broadcasting played a crucial role in the integration of minorities (Signer, Puppis and Piga, 2011). Taylor et al., (2011, p. 45) argued that community broadcasting was not a priority for the Namibian Government, hence the lack of special assistance for community radio stations. Taylor et al., (2011), were of the view that the different language radio services offered by Namibia Broadcasting Corporation operate as “community radio stations”, since the communities themselves are the sources of the information on air.” To affirm this, Moore and Gillis (2005, p. 5) added that “community journalism is that “force that gives a voice to the voiceless.” This implies that, “minorities working in journalism contribute to media diversity by bringing in minority specific issues” (Signer et al., 2011, p. 421). Community radio is therefore a channel through which the voice of the community it serves is expressed and magnified, rather than watered down.

2.4.1 Path towards community development

The path towards community development entails identifying community radio stations that actually address issues affecting the target audience, and serve the information needs of the particular community. The Namibia Communications Commission Act of 1992 stipulates that “a license holder shall have and maintain programmes of a high standard and also serve the needs, interests and reflect the circumstances and aspirations of the multi-cultural and multi-racial Namibian society” (Immanuel 2011, p. 3). Tomaselli and Dunn (2001) state that community radio is neither the expression of political power nor the expression of capital, but rather community radio is the expression of the population. Community radio is the third voice between state radio and private commercial radio, because community radio is an act of participation in the process of communication creation.

Moore and Gillis (2005) advocate the use of media because they have the ability to not only enhance development but also enhance social change. They noted that societies can change through the influence of mass communication. Moore and Gillis (2005) argued that the media are often found to be in support of government agenda rather than being used to create cooperative ventures, toward the support of the people’s agenda, or to incorporate efforts into developing a community. Development in this context means “qualitative change through the influence of externally organized messages received through the radio” (Tufte and Gumucio-Dagron, 2006, p. 308).

Community radio is a medium that provides a forum for information sharing that is not simply limited to information dissemination through narrowcasting, which tailors programming to fit the needs of very specific, local populations. This medium has the ability to provide employment and skill-building opportunities for the local people in a particular community, and it also fills the gap left by mass media in which self-expression and access to information are not always guaranteed (Fraser and Estrada, 2001). What contributes to the success of community radio is that it is not only an effective tool, but also an appealing communication medium for a population which has low literacy rates, low per capita income and a strong oral tradition. Community radio has the ability to reach illiterate targeted audiences and provide them with information relating to all aspects of need in a language they understand. Community radio can also give a voice to the community; facilitate free flow of information through the encouragement of freedom of speech, and dialogue enhancement within communities concerned. As a result, it promotes better participation by the members of the community. In this case, “minority media may not only enable the constitution of minority communities, but also the possibilities of democratic dialogue among different communities” (Awad and Roth, 2011, p. 403). Therefore, the main strength of rural/community radio lies in its ability to translate between cultures (Myers, 2000; Tomaselli and Dunn, 2001; Tufte and Gumucio-Dagron, 2006; Gratz, 2010).

On the contrary, Tufte and Gumucio-Dagron (2006) as well as Mtimde et al., (1998) argue that community radio has been dismissed by some critics (which they did not mention) who claim that it does not sufficiently represent the voices of the people in

the community due to various reasons. Some of the reasons are that it is controlled by government, lacks the necessary resources that ensure its continued existence and does not have a real political commitment behind it. Tufte and Gumucio-Dagron (2006) and Mtimde et al., (1998) point out that the crucial issue is not whether some local people have access to a radio station which they can use to express their opinions or personal messages, nor is it about local people participating on a paid or voluntarily basis in the radio programming. Rather, it is about the radio station's institutional structure, taking these questions into consideration: 'Who is in control? Is it democratically managed? Is there a mechanism to make it accountable to those it serves? (Mtimde et al., 1998) Therefore, the need to identify the existing skills and training needs of the *Live FM* staff is important, in order for them to sufficiently represent the community they serve, as well as ensure the continued existence of the radio station through their commitment and control over the community radio station. For example, the staff members of the stations at the Indonesian radio news agency receive training on programme production. Research has shown that as their capacity grows, the variety and number of programmes they are able to produce also increases (Piper, 2009).

2.5 Challenges affecting community radio

Some challenges which community radio faces include lack of financial sustainability, lack of staff training opportunities, and lack of adequate equipment (Tufte and Gumucio-Dagron, 2006). Although community radio and communication may not be a panacea to all problems, it is an effective tool in community and rural development if used properly and strategically, to accelerate or catalyse social

transformation by providing the community with necessary information towards development (Tufte and Gumucio-Dagron, 2006).

Taylor et al., (2011, p. 44) reveal that the Namibia Communications Commission (NCC) had licensed eight community radio stations and two community television stations by August 2009. In 2003, the Namibian Chapter of the Media Institute of Southern Africa (MISA) spearheaded the launch of the Namibian Community Radio Network (NCRN) to encourage community broadcasting. Taylor et al., (2011) further lament that apart from the license fee, which is now cheaper, community stations in Namibia face the challenge of lack of special attention or assistance from the State.

2.6 Weaknesses of the top-down approach

It is vital for people's information needs to be met, meaning that a country's diffusion of information should be equally and evenly distributed to reach marginalised communities. Hjørland (1997) notes that a user's information needs could be related to aspects such as education, research, culture or recreation. Hjørland (1997) highlights the importance of not confusing the concept of need with the concept of demand. It is important to note that in order for media (in this case radio) to be effective, there is a need to go beyond urban centres to reach all the constituencies that they are meant to serve. Reporters must ensure that they cover both rural and urban areas. They should know how the people in a particular community feel, and share important information with the members of the community. Moore and Gillis (2005) further criticise the top-down approach in favour of a bottom-up approach, which involves local participation of members in

dialoguing on development issues, identifying socio-economic problems and finding solutions. Moore and Gillis (2005) stress that a community's information needs are defined by members of the community, government sector and NGOs who are concerned with development. Howley (2005, p. 9) argues that "to be an effective tool for development, community radio needs to involve local residents in constructing the broadcast service from the ground up." Therefore, the top-down approach to defining communities' information needs is questionable in its usefulness to members of a community because it hinders or slows down development. In support of the above, Hartmann, Patil and Dighe (1989) point out that it is complicated to create a natural, realistic link to local communities without involving them in community development activities.

2.7 How media can serve marginalised communities

The way minorities are represented in the media is crucial. A balanced portrayal of minority/marginalised communities in the media can help prevent or reduce prejudices by the majority communities, which affect the minorities' self-perception (Signer et al., 2011).

It is important that community radio covers issues relevant to marginalised communities, and offers them a platform to make their voice heard in society. The use of community media by minorities is important for their intercultural integration and has the potential to empower communities in developing countries (Signer, et al., 2011; Cammaerts, 2009).

2.8 Obstacles hampering further development

MISA (2009a) highlights the following as possible obstacles hampering further development in Namibia:

Media is too Windhoek-based and focused, resulting in rural communities missing out on information relevant to them;

- i. lack of information legislation in Namibia;
- ii. interference by the Ministry of Information and Communication Technology in the NBC;
- iii. power struggle within the governing party, SWAPO, and the subsequent division of opinion about how to uphold development;
- iv. The current global financial crisis, which has an impact on donor funding in Namibia. This also includes the fact that there is a lack of finance for State media in the country.

However, a follow up with the Law Reform and Development Commission on the progress regarding access to information legislation in Namibia is underway, in line with MISA Namibia's plans. MISA (2009a)

UNESCO (2005, p. 42) recommends linking freedom of information with "the right to diversified and quality information, which pleads in favour of the pluralism of the media." UNESCO (2005, p. 42) urges member states to recognise that "journalists, broadcasters, and radio or television programme directors are the vectors and guardians of the free circulation of information and ideas."

2.9 The role of community radio in the dissemination and communication of information

This section is linked to the first research objective of this study, which is to examine the role community radio plays in the dissemination and communication of information. The members of a community need accessible information to be able to solve problems in their daily lives. When communities are able to access relevant information at the right time, it gives them a sense of security, achievement and control. Every society needs to acquire, store and exchange information in order to allow it to survive. However, this has not been the case in Africa, where provisions of library and information services have a tendency to focus more on urban areas rather than rural, non-literate or minority communities; thus resulting in serious neglect of such masses (Kamba, 2009).

Mchombu (as cited in Kamba, 2009) affirms that “rural communities in Africa are often left out from participating in government policies, development, and other important activities, because their diverse interest, literacy level, expertise, and their needed information for survival and development are hidden from the existing information flow” (Kamba, 2009, p. 4).

Literature reveals that there have been related studies on community radio published in Namibia. For example, Urgoiti and Lush (2011) conducted a qualitative study of the sustainability of broadcasting in Namibia, covering both community radio and television. The above authors emphasise that community radio is a form of public service broadcasting, although it serves a particular community and mainly relies on

the resources of that community. Their study looked at four radio stations in Namibia, namely; *Eenhana* (the Ohangwena community radio), *Base FM* (formerly known as *Katutura community radio*) in Windhoek, *Karas FM* in Keetmanshoop and *Channel 7* (a community of interest type of community radio in Windhoek). In 2009, Karuaihe-Upi (MISA Namibia's research officer) and Tyson (UNAM media lecturer) conducted a study on community media centres and community radio with a focus on increasing awareness on protecting the rights of women and girls. These studies highlight the importance of community radio and how it can promote community development. The World Association of Community Radio Broadcasters (AMARC) cited in (Howley, 2005) advocates the importance of community radio and is involved in all aspects of community radio, such as research and policy, community participation, programme production and distribution, training of community staff and volunteers, and advocacy on local, national and international levels.

2.9.1 The role of community radio stations in the dissemination of relevant information

Community radio stations can be used to disseminate relevant information to a particular community. For example, a policy makers' workshop was held in India in 2003 to discuss rural knowledge centres and how they could be used to harness local knowledge via interactive media. The following recommendations for policy makers were drawn up in line with the country's millennium development goals:

- i. To make use of community radio to disseminate up to date information to rural areas (Swaminathan Research Foundation, 2003). This researcher

believes that community radio can be an effective medium to convince rural communities on the importance of information and information seeking, towards development.

- ii. To use community radio alongside the Internet, local vernacular press, cable TV and all Indian-language communication radio stations in communicating up to date information to various listeners and readers, such as fishermen in the ocean.
- iii. The Indian government to liberalize policies for the operation of community radio stations in order to reach everyone in the village.

Nakabugu's (2010) study on the role of community radio in agriculture and rural development found that community radio gives a voice to the voiceless by being an expression *of* the community and not *for* the community. She further argues that community participation is vital for radio to succeed as a medium of communication and, despite the financial challenges faced by community radio, there is a strong future for it in Africa as a tool for community development. Nakabugu (2010) findings are useful in addressing poverty related problems by empowering farmers through community radio, eradication of hunger and building knowledge skills of local farmers.

2.9.2 Information and communication needs

This section is linked to the second research objective of this study, which is to identify the information/communication needs of the Rehoboth community regarding socio-economic and community development.

The community radio in Rehoboth, *Live FM*, was launched in 2002, without donor funding. The radio station is run as a non-profit organisation, and faces financial challenges, although it generates funding from advertising from local businesses in the community. Despite the challenges, the *Live FM* community radio station has been doing well in terms of sustainability (Taylor, Minnie and Bussiek, 2011). Over the years, a number of community radio stations have been established in Namibia. However, research shows that most community radios in Namibia tend to focus more on music and entertainment rather than on addressing the needs of their communities (Immanuel, 2011).

A concern the present researcher had was that, although various research projects are conducted and completed on various topics throughout the country yearly, the valuable information and findings most often stay with researchers and hardly get accessed by those who are affected and need the respective information. There is a “need to consolidate two pillars of the global information society that are still unevenly guaranteed - access to information for all and freedom of expression” (UNESCO, 2005, p. 24). Therefore, the researcher took a close look at access to information by marginalised communities in Namibia, particularly the Rehoboth community.

According to Kamba (2009, p. 1) “for long, history has shown that rural communities in Africa have suffered from enjoying any meaningful development largely because of policy implementation gaps artificially created by the African governments and leaders.” He further argues that this neglect eventually resulted in rural communities

lacking access to basic needs such as water, food, education, health care, sanitation, information and security, leading to low life expectancy and high infant mortality.

2.9.3 The role community radio plays in national development

Community radio, also referred to as rural radio in some contexts, has the ability to “pool information resources and network individuals; it can help people participate in broader processes, express the views of thousands and promote democratic values” and on the other hand “it can also act as a watchdog, keeping an eye open for abuse, inefficiencies and corruption in the development process” (Tomaselli and De Villiers, as cited in De Beer, 1998, p. 166). For example, Dan, Mchombu and Mosimane (2010) looked at the indigenous knowledge (oral local knowledge) of the San people of Namibia and highlighted a threat, whereby their unique knowledge is in demand by Western pharmaceutical firms who want to access the knowledge and use it to gain profit by selling to the global market.

According to Cammaerts (2009, p. 636) “community radio is also increasingly seen as a way to foster peace building in post conflict areas.” He gives examples of a local FM radio station known as *Radio Okapi* in Bukavu, East Congo. This radio station was founded with the support of the United Nations (UN) and the Swiss foundation, Hirondelle, in order to promote peace in this conflict ridden region. Cammaerts (2009, p. 636) therefore stresses the importance of community media in improving community relations, distributing relevant information and increasing the possibilities for local empowerment in developing countries. In another contrasting example, Cammaerts (2009) depicts how community radio can also be destructive.

This is illustrated in a case where a Rwandan private community radio, *Mille Collines* (RTML) was used as a tool to promote war. This station played a significant role in the provocation of racial hatred before and during the genocide on the Tutsi and Moderate Hutu populations of Rwanda in 1994. Based on literature mentioned earlier, community radio can be used as a tool to build peace in the aftermath of genocide as well as war stricken areas. In response to the above, Mtimde et al., (1998) strongly highlighted that community media practitioners and human rights activists were trying to rally internationally around a *people's communication charter* in order to avoid the use of media in human rights abuses. They pointed out that radio can be a very powerful tool if used positively. It can lead to development, but it would require adequate resources and a conducive environment to do so.

Based on the above arguments, one can conclude that, if used positively, community radio has the potential to bring about a great level of community development through community participation and involvement, if the necessary resources are available. Community ownership of a community radio station is one way to avoid the use of media in human rights abuses, if the community is involved in the planning and producing of content being broadcast.

The next section focuses on the various communication approaches community radio stations use in striving towards community development.

2.9.4 Communication approaches used by community radios towards development

Tufte and Gumucio-Dagron, (2006, p. 83) define a community strategy/approach as “a set of decisions on who is to communicate what to whom, what for, when and how”. Communication approaches towards rural development have mostly been used in experimental studies undertaken by individual groups or researchers in communication for development. These were centred on the effectiveness of various strategies such as the field worker, rural communication network, Internet and social media.

This section is linked to the third research objective of this study which is “to establish the communication approaches used by *Live FM* community radio in Rehoboth to reach the Rehoboth community.” Infrastructural and operational arrangements were used as a basis to identify the communication approaches used by *Live FM* community radio to reach the Rehoboth community towards community development.

For community development to take place and bring about a sense of community ownership, a community radio station must encourage community participation. Community participation is defined as “the educational and empowering process in which people in partnership with those able to assist them identify problems and needs, so that they increasingly assume responsibility to plan, manage, control, and assess the collective actions that proved necessary” (Tufte and Gumucio-Dagron 2006, p. 856). Thus, community radio allows members of its community to have

access to information, education and entertainment, because communities participate as planners, producers and performers (Mtimde et al., 1998). The above arguments imply that community ownership and community participation are key ingredients in communication towards community development. This means that members of a community need to have a sense of ownership of their community radio in order to actively participate and contribute to the growth of the radio station. Therefore, community radio facilitates people's access to information as well as promoting their participation in local level decision-making, resulting in participatory governance in the society. It also creates growth and poverty reduction opportunities (Mahmud, 2006).

2.9.5 Community participation in programming

This section is linked to the fourth research objective of this study, which is to establish how *Live FM* community radio promotes community participation in programming. Therefore, this study looked at how participatory communication could benefit a community, some of the challenges involved and how community radio could be used as a tool to promote community participation.

2.9.6 Benefits of participatory communication

From the foregoing, the dissemination of relevant information can be used to achieve greater participation of citizens that is essential to their growth, empowerment and sustainability (Moore and Gillis, 2005). Therefore, community radio stations can motivate active participation from the members of their communities using information relevant to their needs. This will then empower the community and bring

about growth and positive change. A serious advocate of participation was Brazilian activist and educator, Paulo Freire, who is considered one of the pioneers in the field of rural communication and extension (Whaites, 2005). To support the importance of community participation, some international organisations such as UNDP and FAO have started the practice of “devolution and regionalisation” (Howley, 2005, p. 11). Howley (2005) encourages media to follow suit in recognising the importance of involving communities in the development process. This can be done by involving community members in activities such as programme production and policy making. Manyozo (2005, p. 2) advocates that “participation focuses on empowering local people, through building their conviction that they are not permanent victims of any situation.” He points out that community participation is centred on providing a conducive environment and a radio forum through which community members are helped to understand and identify their socio-economic challenges and be able to act upon the debated issues. This approach involves community members in decision making within their own community. The communities are given the opportunity to plan and identify their own development problems, seek solutions and make decisions on how to implement them.

Howley (as cited in Cammaerts, 2009) associates community media with participation. He advocates participation by communities in the production of their own media content so as to serve the community’s needs. Howley emphasises that community radio contributes to both external pluralism (by being a “different voice among public and commercial broadcasters) and internal pluralism (by being basic, democratic and providing a platform for diversity of voices and styles) (Cammaerts

2009, p. 639). Howley believes that the platform for diversity of voices is often lacking in mainstream media. Malik (2012, p.1) affirms that,

“Community radio is functioning as a cultural broadcast mechanism that adapts perfectly to reflect the interests and needs of the community it serves and offers people of the marginalised sectors a platform to express themselves socially, politically and culturally.”

In another study, Chapman, Blench, Berisavljevic and Zakariah (2003) found that community radio uses several approaches. Community radio, for instance, can focus on empowering and unifying the community by encouraging audience to actively participate in the making and scheduling of programmes. Another approach is to encourage local ownership by the community by employing members of the community as staff at the community radio station, thus reinforcing participation and local ownership, which results in a greater chance of sustainability. In their study, Chapman et al., (2003) looked at community radio as a community development tool in agriculture extension and vernacular radio programmes on soil and water conservation in Ghana. The study revealed that: participatory communication techniques could support agricultural extension efforts; targeted audience research helped to determine programme content; and community radio improved information sharing in remote rural farming communities.

Awad and Roth (2011) highlight the importance of participation thus:

“Strengthened by this possibility of self-representation, minority groups can inform and challenge dominant publics and participate on more equal terms

within broader spheres of deliberation, deprived of this possibility, conversely, minority groups have their interests silenced” (p. 403).

Based on the above literature, it can be concluded that community participation is significant for both community and rural development. Members of a community know the challenges they face. Therefore, involving them in the various stages of media production and content will benefit them because the community radio will address problems and concerns relevant to the particular community.

When community radio fails to provide a platform for the community to voice its concerns, the community is then faced with “voice poverty”. Voice poverty is defined as “the denial of access to opportunities, agency and means of self-expression and political participation (advocacy) for groups who have negligible access to the mass media” (Malik, 2012, p. 1). Malik (2012) conducted a study on community radio and eliminating voice poverty in India, which highlighted the importance of community radio in rural development. The study revealed that community participation is an important component in the development of a society. In the same study, Malik (2012) found that some community radio stations in India were solely run and managed by rural women collectives. In a similar study, Nabembezi et al., (2007) explored how community radio in Uganda was used as a tool to promote water and sanitation governance. Their findings were centred on the success factors of community radio, participation and the challenges involved.

Other researchers, such as Kapitako (2011) and Zanberg (2005) found that some of the problems faced by the Rehoboth community were: alcohol abuse, loss of moral

values, and negative biases by other ethnic groups and communities towards the Rehoboth Basters. Some people in Rehoboth are still economically challenged and viewed as criminals.

In other studies, literature has revealed that “community participation approaches were applied to the use of community radio, use of blogs to participate in democratic forums and application of peer education to improve the understanding of good health practices” (Ogan et al., 2009, p. 666). The context of community participation aspects, such as storytelling and community based counselling, were also described. Authors who advocate this approach argue that it facilitates both community development and empowerment. They point out that marginalised groups, especially women, whose voice has not been heard due to cultural norms or unequal power structures, are able to affect social and political change through communication tools or mass media.

Since the government of India passed an updated and inclusive community radio policy on November 16, 2006, this flexible medium (radio) has gone far beyond its predictable mandate of social change and disaster management. Malik (2012) further added that currently, some of the community radio stations in India are solely managed and run by rural women who use community radio to talk about various issues and concerns. This helps build the capacities of discursive interaction among women for a more collective action. Thus, the women’s media competencies and confidence are ensured as their voices and lived experiences are heard and valued. As a result, more and more women are now participating in the production of local programmes that are both locally relevant and gender sensitive. This brings about a

sense of participatory democracy among the women in the community. Malik (2012, p. 1) notes that community radio reporters “share an abiding faith that their radio will give them and their community a voice that matters most in the struggle for a better life.” These reporters all belong to rural areas and none has a formal journalism qualification. They have had very minimal exposure to media production before getting involved with radio. Most have barely completed secondary education and are disadvantaged based on caste, social class or gender.

Malik (2012) highlights that the community reporters mentioned above not only aspire to become effective tools of community development, but they are increasingly trying to alleviate voice poverty. The above notion highlights the ability of community radio to empower community members by creating a platform to voice concerns and to discuss strategies and solutions that will improve their lives.

However, there are a few challenges to participatory communication that should not be overlooked by community radio stations. These are discussed in the next section.

2.9.7 Challenges to participatory communication

Tufte and Gumucio-Dagron (2006) suggest that the main problem related to participation is communication. Communication plays a major role in participation. For community participation to take place, the members of the community need to be aware of what they are to participate in and its relevance to their lives. Tufte and Gumucio-Dagron, (2006, pp. 218-219) observe that good communication is necessary for true participation. Therefore, communication should be clear and relevant for a particular community to understand how and what they are

participating in with regard to community radio broadcasting. Manyozo (2005) points out a few other challenges to community participation which include: gender imbalance, with women dominating radio listeners' clubs; access to working radios; dominance by men in dialogues; and top-down approaches of service providers on development issues.

The above shows that community radio stations face challenges with regard to community participation. It is therefore important to find ways to counteract these challenges.

The next section discusses marginalised groups' use of and interaction with media.

2.9.8 How marginalised groups use and interact with media

Marginalised people in Namibia can interact with and benefit from radio, as well as make use of their media infrastructure. For example, the Legal Assistance Centre (LAC, 2008, p. 1) highlights that "radio is a key tool in promoting human rights for the San people of Tsumkwe." NBC radio, a public broadcaster with community radio traits, uses radio as a tool to promote human rights. For instance, at about 08:30 hours every morning, the homes of the people of Tsumkwe are graced with the voice of human rights broadcasts, which also cover nearby surrounding villages (radio reception is said to cover thirty of the villages in Tsumkwe). Interpreters regularly provide valuable information needed by the community through the radio programme called *Our Rights Today*, which covers information on Namibian laws and the Constitution. LAC (2008) affirms that community radio makes learning easier and it also empowers marginalised communities by educating them through

listening rather than reading. However, unlike the *pluralistic* approach, the *critical* theory does not acknowledge the uplifting of all people in society by the media, therefore contributing to controversy and need for further research (Fourie, 1996).

In the Namibian context, radio is one of the most effective means of communication, especially because it has dozens of stations in various languages across a wide area of the country. Also, it reaches far more homes than television, telephone and the Internet. In 2008, the Legal Assistance Centre in Namibia found that 84.5% of Namibia's population owned or had access to a radio, compared to 66.8% who had access to a phone and 39.4% who had access to television, leaving only 8.4% with access to the Internet (LAC, 2008).

Having discussed marginalised communities' use and interaction with media, the next section focuses on how media serves the information needs of these communities.

2.9.9 How media serves information needs of marginalised communities

A study by a UNAM student found that disadvantaged groups were in need of information and knowledge on how to better their living conditions. The findings showed that mass media played a major role in fostering development of marginalised communities and facilitating access to valuable information on issues such as health, education, agricultural technologies and human development (Amwaama, 2009).

On the other hand, Blignaut (1996) brought in the aspect of how broadcasting has the main aim of entertainment. His main argument was that, although there has been an idea that broadcasters can also be used to educate audiences, and rich countries spend money on airing educational programmes, “it is very difficult to marry formal education and entertainment effectively. Most of the time the entertainment wins, and nothing is learned” (Blignaut, 1996, p. 2).

A project done in South Africa by the Human Sciences Research Council (HSRC, 2010) focused on ways of serving the information needs of marginalised communities. Their findings indicated that the key to empowering marginalised communities was tied to relevant information within an integrated regional and national network, together with the development of skills and capacity building. The researcher also found that marginalised communities mostly required survival type of information, such as jobs, housing and health services. However, the community also needed access to databases and national information and access to the Internet and information software. As a result, a needs assessment was carried out and information counsellors were put in place, and the community owned the project. This indicates that marginalised communities can be empowered and developed by creating a platform for them to access relevant information and actively participate (HSRC, 2010).

Based on the above findings from the literature that has been reviewed, the most suitable conceptual framework for this study is one that covers key concepts such as community ownership, participation and involvement towards community development. Thus, the Food and Agriculture Organisation (FAO) of the United

Nations rural radio strategy best suits this study. This is discussed in detail in the next section.

2.10 Conceptual framework

This researcher is of the view that both participation and communication are fundamentally important for community development as evidenced in the literature discussed earlier, of which radio is a crucial medium for both community and rural development across Africa and beyond. This implies that radio is a medium that reaches and engages its listeners. This section focuses on the conceptual framework for this study and, specifically, the operative concepts of community radio and audience participation in programming.

2.10.1 FAO rural radio strategy

As its conceptual framework, this study was based on the United Nations Food and Agriculture Organisation (FAO) rural radio strategy, which has four guiding principles for working with community radio. The principles are integration, interdisciplinarity, interactivity and sustainability. This broad framework affirms that community radio should not only cover agricultural issues, but rather all aspects that are relevant to the rural world.

Integration deals with community radio's integration of a large number of concerns and themes related to rural development. There is inter-sectoral collaboration on programme planning and provision of advice, where involvement of NGOs, donors,

associates/groups that are representative of the rural world and Government departments concerned with development should be encouraged.

Interdisciplinarity refers to the need for community radio production teams to represent and engage a range of topics and approaches across a range of disciplines.

Interactivity means that community radio programming must be based on the concerns of the rural world, presented in the form of an on-going dialogue with the community at large. Field production techniques involving local participation and close interaction with the community should be given priority.

Sustainability involves the application of appropriate and effective legal, institutional and administrative frameworks required for proper management of community radio stations, ensuring effective and efficient use of both human and financial resources, resulting in a sustainable operation.

This FAO rural radio strategy conceptual framework was applied to this study to see whether or not Namibia's Rehoboth community radio station, *Live FM*, could take into consideration issues of integration, interdisciplinarity, interactivity and sustainability in their rural development plans. The study was also aimed at determining how applicable this conceptual framework is to the Namibian situation and identifying any community development strategy model that can be applied to the establishment of community and rural radio stations in Namibia (del Castello and Ilboudo, 2003). Furthermore, the framework could bring into perspective the sponsor-dependence of most community radio stations.

2.10.2 The pluralistic theory

In terms of ideology, the researcher agrees with the “pluralist theory” for this particular study. The pluralist theory emphasises the positive contribution of the media towards the social, political, economic and cultural upliftment of all people groups in society. This ideology affirms that through the media’s provision of various forms of information and educational entertainment of people from all levels, groups are able to interact with high culture, since people are now informed (Fourie, 1996). On the other hand, the Frankfurt critical theory, which is known to dominate present day media critics, opposes the pluralistic theory because it does not acknowledge the uplifting role that media has in mass society. The pluralist theory is therefore an answer to this critical question (Fourie, 1996). In an effort to study the extent to which media is reaching marginalised communities, the researcher agrees with the pluralist approach that through media provision, there is a possibility of uplifting economically challenged people. This theory relates to this study because it promotes the positive upliftment of society through the media which includes community radio.

2.10.3 The mentalist approach

The mentalist theory complements this study because it promotes exploring information needs of society. In fact, Taylor’s mentalist theory was the key theory used by Hjørland (1997) to explain and explore information needs of people. Hjørland (1997) states that the theory has been frequently cited and used by almost all textbooks for librarians in reference work or public service, who found that “it is a

common experience that a query is not necessarily a good representation of the information need that a user really has” (Hjorland, 1997, p. 162). He also refers to John Dewey’s theory of knowledge, classical theory of knowledge (where idea and reality are separated) and the pragmatic theory (idea and action) which is regarded as a fruitful theory. Therefore, the above mentioned theories relate to the present study which focused on identifying specific information needs of the Rehoboth community rather than identifying information needs by mere assumptions.

2.11 Summary

The literature reviewed under this chapter has shown that there have been related studies on community radio published in Namibia. The various studies in this chapter have highlighted the importance of community radio and how it can promote community development. The literature has shown that a community’s information needs are defined by the community members themselves as well as sectors and organisations concerned with development, and this is done through participation and involvement with their community radio when planning and drawing up programmes for broadcasting. Literature has also revealed that when the media is democratised, it serves the people and the people then use the media to obtain the information they need to improve their daily lives and their community. For this to happen, the community must participate in determining the focus of the media.

From the foregoing, the researcher agrees that communication on its own cannot solve all of a community’s problems; it takes effort and planning on how to use communication for a community’s development. Therefore, community radio is a

powerful tool of communication in community development through the involvement of the community. It is therefore essential for community radio stations to be representative of the respective communities they are serving and not merely assume what needs the communities face. Despite some criticism mentioned in the literature, most studies have highlighted the benefits and positive aspects of community radio for development, and emphasised that radio is not only a powerful medium in communication, but is able to reach a wide range of people at the same time and in a cheap and effective manner. Lastly, literature has shown that community radio, if it uses participatory communication, enables community members to participate as planners, producers and performers in development activities.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

A research methodology is “a way to systematically solve the research problem” (Kothari, 2004, p. 8) and it explains why and how research is to be carried out. This chapter describes the methods and procedure used to carry out the study. The research design, data collection method, research instruments, target population, sampling techniques and data analysis procedure are presented in this chapter.

Based on the need to gain a broader understanding on the role of community radio in serving the information needs of small or marginalised communities and promoting community development, as outlined in Chapter two, the study sought to describe community radio in Namibia. The selected methods provide a combination of primary quantitative and qualitative data. These methods allow for triangulation and include focus group discussions, semi-structured interviews, an audience survey, a reflective journal and key informant interviews.

This chapter gives a brief introduction of the study site and explains the underlying logic and process of data collection, whereby the researcher visited the community radio station, *Live FM*, in Rehoboth for the purpose of conducting the study. Additionally, a sample of 253 respondents was selected for in-depth data collection and analysis of the research concerning programming and audience participation.

3.2 Research design

Selecting a research design does not merely entail choosing a qualitative, quantitative or mixed methods study, but the researcher also decides on a type of study within these three choices (Creswell, 2014, pp. 11-12). Creswell (2014) further affirms that “research designs are types of inquiry within qualitative, quantitative and mixed methods approaches that provide specific direction for procedures in a research design.” Research designs are sometimes called strategies of inquiry.

The selection of a research strategy depends on the aims and objectives of the study, the nature of the study and the expectations of the investigator (Creswell, 2014). Therefore, this study adopted a case study approach using both qualitative and quantitative methods due to the nature of the study, which focused on a single case. A case study methodology was selected because the research was an in-depth study that employed a number of methods of data collection and analysis. Such a methodology is preferred when ‘how’ and ‘why’ questions are being posed (Sarantakos, 2005; Benbasat, Goldstein and Mead, 1987). Although this study adhered mainly to the qualitative approach, the nature of some of the data from the survey questionnaire required the use of the quantitative approach. An integrated methodology which builds on the complementarities between methods enabled this study to build on strengths, crosscheck and triangulate information, which was crucial for addressing the particular research objectives of this study (Silverman, 2006).

Researchers point out that the advantage of using multiple methods in the same study is that it enables the researcher to use different methods for different purposes within a study. For example as a researcher, “you may wish to employ interviews, in order to get a feel for the key issues before embarking on a questionnaire. This would give you confidence that you were addressing, the most important issues” (Saunders, Lewis and Thornhill, 2003, p. 99). Another advantage of employing multiple methods in a study is that it enables triangulation to take place.

The responses from the questionnaires are presented in the form of charts, tables, and descriptive narratives to allow the researcher to draw inferences about the Rehoboth community.

Quantitative research is used to answer questions about relationships among measured variables and has the purpose of not only explaining the relationships, but also to predict and control phenomena. This type of research is often referred to as the traditional, experimental, or positivist approach (Leedy and Ormrod, 2005).

Qualitative research, on the other hand, is mostly used to answer questions about complex situations, often with the purpose of describing and understanding phenomena from the respondent’s point of view. This type of research is also known as an interpretative and constructivist approach in the sense that it brings out an in-depth interpretation of respondents’ opinions or feelings about a particular subject where researchers seek to gain better understanding of complex situations.

Studies that use the quantitative approach usually end with a confirmation or disconfirmation of the hypothesis, meaning that the hypothesis that was tested is

either proved correct or incorrect. On the contrary, qualitative researchers often start the research journey with general research questions, rather than specific hypothesis as one would in quantitative research. A qualitative study is more likely to end with tentative answers to the hypothesis based on observations made during the study. Researchers using the qualitative approach collect an extensive amount of verbal data from a small number of respondents and, thereafter, organize that data into a form that gives them coherence (Leedy and Ormrod, 2005).

Verbal descriptions are used in this type of research to portray situations the researchers have studied. Verbal data include comments from interviews, documents, field notes and focus group discussion notes, while nonverbal data include drawings, photographs and video tapes that may be collected during the qualitative research. The nature of the work of qualitative researchers is often exploratory, and observations made during this type of research may be used to build theories from the ground up while conducting the study (Leedy and Ormrod, 2005).

With regard to data collection in qualitative research, Leedy and Ormrod, (2005, p. 96) advocate that “qualitative researchers are often described as being the research instrument” because the large amount of data collected by the researcher depends on their personal involvement during interviews and their observations in a particular setting. The decision to use both qualitative and quantitative methods of inquiry in the study, was based on the above advantages, to draw out a holistic picture, identify key patterns and draw out rich descriptions from the data.

3.3 Population of the study

The population of a study is the targeted group the researcher intends to cover (Sarantakos, 2005). The initial targeted population for this study was 200 Rehoboth residents who listened to *Live FM* community radio. An additional 53 respondents were added to the population sample through snowballing.

3.4 Sampling procedure

Sarantakos (2005, p. 153) states that “sampling is a procedure the researcher employs to extract samples for the study”. The selection of the population sample is expected to be representative. This enables the researcher to gain valuable information from the population sample and obtain data that are representative of the whole population.

This study made use of non-probability sampling by employing purposive sampling. The researcher employed the use of non-probability sampling because “purposive or judgmental sampling enables you to use your judgment to select cases that will best enable you to answer your research questions and to meet your objectives.” Saunders et al., (2003, p. 175) They further uphold the view that this type of sampling is often used when a researcher is working with small samples such as in a case study, as well as in cases when a researcher wishes to select cases that are mainly informative.

Furthermore, the researcher’s choice of using purposive sampling in this study was based on the fact that not all Rehoboth residents listened to *Live FM*. The study aimed at having a sample of 200 respondents out of 35 000 people from the

Rehoboth community (N=200 comprising of n=100 women and n=100 men), between the ages of 10 and 75 years. This would enable the researcher to obtain data on a wide range of listenership. However, the researcher also used snowballing sampling technique to interview more key informants who were involved with Live FM radio. This was because snowball sampling involves approaching a single case that is involved in the phenomenon to be investigated in order to gain information on other similar persons (Strydom, Fouche and Delport, 2005, p. 203).

Therefore an additional 53 respondents were selected bringing the sample to 253 respondents. These included nine *Live FM* station presenters, 30 focus group participants and 14 key informants who were just interviewed. The results are presented in chapter four. Those who did not have access to a radio or did not listen to *Live FM* radio were not included in the study. This decision is supported by Creswell's (1998, p. 118) affirmation that "sampling works well when all individuals studied represent people who have experienced the phenomenon being studied." This then increased the study sample to a total of N=253 respondents. Members of the community who communed and worked in Windhoek were excluded from the study sample because they spent most of their time outside Rehoboth.

The focus groups for this study were a mixture of sexes and ages. However, it did not have to include an equal number of males and females, as long as there was a mixture of both. Focus group discussants were selected from each block/neighbourhood in Rehoboth provided they listened to *Live FM* and the age group was within the range of 10 and 75 years. Due to the nature of this study four focus groups (of six to ten people each) were conducted to capture the views of

respondents from all of the blocks in Rehoboth. Most respondents felt it was too far for them to attend a focus group discussion in a central place in town. Therefore, instead of conducting one focus group discussion, four different focus groups were held in four different locations in Rehoboth in order to reduce the distance for respondents to attend the focus groups. A total of 30 respondents participated in the focus group discussions. A description of the respondents who participated in this study is displayed in Tables 3.1- 3.3:

Table 3.1: Nature of survey respondents

Indicator		Percentage of respondents (N=200)
Age group of respondents	10-20 years	37%
	21-30 years	25%
	31-40 years	13%
	41-50 years	11%
	51-60 years	6%
	61-70 years	4%
	71-75 years	3%
	Above 75 years old	1%
Economic background	- Student	35%
	- Employed fulltime in a company or government	26%
	- Unemployed	13%
	- Self employed	9%
	- Retired	6%
	- Other	11%

Source: Filed data

Of the 200 audience survey respondents, 82 were male and 118 were female (more females were eager to participate in the study than males). Only those who listened to *Live FM* radio and were between the ages of 10 and 75 were selected for this study from the various residential areas in Rehoboth (Block A to G).

In addition to the 200 respondents from the survey, 9 presenters from *Live FM* were interviewed. Their employment status is shown in Table 3.2 below:

Table 3.2: Employment status of participating *Live FM* presenters

Indicator	Employment status
Presenter A	full time volunteer
Presenter B	full time volunteer
Presenter C	full time volunteer
Presenter D	full time volunteer
Presenter E	full time volunteer
Presenter F	full time staff
Presenter G	part time volunteer
Presenter H	full time staff
Presenter I	full time volunteer

Source: Field data

A total of four focus group discussions were held (as discussed in section 3.4) on different dates in Rehoboth. The researcher intended for six to ten people to attend each focus group discussion.

3.5 Data collection methods

Creswell, J. (2006) points out that “mixed methods research involves collecting both qualitative and quantitative forms of data. Therefore the present study incorporated various data collection methods. The study used a combination of interviews, focus groups, questionnaire survey and observations. The following sections provide a detailed description of the data collection methods which this study employed.

3.5.1 Questionnaire survey

The survey method was used to obtain the *Live FM* radio audience members’ views, using the questionnaire as the instrument used to capture their views. Strydom et al., (2005, p. 166) define a questionnaire (based on the New Dictionary of Social Work, 1995) as “a set of questions on a form which is completed by the respondent in respect of a research project.” Sarantakos (2005, p. 258) affirms that “questions in a questionnaire must be relevant to the research topic, meaning that each question will concern one or more aspects of the topic.” The researcher used a questionnaire as an instrument to collect data from the public because questionnaires are the most widely used data collection instrument and they are used to gather oral or written information from respondents about a particular subject (Sarantakos, 2005).

3.5.1.1 Types of questionnaires

Different types of questionnaires can be identified as follows: self-administered questionnaires, mailed questionnaires, telephonic questionnaires, questionnaires delivered by hand and group administered questionnaires (Strydom et al., 2005, pp. 166-169).

The current study employed the self-administered (face-face) questionnaire, where open-ended and closed questions were used for the audience survey (Appendix 2). These were conducted in Afrikaans (by translators) and in English. Afrikaans is the predominant language in Rehoboth. “Questionnaires often make use of checklists and rating scales” (Leedy and Ormrod, 2005, p. 185) Leedy and Ormrod (2005) further explain that a checklist is simply a list of behaviours, characteristics, or other entities that a researcher is investigating. The researcher uses a checklist to verify whether each item on their checklist is observed or not observed, present, or true. The questionnaire was tested in a pilot study.

3.5.1.2 Advantages and disadvantages of questionnaires

Some scholars acknowledge that questionnaires have strengths and weaknesses, and advantages and limitations that a researcher must be aware of (Sarantakos, 2005, p. 263). Table 3.3 presents the advantages and disadvantages of using questionnaires.

Table 3.3: Advantages and disadvantages of questionnaires

Advantages	Disadvantages
Questionnaires are less expensive than other methods. This is helpful especially when researcher's funds are limited.	The researcher is not able to probe, prompt and clarify responses from respondents.
The use of questionnaires allows a wider coverage, since researchers are able to approach respondents more easily than other methods.	The researcher does not get an opportunity to collect additional information, e.g., through observation, while the questionnaire is being completed.
Questionnaires can be completed at the respondent's convenience.	Partial response is possible since the researcher has no control over the completion of the questionnaire, which can also result in poorly completed questionnaires.
Since questionnaires offer a greater assurance of anonymity, it is easier for respondents to freely express their views without fearing that their responses will be identified with them.	It is difficult for the researcher to know if the right person has answered the questionnaire, especially because the identity of the respondent and the conditions under which the questionnaire is answered are unknown.

Source: Sarantakos (2005)

3.5.2 Interviews

Interviewing is not merely asking questions. Rather, it involves the careful planning of the interview process. Leedy and Ormrod (2005) emphasise that a well-planned interview is specifically worded in order to yield the kind of data the researcher needs to answer the research questions or objectives of his or her study.

3.5.2.1 Qualitative interviewing

With regard to accessing individuals' attitudes and values, qualitative interviewing is the most useful research method in order to bring out things that cannot be observed or accommodated in a formal questionnaire because open-ended questions, which are flexible, are able to yield a more well thought-out response from a respondent than closed questions. Open-ended questions therefore provide "better access to interviewees' views, interpretation of events, understandings, experiences and opinions" (Silverman 2006, p. 114). Silverman (2006) adds that when qualitative interviewing is done well, it has the ability to achieve a level of depth and complexity that survey-based approaches cannot achieve.

There are different types of interviews one can employ depending on the type of research they are embarking on.

3.5.2.2 Advantages and disadvantages of interviews

Various scholars, such as (Sarantakos, 2005; Creswell, 2014; and Strydom et al., 2005), note the advantages and disadvantages of in-depth interviewing, which are presented in Table 3.4 on the next page.

Table 3.4: Advantages and disadvantages of interviews

Advantages	Disadvantages
Interviews are flexible; they can be adjusted to meet many diverse situations.	Inconvenience - interviewing is less convenient than other methods, such as questionnaires.
Interviews have the ability to attract a relatively high response rate.	Sensitivity - when sensitive issues are discussed, interviews are less suitable than other methods. (Often, people prefer to write about sensitive issues than speak about them).
They are easily administered and greater length is possible in interviewing; respondents do not need to be able to read, handle complex documents or long questionnaires.	Cost and time - interviews can be costly if the researcher needs to travel a distance to interview a respondent and it is more time consuming than other methods.
Interviews provide the opportunity for the researcher to observe non-verbal behaviour and also have the capacity for correcting misunderstandings by respondents, which is valuable and not available in other forms of data collection methods such as questionnaires.	Lack of anonymity - interviews offer less anonymity than other methods, since the identity and other personal details of the respondent are known to the interviewer.

Source: (Sarantakos, 2005, pp. 285-286)

3.5.2.3 Interview guides

The researcher used interview guides; for the key informant respondents in Rehoboth, for radio presenters and for volunteers (see Appendices 6 and 7). These were administered in English and translated into Afrikaans where needed.

3.5.3 Focus group discussions

Undoubtedly, interview and focus group data are the richest source of knowledge about peoples' understanding of themselves and the life around them (Wellington and Szczerbinski, 2007, p. 91). It was, therefore, due to the above mentioned characteristics of interviews and focus group discussions that the researcher chose to make use of them in this study.

Focus group discussions were conducted in order to gain opinions and views at a deeper level (e.g. group consensus or disagreement on relevant issues of community radio participation). Wellington and Szczerbinski (2007) indicate that focus groups enrich and complement both survey research and case studies. The focus group discussions were captured through a digital voice recorder. A total of four focus group discussions were held, of which each comprised of six to ten people from the different neighbourhoods/blocks in Rehoboth.

The researcher carefully planned focus group discussions and chose focus groups in line with the research objectives. The discussions were guided by a focus group interview guide (see Appendix 3). According to Leedy and Ormrod (2005), it is vital for the researcher to take into account the aspect of group dynamics when conducting

a focus group. This is because some participants tend to dominate the conversation, while others may tend to shy away and be reluctant to express their views. Therefore, to obtain more representative and useful data, the researcher had to ensure that everyone in the groups was given a chance to answer each question. When recording the focus group discussions in Rehoboth, the researcher asked the participants to identify themselves by identifier codes at the beginning of each session. Leedy and Ormrod (2005, p. 149) emphasise that having them do so helps the researcher to identify the respondents later when transcribing the data.

3.5.4 Observation

Qualitative observation entails a researcher keeping a record of activities at a research site (Creswell, 2014). Additionally, Creswell (2014) further defines observation in qualitative research as “when the researcher takes field notes on the behaviour and activities of individuals at the research site” (p. 99). He points out that it is in these field notes that the researcher records observations in an unstructured or semi-structured way, using some prior questions. Table 3.5 on the next page shows the advantages and disadvantages of observations.

Table 3.5: Advantages and disadvantages of observations

Advantages	Disadvantages
Observation gives a comprehensive perspective on the problem under investigation.	By only observing, the researcher will never gain the full experience of being part of the community in which the research takes place.
Data are gathered directly and are never of a retrospective nature.	Data gathered can seldom be quantified due to the small numbers of respondents normally used in studies of this nature.
Observation is suitable for longitudinal studies, since the study can take place over months or years, making it easier to successfully study changes that can take place over time.	Problems of acceptance by the respondents may still be faced even if permission has been obtained to study a particular community.
The flexibility of observation is a distinct advantage, since the researcher can redefine the problem from time to time without detracting from the scientific qualities of the study, and is not dependant on the availability or willingness of respondents to take part in an investigation.	Changes are possible during the course of the study, which could create problems for the researcher in staying within the boundaries of the problem statement.

Source: (Creswell, 2014, p. 99)

The researcher carried out and recorded direct site observations from the field and made note of observations in a reflective diary. In many instances, a researcher may spend an extended period of time at the study site and interact regularly with the people who are being studied. This is where the researcher also records details about the context surrounding the case (such as *Live FM* in the case of this study),

including information about the physical environment, as well as any historical, economic and social factors that have a bearing on the situation. The reason the researcher employed the use of direct site observations was that, by identifying the context of the case, the researcher is able to help others who read the case study, to draw conclusions about the extent to which its findings might be generalizable to other situations (Leedy and Ormrod, 2005, p. 136).

3.6 Administration of data collection instruments

For the qualitative part of this study, two interview guides were used during interviews and focus groups, which were administered in English and translated into Afrikaans where needed. One guide was for interviews with key informants for interviews with radio presenters and another for volunteers in Rehoboth. The reason for using the interview guides was that Silverman (2006) affirms that this approach ensures that a clear sense of direction is maintained and that flexibility of the research as well as in-depth understanding are obtained, as these are important when carrying out a qualitative study. Silverman (2006, p. 148) rightly states that “interviews offer a rich source of data, which provides access to how people account for both their troubles and their good fortune.” The researcher recorded observations from the field using a reflective diary. The focus groups included both genders and a range of ages. However, it did not have to include an equal number of males and females, as long as there was a mixture of both. A semi-structured interview guide was used to guide the focus groups.

For the quantitative part of this study, a self-administered questionnaire was used in the audience survey.

3.7 Procedure

Prior to data collection, a letter requesting permission from Live FM radio, to conduct the study was issued by the Dean of Humanities and Social Sciences (see Appendix 9). After a period of ten months, a research permission letter was cleared and issued by the UNAM Postgraduate School of Studies (see Appendix 8). The researcher made an informal visit to Rehoboth to acquaint herself with the place and the people. The *Live FM* station manager introduced the researcher to other staff members and key informants where the study was to be conducted.

Permission was sought from gatekeepers in Rehoboth (i.e., community leaders and station manager) to gain access to the radio station and community neighbourhoods and to recruit interview respondents. The researcher then scheduled interviews with key respondents and focus groups (taking detailed notes). Based on some of the interviews with key informants, the researcher was able to get recommendations of other key people to interview in Rehoboth.

All interviews were recorded using a digital voice recorder and transcribed in full. The researcher then conducted an audience survey using the self-administered questionnaire with open ended questions. The researcher and research assistant personally distributed and collected the completed questionnaires from the respondents.

To ensure reliability and validity of the questionnaire, a pilot study was conducted at *Base FM* community radio in Windhoek. Lastly, for purposes of observation, a period of two weeks was spent with the *Live FM* full time staff. Comprehensive field notes were documented from the second week of observations in order to counter the Hawthorne effect.

3.8 Validity and reliability of the research instruments

This section discusses how the researcher tested the research instruments so that they measured what they were intended to measure (Sarantakos, 2005).

Reliability is defined as “dependability or consistency, suggesting that the same response or measurement will be obtained under identical or similar conditions” (Bornman 2009, p. 474). This means that the findings can be reproduced by another researcher and come to the same conclusion.

This study maintained reliability by carefully and clearly presenting the steps taken under the methodology section as well as the presentation of findings in order to ensure that if a similar study was conducted under similar conditions, similar responses and measurements would be obtained.

Validity, on the other hand, refers to when a measuring instrument ensures that the phenomenon being measured reflects reality (Bornman, 2009).

While reliability of a study is determined by the consistency of the data measuring instruments, validity is determined by the extent to which the interpretations and conclusions are derived from the study and the extent to which the findings can be

generalised to the larger population (Babbie and Mouton, 2001). The research instruments that the current study adopted were pre-tested (in order to remove any incompleteness in responses and to ensure validity and reliability) at *Base FM* radio in Katutura before they were administered at the actual research site at *Live FM* radio in Rehoboth.

3.9 Overview of the pilot study for the audience survey questionnaire

A pilot study for the audience survey questionnaire was conducted in Windhoek with *Base FM* community radio listeners. *Base FM* was formerly known as *Katutura community radio* (KCR). The pilot study was administered only to respondents who listened to *Base FM* radio. This was done to test the validity and reliability of the questionnaire. Areas in the questionnaire that seemed to be unclear or problematic for the respondents were addressed in the final questionnaire.

Most of the respondents who agreed to participate in answering the questionnaire were from ages 10 to 30, with only one respondent between the ages of 31 and 40. When asked if they listened to *Base FM* radio, most elderly people seemed reluctant to answer, while most of those who answered said they did not listen to the radio station.

The researcher observed that most people around the various areas of Windhoek preferred to listen to *Fresh FM* radio and *Radio Energy* compared to *Base FM*. Therefore, it was not easy to find respondents from *Base FM* listeners. Respondents were selected purposefully (only those who listened to *Base FM* community radio) and randomly (the researcher went to various locations all over Windhoek and

randomly asked people if they listened to *Base FM*). When anyone responded positively, they were selected to participate in answering the questionnaire face-face. This was done in order to clarify questions where needed and to ensure that all questions were answered and returned to the researcher immediately after completion.

The questionnaire was administered from the second week of January 2013 until the end of January 2013. The researcher selected 20 questionnaires out of a total of 22 to get an overview of the pilot study. This is because a pilot study usually includes a small sample size in an environment similar to the actual study and usually consists of about 10-20 respondents (Sarantakos, 2005).

3.10 Data analysis

Strydom et al., (2005, p. 218) admit the difficulty in explaining raw data. They therefore propose that “one must first describe and analyse the data, then interpret the results of the analysis.” They define analysis as the means of categorising, ordering, manipulating and summarising of data to obtain answers to research questions. This reduces data to an intelligible and interpretive form so that the relations of research problems can be studied and tested, and conclusions can be drawn.

Creswell (2014) highlights three important aspects a researcher needs to avoid during data analysis. The aspects are explained on the next page.

i) Avoid going native

Creswell (2014, p. 99) explains that going native is when a researcher takes sides and chooses to only discuss the results that place participants in a favourable light. For instance in a quantitative research, it means disregarding data that proves or disproves personal hypothesis that the researcher may hold. In a qualitative study, the data analysis should reflect the statistical tests and not be underreported (Creswell, 2014).

ii) Avoid disclosing only positive results

In research, it is academically dishonest to withhold any important results or findings or to manipulate results in a favourable light towards participants or researcher's inclinations (Creswell, 2014, p. 99). Furthermore, Creswell (2014) argues that in qualitative research, the researcher can avoid disclosing only positive results by reporting the full range of findings in a study, including findings that may be contrary to the themes. Creswell (2014) highlighted that a good qualitative report is one that reports the diversity of perspectives about the topic at hand.

iii) Respect the privacy of participants

In order to respect the privacy of participants, a researcher should ask themselves how their study seeks to protect and maintain the anonymity of individuals, roles and incidences in the project. For instance during the coding and recording process in a survey research, investigators disassociate names and places from responses in order to protect the identities of respondents (Creswell, 2014, p. 99).

The data analysis for this study focused on community development and audience participation, and was guided by the FAO rural radio conceptual framework and the research objectives. Based on the three aspects to avoid during data analysis as highlighted above, the researcher made conscious effort to take these into consideration and avoid them during data analysis and presentation of findings.

3.10.1 Quantitative data analysis

Quantitative data analysis for this study entailed pre-coding, categorising and summarising data in line with the research objectives. The data were mainly descriptive, with spaces for open-ended responses. The data entries were assigned pre-set codes at the questionnaire design stage. Questionnaires from the audience survey were pre-coded and processed in a computerised way before data could be analysed using an Excel spreadsheet. Sekaran and Bougie (2009) define data coding as a means of assigning a number to participants and responses in such a way that they can be entered into a database. Therefore, when it comes to data entry, it is only after responses have been coded that they can then be entered into a database of any software programme. In the case of this research, the raw data was entered into the Excel spreadsheet, whereby the researcher was able to enter, edit and view the contents of the data file. A number was assigned to every questionnaire, which was written on the first page of the questionnaire for easy identification during data analysis. To ensure validity and reliability, the data had to go through an editing process where inconsistent data were handled and followed up on. It is at this stage that detecting, correction and omissions in the information returned by respondents are dealt with (Sekaran and Bougie, 2009). Descriptive statistics method was used to

describe data from tables and pie charts. The analysis focus was on daily/weekly community development programming (this depended on how often the radio station broadcast such programmes) as well as levels of participation.

3.10.2 Qualitative data analysis

Strydom et al., (2005) point out some of the distinct features of qualitative research. They state that a qualitative report tends to be more complicated than a quantitative research report. This is because a qualitative report is less structured in nature, but rather more flexible than quantitative reports where methods, results and discussions follow a structured format. Qualitative reports are often longer and more descriptive than quantitative reports because the researcher may use more varied and literary writing styles, which increases the length. A qualitative report is more intertwined with the total research process, meaning that when a researcher is writing a qualitative report, the qualitative data cannot be separated from the analytical process. In field research, observation, data processing, and analysis are interwoven. The length and narrative or descriptive nature of a qualitative report is its most distinctive characteristic as compared to a quantitative report. For example, qualitative data in the form of words, pictures and quotes has rich information. Such information tends to give detailed descriptions and multiple perspectives that help the reader to gain a feel of the respondents' situation, because qualitative authors are able to integrate the voice of the participants in the report, unlike quantitative data which is usually in the form of numbers. Lastly, the exploratory nature of qualitative research leads to the development of new concepts or theories (Strydom et al., 2005, pp. 350-351).

The content analysis technique was used to analyse the qualitative data of this study. This involved the process of reading and re-reading transcriptions in order to identify similarities and differences, to find themes and to develop categories (Hitchcock and Hughes, 1995). Three Afrikaans speakers independently translated Afrikaans texts from interviews (where necessary) and focus group discussions. All interview transcripts were analysed using the qualitative data analysis software ATLAS.ti, using open coding.

All interviews were audio taped and transcribed in full. Transcribed interviews were identified by giving them unique identifier codes in the form of numbers and letters. Once interview transcripts were reviewed, analysis of interview data began with coding into broad categories dictated by interview questions. Emerging issues and themes were coded using open coding in ATLAS.ti. Categories were then refined through repetitive scanning of data.

ATLAS.ti Procedure; its use and usefulness

The researcher used the sixth version of ATLAS.ti because the license key to the seventh version was available at the computer centre, but not made available to students at the University of Namibia at the time of this study. Firstly the software was downloaded onto the researcher's laptop at the University of Namibia's computer centre. The researcher paid attention to the steps to prepare data for the analysis process by firstly creating a main folder on the desk top known as a 'suitcase', this made it easier to work on the desktop. The researcher was then able to create important sub-folders inside the main folder and save them on the desktop.

These subfolders were divided into two, one was named **Outputs** and the other was named Rich Text Format **RTF Documents**. The outputs folder was used to save all the outputs created at the end of the data analysis in the project, and the RTF Documents folder was used to save all the document files from the data collected, which needed to be analysed. The researcher was then able to start working with ATLAS.ti by creating a **Hermeneutic Unit (HU)** which is a project in ATLAS.ti. “The HU contains all your documents, quotations, codes, memos, and associated files that make up your project” <http://www.stanford.edu/services/sunetid>

The researcher had to make sure that the **grammar and spell** check functions were first run in Microsoft word before the raw data (primary documents) could be assigned into the HU and that all respondents’ names remained anonymous by ensuring each document had a pseudonym as a file name. This was done in order to maintain ethical considerations of the study.

To create a HU, the researcher first launched ATLAS.ti and selected the Create a new Hermeneutic Unit option found in the Welcome Wizard. The next step was to enter the name of the HU once prompted, In this case it was named ‘**The role of community radio**’ and then saved, by going to the **File** menu, the researcher then had to select **Save** and then select the appropriate location which was done on both the researchers USB flash drive as well as the main folder created on the desktop were the outputs, and RTF Documents were saved. It is always important to back up the project especially if it is saved on a portable device. The advantage of saving the project on a portable device was that the researcher could access and work on the HU on any computer at any time. <http://www.stanford.edu/services/sunetid> There after

the researcher opened the new HU, she was able to bring in all data files from the ‘documents’ folder saved on the desktop, known as primary documents which include text, graphic and audio data that make up the raw data of a study. Therefore, they had to be in text-based electronic format, for example, recorded interviews had to be transcribed into a text based format.

“ATLAS.ti accepts most textual, graphical, and multiple formats, however it does not automatically do line wrapping” <http://www.stanford.edu/services/sunetid> (2011-2012, p. 4) the researcher therefore had to put in line breaks in the text where necessary.

Once all primary documents were assigned into the HU, the researcher was able to create quotations, code documents (using open coding), create families (containers for different kinds of objects such as documents, codes and memos), and create networks, network views and links using the network editor. ATLAS.ti is useful because it also allows researchers to use export and import functions to allow the analysis of data using other software. The ATLAS.ti folder does not automatically do the work for a researcher, but rather, makes it easier for a researcher to analyse large amounts of qualitative data by providing a view of similar patterns and categories once all the correct procedures and steps are applied correctly. <http://www.stanford.edu/services/sunetid>

It is a fun and user friendly software to use and a number of online tutorials are available on You Tube, which the researcher made use of during the data analysis stage of her study, since training of the use of the software was limited at the

University of Namibia. The researcher also attended a three day workshop on how to use ATLAS.ti which was given by the University of Namibia in September 2014.

Coding

“Coding requires carefully looking at text and converting it in a very systematic manner into measures of significant words, symbols, or messages.” (Neuman, 2011, p 364) Therefore, coding is an integral part of data analysis. Coding qualitative data involves organizing raw data into conceptual categories and creating themes or concepts. Coding is guided by the research question and leads to the formation of new questions. It is the hard work of reducing large amounts of raw data into smaller piles and therefore allows the researcher the ability to quickly retrieve relevant parts of from the raw data. (Neuman, 2006). Furthermore, Coding is a “process whereby raw data are transformed into a standardised form suitable for machine processing and analysis” (Babbie, 1975, p. 492).

According to Neuman, 2006, in open coding, the researcher locates themes and assigns initial codes. It is the first attempt he or she uses to condense very large amounts of data into categories by slowly reading through field notes. The researcher then looks for critical terms, central people, key events or themes which are then noted down. The advantage of open coding is that the researcher is open to creating new themes and to change initial codes in subsequent analysis. “Open coding brings themes to the surface from deep inside of the data” (Neuman, 2006, p. 461).

The researcher first assigned codes to the data by giving them pseudonyms. This made it easier for the researcher to compare and classify categories of data once

analysed. The four main components used in the ATLAS.ti project work board are the Primary documents, quotes, codes and memos. Furthermore, Neuman (2006, p. 462) pointed out that “open coding extends to analytical notes or memos that a researcher writes to him or herself while collecting data and should write memos on their codes. Therefore the researcher constantly wrote memos during the data analysis stage, and another added advantage about ATLAS.ti is that it allows one to record memos. Therefore, when it came to memo writing, ATLAS.ti allowed the researcher to record reflections and thoughts of data, including the date and time the memo was created. This helped the researcher store these reflections and be able to go back to them at a later stage for further data analysis. These Memos could also be used as a reflective diary by the researcher. <http://www.stanford.edu/services/sunetid>

Open Coding in ATLAS.ti

ATLAS.ti has four types of coding a researcher can choose from and use. These are *Open Coding (used when creating a new node and associate it within an existing quotation or text)*, *Code-by-List (used when one wants to assign existing codes to a quotation or selection)*, *In-Vivo Coding (this is used when selected text itself is a good name for the code)*, and *Quick Coding (used to apply the currently selected code to the marked segment and is a quick way to assign the same code to consecutive text segments)* <http://www.stanford.edu/services/sunetid> (2011-2012, p.

5) The researcher made use of open coding in ATLAS.ti during the qualitative data analysis of the study, the advantage of coding in ATLAS.ti was that it allowed the researcher to also make use of the three other coding options mentioned above, in instances where they were appropriate. Open coding was mostly used because the

researcher wanted to create new nodes and associate them with existing quotations or text segments. Another advantage of using open coding in ATLAS.ti was that the researcher could add new codes which emerged during the data analysis stage of the study. (Neuman 2006, p 462) affirms that “although some researchers suggest that you begin coding with a list of concepts, researchers generate most coding themes while reading data notes” To code a document using the open coding technique in ATLAS.ti, the first step is for the researcher to select the text segment or quotation he or she wishes to code, then choose **Codes/Coding/Open Coding** from the main menu of the HU and enter a name for the code and click **OK**. Each time the researcher does this, a new code will be added to the code list, and if needed a quotation will also be added to the quotation list. Multiple codes can also be assigned to the selected text using the Open Coding Window.

<http://www.stanford.edu/services/sunetid>

The researcher found that she could not just code a word but needed to select enough text that would make sense later once read. When using ATLAS.ti, it is vital to avoid broad coding but rather start with fine codes which can be combined later. Both deductive and inductive codes could be used; multiple free codes could be created and separated using the |sign. The researcher was able to comment on all codes using ATLAS.ti, hence comments in the software are like descriptive notes the researcher uses. All primary documents, codes, quotations etc. can be commented in ATLAS.ti <http://www.stanford.edu/services/sunetid>, finally the researcher was able to create outputs of all the codes, quotations and memos in order to identify similar patterns.

Data from the interviews and observations were grouped into themes and sub-themes.

Data from the focus group discussions were analysed using systematic coding through content analysis. This is justified by Welman and Kruger (2001, p. 189) who advocate that the “data obtained from focus groups may be analysed by means of systematic coding through content analysis.” Therefore, the researcher ensured that primary data from the focus groups was transcribed in full and examined systematically. For this study, categorising into related/similar themes was done and tabulated so that data could be presented in a sequential and verifiable manner. Thereafter, the researcher was able to eventually draw conclusions from the data. Content analysis can be used to analyse newspapers, advertisements, and interviews. The method of content analysis; “enables the researcher to analyse large amounts of textual information and systematically identify its properties” (Sekaran and Bougie, 2009, p. 386). Since focus groups produce a large amount of data or textual information, the researcher believed that it was necessary to analyse recordings from interviews done in the focus group discussions using the content analysis technique.

The content analysis technique enabled the researcher to identify the real meaning and impact of messages from the text in the various documents analysed in this study, identify important concepts in the text, compute their frequency, present findings in the form of graphs and charts and, lastly, arrange the data into systems of categories (Sarantakos, 2005, p. 307).

Based on the broad themes identified in Chapter four (Figure 4.6), the researcher identified the patterns that reflected the common categories.

3.11 Ethical considerations

Sarantakos (2005, p. 132) argues that “ethical issues should be considered at all stages of a research design, and measures taken to guarantee that the respondents will not be adversely affected in any way by the research or the publications of the findings.” The researcher therefore took the following actions:

- i. Informed consent was sought from the research respondents before the data collection phase began.
- ii. The researcher explained to the respondents that participation was voluntary and that they would not be forced to do anything they did not want. Respondents were made aware of the type of information that would be sought from them, and the purpose thereof, including what was expected of them in their participation in the study. However, not too much information about the study was given to the respondents. Rather, the researcher gave them a general idea of what the study was about, as advised by Leedy and Ormrod (2005).
- iii. The identities and records of respondents were kept confidential.
- iv. The researcher ensured integrity and honesty in the conduct of the research in the data collection and recording, and in the handling of data when presenting findings and results, as guided by the researcher’s relationship to the professional and society level.

3.12 Challenges encountered in the data collection phase

The researcher interviewed the respondents in English. However, most respondents were more comfortable expressing themselves in Afrikaans, which made it difficult for the researcher to have first-hand understanding of responses from some respondents.

Taxis in Rehoboth stopped operating at 19h00 and some interviews had to be done after 19h00 when respondents finished work. Therefore, at times the researcher had to walk long distances, resulting in unnecessary delays.

For the focus group meetings, some respondents would confirm attendance, but suddenly not turn up at the time of the focus group discussion.

More females were eager to participate in the study than males. The researcher discovered during data collection that the reason there were less males to participate in the study was because most of the men in Rehoboth commuted to Windhoek and other towns to work and only came home on weekends or once every fortnight, as described by one of the interviewees.

Some respondents were not comfortable with the voice recorder and refused to be recorded during their interviews.

3.13 Limitations and weaknesses of the study's design and findings

Despite conducting a pilot test at Base FM radio to test the efficiency of the questionnaire, and making a few changes to simplify the questionnaire for *Live FM*,

the researcher observed that most respondents struggled with writing down their answers although they could express themselves well verbally in Afrikaans. To overcome this, the translator and researcher wrote down the respondents' verbal answers, bearing in mind not to influence the responses based on prior knowledge of the topic under study. The researcher wrote down responses from the few who spoke in English, while the translator wrote down responses from those who spoke Afrikaans and/or Nama.

The researcher admits that the pilot study was conducted in an urban area, in the city of Windhoek in Katutura to be specific, at Base FM community radio. This was because at the time of the study there was no other community radio in Rehoboth and the researcher was not able to find a similar small town nearby. *Eenhana* (the Ohangwena community radio), would have been more ideal, however due to distance and the fact that it has its own problems which Live FM might not necessarily have, it was not possible for the researcher to conduct the pilot study there. Therefore, Base FM seemed the most suitable alternative at the time of the study.

The researcher realised weaknesses in the questionnaire administered; there were instances where participants responded to issues that were out of their league, for example, when participants were asked to mention what communication strategies Live FM radio uses. The term strategies should have been simplified.

Because of the several data collection instruments (audience survey questionnaire, focus group discussions, key informant interviews and observations), it became difficult to work with the bulk of data manually, especially due to the limited time

frame allocated for this study. The researcher felt that it was not necessary to employ the use of questionnaires. The focus groups targeted six to ten people for each focus group discussion. However, 30 respondents participated in the focus groups, and 10 respondents did not turn up on the day of their focus group, despite reminders.

The researcher found it a challenge to acquire the qualitative data analysis software ATLAS.ti version 7 at the time it was needed most. The training to use the software took place towards the end of the year in September 2014 and, after the training, the licence key was not available. Therefore, the researcher opted to use a previous ATLAS.ti version 6, which was used after analysing data manually. However, the researcher found ATLAS.ti version 6 useful in formulating inductive codes that were not mentioned in the deductive codes before data analysis. The researcher was able to analyse each primary document that was assigned into the ATLAS.ti hermeneutic unit using open coding. The ATLAS.ti software was able to provide an integrated output of codes and quotations. However, due to the limited time that the researcher had to use ATLAS.ti, the researcher was not very confident about the outputs from ATLAS.ti. Therefore, the researcher also used easier qualitative analysis software (Tag Crowd) to confirm the output of findings.

One of the gaps that the researcher observed during this study was the need to capture the voice of policy makers and information centres in such a study, rather than only capturing the views of community radio listeners and presenters. It would have also been more efficient to conduct such a study at several intervals in order to monitor change in development as well as evaluate whether *Live FM* community radio followed up on information needs after identifying them, and how effectively

the information needs of the Rehoboth community were addressed and information disseminated.

3.14 Summary

This chapter outlined and justified the research design used to investigate the role *Live FM* plays in serving the information needs of the Rehoboth community. It described the population of the study, the sampling techniques used, the data collection instruments used, how the research instruments were administered, the validity and reliability of the research instruments, ethical considerations that guided the researcher, and the challenges encountered during the data collection phase. The next chapter presents the findings from the study.

CHAPTER 4: FINDINGS

4.1 Introduction

This chapter presents the results of the study. The study sought to investigate the role *Live FM* community radio plays in serving the information needs of the Rehoboth community in Namibia. The chapter presents data from focus group discussions, interviews, questionnaires and observation checklists. The findings presented are informed mainly by the research objectives, and also by the four guiding principles in the conceptual framework drawn from the FAO rural radio strategy (see Section 2.10.1 in Chapter 2). The five research objectives are listed below:

1. To examine the role the community radio station plays in the dissemination and communication of information;
2. To identify the information/communication needs of the Rehoboth community regarding socio-economic and community development;
3. To establish the communication approaches used by the community radio to reach the Rehoboth community;
4. To establish how *Live FM* promotes community participation in programming; and
5. To establish how the station is sustained financially.

4.2 Response rate

According to Sarantakos (2005, p. 432), the response rate refers to the rate of people responding to a survey. In the same light, Strydom et al., (2005) emphasize that questionnaires used in self-administered surveys yield a higher response rate than telephone surveys where the length of interviews can be limited by the cost of long-distance calls, or mail surveys, which yield a lower response rate. In this study, the researcher distributed 200 self-administered questionnaires and received 200 completed questionnaires, which yielded a 100% response rate.

4.3 Demographic data

Demographic data includes the respondents' occupation, gender, employment, age and economic background (Sarantakos, 2005).

4.3.1 Demographic data of *Live FM* presenters and staff

Seven male and two female *Live FM* presenters took part in this study. However, one female presenter resigned from *Live FM* during the period of the study. Eight out of the nine presenters/staff were full time volunteers and only one was a part-time volunteer. The demographic data is displayed in Table 4.1 on the next page.

Table 4.1: Demographic data of *Live FM* presenters and staff

Presenter/Staff	Gender	Length of stay at <i>Live FM</i>
A - Full time volunteer	Female	Left <i>Live FM</i>
B - Full time volunteer	Male	8 years
C - Full time volunteer	Male	4 years
D- Full time volunteer	Male	6 years
E - Full time volunteer	Male	6 years
F - Full time staff	Male	10 years
G - Part time volunteer	Female	10 years
H - Full time staff	Male	3 months
I - Full time volunteer	Male	10 years
Total = 9	2 females & 7 males	

Source: Field data

The information in the above table shows that the majority of *Live FM* presenters were male, and that six out of nine presenters had been with *Live FM* for more than five years.

4.3.2 Demographic data of focus group participants

Four focus group discussions were held in Rehoboth for this study. Altogether, 30 respondents took part in the focus group discussions, of which 21 were female and 9 were male. Not all respondents who agreed to participate in the focus groups turned up on the day of discussions, hence the total of 30 participants instead of 40.

Fourteen (14) respondents were below the age of 20, seven (7) were between 21 and 30 years old, five (5) were between 51 and 60 years old, and one (1) was in the 31-40 age range.

4.3.3 Demographic data of survey participants

The first part of the questionnaire captured the respondents' demographic data (gender, age, education, economic background, etc.). The results for gender are shown in Table 4.2 below.

Table 4.2: Gender of respondents

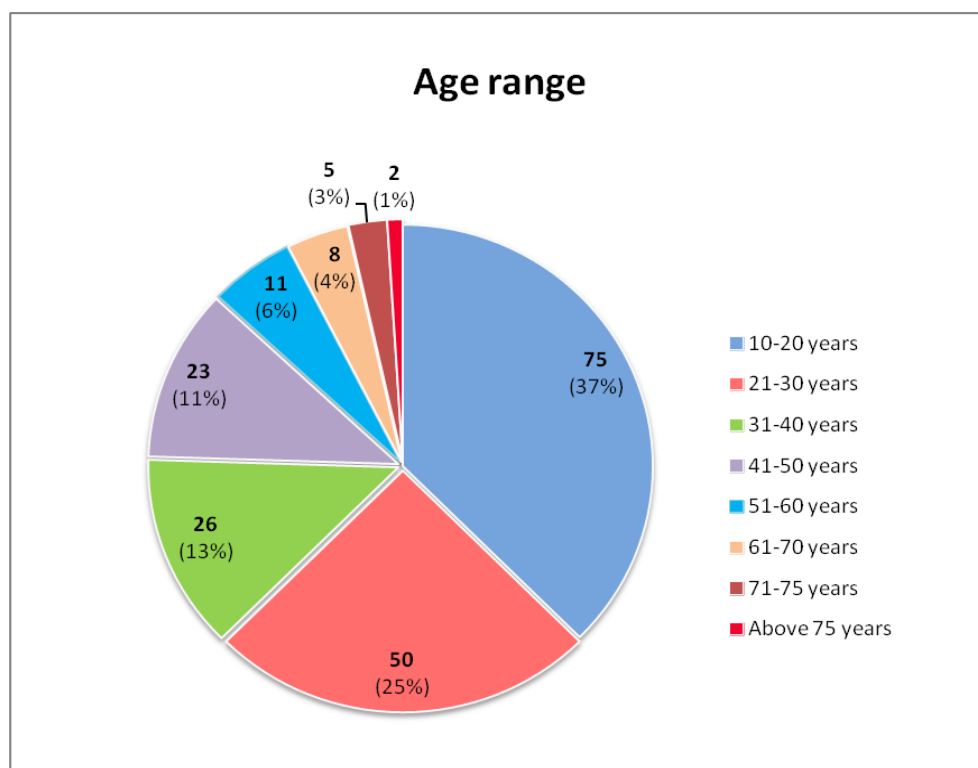
Gender	Number of Respondents	Percentage
Male	82	41%
Female	118	59%
Total	200	100%

Source: Field data

The findings in the above table show that most of the respondents (59%) who were available and willing to participate were female. Based on observations, the researcher found that in most homes, the male figure was not around most of the time. The observations also revealed that this was because most men usually commuted outside Rehoboth for work and some came home every fortnight or once a month.

4.3.4 Respondents' age range

This study targeted male and female respondents between the ages of 10 and 75 years old. Figure 4.1 below shows that out of the 200 respondents, the majority (37%) were young listeners between the ages of 10 and 20 years old, followed by 25% who were between 21 and 30 years old. Very few (7) were above 70 years old.



Source: Field data

Figure 4.1: Age ranges of respondents

4.3.5 Respondents' economic background

The second part of the questionnaire asked about the economic status of the respondents. The responses are shown in Table 4.3 on the next page.

Table 4.3: Economic status of respondents

Response	Number of Respondents	Percentage
Employed	52	26%
Self- Employed	17	8%
Unemployed	25	12%
Retired	13	7%
Student	70	35%
Other	23	12%
Total	200	100%

Source: Field data

The above table shows that the majority (35%) of the respondents were students, followed by full time employed respondents (26%). 12% were unemployed, while the least number of respondents (7%) were retired. A few (8%) said that they were self-employed. The other 12% had other unspecified economic backgrounds.

4.4 Research objective 1: To examine the role *Live FM* plays in the dissemination and communication of information

This objective was achieved by asking questions centred on the objectives of *Live FM*, the role of *Live FM* and community development.

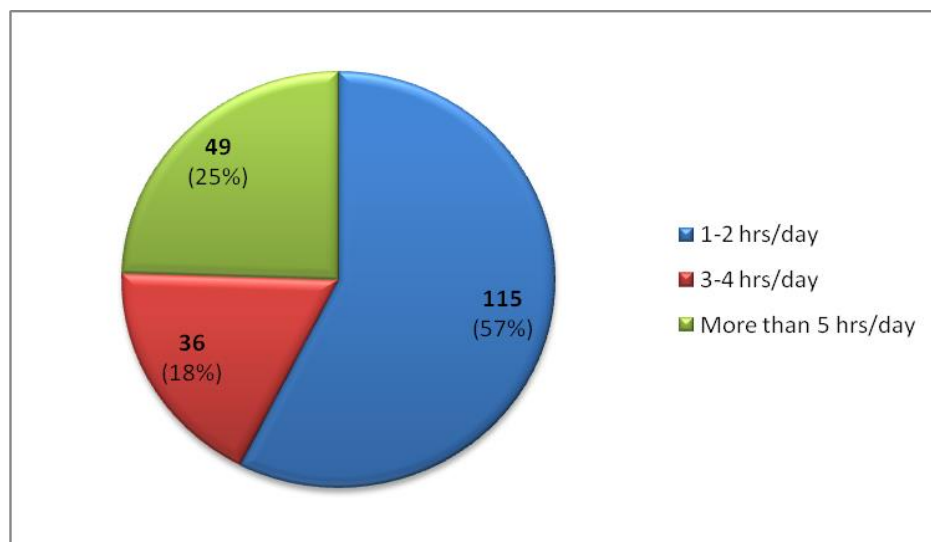
4.4.1 Objectives of *Live FM*

The researcher sought to find out what the main objectives of *Live FM* radio were, in line with the role it played in serving the information needs of the Rehoboth community. Respondent H said that the objectives of *Live FM* were: to be an alternative substitute for other national radios in entertaining, educating and

informing, in the context of the Rehoboth community (as well as nationally and internationally). Therefore, the researcher asked respondents how often they listened to *Live FM* radio and how often they listened to other radio stations per day. Their responses are reflected below:

4.4.2 How often respondents listen to *Live FM*

The survey participants were asked to indicate how often they listened to *Live FM* radio per day. The results are shown in Figure 4.2 below.

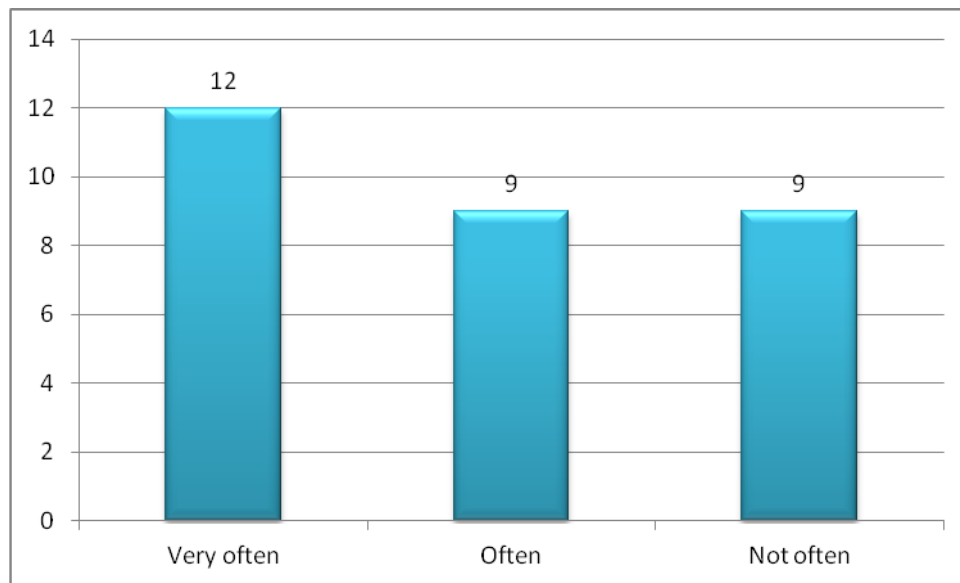


Source: Field data

Figure 4.2: No. of hours survey participants listened to *Live FM* per day

The findings in Figure 4.2 above show that the majority, 115 (57%) of listeners listened to *Live FM* for an average of one to two hours per day. The least number (36, 18%) of the listeners said they listened to *Live FM* for an average of three to four hours per day.

Participants who took part in the focus groups were also asked how often they listened to *Live FM* and their responses were categorized as; very often, often and not so often. Their responses are displayed in Figure 4.3 below.



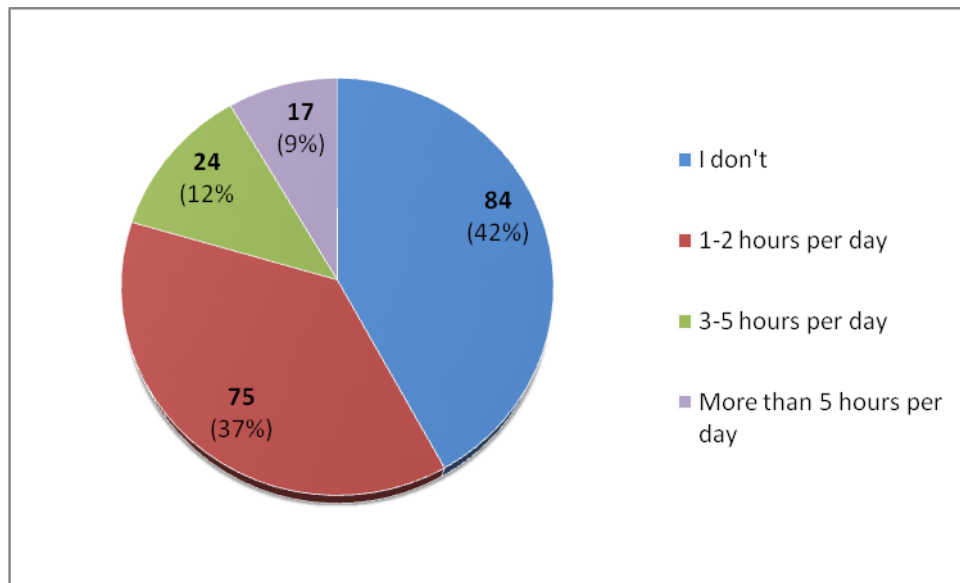
Source: field data

Figure 4.3: How often focus group participants listened to *Live FM*

The above figure shows that the majority, 12 (40%) of the focus group participants listened to *Live FM* “very often”, while 9 (30%) of the participants selected “often” and the remaining 9 (30%) selected “not often”.

4.4.3 How often respondents listen to other radio stations per day

The respondents were further asked to specify how often they listened to other radio stations per day apart from *Live FM*. Their responses are shown in Figure 4.4 on the next page.



Source: Field data

Figure 4.4: No. of hours respondents listened to other radio stations per day

Out of a total of 200, most respondents (42%) said they did not listen to other radio stations. The majority of those who listened to other stations (37%) said they listened to them for one to two hours a day. These radio stations included Radio Kudu, Omulunga radio, Radio Energy, Radio Wave, Namibia Broadcasting Corporation (NBC) radio, Channel 7, Fresh FM and Radio Ecclesia. Very few (9%) said they listened to other radio stations for more than five hours per day.

4.4.4 Languages used at *Live FM*

When asked about the languages used in broadcasting, all 9 (100%) of the *Live FM* presenters responded as shown in Table 4.4 on the next page.

Table 4.4: Languages broadcast on *Live FM*

Language	Percentage of broadcast
Afrikaans	70%
English	30%
Damara/Nama	Currently not broadcast

Source: Field data

Interviews with key informants, focus groups and open-ended responses from the questionnaires confirmed the responses from *Live FM* presenters about the hierarchy of languages used at the radio station. Various respondents were unhappy that the use of Damara/Nama and Oshiwambo was neglected at *Live FM*. For instance, in one of the focus group discussions, two of the respondents (FGD 3C and FGD 3D) felt that *Live FM* was racist and only catered for the Baster community. Interviewee KIT M, a woman selling goods at the roadside, shared with the researcher how she would love to gain more information about Rehoboth through *Live FM* but she did not understand Afrikaans and therefore felt left out.

FDG 3A said:

The Basters in Rehoboth have a saying that it's their Rehoboth. I used to listen to Live FM and the guy who was speaking Damara started speaking Afrikaans, then we heard stories that he was fired because he was using Damara. Basters and Damaras at Live FM are not working together, while they say they are the heart and soul of Rehoboth.

Another respondent, FDG 3D said, *“Issues of Damaras are not broadcast at Live FM. It is mostly just the Basters’ information which is spoken about.”*

KIT H said, *“In terms of languages at Live FM, we don’t have Oshiwambo presenters. We have Nama presenters sometimes, and once in a while you’ll hear English.”*

4.4.5 Voice of Rehoboth

Respondents were asked to explain how the different voices of the Rehoboth community were heard on *Live FM*. The findings from interviews with *Live FM* presenters revealed that the voices of the Rehoboth community were heard through live feeds; phone-in programmes; interviews; and reporting on local issues, crime, social issues, church issues, politics and local development and youth programmes.

4.4.6 Percentage of programme content

When asked what average percentage of *Live FM*’s programme content was devoted to talk shows and what percentage was devoted to music, Respondent H said that 40% was devoted to talk show programmes and 60% was devoted to music. Respondent H added, *“We want to reduce the 60% music by 20% to cater for more development, community interaction, live feeds, marketing and advertising. 60% music tells you we have 60% air space which we can produce into content.”* Respondent F confirmed that *Live FM* devoted 60% to music and 40% to non-music content in the current schedule. Respondent F affirmed that this showed that there were not enough talk shows on *Live FM*, but the new schedule would have 60%

devoted to talk shows and 40% devoted to music. The remaining seven presenters could not give the percentages devoted to music and content, but all presenters (Respondent A to I) agreed that more time was devoted to music.

4.5 Research objective 2: To identify the information/communication needs of the Rehoboth community regarding socio-economic and community development

4.5.1 Nature of the community that *Live FM* serves

Live FM presenters were asked to describe the nature of the community that *Live FM* serves. Respondent H said that the community was multi-sectoral, with a combination of agriculture, crime, and health issues. Respondent H stated that *Live FM* was not selective on issues of development and added that, “*we serve a culturally, economically, socially and traditionally diverse community; we cater for the whole.*” Furthermore, Respondent G described the nature of the Rehoboth community as a frightened community. She said, “*People don’t want to voice their opinions on air. They are afraid, though not shy.*”

4.5.2 Needs analysis

During the interviews, Respondent G mentioned that in order to find out the information needs of the Rehoboth community, *Live FM* used a strategy where a questionnaire was handed out to the public. When the researcher asked how *Live FM* would get the questionnaires back from the public, Respondent G answered that in one of the years the station manager prepared a questionnaire and sent young

unemployed people to hand them out to the people house to house. The participants were then asked to put their questionnaire in a box in front of Woermann Brock. According to Respondent G, the response from the people was that of a friendly community and was good.

Some of the development needs identified by Rehoboth residents (including key informant interviewees) included the need for tarred roads, more shops and big businesses, employment, new wiring (old electric wiring needed to be replaced), infrastructural development, interventions on domestic violence and crime, and political cohesion. Other issues included unity in the religious sector, more information on moral values, food and nutrition, security, more information on labour rights, reduction of alcohol and drug abuse, housing and land allocation, and empowerment on social issues that lead to suicide and family disintegration.

4.5.3 Major challenges affecting the Rehoboth community

According to *Live FM* presenters, key informants, FGDs, and survey respondents, the major challenges affecting Rehoboth are as follows:

- Drug and alcohol abuse
- Child abuse
- Domestic violence
- Crime (robbery, assaults and break-ins)
- Teenage pregnancy
- Wrong perceptions on HIV/AIDS
- Suicide

- Depression
- Most children in Rehoboth became “daily orphans” as parents commuted to work
- Unemployment
- Lack of housing and land
- No activities in Rehoboth (for kids and young people)
- Tribal divisions
- Conflicts among churches
- Snake outbreaks

4.5.4 How a community radio meets the information needs of the Rehoboth community

Live FM presenters were asked to share their understanding of how a community radio could meet the information needs of the Rehoboth community.

According to Respondent I, “*community radios go out to the people, get their views and opinions on issues they are not satisfied with and through that information, a needs assessment can be set up.*” Respondent I added that community radio in Rehoboth was easy because people phoned in a lot; “*we don’t have to go door to door to find out people’s problems.*” Respondent I further explained that people phoned and visited *Live FM*, even for small matters. According to Respondent E, *Live FM* “*must play less music.*” Respondent E argued that young people liked music, especially hip/hop, but presenters needed to play less music and focus more on educational and spiritual programmes. The same respondent also pointed out that

there was a demand from the community for information on Rehoboth's electricity tariffs and services.

Respondent E further stated that in terms of commercial based information, the Rehoboth community knew that the community radio was the only means through which they could get timely information, because newspapers were not intimately involved with the community. He said that, although there were a few local newspapers that were involved with community issues, some did not focus on positive issues, but rather built stigma by talking about all the bad things. He argued that *Live FM* talked about both the good and the bad. Some of the news that presenters at *Live FM* broadcast about events that happened around Namibia was from the papers, but presenters tried not to focus so much on the negative voice. In addition, Respondent E pointed out that Rehoboth was benefitting through '*Sing out*' (a monthly music gathering by all churches in Rehoboth). The respondent said that '*Sing Out*' was a tremendous force that encouraged unity among the Presbyterian, Catholics, Full Gospel, and any other church, including the Pentecostal charismatic churches.

According to Respondent E, the churches in Rehoboth planned a joint march for Good Friday, and *Live FM* announced the march a month in advance. The event was advertised daily during the week of the event. Respondent G noted that on a scale of zero to ten, the respondent would rate *Live FM* at nine when it comes to addressing the needs of the Rehoboth community. The respondent believed that *Live FM* was able to meet the information needs of the Rehoboth community because "*most people in Rehoboth have a radio, but not all of them have a television.*"

Respondent G's response was that *Live FM* had its own frequency and most people listened to *Live FM*. Therefore, "*as soon as problems arise, information goes out and people hear it immediately.*" For example, Respondent G said that listeners were informed that there would be no electricity on a particular day and they informed each other, and when transmitters at *Live FM* were off, people phoned in to inform the staff within a short space of time. Therefore, the community found it easy to get information across.

Respondent B's response was that, as a community radio presenter, "*there is a window of the world in you and an opportunity to share knowledge. So it doesn't make sense to die with the knowledge you have, because it's your future.*" He added that, to serve one's community, a presenter needed to avoid discriminating against others, especially elderly people. Listeners needed to be treated in a special way. For instance, the respondent said he played special songs for the elderly and the sick in hospital and was committed to his listeners because they made him a better person. Respondent B said that at *Live FM*, there used to be a show called 'Say Your Say', where members of the community could express their concerns and needs.

Respondent D said that a community radio needed to encourage listeners to speak out and also take part in local community meetings with leaders. He said presenters at *Live FM* made announcements to get people involved in meetings and discussions because people often had serious problems with the Rehoboth Town Council, especially about water charges.

4.5.5 Information/communication needs of the Rehoboth community

The presenters were asked what criterion was used to determine the information/communication needs of the Rehoboth community regarding socio-economic and community development. Respondent B started off by saying that *Live FM* had a good relationship with the local newspapers. However, most presenters were not interested in going out to look for information. Therefore, at times *Live FM* had stagnant projects. Charity projects were also broadcast on radio.

Furthermore, Respondent C said the criterion used to determine the information and communication needs of the Rehoboth community was through shared information, through surveys about people infected or affected by HIV/AIDS. This respondent added: *“With regard to crime, we get information from a small newspaper here in Rehoboth. Journalists work where our eyes can’t, i.e., Rehoboth Gazette is published once a week. ‘The eye’ also comes out once a week”*. Another interviewee (Respondent D) added that it was through newspapers that information such as news and the weather forecast were obtained. At *Live FM*, presenters checked the news headlines to see what news made it big and gave credit to the paper which broadcast the information.

Responses from interviewees were that *Live FM* approached the Town Council to find out more information about the town. Respondent D said, *“By simply taking a walk, one is able to hear from the people what they have to say. At times presenters at Live FM create a topic and have live shows on air to hear what people have to say.”*

Respondent E said that in order to find out the information and communication needs of the Rehoboth community, *Live FM* made use of telephone and SMS responses from the community to determine how relevant selected topics were. In terms of the community's information needs, Respondent I said that the labour office used to visit Rehoboth once a week, but now they had an office in Rehoboth.

Some of the respondents (FDG3A, Respondent F and two respondents from the audience survey) mentioned that there was need for a Home Affairs office in Rehoboth. In the same light, Respondent E said, "*People need information on how to get a passport etc. People are not informed and most of the ministries in Windhoek are not here.*"

Respondent E further raised a concern that most people were not informed or oriented. Respondent F said that community farmers in the area came to inform and educate people on grazing; what to look out for (such as bush fires) and what not to do, and they gave information to farmers in the Rehoboth area on agriculture and cattle.

According to Respondent G, when *Live FM* receives a lot of requests on a particular topic or things that happen in the community on a daily basis, that information sets the criteria to determine the information and communication needs of the community. For instance, Respondent G said, "*In the December 2012 holidays, a new born baby was found in the river. This was shocking and we spoke about it on radio, we got nurses to come and address the matter at Live FM.*" Therefore, as things happen, one is able to see the need. Respondents C, G, I and H pointed out

that there were a lot of suicide incidents in Rehoboth. Respondent G said that at one time, three males hanged themselves in the space of one week.

According to Respondent I, it was the community that set the criteria, but information was refined and broadcast in a way that it did not hurt anyone, but rather informed the community on how to handle certain issues. Lastly, Respondent I said that from time to time, a trial programme was done at *Live FM* to determine the interests of the community on a particular topic. According to responses from the 200 audience survey respondents who took part in this study, some of the information needs of the Rehoboth community included: happenings around Rehoboth, timely announcements about death notices, birthday wishes, lifts to towns outside Rehoboth, news, vacancies, houses for rent and sale, educational information, water and electricity announcements from the Town Council, health topics, how to deal with teenage pregnancy, suicide, child abuse and domestic violence, and political updates.

4.5.6 Community development programming

The literature review for this study emphasised that community radio has a strong development focus. In terms of the role of community radio, the researcher found it important to include a section which covers community development programming at *Live FM*. Therefore, presenters and staff of *Live FM* radio were asked whether *Live FM* had community development programming.

Respondent B affirmed that *Live FM* had community development programming, but could have more input depending on the age of the person presenting, since one's

general knowledge plays a major role. Another interviewee (Respondent D) added that a speaker from the Rehoboth Town Council came to *Live FM* to give feedback on what they wanted to do around Rehoboth. Respondent D further mentioned that *Live FM* also broadcast statistics of the town (on a weekly basis) for housewives because they paid the bills and needed to know what the Town Council had to say about bills.

Respondent E said, “*We are working on community development programming now, we will allow scholars to come in and speak on the radio. There is training for people who would like to be in the media.*” The respondent added that *Live FM* was working on a programme that focuses on developing the youth by getting them involved in radio programming in order to build skills in the young people. He said that *Live FM* had structured programmes arranged in the past, but did not have enough presenters; therefore *Live FM* would like to start training presenters.

With our new board members, we are now hoping that programmes become specific and time specific. In the alternative programme scheduled, we will make it very definite and people will know a programme’s set specific time, e.g., Gospel, SMS, birthday wishes and evening programmes.

Respondent E highlighted that presenters at *Live FM* usually knew the specific programmes broadcast, but not all of them, due to shortage of presenters.

Respondent G pointed out that *Live FM* did cover community development programming, “*but we don’t have our own programmes.*” This respondent added

that *Live FM* broadcast about old age homes and hospitals, and the presenters participated as far as possible to help broadcast whatever event or information the people had. Respondent I affirmed that *Live FM* had a lot of community development programming and a wide selection of programmes on health and education. He mentioned that health programmes on *Live FM* were run with the Ministry of Health and Social Services and various people in the health sector.

The researcher therefore asked the Rehoboth residents who took part in the audience survey and focus group discussions what they thought was the role of *Live FM* in terms of community development.

4.5.6.1 The role *Live FM* plays in community development according to survey respondents and focus group participants

The responses from the 200 respondents in the audience survey and 30 respondents from the focus groups on the role of *Live FM* in community development are summarised below:

- Job creation
- Training presenters
- Educating and informing the community, advertising and raising awareness on various topics through interviews
- Catering for various age groups
- Catering for every tribe/language in Rehoboth
- Accommodating all topics (Churches and denominations are free to present different topics on the radio)

- Being a timely source of information
- Giving announcements
- Giving social updates of happenings in Rehoboth
- Giving advice, beauty tips and reaching isolated farmers.
- Opening doors to the public (*Live FM*'s doors are always open at any time)
- Accommodating wedding receptions and matric farewells on their premises

4.5.6.2 The role *Live FM* plays in community development according to *Live FM* presenters

Respondent H said,

“Live FM transfers required information from role players in development to the community. For instance, Live FM presenters gather information from Government institutions, NGOs and other organisations, if they want to transfer information to the community.”

According to Respondent H, the presenters packaged the information and broadcast it in an informative way, and they broadcast announcements in an educative manner.

Respondent G said that the part *Live FM* played in community development was to ensure that good information was shared: *“Sharing information in this community is very important. For Live FM to be here, it is because people always receive good and important information through Live FM.”* Respondent G revealed that the approach *Live FM* used to promote community development was that the staff and presenters made use of a survey with Vision Africa, where 18 000 people were

interviewed about their views of *Live FM*. The respondent said that the presenters received a lot of information, which they had started to implement in the new schedule for *Live FM*. This included information on the *Live FM* presenters themselves, the advertising market and participation from the community.

4.5.6.3 Time allocated to community programming and non-music content

The *Live FM* presenters were asked how many minutes per week were allocated to community programming and how many hours per week were allocated to broadcasting non-music programming at *Live FM*.

The findings revealed that only three presenters at *Live FM* (Respondent B, G and I) gave an answer as to how much time was allocated to community programming per day or per week. Respondent C said that *Live FM* had community programming twice a week, but did not know how many minutes were allocated for it. Two presenters (Respondent D and H) said they did not know, while Respondents A, E and F did not answer the question by choice. Furthermore, presenters were asked to give the number of hours allocated to any non-music content on *Live FM* per day and per week. The findings show that only three presenters (Respondent A, E and F) did not answer. Overall, when it came to the proportioning of music and non-music content on *Live FM*, the presenters were surprisingly ignorant about such a relevant aspect of their own work.

4.5.6.4 Percentage of programme content

When asked what average percentage of *Live FM*'s programme content was devoted to talk shows and what percentage was devoted to music, Respondent H said 40% was devoted to talk show programmes and 60% to music. Respondent H said,

We want to reduce the 60% music by 20% to cater for more development, community interaction, live feeds, marketing and advertising. 60% music tells you we have 60% air space which we can be converted into content.

Respondent F confirmed that *Live FM* devoted 60% to music and 40% to non-music content in the old schedule. Respondent F affirmed that this showed that there were not enough talk shows on *Live FM*, but the new schedule would have 60% devoted to talk shows and 40% to music. The remaining seven presenters could not give actual percentages, but all presenters (Respondent A to I) agreed that currently, more time was devoted to music at *Live FM*.

4.5.6.5 Strengths, weaknesses and opportunities of *Live FM* according to presenters

The researcher also asked the presenters what they thought were the weaknesses, strengths and opportunities of *Live FM* radio. Their responses are shown in Table 4.5, Table 4.6 and Table 4.7 on pages 105 to 107.

Table 4.5: Strengths of *Live FM* radio

Respondent	Strengths
Respondent B	- Rehoboth has diversity because there are different people from different backgrounds. <i>Live FM</i> is able to create a nice bridge, which creates a nice culture. - Important information and alerts reach the Rehoboth community quite fast through <i>Live FM</i>.
Respondent D	- According to census and statistics from world radio day, 75% to 80% of Rehoboth residents have a radio at home. - To have a radio station in Rehoboth is one of <i>Live FM</i>'s strengths, because we keep people entertained and we disseminate information, and school functions and events are broadcast live on air when schools have a 'come together' on fun days or traditional days (like SAM Kubis). - There are different speakers, presenters and representatives from the Cabinet that feature on <i>Live FM</i>. - On celebration days, <i>Live FM</i> is there to present live shows (outside broadcasting).
Respondent E	<i>Live FM</i> is a voice in the Rehoboth community.
Respondent F	<i>Live FM</i> has an open door policy for everyone to approach and give their opinion.
Respondent G	<i>Live FM</i> has a very enlightened and positive station manager who travels to South Africa to participate in radio seminars. <i>Live FM</i> has a huge impact on the Rehoboth community and has a good relationship with the community at large.
Respondent I	We keep going day by day.

Source: Field data

Table 4.6: Weaknesses of *Live FM* radio

Respondent	Weakness
Respondent A	• Currently, there is no facility to record shows at <i>Live FM</i>. • Sound quality is not very good. • There is need for more presenters.
Respondent B	• In terms of coverage, <i>Live FM</i> does not reach everyone, but is pushing to reach Windhoek and Mariental farmers in the east. Radio can go far and lots of people listen - listeners can be 45 000 to 60 000. • Marketing is a problem at <i>Live FM</i>. • <i>Live FM</i> should work on gender equality.
Respondent C	• Dedication to the radio station itself is lacking. • Teamwork is lacking due to lack of commitment.
Respondent D	• There is lack of communication among presenters and shortage of staff at <i>Live FM</i>. • There is little support from the community when it comes to finances.
Respondent F	• <i>Live FM</i> can improve the quality of broadcasting in the Rehoboth area to 100% if the right equipment is available.
Respondent I	• I believe there is a lack of suitable equipment at <i>Live FM</i> and a lack of trained staff.

Source: Field data

Table 4.7: Opportunities at Live FM

Respondent	Opportunities
Respondent A	• <i>Live FM</i> wishes to make positive changes to drug and alcohol abuse by lobbying for better health facilities and support groups.
Respondent B	• <i>Live FM</i> should focus more on adverts because larger coverage means more advertisements and more listeners.
Respondent C	• In Rehoboth (unlike Windhoek), matters from the Town Council come to <i>Live FM</i>, which attracts listeners and potential buyers because we are the only radio station in Rehoboth and 80% of Rehoboth's population tune in.
Respondent D	• <i>Live FM</i> has a chance to go commercial and also have coverage around the country, it has the opportunity to go beyond Rehoboth and broadcast nationwide so that people know about Rehoboth.
Respondent G	• <i>Live FM</i> has the opportunity to meet new people through personal interaction with the Rehoboth community.
Respondent H	• <i>Live FM</i> has opportunities of expansion as a community radio (in terms of coverage). • <i>Live FM</i> can explore avenues where we can get high-tech ICT equipment.
Respondent I	• Our style of broadcasting is our opportunity. We don't have a professional style of broadcasting, but we have a style that suits the Rehoboth community and surveys done show that we are the best radio station in Rehoboth. • We have a listenership of 30 000 people, based on a survey that <i>Live FM</i> did in and around Rehoboth.

Source: Field data

4.5.7 Steps undertaken so far to address information needs of Rehoboth

The presenters were asked what steps *Live FM* had undertaken to address the information needs of the Rehoboth community. Respondent H said,

We have a dedicated draft programme schedule for the whole week and now plan to involve our stakeholders in each programme.

According to Respondent F and G, *Live FM* had jingles and adverts, which were also used to address various information needs of the community, and were going to start a new programme where the community could air their views and speak out (see Appendix 10).

4.5.8 Integration of various concerns and themes related to community development

The *Live FM* presenters were asked how their radio station integrated various concerns and themes related to community development based on the first guiding principle of the FAO rural radio strategy. Respondent H said, “*Integration deals with community radio’s integration of a large number of concerns and themes related to rural development.*” He pointed out that there was inter-sectoral collaboration on programme planning and provision of advice for community radios, where involvement of NGOs, donors, associates or groups representative of the rural world, and Government departments concerned with development should be encouraged.

According to Respondent H, various themes and concerns were integrated by *Live FM* through the factuality of information gathered from the community, the impact

of that information and its newsworthiness. Respondent H said that various concerns related to community development were then linked to the character and identity of the Rehoboth community. He added, *“We ask ourselves if the information we broadcast is relevant or offensive culturally or traditionally, and we look at the integrity of what we broadcast based on the programming policy.”* Live FM was not able to provide the researcher with the programming policy upon request.

4.5.9 How Live FM can better serve the community

Live FM staff and presenters were given an opportunity to share their thoughts on how Live FM could serve the Rehoboth community better. According to Respondent A, Live FM could use a community development strategy model called the ‘Message Matrix model’, which could help Live FM as well as any community radio station to serve their community better.

Respondent B believed that through a larger coverage, Live FM could serve its community better. The respondent argued that the network range must cover a larger area because Live FM has coverage of only 60 square kilometres, and if it increased to 200 square km, it would make a difference. The respondent stated that the church as a whole should get more involved in the development of Rehoboth. Respondent B posed the following questions for churches:

“Are you uplifting your community and saving souls? We have about 125 churches, but they are money makers. People are suffering here in Rehoboth. Between 7 000 - 8 000 children are sleeping without bread on

their table; poor kids need bread on their table. So, I ask the pastors and the church: Is this how you care for your community?"

On the other hand, Respondent E, highlighted that *Live FM* should not be influenced by the church or business sector. Even if *Live FM* was receiving support through advertisements, it should not be manipulated by churches or businesses. Therefore, Respondent E added that there was needed to be cautious when it comes to the well-being of the radio station. According to Respondent F, "*Live FM* presenters and staff believe in not giving food to people, but rather giving people jobs so that people can work for their food." On the contrary, Respondent F said that in future, the *Live FM* staff would want to open a house of bread where people in the community could be fed.

Respondent G said,

"We already make a difference in some way, but I think a radio station can make a difference by minimizing social problems and maximizing healthy and good relationships with the community, by talking to people regularly, since most of the time we are involved in projects."

Respondent G further added that *Live FM* was busy with a project to get funds that could help the community. The project is aimed at helping members of the community to start their own businesses and then invest back into the fund. The respondent pointed out that the latter would lead to sustainable development.

Respondent H pointed out that *Live FM* could better serve the Rehoboth community by introducing more aggressive programmes that would provide solutions and suggestions for addressing problems that threaten a stable community, yet still entertaining and informing listeners, making them want to listen to the radio.

According to Respondent I, *Live FM* could serve the Rehoboth community better if the community was involved in assisting *Live FM*. He said, “*This is one of the most difficult communities; some of the people won’t assist you eagerly with the information they have.*” This interviewee further mentioned that the community could become more helpful by sharing information with other people.

4.6 Research objective 3: To establish the communication approaches used by *Live FM* radio to reach the Rehoboth community

This third objective was achieved by asking questions about the various communication approaches and actions *Live FM* radio presenters used to reach the community. Their responses are stated in the following sub-sections:

4.6.1 Communication approaches used by *Live FM* to reach the Rehoboth community

According to the presenters (Respondents A, B, C, D, E, F, G, H and I), the communication approaches used by *Live FM* included:

- Trial programmes to test the listeners’ interest in a topic.
- Allowing the community to raise topics through SMS or phone-in sessions.
- Walking around town with a voice recorder (to hear from the community).

- Inviting NGOs with pre-recorded programmes (take questions and answers).
- Inviting junior presenters.
- Working from the grassroots up.
- Maintaining a good relationship with local newspaper agencies.
- Ensuring that the correct information reaches the community.
- The use of local newspapers as a source of information.
- The use of Facebook to reach listeners.

4.6.2 Interdisciplinarity

Interdisciplinarity refers to the need of community radio production teams to represent and engage a range of topics and approaches across a range of disciplines (del Castello and Ilboudo, 2003).

In line with the third research objective which pertains to communication approaches used to reach the Rehoboth community, and also linked to the second guiding principle (Interdisciplinarity) of the conceptual framework used in this study (FAO rural radio strategy), the interviewees were asked to share how a range of topics were selected and broadcast on *Live FM*.

The presenters said that with regard to the range of topics broadcast on *Live FM*, general knowledge was very helpful. Respondent B argued that most young people in the Rehoboth community were not interested in general knowledge. The respondent strongly advocated that radio presenters should focus on general knowledge.

Respondent C said, “*We haven’t gotten to that yet, since we have an upcoming new schedule; everyone needs to get used to it.*” However, the respondent said that Woermann Brock sponsored talks about Woermann Brock on *Live FM*. According to Respondent C, another way of including a range of topics was through observations around town to identify what problems the community was facing. The respondent added that every programme had a sponsor.

Respondent D said, “*As a presenter, I believe you need to take a walk around the town; you bump into people who tell you problems and solutions to problems other people are facing.*” The respondent further highlighted that as a presenter, it was good to interact with people; that way, one would be able to hear what they feel and want. He said that sometimes presenters sat and talked with each other to discuss how programmes aired on *Live FM* could be made more interesting. Thereafter, their ideas were presented to the *Live FM* board for approval.

Respondent E said that a range of topics were incorporated on *Live FM* through talk shows on sports, agricultural issues and religious topics.

Respondent F said that a range of topics would be integrated into the new programme schedule (see Appendix 10). The respondent said that in the new programme schedule, *Live FM* presenters would get voices of people sitting at home. People would not come to the studio, but presenters would go to them. He said that the set up would be done at the interviewee’s home, which has never been done before at *Live FM*.

Respondent G shared that the range of topics that were broadcast on *Live FM* depended on the needs in the Rehoboth society. She pointed out that every community had its own problems. Respondents I, G and C said some of the topics on *Live FM* included drunkenness, women and child abuse, drug abuse, suicide prevention, murder, rape, cleaning of the town, agriculture, and information on disability because there were a lot of disabled people in Rehoboth. Respondent G made it clear that, to determine the needs of the community, *Live FM* set its programmes in such a way that they could be informative and educational. For instance, Respondent G said, *“To access the community’s needs, we once sent out a questionnaire that people in our community filled in, and we marked their queries and preferences for the community.”* The respondent added,

Listeners also share on radio what they want to say; they are not shy; they also call in and share information, e.g., on social and financial issues. If there are burning issues, they will contact us to give more information or get someone to come and talk about it.

Respondent I said that *Live FM* presenters mostly looked at problems that were affecting the community, such as gender based violence, HIV/AIDS, alcohol and drug abuse, and other common topics that needed to be addressed. Respondent B pointed out that farmers featured on the agricultural programme to inform the Rehoboth community on agricultural events such as auctions, animal health and grazing. According to Respondent B, *Live FM* covered agricultural issues and the agricultural programme presenter often presented on agriculture at 13h15 on Fridays.

4.6.3 How *Live FM* production team represents and engages a range of topics

The presenters were asked how *Live FM* community radio production team represented and engaged a range of topics and approaches on *Live FM*. According to Respondent H, “*Every Tuesday at 09h00 we sit as a team and review the previous week, plan for the next week and discuss issues that should keep the radio focused.*” The respondent said that topics discussed by the production team included administrative, technical, management and personal issues, in line with the boundaries of *Live FM* objectives, which are guided by their policy guidelines and a range of policies on editing and programming.

4.7 Research objective 4: To establish how *Live FM* promotes community participation in programming

The fourth research objective sought to establish how *Live FM* radio promoted community participation in programming. This was achieved by asking questions on the types of programmes broadcast on *Live FM*, listener participation, involvement of the community in content production, interaction, negative and positive views about *Live FM* and involvement of NGOs, churches and Government organisations.

4.7.1 Types of programmes broadcast at *Live FM*

Live FM management were asked to mention types of programmes broadcast on *Live FM*. Respondents F and H mentioned development, entertainment, information, news, and current affairs programmes. In addition, Respondent G said that currently, several educational and religious programmes were broadcast on *Live FM*.

4.7.2 *Live FM* listener participation opportunities in programming

Respondents were asked to explain if *Live FM* had ever given them an opportunity to participate in shaping programmes for *Live FM*. Out of the 200 audience survey respondents, 170 (85%) answered “Yes”, through discussions on the performance of Grade 10 students, land claims in South Africa, greetings and various other discussions. The remaining 30 (15%) respondents said they had never been given an opportunity to participate in shaping programmes for the station.

4.7.3 Listener participation at *Live FM* through telephone

The respondents were asked if they had ever called *Live FM* to participate in anything. Out of the 200 audience survey respondents, 167 (84%) said they had not called *Live FM*, while the remaining 33 (16%) affirmed.

4.7.4 Reasons respondents called in at *Live FM*

The reasons given for calling in to *Live FM* included: to request songs (music), for greetings, for shaping programmes for the station, and other reasons such as to place announcements about lifts to and from Rehoboth, and make inquiries about lost items or sales of houses. The responses are displayed in Table 4.8 on the next page.

Table 4.8: Telephone participation by *Live FM* listeners

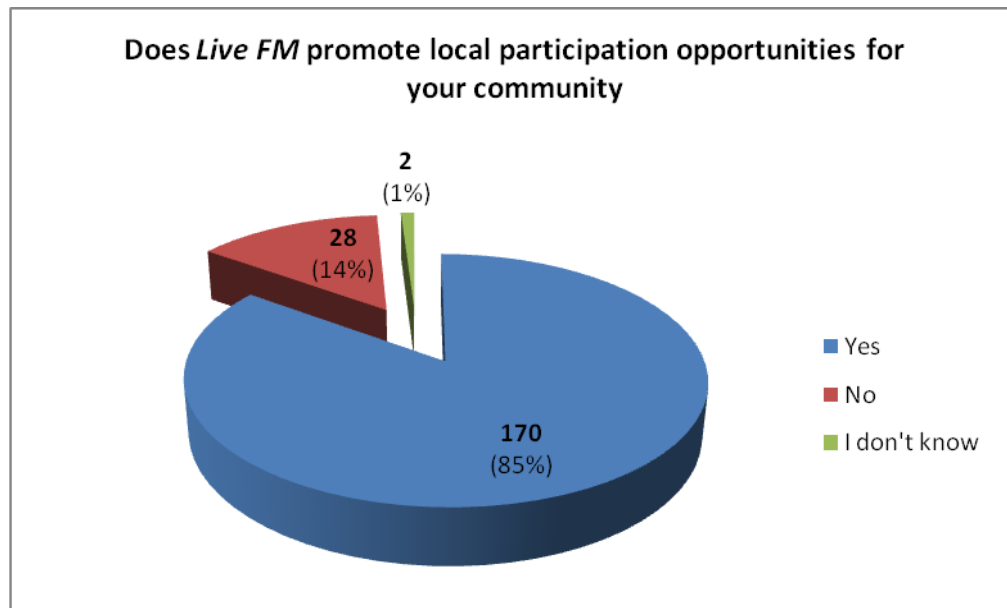
Reason for calling <i>Live FM</i>	No. of Respondents	Percentage
I have not called <i>Live FM</i>	77	33%
Music	74	31%
Greetings	44	19%
Other	35	15%
Shaping of programmes	5	2%
Total	200	100%

Source: Field data

The above table shows that the majority of listeners had never called *Live FM* to participate in anything. However, the majority of those who called (74, 31%) said they had called to request songs. A reasonable number (44, 19%) said they had called in to greet friends and family, while 35 (15%) called in for other reasons such as lost and found items, lifts to Windhoek and job announcements. The least number of listeners (5, i.e., 2%) called in for the purpose of shaping programmes for the station.

4.7.5 Respondents' opinions on whether *Live FM* promotes local participation opportunities for the Rehoboth community

Respondents were asked if *Live FM* promoted local participation opportunities for their community. Their responses are displayed in Figure 4.5.



Source: Field data

Figure 4.5: Promotion of local participation opportunities at *Live FM*

Figure 4.5 shows that out of the 200 audience survey respondents, the majority (85%) agreed and only 14% disagreed that *Live FM* promoted local participation opportunities. The remaining two respondents (1%) said they did not know.

4.7.6 How *Live FM* involves the community in programme content production

Live FM presenter, Respondent B, said that it was very difficult for him to talk to people and get an idea of what they wanted to talk about in his private time. The respondent added that “*the total idea of how to compose programmes requires work on the floor (from the grass roots, working up to try and lift the people up to your level).*” According to the respondent, the biggest problem was communication. He said that a lot of people were afraid of the microphone and people liked to hold onto information they had and did not want to share it with others. For example, if they

knew of a cure for a sickness, they would not share that information. The respondent added that *Live FM* must involve the youth in programme production.

In addition, Respondent C pointed out that *Live FM* encouraged community involvement through programming, for example, through the Lifeline/Childline programme. The respondent added,

Children from various high schools and the youth from Rehoboth like to talk about what happens to them (mostly about domestic violence). At Live FM, the public are invited to join in discussions and presenters try to get people who have problems, and they help the Evangelical Lutheran Church AIDS Programme (ELCAP) in assisting them.

According to Respondent C, “sometimes Student Representative Council members (SRCs) from high schools speak on *Live FM*, we mostly play music; the community loves music.” He also affirmed that the community liked the Lifeline/Childline programme, and that the Namibia College of Open Learning (NAMCOL) programme broadcast every afternoon. This is where educational information on how to improve one’s subjects was broadcast to attract the youth and to create programmes and competitions. Respondent C concluded by saying that other schools around Rehoboth were invited to *Live FM* to follow Lifeline/Childline’s example.

According to Respondent D, in the past, mothers and housewives would share recipes on air at *Live FM*. Representatives from the Town Council and people having a fun day would do live broadcasts at *Live FM*. The respondent mentioned that there was a youth programme where kids could talk about what was happening at school

and what they were going through, and that *Live FM* tried to involve youth in different activities, such as church events, to get them off the streets. Furthermore, *Live FM* used to have junior presenters to talk to the kids at their level. However, Respondent G said that *Live FM* was not really involved with the community, but when there was an opportunity, the presenters talked to the community on educational programmes. The respondent said that experts were invited to share on health issues, social and economic issues, town council issues, e.g. water and land issues and anything else that the community needed to know. When experts were invited to *Live FM*, they shared what they knew, and if *Live FM* wanted to get access to the community, they assisted.

Respondent I said that *Live FM* was involved with the Rehoboth community through content production. The respondent further noted that some of the new programmes that would be aired soon on *Live FM* would be done with the community. “*We went out into the community and did recordings to fill the content of programmes.*”

4.7.7 How *Live FM* promotes community participation and interaction with the Rehoboth community

The researcher sought to find out how *Live FM* staff and presenters encouraged local community participation and *Live FM's* interaction with the Rehoboth community. This was also linked to the fourth guiding principle (*interactivity*) in the FAO rural radio strategy.

Respondent B said,

People have a tendency of coming in only when there is a problem; we don't have communication with them. Live FM has projects where presenters ask for sponsors to help the radio station to grow. However, people such as psychiatrists, social workers, and heads of departments come to Live FM to discuss with the community how to deal with issues such as domestic violence. Live FM involves and interacts with organisations such as ELCAP, Lifeline/Childline and various other NGOs around Rehoboth.

Respondent B pointed out that *Live FM* also attended to different social groups in Rehoboth through different gatherings. For instance, on Mothers' Day, there was a 'big walk' in Rehoboth. Children came with their mothers for the 'big walk' and *Live FM* covered the event on air. On Fathers' Day, there was a father-and-son boat race to bond them and *Live FM* also covered the event on air. If different schools had competitions with each other to show who they were, *Live FM* also covered such events.

Respondent E stated that through programmes at *Live FM*, people gave their responses on a particular issue, and then they participated when *Live FM* had charity projects or big fund generating events. The respondent added that *Live FM* also promoted community participation and interaction through the church:

The church is the channel for collecting blankets, which people bring to Live FM. The response of the community towards donations is quite high. Live FM then gives the blankets to the Christian Assemblies Church to

distribute during winter. People need clothing, blankets, and soup during winter time and after we distribute blankets or clothes, we let the people know. Different pastors take turns to report on Live FM who the blankets were given to and how many.

Respondent F said that *Live FM* involved the community through its open door policy. According to the interviewee, *Live FM* had functions such as country day festivals and broadcasting at sports grounds, but it was expensive and dangerous for the equipment to be transported and used outdoors. Respondent F also expressed a concern that it was not worthwhile doing shows outdoors if a radio station did not have proper equipment. According to Respondent D, *Live FM* had a lot of ideas on what could be done to reach out to the community, but they were expensive.

According to Respondent G, *Live FM* promoted community participation and interacted with the community through radio programmes where presenters talked with listeners about issues in the community, and played Afrikaans music.

Respondent H concluded by stating that *Live FM* promoted community participation and interaction by providing air space to institutions, organisations, ministries, and individuals to air their views and opinions. The respondent highlighted that all information obtained by *Live FM* was subjected to editing and censorship, if required.

4.7.8 How *Live FM* encourages listener participation

The researcher was interested to find out if *Live FM* promoted local participation opportunities for its listeners and to what extent. The findings showed that it was through invitations, letters and requests (*Live FM* has an open door policy). Listeners were encouraged by *Live FM* presenters to phone in and also interact on Facebook.

4.7.9 Participation of key informants from other organisations and their views on *Live FM*

A total of 14 key informant interviews were conducted. Initially the researcher had not planned to interview them. However, during various interviews with *Live FM* presenters, a number of organisations and people were mentioned with regard to involvement with *Live FM*, almost like the snowball sampling effect which led to the sample size changing from 200 respondents to a total of 253 respondents. Respondents who gave responses in favour of *Live FM* playing its role as a community radio were recorded as positive views, while those with responses which suggested that *Live FM* did not play the role of a community radio were recorded as negative views. Table 4.9 and Table 4.10 show the findings.

Table 4.9: Participation and views of key informants from other organisations on *Live FM*

Indicator (Organisation)	Identifier code	Participated at <i>Live FM</i>	View on the role of <i>Live FM</i>
Church 1	KIT A 1	Yes	Negative
Church 2	KIT A 2	Yes	Positive
Christian/Health Organisation	KIT B	Yes	Positive
Education/Training Organisation	KIT C	Yes	Positive
NGO 2	KIT D	Yes	Positive
Local Nurse	KIT E	Yes	Positive
Government Organisation 1	KIT F	Yes	Positive
Government Organisation 2	KIT G	Yes	Positive
NGO 3	KIT H	Yes	Positive
NGO 4	KIT I	Yes	Positive
Welfare Organisation	KIT J	Yes	Positive
Journalist	KIT K	No	Negative
Business man	KIT L	No	Negative
Business woman	KIT M	No	Negative
Total respondents		Yes = 11 No = 3	Positive = 10 Negative = 4

Source: Field data

The table shows that 11 out of 14 key informants said they had participated at *Live FM*, while three said they had not, 10 out of 14 respondents had positive views of *Live FM*, while 4 were negative.

The positive and negative views about *Live FM* by key informants from other organisations and key sources in Rehoboth are summarised in Table 4.10.

Table 4.10: Key informants' positive and negative views of *Live FM*

Positive views about <i>Live FM</i>	Negative views about <i>Live FM</i>
• <i>Live FM</i> can help shape our minds – we have to decolonize our minds. • <i>Live FM</i> has created employment opportunities. • Presenters' skills are being developed because some are getting training. • <i>Live FM</i> must implement their new proposed programmes as soon as possible; that way we will get more community involvement. • When we started as an organisation, <i>Live FM</i> played a crucial role to inform people what was coming (through advertisements, raising awareness and arranging interviews). • They have good presenters. • <i>Live FM</i> is informative in terms of news bulletins. • In terms of information, <i>Live FM</i> has facilitated the process of information reaching people. In the past, when there was no radio station, people would have to put extra effort, e.g., through banners, loud speakers, drive through streets to make announcements. This also created jobs. All these people were from Rehoboth – given the opportunity to study, e.g., broadcasting. • <i>Live FM</i> gives people the opportunity to hear certain testimonies of those who overcame alcohol abuse. • Through <i>Live FM</i>, people have a sense of ownership because the station is utilized to the highest possibility.	• <i>Live FM</i> is not representative of diverse cultural groups. • One cannot easily determine whether <i>Live FM</i> is a commercial or community radio due to programme content. • <i>Live FM</i> presenters only go to people who can give them money and place adverts. • <i>Live FM</i> is not visible in most needed areas. • Presenters play music they like, not what the people like. • Programmes broadcast on <i>Live FM</i> are not consistent. • <i>Live FM</i> mostly plays music. • When it comes to music, <i>Live FM</i> must be cognisant of different age groups, e.g., music with vulgar lyrics and content.

Source: Field data

4.7.10 How *Live FM* promotes community participation in programming

Table 4.11 below shows how *Live FM* presenters and respondents who took part in this study believed *Live FM* promoted community participation in programming.

Table 4.11: How *Live FM* promotes community participation in programming

Promotion method	Frequency
• Advertisements	67
• Phone-ins	24
• Clean up campaigns	22
• Competitions	15
• Birthdays	14
• Promotions	13
• SMSs	10
• Greetings	7
• Listener invitations	7
• Specials	4
• Debating	2
• Gifts to the needy	2
• Notifications	1

Source: Field data

4.7.11 Involvement of NGOs, churches and Government organisations

When asked to explain whether there was any involvement of NGOs and churches regarding programmes aired on *Live FM*, Respondents H, E and F affirmed that

churches were involved, especially on Sundays through sermons, discussions on faith issues, presentations, and devotional programmes. Respondent H pointed out that Lifeline/Childline was involved in broadcasting children's programmes, parenting programmes and women's programmes. The respondent added that *Live FM* also invited various schools to come and speak on a particular topic of concern from time to time. Respondent H pointed out that an NGO known as 'Star for Life' was in negotiations with *Live FM* to provide material that could be broadcast on *Live FM*. This respondent also said that Trans Namib had a violence prevention project with NGOs and at the time of this study, *Live FM* was busy developing the programme to discuss safety and violence prevention in Rehoboth. Lastly, Respondent F aired a concern that churches in Rehoboth started using *Live FM* to fight each other and, as a result, the preaching programme was excluded from the new schedule. He said, however, that the Christian welfare organisation was completely involved with community development, and had started a soup kitchen in Rehoboth, which was usually announced on *Live FM*.

According to Respondent E, the NGOs involved with *Live FM* included those NGOs within the Ministry of Health and Social Services, schools and churches that had programmes beyond the religious aspects. In terms of Government support, Respondent E said some Government ministries were involved with *Live FM* and did some projects through the radio. "*Police come in on Tuesdays; then the Ministry of Health comes in on Mondays.*"

4.8 Research objective 5: To establish how *Live FM* is sustained financially

The fifth objective sought to establish how the station was sustained financially. This was achieved by asking questions about the financial sustainability of *Live FM* and the proper upkeep of equipment and resources.

4.8.1 Financial sustainability of *Live FM*

In line with the fifth objective and the fourth guiding principle of the FAO rural radio strategy on sustainability in the conceptual framework used in this study (which focuses on how proper management of a community radio station's equipment and financial resources is maintained), the interviewees were asked how proper management of *Live FM*'s equipment and finances was maintained.

In response, three of the presenters (Respondents B, C and E) either did not want to comment or said they had no idea about the issue.

However, Respondent D said that proper management of *Live FM*'s equipment and finances was achieved by keeping an inventory list of all equipment at *Live FM* and putting down prices on paper. The inventory list was checked every week to see if anything in the studio was broken, and equipment was maintained through finances: “*We had to repair our equipment in the past few months.*”

According to Respondent C, it was the duty of all presenters to see to it that everything in the studio was in place. The mixer was cleaned once a week. Financially, *Live FM* depended on monthly and daily advertisements. Respondent F said,

By advertising outside, our broadcasting partner, Woermann Brock has kept us for the past five years. We have a contract to do broadcasts on Le Palace premises (our business partner), and our broadcasting of adverts is not on a large scale, but it covers our rent and electricity bills.

Respondent F added that the station had a small contribution developed by a debit order policy at *Live FM*. The respondent also said that people contributed monthly and, when the radio station reached its policy target, the money was ploughed back into the community by helping people to start small businesses.

Respondent D mentioned that *Live FM* recorded an advertisement that was sometimes played to inform listeners on the rates for advertising. The recording played three times a day (in the morning, afternoon and after work in the evening). The respondent added that on average, an advertisement cost N\$75.00.

According to Respondent G, management of equipment and finances at *Live FM* was done in a proper way because management were responsible for equipment and finances. The interviewee said that equipment was expensive and all presenters needed to look after it. She further pointed out that the management team at *Live FM* consisted of five members of the community, who oversaw the overall management of equipment and finances at *Live FM*.

On the other hand, Respondent H said that *Live FM* was currently financially sustained by development partners, such as the Community Empowerment and Development Association (CEDA) and the United Nations Educational Scientific and Cultural Organisation (UNESCO), in terms of technical material, financial

assistance, and training assistance. The respondent stated that *Live FM* used advertising to take care of small bills. However, Respondent E said that there was no community sponsorship at *Live FM*, but only from individual sponsors. The respondent added that *Live FM* was about to upgrade from three sponsors and wanted to expand by involving business partners. On the contrary, Respondent I said that *Live FM* did not receive any funding but was self-sustained. The respondent said that *Live FM* did not have sponsors for equipment. However, the station received a computer from America.

Table 4.12 on the next page summarises the financial sustainability of *Live FM* based on responses from interviews with *Live FM* presenters and key informants.

Table 4.12: Responses on financial sustainability of *Live FM*

Responses from <i>Live FM</i> staff	Responses from key informant interviews
Respondent A: Sometimes <i>Live FM</i> is financially unstable and therefore needs to get finances from sponsors. Respondent B: It is management at <i>Live FM</i> who handle equipment and finances. Equipment is expensive, so it has to be looked after. Respondent C: <i>Live FM</i> advertises outside, and their broadcast partner Woermann Brock has supported them for the past five years. Broadcasting is not on a big scale, but covers things like rent and electrical bills. We have a small monthly contribution developed by a debit order policy. Respondent D: <i>Live FM</i> does not receive any funding, and is self-sustained. We received a computer from the USA but no show has a sponsor at the moment, so we do regular checks on our equipment. Respondent E: Financially, <i>Live FM</i> has a shortage of staff because most people are not prepared to work for free. This is because, as a community radio, they depend on adverts and do not receive funding from organisations or the Government.	• <i>Live FM</i> needs finances. There is a need for larger companies to fund them. • <i>Live FM</i> needs new equipment; some of their equipment is old and the sound is sometimes not clear. They need money to buy new equipment and increase transmission. • The Rehoboth community should also support <i>Live FM</i> (give donations and help fundraise).

Source: Field data

4.8.2 Training

According to Respondent E, *Live FM* had a ‘training of stakeholders’ workshop with UNESCO about media and international technology. The course included how to use computer skills to the benefit of programmes and content. The respondent added that presenters sometimes had minor (one on one) trainings that were usually conducted by the *Live FM* station manager. Respondent E pointed out that there were no requirements for community members to train as presenters at *Live FM*. He pointed out that *Live FM* took people from the ground and trained them, while looking out for outstanding personalities from the grass roots. Respondent E highlighted that *Live FM* had one female presenter at the time of this study (there used to be two other female presenters, who got jobs elsewhere), and this was one of the issues under discussion at one of *Live FM*’s Board meetings. Key informant (KIT E) raised a concern about the way some of the presenters spoke about sensitive matters on radio without caution. She questioned whether they were trained and suggested that all radio presenters should undergo training to ensure that *Live FM* would not close down. The interviewee said,

My suggestion to Live FM is to do a five day course on ethical training because they can be sued. Our presenters need assistance on national comments and remarks which are not good and, if heard by the wrong person, we (Live FM) can close down.

4.8.3 Financial support from the community

Presenters shared that *Live FM* generated a certain amount of income on air, and that it was not always easy to get people involved in raising local support. Respondent B said, “*We don’t want to make people pay to announce funerals, but if people are selling items, they pay a certain amount.*” This respondent added that when someone was looking for a house to buy, they could get information through the radio. Respondent B pointed out that “*some of the churches were paying a fee more than the advertising slots, e.g., N\$600.00. However, the churches started using their slots to attack other doctrines.*”

4.9 Summary

This chapter presented an overview of the findings from data that was gathered through the survey (questionnaires), observations, interviews, and focus group discussions. The role of *Live FM* according to the findings from the presenters can be summarised in three parts: to inform, educate and entertain listeners within their community. The major themes that are tied to informing, educating and entertaining the community were analysed according to four categories: community participation, sustainability, communication approaches, and community development. The findings revealed the information and development needs and challenges of the community, which contributed to the range of topics discussed on *Live FM*. Furthermore, the findings revealed that *Live FM* allocated more time to music (60%) than they did for non-music content (40%). However, the presenters revealed that they were already working on a new programme schedule, which would dedicate

more time (60%) to editorial content than music (40%). In terms of finances, the findings showed that *Live FM* did not solely depend on sponsors and funding alone, but they raised funds through advertising and looking for sponsors, and that Woermann Brock was one of the major sponsors of *Live FM*. There was no record to date of *Live FM* community radio ever shutting down. Languages broadcast on *Live FM* were Afrikaans (70%) and English (30%), and there was no Damara/Nama presenter at the time of this study.

Specific names of radio programs which aired on Live FM radio in 2013 during the time frame of this study include: Laangaram show, Say Your Say, Life line/Child line, Namcol, Gospel show, Love Jams collection called (Tues), The youth journal, Bakgat (a daily motivation program), NamPol – police program, The researcher observed that most respondents who took part in the audience survey could not really mention specific names of programs, let alone, their favourite programs which aired on Live FM radio daily, because there was an inconsistency of times and program scheduling on Live FM radio at the time of this study. In the interviews with presenters and direct observations made while in Rehoboth and in the studio, the presenters admitted that there was need to migrate from the old program schedule (which was unavailable upon request) to the new program schedule which they planned to implement in 2014. The presenters interestingly admitted that more time was devoted to music than to editorial content at the time of this study.

The demographic data presented in this chapter showed that a total of 253 respondents took part in this study, of which the majority (141) were female, while 98 were male. The findings further revealed that *Live FM* had nine presenters at the

time of the study, of which six had been volunteering at *Live FM* for over five years, and the remaining three had been volunteers for less than five years. Figure 4.6 on the next page presents a visual diagram that summarises the major themes and subthemes on the role of *Live FM* in serving the information needs of the Rehoboth community.

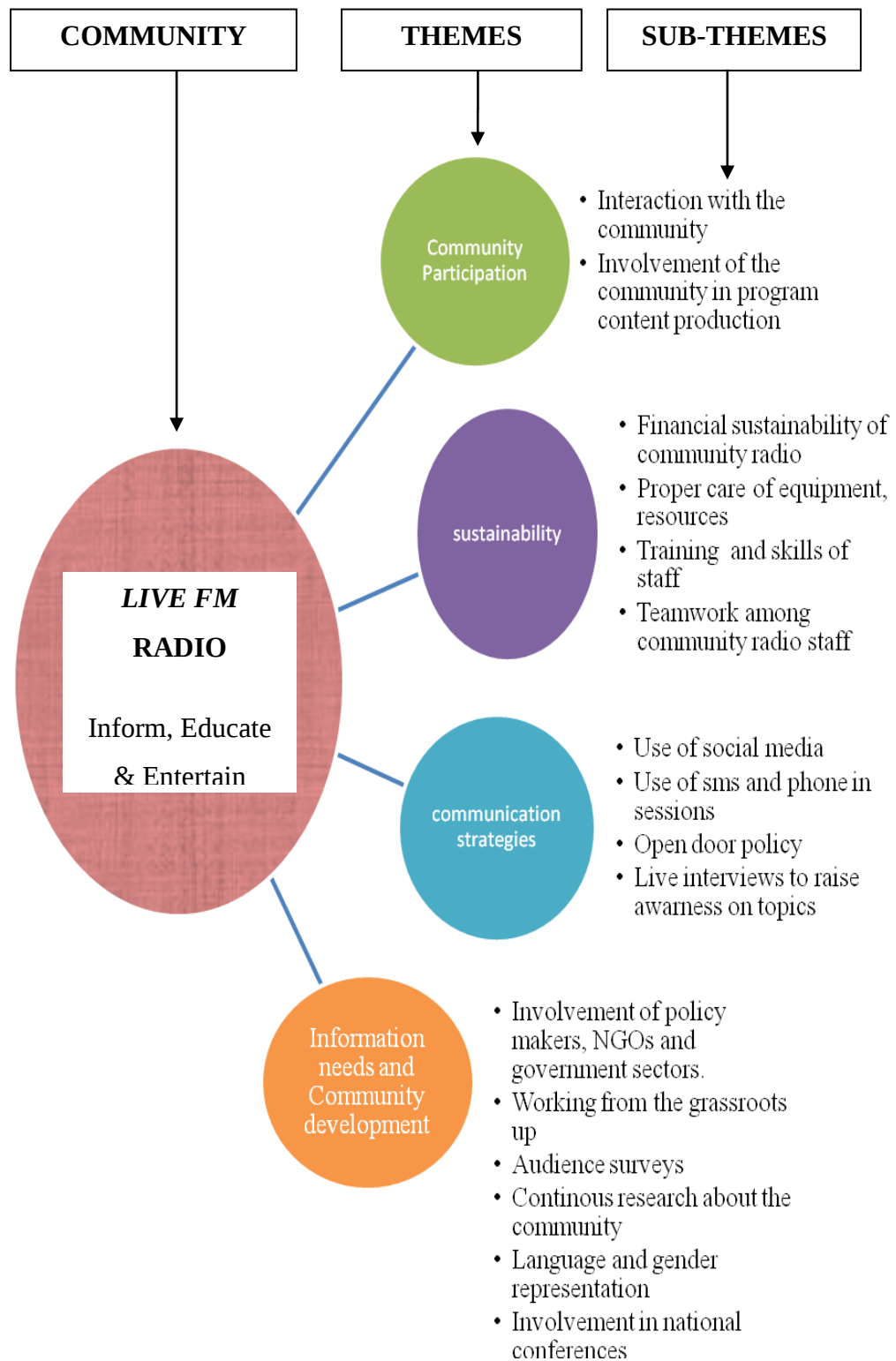


Figure 4.6: A summary of major themes and sub-themes on the role of *Live FM* radio

Source: Field data

CHAPTER 5: DISCUSSION OF FINDINGS

5.1 Introduction

This chapter discusses the findings from Chapter 4 in relation to the statement of the problem and research objectives of this study. The discussion strengthens the findings that were presented, by discussing their implications. The data interpretation is guided by the research instruments that were employed in the study. The discussion is also informed by existing theories and previous research on community radio, as discussed in the literature review. The research objectives and conceptual framework (see Section 1.5 and Section 2.10) were used as a framework to search for meaning from the data collected. The discussion of the results is therefore presented according to the major findings.

5.2 The role *Live FM* plays in the dissemination and communication of information

The World Association of Community Radio Broadcasters (AMARC) advocates the importance of community radio, and it is involved in all aspects of community radio, which include research and policy, community participation, programme production and distribution, training of community staff and volunteers, and advocacy on local, national and international levels (Howley, 2005).

The findings revealed that out of the nine presenters working at *Live FM* radio, the majority (7, 78%) were men, while (2, 22%) were female of which one resigned to

take up another job during the course of this study. Presenters at *Live FM* expressed the need for more female presenters. In addition, the responses from the respondents who took part in this study showed that listeners were concerned about the lack of female presenters at *Live FM*. In line with this finding, Manyozo (2005) points out that challenges to community participation include; problems of gender imbalance, such as women dominating radio listeners' clubs, access to working radios, dominance by men in dialogues and top-down approaches of service providers who advise instead of dialoguing on development issues. Therefore, Manyozo (2005) suggests that for a community radio to be effective there should be gender balance, where neither women nor men dominate radio programmes. Another major finding reveals that among the survey respondents, there is a clear bias (35% of respondents) toward young students. This is because the Namibia census statistics depict that Namibia in general and Rehoboth in particular, has more youth than adults, hence the 35% response rate from the youth which therefore has an impact on the results.

<http://www.geohive.com/cntry/namibia.aspx> (Also see appendix 11)

It can be questioned, whether the role of Live FM in Rehoboth residents' lives can be measured by the frequency of listening, since there was no other local optional radio available at the time of this study, but the high number of listening hours is impressive and gives support to the researchers' assumptions.

When it came to the proportioning of music and non-music content on Live FM, the presenters were surprisingly ignorant about such a relevant aspect of their own work.

5.2.1 Objectives of *Live FM*

The results of this study have revealed that the objectives of *Live FM* are; to be an alternative substitute for other national radio stations in entertaining, educating, and informing, in the context of the Rehoboth community. To follow this up, the researcher asked the 200 respondents who took part in the audience survey questions about the time they spent listening to *Live FM* radio in comparison to the time they spent listening to other radio stations.

The results have shown that 57% of the respondents listened to *Live FM* for one to two hours on average, per day, 25% of the respondents listened to *Live FM* for more than five hours per day and the remaining 18% said they listened to *Live FM* for three to four hours per day. However, when asked how many hours the respondents listened to other radio stations, the results showed that 42% of the 200 respondents said they did not listen to other radio stations, 37% said they listened to other radio stations for one to two hours a day, 12% listened to other radio stations for three to four hours a day and the remaining 19% said they listened to other radio stations for more than five hours per day. Alternatively, the participants who took part in the focus groups were asked how often they listened to *Live FM*, the majority, 40% of the focus group participants listened to *Live FM* very often, while 30% selected “often” and the remaining 30% selected “not so often”. The findings further revealed that out of the 200 audience survey respondents who took part in the study, the majority (58%) also listened to other radio stations apart from *Live FM* radio. However, the results show that the number of hours the respondents spent listening

to *Live FM* radio exceeded the number of hours spent listening to other radio stations.

This is an indication that listeners in the Rehoboth community spend more time listening to *Live FM* radio than other radio stations. This fulfils one of the objectives of *Live FM* radio, which is to be an alternative substitute for other radio stations.

5.2.2 Languages used at *Live FM*

The study results showed that all of the *Live FM* presenters agreed that *Live FM* mostly broadcasts in Afrikaans, followed by English and then Damara/Nama. Two of the presenters (Respondent H and F) pointed out that Afrikaans made up 70% of content broadcasting on *Live FM*, while English made up 30%. There was no one presenting in Damara/Nama at the time of the study. The findings in Chapter 4 revealed that Damara and Oshiwambo speaking respondents had negative feelings about the languages broadcast on *Live FM*; they felt that *Live FM* radio catered more for the Baster community and neglected those who spoke other languages, particularly those in Block E who mostly spoke Damara/Nama. For example, respondents FGD 3A and FGD 3B viewed *Live FM* radio as racist and not accommodative of everyone living in Rehoboth. These findings support the literature review which informed this study, where it was revealed that it is important that content broadcast in the media provides a balanced portrayal of minority/marginalised communities. Such balanced broadcasting can contribute to the reduction or prevention of negative prejudices among the majority communities and negative effects on the minorities' self-perception (Signer et al., 2011). In the

same light, Fraser and Estrada (2001) point out that community radio has the ability to reach illiterate targeted audiences and provide them with information relating to all aspects of need in a language they understand.

This implies that content broadcast on *Live FM* radio does not provide a balanced portrayal of minority/marginalised communities within Rehoboth because not every tribe could say they were equally represented by *Live FM* radio. Based on the literature in this study which advocates that community radio should be a representation of the community it serves, *Live FM* radio needs to work on accommodating all languages and tribes.

5.2.3 Voice of Rehoboth

Nakabugu (2010) emphasises that the role of community radio is to give a voice to the voiceless, by being an expression *of* the community rather than *for* the community.

The respondents were asked to explain how the different voices of the Rehoboth community were heard on *Live LM*. The findings from interviews with *Live FM* presenters reveal that the voices of the Rehoboth community are heard through listeners' contributions through; *Live* feeds, phone in programmes, taking walks and talking to people, access to interviews, reporting on local issues, crime, social issues, church issues, politics and local development and youth programmes. These findings imply that *Live FM* accommodates the voice of the Rehoboth community through various means in order to capture the views and concerns of the community

members. This supports the literature reviewed in this study, which reveals that one of the roles of community radio is to be a voice of the community they serve.

Fraser and Estrada (2001) affirm that community radio can also give a voice to the community, facilitate free flow of information through the encouragement of freedom of speech, and enhance dialogue within the communities concerned. As a result, community radio can promote better participation by the members of the community. However, when community radio does not play its role or fails to represent the people it is meant to serve by not providing a platform for the community to voice its concerns, the community is then faced with “voice poverty” (Malik, 2012, p. 1). This implies that although a few people feel left out by *Live FM*, the Rehoboth community as a whole is not faced with “voice poverty” because *Live FM* radio plays its role by providing its people with a platform to air their concerns, especially through its open door policy.

The findings in this study show that the dissemination of information to the Rehoboth community by *Live FM* presenters advocates for a bottom up approach, by suggesting that the information needs of a community are identified by going to the people/grassroots to gather information about their needs. This ties in with the literature review findings which revealed that researchers such as Howley (2005), Moore and Gillis (2005), Manyozo (2005), Mchombu (2002) and CIMA Working Group Report (2007) are against the top-down approach of information sharing and instead advocate for a horizontal or bottom-up approach when it comes to addressing the needs of a community. The researcher was able to make a comparison between

the study findings and literature review, which is depicted in Figure 5.1 and Figure 5.2:



Figure 5.1: Exchange of information between the community and the radio station

Figure 5.1 illustrates a horizontal flow of information between *Live FM* radio and the Rehoboth community where both the listeners and *Live FM* staff can communicate with each other both ways rather than a one way form of communication which is top- down or vertical, where information flows in one direction as shown in Figure 5.2 on the next page.

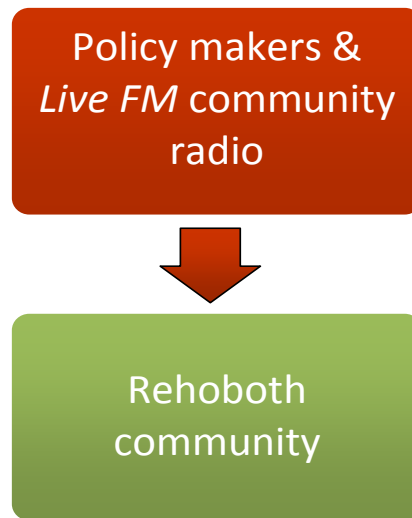


Figure 5.2: Top-down method of communication

In contrast to Figure 5.1 on the previous page, Figure 5.2 above illustrates the vertical, one way communication method often referred to by various researchers as the top-down dissemination of information from a medium to the public. This type of model does not allow a two way flow of information between policy makers, *Live FM* radio and the Rehoboth community.

With regard to delivering information from a medium to the public, literature also revealed that community radio should comprise of a horizontal exchange of information, which allows participatory interaction between a radio station and the community it serves rather than a vertical, one-way communication method (CIMA Working Group Report, 2007).

5.2.4 Percentage of programme content

Immanuel (2011) laments that while communities have social and economic needs, they most often lack access to information, and community radios are mainly interested in music and entertainment. He quotes Robin Tyson, a well-known media

lecturer at the University of Namibia (UNAM) who argues, “radio is definitely focused more towards entertainment. Just playing music and frivolous matters such as relationships, it is not really contributing to our development as much as it could” (Immanuel, 2011, p. 3). This is in agreement with the findings from this study, where two *Live FM* presenters (Respondent F and Respondent H) confirmed that *Live FM* currently devoted 60% to music and 40% to non-music content. They both affirmed that this shows that there were not enough talk shows on *Live FM*, but were working on a new programme schedule, which would have 60% devoted to talk shows and 40% devoted to music. The remaining seven presenters could not give actual percentages, but they all agreed that more time was devoted to music. This shows that *Live FM* radio currently focuses more on music than on non-music content.

However, the findings from the interviews with *Live FM* presenters revealed that the new programme schedule would cater for more development, community interaction, live feeds, marketing and advertising.

The findings also revealed that all of the *Live FM* presenters gave different answers regarding the allocation of time to various programmes and content on *Live FM* and they also did not know the specific times of programmes on *Live FM*. This implies that *Live FM* did not have a set programme structure in place that presenters could follow on a daily basis. However, the *Live FM* staff informed the researcher that the new programme schedule would have a proper structure.

5.3 The information/communication needs of the Rehoboth community regarding socio-economic and community development

5.3.1 Nature of the community *Live FM* serves

According to the findings in Chapter 4, the nature of the community that *Live FM* serves is multi-sectoral, which comprises of various sectors concerned with agriculture, crime, and a health centre. One presenter described the nature of the Rehoboth community as a “frightened community”, where people do not want to voice their opinions on air due to fear, although they are not shy people. These findings clearly show the need for community radio stations to know the nature of the community in order to identify and serve their needs.

5.3.2 Needs analysis

During interviews with *Live FM* presenters, Respondent G mentioned that in order to find out the information needs of the Rehoboth community, *Live FM* used a questionnaire strategy for the public. A businessman (KIT L) gave an example to illustrate the need to pay particular attention to the needs of a community. In the example, people in a certain country were hungry and another country decided to buy tins of baked beans for the people living in that country. Surprisingly, the people threw out the contents from the tins and used the tins to collect water to cook their staple food. KIT L argued that if only the country which bought the beans could have first found out what the people needed before assuming what would solve their problem, they would have saved money. He stressed that it is vital for community radio stations to identify the particular needs of a community by asking the

communities themselves. This ties in with the literature reviewed in Chapter 2 which revealed that “it is a common experience that a query is not necessarily a good representation of the information need that a user really has” (Hjorland, 1997, p. 162). Furthermore, Moore and Gillis (2005) stress that those who often define a community’s information needs are; members of the community, government sector, and NGOs who are concerned with development. The needs analysis that *Live FM* radio did in Rehoboth shows that the radio station is aware of the importance of finding out directly from members of the community what their information needs are, rather than working on assumptions.

5.3.3 How *Live FM* meets the information needs of the Rehoboth community

Hjorland (1997) argues that users’ information needs are related to education, research, culture or recreation.

The findings in this study revealed that according to *Live FM* presenters, community radios go out to the people, get their views and opinions on issues they are not satisfied with and, through that information, *a needs assessment can be set up*. Respondent B said that *Live FM* used to have a programme called ‘Say Your Say’, where members in the community could express their concerns and needs. Based on these findings, *Live FM* was able to meet the information needs of the Rehoboth community because *most people in Rehoboth have a radio, but not all of them have a television*. This means that *Live FM* radio strives to address the information needs of the Rehoboth community.

5.3.4 Community development in programming

According to Cammaerts (2009, p. 636), “community radio is also increasingly seen as a way to foster peace building in post conflict areas.” He also depicts how community radio can also be quite destructive in his example of Rwandan Private Radio *Mille Collines* (RTML), where community radio was used as a tool to promote war. Mtimde et al., (1998) share the same views of the issues raised by Cammaerts (2009) and affirm that radio is a very powerful tool which, if used positively, can lead to the success of development; but it would require adequate resources and a conducive environment to do so. Therefore, the researcher agrees that, if used positively, community radio has the potential to bring about a high level of community development through community participation and involvement, if the resources needed to run and maintain the radio station are available.

The findings revealed that six out of nine (67%) of the *Live FM* presenters affirmed that *Live FM* had community development programming. The findings also revealed that churches in Rehoboth had started using their slots to attack each other and as a result, *Live FM* had to stop airing churches in their daily programmes. These findings show that there is a need for unity in the religious sector.

To overcome such conflicts, Tufte and Gumucio-Dagron (2006) highlight that ownership of a community radio station is one way to avoid the use of media in human rights abuses if the community, together, is involved in the planning and production of broadcast content. This means that for community development to take

place and bring about a sense of community ownership, a community radio station must be able to encourage community participation.

5.4 Communication approaches used by *Live FM*

Tufte and Gumucio-Dagron (2006) point out that; communication approaches towards rural development, mostly in experimental studies in communication for development, were centred on the effectiveness of the strategies. Such strategies involve the field worker, rural communication network, and mass media such as the Internet and social media.

The findings from this study revealed that *Live FM* radio made use of various communication approaches, although the presenters responded according to what they personally believed were the communication approaches used by *Live FM* radio. The *Live FM* presenters who were interviewed did not mention the use of a field worker or communication networks. This could mean that *Live FM* radio does not have a standard set of communication approaches in place that everyone knows. It also implies that *Live FM* does not make use of a field worker or communication networks in their communication approaches. These can be used to strengthen the existing communication approaches used by *Live FM* radio to reach their community.

5.5 How *Live FM* promotes community participation in programming

Nakabugu (2010) argues that community participation is vital for radio to succeed as a medium of communication. Manyozo (2005, p. 2) advocates that “participation

focuses on empowering local people through building their conviction that they are not permanent victims of any situation.” He points out that community participation is centred on providing a conducive environment and a radio forum through which members of a community are helped to understand and identify their socio-economic challenges and be able to act upon the debated issues. In this study, Respondent B pointed out that although *Live FM* had a good relationship with the local newspapers, most presenters were not interested in going out to look for information and as a result, *Live FM* had stagnant projects. Respondents B, KIT K, KIT H, FGD 3A and FGD 3C also agreed that *Live FM* presenters needed to go out more to look for information from the grass roots.

Literature revealed that it takes practical effort to “provide an active voice for less powerful majorities of the community and to allow minorities a chance to make their alternative lifestyles known” (De Beer, 1998, p. 165). The researcher agrees that indeed, it does take special effort for a community radio to amplify the voice of the community it serves. This therefore implies that various strategies and plans of action need to be implemented in order for *Live FM* to serve its community in an effective and successful manner, as well as maintain its sustainability. It is for this reason that Manyozo (2005) affirms that communities are given the opportunity to plan and identify their own development problems, seek solutions and make decisions on how to implement them.

With regard to community participation, Howley (cited in Cammaerts, 2009) associates community media with a vast set of concepts; one of them being

participation. He advocates participation by communities in the production of their own media content so as to serve the community's needs.

Ogan et al., (2009) advocate that the use of participation approaches by community media could facilitate both community development and empowerment. They point out that marginalised groups, especially women, whose voices have not been heard due to cultural norms or unequal power structures, are able to affect social and political change through community participation by making use of communication tools or mass media. Awad and Roth (2011) highlight the importance of participation by stating that “strengthened by this possibility of self-representation, minority groups can inform and challenge dominant publics and participate on more equal terms within broader spheres of deliberation, deprived of this possibility, conversely, minority groups have their interests silenced” (Awad and Roth, 2011, p. 403).

The findings from *Live FM* presenters in this study reveal that a community radio needs to encourage listeners to speak out and take part in local community meetings. Previous writers further pointed out challenges to participatory communication, for instance Tufte and Gumucio-Dagron (2006) suggest that the main problem when dealing with participation is communication. The researcher agrees with the above authors who pointed out that communication plays such a major role in participation, because members of the community need to be aware of what exactly they are participating in; and they need to see its relevance in their lives. Therefore participation cannot take place without good communication.

This implies that communication is a key component for community participation. It also means that communication should be clear and relevant to a particular community in order for them to understand how and what they are participating in.

5.6 The financial sustainability of *Live FM*

Despite the financial challenges faced by community radio there is a strong future for it in Africa as a tool for community development, Nakabugu (2010). In addition to this, CIMA Working Group Report (2007, p 12) pointed out that “major factors that led to radio station closures included lack of financial sustainability and inability to maintain equipment”

The above literature ties in with the findings from *Live FM* presenters which revealed that proper management of *Live FM*'s equipment and finances was achieved by keeping an inventory list of all equipment and putting down prices on paper. The inventory list is used to check equipment every week.

In terms of finances, the findings showed that *Live FM* did not solely depend on sponsors and funding alone but they raised funds through advertising and looking for sponsors themselves, and that Woermann Brock is one of the major sponsors of *Live FM*. As a result *Live FM* radio has never closed down due to lack of finances or resources since it was established. This could mean that *Live FM* radio is financially stable.

5.7 Summary

This study confirmed that most of the findings identified in previous studies centre on the importance of community radios and community participation with regard to serving the needs of a community. The literature and findings of this study all confirm that the role of community radio involves being a voice of minority groups as well as a source of up-to-date information in languages spoken by members of the community, in order to accommodate everyone and foster peace. The findings and literature review also showed that community radio is a link between policy makers concerned with development, authorities and the community. The findings revealed that it is important to know the nature of a community in order to identify and serve their needs. *Live FM* radio had various communication approaches to reach the Rehoboth community. However not all presenters were able to mention what communication approaches *Live FM* used to reach the community. According to literature review and study findings; community participation in content production of a community radio is a vital component to the sustainability of a community radio. Literature highlights that it is through community participation that community ownership is achieved by listeners. The results of this study showed that most of the respondents who had participated at *Live FM* in one way or the other, referred to the radio station as if they worked there by using the term ‘we’ instead of ‘they’ when referring to *Live FM*. Based on the literature in this study it is evident that the AMARC, a professional organisation, and the FAO which is an international U.N organization, both provide practical solutions for running community stations while

the more theoretical considerations where elaborated by Manyozo (2005) and Tomaselli and Dunn (2001).

In terms of the financial sustainability of *Live FM* radio, the results of the study revealed that since its launch in 2002, *Live FM* unlike other community radio stations has never shut down. The findings showed that there is a strong future for radio in Namibia as a tool for community development.

CHAPTER 6: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the summary of findings that were discussed in Chapter 5 and draws conclusions based on the interpretation of significant findings in this study. This section also includes recommendations for future studies in the areas of research that are related to this study. The recommendations are presented in relation to the research objectives and literature review, and further areas of research are suggested at the end of the chapter.

6.2 Summary of findings

This section presents a summary of the findings based on the research objectives.

Objective 1: To examine the role community radio station plays in the dissemination and communication of information

- a) Live FM* radio is a link between the community and various organisations such as NGOs, the Government sector, health sector and local authorities.
- b) Live FM* recognises the importance of filtering information to ensure that accurate information is disseminated. The findings revealed that communicating wrong information can cause public panic.

- c) Based on the findings from the literature in this study, community radio can be used as an effective tool not just in agriculture, but in any other area related to community radio.

Objective 2: To identify the information/communication needs of the Rehoboth community regarding socio-economic and community development

- a) The findings revealed that *Live FM* identifies the information/communication needs of the community through information from local newspapers, taking walks and speaking to community members, and responses from Facebook, SMS' and telephone calls.

Objective 3: To establish the communication approaches used by the community radio to reach the Rehoboth community

The findings have shown that *Live FM* makes use of phone-in discussions, SMS', competitions, and Facebook to reach the Rehoboth community. The following communication approaches were identified in the findings:

- a) Maintaining a good relationship with local newspapers, which are a source of information.
- b) Making use of shared information such as surveys, taking a walk to hear people's opinions and making use of telephone and SMS responses from the community to determine how relevant selected topics are.
- c) Using a trial programme to identify the interests of the community on a particular topic; listeners are allowed to suggest topics.

Objective 4: To establish how *Live FM* promotes community participation in programming

- a) The findings showed that *Live FM* promotes community participation in programming by encouraging listeners to phone in and take part in discussions.
- b) The study also found that *Live FM* promotes community participation by inviting various speakers from the community, such as health workers, police representatives, NGOs, Town Council and people from the Government to address specific issues in the community.
- c) The findings revealed that the majority of *Live FM* presenters are male. This finding supports Manyozo (2005), who points out that gender imbalance is a challenge to community participation.

Objective 5: To establish how the station is sustained financially

- a) The results have shown that *Live FM* does not solely depend on sponsors and funding, but they raise funds through advertising and looking for sponsors themselves.
- b) Woermann Brock has been one of the major sponsors of *Live FM* for more than five years.
- c) *Live FM* makes use of an inventory list to check on their equipment on a weekly basis.

6.3 Conclusions

The following conclusions are drawn from the findings of the study and are guided by the research objectives.

Objective 1: To examine the role *Live FM* radio plays in the dissemination and communication of information

The study was able to meet this objective by establishing the role *Live FM* radio plays in serving the information needs of the Rehoboth community. The findings revealed that *Live FM* radio has an open door policy and allows members of its community to have access to information, education and entertainment. It allows members of the community, including NGOs and various other organisations concerned with development to participate as planners, producers and performers, as suggested by Mtimde et al., (1998) in his view of the role of community radio.

The findings revealed that *Live FM* tries to represent the community. However, the Damara/Nama people group in Rehoboth feels neglected. Based on literature, it can be concluded that when community radio does not play its role or fails to represent the people it is meant to serve by not providing a platform for the community to voice its concerns, the community is then faced with ‘*voice poverty*’ (Malik, 2012, p. 1).

The findings also revealed that *Live FM* presenters are aware of the importance of disseminating accurate information to educate and empower listeners and that wrong information can cause public panic. Literature asserts that the dissemination of

relevant information can be used to achieve greater participation of citizens that is essential for their growth, empowerment and sustainability (Moore and Gillis, 2005).

Objective 2: To identify the information/communication needs of the Rehoboth community regarding socio-economic and community development

The study met this objective by asking the respondents and key informants who took part in the study what they believed were their information/communication needs. The study was also able to capture views on the different ways *Live FM* radio determines the information needs of the Rehoboth community by asking questions about the criteria used to identify the information needs of the community.

Objective 3: To establish the communication approaches used by the community radio to reach the Rehoboth community.

The third research objective sought to establish the communication approaches used by *Live FM* to reach the Rehoboth community, the study failed to meet this objective because the researcher could not clearly identify what the set communication approaches were, because each presenter responded according to what they personally believed were the communication approaches.

Objective 4: To establish how *Live FM* promotes community participation in programming

The study met this objective by finding that *Live FM* promotes community participation in programme production. Guided by the literature and findings of this study, it can be concluded that community participation is significant for

community/rural development to take place. Involving members of a community in the various stages of programme production at *Live FM* will benefit the community, because the community radio will play its role in serving the needs of the community by addressing relevant problems and concerns.

The literature revealed that scholars affirm that community ownership and community participation are key ingredients in communication towards community development (Mtimde et al., 1998; Nakabugu, 2010; Tufte and Gumucio-Dagron, 2006; CIMA Working Group Report, 2007). This means that members of a community need to have a sense of ownership of their community radio in order to actively participate and contribute in the growth of the radio station, as well as in the planning and producing of future programmes and events. Based on the findings in this study, the researcher believes that most *Live FM* radio listeners have a sense of ownership of their community radio. Therefore, community radio is able to facilitate people's access to information, as well as promote their participation in the local level decision-making process, resulting in participatory governance in the society. It is also able to create vast growth and poverty reduction opportunities (Mahmud, 2006).

Objective 5: To establish how the station is sustained financially

Literature revealed that major factors that led to the closure of community radio stations include the lack of financial sustainability and the failure to look after equipment in the radio station. The findings revealed that *Live FM* has put in place

measures to look after their equipment and that they are financially sustained through sponsors, while also raising funds for themselves through advertisements.

6.4 Recommendations

The following recommendations are provided based on the findings from the study and are linked to the objectives of the study:

6.4.1 The role *Live FM* plays in the dissemination and communication of information

- a) Based on the findings and literature review, the researcher recommends that policy makers and researchers concerned with community development should make use of community radio stations in the capturing of the information needs of a community and convey necessary feedback to the community members once addressed.
- b) The researcher recommends that community radio stations in Namibia should make use of the FAO conceptual framework, which affirms that community radio should not only cover agricultural issues but rather cover all aspects that are relevant to the rural world, using the four guiding principles of the FAO rural radio strategy when drawing up topics to reach their communities. Furthermore, the above-mentioned conceptual framework could bring into perspective sponsor dependence by most community radio stations.
- c) The researcher agrees with the pluralistic theory presented in chapter two, to some extent, its criticism by the critical theory adds a realistic angle in this context, in the sense that one may not view the media as a hero and an answer

to all of life's questions. While a large part of the media, especially community radio stations, contributes to the social uplifting of people and societies, there are areas where media has not effectively met the information needs of marginalised communities. Through this study, the researcher sought to bring out such aspects in the Rehoboth community. UNESCO (2005, p. 24) asserted that "the foundations of an information and knowledge society can never amount to technological breakthroughs alone. Undoubtedly, inequalities of access to information sources, contents and infrastructure cast doubt on the information society's global character and, consequently, hamper the growth of knowledge societies."

Community radio stations appear to be competing with commercial radio stations in Namibia, while they are supposed to be catering for the specific information needs of their audiences (Immanuel, 2011). However, NBC has evidently played an effective role in catering for various people groups, by providing information in various languages within Namibia, thus reaching those who cannot understand English. *Base FM* recently launched its new website where listeners (only those with access to internet and are literate) can log on and interact. Such an initiative helps to meet people's information needs. Hjørland (1997) argued that users' information needs are related to education, research, culture or recreation. He highlighted the importance of not confusing the concept of need vs. the concept of demand with regard to people's information needs. He asserted that the demand for information is low due to inaccessibility, not because they do not need it.

This study aimed to address some of the gaps that *Live FM* community radio had not touched on, based on the literature chapter, since it focused on community development. The researcher believes that there are various information needs that the Rehoboth community has and there are various ways to provide specific and relevant information in a more effective way.

Research does not usually reach or benefit the people who need it or value it. People carry out research of all kinds, yet the findings and recommendations thereof do not reach those who need them. This researcher is concerned that many research conferences and workshops are held to improve the lives of marginalised people. However, this knowledge often remains with academicians and researchers, and does not reach those affected by the research findings. It takes practical effort to “provide an active voice for less powerful majorities of the community and to allow minorities a chance to make their alternative lifestyles known” (De Beer, 1998, p. 165). The researcher agreed that, indeed, it does take special effort for a community radio to amplify the voice of the community it serves. Therefore, various strategies and plans of action need to be implemented in order for *Live FM* to serve its community effectively and successfully as well as maintain sustainability.

6.4.2 Information/communication needs of the Rehoboth community regarding socio-economic and community development

The study recommends that community radio stations should regularly determine community members' needs and challenges through monitoring and evaluation.

6.4.3 Communication approaches used by *Live FM*

- a) The researcher recommends that community radio stations in Namibia should clearly identify what their main communication approaches are to reach their communities, so that all presenters working for the radio station can know the communication approaches in order to make effective use of them.
- b) The researcher recommends that *Live FM* should include the use of field workers, communication networks and social media to determine the needs of the community members.

6.4.4 Community participation in programming

The researcher recommends that community radios in Namibia and other organisations that work with community radios should use a horizontal and bottom-up approach using a two way communication flow of information which caters for feedback between two or more parties as supported by the findings from this study and other researchers such as (as Howley, 2005; Moore and Gillis, 2005; Manyozo, 2005; Mchombu, 2002; and CIMA Working Group Report, 2007). The proposed model in Figure 6.1 on the next page illustrates the flow of information for participatory activities among community radios, the community and policy makers.

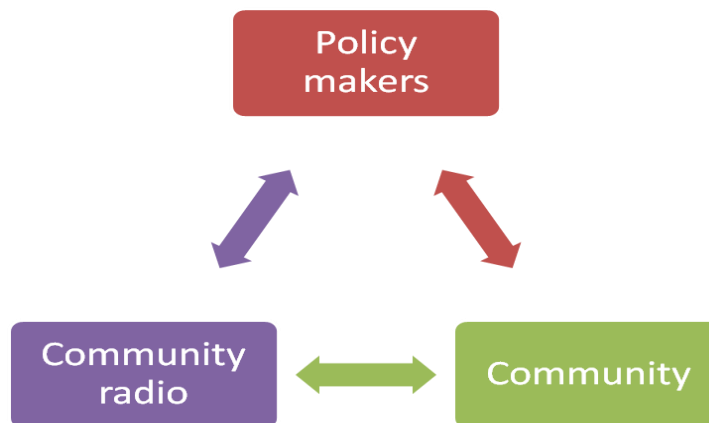


Figure 6.1: Flow of information and participatory activities among the community, community radio and policy makers

The proposed model in Figure 6.1 above illustrates a free flow of information for participatory activities among community radios, the community and policy makers which incorporates a two way form of communication as indicated by the two direction arrows in both horizontal and vertical directions.

6.4.5 The financial sustainability of *Live FM*

- a) Community radio presenters should take the responsibly of looking after equipment and resources of their station.
- b) Although community radio stations cannot be sustainable on their own (CIMA Working Group Report, 2007), they should not totally depend on sponsors and donors, but be innovative and devise ways to raise finances within the features of a community radio, which is a non-profit organisation.
- c) Awareness should be raised among policy makers, donors and the Government of Namibia on the importance of community radio as a tool for community development as supported by literature (CIMA Working Group

Report, 2007; Chapman, Blench, Berisavljevic and Zakariah, 2003; Nakabugu, 2010; Nabembezi et al., 2007).

6.5 Areas of further research

The present study suggests the following areas for further research:

- a) There is need to further research on what has led to the continuous sustainability of *Live FM* radio and how other radio stations can adopt positive strategies to strengthen their stations.
- b) Other researchers can also look into the way community radio stations in Namibia address the information needs of their respective communities.
- c) Other researchers can replicate this study at Live FM radio after the implementation of the new programme schedule and further capture in their data collection instruments, questions (pointed out by Mtimde et al., 1998) such as: ('Who is in control of the radio station? Is it democratically managed? Is there a mechanism to make it accountable to those it serves?') Of which this study was not able do.

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Appendices

Appendix 1: Map showing Rehoboth in Namibia



Source: RB-Deskart www.welt-atlas.de

Rehoboth

Appendix 2: Audience survey – Community radio questionnaire for Live FM listeners

UNIVERSITY OF NAMIBIA

Audience Survey – Community radio questionnaire

ON

THE ROLE COMMUNITY RADIO PLAYS IN SERVING THE INFORMATION

NEEDS OF THE REHOBOTH COMMUNITY

My Name is Diana Mwikisa. I am a Masters' student at the University of Namibia. As part of the requirements for my course I have to conduct a research project.

The purpose of this questionnaire is to gather data on the information needs of the Rehoboth community from the Rehoboth community members themselves.

It is also aimed at obtaining data on the level of interaction and participation the community has with their community radio '*Live FM*'. No personal identification will be disclosed, and all responses will be used for educational purposes only.

Kindly fill in this questionnaire to the best of your ability.

This questionnaire will take about 30 minutes to complete and your participation will be highly appreciated.

Instructions: Please answer the following questions by indicating with an (X) against the appropriate response.

A. Demographic Information

1. Please specify your gender?

Male	
Female	

2. What is your age range?

10-20		51-60	
21-30		61-70	
31-40		71-75	
41-50		75 and above	

3. Economic background

Employed full time in a company or government		Student	
Self- employed		Retired	
Other (specify)			

4. Which radio stations did you listen to yesterday?

B. Community involvement with 'Live FM'

5. Do you listen to 'Live FM' community radio?

Yes	
No	

If you answered 'No' to Question 5, please do not answer the rest of the questions.

6. How often do you listen to ‘*Live FM*’ community radio per day?

1-2 hours	
3-4 hours	
More than 5 hours	

7. How often do you listen to other radio stations per day? (specify which stations)

I don’t	
1-2 hours	
3 - 4 hours	
More than 5 hours	

8. What is your favourite radio programme and your least favourite programme broadcast on ‘*Live FM*’?

.....

.....

9. Have you ever called in to participate on ‘*Live FM*’ for the following?

Music	
Greetings	
Shaping programmes for the station	
Other (specify)	

If you selected “Other”, please explain

.....

10. Explain if you have ever been given an opportunity to participate in shaping programmes for the ‘*Live FM*’ radio station?

.....

.....

11. For what do you use the community radio station?

.....

.....

.....

12. Does 'Live FM' promote local participation opportunities for your community?

Yes	
No	

Please give reasons for your answer.

.....

.....

.....

13. What type of programmes do you mostly hear on *Live FM*?

.....

.....

.....

14. What do you believe are some of the development needs of the Rehoboth community?

.....

.....

.....

15. How well does '*Live FM*' address the information needs of your community?
Explain

.....

.....

.....

16. Which information needs are not addressed by '*Live FM*'?

.....

.....

.....

17. Do you have anything else you wish to add about how '*Live FM*' radio can
serve your community better?

.....

.....

.....

.....

Thank you for your participation.

Appendix 3: Interview guide, confirmation letter consent form and demographics form for Focus Group participants

Focus group interview on community radio

This focus group discussion will comprise of Rehoboth residents between the ages of 10 and 75 who listen to *Live FM* community radio. Both male and female respondents will be selected to participate in the group discussions; however those who do not listen to *Live FM* radio will not be included. Respondents will range across various socio-economic levels (i.e. those who are unemployed, employed, self-employed, or enrolled at any institution) in order to obtain a wide representation of the Rehoboth community.

1. Before *Live FM* radio started what other radio stations did you listen to?
2. After you started listening to *Live FM* how have your lives changed?
3. How does your community radio help you to communicate your own needs to other groups in society (such as officials and relatives)?
4. How has *Live FM* impacted Rehoboth in terms of community development?
5. What benefits does *Live FM* provide for the Rehoboth community?
6. What would you say are the strengths and weaknesses of your community radio?
7. What information needs of your community are not addressed by *Live FM*?
8. What strategies can *Live FM* radio put in place to address the needs of your community?
9. How well does *Live FM* promote local participation in community development?
10. Do you have any other comments on ways your community radio can improve its broadcasting services to your community?

Prompts

Question 3: (such as officials, relatives, and other farmers)

Question 8: (which are often left out?)

Appendix 4: Focus Group Confirmation Letter

March, 2013

Dear _____,

Thank you for your willingness to participate in our focus group. As discussed on the phone, we would like to hear your ideas and opinions about your community radio, *Live FM*, in Rehoboth. You will be in a group with 6 to 9 other people across all ages. Your responses to the questions will be kept anonymous. Refreshments will be served at the end of the focus group discussion. The date, time, and place are listed below. Please look for signs, once you arrive, directing you to the room where the focus group will be held.

Date
Time
Place

If you need directions to the focus group or will not be able to attend for any reason, please call 0812086833. Otherwise we look forward to seeing you.

Sincerely,

University of Namibia Student.....

Appendix 5: Consent to Participate in Focus Group

You have been asked to participate in a focus group discussion on *Live FM* radio. The purpose of the group is to try and understand the role your community radio plays in serving the information needs of the Rehoboth community. The information learned in the focus groups will be used to design a conceptual framework intended to encourage communities to gain relevant valuable information from their community radio stations during broadcasts.

You can choose whether or not to participate in the focus group and stop at any time. Although the focus group will be tape recorded, your responses will remain anonymous and no names will be mentioned in the report.

There is no right or wrong answer to the focus group questions. We want to hear many different viewpoints and would like to hear from everyone. We hope you can be honest, even when your responses may not be in agreement with the rest of the group. In respect for each other, we ask that only one individual speaks at a time in the group and that responses made by all participants be kept confidential.

I understand this information and agree to participate fully under the conditions stated above.

Signed: _____

Date _____

Appendix 6: Interview guide for Live FM station manager

Dear respondent, you have been selected to participate in this interview because you are a key person to *Live FM* community radio. The purpose of this interview is to establish the role you play in community development. The study is conducted in partial fulfilment of a Master of Arts degree in Media Studies offered by the University of Namibia. Kindly answer the following questions to the best of your ability.

It will take about 30 minutes of your time.

A. BACKGROUND INFORMATION

1. **Position** _____
2. Educational background _____
3. Length of time at the radio station _____
4. Gender _____

B. QUESTIONS ABOUT THE RADIO STATION

5. What is the slogan of the radio station? _____
6. What are your hours of broadcasting? _____
7. When was your radio station started (month and year)? _____
8. What type of programmes do you broadcast?
9. What are the objectives of your radio station?
10. Please explain the role your radio station plays in community development? (touch on farming here)
11. How would you define the nature of the community your radio station serves?
12. What are the weaknesses of your radio station?
13. What are the strengths of your radio station?
14. What are the opportunities for community radio in Rehoboth?

15. On average what percentage of your programme content is devoted to talk shows, and what percentage to music?
16. Explain how the different voices of the Rehoboth community are heard on your radio station?
17. To what extent does your radio station promote local participation opportunities?
18. Please explain how your radio station encourages listener participation?
19. How does your radio station integrate various concerns and themes related to community development?
20. Explain how the station is currently sustained financially (for example through advertising, NGOs, donors, associates/groups, church funding, Government funding, local involvement and support).
21. Is there any involvement from NGOs and churches regarding programmes aired on *Live FM*? Explain and give examples.
22. How does the community radio production team represent and engage a range of topics and approaches?
23. What criterion is used to identify the information and communication needs of the Rehoboth community regarding socio-economic and community development?
24. What steps have been undertaken so far to address the above mentioned needs?
25. Is there anything else you would like to say about how *Live FM* can serve your community better?

Thank you very much for the time you have taken to participate in the interview

Appendix 7: Interview guide for Live FM radio presenters and volunteers

Dear respondent, you have been selected to participate in this interview because you are a key person to *Live FM* community radio. The purpose of this interview is to establish the role you play in community development. The study is conducted in partial fulfilment of a Master of Arts degree in Media Studies offered by the University of Namibia. Kindly answer the following questions to the best of your ability.

It will take about 30 minutes of your time.

A. BACKGROUND INFORMATION

Identifier code: _____

Title: _____ Full time/part time: _____

Volunteer/paid: _____ Length of time at station: _____

Radio frequency: _____ Date radio station established: _____

B. QUESTIONS ABOUT LIVE FM

1. What language(s) are used in broadcasting?

2. Does the radio station have community development programming?

Yes _____ No _____

3. How many minutes per week is this type of programming broadcast?

4. What is the number of hours per week that you broadcast any non-music programming? _____

5. What are the weaknesses of your radio station?

6. What are the strengths of your radio station?

7. What are the opportunities for community radio in Rehoboth?
8. Kindly explain how you involve the community in programme content production?
9. Explain how you select the range of topics you broadcast on Live FM?
10. What criterion is used to determine the information/communication needs of the Rehoboth community regarding socio-economic and community development?
11. Explain how you encourage local community participation and involvement with the community?
12. Explain how proper management of the community radio station, equipment and financial resources is maintained?
13. What is your understanding on how a community radio can meet the information needs of its community?
14. What strategies does Live FM use to serve the Rehoboth community and ensure they receive information relevant to them?
15. Is there anything else you would like to say about how Live FM can serve your community better?

Thank you for your participation in this interview

Appendix 8: Research permission letter from UNAM School of Postgraduate Studies

UNIVERSITY OF NAMIBIA

Private Bag 13301, 340 Mandume Ndemufayo Avenue, Pionerspark, Windhoek, Namibia



The School of Postgraduate
Studies
P.Bag13301
Windhoek, Namibia
Tel: 2063523

E-mail: cshaimemanya@unam.na

Date:-30 October 2013

TO WHOM IT MAY CONCERN

RE: RESEARCH PERMISSION LETTER

1. This letter serves to inform that student:--**Diana Mwikisa** (Student number:--**200518909**) is a registered student in the Department of Information and Communication Studies at the University of Namibia. His/her research proposal was reviewed and successfully met the University of Namibia requirements.
2. The purpose of this letter is to kindly notify you that the student has been granted permission to carry out postgraduate studies research. The School of Post Graduate Studies has approved the research to be carried out by the student for purposes of fulfilling the requirements of the degree being pursued.
3. The proposal adheres to ethical principles.

Thank you so much in advance and many regards.

Yours truly,

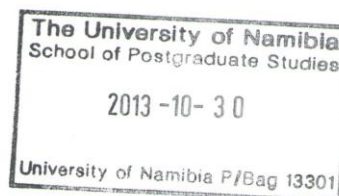
Name of Main Supervisor: Dr. R. Abankwal

Signed: [Signature]

Dr. C. N.S. Shaimemanya

Signed: [Signature]

Director: School of Postgraduate Studies



**Appendix 9: Research permission letter from Humanities and Social Sciences
Dean of Students**

UNIVERSITY OF NAMIBIA

Private Bag 13301, 340 Mandume Ndemufayo Avenue, Pionierspark, Windhoek, Namibia



Department of Information and Communication Studies
Faculty of Humanities and Social Sciences
P/Bag 3301, Windhoek, Namibia

18th December 2012

The Managing Director
Live FM
Rehoboth

Dear Sir/Madam

**REQUEST FOR PERMISSION TO CARRY OUT AUDIENCE RESEARCH AT THE LIVE FM
COMMUNITY RADIO STATION, REHOBOTH**

Ms Diana Mwikisa is conducting a study on Live FM audience as part of her studies at the University of Namibia.

The research will involve interviewing employees and the station manager of the station, the audience of the station in Rehoboth and key informants in the town.

The major aim of this research is to establish the role of community radio in serving the information needs of the Rehoboth community, towards community development. With a view of coming up with recommendations for the improvement of community radio for development.

We therefore seek authorization to carry out interviews and to make observations on your community radio station. Once permission is granted, she will make appointments with the relevant officers at your station.

The University of Namibia is aware and fully supports this research.

We look forward to your consideration of the request.

Yours Faithfully,

Prof Kingo Mchombu
Dean: Humanities and Social Sciences

Tel: +264 61 206 3801

Student e-mail contact: diana.mwikisa@gmail.com cellphone: 081 2086833



Appendix 10: Live FM programme schedule to be implemented by the end of 2013

LIVE FM Program Schedule 2013 / LIVE Program Schedule 2013					
Time Schedule	Monday	Tuesday	Wednesday	Thursday	Friday
05:00 - 06:00 AM					
06:00 - 06:10 AM					
06:10 - 07:00 AM					
07:00 - 07:15 AM					
07:15 - 08:00 AM					
08:00					
09:00					
09:15 - 10:00 AM					
10:00 - 10:15 AM					
10:15 - 11:00 AM					
11:00 - 11:10 AM					
11:10 - 11:30 AM					
11:30 - 11:55 AM					
11:55 - 12:00 AM					
12:00 - 12:45 PM					
12:45 - 13:00 PM					
13:00 - 13:30 PM					
13:30 - 14:00 PM					
14:00 - 14:45 PM					
14:45 - 15:00 PM					
15:00 - 15:45 PM					
15:45 - 16:15 PM					
16:15 - 16:30 PM					
16:30 - 17:00 PM					
17:00 - 17:15 PM					

17:00-17:15

17:15-17:30

* - News, sports & current affairs = News & current affairs
 + Disruptive programming = Disruptive programming

17:30-17:45

17:45-18:00

18:00-18:15

18:15-18:30

18:30-18:45

18:45-19:00

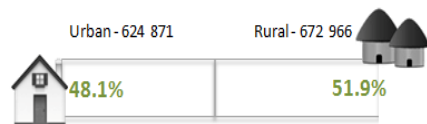
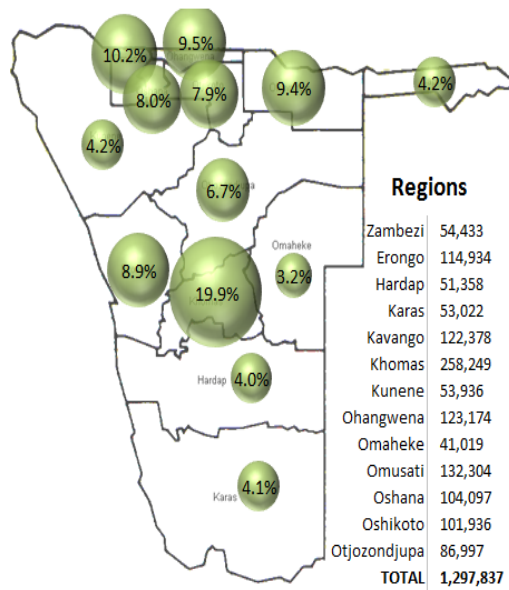
19:00-19:15

Time Schedules	Monday	Tuesday	Wednesday	Thursday	Friday	Time Allocated
17:15 - 17:30 PM		News repeats and news highlights (Local, national & international)				15 minutes
17:30 - 18:00 PM		Music & Announcements (Public advertising slot)				30 minutes
18:00 - 18:15 PM		News, weather, economics and sports				15 minutes
18:15 - 19:00 PM	Repeat of Programs (Comm Request)	Repeat Programs (Comm Request)	Begratensie en Gratias (in full)	Weekend social calendar	Opie van der Merwe Terugvoer WAM	15 minutes
19:00 - 19:45 PM	Dorpsvaders (Die Dorpsraad)	Open line/Spreuk (Inbelprogram)	Kiddys Program (Our kids)	SME Development Project Develop	Sports wrap Local	15 minutes
19:45 - 21:00 PM	Die week wat was	Down memory lane	Afrikaanse Treffers	Top 10 (Music)	Stofpad	15 minutes
21:00 - 22:00 PM						
Time Schedule	Saturday				Sunday	
06:00 - 16:15 AM	Good morning Rehoboth, news & music				Good morning Rehoboth: News, and spiritual music	15 minutes
06:15 - 06:30 AM	Devotion (Godsdieners met dagteks)				Classics/Spiritual music	15 minutes
06:30 - 07:00 AM	Breakfast with Piet				Classics/Spiritual music	30 minutes
07:00 - 07:45 AM	Kontrelnuus				Classics/Spiritual music	15 minutes
07:45 - 08:00 AM	Musiek				Classics/Spiritual music	15 minutes
08:00 - 09:00 AM	Groenwingers (tumbou program)				Classics/Spiritual music	60 minutes
09:00 - 10:00 AM	Shop with LIVE FM/Winkel's toe				Recorded eredienste/church services	60 minutes
10:00 - 11:00 AM	Opie bol On the ball (Call in for sports competition updates in any sports)				Goeiewense aan oues van dae, pasiënte, persone in aanhouding. Wishes of health, wealth and strengths to the old age, patients and in custody.	60 minutes
11:00 - 12:00 AM	Halftime! Verjaarsdag en gelukwensings. Birthday wishes				Maak kennis met?	60 minutes
12:00 - 13:00 PM	Perspective (Motivational Interviews)					60 minutes
13:00 - 16:00 PM	Midday shapies (Pearl moments) Music: entertainment & meditation					190 minutes
16:00 - 19:00 PM	Opie bol On the ball (continue)					120 minutes
19:00 - 21:00 PM	Junior Town Council				SRC's [Senior Secondary Schools]	120 minutes
21:00 - 22:00 PM	Saterdag aand tuis				What's on this week! Weekly program schedule	120 minutes

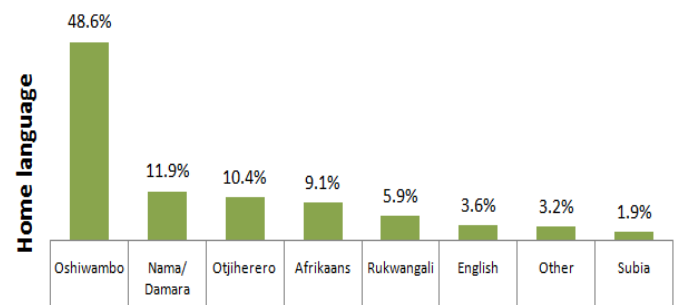
Appendix 11: Namibia Demographics Profile



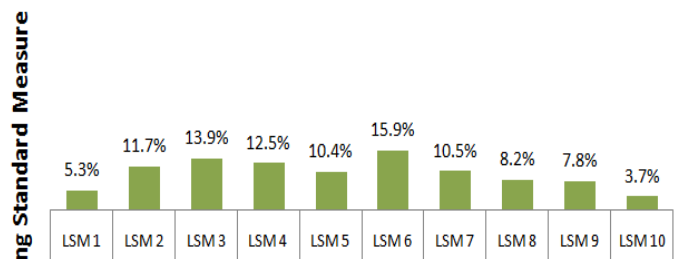
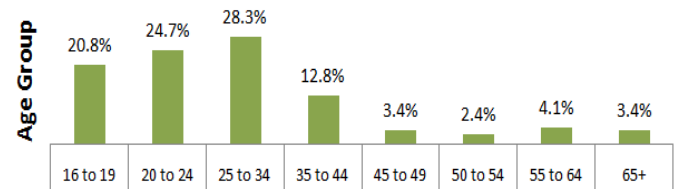
Demographic profile (2014)



Demographic profile



These 8 languages represent the home language of 94.6% of the population



Results based on sample of 2382
Population (16+ years): 1,297,837