DEVELOPING RADIO PARTNERS

GUIDEBOOK
ON SUSTAINABILITY

TABLE OF CONTENTS

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Bill has been a leader in U.S. public radio management, local and national program development, and fundraising for more than thirty years.   His professional tenure includes twelve years of experience in international media development in Central and Eastern Europe, Asia, and Africa.

A founding member of the National Public Radio Board of Directors and author of the network's original mission and goals, Bill led the development of All Things Considered as NPR's first Director of Programming.   He also served as Vice President and Radio Station Manager of WHYY Inc. in Philadelphia, where he developed a five-year plan for the station's growth, secured a $1 million development grant, and applied it to surpass all of the plan's objectives. Under his leadership, Fresh Air and Terry Gross gained a nationwide audience.

Bill began his international work in 1993 by assisting community radio stations in South Africa's townships as a 1993 recipient of a five-year MacArthur Foundation Fellowship. He returned to South Africa in 1994 with the Open Socity Foundation for South Africa and in 1995 as a Knight International Journalism Fellow. From 1996-97, he served as president of the Washington, D.C.-based International Center for Journalists, a leading print and broadcast journalism training program.

Most recently, Bill served for five years as a senior radio advisor for the Open Society Institute (OSI), which funds civil society initiatives in more than fifty countries. His work with OSI took him to Mozambique, Sierra Leone, Burundi, Ukraine, Macedonia. Moldova, and Mongolia.

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Project Leader, Researcher, and Writer

Jean is the project leader, researcher and writer for DRP's handbook on station sustainability. She is also a key DRP Associate in strategic planning. During her time as director of the media program for the Open Society Foundation for South Africa, she designed, developed and wrote training materials on election coverage and radio station management for community radio. She developed the strategic vision for media support by the foundation and was in charge of the grants program. During this period, OSF-SA was the lead donor for community radio and was actively engaged with developing the sector, including lobbying for a free and democratic media in South Africa.

Jean, a South African, brings experience as a journalist and specialist in organizational development to this assignment along with a deep understanding of the challenges and accomplishments of community media. Other work includes her role as coordinator of the Natal Worker History Project at the University of Natal, Durban, and lecturer in the School of Journalism at Rhodes University, Grahamstown. She holds a post graduate degree in community adult education and a Master's Degree in Globalization and Communications in the UK.

DEVELOPING RADIO PARTNERS

INTRODUCTION

Project leader, writer, Jean Fairbairn and DRP president Bill Siemering with Daniel Banda at Breeze-FM in Chipata, Zambia.

In the development sector, and development radio is no exception, the concept of sustainability tends to be narrowly used to mean financial sustainability. There are many reasons for this — key among them being donors' anxiety about dependency creation and radio staff's anxiety about their personal financial needs.

Through presenting these studies of six local independent radio stations, we hope to restore the balance to understandings of sustainability. Our studies highlight different factors, including context, leadership, management, partnerships, programming, human and technical capacity, will, community support, audience research and many others, and show how they work together to contribute to the overall sustainability of stations.

We do not try to define sustainability ourselves — many others have done this, and there are plenty of useful definitions that can be applied in different contexts and for different kinds of radio stations. We preferred to start with a definition that would include all kinds of stations producing and broadcasting development programming, and explore some of the conditions and practices that might help stations realize their potential for sustainability.

Our research began with the following definition in mind:
Sustainability is the ability of a radio station to maintain a good quality developmental broadcasting service over a period of time.

Selecting stations

Our first task was to select stations. Because liberalization of the airwaves has been sharpest most recently in Southern and East Africa, we chose to focus on these regions. There are over 100 community radio stations in South Africa alone, and many community and local independent radio stations in other parts of Africa. Many of them are doing excellent work, and — with a limit of six stations — we will inevitably have missed many. Our final selection was broadly guided by our intention to explore good practice in relation to sustainability. Using our very general definition, there were three important concerns: length of service; quality of programming and independence.

In our definition, sustainability is used in its broadest sense — to maintain. Our initial thought was therefore to select stations that had maintained their services, without lengthy breaks, for five or more years. With the exception of South Africa, however, whose vibrant community radio sector was celebrating its 10th year of existence as we began our research, this proved to be something of a tall order.[1] In most other parts of Southern and East Africa, liberalisation of the airwaves has been slower and more painstaking, and new stations have only recently gone on air.

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1 The first community radio stations in South Africa were licensed in 1995.

Our second criterion was development service. Not all local independent radio stations serve development agendas. But many do, and these are the focus of our study. We therefore looked for development missions, and evidence of good quality development programming.

Our final criterion was that stations had to be independent of political or government control. The latter criterion is tricky – political or government control does not necessarily mean a station will not broadcast good quality development programming. Government control does, however, present problems with regard to sustainability of service: governments can be voted out of power; political programs can change; what constitutes development is a political and therefore contested issue.

We were also concerned to show different models and kinds of station, in different contexts. Our final selection therefore includes three community radio stations, a commercial station, and an NGO station. They are:

- Radio Atlantis, a peri-urban, town-based community radio station in South Africa's Western Cape Province. Radio Atlantis has been on air for 11 years.

- Maputaland Community Radio, a community radio station serving rural communities in northern KwaZulu/Natal, South Africa. Maputaland Community Radio has been on air permanently since 2002.

- Breeze 99.6FM, a commercial station based in Zambia's Eastern Province. Breeze received its license in 2003.

- Rádio Comunitária do Dondo in central Mozambique. Starting as a project of UNESCO, Radio Comunitaria do Dondo is today a community radio station. It began broadcasting in 2002.

- Orkonerei Radio Service in the village of Terrat, which serves Maasai pastoralists. ORS went on air in 2003.

- We also included a short profile of Radio Gbafth in Mile 91, Sierra Leone because of its unique founding as a peace-making station.

Structure of the study

While we shy away from a single, all embracing definition of sustainability, we do discuss ways of understanding how the concept works in relation to development radio. This is the introduction to the studies.

Each of the six radio stations is then described in as much detail as we could muster in four-day site visits. Each station is described, as far as possible, in the voices people interviewed. We end with a brief discussion and some conclusions about the sustainability of each station. Because of the importance of the political and regulatory environment to sustainability, we also include brief descriptions of the most important broadcasting laws and regulations in each country. Quality of service is vital to sustainability, and we therefore include detailed descriptions of the stations' program schedules at the time of our visit.

The past decade has seen rapid growth in the numbers of independent and community radio stations in Southern Africa as governments respond to local and international pressure to liberalize the airwaves. The surge of interest in broadcasting has produced many different kinds of stations, developing in a variety of urban and rural contexts, and framed by different legal and regulatory systems.

In some countries, the transition to liberalized broadcasting systems has been slow. For example, Zambia reintroduced multi-party democracy in 1991 after 29 years of one-party rule. Although new laws to open the airwaves have been passed, liberalization has been hamstrung by the government's refusal to appoint councillors for an Independent Broadcasting Authority. South Africa's transition to democracy in 1994, on the other hand, produced over 80 community radio stations within a year as the new government unbundled the apartheid broadcast system. Mozambique has seen

Vusi "Superman" Ntshangase, one of Maputaland Community Radio's most popular presenters.

a sudden increase in the numbers of local independent and community stations, but much of this development has been guided – and some argue, controlled – by the government. The glaring exception in the trend towards liberalisation is Zimbabwe, which has seen tighter media controls imposed, the closure of newspapers, the arrest and deportation of journalists, and in 2002, the bombing of the radio station, Voice of the People, in Harare.

Many new local independent and community radio stations start with high flown ideals of development programming, community service and self-sustainability, but practice has produced mixed and sometimes contradictory results. There are commercial stations with development missions that play music all day, and commercial stations that serve NGOs and prosper through community service. There are community radio stations that are deeply rooted in communities and serve community needs and interests, and others that have abandoned their community origins and are little more than jukeboxes. There are NGO stations with dreams of independence, but whose survival depends on their NGO hosts. There are religious stations that behave like public radio services, providing independent information alternatives to government broadcasters.

The important role that local radio can play in development has become widely recognized. Its messages can reach diverse people in urban and distant rural areas who cannot be reached by other media. Newspapers are expensive to produce and distribute, and require a literate audience. Television is costly, and TV has become a mass medium mainly in developed countries. Computers and the Internet reach a fraction of the world's population. Radio is a technology with low infrastructure, distribution and operating costs, and has become attractive to investors and donors. Radio is, potentially, the most sustainable of all communications media.

Despite radio's advantages, small stations struggle to survive. In Southern Africa and elsewhere, many operate in situations of desperate poverty. Often stations have been set up confident that local needs will ensure community support in the form of voluntarism, in-kind support, donations. But there is a growing realisation that poor communities see radio stations as providers of income and resources — telephones, fax machines, photocopiers, the Internet, training opportunities and above all, paid work — rather than as projects needing community support. The early experience of community radio stations in South Africa, where volunteers rebelled, staged sit-ins and strikes, stole equipment and CDs, or simply abandoned stations when they realized there was insufficient income to pay salaries, is testimony to this.

Definitions and categories

Local independent radio falls into different categories. Broadly, stations can be grouped as follows:

Commercial radio – stations set up by an individual or group of investors who want to make a profit from broadcasting.

Religious radio – stations set up by religious institutions to serve particular religious denominations, sects or interests.

NGO radio – stations that are projects of non-governmental organizations and whose primary aim is to extend the work of the host NGO and to serve the NGO's clients.

Community radio – stations that are owned and controlled by communities, serving community interests. There are usually two kinds of community stations: geographic stations, which serve a (usually quite small) geographic area, and community of interest stations, which serve a particular cultural (e.g. music, ethnic), institutional (e.g. campus) or religious interest. Community of interest stations differ from religious and NGO stations in that they are owned by members of the community of interest rather than by an NGO or other institution (like a church).

As we found in our research, some stations do not easily fit into these categories. Breeze 99.6FM in Zambia is one of these. A commercial station, it prides itself on community participation, and a sense of community ownership. At the same time, it serves the interests of many different NGOs. Orkonerei Radio Service in Tanzania is an NGO project, but also serves communities beyond its NGO constituency. Radio Atlantis in South Africa is a community radio station, but for a number of years was dominated by Christian interests which – although popular – did not reflect broad community interests.

Funding and sustainability

Many local independent radio stations either presently depend on the support of international donor agencies or have at some time had to rely on donor funding. International development aid is renowned for its volatility. Changes in Northern governments can lead to shifts in development strategies and approaches; international events, like the fall of the Berlin Wall in 1989 that exposed the development needs of countries in Eastern Europe, or more recently, the 2004 tsunami that devastated countries in Southeast Asia, act like magnets, pulling money away from some causes and places and affixing it to others.

The crunch time comes when donors withdraw support. Ideally, this moment should be when grantees are able to resource and manage their own operations. But withdrawal deadlines tend to be set when contracts are signed, and are based on promises and assurances of self-sustainability rather than on practical experience. Donors and stations assume that program sponsorship and advertising should generate enough income to sustain broadcasting. But this is tricky, perhaps impossible, where local economies are fragile or even non-existent. So the question of sustainability has for many years been high on the agenda of both radio stations and radio support and service agencies. For the most part, debate has been underscored by anxiety over money, fuelled by donor concerns about dependency creation and radio staff's worries about their personal financial needs.

Within the development sector, sustainability is often used narrowly to refer to financial sustainability, which is seen as fundamental to the survival of stations as institutions. There is an obvious logic to this: the sustainability of any intervention is partly determined by the sustainability of the institution that implements it. However, in their valuable discussion of institutional sustainability, Simon Bell and Stephen Morse (1999) draw a distinction between sustainability of the institution and sustainability of the development project being implemented by the institution. Institutional sustainability is only valuable so long as the institution has valued outputs.[1] Put another way, within the development arena, what does it matter if a radio station that does not serve its community collapses?

1 Bell, S. and Morse, S. (1999). Sustainability Indicators. Measuring the Immeasurable. London: Earthscan.

Sustainability, development and quality programming

Following Bell and Morse's (1999) thinking, a useful way of understanding the sustainability of any development project is to ask, what is it that needs to be sustained? The answer when it comes to development radio – and this applies to all kinds of stations that have development missions, whether religious, community, commercial, NGO or any combination of these – is clearly, good quality development programming.

Taking this approach leads to two further questions: what is development? and linked to this, what is good quality development programming?

Many writers and development practitioners have over the years presented theories and definitions of development. These range from the grand theories of modernisation of the 1950s and 1960s to more recent theories that emphasize people and people's participation in development projects. An example of recent thinking comes from the winner of the 1998 Nobel Prize for Economics, Amartya Sen, who argues that development goes beyond economic growth and technological advancement, and must be seen as a process of expanding the real freedoms that people enjoy. In Sen's view, development is the removal of tyranny, poverty, inequality and intolerance. It is about building public service institutions and economies.[2]

2 Sen, A. (2000). Development as Freedom. New York: Anchor Books.

Current development theory places people central to development, believing that that the opportunity to participate in development projects will determine the achievement of outcomes that people value, and have reason to value. It also places change in both the context of individuals and in the larger context of social structures.

Approaches to media and communications have paralleled these shifts, moving from the top-down, one-way communications theories favored in the modernisation era of the 1950s and 1960s, to the participatory theories that developed in the 1980s and 1990s. In the earlier period, media and communications were seen as a one-way means of persuasion and of disseminating information from the developed to the undeveloped world. Today, media and communications systems are seen as tools or facilitators of development, and as vehicles for community self-expression and empowerment.

In the present context, development communications is seen as a process that must involve both the transmission of messages about development issues, and empowerment of the disadvantaged to have a greater control of their social, political and economic institutions. In this view, development radio acts both as a catalyst for and a facilitator of change. Good quality radio programming can be defined as programming that empowers communities to understand their environments and transform their personal and social situations.

Amalia Salomao, administrator at Radio Comunitario do Dondo in Dondo, Mozambique.

Sustainable development

In the concept 'sustainable development', 'sustainability' is most often used to refer to the definition of the Bruntland Commission to mean "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (Bruntland Commission, 1987).[3]   Sustainable development is about improving our lives now, but not the price of degrading quality of life in the future.

3 Redclift, M. (1999). In Sustainability and Sociology. Northern Preoccupations. In E. Becker and T. Jahn (Eds), Sustainability and the Social Sciences, (pp. 59-73). London: Zed.

In order to achieve sustainable development, many sustainability criteria must be met at the same time. Various writers separate out different aspects of sustainability. Most commonly, they consider four aspects. These are social and cultural sustainability; ecological or environmental sustainability; economic sustainability (the efficiency of economic systems) and political sustainability, or the provision of a sound overall framework for national and international governance (see for example, Sachs, 1999[4]).

Properly answering the questions, what is development (or sustainable development)? and what is good quality development programming? goes beyond the aims of our study. However, it is essential to acknowledge their fundamental importance to the issue of sustainability of development radio stations, as institutions. As Sachs (1999) points out, it is impossible to separate institutional sustainability — that is, the sustainability of the projects that initiate and implement development projects — from the broader issues of sustainable development.

Therefore, how we understand development and development communications will decide what kind of radio stations — the institutions, processes and structures — are most likely to produce good quality development programming. This is one reason why community radio stations in particular are becoming

4 Sachs, W. (Ed). (2003). The Development Dictionary: A Guide to Knowledge as Power. London: Zed Books Ltd.

Maputaland Community Radio Board member, Frans Magagula. The station is beautifully signposted.

increasingly popular with international development agencies like the World Bank, UNESCO and others. Present thinking is that messages produced using methods that involve people — and where people own the production processes — are most likely to have an impact. Community radio stations — defined as owned, controlled and programmed by communities — are seen as the ideal institutions for people's participation.

But all kinds of development stations — community, NGO, religious or any other — face the same problem: producing good quality development programming, using participatory methods, is expensive. It requires management

of volunteers and fieldworkers, development of community skills and understandings, and research trips. The high cost of programming is a fact of life for small radio stations with development missions and it is the main reason why so many stations are tempted to give over their airtime to cheap music or talk formats when donors withdraw.

Three levels: sustainability and development radio

Foregrounding questions about development and development programming points to three levels at which the question of sustainability operates for development radio stations. Firstly, there is the level of the organization or institution, that is, the radio station, its operations and practices. Secondly, there is the station's own development project, as expressed by its vision, mission and goals. Thirdly, there is the broader community development process that the station facilitates. The last is obviously not solely dependent on the station, and involves many other stakeholders and partners.

1. Organizational sustainability

Writing specifically about community radio stations, Gumucio-Dagron, a development communications specialist, breaks the concept of sustainability into three parts. Gumucio-Dagron's work is extremely useful for both community radio stations wanting to develop sustainability strategies, and for external agencies, like donors, wanting to assess the

potential sustainability of community stations.[5] The three parts to sustainability he identifies are:

• Social sustainability, meaning community ownership of the station, and participation in production and airing of programming, at both decision-making and operational levels;

• Institutional sustainability, referring to the station's policies, management styles, internal relationships and practices, and to its partnerships with external agencies, and

• Financial sustainability, which is the station's income-generating potential.

While Dagron is writing about community radio stations, this breakdown is also obviously useful for other kinds of stations (and projects), especially those that recognize the value of community participation to development programming.

For example, the Zambian commercial station, Breeze 99.6FM, is not owned by its community of listeners, but its success is partly due to the community's sense of ownership. Community members feel they own the station because its program development and production processes are, to some extent, participatory. Breeze 99.6FM also includes listeners in decision-making by being responsive their views and incorporating suggestions into programming changes.

Similarly, staff members of the Tanzanian NGO station, ORS, make special efforts to listen to and absorb audience feedback, and to include listeners in program production.

With respect to institutional sustainability, Breeze 99.6FM's internal processes are highly transparent. Extraordinary attention is paid to making sure that staff members know what is happening at the station. Staff members are also encouraged to work together and develop each other. These practices are far more in line with (ideal) community radio processes than with commercial radio, which tends to be hierarchical and competitive. They are fundamental to Breeze's institutional sustainability: staff members are happy, and growing; the will to succeed is strong.

ORS cannot afford to pay its workers high salaries, but contributes to their medical bills and education. These practices are the keys to ORS's institutional sustainability: staff members are healthy, and ORS's skills base and capacity is steadily improving.

The stations we studied have approached financial sustainability in a variety of innovative ways. Across all the stations, sale of airtime (a commercial idea) is seen as the most sustainable way of generating income. As discussed above, making money from advertising is difficult for stations serving poor communities, and so there is also reliance on donors. All the stations we visited acknowledged that donor support was not sustainable. ORS in particular is facing

'crunch time' as the funding cycle of its most important single donor, SIDA, draws to a close.[6] Unless ORS finds some alternative support for development programming aimed at its primary audience of Maasai pastoralists, it faces a lean future. Fortunately, ORS has strong regional partnerships that can help.

Lucas Ole Kariongi in the station's productions studio.

2. The station's own development project

The most visible expression of a station's development project is its mission statement. The aim of the mission statement is to explain to others why the station exists and what it hopes to achieve. A more focused mission will usually be easier for a station to work with, for several reasons: the mission provides the framework

5 Gumucio-Dagron, A. (2001). Art of Aerialists: Sustainability of Community Media. Rockerfeller Foundation, New York.

6 The Swedish International Development Agency.

for programming and other decisions; listeners and sponsors will find it easier to identify with a particular focus; it is easier to measure progress against specific goals.

Terrat

All of the stations we studied have development missions. The way a mission statement is phrased will gives clues as to a station's intentions. ORS's mission, for example, clearly identifies both its audience and the topics to be addressed. Breeze 99.6 FM, on the other hand, has a broad mission statement. This is because Breeze derives most of its income from NGOs through program sponsorship, and the mission is intended to embrace the broadest possible variety of development goals.

It is not always easy to recognize the intended development project within the mission statement - some stations have missions so broad they border on the public service 'inform, entertain and comment' model. An example is Radio Atlantis, whose mission, like that of Breeze FM, is intended to be inclusive. The lack of focus, however, opened the station to control by one segment of the community.

3. The broader community development project

The radio station will be one of many organizations engaging in local development. As a communications project, however, it will be both a stakeholder in development and a facilitator of development. This is a complex role. The chief routes to sustaining it are the station's ability to work with others to develop a coherent local development strategy, and the will to forge and maintain the partnerships needed to implement it.

Building and maintaining partnerships is one of Breeze 99.6FM's strengths. They have the will and the institutional capacity to do so. But a problem for Breeze is that its financial sustainability rests on selling airtime to many different NGOs. As a result, Breeze has a development vision and mission, strong partnerships, but not a coherent strategy. The reliance on NGO sponsorship to some extent threatens the sustainability of Breeze's contribution to the broader development

project, because programming on a particular issue stops when the NGO cannot afford the airtime.

For a community radio station, identifying and contributing to the broader community development project is – at least in theory – easier. The community decides development needs, and it is up to the station to ensure that they are met. It is also up to the station to find the money to pay for the required programming, and if there is no money, the station is still accountable to the community and must still carry out community agendas. Maputaland Community Radio, for example, must broadcast development messages irrespective of whether they generate income, and try to find sponsorship, through partnerships with NGOS and government departments, while doing so.

Radio Communitaria do Dondo in rural Mozambique has organized the on-air volunteers and editorial content around editorial groups, which respond to surveys of community needs. These include agriculture, health, women, children, human rights, environment and sport. In this way, the programming is tightly linked to community development. The station is regarded as, "The radio of us all," and some even say, "The radio station is the community." Because none of the on-air staff are paid, there is no additional cost for development programming.

Conclusion

All of the stations we visited demonstrate good practice in different aspects of sustainability, and have different strengths and weaknesses. They all recognise the importance of the social, institutional and financial aspects of sustainability to their ability to maintain high quality development programming. They all have development missions, and apply these in creative ways to the broader development project.

The importance of context to sustainability cannot be underestimated, and it is obvious that community radio stations in South Africa, where there is a democratic and enabling regulatory environment and a strong economic base, have a head start on local stations in Tanzania or Mozambique where broadcasting regulations and licensing are still being defined and where poverty is deeper and more widespread.

The South African system is premised on the assumption that community stations will ultimately be able to survive on advertising income. After ten years on air, a handful of development-oriented stations, mostly in urban areas, are thriving. But the majority, serving rural communities, live a hand to mouth existence. The government recently established a parastatal body to fund and develop community radio stations and small media in other formats (print, video, film) that are struggling. This is the Media Development and Diversity Agency, established in 2002 for an initial period of five years. The MDDA operates with funding from the commercial media sector, government and international donors.[7] Without this kind of statutory, developmental support, stations in other countries are more reliant on international donors.

While our studies try to restore the balance by highlighting the importance of many different aspects of sustainability, a final word must be said about financial sustainability, because it is so fundamentally linked to independence and maintaining high quality programming. The equipment at all of the stations we visited had been bought through donor support. All of the stations struggle to maintain and improve their equipment. With the possible exception of Breeze FM, staff at none of the stations we visited could be said to be earning a living wage, effectively turning staff members into quasi-volunteers. This places high pressure on people: at Maputaland Community Radio, for example, the majority of management staff hold down two jobs at the same time in order to survive; and other staff members are constantly on the lookout for more lucrative employment.

It is clear from our studies that it is not the money that holds the stations together but the will to serve communities and community support. Nonetheless, income is of fundamental importance. It is needed to pay for premises, equipment, staff and the cost of programming. While it is obviously not the sole basis for sustainability, failure to achieve financial sustainability will undoubtedly bring about the collapse of many worthy initiatives.

These case studies document the power of local, independent radio to bring positive change to individuals and communities, and the will of groups of people to ensure that this happens. In the end, we never lose sight that the ultimate beneficiaries of effective radio programming are the individuals whose lives are enriched by enjoying local musicians on the radio, whose voices are now heard thanks to radio and whose lives are changed — and sometimes saved — by what they hear on the radio.

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7 See www.mdda.org.za for further information about the Media Development Diversity Agency and its program.

Are there other social investments that can have a broader reach or affect more people than and effective local radio stations?

Orkonerei FM Radio Service 94.4
'Voice of the Pastoralists'

Terrat, Tanzania

Maasai herder on the way to Terrat.

Orkonerei FM Radio Service 94.4
'Voice of the Pastoralists'

Okonerei FM Radio Service 94.4 is based in the village of Terrat, 90km south of Arusha, on the Maasai Plains of Tanzania. Ninety kilometres may not sound so far, but getting there on a dirt road that is fractured by craters, and which frequently disappears under layers of fine sand amounts to a full day's work. It comes as no surprise, then, when the station manager tells you that the main problems Maasai pastoralists face are poor communications and a lack of water.

It was to help the Maasai pastoralists of northern Tanzania to deal with these problems that the Institute for Orkonerei Pastoralists Advancement (IOPA) initiated a radio project in the 1990s. Almost a decade later, on 22nd June 2002, Orkonerei FM Radio Service 94.4 signed on. The first words broadcast were spoken by Gideon Ole Sanago, who was then a presenter, and is now the station manager: **"This is Orkonerei Radio Service, broadcasting live from the Maasai area, believing that this is the community radio station, the voice of the pastoralists."**

Today, ORS 94.4FM is the flagship project of IOPA.

History

ORS was one of three stations born out of preparations for the United Nations Conference on Environment and Development (UNCED) held in Rio de Janeiro in 1992. Delegates realized that rural African communities had an important role to play if the conference's resolutions on biodiversity and combating desertification were to bear fruit. They also realized that the main stumbling block to communicating with remote rural communities was the absence of independent media in local languages.

In the run-up to the conference, media activists formed the East Africa Community Media Project (EACMP), which forged relationships with four NGOs in countries where desertification and biodiversity, and communications, were serious issues. Three of the partners were local NGOs: Mang'elete Community Media Project in Kenya, the Uganda Rural Development and Training Programme, and IOPA in Tanzania. The fourth partner was the regional development NGO EcoNews Africa, based in Nairobi, Kenya, whose role would be to support and co-ordinate the activities of the three local agencies.

The partners agreed that community radio was the most viable medium in terms of cost and reach. Despite prohibitive legislation in the three countries, and scarcity of resources, three new radio stations have gone on air as a result of the partnership. They are Radio Mang'elete in Kenya, Kagadi Kibaale Community Radio in Uganda, and ORS 94.4FM in Tanzania.

The three stations and EcoNews Africa still work closely together today.

Defining ORS

Within the different types of local, independent radio stations to be found in Africa, ORS is difficult to define. In terms of its constitution and structures, ORS is an NGO station, a project of its founding NGO, IOPA (locally known as Ilamaratak-Lorkonerei Institute). It is therefore an NGO station, and its primary function is to carry out IOPA's mission and to serve IOPA's clients. But in terms of its processes and practices, ORS operates more like a community radio station.

In our interview, station manager Gideon Ole Sanago is anxious to assert that ORS is not an NGO station, but a community station, owned and programmed by the community. "IOPA started the radio station, and operates the radio station on behalf of the community. But IOPA does not own the radio station. It is owned by the community," he says.

To back this claim, Gideon has two arguments. Firstly, there is a high level of community participation in ORS's structures and programming. Secondly, he is echoing the perception of listeners: "They speak of 'our station'. They do not speak about 'the station' or 'Ilamaratak's station'," says Gideon.

To properly understand ORS, it is necessary to consider different aspects of the station.

Content Service

ORS was granted a broadcasting license by the Tanzania Broadcasting Commission (TCRA) on 26th August 2002. The Tanzanian Broadcasting Services Act of 1993 does not distinguish between different kinds of radio stations, grouping all radio under the category heading, "content services," which includes all public services for sound, data, text or images.[1]

Relationship with IOPA

ORS's offices and studios are to be found in a complex owned by IOPA. The station's location reflects the close relationship with IOPA as well as a close relationship with its listeners, who are also IOPA's clients. The complex has been built on a hill in the village of Terrat, and overlooks the plains where its primary target audience, Maasai pastoralists, live in scattered homesteads and tend their flocks of cattle and goats.

IOPA was established in 1991 to help Maasai pastoralist communities living in the regions of Arusha, Kilimanjaro, Manyara and Tanga to become more sustainable. Over many decades, Maasai pastoralists have been evicted from their lands to make way for game parks, hunting reserves, mining, and farming of wheat, barley and flowers. Tens of thousands of Maasai today live in poverty in towns and cities, because they do not have the education or skills needed to earn a living.

IOPA has different strategies to improve the situation of Maasai pastoralists. Their work includes building leadership; encouraging participation in local government; encouraging pastoralists to send their children to school; small business and skills training to improve dry-land farming methods. IOPA also promotes human rights, both of the Maasai as a minority group, and within Maasai communities, where women in particular are oppressed.

ORS is the main product of IOPA's information program. Other projects in the information program include a community video and television project, and developing libraries and Internet facilities at IOPA community centres.[2] "The only way for people to change is to give them information," says Gideon Ole Sanago, explaining ORS's important role in IOPA's work.

Vision and mission

ORS shares IOPA's vision, which is of "pastoralist communities advancing educationally, economically and culturally."

ORS also shares IOPA's mission, which is:

"To uplift the quality of life of dry-land pastoralists in Tanzania, through community sensitization, advocacy for land and cultural rights, services in key neglected areas and transformation of practices that hinder the improvement of economic and social development of women and men in local pastoral communities."

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1 For further information, visit the TCRA web-site, at http://www.tcra.go.tz/.

Governance and management structures

IOPA is a membership-based institute, registered under Tanzanian law as a public service company. As a project of IOPA, ORS does not have a separate constitution.[3]

Membership of IOPA is open to all pastoralists in IOPA's service area. To become a member, a pastoralist must apply, be interviewed by the IOPA Board, and if accepted, must pay an annual membership fee of TZS10 000 (or about USD 8).[4] Membership of IOPA offers many benefits. One of these is that IOPA contributes to school fees of its members. IOPA presently has some 200 members.

All members have voting rights and at every third AGM (annual general meeting) members elect two boards of directors: one for IOPA, one for ORS. The two boards elect a director for all the IOPA projects, including the information project. This means that ORS shares a director with other IOPA projects.

The ORS Board meets twice a year, and has final decision-making powers. To ensure the smooth running of the station, the station management meets regularly with the director, to review strategies and budgets, to reflect on programming and to ensure that staffing needs are met. All proposals and suggestions arising

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[3] Information from IOPA's Memorandum of Association, April 2004.

[4] Currency exchange quotes reflect live mid-market rates as of 7.28.2006 at 14:13:57 UTC. 1 USD = 1,290.80 TZS. All currency is rounded to the nearest whole number.

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out of these meetings must be approved by the ORS Board.

Development of the program schedule

Fundamental to community radio is participation by community members in developing program schedules and content. ORS's program schedule and content are crafted out of a variety of community inputs. Firstly, staff and volunteers interact with community members, and get feedback and ideas which are included in the proposals that are taken to the Board twice a year. Programming changes are made only if the Board agrees to them. However, these changes are temporary, and can be overturned by the AGM, where IOPA members debate how the airtime should be filled. The final program schedule develops from ideas and suggestions made by community members at the AGM.

Beatrice Gerald hosts an afternoon phone-in program.

In these ways, Gideon argues, ORS is able to include input from both IOPA members and the broader community. It is these processes, he says, which make ORS more of a community station, and gives listeners their strong sense of ownership.

Programming

ORS's development approach

ORS takes a three-pronged approach to development:

• It broadcasts information and education on areas of need, for example, health, environmental issues; laws and rights; farming methods.

• It promotes change, for example, encouraging pastoralists to send their children to school, and older people to take up vocational education; promoting gender equality; discouraging female genital mutilation.

• It reinforces local culture through recording and playing local traditional music; discussing culture and traditions; telling life stories.

Licensed to broadcast 10 hours a day, ORS has been forced to cut its programming to seven hours because of the rocketing cost of fuel. Without electricity, ORS relies for power on a generator, which uses 400 litres of petrol, at a cost of TZS 450 000 (USD 349) a fortnight and about TZS 1 million (USD 775) a month.

This is a serious problem for the station, and staff and volunteers are desperate to find the means to cover the cost of fuel, or to find alterative energy sources, so that they can increase their broadcasting hours again.

'Waking up people who sleep'

Gideon describes the style of ORS as, "waking up people who sleep". He says this applies to both the staff of the station who receive subsidies for further education, and the listeners, who receive ORS's educational and motivational programming.

Individual staff members are seen as being responsible for one or more of the main programming content areas, which they listed as legal issues, the environment, food security, gender equality, children's programs, small business development, general education, youth development, and health. In addition, there is local and international news, sports, a variety of music programming, and greetings.

According to ORS staff, lifestyles in Terrat are typical of those lived in many of the villages in ORS's broadcast area. A visit to Terrat, home to some 1,600 people, provides a few pointers to the kinds of development issues that need addressing.

Terrat grew as a village only because of a natural spring. The region is classified as semi-desert or dry-lands. Annual rainfall comes in two phases: long rains between February and May, and short rains between November and January.

Rainfall averages from 400 to 600 mm a year. Terrat's spring flows into a narrow river that is flanked by green trees which are full of monkeys, birds and bats. But the river and spring do not provide enough water for the village. The shortage of water has serious consequences for hygiene and health, and cholera is common. ORS staff members regularly travel to Arusha to fetch large containers of clean drinking water. ORS's health programming includes constant reminders to people to boil drinking water and to wash their hands often throughout the day.

The IOPA complex is surrounded by a fence of thorn trees, prickly pear and wire – to keep out the occasional lion and leopard attracted by cattle and goats, Gideon explains. For the disbelieving, he has a story about a presenter who was chased through the bush by a leopard.

Look over the fence, and you see the primary school. In the morning, you see children hurrying in two directions: some head up the hill to school; others set off for the plains to tend the family herds. There is no secondary school in Terrat, and if their parents allow, older children go to boarding schools and colleges in other parts of the district. Schooling is compulsory in Tanzania, but according to Gideon, some among the Maasai regard school as a "disturbance" of their way of life,

preferring their sons to learn how to herd cattle, and their daughters to learn housework. ORS's educational programming includes messages aimed at raising levels of appreciation of the value of education, for both boys and girls.

Most of the villagers live in houses of mud and wood, and some in newer homes of concrete blocks. In general, the men look after their herds of cattle and goats during the day. The women and girls do housework.

Busy market day in Terret.

Every Thursday, Terrat hosts a busy market, where hundreds of pastoralists from all over the district gather to buy and sell cattle. The variety of transport speaks volumes about the terrain – people crowd into Land Cruisers,

4x4 trucks and trailers pulled by tractors. For those living close by, there are motorbikes and bicycles. Because of the state of the roads, cars are not a viable option. Through ORS, listeners lobby for better roads and public transport. On the fringes of the livestock market, there is a lively trade in other goods: cloth for the bright red and purple togas the Maasai wear, jewellery, baskets, gourds, spatulas and vegetable peelers, crockery and cutlery, detergents, coffee, beans, flour and maize meal; fresh vegetables. Services like bicycle mending, hair cutting and sewing, are also in high demand. ORS's builds business capacity by including programs on small business development, and success stories of local business people and traders.

Two-language Policy

Tanzania has two official languages, the first language is Kiswahili and the second is English.

Institute for Orkonerei Pastoralists Advancement, the sponsoring NGO for ORS Radio.

The language policy was introduced after Tanzania's liberation in 1961 from British colonial rule. After years of divide and rule under the British, Tanzania tried to live by its new motto: "Unity is Freedom." Many different local languages are spoken in Tanzania, and Julius Nyerere, the country's first President, believed that the two-language policy would prevent tribal violence.

The two-language policy persists today, and it is illegal for any radio station to broadcast in a local language. For ORS, this presents special problems. "We are the voice of the pastoralists. In this area, most of the pastoralists speak Kimaasai, but we are not allowed to broadcast in Kimaasai," says Gideon.

To get around the problem, the station negotiated with the Minister of Communications, and managed to extract his verbal approval for limited news programming in Kimaasai. The news is therefore gathered in two languages, Kiswahili and Kimaasai. It is then compiled and broadcast in Kiswahili. Later, it is translated, summarized, and rebroadcast in Kimaasai. The Kimaasai news has a special place in listeners' hearts. "We know from feedback that our listeners stop what they are doing before the Kimaasai news begins, and gather around their radios to listen," says Gideon.

Men's dominant status in Maasai culture means that they are seen as the owners of radio receivers. Some men go as far as locking their radios away when they leave home for a while. "Because the Kimaasai news is so popular, we use the opportunity and introduce the news with messages that encourage men to share their radio sets with women and children," says Gideon.

For ORS, broadcasting in Kimaasai is more than a matter of pride; it is a matter of principle, and they hope to increase Kimaasai programs. But Gideon acknowledges that the language issue is complex. "The Maasai are our biggest group, but our station reaches seven different tribes, who all speak different languages. We don't want them to think the station is only for the Maasai."

The station's language policy will also have an impact on financial sustainability. ORS's signal reaches Arusha, which has a population of almost 300,000, and is a good potential source of income. If ORS is identified too strongly as "the voice of the Maasai," listeners in Arusha will think it is not a station for urban residents.

Staff and volunteers

There are seven permanent staff members and four community volunteers. All are multi-skilled: "Everyone here does everything, including marketing, production and broadcasting, research, going out into the community and administration," says Gideon.

The work day begins each morning with a meeting chaired by a different member of staff. The meeting opens with the customary greeting, which is to ask each person in turn, "How are you? How was your night and morning?"

The formal business of the meeting is a review/critique of the previous day's programming. The aim is to encourage presenters to improve the quality of their programming, and to develop their abilities. Then, the night's programs are discussed and slots are allocated to presenters.

The system of allocating slots daily means that all presenters must be ready for anything: "No-one knows the night before who will be presenting a particular program the next day," says Gideon. "So although each person has his or her content area, everyone must have some general knowledge about all of the station's content areas, and be able to do research."

Payment of salaries depends on the station's financial situation. At the time of our visit, all salaries had been cut so that the station could afford to pay high fuel bills. "We discussed this with staff, and they agreed that we could not go off air. So we are all really hoping that fuel prices will come down," said Gideon.
For permanent staff, the salary range is from TZS 130,000 (USD 101) to TZS 225,000 (USD 185) a month. To supplement salaries, staff members are offered journalism training opportunities. According to their contracts, a year's journalism training must be paid back to the station through one and a half years of service.

Volunteers earn stipends of TZS 25,000 (USD 19) a month, and the station supplements this by contributing to volunteers' doctors' bills and costs of education.

The studios

The first thing you notice when you approach ORS's studios are the many pairs of shoes on the mat outside. The aim of getting visitors to remove their shoes is to keep out the fine dust that coats everything, and which can destroy sensitive electronic and digital equipment.

Both ORS's broadcast and production studios are large and well-equipped with a combination of digital and analogue items. The size of the production studio is especially important as ORS often records local Maasai choirs and cultural groups for its traditional music programs.

Finances

Income
ORS generates income in four ways: donations, advertising, community greetings and by renting out its facilities.

Donor support
The largest donor has been the Swedish government aid agency, SIDA. The SIDA grant started about three years ago, and has covered start-up costs, all the station's equipment, a vehicle, and most of the monthly running costs.[5] The grant amounts to about

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5 SIDA is the major funder of all of the three radio initiatives started by EACMP, and has also given a grant to EcoNews Africa. EcoNews Africa manages the SIDA grant, disbursing it to the stations, and helping stations administer the money and write reports.

USD 45 000 for three years, and USD 25 000 in the fourth year. The reduction in the fourth year is based on an understanding that ORS will after three years be able to survive without SIDA support. The SIDA funding cycle comes to an end in 2006.

Community greetings

The second largest source of income is community greetings. ORS sells greeting cards to listeners. Each card allows for five greeting, and costs TZS 200 (USD 0.16). All of the station staff and volunteers distribute and collect greeting cards.

Advertising

The third source of income is advertising, which ORS divides into two categories: development advertising and commercial advertising.

Development advertising includes any advertising from non-profit agencies, for example, government or NGOs, or community announcements that will not result in the announcer making money. Adverts from government and NGOs (even IOPA must pay for airtime) are charged at a higher rate than non-commercial announcements from community members.

Commercial advertising comes from national and local businesses. National businesses, like Tanzania Telecommunications Limited, are charged at a higher rate than small local businesses, for example, a shop that wants to

advertise cold drinks on a hot day or hot soup on a cold day.

Free to air - airtime for announcements that are purely service related, for example, of lost livestock or lost property, is free.

According to Gideon, income from greetings and development advertising is increasing. It amounted to TZS 26 million in 2004 (USD 20,143), but from January to August 2005, the total was already over half that amount, TZS 18 million (USD 13,945), with an expected increase towards the end of the year. ORS hopes ultimately to be able to cover all its operating costs from community greetings and advertising, but these hopes are unlikely to bear fruit if they cannot find ways of meeting energy costs.

Gideon acknowledges that earnings from commercial advertising are disappointing. The reason, he says, is that most companies prefer to advertise with large national radio stations, or with commercial stations in towns that target people with money to spend.

Renting facilities

Renting out facilities like the ORS vehicle and the IOPA hostel is a useful source of income. The vehicle is mostly rented to visitors to the station, and to IOPA. When visitors come to Terrat to visit ORS, ORS charges rental for use of rooms in the IOPA hostel. When visitors come for IOPA business, IOPA charges rental. In this way, the centre generates income for both ORS and IOPA.

Expenditure

ORS greatest – and potentially crippling – expense is the TZS 1million (USD 775) monthly fuel bill. The second largest expense is staff salaries and volunteer stipends.

For much of 2005, staff sacrificed about half of their salaries to keep the station on air in the face of rising fuel prices.

Discussion

ORS's development project & the broader community development project

ORS's mission clearly explains both ORS's role and intentions with respect to local development and its understanding of local development goals. The reference to a specific audience, pastoralists, and the issues it lists, land rights, cultural rights, poor services, transformation of practices that hinder economic and social development, are a guide to program presenters and producers, and to external support agencies like donors. Because it is so specific, the mission makes ORS easier to evaluate – for example, if land rights are not improving, the station can increase content on the topic, or change its tactics and messages. ORS's development approach (providing information while promoting change and reinforcing local culture and traditions) is an excellent model of sound development programming.

ORS also engages with community development through its partnership with IOPA. The partnership extends ORS's work, and contributes to sustainability in many other ways:

• IOPA owns the ORS's land and buildings. For as long as the partnership exists, ORS's premises will be secure. For now, ORS does not pay rent.

• IOPA has 15 years' experience within the NGO sector and of working with pastoralist communities that it shares with ORS.

• IOPA has contacts in the donor community, and experience of working with donors. ORS draws on this experience.

• IOPA's experience of lobbying and advocacy and of negotiating with politicians and government structures has been useful to ORS.

• IOPA's projects are a rich source of programming material for ORS.

• ORS has access to IOPA's resource library, computers and other infrastructure, including the two-way radio IOPA uses to contact its offices in other districts.

• IOPA markets the radio station to its client community.

• IOPA is a channel for community feedback to ORS.

During our interviews, however, it was apparent that ORS feels a need to separate from IOPA. The main benefit of separation would be that ORS could clarify its independent status and open its Board to membership by people who are not IOPA members, and its AGM to voters from the wider community. It could take up issues that IOPA does not address; and pay more attention to people other than pastoralists. It could more freely criticize IOPA. It could become a community radio station in the pure sense – owned, controlled and programmed by its community.

Part of ORS's desire to become a community radio station may be the perception that donors prefer community radio stations. Within the field of development communications, quality development programming is defined as programming that is produced through community participation. The view is that messages that are produced through participatory processes are most likely to be believed. Community radio stations – defined as owned, controlled and programmed by communities – are seen as the best way of engaging communities in programming, and as a result, they are becoming more popular with donors. The World Bank is an example of a donor organisation that is showing increased interest in community radio. However, as ORS's experience demonstrates, an NGO station with strong community participation – and IOPA encourages community participation in all its projects – can be as effective as an independent community radio station. The difficulty is convincing donors that this is so.

If ORS chooses to separate from IOPA, the challenge will be how to do this in a way that satisfies the needs and interests of different stakeholders, including the licensing authority, donors and the community. But most important, ORS will have take care to hold on to the many benefits of the existing partnership.

Social, institutional and financial sustainability

Community participation

ORS's location in Terrat means the station lives among its community and shares its audience's lives and experiences. For example, everybody suffers from the fact that Terrat is not connected to the national electricity grid; everybody suffers from the poor roads and water shortage. Similarly, everyone will benefit from improvements in gender equality, land rights, farming methods and success in business. This shared experience is important: the station is a part of the community. It also makes it easier to challenge the community about problems like female genital mutilation, gender equality, education. ORS staff members and volunteers have personal experience of these problems; they are the voice from within.

Community participation enriches ORS's programming. Listeners feel that the station belongs to them. This helps sustain the station.

Management style and practices

ORS's management style is democratic. Staff members take part in important decisions, and feel a strong sense of ownership of the station. They work long hours and are not driven by narrow job descriptions. They are committed to its success.

ORS's investment in staff members' education encourages commitment, and ensures that ORS has a steady flow of valuable new learning and skills. The contractual arrangements through which staff members pay ORS back through service, mean that ORS benefits from the investment in staff development.

ORS's contribution to volunteers' health bills, over and above the stipends paid, is an expression of value for volunteers' time and energy.

Local income generation

Development advertisements – and, more importantly – the greeting cards are a vital source of income for the station. Both – but particularly the greeting cards – require hard work on the part of staff who market the station and sell the cards to community members. There is strong evidence of staff commitment in the fact that income from development advertisements and greeting cards is increasing steadily. The question is, will it be enough?

ORS's reliance on the SIDA grant makes it vulnerable. The grant cycle comes to an end in 2006, and ORS is anxious to renew it, or to find alternative donors. ORS's vehicle and studio equipment are expensive, and ORS is aware that while they may be able to cover operating costs through local income, they are unlikely to be able to afford a new vehicle or to replace studio equipment.

Also, donor funded projects operate on lean budgets, and this makes them vulnerable to unforeseen costs. For example, the rise in fuel prices in 2005 hit ORS hard, and it was only staff members' willingness to sacrifice their salaries that enabled the station to survive.

Conclusion

ORS is an excellent model of an NGO station, extending messages to a specific constituency. In many respects the station is sustainable – it has the participation and support of its community; its organisational practices promote commitment and will and maintain the skills and health of its staff. The station is flexible – able to operate commercially through selling airtime, while maintaining its mission and community support. There is a sound understanding of partnerships and their value to community development. These are all important aspects of sustainability. But typically of many stations operating in situations of poverty, ORS is most vulnerable when it comes to finances. It is particularly vulnerable to unpredictable changes, as the issue of fuel price rises shows. Finding a sustainable balance between local income generation and donor support will be its greatest challenge.

Traders and shoppers use all kinds of transport to travel rough roads to the Thursday market.

ORS ANNEX

ORS – broadcasting environment

Tanzania became a multi-party democracy in 1992. Since then, there have been several steps taken to liberalize the media environment.

Media freedom

The Tanzanian constitution guarantees free speech. The Tanzania Communications Regulatory Authority (TCRA), an independent regulatory authority for the postal, broadcasting and electronic communications industries, issues broadcast licenses and allocates frequencies.[1]

Laws restricting freedom of speech include the National Security Act, Official Secrets Act, Restricted Areas Act and Newspaper Registration Act. Laws restricting broadcasting include the Broadcasting Services Act, which restricts the geographic broadcasting range of radio and television to 25% of the country.

Radio in Tanzania

Tanzania has a vibrant radio sector. Stations include:

Government radio stations
 • Radio Tanzania Dar es Salaam (RTD)
 • Parapanda Radio Tanzania (PRT), a station for younger listeners
 • Voice of Tanzania-Zanzibar (on the island of Zanzibar)

Commercial radio stations
 • Radio Free Africa
 • Radio One
 • Radio Uhuru
 • Kiss FM (English-language station)
 • Clouds FM (pop music station, available in Dar es Salaam and Arusha)

Non-profit radio stations
 • Orkonerei Radio Service (ORS)

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1 For further information, see www.tcra.go.tz.

IOPA General Assembly (made up of IOPA members)
IOPA members elect the boards of IOPA and of Orkonerei Radio Services (ORS)

IOPA Board
Elected by and reports to the IOPA General Assembly

ORS Board
Nine members, elected by the IOPA General Assembly. The Board elects the Director and approves all staff appointments.

Director of IOPA and ORS
The two projects share a director. ORS is one of many IOPA projects.

Management, staff and volunteers of various other IOPA projects.

ORS management

Key
ORS line management/
----Separation of ORS & IOPA structures.
Shared structures

ORS staff and volunteers

Organizational Diagram showing relationship between ORS and IOPA

ORS - Broadcast Schedule

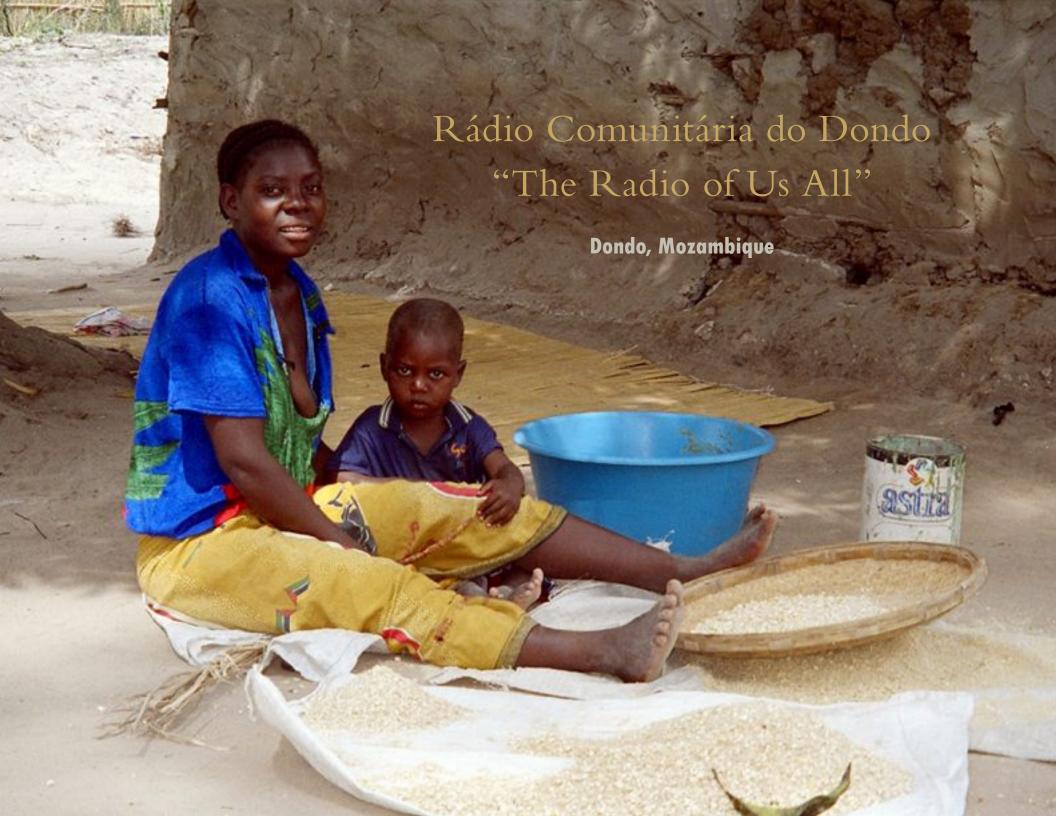| Time	Program Title	Detail
Monday		
3-3.30	Kufungua Radio	Opening the station; welcoming and greeting listeners; introducing the program schedule.
3.30-4	Kijana Na Maendeleo	Youth development. Interviews with young people running small businesses; challenges facing young pastoralists; success stories; education and training; health issues, including HIV/AIDS. In Tanzania, youth are defined as 15 – 40.
4-4.10	Habari Rtd	Radio Tanzania news / relayed.
4.10-4.30	Chaguo La DJ	DJ's Choice. Music chosen by the DJ. The most popular kinds of music are Bongo Flavour and Taarab.
4.30-5	Afya Ya Jamii	Community Health. Including interviews with specialists, like doctors, on issues like HIV/AIDS; cholera; vaccination; malaria and many others.
5-5.30	Ngoma Za Asili	Traditional dance music of different tribes in the listenership area; the presenter discusses the music.
5.30-6	Salamu Za Jioni Kwa Njia Ya Simu	Call-in program. Listeners greet one another.
6-6.30	Elimu Kwa Wafugaji	Education. Programs encourage pastoralists to send their children to school, and promote gender equality and the rights of children.
6.30-7	ORS Salamu Club	Presenters read greeting cards sent in by members of listeners' clubs. Each greeting costs TSH200; each listener can send in a maximum of 5 messages per program. Greetings are an important source of income for the station. In this program, listeners are also invited to compliment people in the community who they admire, at no charge.
7-7.05	Habari Kwa Ufupi (ORS)	News in brief – Kiswahili.
7.05-8	ORS Salamu Club	Greetings continue.
8-8.30	Simu Na Matangazo	Call-in and greetings program. Also, community announcements, for example, about lost cattle; items for sale. Announcements are paid for, at rates depending on their length. This is another important source of income for the station.
8.30-8.40	Taarifa Kwa Kiswahili	News in Kiswahili
8.40-8.45	Burudani Fupi	A Maasai song – this is a bridge to the next program.
8.45-8.55	Tafsiri Ya Habari Kimasai	News in KiMaasai.
8.55-9	Muziki	Maasai music.
9-10	Mjadala	Panel discussion. Topics are chosen daily at the staff meeting. Examples include culture, explaining traditions or any topical issues of the day.
10-	Kufunga Radio	Closing the station - wishing listeners goodnight.

ORS - Broadcast Schedule

Time	Program Title	Detail
Tuesday		
3.10-4	Maasai songs	Maasai music, recorded by local singers and groups at the ORS studio.
4.10-5	Muziki wa Zamani	'Home' music – dance music using various traditional styles, mostly from Tanzania.
5-5.30	Wsawa wa Kijinsia	Gender equality. Guests from the community are invited to discuss issues such as women's rights, polygamy, and female genital mutilation.
6-6.30	Utamaduni Wetu	Our culture. People from different ethnic groups and tribes describe and explain different traditions.
Wednesday		
3.10-4	Reggae time	Reggae music is played and discussed.
4.10-4.30	Ijuwe Sheria	Laws and civil society. Education and discussion about various laws – particularly focusing on land and pastoralists. Also democracy education
5-5.30	Ushauri	Advice from the community. People from the community are invited to share common experiences and give advice about daily problems and issues. Topics vary, and the presenter is careful to avoid or manage situations where expert advice is needed.
6-6.30	Mazingira	Environment, with a focus on issues affecting pastoralists, including deforestation, charcoal burning, managing scarce water supplies, planting of trees.
Thursday		
3.10-4	Muziki Wa Mwambao	Taarab (music)
4.30-5	Madawa Ya Asili	Traditional medicine. Traditional healers are invited to discuss finding and using local herbs.
5-5.50	Southern African Music	Music from different African countries
6-6.30	Uhakika Wa Chakula	Food security. Again, focusing on issues facing pastoralists, including managing food resources and agriculture in relation to the weather and the environment.
Friday		
3.30-4	Chaguo La Msikilizaji	Listeners' choice of music.
4.10-5	Chaguo La Msikilizaji	Listeners' choice of music.
5-5.30	Mawaidha Ya Kiislamu	Muslim leaders talk about religion and songs.
6-6.30	Tuweni Wastaarabu	Community members point out and joke about bad habits and behaviour like litter; smelly feet. This is a light-hearted program.
Saturday		
3.10-4	Jicho La Mwanamke	Eye of the Women. Gender education.

ORS – Broadcast Schedule

Saturday, continued		
4.10-5	Michezo Wiki Hii Na Burudani	Summary of the week's news and sports, interspersed with music.
5-6	Ulimwenguni Wiki Hii	World News.
6-6.30	Mgeni Wetu	Guest of the week. The presenter interviews people from the community about their life stories and experiences. At this stage the program mostly features men, because women are occupied with housework. The station is trying to encourage more women to agree to be the guest of the week.
9-10	MwangazaWa Maisha	Light of life. Call-in program about the little things in life that can inspire and challenge you.
Sunday		
3.10-4	Tufurahi Na Watoto	Children's program. Children come to the studio and tell stories, talk about games and fun, and sing songs.
4.10-5	Nyimbo Za Sifa Kimasai	Maasai gospel music.
5-6	Nyimbo Na Neno La Mungu	Gospel music and preaching by different churches.
6-6.30	Maajabu Ya Ulimwengu	Evening call-in and greetings.
9-10	Nyimbo Za Dini Na Uchanbuzi	People come to the studio to talk about gospel songs, and review them.

Rádio Comunitária do Dondo
"The Radio of Us All"

Dondo, Mozambique

Rádio Comunitária do Dondo
"The Radio of Us All"

As you drive the 30 km from the port city of Beira on the Indian Ocean in central Mozambique, inland to Dondo along the main highway west to Zimbabwe, you see many farmers swing heavy hoes into the thick soil of their small plots. Some get up at 4:30 in the morning to avoid the heat that follows later in the day. Women walk along the side of the road carrying heavy yellow containers of water or stacks of wood for charcoal making on their heads.

The deliberative process of starting Rádio Comunitária do Dondo (RCD) was similar to farming: preparing the soil, planting seeds, cultivating out weeds, and, in time, harvest. It was this thorough preparation and willingness to work hard that accounts for much of the success of the station.
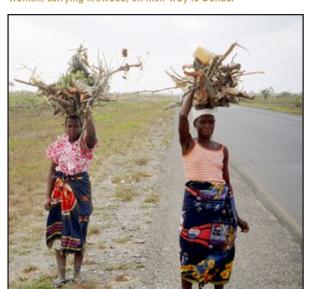
History

Some of the earliest human settlements are found in East Africa. The Egyptians started international trade with local people in the area as early as 2,500 BC, followed by Muslims in 947, and finally the Portuguese established a colony there in 1507. The Portuguese ruled Mozambique as a colony for five centuries until 1975 and yet only 27% of

Mozambicans speak Portuguese as a second language, and 8% as a first language. Under Portuguese rule, the few schools available were for the Portuguese and other Europeans. There was no free press. As a result, when the Portuguese left abruptly in 1975, they left behind few skilled professionals, scarce infrastructure and few ways to disseminate information, and sabotage such as filling the drainage system with concrete.

The liberation movement that freed the nation from Portuguese rule was led by the FRELIMO, the Mozambique Liberation Front. FRELIMO, under Samora Machel, the first president, turned to the USSR and East Germany for support and advice.

Women, carrying firewood, on their way to Dondo.

Though fighting over the next 20 years is called a civil war, the guerilla Renamo movement was created by external forces from Rhodesia, (the white-ruled former colony that won independence in 1980 and is now Zimbabwe) and apartheid South Africa to destabilize the government by destroying the social and communications infrastructure. They committed horrific atrocities and destroyed rural shops, primary schools, clinics and villages. It is estimated that over 1 million unexploded land mines remain in Mozambique, left by both sides. The war and the mismanagement of the Marxist government destroyed the economy, plunging Mozambique to poorest country in the world.

Peace accords were signed in 1992 and the first democratic elections were held in 1994. As Mozambique ushered in an era of multi-party democracy, media also gained more freedom.

During the first half of Twentieth Century, the press had been largely controlled by the Roman Catholic Church, and later, print and radio were controlled by FRELIMO, operating under Marxist-Leninist principles, which saw media as an arm of the state.

Although state-controlled Radio Mozambique continues to be the primary source of news and information in the country, private and commercial radio stations have started to operate under new guidelines for media freedom in the country's constitution. There are 41 radio stations in the country. The number of people with line telephones is 77,603; mobile phones, 708,000 and 138,000 have Internet access. Circulation of the print media continues to be limited because of the high illiteracy levels in the country.[1]

In recent years the economy has improved dramatically with more international investment; it is now the ninth poorest country according to the World Bank. Literacy rates are 47% for the total population 63% for men and 32% for women.

In Dondo itself, the majority of the people are subsistence farmers or run small businesses; however, there are also several industries in the city of Dondo: a cement factory, Lusalite, explosives and lumber and wood processing.

Dondo has a strong culture of community organization; there are around 15 associations and national NGOs that work in the area of civic education, aid for abandoned children, widows, elderly, and human rights. This is carried down the to neighborhood level with the Nucleus of Neighborhood Development

volunteers who plan concrete activities to benefit the development of each neighborhood. Since Dondo is on a truck route, the HIV/AIDS rate is higher. The provincial prevalence index for Sofala province, where Dondo is located, is 26.5 compared with 17.3 in the city of capital city of Maputo and 13.6 nationwide. The Dondo suburb has and index of 29.3. 1.3 million have the disease in a country of 19.5 million. As a result, the life expectancy has lowered to 40 years.

Of the 118,000 residents of the district, 54% are less than 16 years old.[2]

Origins and Defining
Radio Comunitaria do Dondo[3]

Rádio Comunitária do Dondo started as part of a major UNESCO media project for "strengthening democracy and governance through development of the media" in Mozambique that lead to a call for proposals in 2000. Dondo

Eighty percent of Mozambicans are subsistence farmers like this man.

was one of five communities selected out of 18 applicants to receive a full grant that included support for community mobilization process, equipment, coaching in all areas, training and running costs for five years. UNESCO has supported eight such stations in Mozambique.[4]

2 Food and Agriculture Organization of the United Nations (FAO), Rome, 2005. "Miomba woodlands and HIV/AIDS interactions Mozambique Country Report. 3.1 General Statistics. http://www.fao.org/documents/show_cdr.asp?url_file=//docrep/008/j5251e/J5251E%20-03.htm#P656_42798.

3 Acknowledgements: Gil Urbano, one of the founders of RCD was the in-country translator for this project; because of his history with the station, he proved an invaluable source of information. This report was also written with the assistance of Birgitte Jallov and Nelia Taimo, a research consultant with UNESCO.

1 BBC Country Profile: Mozambique (http://news.bbc.co.uk/1/hi/world/africa/country_profiles/1063120.stm)

4 For more information about UNESCO's media project in Mozambique, please visit their website at: http://www.mediamoz.com/index.htm.

While UNESCO/UNDP provided the initiative, leadership and funding for the stations they supported, the stations also required an extraordinarily thorough process of community engagement and development of local leadership. Birgitte Jallov, the Chief Technical Adviser of the UNESCO/UNDP project from 1998-2004, led this community engagement process. She describes the process that took place in the initial years of the project:

It *was believed that only when the community feels that 'this is our station' to which we provide producers and stories, where we assist in overcoming financial problems, and where we prevent theft by all being alert and protective, only then would a station in rural Mozambique have a chance of survival. Creating ownership feeling takes time. Therefore it was decided to plan for a one to two year mobilization and capacitation phase before the arrival of the equipment, which would absorb all interest once in place.*[5]

After engaging all stakeholders, the community elected a representative committee to start the station. Because Mozambique media law awards licenses to private companies but does not recognize community-owned stations, this elected committee comprised a legal community association that could own the station.

The Associacao de Desenvolvimento do Dondo (ADEDO) or Development Association of Dondo, had been created to deal with local development issues of waste disposal, youth and cultural activities. Therefore, ADEDO saw radio as an opportunity to expand its service

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5 **Community Radio for Empowerment and Impact by Birgitte Jallov. P. 5.**

to the community. RCD is owned by the ADEDO and is run by a separate Community Radio Management Committee. The membership of ADEDO, open to anyone in the community, numbers 640 and each pays 4 cents a month (USD) in dues. They elect the board of directors at the Annual General Meeting (AGM). The Radio Management Committee meets every month.

João Dos Santos Jeronimo, is the executive director of ADEDO and has legal responsibility for the organization and reports to the General Assembly. He presents an annual report on the finances and program activities. He represents in the everyday life of the station, the board and its executive committee, which nominates and dismisses salaried personnel. The executive committee of the board meets once a month. Jeronimo is a school teacher and doesn't "want

to interfere with programming." He's concerned about raising money for the station and provides support for the salaried workers.

The General Assembly's responsibilities include:

• Elect or relieve directors of the station and the fiscal council.
• Approve the general program activities.
• Approve the annual budget of ADEDO
• Set remuneration for those who carry out salaried functions.

Manuel Hussene Jose, community mobilizer.

Continuing Community Focus

Community permeates every aspect of the station from its name to its community engagement and programming. They were so successful to ensuring that the community regarded the station as belonging to them, that in research with the eight partner communities, only one person interviewed out of 1,000 did not respond that "the radio belongs to us."

Based upon an initial needs assessment, and a continual tailoring of tools to meet needs that would surface during the process of establishing the station, UNESCO/UNDP designed a five-tier capacitaition strategy that included training courses on financial and station management; community engagement programs, and field trips to other stations. Radio do Dondo's mission and vision statements that guide the station arose from these training sessions and through community engagement initiatives.

Mission

To work for the development of the community in the financial, cultural and intellectual areas, through programs produced strictly with impartiality, professionalism, to guarantee the strengthening of the democracy and peace in Mozambique.

Vision

That the full population of Dondo is able to take on the leadership in the process of development of the district of Dondo.

The Station

RCD is located about 2 kilometers south of the main highway on a sandy street of widely spaced homes made of mud and branches with thatch roofs. The two studios are located in a grey truck container and in back of them is a long thin building that contains the offices of the station, a telecenter operated by ADEDO with computers and a copying machine as a source of income for RCD, and the office of a concrete company that makes tops for squat toilets and concrete building blocks. A couple of men shovel concrete mix into metal mold in front. At the far end is a well where mainly women pump water in the yellow containers and hoist them on their heads to carry home. The well throughout history has been a gathering place, and it is here as well; there was a steady stream of people coming and going throughout the day. You can also hear the soundtrack of videos blaring from the television set inside a small thatch movie theater across the street.

It's an active place, people coming to the telecenter to learn how to use a computer, using the copy machine, volunteers to write scripts, and prepare programs. Off to one side of the station is a covered area where volunteers can eat a free lunch. Eight to ten bicycles are leaning against the wall in the corner just outside the offices of the station for staff and volunteers to use for their work; they aren't locked up, indicating a degree of trust.

RCD operates with 250 watts, reaching out 45 km; they say it reaches 200 km at night. Night or day, it can be heard in Beira, with a population of approximately 448,000, compared to 118,000 in the Dondo area. Listeners in Dondo can choose between eight other stations: Radio Mozambique-Beira State radio on AM; the State Radio youth oriented station, Cidade; three religious stations: the Catholic Radio Pax, and Muslim CRV and Christian Piyeya; Radio Buzi, a community station supported by the Austrians, and Radio RDP, music for Africa from Portugal, that has a powerful antenna in Dondo.

In audience research interviews conducted in January, 2005, 94% listen to radio, 83% listen to RCD, 74% Radio Mozambique-Beira (State radio), and 22% to Radio Pax. 80% said they listened to RCD daily.[6]

Staffing and Volunteers

Staffing

RCD has four paid staff members: coordinator, administrator, technician and mobilizer, who coordinates the work of the volunteers and community outreach. They receive a monthly salary; the volunteers receive no stipend; they are given a free lunch and dedications. They have also benefited from training programs

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[6 This information was collected by Nelia Taimo, a researcher for UNESCO's Media Development Project, in January, 2005 and related to William Siemering in an email on February 6, 2006.]

which, like the other rights and duties, spelled out a clear 'volunteer work contract'.

Carlitos Sunza, is the 27 year old coordinator for RCD, has been with the station since the beginning in 2001. He lost his father when he was six and was involved with the Mozambique Youth Organization (OJM), trying to work in the community to support his mother, with whom he lives and his two brothers. He had been engaged with telecommunications, so when UNESCO announced the radio project, he wanted to be part of it. Now he is also studying psychology in the evenings in Beira.

João Dove, is the chief engineer, who also selects all the music that is played on the station. Someday he wants to write, compose and record his own romantic music. He has a background in civic education and was on the national commission of elections. He worked at a Christian radio station in Maputo as a journalist and reporter.

Amalia Salomão, is the administrator, responsible for all accounting, audience research, income generation, and manages the Telecenter. She has worked as a machinist in a construction company in Beira and with the Austrian NGO, DEK.

Manuel Hussene Jose, is the 37 year old mobilizer who is responsible for supervising the volunteers and community outreach. He worked as an accountant at a trading company and later in the Dondo municipal service. When he heard about RCD, he came and studied

VALDEMIRA COBERA

Valdemira Cobera was translating news from Portuguese into a local language, and paused to talk about her work at the station. Even though the telecenter is next door, the staff editorial room has no typewriter or computer and staff writes out scripts long hand.

Valdemira is a 29 year old student who has volunteered at the station since 2002 and she aspires to be a journalist. She writes scripts, news and edits the women's program. The women's team goes into the community and decides on topics for the month then works on these, meeting twice a week. She was most proud of a radio play she produced about a man who had sexual relations outside of marriage and taught women how to negotiate in such a situation, while also admonishing the man for this behavior. Other topics have included how to get counseling for reconciliation in marriage; how to prepare food and tend to baby; and it is wrong for a man to start a second family supporting the first one.

When asked why she volunteers, Valdemira replied, "I'm here because I love to do radio and love to serve through radio. I love to be a counsellor through radio and it is a learning process. I have this passion a long time ago when I was a child, I'd listen to the radio and think some day I would like to do this. The passion is growing now."

journalism at the station and then left his job in the government and joined the staff in April, 2003.

Volunteers

All on air programming is produced by volunteers, who receive no stipend or payment. While sixty are on the roster, there are only a few working at one time. The volunteers are organized around 11 editorial groups formed around program themes that include agriculture, environment, health, women, human rights, education, children, culture and sport, all identified in the initial audience research as the most important themes. A minimum of six in each group is expected to produce one 15:00 program a week. Each one is presented in three languages: Portuguese, Sena and Ndau. The team goes into the community to record the stories, using natural sound.

This wooden suggestion box is located outside the radio station and receives frequent input from listeners.

The staff meets every Monday morning at 8:00 am and Saturday mornings with the volunteers to discuss upcoming programming, review . This is where problems are raised and solved. One staff member said, "We have a culture of debate, to sit down and discuss any problem."

RCD provides an orientation, manual and training. One formal training program began in August, 2004 and totaled 64 hours, broken down 16 weeks, x 4 hours weekly, divided into two sessions of two hours. Topics covered included the concept of community radio, statutes, editorial policies, contract with volunteers; radio production, audience profile collecting and editing materials, research; use of equipment and function of the editorial groups.

From the beginning, during the training for each volunteer, the mobilizer identifies their skill and tries to find an appropriate position.

Community Engagement

RCD has so many ways of engaging the community that Birgitte Jallov wrote that "the radio is the community," and not something apart from it. RCD frequently invites listener comments on-air. A wooden suggestion box in front of the station receives 7-8 letters a week.

In July 2003, the station asked a group of 10 frequent letter writers to suggest ways to increase the number of listeners. The letter writers replied that it was a pleasure to listen to the station, and, after some discussion, they

decided to recruit more listeners to form a Friendship Club. This club is open to all who make a small contribution and meets twice a month as a bridge between the community and the station. The two objectives of the Friendship Club are to suggest stories that should be reported from the community and to evaluate the performance of on-air staff. For example, the Club recommended a program to help teach literacy and now this program is on the air. The Club also suggested that some staff needed more training to sound more confident in their reporting. In addition to the club in Dondo, another meets in Tchone, a farming community 15 km away; they have 30 members. Once a month they come to Dondo to discuss the station and there is always someone from the station at each Club meeting.

Once a year, the volunteers help with a survey. Each volunteer talks with approximately 5–10 people in their neighborhood in order to survey between 300–600 community members.

With the editorial teams working on stories throughout the listening area, residents become familiar with RCD staff and hearing the stories they produce, so they come to them and the station with problems. For example:

- A listener in Savana told a reporter that a nurse was not tending patients properly in the hospital. The reporter took this to the health manager and will follow it up to see what action was taken.

- To help reduce crime, the government introduced community volunteer guards; however, listeners reported that they were hitting people and the station asked the police chief about it and it stopped.

- People complained that 7-12 people assaulted seven houses and came to the station before the police because they thought they could solve the problem. A volunteer investigated and took his findings to the prison chief who identified the vandals.

- After a month of coverage about the absence of electrical coverage in parts of Dondo and problems with the electric company, a new company was contracted that installed new transformer posts bringing power to this area.

- When it was noted that mostly men control household radios, RCD gave radios to women's associations so they could become better informed.

Coordinator Mr. Sunza is particularly proud of the affect these programs have had on the community:

- As a result of a program on how to maintain clean water, cholera cases were reduced.

- Sanitation was improved with programs on how to build proper privies.

- The sanitation department opened a new well free to the community after RCD aired the complaint of residents 14 km away that they had no water.

- Mozambique state radio wants to play music of local musicians, because RCD has recorded many groups and aired their music.

Programming

The program day is divided among the three languages spoken in the community:

Sena
05.50-08.30 and 16.00-18.00
Ndau
08.35-10.00 and 14.00-16.00
Portuguese
10.00-14.00 and 18.00-22.00

After the beginning and program schedule for the day and news, are 15:00 information blocks at 06.15 and 07.10 that change each day.

This includes information and answering for questions on farmer issues; local business and economics; women to women; health, preventing and treatment of AIDS, cholera; good governance with local leaders discussing problems such as how to solve violence, corruption at the wells with fee collectors; educators discussing school issues.

Mr. Carlitos Sunza, coordinator of radio Dondo.

From 07.15-08.00 on Mondays Community Focus enables citizens to call in news in their neighborhoods. The focus is to find solutions to problems such as crime and an outbreak of parasites in fingers.

People to people messages are in paid dedications and announcements. Dedications are sold for as little as 1 cent (USD) and can be purchased from businesses and at the station. One program is devoted to messages for people who are sick and request for prayers.

On weekends there are radio plays that may deal with family problem and a program produced by and for children and a program where the elderly share advice for the younger generation and oral histories.

Music is programmed throughout the schedule with 60% of the music from Mozambique and the majority of that by local, Dondo musicians; 20% African and the remaining 20%, international. They carefully listen to the lyrics of international music and prohibit broadcasting any that is insulting or in bad taste. Music hosts must follow the play list developed by João Dove, the chief engineer. This is strictly enforced.

Audience Research

Ten researches who took two days of training conducted interviews with 110 residents about their listening habits in January, 2005.

A summary of key findings:

Interviewees who own radios: 80%
 Who listen to the radio: 94%
 Who listen to RCD: 83%
 Who listen daily: 80%

Most liked programs:
 Community Focus: 70%
 Agriculture: 58%
 Women: 53%

Dondo community radio listeners.

Least liked:
  Dondo culture
  Education and development
  Economy and business

Most preferred formats
  Radio play: 59%
  Interviews: 51%
  Debates: 50%
  Classic programs presented by a man
   and woman: 33%

In addition, Nelia Taimo, a researcher for the Media Development Project, funded by UNESCO, conducted audience research every six months from 2002-2004, with a final round of interviews with 200 individuals in February, 2006. She also found that RCD is the most listened to station, followed by the state Radio Mozambique. Young people listen to the all music, CRV from Beira, particularly when RCD is off-air for production.

The qualitative research was also impressive because Nelia can track behavior changes, since she works with the same sample group for each survey. For example, in the first year, only one in eight had a HIV/AIDS test; that number increased to three out of four in the most recent study. The survey also indicates that the community and the police believe that the way RCD works with the police has decreased criminality. Young people are engaged with the station learning journalism skills, rather than getting into trouble. Women reported they had lost their fear to speak and were able to communicate with all people since they were involved with the radio.[7]

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7 E-mail from Nelia Taimo, to William Siemering, February 6, 2006.

Finances

UNESCO/UNDP agreed to cover initial operating costs, and this support declines each year. Last September, that amount dropped from $500 a month to $250 to cover the $2,950 monthly expenses. From the budget for FY 2004-2005, 33% of the expenses went towards salaries for the four paid staff. Twenty-three percent of the budget is set aside to replace the equipment after five years of use.

The largest source of income is from program sponsorships: 67% from eight different organizations. UNESCO is the largest single donor, contributing 20% of the income. Photocopying provides 7% of the income and equipment rental, 3.5%

Other sources of income

- Photocopying
- Dedications
- Equipment rental
- Production of spots for NGOs
- Sponsored programs:
  - PAARSS, Austrian government NGO to promote wells and clean water
  - PROMISO, agricultural program for Sofala province, how to harvest, clean fields; supported by Austria.
  - Meio Ambiente, preserve environment
  - Agricultura, government service program
  - Nucleo de Sida, HIV/AIDS education
  - Cornelder, programs to support women

When three different theater groups from Beira came to Dondo to advertise on RCD, more people attended their performances in Dondo than in Beira, demonstrating the effectiveness of RCD advertising. However, Mr. Sunza said local businesses are not interested in advertising. He does have a service exchange agreement with TPB, the bus company, which donates six tickets a month for travel to Beira in exchange for advertising. These tickets are given to station volunteers. Mr. Sunza is also trying to get a similar sort of trade agreement for electricity and he is working to get Lusalite, a local manufacturer, to support the station as part of their corporate responsibility.

As a poor country, Mr. Sunza explained, the country survives on NGO intervention.

Teresa, a volunteer, washing lunch dishes. Although RCD volunteers are not paid, the station works hard to find ways to reward volunteers for their work, including providing lunch on the days they work.

In Mozambique, the community assistance programs have started to be given to Nampula rather than Sofala. His challenge now is to replace the $250 a month that had come from UNESCO, and he's concerned about the total loss of this support in 2006. If RCD can't find other sources of income, they will air more music and fewer programs. "We will never surrender; we'll continue to support the radio the best way we can to survive."

Technical Information

The station is housed in a shipping container. Visitors find themselves in the production studio as they enter the container; the on-air studio is behind it, and well-equipped with a basic console. Because the transmitter is located in the production studio, the noise limits production so the station goes off-air from 1100-1400 hours to enable production. Since my visit, a small house has been built for the transmitter outside of the production studio.

Discussion on Sustainability

In her work with the financial sustainability aspects of community radio in Mozambique, Birgitte Jallov is guided by the definition of sustainability by Lisa Cannon in her book, Life beyond Aid:

The ability of an organsiation to secure and manage sufficient resources to enable it to fulfill its mission effective and consistently over time without excessive dependence on any single funding source …Sustainable organizations have, at minimum, a clear mission and strategic direction;

the skills to attract resources from a variety of local, national and international sources and the know-how to manage them efficiently.

Financial sustainability is only one aspect of sustainability, however, and other parameters have been used in the overall design of strategies are social and institutional aspects of sustainability. Radio Comunitaria do Dondo presently excels in social sustainability, using community participation to make its programming more effective. As noted above, this community feedback is gathered by volunteers, who survey the community about their needs and translate these needs into programs. The radio clubs also provide feedback and ongoing research provides both quantitative and qualitative evaluation of the programming.

Woman pumping water at the community well. The well is a gathering place in town and is located near the radio station, so there is steady foot traffic in front of the station.

In the end, it is the programming that reaches the most people that informs them, enriches their lives and affirms their community that is at the core of any station's success.

It appears that RCD has strong institutional sustainability with a dedicated paid staff and volunteers and community participation in the governance. The staff all has well developed skills from previous employment and training workshops. There is a well developed training program for volunteers. Consideration is given to find ways of rewarding the volunteers, if not financial, some form of recognition, and compliments for work well done.

With the foundation of social and institutional sustainability upon which to build, the financial sustainability should follow. The challenge is to broaden the sources of income and earn more from advertising, to replace the declining income from UNESCO and program sponsorships. RCD has what any private station would consider ideal: ranked number one in listenership and extraordinary good will from the community. It may be well to review some of the steps that have already been learned:

- Conduct an inventory of local and provincial businesses and other community partners.

- Develop a strong case for the unique advantages of partnering with RCD.

- Make calls to make the sale that will be mutually beneficial.

Because the increasing income is essential for the station to thrive, more resources are needed to achieve the goals.

Conclusion

Radio Communitaria do Dondo is an example of a community radio station which is firmly rooted in the community. At the same time, the station could not have been developed without the assistance of an international donor, UNESCO/UNDP. The success of RCD results from a skilled and committed staff and dedicated volunteers combined with the careful planning, training, and coaching with great sensitivity and steadfast commitment to community engagement by Birgitte Jallov.

"Passion" was the word used by many staff and volunteers to express their feelings for their work at the station. This is evident by the quality of the programming and the affection that is returned from the listeners. This may seem an intangible quality, but is in fact one of the station's strongest assets.

The relationship between donor and station is a dance and it is performed well in Dondo. It requires mutual respect and listening to the same music, first one leads, then the other.

Running a radio station is also a business. Now all the strengths of Radio Dondo must be marketed more forcefully to realize the income necessary for the station to thrive.

Bengali poet, writer and Nobel laureate, Rabindranath Tagore wrote, "The winds of grace are always blowing, but you must raise your sails."

Development Association of Dondo (ADEDO):

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                        ┌──────────────┐
                        │    ADEDO     │
                        └──────┬───────┘
            ┌──────────────────┼──────────────────┐
    ┌───────────────┐  ┌───────────────┐  ┌───────────────┐
    │     Radio     │  │ Positive Lives│  │  Agriculture  │
    │               │  │  (HIV/AIDS)   │  │               │
    └───────┬───────┘  └───────┬───────┘  └───────┬───────┘
    ┌───────────────┐  ┌───────────────┐  ┌───────────────┐
    │   Executive   │  │  Coordinator  │  │  Coordinator  │
    │ Coordination  │  │               │  │               │
    └───────┬───────┘  └───────┬───────┘  └───────┬───────┘
    ┌───────────────┐  ┌───────────────┐  ┌───────────────┐
    │Editorial Groups│ │   Activists   │  │   Activists   │
    └───────────────┘  └───────────────┘  └───────────────┘
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Producers of the Community Radio Programs

Radio Communitaria do Dondo: Programming Guide

First Broadcast: Sena Language (Morning)

	Monday		Tuesday		Wednesday		Thursday		Friday
H	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**
05.50	Opening	05.50	Opening	05.50	Opening	05.50	Opening	05.50	Opening
05.55	Introductions	05.55	Introduction	05.55	Introduction	05.55	Introduction	05.55	Introduction
06.00	News in Portuguese	06.00	News In Portuguese	06.00	News In Portuguese	06.00	News In Portuguese	06.00	News In Portuguese
06.10	Announcements	06.10	Announcements	06.10	Announcements	06.10	Announcements	06.10	Announcements
06.15	Dedications	06.15	Business and Economics	06.15	Women and Society	06.15	Traditional Music	06.15	Dedications
07.00	Announcements	06.30	Music	06.30	Music	06.45	Life and Health	07.00	Announcements
07.05	Agriculture and Animal Keeping	07.00	Announcements	07.00	Announcements	07.00	Announcements	07.05	Culture of Dondo
07.15	Community Reporter	07.10	Dondo People and Good Government	07.10	Dedications	07.10	Community Reporter	07.20	Music
08.00	News in Sena	07.35	Health Program	08.00	News in Sena	07.45	Music	08.00	News in Sena
08.10	Music	08.00	News in Sena	08.10	Announcements	08.00	News in Sena	08.10	Announcements
08.30	Transition to Ndau	08.10	Announcements	08.15	Music	08.10	Announcements	08.15	Education and Development
		08.30	Transition to Ndau	08.30	Transition to Ndau	08.15	Civic Education	08.30	Transition to Ndau
						08.30	Transition to Ndau		

	Saturday				Sunday				
H	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**		
05.50	Opening	07.05	Theater on the Radio	05.50	Opening	07.05	Telephone Dedications		
05.55	Introductions	07.35	Music	05.55	Introductions	08.00	News in Sena		
06.00	News in Portuguese	08.00	News in Sena	06.00	News in Portuguese	08.10	Announcements		
06.10	Announcements	08.10	Announcements	06.10	Announcements	08.15	Music		
06.35	ABC's on the Radio (Literacy Program)	08.15	AIDS Program	06.15	Choral Music	08.30	Transition to Ndau		
06.50	Music	08.30	Transition to Ndau	07.00	Announcements				

Radio Comunitaria do Dondo: Programming Guide   **Second Broadcast: Ndau Language (Morning)**

	Monday		Tuesday		Wednesday		Thursday		Friday
H	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**
08.35	Opening	08.35	Opening	08.35	Opening	08.35	Opening	08.35	Opening
08.40	Introductions	08.40	Introductions	08.40	Introductions	08.40	Introductions	08.40	Introductions
08.45	Sports	08.45	Agriculture and Animal Keeping	08.45	Women and Society	08.45	AIDS Program	08.45	Music
09.00	News in Ndau	09.00	News in Ndau	09.00	News in Ndau	09.00	News in Ndau	09.00	News in Ndau
09.10	Announcements	09.10	Announcements	09.10	Announcements	09.10	Announcements	09.10	Announcements
09.15	Music	09.15	Dedications	09.15	Music	09.15	Dedications	09.15	Vision of the District
09.30	Health and Life	09.54	Transition to Portuguese	09.54	Transition to Portuguese	09.54	Transition to Portuguese	09.54	Transition to Portuguese
09.45	Music / Farewell								
09.54	Transition to Portuguese								

	Saturday		Sunday						
H	**Program**	**H**	**Program**						
08.35	Opening	08.35	Opening						
08.40	Introductions	08.40	Introductions						
08.45	Children's Program	08.45	Traditional Music						
09.00	News in Ndau	09.00	News in Ndau						
09.10	Announcements	09.10	News in Ndau						
09.15	Telephone Dedications	09.15	Health Program						
09.54	Transition to Portuguese	09.54	Transition to Portuguese						

Radio Comunitaria do Dondo: Programming Guide **Third Broadcast: Portuguese Language (Late Morning)**

	Monday		Tuesday		Wednesday		Thursday		Friday
H	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**
09.55	Opening	09.55	Opening	09.55	Opening	09.55	Opening	09.55	Opening
10.00	Announcements	10.00	Announcements	10.00	Announcements	10.00	Announcements	10.00	Announcements
10.05	Dondo 24 Hours	10.05	Dondo 24 Hours	10.05	Dondo 24 Hours	10.05	Dondo 24 Hours	10.05	Dondo 24 Hours
10.35	Music	10.35	Music	10.35	Music	10.35	Music	10.35	Music
11.00	News	11.00	News	11.00	News	11.00	News	11.00	News
11.05	Interruption	11.05	Interruption	11.05	Interruption	11.05	Interruption	11.05	Interruption
	Saturday		Sunday						
H	**Program**	**H**	**Program**						
09.55	Opening	09.55	Opening						
10.00	Announcements	10.00	Announcements						
10.05	Top Tropical (Music Program)	10.05	Music						
11.00	News	11.00	News						
11.05	Announcements	11.05	Announcements						
11.10	Advertisements	11.10	Best Wishes						
12.00	News	12.00	News						
12.05	Variety Music	12.05	Sports Summary and Agenda (Direct / Live)						
13.00	Announcements	13.00	Announcements						
13.05	Telephone Dedications	13.05	Health Program						
13.54	Transition to Ndau	13.54	Transition to Ndau						

Radio Comunitaria do Dondo: Programming Guide   **Fourth Broadcast: Ndau Language (Afternoon)**

	Monday		Tuesday		Wednesday		Thursday		Friday
H	Program	H	Program	H	Program	H	Program	H	Program
13.55	Opening	13.55	Opening	13.55	Opening	13.55	Opening	13.55	Opening
14.00	Announcements	14.00	Announcements	14.00	Announcements	14.00	Announcements	14.00	Announcements
14.05	Music	14.05	Traditional Music	14.05	Civic Education	14.05	Dondo People and Good Government	14.05	Agriculture and Animal Keeping
14.30	Magazine	14.35	AIDS Program (Repeat)	14.20	Dedications	14.20	Music	14.20	Music
14.45	Music	15.00	News in Ndau	15.00	News in Ndau	15.00	News in Ndau	14.45	The Weekend
15.00	News in Ndau	15.10	Announcements	15.10	Announcements	15.10	Announcements	15.00	News in Ndau
15.10	Announcements	15.15	Woman and Society	15.15	Music	15.15	Popular Stories	15.10	Announcements
15.15	Dedications	15.30	Music	15.20	Education and Development	15.20	Music	15.15	The Weekend
15.54	Transition to Sena	15.54	Transition to Sena	15.35	Music	15.54	Transition to Sena	15.54	Transition to Sena
				15.54	Transition to Sena				

	Saturday		Sunday						
H	Program	H	Program						
13.55	Opening	13.55	Opening						
14.00	Announcements	14.00	Announcements						
14.05	Music	14.05	Advertisements						
14.30	Health and Life	14.30	Weekend Review						
14.45	Music	15.00	News in Ndau						
15.00	News in Ndau	15.10	Theater on the Radio						
15.10	Announcements	15.40	Music						
15.15	Magazine	15.54	Transition to Sena						
15.45	Music								
15.54	Transition to Sena								

Radio Comunitaria do Dondo: Programming Guide — Fifth Broadcast: Sena Language (Late Afternoon)

	Monday		Tuesday		Wednesday		Thursday		Friday
H	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**
15.55	Opening	15.55	Opening	15.55	Opening	15.55	Opening	15.55	Opening
16.00	Announcements	16.00	Announcements	16.00	Announcements	16.00	Announcements	16.00	Announcements
16.05	Music	16.05	Dedications	16.05	Vision of the District	16.05	Agriculture and Animal Keeping	16.05	Music
16.30	Children's Community	17.00	News in Sena	17.00	News in Sena	16.20	Dedications	16.30	Health and Life
16.45	Music	17.10	Announcements	17.10	Announcements	17.00	News in Sena	16.45	Music
17.00	News in Sena	17.15	Civic Education	17.15	Popular Stories	17.10	Announcements	17.00	News in Sena
17.10	Announcements	17.30	Music	17.45	Music	17.15	Dondo People and Good Government	17.10	Announcements
17.15	Sports	17.54	Transition to Portuguese	17.54	Transition to Portuguese	17.30	Music	17.15	The Return to the Bonfire
17.30	Music					17.54	Transition to Portuguese	17.30	Music
17.54	Transition to Portuguese							17.54	Transition to Portuguese

	Saturday		Sunday
H	**Program**	**H**	**Program**
15.55	Opening	15.55	Opening
16.00	Announcements	16.00	Announcements
16.05	The Weekend	16.05	Magazine
17.00	News in Sena	16.35	Advertisements
17.10	Announcements	17.00	News in Sena
17.15	The Weekend (continued)	17.10	Announcements
17.54	Transition to Portuguese	17.15	Children's Community
		17.54	Transition to Portuguese

Radio Comunitaria do Dondo: Programming Guide   Sixth Broadcast: Portuguese Language (Evening)

	Monday		Tuesday		Wednesday		Thursday		Friday
H	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**
17.55	Opening	17.55	Opening	17.55	Opening	17.55	Opening	17.55	Opening
18.00	Announcements	18.00	Announcements	18.00	Announcements	18.00	Announcements	18.00	Announcements
18.05	Agriculture and Animal Keeping	18.05	Music	18.05	Dondo and its Culture	18.05	Civic Education	18.05	Dondo People and Good Government
18.30	Community Focus	18.30	Community Focus	18.30	Community Focus	18.30	Community Focus	18.30	Community Focus
18.45	Music	18.45	Music	18.45	Music	18.45	Music	18.45	Music
19.00	Sports	19.00	Health and Life	19.00	Women and Society	19.00	Dedications	19.00	Sports
19.30	Music	19.30	Dedications	19.30	Music	20.00	Announcements	19.30	Music
20.00	Announcements	20.00	Announcements	20.00	Announcements	20.05	Student's Hour	20.00	Announcements
20.05	Economics and Business	20.05	Vision of the District	20.05	AIDS Program	20.35	Music	20.05	The Weekend
20.35	Music	20.45	Music	20.15	Best Wishes via Telephone	20.55	Farewell	21.00	News
20.55	Farewell	20.55	Farewell	20.55	Farewell	21.00	News	21.05	The Weekend (continued)
21.00	News	21.00	News	21.00	News	21.05	Close	21.50	Farewell
21.05	Close	21.05	Close	21.05	Close			22.00	Close

	Saturday				Sunday		
H	**Program**	**H**	**Program**	**H**	**Program**	**H**	**Program**
17.55	Opening	19.30	Music	17.55	Opening	19.40	Week Review
18.00	Announcements	20.00	Informational Magazine	18.00	Announcements	20.00	Dedications via the Telephone
18.15	Children's Community	21.00	News	18.05	Music	20.55	Farewell
18.30	Community Focus	21.05	Hi-Pop	18.30	Community Focus	21.00	Close
18.45	Music	21.55	Farewell	18.45	Youth Correspondence		
19.00	Education and Dev't	22.00	Close				

Breeze 99.6FM

"Lifting the Spirit of the People"

Chipata, Zambia

Breeze 99.6FM

"Lifting the Spirit of the People"

"Pure commercial radio" is how staff members describe Breeze 99.6FM, a radio station located in downtown Chipata, the capital of Zambia's tropical Eastern Province. Yet, Breeze has a public service mission and its operations are more in line with community radio. Breeze FM is a commercial station committed to making a difference.

Second choice:
History of Breeze FM

Radio was the second choice of the founder of Breeze FM. After many years as a journalist, media activist, trainer and development worker, Mike Daka really wanted to start a newspaper. However, he was not happy with the quality and cost of local printers.

When multi-party democracy was restored to Zambia in 1991 after 29 years of one-party rule, opportunities for broadcasting blossomed and radio seemed like a good idea. The media environment was changing fast as new laws opening the airwaves were passed, and several commercial stations and a variety of community and religious stations had already gone on air.

Community volunteers Robert Mwebe and Veronica Mwango with presenter Francis Phiri (standing)

Mike opted for commercial radio, and enlisted the help of a partner, Philip Haggar, formerly of Radio Christian Voice Zambia and now with a London-based ICT company, Makeni Limited. Together, they were able to raise sufficient capital to start a radio station. Mike actually sold his family house in Lusaka to raise money to buy the station building. They appointed a Board, applied for a license, raised funds from

donors to renovate the studios, and immediately set about hiring staff. Out of 72 applicants for positions, about 25 were chosen.

"Our first job was to think of a name for the station, while the studios were being built," says producer/presenter Francis Phiri. "We struggled to find one, and discussed many. Then, while Mike was out walking he felt the breeze that drifts through Chipata from the mountain and cools us down each evening. He rang us and said – 'I think I have a name!'"

Going on air

A few weeks later Breeze FM went on air, starting with jingles, music and the time, "to get people interested," says Francis. After two weeks, they broadcast their first local programs: histories of each of the six tribes in the region.

"The new generation doesn't know where they came from, or know where their names came from. People should realize who they are," says Memory Dulani, the station's administrator, who also produces programs.

Everything has gone smoothly for the station, says Francis. The only serious problem so far was one that drew international attention. Breeze FM is a partner station of the BBC and had applied for permission to broadcast live BBC programs. This was granted, but withdrawn by the government after a few months, in late 2003. International pressure to have the ban lifted and a public outcry have had no effect, and the ban remains in place today. Currently, Breeze FM is only allowed to rebroadcast selected programs.

The explanation offered by the Ministry of Information and Broadcasting Services was that the BBC feeds breached Breeze's license regulations. Mike Daka was not happy with the ban, saying that his audience had got used to the BBC programs, which offered them a wider view of the world than Breeze FM could offer. For now, Breeze FM is compliant, but has reserved airtime for the BBC and is lobbying vigorously to have the ban lifted.

A broad mission

Information for development and growth is recognized as being vitally important to Chipata and Zambia's Eastern Province, and Breeze FM is well placed to carry out its broad mission:

"To stimulate prosperity in our coverage area by creating access to useful, relevant and up to date information that will give growth at personal, family and community levels."

With a broadcast radius of 120km, Breeze FM covers most of Eastern Province. The signal also spills over into neighbouring Malawi, reaching as far as the outskirts of the capital city, Lilongwe.

According to Breeze FM's marketing brochure, the total potential audience is 700 000, of whom 76% are small-scale farmers and their families, living in scattered villages. Their main crops are maize, tobacco, cotton, vegetables and fruit. Guided by NGOs and government departments, villagers are introducing new kinds of farming, such as beekeeping and fish farming.

Chipata is one of the fastest growing towns in Zambia. Francis points out how everything

seems unfinished: "We are living as we are building," he says.

The town's 115 000 residents live in formally laid out suburbs near the center of town, and in shack settlements on the outskirts. There is ongoing construction as the municipality struggles to keep up with the need for homes and infrastructure. As the provincial capital, Chipata is home to many government offices and departments, and is also the provincial launch-pad of many NGOs and international aid organizations.

For accessibility, Breeze FM gets full marks. Its studios are plumb in the center of town, next to a taxi-rank, down the road from the main fresh produce market, close to the main banks, and surrounded by restaurants, shops and stalls.

Breeze FM broadcasts from Parirenyatwa Road

Defining Breeze FM

Legally, Breeze FM is easy to define. Chipata Radio Services Ltd is a private company, registered under the Companies Act of 1994, and trading under the name 99.6FM.

Breeze FM was granted the right to broadcast for seven years, in 2003, by the Communications Authority. There are two licenses: one is the Confirmed Broadcasting Permit which costs ZMK 1 million (USD 276) and is payable to the Ministry of Broadcasting and Information Services; the second is the FM Broadcasting Radio License costing ZMK 2.9 million (USD 801), which is paid to the Communications Authority.

Structures

In terms of its structures, Breeze FM is very much a commercial operation. There are five Board members: the two founding investors and three others appointed by the founders. The Board meets every three months.

The Managing Director appoints all personnel, who report directly to him. Staff members have no direct contact with the Board at all. "We would not even recognize a Board member who came to the station, because we do not know them," says Memory Dulani. This does not trouble staff members, who regard it as normal for any business.

In terms of programming, Breeze FM leans towards being a local public interest station,

Memory Dulani with gifts for the station on Breeze's third birthday.

combining education, information, news and entertainment. Overall, content is oriented towards community and small business development.

Community participation

But explore the ways in which Breeze FM works with its listeners, and the station begins to look like community radio. Staff members take pride in the fact that Breeze's doors are always open to community members. "People are fascinated by the radio station. They come here to see and have a feel of what the radio station looks like," says Memory.

On special days Breeze FM is thrown open to the listeners, who are invited to run the station. On International Children's Day children do all the presenting; on World AIDS Day, HIV/AIDS sufferers are invited to the studios to tell their stories and answer questions; on International Women's Day, no men are allowed into the station.

Our visit coincided with Breeze's third birthday, October 5th, 2005. To celebrate, they had given over the station to community members to run. Every department – marketing, programming, news – was being run by community volunteers. At any given moment, there were about 50 volunteers in the station, enthusiastically going about their business. Many community members came in bearing bouquets and gifts.

There are regular phone-in and discussion programs. Listeners are told a week in advance what the topic will be so that callers can think deeply and plan what they want to say. Precious money will not be frittered away on unprepared calls, and callers are less likely to waste other listeners' time. The overall policy with respect to phone-ins is to try to promote debate rather than greetings.

Breeze FM presenters and reporters often go into the countryside to consult with chiefs and villagers about programming needs and interests, and to interview them for programs. Listener feedback is taken seriously. When Breeze FM started using its automated system to feed listeners a diet of music and

jingles, listeners complained and the station reintroduced a presenter. Listeners' letters (about 15 – 20 come in every day) are a standing item on the weekly staff meeting agenda.

Radio receivers are scarce in some villages, and the few that exist are controlled by men, says Memory. So Breeze FM has gone into partnership with the NGO Radios for Zambia, which imports wind-up radios. Breeze FM distributes these. In each village, the radio is managed by a committee comprising two women, one man and one youth, so that men cannot dominate. Each radio comes with a set of rules about sharing: if the men don't abide by the rules, the women appeal to Breeze FM to intervene.

Community programming that produces results

Breeze FM encompasses three kinds of radio: it is a community-based commercial station, with public interest programming. This is only possible because of the commitment of the Managing Director, Mike Daka, and the staff to community and public service values. "Breeze could be a hip-hop station. But what would we do afterwards?" asks Francis Phiri.

"We developed a culture of hard work. We have to be the change we want for the community. When they come and observe, they see the culture of hard work as a way of life," says Memory Dulani. "What we work for is money – I want my children to go to a better school. But we also love what we do," she adds.

A personal business: generating income through programming

Programming is closely linked to income generation. "It is Mike Daka's vision to give the underprivileged information, to stimulate them to empower themselves," says Memory. "But Breeze is also Mike's personal business."

In order to balance commercial needs with a public-community mission, Breeze FM sells airtime to NGOs and government agencies. "We are serving the community through organizations that want to pay us to serve the community," Francis explains. "For example, the farmers cannot pay us directly for the information that they need, and that is where the African Development Bank comes in. The bank can pay us to make programs, or they can go to production companies and give us the audio."

Breeze's community programming has produced good results:

- A listener recommended on air that youth help clean in the community. As a result, some picked up trash along the highway while others went to the hospital and cleaned wards and utensils.

- Using the platform given them by the station, tobacco farmers asked themselves why they had so many problems with producers. The answer was that they were not united, and so they formed the Fodya (tobacco) association.

- In discussions on Keep Chipata Clean and Green, some residents on the hills complained that they lacked the money for water to grow new trees. A local businessman heard this and called in to say he would contribute ZMK1 million (USD 276). They were able to start the trees and plant them on the bare hillside.

Breeze technician Penias Lungu

The station has cultivated partnerships with a variety of NGOs and government structures. Mike Daka's history in the development sector has been useful: "At the moment, about 70% of our relationships have developed through Mike's contacts," says Memory.

Everyone at the station – journalists, presenters, producers and marketing staff – is responsible for marketing the station and for developing and nurturing NGO partnerships.
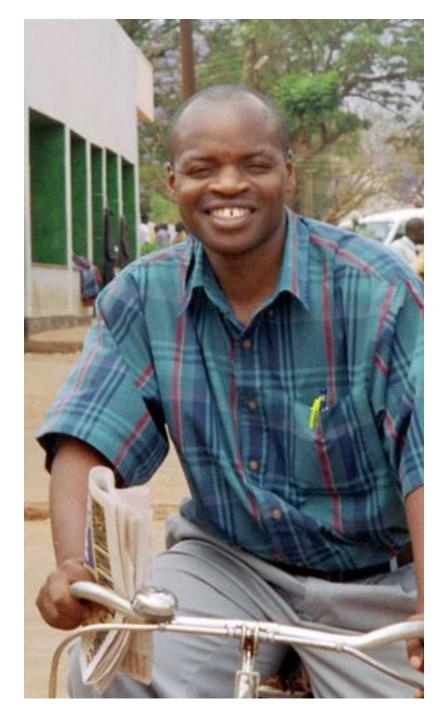
Breeze FM broadcasts 16 hours a day (the remaining eight hours have been reserved for BBC programming if it is allowed). The day is broken into different language slots: Chinyanja and English. On weekdays, the English to Chinyanja ratio is about 50:50. Over weekends, there are only three hours of English programming a day. The decision about how to allocate time to different languages was taken after audience research conducted by Breeze FM staff in 2003.[1]

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1 British Broadcasting Corporation.

Breeze's Key Programming Partners

- **The US-based NGO, Educational Development Center (EDC) which, working with the Zambian-government Education Broadcasting Service, offers basic education for out of school children. EDC also worked with Breeze FM in the production of Our Village. Based on interviews with villagers, Our Village aimed to highlight five development themes, namely HIV/AIDS prevention; child welfare and education; income generation; agriculture and food security, and environmental health.**

- **UNICEF, which supports Our Children, Our Future, a 30-minute HIV/AIDS awareness program for children. The program is produced by children under the guidance of Memory Dulani.**

- **Care International, which sponsors a 30-minute drama on home-based care of tuberculosis sufferers.**

- **CHAZ – the Churches Association of Zambia, which sponsors HIV/AIDS awareness and malaria information programming.**

- **The government agency, the National Agricultural Information Services, which sponsors programs aimed at building capacity of farmers.**

Every morning of the week, Daniel Banda, wakes up at 4:00 am, takes a bath, and eats a roll with tea. At 4:30, he leaves his home, hops on his bicycle, and rides 8 km up a hill to Breeze FM in Chipata. There he prepares the first news bulletin for broadcast at 6:30 and 8:00 and translates into the news into the local language for a 10:00 newscast. He also hosts the one hour political discussion program heard on Sundays, "Beyond the Horizon."

This is Daniel's part-time job. Around 1:00 pm, he rides his bike back home to his fulltime job: teaching 4th grade. He has been doing this for three years.

He does this, in part, because "my passion for radio drives me. I'm proud to be part of Breeze FM; I know I've contributed to the community. Radio reaches out to the illiterate people and reaches as many of them as possible. Breeze is an extension of my family; they are the same entity. My wife listens and she tells me my flaws in programs. She's also a teacher. When I go home, my small boys act out adverts and we all laugh. I get moral support from my family."

He also explained that the HIV/AIDS pandemic had affected every family in Chipata; he's lost over six relatives. "I now have five double orphans from my family living along with my own three children."

His role models in journalism at Robyn White of the BBC and the late Charles Mandel of Zambia. Also an accomplished playwright, he hopes for more formal training in journalism.

Speaking of the work culture at Breeze FM, Daniel said "Right from the beginning, we've had a culture of honest, candid criticism, all to move you into a more competent broadcaster." At Monday meetings, the staff defines the work plans for the week. On Friday, they review the work and discuss remedial measures when things are not done properly. "We review feedback from the community and how we should react."

"At staff meetings at the end of the month, we sometimes talk about ethical issues, or have guests from the hospital or insurance company to talk about what they do at a deeper level. Then we talk about individual staff. We might talk about their workplan, what worked and what didn't. We might say they had potential but lacked the energy to tap the potential. After we had dinner (brought into the station) and drinks, the pain would disappear and the next morning, get back to work."

DANIEL BANDA

Staffing, relationships and management style

Ask any of Breeze's 18 staff members about their training, and it is with pride that they will tell you that apart from the Managing Director and three reporters, no-one has a background in journalism. There are teachers, mathematicians, students, but few journalists. Most staff members have been to training workshops; otherwise, they learn on the job.

Faith Simukoko journalist and Samual Ndhlovu journalist in the newsroom.

Staff members are ambitious for the station, and expectations are high: "We want to become regional, from Malawi to Mozambique. We need to get adverts from Lilongwe. We need government policy for regional stations. We'd like a 'Breeze Mozambique,' a 'Breeze Malawi,'" says Memory.

The management system is open, and staff members are encouraged to work together. For programming, there is a 'buddy' system at work – one person produces, another critiques.

There are two staff meetings a week. The Monday meeting plans the week ahead; the Friday critiques the week that has just gone by, and plans the weekend.

At the Friday meeting, the Managing Director reads letters from listeners, so that staff members know what listeners have to say about their programs. Good things are affirmed by clapping. Solutions to problems are tackled by all staff members.

There are also monthly and annual staff appraisals. At the monthly appraisals, staff members critique each other in open forum. Afterwards, each staff member has a one-to-one meeting with the Managing Director, who encourages good work and helps set corrective targets where needed. Annual appraisals are conducted in writing. Again, staff members review each other's performance, and the Managing Director summarizes results and reports to the Board.

"I'm here to work for the business": Finances and financial management

Perhaps appropriately, the accountant, Daniel Banda, emphasizes the commercial side of Breeze FM: "I'm here to work for the business – to see it succeed. I'm not here for the community," he says.

This does not place him in opposition to other staff – rather, his figures motivate them to carry out the station's mission more vigorously. "All staff market the station aggressively, to NGOs and advertisers," he says. "I believe we now have the capacity to generate running costs, including salaries, to pay for the service and to carry out the mission in a meaningful way."

Breeze FM is meticulous in producing annual audits, as required by the Companies Act. The most recent annual audit shows the station operating at a loss of about USD 45,000 (about ZMK 162,900,000). But this is not a cash loss, Daniel explains. It reflects depreciation of capital goods, and costs incurred at start-up.

"The station is only in its third year and is still nursing the costs of set-up. There has been no return yet for the two major shareholders on their investment. It is too soon," says Daniel.

Three sources of income

Breeze FM relies on three sources of income: grants, program sponsorship and advertisements.

Grants

Breeze FM raised funds from donors for its studios, and continues to raise funds for specific projects. Currently, the biggest project is a community radio training project, funded by OSISA.   Working with Bush Radio, a community station based in South Africa's Western Cape Province, Breeze FM trains 12 interns from

other community radio stations a year. Breeze FM was chosen for the project despite being a commercial station, because of its record of community service.

Program sponsorship

NGOs either approach Breeze FM and purchase sponsorship, or Breeze FM markets its services to NGOs. Some NGOs supply audio; some hire Breeze's studios; some want Breeze FM staff to make programs. Where Breeze FM staff make the programs, they submit to the NGO a budget that includes consultancy fees and all production costs, including travel and subsistence of staff; equipment hire and materials. Program sponsorship presently accounts for over 50% of Breeze's annual income; income for consultancy comes in at about 14%.

Advertisements

There are two kinds of advertisements – business adverts and community announcements. Business adverts are charged at a higher rate than community announcements.

The most expensive business adverts are infomercials, where a business buys a whole slot, which is devoted to content that promotes a particular product. The mobile phone company, Celtel, for example, pays for an infomercial, the Celtel Breakfast Show.

Business adverts are divided into three kinds and charged accordingly: there are

bigger businesses (for example, the national electricity company, ZESCO; the mobile phone company, Celtel; the telecommunications company, Zamtel); medium businesses and small businesses. Medium and small businesses include small shops, stalls, hawkers, services like hairdressing, car and bicycle fixing and many others. These are given a special 15-minute slot, Breeze Shopping Time, which runs in Chinyanja and English three times a day.

Breeze FM accepts cigarette and alcohol advertisements, but takes care not to place them near news and children's programs, or at peak times.

Community announcements are also charged at different rates. Sickness and death announcements are at the bottom end of the scale; personal anniversaries and club events come next; then announcements of agricultural co-operatives. At the top end of the scale are announcements by institutions like hospitals and clinics, and political parties. Lost children announcements brought in by police are free.

Commercial advertisements (big business) bring in about 13% of the total income; community announcements about 8% and Breeze Shopping Time 5%.

Expenditure: Investing in Staff

Breeze's biggest expenditure is salaries for its 19 staff members, at about ZMK 202,829,000 a year (about $56,030). Staff members are able to supplement their salaries by earning

Salim Mulla, owner of the Lazeez Khaannaa restaurant, two doors up from the station underlines the effectiveness of advertising on Breeze FM. He had a small restaurant. After he started advertising on the station, he had so much business that he had to renovate a larger building. "It really improved my business a lot. People from the border areas and all over hear about my restaurant. They mention Breeze FM," he said.

commissions for sale of airtime. The commission for negotiating a program series or program sponsorship by an NGO is 15%; for a commercial advertisement, the commission is 10%.

Studios

Breeze FM has two well-equipped studios, for broadcast and production. Both have a combination of digital and analogue equipment. There is also a large contol room for recording choirs, panel discussions and drama.

Lessons about sustainability

Breeze FM has already achieved its goal of becoming a popular and important source of quality information. There is community support, and the leadership of the station and its staff are committed to radio centered on community participation and engagement. Their practice bears this out.

Staff members are committed to the mission of the station and the vision of its owners. They are determined to see the station succeed and grow. The management style is transparent, and this makes accepting structures and hierarchies based on a commercial model easier in an operation based on community values.

Breeze FM has been sensitive to its audience in approaching the question of financial sustainability. The system of differential advertising rates makes Breeze's airtime affordable to poorer listeners and small and medium businesses, encouraging buy-in and investment by subsistence farmers, hawkers, stall-holders and small businesses, who are the majority of Breeze's listeners. According to 2005 income figures, community announcements (8%) and the small to medium business advertising slot, Breeze Shopping Time (5%) together bring in the same amount as big business (13%). These figures clearly express the value of the station to the community, and the value of community support to the station: Breeze FM is living up to its goal of stimulating prosperity in its coverage area.

Founder and Managing Director Mike Daka argues that the foundation of the station's future sustainability rests on acceptance by the community that Breeze FM belongs to them, and Breeze FM has gone a long way to ensuring that members of the community listen to the station, participate in programming and support the station financially. It is this community approach that makes the station attractive to the government departments and NGOs whose sponsorship constitutes the backbone of their income (51%).

Developing and sustaining partnerships is one of Breeze's main strengths. However, one difficulty with forging partnerships with NGOs is that NGOs themselves are dependent on partnerships. For example, USAID funded EDC to produce Our Village, and EDC passed the project on to Breeze FM. Late in 2005, USAID stopped funding Our Village, and the program has come to an end, leaving Breeze with the problem of how to fill the slot with quality development programming.

In this instance, Breeze has managed to find alternative partnerships; but there are times when airtime is given over to fillers. Donor agencies have a reputation for picking up and dropping issues, not always in consultation with their clients. Reliance on NGO sponsorship makes Breeze FM and its listeners vulnerable to the funding climate.

Breeze's mission is sufficiently broad to attract a wide range of NGO and government interests that will pay for programming, and to encompass a variety of local development needs. The breadth of the mission makes it possible for Breeze FM to be a conduit for the voices and messages of others.

Because they take a community approach, however, Breeze may find there is a need for a mission with a stronger focus — one that expresses Breeze's own voice, or the voice of its listeners. With community radio, the principles and practice of community ownership and control mean a close relationship between the community and the station. Community radio programming is developed through community participation, and is steered by community values, needs and interests. Community radio stations both represent communities and play a leadership role, and this means taking up positions.

Development agencies do not always agree on strategies and solutions. For example, some

HIV/AIDS-focused organizations promote openness about sexuality and advocate the use of condoms; others argue that condoms are a bad thing because they promote promiscuity. Dependent on sponsorship, how does Breeze choose or reconcile these positions?

At present, the need to generate income through sponsorship means that Breeze FM's content tends to be determined by external organizations. This is a problem for all radio stations, but in the case of public and community radio stations, content is regulated by legal requirements and licensing conditions. With commercial radio stations, content regulations are kept to a minimum, and the bottom-line is profit. Mike Daka recognizes the tension between income generation and editorial control, and sees a solution in expanding Breeze's advertising base.

In terms of achieving sustainability, Breeze FM is doing an excellent job: there is community engagement and support; staff are committed to the project and determined to see it succeed; the station is generating income without compromising its mission, and there is a vision for the future.

The leadership and staff of the station are very aware that the station will be sustainable for as long as they remain committed to the vision and to engaging the community. This is Breeze FM's strongest selling point.

News director telling listeners about station programming.

The Broadcasting Environment in Zambia

Media Freedom

The Zambian Constitution protects the right to freedom of expression and press freedom.

Authorities and laws

Broadcasting falls under the government Ministry of Information and Broadcasting Services. Broadcasting is regulated and licenses are issued by the Communications Authority

In December 2002, the government introduced two reforms aimed at creating a more independent broadcasting environment. These were:

- The Independent Broadcasting Authority Act (IBA Act), which aims to place power to grant broadcast licenses in independent hands, *and*
- The Zambian National Broadcasting Corporation Act (the ZNBC Act), which aims to transform the ZNBC from a state to a public broadcaster.

However, these reforms have not been implemented because of the government's refusal to submit the list of nominees for positions on both the IBA and ZNBC Boards' Parliament. This means there have been no steps taken to transform the ZNBC into a truly public service broadcaster, or to establish an IBA to regulate broadcasting since 2002.

The main laws affecting broadcasting are

- The IBA Act, (Act 17 of 2002), which establishes the IBA. The Act distinguishes between five different types of broadcasting licenses: commercial, community, religious, subscription and public broadcast ing licenses.
- The ZNBC Act, (Act 16 of 1987), which defines the functions and powers of the public broadcaster.

Breeze 99.6FM Program Schedule, 2005

The following table shows the Breeze program schedule as it was in October 2005.

The schedule changes throughout the week. To avoid repetition in the table, we present a full outline of Monday's programs. For the rest of the week, we list only programs that are not aired on Mondays.

During the week, days are broken into four hour language slots, alternately English and Chinyanja. Over weekends, there is three hours of English a day, and the balance of programming is in Chinyanja.

Day & Time	Program Content
MONDAY	
6.00 – 10.00 English programs	
6.00 – Station Opening	Waking people up; thought for the day; overview of the day's programs. Drive-time show, targeting workers on their way to jobs in towns.
6.30 – Morning news	5-minute news bulletin; compiled overnight. Drive-time continues.
7.00 - Breakfast Music	Music and topical chat.
7.20 – Artbeat	30 minutes. Educational program; from the BBC Africa Service.
8.00 – News	2 minutes; news in brief.
8.05 - Celtel Breakfast Show	45 minutes. Infomercial / advertorial, plus music, sponsored by Celtel (mobile phone company), who provides copy for the program.
9.15 – Announcements	Births, deaths, marriages; keeping in touch with your family; lost property. Announcements are compiled by the Marketing Department. Breeze charges for all announcements, except for police announcements about lost children.
9.30 – EDC education	Interactive radio instruction prepared and sponsored by the Educational Development Centre (an NGO). Lessons include how to read the time, literacy, HIV/AIDS. EDC pays for the airtime.
10.00 – 14.00 Chinyanja programming	
10.00 – News	5-minutes news bulletin in Chinyanja. This is a translation of the 6.30 bulletin, with updates if necessary.
10.30 – Breeze Shopping Time	15 minutes. These are advertisements / announcements; shopping tips; paid for by small businesses. Compiled by the Marketing Department.
11.30am – Mau Okuluwika (Metaphors)	30 minutes. Cultural / language enrichment program by Greyson Mwale. Talking about local language use and traditions. The program also aims to help school children understand formal / traditional Chinyanja.
12.30 – Midday Breeze	Music.

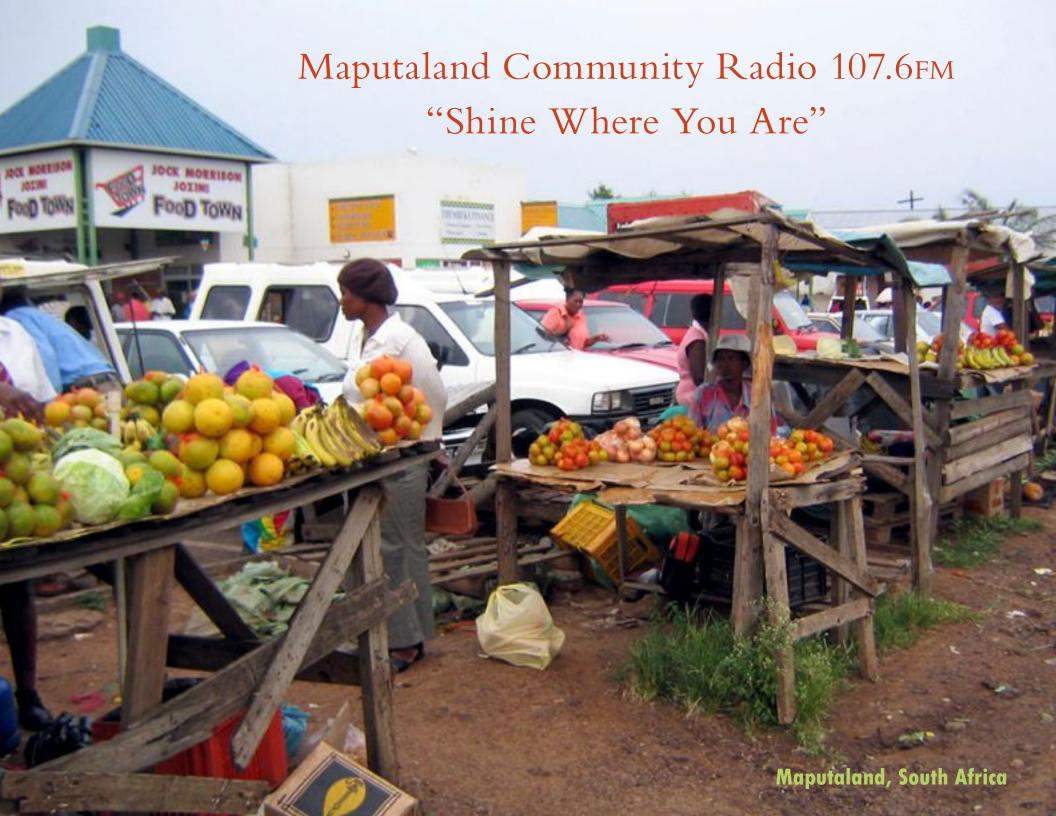## Breeze - Broadcast Schedule, continued

13.00 – News	5-minute news bulletin in English. The aim using English is to capture the widest possible audience at a 'traditional' time for news.
13.05 – Lunch Hour Breeze	Music.
13.50 - News	5 minutes. Local news In Chinyanja.
14.00 - 18.00 English programs	
14.15 - Breeze Shopping Time	15 minutes. Small business in English.
14.30 – Learning @ Taonga Market	Interactive education programming by EDC and Zambia's Education Broadcasting Service. Taonga Market teaches basic education to Zambia's out-of-school children, Grades 1-5. There is also a focus on HIV/AIDS.
15.00 - NGO program or Health Tips and music	This slot is reserved for sale to NGOs for single programs or series. When the slot is not sold, presenters provide Health Tips, which they compile through Internet and journal research. They also sometimes interview health professionals. They also play music.
16.00 – News Summary	3 minutes of news.
16.30 - My business	15 minutes. Advertisements by medium-sized businesses.
17.00 – Sports Review	15 minutes. International, national and local sports.
17.50 – National & international news	10 minutes. Zambian news from outside of the Eastern Province. Also African news, and international news from the BBC.
18.00 – 22.00 Chinyanja, with Gogo Breeze (Greyson Mwale)	
18.15 - Bwalo La Obvera	30 minutes. Listeners' choice of music. Listeners also come in to chat with Gogo Breeze.
19.00 – Breeze Shopping Time	15 minutes. Advertisements by small businesses.
19.15 - NyangaNews	10-minutes news bulletin.
19.30 - Dimon Zambia Information Corner	30 minutes. Educational program sponsored by the National Agricultural Information Services, NAIS, about tobacco farming.
20.15 – Sports Review	15 minutes. Sports program.
20.30 – NGO program / Health Tips and music	This slot is reserved for NGOs. As with the slot at 15:00, if there is no NGO program, presenters give Health Tips and play music.
21.00 - Mkoke-mkoke	Evening Breeze – music program; announcer's choice.
21.55 – Closing Summary	Summing up the day, thought for the night
22.00	Closedown.

Breeze - Broadcast Schedule, continued

TUESDAY	
6.00 – 10.00 English	
7.20 – Our children our future	30-minute HIV/AIDS program sponsored by Unicef. The aim is to get children talking to each other through radio. The program includes information and advice about sexuality. Children produce the program, under the guidance of a Breeze staff member.
10.00 – 14.00 Chinyanja	
11.00 – Mbiri ya kale	30 min. History and culture, talking to old people about how things used to be done. Comparisons between past and present. Older people come to the station, and the presenter also visits homes and farms to record stories.
12.00 – NGO slot / Nutrition tips	Slot reserved for sale to NGOs. If not filled, presenters give nutrition tips and play music.
14.00 – 18.00 English	
14.40 - Learning @ Taonga Market	Educational program. Content is devised by EBS (Education Broadcasting Services / EDC)
15.00 - People's Parliament	Governance; talk show
18.00 – 22.00 Chinyanja	
19.45 – My Business	15 minutes. Adverts; information about running businesses.
20.15 - Stancom Information Centre	15 minutes. Infomercial by Stancom, advice about how to grow tobacco.
20.30 - Zotigwera (What befalls us)	30 min; Zotigwera means fireside stories. Greyson Mwale presents as if he is an old man telling stories. Stories teach good manners and values.
WEDNESDAY	
6.00-10.00 English	
7.20 – Our Environment	15 minutes. Information about the environment, sponsored by a wildlife conservation society.
10.00-14.00 Chinyanja	
10.30 – Our Children our future	30 minutes. Chinyanja translation of the Unicef program. Also produced by children.
11.00 - Kucheza ndi Anyanhito	Talking to people working in different professions. Vocational education.
12.30 – Musical Interlude	Light music
14.00-18.00 English	
15.00 - Governance	60 minute slot reserved for educational program on voter education, governance.

Breeze - Broadcast Schedule, continued

18.00-22.00 Chinyanja	
20.00 - Our children, Our Future	Repeat of the Unicef program.
THURSDAY	
6.00 -10.00 English	
7.20 - Farmer's forum	15 minutes of agricultural information, sponsored by NAIS. There are a range of topics – growing beans, maize; fish farming.
10.00-14.00 Chinyanja	
11.00 - Family matters	30 minutes. Educational program about marital problems; bringing up children. Listeners write letters, and a panel gives advice. Panellists are selected on the basis of experience.
14.00-18.00 English	
15.00 - Global Business	30 minutes BBC program.
18.00-22.00 Chinyanja	
20.15 - Tobacco Info with Stancom	Mr Mate. 30 minute program sponsored by the tobacco company, Stancom. Infomercial.
20.30 - CARE TIPEC	30 minute radio Drama sponsored by the NGO CARE International, which provides home-based care for TB sufferers. According to Breeze, this program has the highest listenership for drama.
FRIDAY	
6.00-10.00 English	
7.20 – CHAZ	30 minutes of health and HIV/AIDS programming sponsored by CHAZ (Churches Health Association of Zambia). The aim is to teach home-based care skills, as well as prevention.
10.00-14.00 Chinyanja	
11.00 - Kumphala	Culture and tradition. Kumphala is Chinyanja for communal meals.
14.00-1800 English	
17.00 - Sports	15 minutes of local, national and international sports.
18.00-22.00 Chinyanja	
18.15 - Africa Sabatalino	15 minutes. Africa this week – news and current affairs.
19.30 - Sports	15 minutes. Local, national and international sports.
21.15 - Listeners' letter	30 minutes. Letters describe incidents in people's lives, for example, what happens if a husband does not leave a will. Listeners offer each other support and advice on issues like paying school fees. The program is sponsored by the local grocer, Ali and Sons.

Breeze - Broadcast Schedule, continued

SATURDAY	
7.00-11.00 Nyenja	
7.30 - Stancom	Stancom agricultural infomercial. Mr Mate (DJ)
8.45	Community announcements
9.30 Africa Sabatalino	Africa this week - news and sports.
11.00-14.00 English	
11.00-14.00 English	BBC feed.
12.00 – Our Children, Our Future	30 minutes. Repeat of Unicef program.
13.10 - Constitution Program	50 minutes on governance, constitutional issues.
14.00 - Close: Nyenja	
15.00 - Young at heart	Fashion, dating, love, relationships. Young people come in, and also interview each other on different topics. Each week's topic is advertised in advance, and young people volunteer to come in an present.
16.30 – Mau Okuliwika	Educational. Repeat of the Tuesday Metaphors program to capture listeners who were at school during the Tuesday broadcast
18.00	Music, jingles on automated system. Also live continuity and chat.
19.30 - Landilani	Greyson Mwale meets visitors / tourists in Chipata and interviews them about where they come from; their lives and thoughts on the town.
SUNDAY	
7.00-11 Nyenja	
8.30 0 – The Professional	Repeat of weekday program.
9.00 – Our Children Our Future	Repeat of Unicef HIV/AIDS program.
10.30 – NGO slot	Reserved for sponsorship by an NGO. If none available, Health Tips or another filler is used.
11-14.00 English	
11.00	Hand over to automated system – music.
11.30 - In Praise of The Lord	Music
12.00 Voice of the Electorate	Governance program. Citizens call in to discuss their expectations.

Breeze - Broadcast Schedule, continued

14.00-Close: Chinyanja	
15.00 CHAZ / HIV / AIDS	30 minute program on Health, sponsored by CHAZ (Churches Health Association of Zambia). Interviews with caregivers and others on how to live positively; nutition; prevention.
16.00 Kuseli Kulinji	Kuseli means 'over the hill'. Presenters interview people who have retired; help people claim their pensions. The National Pensions Authority announces the names of people who have not been to collect their money.
18.15 In Our Village	45-minute magazine program featuring drama, traditional songs. Each program tells the story of a village, how it came into being, the main activities. The program targets a different village each week. It is sponsored by USAID through EDC. The aim is to get villages sharing information with each other, and training each other.
20.30 Care Tipec Drama	30-minutes. Repeat of the weekday drama program

Maputaland Community Radio 107.6FM
"Shine Where You Are"

Maputaland, South Africa

Maputaland Community Radio 107.6FM
"Shine Where You Are"

Ask staff members of Maputaland Community Radio (MCR), which broadcasts to rural communities in South Africa's KwaZulu/Natal Province, how they understand the concept of sustainability, and they come at you from all angles:

Bhekizitha Mthembu, who coordinates the Maputaland Community Radio Listeners' Club.

"It is the working relationships between staff members and the loyalty of the presenters," says Programs Manager Nozipho Qwabe.

"The quality of programs, for example, news," says Advertising Sales Executive Sabelo Ngubane. "Management that can build and keep up strong partnerships and relationships," says News Editor Sithembile Myeni.

"The community loves the station. They are not afraid to invite us to events, they love us to be part of them," says Station Manager Simon Ntsele.

At first, no one mentions money, and this seems surprising, because the South African community radio sector is becoming well known for having an overriding concern about financial sustainability. But probe more deeply, and it quickly becomes apparent that financial sustainability is also high on the agenda of MCR.

"Good quality programming brings us listeners, and helps us to market the station to advertisers," says Sabelo Ngubane.

"Partnerships and relationships with businesses and donors help to bring us income," says Sithembile Myeni.

In comparison with other countries in Southern Africa, the South African economy is strong. Per capita income in South Africa is eight to 10 times that in most other Southern African countries, giving South Africa a relatively strong consumer base.[1] When community broadcasting began in South Africa in 1995, the expectation was that advertising would be the new sector's main and most sustainable source of income. However, despite the fact that community radio stations have managed to attract high listenership, they lack marketing skills and have not managed to raise their profile sufficiently to tap into national advertising spend.[2,3]

Another difficulty – and one that seriously affects Maputaland Community Radio – is the huge difference between incomes in urban and rural areas. Many households in South Africa's

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1 The World Bank puts annual per capita income in South Africa at USD 3,630 in 2004, compared to USD 400 for Zambia, USD 320 for Tanzania and USD 270 for Mozambique. www.worldbank.org.

2 According to the South African Advertising Research Foundation (SAARF) community radio stations account for about 20% of all radio listening.

3 The Media Institute of Southern Africa, MISA, recently produced an interesting study: Community Radio And Advertising Report, 2004. Contact MISA, www.misa.org.na

vast rural landscape live below the breadline. MCR's listerners, in an area that radiates out over a 100km radius from the small town of Jozini in northern KwaZulu/Natal, are no exception.[4]   Like other rural stations in South Africa, MCR struggles daily to find the balance between financial needs and social obligations. Unlike many of them, however, MCR appears to have found a formula for success.

History: Community participation from the start

MCR was initiated by the Maputaland Youth Development Programme in 1994. The MYDP aimed to create after-school activities for youth, and to locate training opportunities for them. "The way we started built our support-base," says founder of the station and present manager, Simon Ntsele. "We had no big money from the beginning, so people trusted us, and the youth helped raise funds through fun walks and fun runs. Our biggest event was drawing in the amakhosi I (chiefs). We held a large gathering and managed to win their support."

The sign to Maputaland Station, on the road to Jozini.

As the project grew, funding became necessary. "Our first big contribution was a development grant from Open Society Foundation for South Africa in 1997.[5]   We used that to build support for the station and to train management and staff. We kept that relationship open, and later we successfully applied for a grant for studio equipment from Open Society Foundation.

"Our first big hurdle after that was finding accommodation. We had a chicken and egg

situation – Open Society Foundation was ready to give us equipment, but we had nowhere to put it. We were promised housing, but people wanted to see the equipment before they would confirm. For a while we were operating from my bedroom, then a caravan at my brother's house."

Ultimately, their patience paid off, when the local housing committee gave them a house in Jozini Top Town that had been vacated by engineers overseeing the building of a bridge. "At last we could have our equipment installed. Today we pay municipal rates, electricity and water. Otherwise, our house is free," says Simon.

But another long wait was in store. Between 1996 and 1999, the licensing of community radio stations had come to a standstill, with the licensing authority wracked by scandal and struggling to deal with organisational crises. After intense lobbying by the National Community Radio Forum, licensing laws were amended to speed up the process, and MCR finally received a license in November 2001. The station went on air in June 2002 amid great celebration in the community. [6,7]

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4 According the South African Government's bureau of statistics, www.statssa.gov.za, 29% of men and 44% of women in KwaZulu/Natal were earning ZAR 800 (about USD 125) a month in 2001.

5 Open Society Foundation for South Africa was the major funder of community radio stations between 1994 and 2002. The Foundation, part of the international Soros Foundations Network, gave a total of about USD 6 million to over 35 stations serving marginalized, black communities between 1994 and 2002. Grants included seed funding, studios, support for content development and training. The funding program continues today, but support for community radio has been scaled down as the sector has matured. See www.osf.org.za and www.sorosny.org.

6 ICASA – the Independent Communications Authority of South Africa, formerly the IBA, Independent Broadcasting Authority.

7 The National Community Radio Forum is the largest community radio association in South Africa, representing about stations serving historically marginalized communities with development missions.

"An international community radio station"

Today, the station broadcasts a mixture of talk and music ("about 60% talk and 40% music," says Simon). Broadcasting hours are seven days a week, 15 hours a day from Monday to Thursday, and 17 hours a day from Friday to Sunday. Most programs are broadcast in IsiZulu, the language of the majority of listeners, with small amounts of IsiTsonga, Siswati and English. MCR's signal spills over into neighboring Mozambique and Swaziland, and Station Manager Simon Ntsele jokes that it is "an international community radio station."

Over the years, as the station has matured, its premises have expanded. The studios, reception and library are located in the house given them by the municipality; the marketing and finance departments, and the manager's office are across the garden in containers sponsored by a local mining company.

There is an air of pride and prosperity. The premises are beautifully signposted, with boards welcoming visitors and pointing the way to studios and offices. The garden is attractive, and the offices and studios are neat and clean. There are boards for staff notices and there is evidence of well-organized filing systems.

Resources — training manuals, newspapers, pamphlets — are visible and accessible to both staff and visitors. Samples of T-shirts, mugs, caps and calendars forming part of the station's marketing strategy are on display, and

the walls are decorated with award certificates, posters and photographs celebrating MCR's achievements and appreciating sponsorship and community support.

Perhaps the most impressive indicator of MCR's care for its community is the condom box prominently displayed at the main door. HIV and AIDS are rife in KwaZulu/Natal, but the disease is still stigmatized.[8] In 2004, there was no condom box, and condoms distributed by the Health Department were hidden away in a storeroom. According to Simon Ntsele, staff members were not happy to be open about HIV and AIDS, and were concerned listeners would feel that by displaying condoms they were encouraging promiscuity.

Over the next two years, encouraged by training and external support, MCR dramatically increased its HIV and AIDS programming. Staff learnt about the importance of knowing their HIV status, and of encouraging others to test and protect themselves. Today presenters chase down the Health Department to keep the condom box filled and try to include HIV and AIDS prevention messages in all their programs. HIV and AIDS are always on the agenda at staff meetings, and staff members are encouraged to be open about their status at the station.

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8 According to the most recent survey by the Human Sciences Research Council (www.hsrc.ac.za) the national figure for HIV/AIDS infection rates in South Africa in the 15-49 age group is 16.2%. Infection rates for this age group in KwaZulu/Natal are put at 21.9%. (See http://www.hsrc.ac.za/media/2005/11/20051130_1Factsheet2.html)

But there is still a way to go: "We feel free at the station, free to disclose. The manager encourages people to test, to know their status. Every day he mentions this. But our environment outside has an impact on us as a station, although some programs motivate us. Society at large is not at a stage where people accept the virus," said a staff member.

"No one at the station has openly disclosed yet," says Simon. "But they know it is a safe place to do so, because we have policies to protect staff members who are HIV-positive or are suffering from AIDS."

Maputaland Community Radio Station Manager, Simon Ntsele, in front of station promotional materials and a poster encourging men to talk about HIV/AIDS, gender inequality, and domestic violence.

Mission statement

There is a sense that MCR is living its development mission, which is prominently displayed on the station walls and in important documents:

"To empower communities of uBombo/ Ingwavuma with relevant information within and outside the region, for the emancipation of disadvantaged social sectors of the community, so as to optimize such information or knowledge in order to improve the quality of life of the Maputaland Region."

The mission is coupled with the following specific objectives:

• To keep people of the region informed / abreast of what is happening within and outside the region.

• To encourage people to take part in developments that affect their lives.

• To promote art, culture, religion and science of the local people.

• To encourage and promote education and training of both youth and the adults from disadvantaged backgrounds.

• To market the region for economic growth.

• To make people aware of the challenges and opportunities that the region has.

Defining Maputaland Community Radio

MCR is defined by its license. It is a community radio station, owned, controlled and programmed by its community.

The station is well-placed to carry out its mission. Jozini is the regional capital of Maputaland in northern KwaZulu/Natal. Set high in the Lebombo Mountains, Jozini overlooks the surrounding plains, where the majority of MCR's listeners live in tiny homesteads. An impressive feature, dominating the landscape, is the giant Jozini Dam, which draws water from the Pongola River. Gushing from gates in the dam's massive wall, the river meanders along the base of the mountains and is a lifeline for the small farms that line its banks.

Jobs are scarce in Maputaland. Many people "are just at home," says Simon. The biggest industries in the area are timber and aluminium mining. Some people also work on huge sugar estates, producing KwaZulu/Natal's "green gold," or on other farms growing rice, coffee, sub-tropical fruits and sisal. Tourism is a big money-spinner in a region known for its game parks and seaside resorts, and many small groups have formed to eke out a living making and selling curios at roadside stalls.

Jozini has a small but vibrant business center with supermarkets, chemists, restaurants and cafes. But formal business is hard to see through the crowds of hawkers who line the main road, selling fruit and vegetables, clothes and other small goods from early morning till late at night, giving Jozini a boom-town air.

MCR's HIV/AIDS workplace policies are set out in the general Working Policy Manual, that states:

• No staff or community member, whether or not served by the station, should be looked down on because of his or her status;

• All opinions raised by MCR personnel in seminars, workshops and meetings should be considered valuable, valid and legitimate, irrespective of the speaker's status;

• Positions at Board, management and staff level should be given irrespective of the applicant's status.

As the regional capital, Jozini is home to various government offices, including health, education and social welfare. But their nearness to the station doesn't always work in MCR's favor, because local officials "have protocol issues" and tend to refer reporters to the provincial office in Pietermaritzburg, 500 km away, says Simon Ntsele regretfully.

Programming: "We will never refuse a struggling group"

At the heart of MCR's understanding of sustainability is the relationship between good quality development programming and marketing. This is perhaps best seen in the interaction between the Programming, Production and Marketing departments.

Programming is primarily driven by community needs and interests, and the wide-ranging schedule is set out by the community at the Annual General Meeting. From there, the MCR Programs and Production departments take over.

The key structure is the Production team, Programs Manager Nozipho Qwabe explains: "The Production Team includes the Station Manager, the Programs Manager, the Production Manager and the Marketing Manager. In this way, the Marketing Department is involved in the development aspects of our programming, and the information aspects. The Marketing Department knows what making the program will involve, and what it will cost to produce. Knowing this makes it easier for the Marketing Department to explain our needs to government departments, companies, or donors. But we also know that organisations and government departments have tight budgets, and even if we fail to make the program pay, we will broadcast it on the basis of 'need to know'," she says.

Community groups are another source of income. Nozipho gives the example of how MCR works with women's groups: "We want to encourage women to run their own businesses so that they can take care of themselves – that is part of our mission," she says. "The kinds of businesses women start include vegetable gardens, small chicken farms, food stalls and trade. Some women travel to Durban to buy clothes and sell them here in Jozini on pension days, when people queue to receive their pensions.[9]

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9 The nearest major city in the Province, some 500 kilometres away.

Maputaland Community Radio Health Reporter, Nelly Nhlenyama, with her daughter.

"We market these small businesses for free at first, by doing interviews. The program will be a documentary that explains how the business works. But it will also obviously be marketing the business. Then, when they start to become successful, perhaps they will buy a slot. In this way, we will help to sustain them, and they will help to sustain us.

"At the same time, we will never refuse a request from a struggling group," Nozipho adds.

The community has a powerful influence on MCR's programming – and can also make it

more expensive. Radio drama is popular in KwaZulu/Natal, and initially, MCR broadcast a lot of drama. But because the format is expensive to produce, drama programming slowly tailed off. A year ago, the community complained and put pressure on the station to bring back drama. MCR is now working with schools to broadcast school plays, and with a variety of youth drama groups. It is up to the Marketing Department to find sponsors.

"They want us to survive"

Despite their demands, the community understands the station's need to sustain itself financially, says Simon Ntsele. "We printed calendars and wanted to give them away to market the station. But some community members offered to pay for them, because they want us to survive," he says.

Community members are free to give suggestions about programming, and MCR's suggestion boxes can be found in different places in Jozini. Also, listeners call in and write letters to the station. "But we have to set boundaries for them. We tell them you can go this far, because we cannot respond to everything," says Simon.

An important MCR Board member is the community liaison officer, who attends community meetings to listen to feedback and get ideas about programming. "The community are the ones who know how the station should operate – and if you have a problem, the community will protect you."

MCR's main competitor is Ukhosi FM, a commercial station broadcasting in IsiZulu. Simon Ntsele says the key to relating to Ukhosi is understanding their differences, and working together when it is wasteful not to. So they have a news sharing agreement with Ukhosi. "We give them stories for free, and they do the same for us. It has worked well. We all have a media career together," he says.

The importance of local news to sustainability of MCR is underlined by Advertising Sales Executive Sabelo Ngubane, who puts news on top of the list of popular programming, before health and education. The news department, headed by news editor Sithembile Myeni, comprises five staff members and stringers based in different parts of the listenership area.

Sithembile says the news department has two roles: building the station and informing listeners. "In our daily work we meet people, we invite them to the station, and they come here to buy slots and our promotional items. We try to make the news good quality, with a local flavor, so that we will increase our listenership."

There are four local news bulletins a day. The importance of news is underlined by the fact that the Finance Department always gives the news team the money they need to cover local stores. "We have never been told we are spending too much money," says Sithembile. This is despite the fact that travel is a major cost for MCR because of the distances between towns and the high cost of petrol, taxis and public transport.

Marketing and advertising

MCR markets their service in a variety of ways. Firstly, there is the Marketing Department, presently comprising three members, who sell airtime, generate program sponsorship and assist with applications to donors. Sometimes, the Marketing Department "does mini-research" about program popularity to encourage advertisers.

In general, however, because they lack research skills and because of the expense, MCR does not do its own audience research, but relies

Finance Manager Veli Nyawo at the entrance to Maputaland Community Radio.

on the South African Advertising Research Foundation (SAARF) for listener numbers. This is not ideal - during 2005, SAARF listenership numbers fluctuated from about 45,000 to about 90,000. Simon Ntsele says these figures are low because SAARF does not manage to reach its rural listeners: "We believe our figures are more like 200 000, because wherever we travel, people have their radios tuned to MCR."

Secondly, says Simon Ntsele, all presenters, staff and Board members have a responsibility to market the station. All receive training in being polite to listeners.

Thirdly, there is the station's listener's club – IsiXhaxa: "these are people who love MCR," says Simon. MCR formed the club a few years ago, for listeners who wanted to be part of the station. Today IsiXhaxa is an integral part of the station, and meets regularly. Simon is careful to ensure that MCR is represented at the meetings by a staff or Board member. From time-to-time, MCR staff members make presentations; for example, a recent presentation was on HIV/AIDS. IsiXhaxa members visit schools and community groups and talk about the station. The IsiXhaxa annual party, held to celebrate MCR, is an important event in the community.

Staffing: "You can't be a volunteer forever!"

Until 2005, MCR had a small core staff of six people and a volunteer corps of about 30. During the year, they decided to give

volunteers contracts: "You can't be a volunteer forever!" says Simon. The station now has 26 staff members, 11 working full-time and the balance part-time. MCR also takes in interns from marketing and journalism colleges.

Salaries for full-time staff range from between ZAR 700 to ZAR 2,000 (about USD 110 - 310) per month. Part-time staff salary ranges are the same, but part-timers are paid every two months. Four of MCR's managers are part-time, and

work full-time as principals and teachers at local schools. Simon himself is a primary school principal. He works around the clock: "It is strenuous, but I enjoy both – and teaching pays my salary. What I earn from the station is more to encourage me and thank me for my contribution. The station is more of community work."

Simon brings skills learnt in schools to the station: "I learnt my management skills through my school work. I know about institutional sustainability from that."

In return, MCR extends a forum of teachers who come to the studios to do educational programming in various subjects. At the end of each year, subject-advisers come in to help prepare pupils for exams.

MCR tries to be open in terms of management. "We create platforms for open discussion," says Simon. There are two open meetings attended by Board, management and staff. "The meetings are chaired by the chairperson of the Board, but apart from that, everyone is taken to be on an equal level. In this way, people can openly voice their criticism and air their problems." There are also monthly staff meetings that deal with working conditions and issues at the station. "Because we know salaries are low, we are constantly trying to

improve the work situation here." Every three months, there are staff reviews. Bigger reviews take place annually and include Board members. "But there is culture of discipline coming from staff – the management doesn't need to be there to ensure staff are working," says Simon.

Finances

MCR is meticulous about keeping financial records and conducting annual audits as required by the licensing authority. "You can't settle down when things are not in place," says Veli Nyawo, the Financial Manager, who is also a school principal.

The station has four sources of income. These are donor funding and donations from local businesses; program sponsorship and advertising, road shows, and sales of promotional items, like T-shirts and caps.

Donor funding

MCR approaches donors for big expenses – equipment, human resources development, buildings. The station is extremely careful to acknowledge donors, particularly the many local businesses who have sponsored the containers that house offices, and the station's signposts. From time to time, businesses will be given airtime in return for their support.

Members of Maputaland Community Radio's news team, with Station Manager Simon Ntsele (back, right).

Program sponsorship and advertising

Program sponsorship comes from donors and local businesses, and is used to cover the costs of programming on particular topics, for example, HIV/AIDS and other health issues. An important sponsor is the government Department of Communications, which sponsors programs on health, disability, gender, and other topics. Another important sponsor is the provincial Department of Health, which focuses on HIV/AIDS and malaria.

Sponsorship can also take the form of training. For example, two training and production agencies recently trained MCR staff in the generation and production of programs on HIV and AIDS. Their work both built capacity and helped the station generate good quality content.

Advertising rates differ for businesses and community projects. For community members there is a tiny charge for announcements about lost identity documents or drivers' licenses (ZAR 3 / USD 0.50). "This is not really for income, but rather to instill a sense of responsibility in the person who has lost the document," says Veli Nyawo.

Advertising policy is based on legal requirements and regulations: cigarette advertising is not allowed at all, and alcohol advertising is carried, but not near children's programs. Age restrictions on alcohol sales are always noted.

Announcements about traffic jams and lost children are free.

Road Shows

The importance of road shows as a source of income is underlined by the fact that the station recently used advertising income to buy a mobile outside broadcast unit. Road shows are used to market businesses (supermarkets, sales) or local issues (like malaria, HIV and AIDS). MCR charges for the hire of their sound systems and DJs, and includes advertisements in the package. Businesses are charged at a higher rate than government departments and organizations.

Road shows are vitally important to the station: besides generating income, they raise MCR's profile in the many villages in their listenership area.

Sale of promotional items

MCR produces a variety of promotional items with their name and logo – T-shirts, caps, key rings, calendars that they sometimes sell, sometimes give away. Increasingly, promotional items are used to promote the station's development concerns, for example, T-shirts will indicate a concern for HIV and AIDS.

Income

Over the past two years, MCR's income from advertising and program sponsorship has increased dramatically, from ZAR 157,000 (USD 24,000) in 2003 to ZAR 1,058,482 (USD 160,000). There are two important reasons – firstly, growing recognition by government departments of the important role stations like

Advertising department staff members, Sabello Ngubane, Sales Executive, right, with Sifiso Shabangu, a marketing intern, left.

MCR have to play in informing communities; secondly, a sharpened focus on marketing, and in particular, the links between marketing and programming described above.

MCR has also taken steps to raise its profile with donors, and this too has paid dividends. Donations increased from ZAR 250,000 (USD 38,200) in 2003 to ZAR 486,880 (USD 153,000) in 2005.

Expenditure

MCR's biggest annual expenditure is monthly salaries and stipends, at ZAR 198,000 (USD 30,200) in 2005. Other major expenses include telephone calls / communications (ZAR 98,000 / USD 15,000) and transport (ZAR 17,100 / USD 2,600).

Discussion and conclusions

MCR is a remarkable success story. The mission is focused, and it is clearly used to guide programming. The concern for local issues and care for listeners is very evident in health, education and local news programming.

In addition to going on air, staff 'live' the mission, demonstrating the station's concerns through activism. A key example is their willingness to engage publicly, both on air and at road shows, around the highly sensitive topic of HIV and AIDS.

MCR also 'lives' its mission internally: management structures and systems are open and democratic; there is a concern for the health and happiness of staff. As a result, they have managed to hold on to valuable skills and experience despite many years of low wages. Staff members' answers to the question – how do you understand sustainability? – demonstrates a deep understanding of community radio, and the issues affecting sustainability of community radio. Despite their own financial needs, they are willing to make sacrifices on behalf of the community.

Attendance at road shows and festivals, calls and letters, presenters' interactions with listeners and the growth of the listeners' club are all evidence of a strong audience. But it is a shame that MCR cannot conduct its own qualitative and quantitative research to bear out their claims that listenership is four times as high as figures produced by the advertising research foundation. Such research would be extremely useful to the marketing and programming departments.

Listener support demonstrates a sense of community ownership, and this translates into social sustainability. As Simon Ntsele put it, the community wants the station to survive and will protect it. Despite widespread poverty, some listeners seem happy to contribute financially, as shown by their eagerness to buy rather than be given calendars.

With strong social, institutional and financial sustainability, and a concern for sustainability of their community, MCR is living up to its motto, to 'shine where you are.'

**Maputaland Community Radio
Program Schedule**

Time & Programming	Description of Program Content
6 – 6:10 am: Masivuke Nenkosi Devotions	Roster of preachers.
6:10 - 7:30 am: Vuk'Ulalele	Breakfast show, and weather and traffic.
7:30 - 7:35 am: Izindaba	Local news (about 60% local).
8 – 9 am: Asikhumbulane	Elder Dedications- people send dedications to elderly – popular program.
9 - 10 am: Askzithuthukise	Interviews about local projects, mostly about small, income-generating activities, like sewing, gardening, baking, poultry. There are HIV/AIDS features on Tuesdays, when health is the issue of the day.
10 – 10:30 am: Woza Dado	Children's stories. The station has a roster for crèche visits, and crèche children frequently come to the station for live broadcasts. The children's slot includes children's programs from ABC Ulwazi, including ABC/Ulwazi's, 'Speak Free,' and 'The Real Children,' which focus on HIV/AIDS.
10:30 - 11:30 am: Get Wise	Adult education while children are at school. Mostly about starting a business; democracy.
11:30 am – 12 pm: Khululeka	Get well dedications.
12 - 12:30 pm: Ezamatekisi	General dedications; encouragement to taxi services to do well (arising out of taxi troubles in the past).
12:30 – 12:35 pm: Izindaba	Local, national and international news.
12:35 - 1:30 pm: Sisemaputaland	Topical issues – interviews, guests, discussion. Health issues – For example, a malaria outbreak.
1:30 – 2:30 pm: Amakhwaya Akwamhlab'Uyalingana	Choral music for local choirs.
2:30 - 3 pm: Isiqephu	This is intended as a drama slot, but drama has been suspended because of lack of capacity at the station. The slot presently, features cool African music. An HIV/AIDS drama, written by a local pastor, was broadcast in the run-up to World AIDS Day 2005.

Maputaland Community Radio
Program Schedule (continued)

Time & Programming	Description of Program Content
3 pm – 5:30 pm: Asigodukeni	Afternoon drive, traffic update, motivational talks, youth talks.
5:30 - 6:30 pm: Ezivuthayo Zomhlaba	Current and burning news stories.
6:30 – 6:35 pm: Izindaba	News.
6:35 - 7 pm: African Music	Music program.
7 - 7:30 pm: Ake Sivakashe	Local events and cultural news.
7:30 – 8:50 pm: Get Wise	Educational program: Grade 12.
8:50 - 9 pm: Devotion	Roster of preachers.

Maputaland Community Radio 107.6FM
Organizational Chart

Community – Annual General Meeting

Board (seven members)

Station Manager

Management and departments:

Finance & Administration	→	Receptionist, Admin. staff
	→	Library / librarian

Marketing & Sales	→	Sales team (three people)

Programming	→	Full & part-time presenters
	→	News: news editor, reporters & stringers

Production	→	Production team and producers

Technical	→	Technical staff

Radio Atlantis 107.9ꜰᴍ

"The Heartbeat of the Community"

Atlantis, South Africa

Atlantis. Station manager, Frank Briel.

Ask station manager Frank Briel what keeps Radio Atlantis going, and he'll tell you: "The commitment of a pool of people in the community."

Now just over 10 years old, Radio Atlantis lives a precarious existence in the heart of Atlantis, a small town set among the sand dunes on South Africa's windswept west coast. Radio Atlantis has been on the verge of collapse several times as a result of organizational and financial crises, but the community will not allow the station to die.

Why not? It is a matter of mutual growth and survival, says Frank. "We cannot survive without the community, and they need us for their development. We are the heartbeat of the community - we must keep going."

Roots in struggle: History of Radio Atlantis

Atlantis, the town, is well named. Like its namesake, the mythical city that sank into the sea, Atlantis is in some ways lost.

A product of apartheid economic planning, Atlantis was built in the 1970s for 'coloured' people intended to work in businesses and factories that were lured to the area with tax incentives. But the government's plan to set up an industrial hub collapsed as the liberation struggle intensified and international sanctions aimed at hastening apartheid's end began to bite. In the early 1990s, the government started to withdraw the tax incentives; factories closed and businesses moved away.

Like many South African community radio stations, Radio Atlantis had its roots in the struggle against apartheid. In the 1980s, the African National Congress (ANC), then in exile, called on activists to "make South Africa ungovernable." The government reacted to the nation-wide uprisings that followed the ANC's call by declaring a state of emergency, and by introducing harsh media restrictions.

Trade unions, civil society organizations and political parties inside the country formed a coalition, the Mass Democratic Movement, to mobilize opposition to apartheid. Their main strategy was to build organizations at the local level. In Atlantis, trade unions and civil society groups formed the Atlantis Development Forum.

With print media restricted, and broadcasting controlled by the government, the Mass Democratic Movement sought alternative ways of communicating. Many new media organizations were formed, training thousands of activists. Soon communities were flooded with pamphlets, newsletters, graffiti, videos, T-shirts, buttons, cassette tapes and a variety of other creative resistance media. The idea of community radio began to take root.

By the early 1990s, the end of apartheid was in sight. The national negotiations that would usher in democracy began, and media was high on the agenda as opposition parties tried to loosen the grip of the government on the state broadcast system. Demands for independent

broadcasting intensified, with mass rallies, marches and petitions. The community radio movement blossomed in this climate.

In Atlantis, a tiny group of media activists approached the Atlantis Development Forum and suggested that radio was the ideal way to reach the community. Initially, the forum was sceptical: there was no practical experience of community radio in South Africa, and those proposing the idea had no broadcasting skills. But every indication was that broadcasting was likely to open up. Led by media activist Eva Georgia and trade unionist Rachel Visser, the Atlantis group persisted.

Definition of a Community Radio Station

The IBA Act defines a community radio station as follows:

- It is fully controlled by a non-profit body and is run for non-profit purposes;

- It serves a particular community;

- It encourages community participation in selecting, making and running programs;

- It is funded by donations, grants, sponsorships, advertising or membership fees, or by a combination of these methods.

Radio Atlantis was not alone, and new radio initiatives were starting up all over the country. The growing community radio movement began to attract the attention of international and local agencies, which provided opportunities for funding and training. Radio Atlantis was able to take advantage of offers of broadcast and management training, and was one of a handful of stations to receive development funding from the Open Society Foundation for South Africa.

Meanwhile, the political parties and organizations the negotiating transition to democracy had agreed that an Independent Broadcasting Authority (IBA) was needed to oversee broadcasting in the run-up to the country's first democratic elections, scheduled to take place in 1994. The IBA was also urgently mandated to set in motion processes that would transform the state broadcaster into a public service, and to create a new tier of broadcasting – community radio – specifically to serve communities marginalized by apartheid.

With this announcement, community radio activists claimed a victory. In August 1995, the IBA granted licenses to 85 community radio initiatives. Radio Atlantis was among them, and on September 1 1995, the station went on air.

Radio Atlantis today

Today, over 10 years later, the station can be found in central Atlantis, on the main bus and taxi routes, and near shopping centres and restaurants. The premises, rented from a local businessman, are tiny. Staff share offices and the atmosphere is animated by activity and deadlines. Despite this, the station always welcomes the many visitors who drop in, "to see our station."

Since the liberation elections of 1994 much has changed in South Africa. But the town of Atlantis still struggles with its history. Unemployment stands at about 65%; some factories have re-opened, but many workers must travel to jobs in the city of Cape Town, 55km away. With joblessness comes poverty, and young and old have joined gangs. There is a lucrative trade in drugs, and substance and alcohol abuse are rife in Atlantis. So is violence against women and children, and many young women have turned to prostitution to earn a living. The numbers of teen pregnancies is high, and in the past few years, HIV/AIDS has started to make its presence felt.

These are the issues Radio Atlantis must tackle.

Defining Radio Atlantis

Radio Atlantis, also known as RAFM, is defined by its license. The station is licensed in terms of the IBA Act of 1993 as a community broadcaster that will serve the geographic community of Atlantis and the surrounding area. It has a broadcast radius of 35km, including Atlantis, and the rural communities of MaMre, Pella, Witsand, Kalbaskraal, Malmsbury and Saxonold.

A broad community service mission

Radio Atlantis's stresses inclusiveness and participation. It states:

RAFM endeavours to provide a communication service to the community within its broadcasting area, irrespective of their religion, race, language or historical and cultural background. RAFM will at all times strive to be the voice and the heartbeat of its community through a democratic participation process and programs that reflect the need and diversity of its listenership.

The mission is new. It was developed late in 2005 to replace a mission so broad it bordered on public service and which, Frank Briel observes, was one source of RAFM's difficulties. The previous mission stated that the station aimed to "inform, educate, entertain and to be the voice of the communities we serve." Diversity is implied in the old mission, but the new mission gives it new emphasis, naming some of the divisions in the community - religion, race, language, history and culture. As Frank points out, and as will be seen from the discussion below, there was a very real need to foreground these issues.

Governance and management

Radio Atlantis's highest authority is the Annual General Meeting (AGM). Interestingly, the AGM has sometimes been both the problem and the solution for RAFM.

The Radio Atlantis AGM is announced over the radio, and any community member can attend. In some community radio stations, particularly where station managers dominate, AGMs play a limited role. They are used by strong managers to rubber stamp reports and plans, and to give the appearance of community ownership. The Radio Atlantis AGM, however, is a robust and contentious meeting, and can attract up to 500 people. The AGM plays an active role in deciding on the station's leadership, and Board members, staff and volunteers approach the meeting with their hearts in their mouths.

Usually, says Frank, the Radio Atlantis AGM is divided between two blocs – the churches and the trade unions. There are also smaller groupings, for example, women's organizations, the police, NGOs and schools, but they tend to be dominated by representation from the unions and the churches. At the 2005 AGM the churches and the unions both packed the meeting with their supporters. One of the churches bussed in congregation members.

Frank is keenly aware of the dangers of the AGM electing a Board that represents one set of interests: "The station's license could be revoked," he says, "but this is not always understood by the community. We are a geographic community license, not a community of interest. If either the churches, which want us to give over air time for Christian programming, or the unions, which are more political, take over, we will be in contravention of our license, which states that we must represent all sectors of our community."

However, the churches and the unions are vital to the survival of the station, and so the question is how to keep both involved without allowing either to dominate. At present, the churches pay for airtime, holding the 8am-10am religious slot, which is sold to different churches, at ZAR 1,800 a month (about USD 290) for a four-month contract.

"The rates are far better than we offer other organizations," says Frank. "Partly because of personalities, and partly because of financial issues, there is a culture of privileging religious programming at Radio Atlantis. But there are also a lot of churches in Atlantis," he says.

Radio Atlantis's most consistent trade union partner has been with the South African Clothing and Textile Workers' Union (SACTWU), which also played an important role in founding the station. SACTWU and some other unions contribute to the labor slot. "But SACTWU does a lot more than that," says Frank. "For many years they have given us access to their fax machine and photocopier if we need to use them. They also have staff members that we can draw on for help, for example, with our accounting. Sometimes it feels as if SACTWU is an extension of the station."

Finding a balance of power

Finding a balance of power that will work is not easy. Radio Atlantis has been dominated – but never entirely taken over – by various groups for many years, with complex results for management and programming. But differences are put aside when the station is threatened.

On at least two occasions, Radio Atlantis has been torn apart by crises, and only the interventionist role played by the AGM has kept the station alive.

On the first occasion, power struggles at management level sharply divided staff. One faction tried to use the airwaves to muster community support, which resulted in Radio Atlantis's internal problems becoming widely known. Community members flocked to the AGM, elected a new Board, and tasked the Board to reunite the station. The new Board tried to do so by appointing new management. Partly to rejuvenate the station financially, partly to satisfy the new Board, management began selling airtime to the churches.

On the second occasion, the community was alarmed because the IBA returned their application for renewal of their license with urgent queries about the station's operations and finances. Community members responded by electing new leadership and instructing them to get both the license application and the station's finances in order.

"The one thing that unites the AGM is the need to keep the station open," says Frank.

Communities are rarely, if ever, either homogenous or united. Most are made up of different, often rival, groups, and community ownership can mean ownership by the most powerful group. Frank sees a need for refining understandings about community ownership: "Maybe there is not enough education about the role of the AGM and the role of the Board. We need to educate the community about electing a Board that will look after the interests of the station, rather than voting for a Board that will look after their own interests."

Frank sees the new mission statement as part of the process of generating greater understanding about the station's role.

RAFM is also considering different ways of making the AGM more effective. At present, voting takes place in open forum. "Sometimes, people may want to vote outside of their groups," says Frank. "But they are afraid to. We believe it will be more democratic to have a secret ballot, so that people feel freer to express their opinions. In this way, we hope that people will start voting more as individuals, and thinking about the issues rather than where they come from."

The Board

Radio Atlantis has seven Board members. The main role of the Board is to ensure that the station upholds its mission. Radio Atlantis's Board is structured so that individuals have different portfolio responsibility. There is an executive body, comprising the chairperson, vice chairperson and treasurer. Other portfolios vary, but can include complaints, community liaison, programming and others.

Management

The station manager takes responsibility for the day-to-day running of the station, and reports to the Board. Working with the volunteer co-ordinator, the manager appoints, trains and manages volunteers.

Program Manager, Carole Aredse, in the studio.

'The voice and the heartbeat': programming

Community education and development

Radio Atlantis's "flagship program," says program manager Carole Arendse, is the Heartbeat slot, which runs daily during the week from 1pm to 3pm, and on Saturday mornings.

Carole has been on the staff of Radio Atlantis for about 18 months. She believes she is the only blind person in the community radio sector in South Africa to operate a broadcast studio without the help of an engineer. "Except when we have phone-ins," she says, "because the telephone hybrid works with a flashing light. We'll have to make a plan about that."

Carole began working at Radio Atlantis about six years ago, as a volunteer, presenting a visibility-awareness program. Later, her portfolio increased to include health, and a few months ago, she took over Heartbeat. "Heartbeat covers the bread and butter issues of the station," she says. "Most of our listeners tune in to Heartbeat."

Atlantis.Veema Hattingh presents the Reggae program. Veema also the technician.

The program features serious topics like drug and alcohol abuse, gender equality, crime, small business successes, gun safety and gun licensing, maintenance and HIV/AIDS. Each topic is given a few days, sometimes a whole week: "If we take on an issue, we like to discuss it so that listeners will be properly informed. We call in 'experts' from the community – people who are working on the topic, and interview them. We open the lines so that community members can ask questions."

A recent series on the problem of 'tik,' an extremely addictive methyl amphetamine-based drug that is ravaging communities across South Africa, drew high listenership. "We tackled it daily from different angles. We invited schools, parents, the police, and social workers. Everyone in the community is affected in some way by 'tik,'" says Carole.

Running the programming department is no mean feat. There are 47 volunteers, and everyone is "a character," says Carole. The reggae program presenter is a Rastafarian; Tekkies is presented by a team of high school pupils; the religious programs are run by a roster of priests; HIV/AIDS programs are run by people living with AIDS; and the children's program presenter was once a lonely child.

The station tries to selects presenters on the basis of their life experience: "Life experience gives passion. There is a lot that people take for granted till they come into contact with someone who has that life experience."

Carole's own experience is no exception, and you don't walk through Atlantis's busy shopping center with the Heartbeat presenter if you are in a hurry. Every few steps there is an interruption: "Hallo Carole! How goes it Carole!" "What's on the program, Carole?" "Where are you going? Who's presenting today?"

We were on our way to lunch at the police station, to mark the end of the 16 Days of Activism 2005, an annual national campaign to raise awareness about violence against women and children. Radio Atlantis was a guest of honor, and Carole made sure that all the women were there, while the men ran the station. The police station has a special relationship with Radio Atlantis. The station commander comes to the station every week to report on crime, and to call on the community for help in fighting crime.

But the close relationship does not stop Radio Atlantis from airing criticism. In the late 1990s, police were so incensed by criticism of their performance that they marched on the station, and tried to stage a sit-in in the studios. They beat a retreat back to the police station when the manager told them a sit-in would be against the law.

Veema Hattingh, a Rastafarian and presenter of the Reggae program is very clear about Radio Atlantis's role for his particular community. "In a community where drugs are a problem, Rastafarians are stigmatized, because people think the Rasta way of life is about dagga (marijuana) smoking. But it is not like that."

Veema joined the station in 1996, as a volunteer, "after much begging by the station because I had a music collection," he laughs. "I realized I could make people aware. There are some Rastas who abuse drugs, but there are rotten apples in every community. I use the program to make listeners more aware about the spiritual side of Rastafarianism, so that people can make informed decisions about how to relate to Rastas."

Community news

Following complaints from the community that there was too much focus on international and national news, Radio Atlantis restructured its news department. Now they rely on a faxed news service for national and international news bulletins, and staff and volunteers concentrate on community news. The news department is the only one that has a dedicated office and computer. With 10 people, it is a hive of activity.

The news editor, Alvin Rademeyer, started at Radio Atlantis five years ago, as a volunteer. He has seen a lot of volunteers come and go: "I became news editor partly because I stayed behind," he laughs. "The news has had its ups and downs, but we are trying to give it a more local flavor. We have had a very positive response."

One news story that the station covered was the length of time contractors were taking to repair one of the main roads through Atlantis. "At first, people phoned in and said – 'it's a road, where's the story in that?'" says Frank. "But as we got deeper into the story, they realized why it was important. The closure of the road affects our lives, and it is important for us to know why so that we can do something about it."

Another story has been about electricity stoppages. "(The local nuclear power station) Koeberg shut down two generators, and substations took over. Koeberg said the stoppages were deliberate, to cope with the load. So we spoke to the media officer and asked to be informed beforehand of power

Atlantis youth presenters in the studio.

stoppages. They said, fine, they would let us know. As I put the phone down the lights went out!" says Alvin.

"When the power goes, we are off air because we don't have a generator. If we know in advance, we can warn ourselves and our listeners."

Reporters try to include many different local voices in each news bulletin, so there is high pressure on the field recorders. For transport, there are feet, bicycles, and a deal with a local taxi driver, who gives reporters "volunteer rates."

Community activism

Radio Atlantis plays a role that goes beyond programming. According to Carol Mack, a volunteer at reception, people are always coming in to make announcements about lost children and family members. "We make the announcement, and if we get a call, we contact the family - and keep the results confidential if they prefer," says Carol.

If someone loses their keys or identity documents, Radio Atlantis is their first port of call. There are so many calls for basic information – phone numbers, street directions, clinic opening times – that Radio Atlantis has

renamed the reception desk the Information Desk.

Radio Atlantis plays an active part in trying to stop crime. The station has intervened more than once in gang wars, providing a platform for the expression of differences. "Intervening with the gangs is a lesson in objectivity. You risk your life if you take sides," says former manager, Russell van der Berg.

A popular activist program is Express. Designed as a community service, the program gives listeners a chance to express their views on current issues, ranging from national political controversies to local delivery. When local issues are discussed, the presenter compiles listeners' comments and passes them on to the relevant officials for a response. In this way, the station is a link between local government and the community. "We get calls about problems, and our listeners ask us to investigate. We try to help them understand what is happening, and correct their perceptions where they are wrong," says Frank.

Radio Atlantis is well known for covering events, and doing outside broadcasts, for example, at school sports and family fun days. "When we make announcements about these events, we know people will come, because they listen to us."

From time to time Radio Atlantis asks people to pledge money to help sustain the station. There is always a response: "The community helps us survive because they love the station," says Carol.

Managing partnerships

There are over 80 organizations on Radio Atlantis's list of contacts. "But at this stage, we only have a formal partnership with the churches. We are working towards setting up a programming committee that will formalize partnerships between the station and other organizations," says Frank.

Generally, in South Africa, when community radio stations talk about formal partnerships, they mean partnerships where there is payment for airtime. But for Frank there is another agenda. "The aim of the committee is to have consistency in content. We want regular program providers. Then we will find sponsorship – quality content is easier to sponsor."

At present, arrangements with community-based organizations tend to be loose: "There is an understanding that people can come in and ask us to air certain kinds of programs and topics, and they are also responsive when we ask them. But we need to be more formal, and to engage them more in conceptualising and making the programs," says Frank.

Audience research

Unlike most community radio stations in South Africa, RAFM regularly conducts its own audience research. Most stations do not do audience research, because it is expensive and because they do not have the necessary skills. For listener numbers, most stations rely on the South African Advertising Research

Foundation (SAARF), which uses similar methodologies (diary research) across all three tiers of broadcasting (public, commercial and community) and whose results are geared towards advertising agencies. SAARF results are useful because they provide the only available listenership figures. However, community broadcasters question these figures because the diary system does not easily penetrate marginalized communities. Nor does SAARF provide the kind of qualitative information that stations need, for example, about their relationship with their communities.

Radio Atlantis conducts qualitative research, using volunteers, about once or twice a year. The results are fed into programming decisions.

Staff and volunteers

With six long-serving, full-time staff members and 47 volunteers, Radio Atlantis has an extraordinary skills bank. Most of the full-time staff members have been at the station for more than five years. Frank Briel is a founding member, and a veteran of eleven years; similarly Veema has been at the station for about 10 years.

The volunteer staff account for many broadcast hours. In return, Radio Atlantis offers training and an annual stipend of ZAR 200 (USD 32). Volunteers' transport to and from the station is also subsidized.

So it is clearly not the money that motivates volunteers: Carole believes they are motivated

by positive feedback from the community. Ikeraam Daniels, the sports presenter, says: "I am here because it makes me feel good."

All full-time staff members also volunteer some of their time. Alvin, the news editor, for example, also presents the Atlantis Top 30 (hits parade) once a week. Carole sometimes presents the music slot, Quiet Storm, and serves at the reception desk. Full-time staff members' salaries range from ZAR 1,500 (USD 241) to ZAR 4,000 (USD 645) a month.

The studios

Radio Atlantis has two well-equipped studios, one for broadcast and one for production.

Finances

Radio Atlantis has three sources of income: donations, advertising and program sponsorship.

Donations

Donations come from international and national donor agencies and from the community.

In addition to the start-up grant in 1994, Open Society Foundation for South Africa, a member of the Soros Foundations Network, has funded studio equipment and a number of small projects to promote the development of quality programming. Radio Atlantis has also

approached other donors for grants, sometimes successfully.

Several times a year, Radio Atlantis calls on its community for support, and people come in to make small donations. Another (seldom-costed) community contribution is in-kind contributions. The biggest is the time and energy of volunteers, but there are also other contributions, like fax paper, stationery, loans of CDs or cars and cooked food for events like the station's birthday or the AGM.
Advertising

Advertising falls into three categories: national and local advertising, infomercials and community announcements.

Most of Radio Atlantis's advertising income comes from local businesses. Shops are charged according to their size: spaza shops (backyard or street kiosks) are charged ZAR 35 (USD 6) for a live read, as are other small businesses that operate from home (for example, backyard mechanics and hair dressers). Other small businesses are charged ZAR 50 (USD 8). Bigger businesses and institutions like local government are charged ZAR 135 for 30 seconds (USD 22)

Infomercials are 15-minute slots to market a product or service, and are charged at ZAR 950 for 15 minutes (USD 155). A 15-minute call-in slot, which is not paid for, is always added to the infomercial so that listeners can ask questions or comment on the product or service.

Atlantis news editor, Alwyn Rademeyer, working with youth presenter, Bradley Klein.

Advertising policy does not preclude cigarette or alcohol adverts at present, but policies are being reviewed. "We are thinking of having a call-in program so that listeners can make the decision," says Frank.

Community announcements are charged only to those who can afford to pay, at differential rates, and depending on whether the event announced will generate income. To announce a sports club meeting, for example, costs ZAR 10 (USD 1.50), while the cost of announcing a tournament that charges a gate fee is ZAR 30 (USD 5).

Because there is such high unemployment in the community job advertisements are free. Death notices, missing person announcements and information about stolen goods are also free.

Program sponsorship

The main sponsor of RAFM programs has been the government's Department of Communications, which has since 1999 been sponsoring development programs on many community radio stations. Sponsorship pays for program production, which the department specifies must include local voices and organizations. Issues addressed include health, HIV/AIDS, crime, children's rights and gender equality. The department's aim is to promote quality programming on these issues.

The Department of Communications recently became stricter with stations, and has withdrawn sponsorship from some of them, citing problems around tax registration and annual financial audits. Radio Atlantis has benefited from the department's project in the past, but – like other stations – it will only be able to renew the contract when its finances are in order.

Income

The station's income amounts to about ZAR 25,000 (USD 4,000) a month. This means the station barely scrapes by, and cannot save for essentials like studio equipment repairs or a generator.

Expenditure

The highest monthly cost is salaries, at about ZAR 13,500 (USD 2,000). Then comes rent at about ZAR 4,000 (USD 650) and the phone bill, also at about ZAR 4,000.

Conclusion

Radio Atlantis's story sheds light on three important sustainability issues: community participation, institutional capacity and will.

Crises arising out of poor financial systems have been the most obvious and immediate threat to Radio Atlantis's survival. A station whose license application is turned down because its annual audit has not been completed is obviously not sustainable. The Atlantis community has recognized this and has tried to set things right.

RAFM's institutional problems appear to arise out of attempts by particular interests to control the station. Whichever group controls the station appoints management that will serve its interests. Management staff has not necessarily been qualified to run the station. When programming serves only one sector of a community, the station is in contravention of its license conditions. It risks alienating its listeners who do not feel they belong to the group; audience numbers may shrink and the station could become less attractive to advertisers.

The 2005 AGM tasked RAFM to revise the mission statement, and the new mission statement, while still broad, expresses a commitment to serve diverse groups. This may help prevent similar problems arising in future, as will attempts to revise electoral procedures at the AGM. RAFM's experience shows the importance of community participation. More importantly, it shows the need for informed community participation.

Financially, the RAFM is struggling, but Frank Briel and others readily acknowledge that the problems relate to internal systems and accountability rather than capacity to market the station and bring in income.

A strength of the station is that it is reflective, and open to change. The community is prepared to acknowledge problems and tries to deal with them. Staff members have also shown extraordinary resilience and will, and the station has a remarkable depth of experience and skills. The willingness of staff to tackle change in the face of crises is also a strength; but, Frank Briel warns that too frequent restructuring can weaken, rather than strengthen, the station, making it essential to get to grips with the underlying causes of institutional weaknesses. "It always seems as if we are starting again," says Frank. "We need to put systems in place that will stop the same problems from arising."

ATLANTIS ANNEX

Radio Atlantis 107.9FM – RAFM
Program Schedule

Time	Program
6am-8am International and national news at 7am	Wake Up Show Weather, Sports Update, Phone-ins, Thought 4 the day, Community Diary
8am-10am International and national news at 8am	Counselling, Prayer Session, Gospel Music, News, Phone-ins
10am-12pm International and national news at 10 & 11am	Community Awareness Music, Community Diary, Interviews, Kiddies Story Time, Competitions, Recipes
12pm-1pm Community news at 12pm	Lunch Time Beat Music, Community Diary, Dedications, Sports Update
1pm-3pm International and national news at 1pm Community news at 2pm	Heartbeat of the Community Talking about Gender, Consumer issues, Crime, Education, Justice, and other local development issues
3pm-5pm International and national news at 3pm Community news at 4pm	Tekkies Youth program with music, interviews, news, entertainment, phone-ins
5pm-7pm International and national news at 5pm	Drive Time Traffic Hints, Music, News, Information, Community dairy, Weather
7pm-9pm Community news at 7pm	Monday: Labor program Tuesday: Sports Desk; Life at Home (a religious program) Wednesday: Express Thursday: Open Mic Friday: Friday Night-Fever – Music, Phone-ins, Cultural information
9pm-12am	Quiet Storm – music to relax by
12am-6am	Light entertainment – music, news and information, chat

Atlatis - Broadcasting Environment

The two main laws affecting broadcasting are the IBA Act of 1993 and the Broadcasting Act of 1999. Both emphasize the role to be played by community radio stations in development and transformation of South Africa after apartheid.

The IBA Act

The IBA Act of 1993 says a community broadcaster

- is fully controlled by a non-profit body and run for non-profit purposes
- serves a particular community
- encourages community participation in selecting and running programs
- is funded by donations, grants, sponsorships, advertising or membership fees, or by a combination of these methods.

The Act divides broadcasters into two types

- Stations serving a geographic community
- Stations serving a community of interests, including institutional communities; religious communities; cultural communities.

It sets out the procedures for license application, and states that in assessing applications, it will look at

- Ownership
- Funding
- Board membership (IBA regulations specify that no office-bearer of a political party may be a member of a community radio station's Board)
- Management
- Programming
- Identity with a political party of group – the Act makes it clear that a license will not be given to any party, movement, organization, body or alliance that is of a political nature.

The license application form specifies that applicants should show that the demand for the station is high; the need is real and the support is strong.

It lists the main features of the licensing process as

- Empowerment - through community involvement, learning and understanding
- Transparency – keeping people informed about all activities of the station
- Simplicity – it should be simple enough to encourage members of the community to go to the IBA to show their support for the station.

The Broadcasting Act

In May 1999 a new Broadcasting Act was passed to replace the old apartheid Broadcasting Act of 1976. The main thrust of the new Act was to transform the role and structures of the SABC, which had been controlled by the government and used for propaganda. The new Act also went into greater detail with respect to community broadcasting, stating that:

• The licensee must be controlled by a democratically elected Board that is representative of all sectors of communities in the licensed service area.
• Programming must reflect the needs of all people in the communities served, including "cultural, religious and demographic needs."
• Community radio programming must:

• Emphasize community issues not normally dealt with by other broadcasting services
• Be informative, educative and entertaining
• Highlight "grassroots community issues" e.g. development issues, health care, environmental affairs
• Promote democratic values and improvement of the quality of people's lives.

It states that money generated from running community stations must be invested for the benefit of the community.

The ICASA Act

The ICASA Act of 2000 sets up the legal framework for the merger of the IBA and SATRA (South African Telecommunications Regulatory Authority) to form one body to regulate broadcasting and telecommunications. The new body formed is the Independent Communications Authority of South Africa. ICASA takes over the role of the IBA in relation to regulating, licensing and monitoring broadcasting.

Full texts of these laws can be found on the ICASA website www.icasa.org.za.

The Licensing Process

Initially, all community radio licensing took place through a system of public hearings. During hearings, each station's Board and management, supporters and any members of the public were invited to make representations, and to answer the IBA Councillors' questions. Those who opposed applications would also attend, and public hearings could be heated events.

In 2000, the IBA merged with the South African Telecommunications Regulatory Authority (SATRA) to form a new body, the Independent Communications Authority of South Africa (ICASA), which is responsible for regulating both broadcasting and telecommunications. The increased workload made it difficult for ICASA to hold public hearings, as there were now over 100 applicants queuing for licenses. To cut short long delays, the law was amended to enable ICASA to grant licenses on the basis of written submissions.

The amendment carries advantages and disadvantages. While the anxiety of waiting is no longer there, the licensing process is not as transparent or

democratic as it used to be. Critics argue that the new 'paper hearings' undermine the principles of community ownership and participation. In exceptional cases, where there is more than one applicant in a community, or where there has been intense contestation, ICASA will hold a public hearing. But these cases are rare.

Registration

Legally, community radio stations are expected to set up boards that represent and are accountable to their communities. In South Africa, the non-profit arena offers three kinds of structures: Voluntary Associations, Trusts and Section 21 Companies.

Initially, most community radio stations chose to become Voluntary Associations, because they are relatively cheap and easy to set up. After 1997, however, the regulators began advising stations to set up Section 21 Companies, believing that the company rules would make stations more transparent and accountable.

Anxious to have their licenses renewed, most stations have converted to Section 21 Companies. The Section 21 Company structure is useful, partly because the rules are clearer, and partly because it is more acceptable to donors than the looser Voluntary Association structure.

Radio Atlantis – Structures

Radio Atlantis is registered as a Voluntary Association.

Governance

Community
The community owns the station, developing the mission, giving input into programming, and electing the Board at the AGM

Board
The Board is accountable to the community, and ensures that the station upholds the mission, and that programming is in accordance with the wishes of the community. The Board appoints staff.

Management and staff

Management
The manager is responsible for day to day management, and reports to the Board.

Finance and administration

News department

Programming department

Sales and marketing

Staff and volunteers
The station manager and volunteer co-ordinator appoint volunteers. Volunteers elect the co-ordinator, who represents them within the station.