

CHAPTER 5

PROGRAMMING FOR A COMMUNITY RADIO STATION

5.1 INTRODUCTION

In this chapter the researcher will propose a hypothetical programme-schedule for a community radio station in a National Game Park, based on the findings of the previous chapters. It will service both the ethnic and tourist members of the shared or “retribalised” communities, to use McLuhan’s term (1967:304) (see 4.2.5), thereby becoming the Parks Emergent Radio Communities (PERCs) radio station. The researcher shall justify the programme selections based on the foregoing theoretical underpinning and shall propose ways of developing each unit in the programme.

Since the tourist members of the PERCs are on vacation, it is reasonable to expect them to be mainly interested in matters pertaining to the enjoyment of their stay. The ethnic members on the other hand will be going about their daily routine, doing chores and earning a living. While they will also enjoy entertainment programmes, one may expect that programmes dealing with their basic needs, such as food security, work opportunities and solving everyday problems will be a priority to them. On the other hand one is looking at a ‘shared’ space, where the tourist and ethnic members of PERCs will share many common interests that will be of mutual benefit as well.

A further aspect that needs to be considered in the proposed community radio station’s programming, concerns the station’s ‘three tier’/three level approach. In short the three tier approach will comprise of three different forms of broadcast, namely regional broadcasts, nationwide broadcasts and two way radio broadcasts. The first tier represents the regional park specific broadcasts with programmes that cater specifically for the tourist and ethnic communities that live in and along the borders of a Game park (like the Kruger National Park). This is what the majority of broadcasts for PERCs will consist of.

In the second instance, it is envisaged that the proposed radio station will not only broadcast to the ethnic and tourist members of the community within its receiver range, but that there will be times when listeners in other National Game Parks nationwide, will be able to tune in and be incorporated in the broadcasts via a link-up. It is recommended that it features in a regular time slot, so that listeners will know when to tune in, for instance between 16h30 and 17h30 or between 17h00 and 18h00 which are popular afternoon game drive times.¹⁹ Although it may only be an hour-long programme, it has the possibility to become a popular feature in a programme that presents and highlights 'Nationwide Park News' for example. This is an excellent way of advertising what is on offer in the National Game Parks around the country.

The third tier allows field guides to interrupt regular broadcasts via phone or two way radio, with a breaking news item. The latter especially gives radio a sense of immediacy. Should this prove to be a problem in view of Andrew Parker's (2005) claim that no radio information gets broadcast during open vehicle drives in the park (see 5.2.2) there is always the option of making use of earphones to avoid any disturbance. Furthermore two-way radios and phone links can be put to good use in emergency situations where immediate response is of vital importance, for instance when bush fires burn out of control or when rivers flood their banks as happened in the rainy season in the late summer of 2000 when floods caused havoc in the Kruger National Park (Information about Kruger National Park [sa]:2). Fundamental to the argument developed in this chapter will be the exploration of the synergy between the local and the tourist members of PERCs on all three levels.

Herewith the researcher acknowledges that the programming is speculative in nature and based on projections. These projections are gleaned from the theoretical underpinning developed in the previous chapters. It will inevitably need to be refined and reconstituted should the community radio station come into

¹⁹ *The Africa Guide: National Parks and Game Reserves in South Africa* ([sa]:2) mentions early morning or late afternoon through to dusk as the best time of day to see game. In the heat of the day the animals usually move into shadows and seek shelter under bushes or trees. In *BootsnAll.com: The Ultimate Resource for the Independent Traveler* an article by Peter Thomas (1999:1) describes the times for the best game sightings as from when the gates open until around 10h00 and from 16h00 until 18h00, when the gates close.

being, based on real-time and on the ground research. Such research will have to include both the ethnic and tourist communities, so that a synergy between wants and needs from both contributors can be ascertained. However there are still some practical areas of concern that exist regarding a community radio station in a National Game Park.

5.2 Areas of concern

As far as programming for the ethnic communities are concerned, it seems likely that they will become regular community radio listeners, once they begin to experience the benefits provided by a station that caters to their specific needs. Programming, with regard to the tourist community, becomes more of a concern though when one takes into account that many of the tourist groups, especially those from abroad, are ferried around in tour buses that come equipped with their own knowledgeable tour guides. In a sense therefore, the proposed community radio station will be competing with knowledgeable tour guides for listeners. Of course, it is imminently conceivable that the tourist buses might make use of the PERC radio station in their own travels, and indeed this would form a basis for mutual cooperation between the parks, the tourist operators and the ethnic communities.

5.2.1 Competing with knowledgeable tour guides

With regard to the knowledge ability of field guides, Andrew Parker (2005), project manager: business development of South African National Game Parks, points out that all tour or field guides have to be registered with the Department of Environmental Affairs and Tourism. Parker explains that this means they will need a National Qualification's Framework (NQF) qualification, which is set up by the Tourism and Hospitality Seta²⁰ (THETA). According to this curriculum, all tour and field guides are required to have an essential embedded knowledge. Apart from being knowledgeable about wildlife and fauna and flora, they must be able (amongst others) to use cultural resources, heritage sites and give a broad

²⁰ Seta stands for Sectoral Education and Training Authority.

explanation on matters that demonstrate an understanding of South African heritage, local heritage and the cultural resources of the area they are covering. They also need to display a basic knowledge and understanding of the authentic multi-cultural perspective that respects all cultures and sensitivities to name but a few.

This implies that a tour or field guide operating in a National Game Park will have a solid grounding on matters such as the history of the park and surrounding areas. They will therefore also be able to give a broad outline of the history of the ethnic community surrounding the park, their culture and socio-economic activities (be it farming, manufacturing, forestry, mining and tourism). Furthermore tour operators must be able to use cultural resources, heritage sites and living cultural experiences to create an itinerary for a group of tourists.

According to Parker (2005) the National Qualification Framework (NQF) requirements have only been legally in place on the National Qualification Framework since 31 May 2004. Parker (2005) points out that to be a tour-/field guide requires a Department of Environmental Affairs and Tourism (DEAT) registration. Therefore it is not only the field guides (park rangers) that will be knowledgeable about the park, its history, plants animals, birds and surrounding communities, but tour guides that come in from outside can be expected to know as much, since they have to pass the same stringent tests and exams on the areas they cover, before being allowed to conduct tours (Parker 2005).

Set against a backdrop of professional and knowledgeable tour- and field guides, it becomes important for community radio broadcasters and programmers operating in a National Game Park to be knowledgeable about the park, its history, animals and the neighboring ethnic communities as this will enable them to add a personal touch to the scripted information which in turn helps to promote the perception that radio is 'live' and personal. Furthermore a knowledgeable presenter will be able to spot mistakes in the copy or faulty information that is liable to crop up from time to time, and correct it. It also provides him/her with the background and confidence to

make *ad-lib*²¹ remarks should the occasion arise as in the case of a tape recording or compact disk (CD) that will not play.

If this matter of essential embedded knowledge is not addressed, the chances of gaining a tourist audience are slim. It is reasonable to expect that a knowledgeable and informed broadcaster will be more likely to ensure that the tourists as well as the ethnic members of the community will stay tuned to the station most of the time. It is therefore advisable to make tour guides part of PERC radio. Their embedded knowledge and input can be used to design and present programmes, for instance in setting up children's 'edutainment' programmes that covers the history, geography, plant-, animal- and birdlife of the park and surrounding areas, or in designing quiz programmes, documentaries and the like, that rely on an in depth knowledge of the area. Furthermore tour operators can be the presenters or guest presenters of such programmes. There is also the possibility of having Safari Tours (for example) sponsor certain time slots with their guides as presenters, creating a synergy between the station and the tour operators.

While on the subject of knowledge ability about wildlife, fauna and flora and the like, a community radio station in a National Game Park will have the added advantage of being in a position to record wildlife and nature features on site, making use of the park's expertise by way of field guides and the like. Such recordings can form part of a range/series of documentaries /programmes on wildlife. The station will be able to promote and sell its own popular programmes - such as the mentioned documentaries on wildlife and nature, animal 'edutainment' stories for children or campfire stories - on compact disks (CD) or tape cassettes to the visitors. The researcher was privileged to listen to compact disk recordings of wildlife stories and documentaries made by André Walters for the now defunct Radio Safari and currently for Enviro World. After seeing Walters' vast collection of compact disks containing such material, the idea came to mind that copies could be sold to tourists not only to listen to while driving in the park but also as mementos of a tour or trip worth remembering. A community radio station can include such material in its programmes to start off with until it becomes proficient

²¹ Ad-lib[0] means "to speak impromptu", "to improvise remarks" (Hawkins 1984:8).

enough to produce and market its own documentaries. The selling of stories or documentaries on tape cassette or compact disk, whether belonging to the station or sold by the station on behalf of another party (and therefore sharing the profits), will result in revenue gained by the community station. Furthermore the income generated in this manner will result in revenue gained by the community station.

5.2.2 No radio broadcasts allowed in open vehicle drives

In an interview with the researcher, Andrew Parker (2005) mentioned that no music or any other radio information is allowed to be broadcast on open vehicle drives in the park, so as not to disturb the wildlife. In such instances one may suggest that ear phones be used to avoid any untoward disturbances. Although the field rangers are equipped with two-way radios on these trips, they are only used in case of an emergency. At the researcher's query whether two-way radios could be used as a means to inform other visitors in the vicinity of an important or interesting sighting, such as a kill, Parker pointed out that it might cause congestion on the road if too many vehicles converged on the same site, which is precisely what they are trying to avoid. Walters (2005) is in complete agreement on this matter. He made use of remarks in the visitor's book in the various camps on the previous day's sightings. It was an innovative way of dealing with what is being sighted and reported in the park without causing road congestions. The same idea is copied by the researcher in the programming for the proposed radio station.

5.2.3 The problem of creating revenue for a community radio station

Referring to the 'failure' of Radio Safari some years ago, Andrew Parker (2005) does not consider radio broadcasts in a National Game Park as a viable proposition. At present the accommodation in the parks do not include a radio. Parker points out that a National Game Park, such as the Kruger National Game Park, would rather spend money on conservation than on a radio station, as it is not their first priority. Parker also foresees creating revenue as a problem for a community radio station in a National Game Park. The researcher wishes to point out however that although the National Game Park stands to gain from the

broadcasts of the proposed radio station, the park will not be responsible for the funding of the station.

With regard to revenue, as previously mentioned (see 5.2.1), a community radio station stands to gain revenue by recording and marketing some of its popular programmes, such as animal stories and wildlife documentaries, on tape cassette or compact disk. In addition one may expect the station to generate income from advertisers from outside who wish to target the mostly affluent tourist community visiting the park. These are only two possibilities whereby a community radio station in a National Game Park can create revenue. Furthermore, by adding a deposit to the park entrance fee, small portable one-band radios can be hired for the duration of the tourists' stay. (see 5.11.1).

5.2.4 Tour operators and field guides will not make use of community radio broadcasts

Although Parker (2005) believes it is less than likely that tour or field guides will make any use of community radio station broadcasts from a National Game Park, his view is disputed by André Walters (2005) who mentions that many tour operators made use of Radio Safari's programmes during drive times when there was less game to be seen. It not only gave the tour guides a break, but being radio, it also stimulated the listeners' imagination through dramatization and sound effects, which "enhances the experience" (Walters 2005). Walters also had a good working relationship with the Kruger National Park as they knew he was involved with providing information and sensitizing people about the environment. As mentioned in chapter four (see 4.6), a newspaper article compared the station to having a personal game ranger in one's car ('Personal ranger' station...1996:21). The fact that Radio Safari succeeded under very difficult circumstances to capture and captivate its audience, seems to be contra-indicative to Parker's²² view. On these grounds the researcher has come to the conclusion that the content and professional presentation of Radio Safari's programmes ensured its popularity, especially among visitors to the park.

²² It must be taken into account that Parker is looking at a community radio station from the perspective of a conservationist and that speculatively for him radio symbolizes entertainment

5.3 Promoting the station

One of the advantages of having a community radio station within a National Game Park is that it will be able to air the park's own public service announcements. Since such advertisements do not involve a fee and usually publicize the cause of non-commercial organizations, they are not regarded as commercial (Hasling 1980:128). Seeing that the tourists are already in the park this may include inviting them to visit the interesting landmarks in the park, or promoting game trail walks or night drives with field guides. Tour operators from outside the park will also benefit from such advertising for their own game drives, amongst other needs, while at the same time the park is being promoted. Furthermore, tour operators who cooperate with the community radio station by getting tourists involved and partaking in the broadcasts of the station can for instance receive free- or reduced price advertising for their own organizations and tours as an incentive.

Public service announcements can also be used to the further advantage of tourists and ethnic community alike by advertising markets where tourists and locals either sell or exchange goods on specific days such as Saturdays. It is often the odd bit of extra luggage or equipment that visitors may want to get rid of at the end of their stay, in exchange for handmade beaded jewellery or other handcrafted curios as mementos of their vacation. There may even be instances where guests may want to barter amongst themselves, selling off tripods, cameras, unused film rolls or binoculars they no longer have need of. Holding an auction for the benefit of the local school, clinic or any other deserving charity in the community also comes to mind.

Nkalai (2003:104-105) offers similar suggestions, for instance selling items such as T-shirts and calendars when it comes to financing a community radio station. Nkalai further mentions events such as soccer matches, concerts and other outside broadcasts as a means of income. This implies that while it will help to finance the station, outside broadcasts will simultaneously allow the radio station to advertise an event of interest to both the ethnic and tourist members of PERCs. The community radio station in a National Game Park will therefore be instrumental in forging ties between ethnic and tourist members based on similar interests if, for example, visitors with an interest in soccer attend the local match

on account of hearing it advertised on the community radio station.

As mentioned, the community radio station will be instrumental in popularising such and similar events amongst PERCs through its broadcasts. Being visibly and audibly present by providing a disk jockey to play music and cajole visitors into contributing to charity or just having a good time, the station will help to put itself on the map, by making the visitors and the community aware of its presence. Overall this kind of programming has to do with promoting the station, which according to Hasling (1980:103) “is a broad term for advertising.”

5.3.1 Promoting personalities

Hasling (1980:106-107) believes that it is to the advantage of the station to also promote their broadcasters, since popular disk jockeys can command large audiences, so much so that they are even able to retain their listeners after they have moved on to another station. Apart from increasing a station’s listening audience, a popular disk jockey can also attract sponsors and be asked to do their commercials. Other interesting and well-known personalities can also be invited to appear on the station as guests to promote the station’s image.

5.3.2 Institutional promotion

Institutional promotion advertises the station rather than a specific programme. As Hasling (1980:105-106) explains, it is to the advantage of the station to be recognized, even though many people may not actually listen to the station. The aim is to become a ‘household word.’ For this reason the station should have a name that can be easily remembered and provides the station with a clear identification.

Hasling (1980:106) warns however against over usage since it becomes tiresome when the station identification is attached to time, weather, news updates and the like. This explains why many stations mention their frequency rather than their name or call letters since they argue that listeners need to “know the location of the station on the dial” (1980:106). As an example Hasling (1980:106) refers to a

station in San Francisco whose frequency on the FM dial is 101 megahertz and who have decided on the call letters of KIOI pronounced as “kay-one-oh-one” unofficially. On the hour however, they legally identify themselves as KIOI.

It will be more advantageous for a station to draw revenue from an advertiser, since air time is not free, instead of promoting itself in the extreme. Hasling (1980:104) advises that a station should use promotional spot announcements with discretion and suggests that the most effective use of promotional spots is to call attention to specific activities or programmes of the station. In this instance the PERC radio station will be able to promote programmes of special interest to its listeners, such as campfire stories with field guides and documentaries on wildlife or heritage programmes in which the history and culture of neighbouring communities are portrayed.

5.3.3 Promoting programmes

Radio programmes are easily missed and are seldom rerun which is why Hasling (1980:104-105) considers it important to let the audience know when something special is going to be broadcast. That means the station has to plan ahead otherwise many hours will go into the production of a programme, but it may only have a few listeners in the end since the station failed to promote it. As Hasling points out, mass media such as radio stations are in the fortunate position of being able to use their own facilities to promote their station/product. In radio a promotional spot (advertisement) is often referred to as a *promo*. “It tells the listener what to listen for and when to listen” (Hasling 1980:105).

A *promo* can be turned into a production spot by adding music and sound effects; however the most important information has to be repeated as in any other commercial or public service announcement. Just like any other commercial, *promos* must be scheduled in the log as station promo (SP) or station continuity (SC) instead of commercial (COM) or public service announcement (PSA). Apart from promoting its programmes PERCs station can also be used for public service announcements (PSAs), such as when and where to go for vaccinations, or when the mobile clinic will be visiting a community or when an important golf tournament

will be taking place at Skukuza golf course, for instance.

5.4 Making it work

The challenge for a community radio station that serves a specific community with shared interests will be to design programmes that will appeal to all its listeners, while not losing sight of the fact that it is impossible to please all its listeners all the time. First and foremost, the concept of a community radio station implies that it will be a station for the people and operated by the people. The ethnic members of PERCs as well the surrogate tourist community representation will therefore man and run the station. The success of a community radio station in a National Game Park frequented by tourists will however depend on putting people with people, ethnic- with tourist members of PERCs, in order to create opportunities for making and spending money as well as being the voice of the community and accommodating their needs. In a sense the community radio station will assume the role of a broker by receiving news, advertisements, feedbacks, requests, suggestions and the like and broadcasting them to a community that responds, uses or discards the information. In this manner people are put with other people and opportunities are created. Much of this chapter will be dedicated to demonstrating how this works.

5.4.1 Avoiding pitfalls

In a tourist and ethnic community setup it is important that the station is seen as a true representative of the ethnic and tourist communities and not perceived as a mere community of interest station that caters mainly for its mostly affluent visitors as was the case with Radio Safari as pointed out by André Walters (2005) and which resulted in their licence not being granted after being on the air for four years (see 4.6). The station's professional and highly popular broadcasts (according to letters retrieved from the internet²³ included programmes of interest

²³ Letters posted on the internet – see Link Talk. Re: Radio Safari. 1999. [O]. Available: <http://www.nelspruit.co.za/linktalk/-linktalk/00000007.htm> Accessed 15 March 2004.

and importance to the ethnic community and the community of the Lowveld at large, such as educational programmes, programmes on HIV/AIDS and the like.

Unfortunately the station's fate was sealed because it failed to use (untrained) members of the local ethnic community as broadcasters. The IBA's perception at the time was that "if one can speak one can broadcast," but this appears not to take into account that speaking on radio is an art form that requires specific skills from broadcasters. It also lost sight of the fact that a lot of planning, research and scripting must be done before the first words are spoken on air and a programme is aired. As mentioned by Walters (2005) 60 seconds on air is 60 minutes in the making. For this reason it will be crucial for broadcasters and programmers of the ethnic community to receive adequate training beforehand. Although it is not the purpose of this thesis to demonstrate how this training may take place, a fair way of deducing this is from the types of programmes that will be demonstrated in the potential programme plan, below.

5.4.2 How all may profit

With development as its theme, the Internet Desk of Radio Netherlands Wereldomroep posted an article with the title: Radio Boost to Economy (2000:1). In it they refer to ABC Ulwazi's efforts to assist community radio stations to "bring money to their community and try to reduce the poverty levels in the area." One of its projects concerns "community based sustainable tourism," in conjunction with a government plan to encourage tourism from abroad and locally. The article cites the Director of ABC Ulwazi, John van Zyl, in this regard, who asks community radio stations to

"...look around and see what sort of cultural capital they have in the area. What do people do? Do they sculpt? Do they make music? Is there a heritage site nearby? That's the easiest. Every place has a history. It might be lost but it can be rediscovered and someone there will have a story to tell about that hill, tree or whatever" (Radio Boost to Economy 2000:1).

These remarks can be linked to Nkalai's (2003:93) view (see 3:1) that community radio stations should regard themselves as "social enterprises" in order to become self-sustainable and that they should begin by "exploiting the existing potential of [the] radio station" (2003:93).

Furthermore, ABC Ulwazi encourages communities to hold festivals based on their own traditions and events, such as harvest time, as a means of promoting community based sustainable tourism. As the article points out: “Every time there’s a festival, people will come to set up stalls or tell stories or perform” (Radio Boost to Economy 2000:1).

The article (Radio Boost to Economy 2000:2) cites van Zyl who refers to the training ABC Ulwazi provides for the producers of community radio stations to make programmes of their own festivals in the hope that it will “generate phone-ins, discussions and news items. And, even more hopefully, they will generate income because the local festival or shop will generate income for that particular community.” Van Zyl encourages communities to use their assets to generate an income, with community radio playing a pivotal part so that all may profit. Similarly, for the community radio station situated in the Kruger National Park, the park will be the station’s biggest natural asset, being both a tourist attraction and work provider for the ethnic community. At the same time the proposed radio station will become an asset to the park by propagating its attractions and services to the visitors. Furthermore it will serve as a ‘broker’ between the different parties and in this manner be of benefit to all the members of PERCs (see 3:1).

5.5 The vicinity of the community radio station

Van Zyl (2003:12) views the fact that community radio stations are usually situated in vicinities where they can be seen and reached as well as their highly interactive nature, as an important advantage. It allows for an ‘open-door’ policy, which permits the listeners access to presenters by phone, by written message or by visiting the station to talk to the broadcasters.

Apart from having a “home-base” the station also needs to be roving. In order to be accessible to both tourist and ethnic communities, it is clear that part of the proposed community radio station will have to be mobile. For the visitors the vicinity of the station will be the camp from which it will be operating, for instance Skukuza as it is the main camp of the Kruger National Park. It will also serve as

the headquarters of the station. For the ethnic community the station will be accessible from a manned mobile unit outside the main park gate that will broadcast in tandem with the station in the main camp.

The researcher considers making the station more mobile as another possibility that may prove to be beneficial to the community, the radio station and its sponsors. That means taking it out of its stationary studio set-up and providing it with a studio on wheels, for example a converted mini-bus. This will provide the station with an opportunity to be visible and within walking distance of its listeners. This should happen at regular intervals and the visiting dates broadcast ahead of time so that communities may know when to expect a visit. Knipe (2003:49) also suggests regular field broadcasts to make the station more visible to their community.

A station can further promote itself by advertising beforehand that presenters will make guest appearances at community events such as a visit to a school or clinic. By creating such publicity around the station and its goings-on will encourage listeners to stay tuned in. This would provide the station with an ideal opportunity to promote the park. The researcher is of the opinion that a mobile studio parked at a popular water hole or picnic site, describing the scene and having on the spot interviews with listeners that may be re-broadcast during the next morning's breakfast show, will encourage visitors to tune in. It will also provide visitors with first hand experience of how the station works. Similarly a visit by the mobile studio to the first school day of a nearby village school with presenters talking to parents and teachers as well as pupils may provide the community with an opportunity to point out shortcomings or problems or fears and help provide solutions by creating awareness among the visiting community of these matters. This may further lead to donations or suggestions that in turn may help to solve these dilemmas.

5.6 Broadcast language of the station

The community radio station operating from a National Game Park such as Kruger National Park for instance, will be catering to a diverse community consisting of

multiple cultures and speaking different languages. It is obvious therefore that it will need to broadcast in more than one language. Since English is the language most likely to be understood by most of the foreign and national visitors and many of the ethnic communities, it is reasonable to assume that English will be the broadcast language of choice for the tourist members of PERCs. However should the station become aware of a large contingent of German tourists, for example, coming into the park, they might be catered for on an ad hoc basis.

The ethnic members of the PERCs are represented in this instance by the four main languages spoken by the people residing along its western borders, namely Tshivenda, Xitsonga, Sepedi and Siswati. The census of 2001 of the language groups of the local municipalities on the western border of the Kruger National Park provides the most recent and up to date result of the percentage of languages that are spoken. According to these figures Xitsonga is spoken by 37.5 percent of the population, Tshivenda is spoken by 22.1 percent, Siswati by 20.6 percent and Sepedi by 13.7 percent of the population (Parry 10 May 2005). As is the case with the tourist community, all the major ethnic languages will not feature in the station's broadcasts. The ethnic language of choice will be one that most of the ethnic listeners will understand. One of the obvious language options for the ethnic communities will be to simply choose the ethnic language that represents the majority of the ethnic population, in this instance, Xitsonga. However, this matter can only be decided and resolved by the parties concerned. For the purpose of this study, the researcher is proposing a community radio station that will broadcast in both English and one of the four ethnic languages of choice, which will either be Xitsonga or Tshivenda or Siswati or Sepedi, making it a bilingual station²⁴. It is important to remember that a community radio station only succeeds if the language(s) in which it broadcasts is understood by the community (Knipe 2003:40) (see 5.8). This is why presenters need to be bilingual in order to translate or summarise what is being said for their merged yet 'dual language' communities.

An example of a community radio station with a successful programming format

²⁴ Broadcasting in one main ethnic language does however not exclude contributions in the other three ethnic languages.

that is bilingual (English and isiZulu) and caters to a multi cultured community can be found in Highway Radio ([sa]:1) which describes itself as “greater Durban’s own contemporary, Christian lifestyle, community radio station.” After being on air for only six months it already boasted an audience of around 60,000 listeners. It covers a radius of approximately twenty-five kilometers from Pinetown, which includes Durban, Umlazi, KwaMashu, and Ballito. Highway Radio is a Christian radio station that is not exclusive to a specific church denomination but includes all Christians, for as Lionel Jean-Michel the station’s manager since 1999 explains: “The station caters for anybody who is a Christian and is therefore an inclusive and not an exclusive station.” The station is regarded as a representative of the Christian communities it serves since ICASA allows one Christian radio station for a designated area. Radio Highway however does not advertise itself as a Christian station but rather as a station that is “smut and innuendo free” (Jean-Michel 2006).

The station’s Christian roots proved to be to its financial advantage since the station asked for, and receives, a 50 rand monthly donation from the different church dominations. This support provides the station with a significant income for, as Jean–Michel (2006) points out, 50 rand from 1000 churches becomes a substantial amount and contributes towards the station’s sustainability. This support has also convinced ICASA that Radio Highway has a mandate from the people they serve and they therefore granted them a further four year broadcasting licence which has been renewed until 2008. Apart from receiving donations from churches the station returns the favor by giving quarterly devotions to the different church denominations.

Highway Radio prides itself on its ability to pay market related salaries to its 30 strong staff and has seven people manning the news-room. When questioned about further funding for the station, Jean-Michel (2006) pointed out that the station has to sustain itself by acquiring advertisers to advertise products to its listeners (Jean-Michel 2006). The station counted Renault, Pick and Pay and Visa amongst their clients. Jean-Michel ascribes the station’s success to its professionalism which is also reflected in the station “being fully digital and computerized.”

Highway Radio's financial sustainability can moreover be ascribed to the fact that the station caters predominantly to those aged between 24 and 40 years of age, which is an age group Jean-Michel (2006) associates with cash flow and the ability to buy the products advertised on the station. Highway Radio can also be described as interactive radio via the cellular phone's facility to send text messages which is used for dedications and competitions. It has proved to be a cost effective way to ensure audience participation. According to Jean-Michel (2006) it provides the station with the advantage of gaining immediate information regarding areas that are not responding to the broadcasts. Teams are promptly dispatched to investigate the reasons for their non-participation and the necessary steps are taken to rectify matters for, as Jean-Michel (2006) explains, "it only takes a second to change the station's dial." Jean-Michel believes a station cannot operate in isolation and therefore relies on listening to other competitive radio stations and in encouraging those stations' clients to advertise on Highway Radio as well. Furthermore Highway Radio believes in branding to market the station. Banners are displayed in shops and the station is promoted by means of T-shirts and caps. Jean-Michel (2006) also refers to events which feature bands that cater to thousands of Zulus as part of the promotion of the station.

Jean-Michel (2006) maintains the music content of Highway Radio is 55% while the talk content is 45%. Keeping the 24-49 year age target in mind the station plays adult contemporary music that includes 'rock, soul, rhythm, and up tempo music' by Christian artists. Making use of South African artists as back-up or background music in programmes as well as in music slots, the station succeeds in keeping the score for local artists at 50% compared to the international music it plays. In so doing the station succeeds in abiding by ICASA's regulations concerning the percentage of local music that must be included versus international music. The station covers news as well as sport events in both English and isiZulu. In accordance to the station's high standards it only considers journalism students from reputable universities for posts in the news department.

As indicated earlier in this section, Highway Radio is a bilingual station that broadcasts in isiZulu and English 24 hours a day. In order to ensure the popularity of the station with its listeners and avoid being perceived by ICASA as catering

more to one section of the community than the other, different time slots are allotted to English and isiZulu broadcasts. According to Jean-Michel (2006) the station broadcasts predominantly in English from 06h00 - 12h00. The time slot between 09h00 - 12h00 caters predominantly for women. Between 12h00 and 15h00 some isiZulu is included in the broadcast with bilingual traffic updates for instance, the DJ conversing in both English and isiZulu. The afternoon and drive time programmes between 15h00 - 18h00 is in English. From 18h00 - 06h00 all the programmes are broadcast in isiZulu. The station furthermore encourages its English listeners to learn how to speak Zulu by teaching them a few words five days a week and how to construct a sentence with those words. The listener who understands most of the words when a Zulu song is played receives a prize in the form of a book as a further incentive. isiZulu listeners are similarly encouraged to learn how to speak English. Short six to eight minute news bulletins that include international and local news are broadcast on the hour. On weekdays they are broadcast in English at 07h00, 08h00, 10h00, 12h00, 13h00, 16h00, and 17h00. The news in isiZulu is broadcast at 14h00, 18h00, 21h00, 20h00, 05h00 and 06h00. News headlines usually follow on the half hour except for weekends. Short sport bulletins normally follow on the news headlines. There are no live sport broadcasts over weekends except for a few sport bulletins on Saturdays. For example, during the English broadcast only two comprehensive, short, bulletins are featured at 08h45 and 14h00 respectively. No sport bulletins are broadcast on Sundays (Highway Radio Newsroom:2006)

In short the success of Highway Radio can be ascribed to the station's ability to sustain itself financially by generating revenue that covers its operating and overhead costs; its ability to produce programmes that appeal to its target audience; keeping in touch with its audience; arranging its programmes in such a way that it does not lose either of its English or isiZulu listeners by allotting them different broadcasting times; as well as satisfying ICASA that one language group is not being favored to the disadvantage of the other.

Should the proposed community radio station for a National Game Park be perceived as catering more to the tourist members of the community it could lose its licence. This is borne out by an article on the Economics of the South African

radio industry [sa:2-3] which blames a language issue for costing Radio Safari its licence at a time when the Radio Audience Measurement Survey indicated that radio was “booming.” On the other hand a station that serves its ethnic members more may not be understood by its tourist counterparts, who will merely switch off or tune to another station. The ideal is to find a way in which the languages can complement each other by forming extensions of each other in much the same manner as television uses one language to read the news and explain what is being said in a foreign or different language by a person on the spot, talking to reporters. The only problem the researcher foresees in this instance has to do with one of radio’s important ‘ground rules’ and is a point made in chapter four (see 4.2.5) when referring to radio’s similarity to “tribal” folklore and McLuhan’s (1997:303) realisation that although radio extended the range of the speaking voice it “forbade that many should speak” at the same time. One may argue that McLuhan (1997:303) has two different meanings in mind when mentioning that radio “forbade that many should speak” at the same time. It may refer to people speaking in the same language at the same time or that people of differing opinions should not be allowed into the ‘tribe.’ However if one considers that music is a language, and that one can listen to the words and the music and understand and appreciate both at the same time, the same principle may also work for radio.

For the proposed radio station, the option will be to have two presenters in conversation with each other and their audience. This method speaks to simultaneous translation. For the benefit and understanding of the tourist members one presenter will be speaking English while his/her co-presenter will speak in the ethnic language of choice. In this manner the two languages will form extensions of each other. This requires both presenters to complement each other by understanding the other’s language, enabling them to clarify in a single sentence the gist of what the other party is saying.

5.7 Target audience

Regarding the type of audience a radio station wishes to appeal to Hasling (1980:93) mentions the ‘target audience,’ as the audience the radio station wishes to acquire as listeners. He explains that the station not only wants them to listen

but to buy the products of its sponsors as well. Although audience numbers matter, it is their buying power that is especially important. In this instance Hasling (1980:93) expects a more mature audience to be able to afford more expensive products while the younger listeners will generally feature as the larger audience.

The radio station functioning inside a National Game Park will already have a target audience since it will be catering to both the tourist - and ethnic members of PERCs. It is reasonable to expect that the visitors will have more buying power, while one may assume that the ethnic members will have larger listening numbers. Yet, regardless of what the audience's buying power may be, Hasling (1980:93) maintains that it is the numbers of listeners that impress advertisers notwithstanding their age bracket. This implies that a station in a National Game Park is likely to sell spots for products that will appeal to the ethnic community on account of their larger numbers. On the other hand the tourist community will have more buying power and should therefore also come into consideration. It is vital for the concept that the balance be maintained

Hasling (1980:93) warns that radio broadcasting is an extremely competitive business in which different stations will vie for specific audience segments. One may therefore expect that a portion of the target audience, will tune to the station on a regular basis while others will switch from station to station. The community radio station will therefore have to find ways to combat this 'migration.' The answer lies in the station's sensitivity to its community. It has to speak to all of the community in its programming, encourage audience participation, be interactive and 'different' to commercial stations such as the South African Broadcasting Corporation (SABC) for instance (Van Zyl (2003:18). As van Zyl points out community radio stations are unique "in that they are so close to the communities they serve, reflecting vital community issues and focusing specifically on their needs" (2003:18). Van Zyl therefore underlines the importance of the community as the station's 'lifeblood,' to be totally part of it (2003:18).

The next section refers to PERCs of a National Game Park, and presents an overview of who the prospective listeners and their activities might be. As pointed

out in chapters two and three the prospective radio audience for the purpose of this study, will consist of both the ethnic and tourist members of PERCs.

5.7.1 A demographic profile of the ethnic members of t Parks Emergent Radio Communities

As an example of the ethnic members of PERCs, the researcher refers to the people residing in, and distributed along, the western border of the Kruger National Park. The Individual Park Briefs provided by the Internship Program of South Africa's National Game Parks ([sa]:[sp]), mentions the park is neighboured by approximately 120 communities, including game farms, with an estimated total population of one and a half million people. The majority of the population are not formally employed and those communities to the north of the park are especially impoverished. The area around the park has approximately 120 pre-schools, 150 primary schools and 30 secondary schools. The community members are mostly small-scale farmers of crops and livestock and also produce arts and crafts. The Kruger National Park is the main employer in the area, by providing jobs in the restaurants or cleaning the accommodation for instance. The access to water and sanitation is generally not good and housing is of an average standard with very few brick houses. Health care is provided by community clinics without adequate facilities or by mobile clinics (South Africa's National Parks Internship Program: ([sa]:[sp]))

In 1998, just four years into South Africa's new democracy, the ethnic communities along the Kruger Park's western boarder were still referred to as being "crammed into the impoverished former homelands" of Lebowa, Gazankulu, and Venda (O'Loughlin 1998:2). The sociologist at the time, Elizabeth Mhlongo, as head of the park's Department of Social Ecology, had to coordinate with more than 100 "tribal" communities speaking four languages and numbering in the region of 3,000 to 15,000 people in each community (O'Loughlin 1998:2).

Most of the tribes still had memories of access to hunting and grazing in current park lands. Mhlongo refers to the fact that many were hostile on account of losing livestock and land in the formation of the park. Mhlongo tried to make the tribal communities along the park more aware of their heritage and set up plans to help

them profit from the park. At that time for instance the park pursued a long-term plan to purchase its fresh produce from local communities instead of commercial farms. Mhlongo also planned to interest tourists in cultural performances by 'local peoples' and visits to reconstructed traditional villages (O'Loughlin 1998:2-3).

According to O'Loughlin (1998:2-3) the Parks Board organised the local handicrafts artists selling their wares along the Numbi gate road into a cooperative with the opportunity of further training in techniques such as weaving and bronze casting. Some of the communities tried to get directly involved in the wildlife tourism business. In this regard the Maluleke people signed a deal with Kruger Park for joint management of their ancestral lands in Pafuri with plans to set up luxury game lodges and build a cultural museum based on a replica of the original chief's kraal (compound), beneath a baobab tree. Approximately 11,000 tribe members live at nearby Saselamani where the community was relocated in 1969 but now have access to their ancestors' graves. They plan to use the money raised from tourism to improve education, health, and community facilities based on commercial realities.

To the south in places such as Timbavati and Sabie Sands, some white land owners have pooled their land to form private game reserves with profitable game lodges such as Londolozi and Mala Mala. The land adjoining the park that belongs to black communities can follow a similar suit (O'Loughlin 1998:2-3). Helen Mmethi (2005), current social ecologist of the Kruger National Park, states that the communities along the western border of Kruger National Park stretching from the vicinity of the town Malelane in the south to the town of Musina in the north, were the only communities of concern to the park since the whole eastern border of the park borders on Mozambique, while Zimbabwe forms its northern-most border.

Although unable to present exact figures at all times Mmethi (2005) was able to provide a broad picture concerning the four main ethnic groups along the park's western border. The communities along the northern most border, near the town of Musina are mostly Venda people speaking Tshivenda and Tsonga people speaking Xitsonga (also referred to as Shangaan) a little further south. Towards the middle of the park's western border, near the town of Phalaborwa, live the Bapedi people who speak Sepedi. Further south the people are a mixture of

Bapedi- and Tsonga people. Along its south-western border, near to the town of Hazyview and down towards its southernmost tip near the town of Malelane, live mostly Swazi people who speak Siswati as well as some of the Tsonga people. According to Mmethi the languages most of the ethnic people around the park are bound to understand will be Tshivenda and Xitsonga toward the north while in the south only Siswati is spoken.

Apart from the Venda -, Bapedi -, Swazi - and Tsonga people being the four main population groups along the park's western boarder, they also provide 80 percent of the 1,882 people employed by the park (Mmethi 2005). The rest earn a living through crop and stock farming on their smallholdings, handicrafts or through employment in the nearby towns of Musina (formerly Messina), Phalaborwa, Hazyview and Malelane.

Mmethi (2005) believes that there is not a shortage of schools in most areas although there may be exceptions to the rule. In Mkomazi, close to Malelane there are 155 schools and in Mbomela, an area that stretches from Hazyview and Bushbuckridge there are 202 schools. The area around Bushbuckridge has 34 schools, Ba-phalaborwa has 55 schools while the greater Giyani region near the northern border of Punda Melia has 150 schools. Nearer to Musina in the north is Mutale with 108 schools while Tulamela near the Pafuri area has 453 schools. Mmethi points out that due to the fact that schools are readily available it is no longer necessary for the school-going children to get up before dawn in order to get to school on time, although there may still be a few exceptions depending on where they live. As an example Mmethi mentions the Minga village where there are ten schools in the area that are near to the people whereas in Jasefa village there are no schools in the immediate vicinity. In the majority of cases the children come out of school at two o'clock and should be home by three o'clock. After school they will have chores to do, errands to run or extra-curricular activities to take part in.

Mmethi (2005) also refers to the fact that many people in the communities still have to fetch and carry water, chop wood, look after their children and see to the cattle/livestock. However for communities living near to the park electricity is available but according to Mmethi, it is used sparingly to cut the cost of high

electricity bills. Therefore food is cooked over an open fire or wood- or coal burning stoves. Chopping wood and fetching water still remain commonplace activities, together with tending the fields and looking after the livestock.

Mmethi (2005) pointed out that in these rural communities there is no formal breakfast hour and people don't sit around a table to eat. As people get up in the mornings they usually eat whatever is left over from the previous evening's meal. Although poverty still exists it affects only a small percentage of the population. As Mmethi illustrated, between twenty five to fifty children will have decent food to eat, while ten children may have only bread to eat and fifteen will have nothing to eat. Fortunately, according to Mmethi there are feeding schemes at schools to see to the needs of the impoverished. Mmethi mentions that around five o'clock in the afternoon most of the people in the villages surrounding the park will gather around the television sets of those neighbours who possess a television set to watch their favourite 'soapies' such as *Generations* for instance. By nine o'clock most of the villagers usually go to bed in order to get up early the next morning at around five o'clock.

5.7.2 A demographic profile of the tourist members of Parks Emergent Radio Communities

In order to establish who the tourist members of the proposed PERCs are, one must look at guest statistics for the National Game Parks. In this instance the researcher was able to obtain the general guest statistics for all the National Parks from the new gate access system for the period from 01 June to 31 December 2003, from Joep Stevens (2005), general manager: tourism operations, South African National Parks. Since this is a newly installed system, the breakdown of guests provided by this system has been unobtainable until June 2003.

According to these general statistics, which will be very similar for the Kruger National Park in Stevens' (2005) view, the composition of total guests between June and December 2003 proved resident South African visitors to top the list at 72 percent and amounted to a total of 367,284 guests. The white population dominated with 86.5 percent or 306,466 visitors while the black population registered only 13.5 percent of the national intake or 47,913 visitors. The

international guests accounted for 26.6 percent with a total of 134,623 visitors. It is interesting to note that of all the international visitors, Germany provided 30 percent of the total international intake with 41,643 visitors. The Netherlands had the second largest number of guests and provided 12.3 percent of the international intake with 17,040 guests. The United Kingdom came in third at ten point six percent and 14,738 visitors, followed by France's ten point two percent and 14,135 guests; the United States of America at five percent and 6,991 visitors; and Italy provided four point eight percent and 681 visitors. Belgium came in at three point one percent and 4,282 visitors; Australia provided two point three percent and brought in 3,239 guests; Switzerland reached one point nine percent with 2,646 visitors leaving tenth place to Spain at one point eight percent and 2,446 visitors. Other countries such as Mozambique, Denmark, Ireland, and Sweden all registered around one percent with more than a thousand visitors each.

One may assume that the tourist members of PERCs will consist of visitors that are either resident in South Africa (accounting for approximately two thirds of the tourists) or international visitors (representing about one third of all the tourists). As confirmed by Helen Mmethi (2005) the visitors from foreign countries will in many instances form part of a tour group when visiting the National Game Parks and are likely to travel by tour bus or open vehicle with their own on board tour- or field guide. This does not exclude the fact that some of them will make use of a car hire system and drive through a park at their own leisure. The resident South African visitors however will be driving their own vehicles in most instances.

5.8 Programming criteria

While it is important to promote the station and its programmes, audience research (see 5.12) can provide a clear indication as to what the community wants to listen to, which will be vital when developing programming, news and music (Knipe 2003:41). Since programming is considered to be the 'heartbeat' of the station, Knipe (2003:40) suggests a checklist concerning the most important matters such as scheduling programmes at the correct time and day; keeping listeners up to date with current events and happenings that concern them; ensuring that the

languages used in the broadcast is accessible to the listeners and that programmers are available to the community for comment and criticism.

Van Zyl (2003:6) considers some of the Independent Communications Authority of South Africa's licence conditions as impractical and suggests they should be reframed to make the sector more sustainable. As van Zyl points out, the ruling that the community must determine the content of the news is an example of a regulation that seldom works in practice. This is a matter also referred to in chapter four (see 4.7.4) regarding unnecessary rules and regulations.

Community radio programme portfolios that deal with youth, women, sport and health are also required to have advisory community committees that again prove to be unsustainable on a daily basis (Van Zyl 2003:10). Van Zyl (2003:8) therefore suggests that rules and regulations should be tested against the country's evolving economic, political and social development. As an example van Zyl refers to the present non-profit status of community radio and suggests that if this rule is endangering the survival of the sector, it may be necessary to adopt another financial structure.

Programmers must remember that listenership patterns change continually. It is therefore advisable to connect with the local municipality to get an idea of the demographic profile of the people living in the area. The reason for this is that the municipality usually does its own surveys and should therefore be able to provide the necessary information (Knipe 2003:42). Since the community owns the community radio it has to remain accessible to its listening audience. This means the community must be able to talk about their interests, how they are depicted on radio and how the station can serve them more efficiently. Knipe (2003:42) recommends open days where civil society organizations, businesses and the government are invited to visit the station and find out more about its mission, vision and standards. Knipe (2003:42) argues that if the community feels drawn in, they will be pleased to be linked to the station and will also contribute financially or in other ways.

As far as the tourist community is concerned, the researcher deems it important

that the community radio station operating within the National Game Park concentrate on achieving a good working relationship with tour guides and tourism organizations operating within the park as this will be beneficial to all parties concerned. It will for instance allow tour operators or field guides who arrive on a scene worth reporting, to either phone in a report or record what they witnessed at the studio and have it broadcast as part of a programme on nature. Pertaining to the ideal of getting the community involved in radio, tour operators and field guides can encourage visitors to participate in such programmes by giving eyewitness accounts of what they have witnessed or by relating their own experiences. A compact disk or a tape recording of their participation in the broadcast may serve as a memento of the occasion. The input of the ethnic members, telling of their own experiences with the wildlife of the park or repeating tales of a similar nature told to them by older generations, will make a programme on nature a shared community experience.

In short, the object is to inspire other tour guides and tourists together with the ethnic members of PERCs to report and comment on their experiences and findings. This contributes towards the participatory role the community of a community radio station is expected to play. On the whole it will serve tourism agencies to tune in to the station when possible or use recorded material provided by the station as an incentive to gain prospective visitors. This in turn creates further opportunities for the station to increase advertising revenue and the like, and should be one of the goals of the station. In this manner both the tourism company and the radio station stand to gain.

5.8.1 Programming mission and strategy

The programming mission and strategy of the station will take the aims and objectives of South Africa's Independent Broadcasting Authority (IBA) into account (see 4.3.3), such as promoting and reflecting local culture, encouraging individual expression, being responsive to the needs of the community, encouraging members of the community to participate in the programming of the station and training new presenters.

Apart from integrating the aims set out by ICASA and having stressed the importance of well informed broadcasters and having suggested ways in which the audience can become involved with the station one needs to remember that the increase in the number of radio stations abroad and especially since the mid-1990s in South Africa in particular, has led to an increase of services available in the same area. The result is that stations have to be very clear about their image (Fleming 2002:50). Hill²⁵ (cited by Fleming 2002:51) maintains that a radio station needs to consider the type of audience it is trying to appeal to. This means a radio station's programmes must not only reflect the age group of its listeners but also their interests and values. They have been clearly documented in this thesis.

5.8.2 Programming format

Hasling (1980:79) claims that almost anything that is at least two minutes in length or longer can be classified as a programme. As mentioned previously in this chapter, Knipe (2003:40) considers programming to be the 'heartbeat' of the station, a view shared by Hasling (1980:85) who refers to programming as "the most important aspect of radio station operation." Hasling points out that the programming structure (also referred to as '*format*') of radio stations tend to have a reasonable degree of consistency "so that listeners will know what to expect" (1980:85). This makes good sense since it allows listeners to expect, look forward to and stay tuned for certain programmes they do not want to miss. This is why the news is read at specific times of the day, every day of the week. Listeners also expect other programmes such as 'soapies' /radio serials to be aired at set times. Apart from having a reasonable amount of consistency the PERC radio station will encourage creative expression and flexibility with regard to what announcers say and the music that they play (Hasling 1980:85).

As referred to by Crisell (1996:3) in chapter four (see 4.2.1) and repeated by Hasling (1980:85-86), radio's choice is "limited to the auditory stimulus" and its message can be in the form of either music or speech. A radio station that selects a basic music format has a far more simplified task on account of its availability in

²⁵ Jane Hill is the Director of Programming for the Lincs FM group in the United Kingdom.

recorded form, whereas a station with a talk format will need a larger staff and will have to spend more money on writers and announcers. All stations however need some talk as well as recorded music, but the “decisions regarding the amount of talk and the kind of music are made by the programming department” (Hasling 1980:85-86). The proposed PERC radio station will be a bilingual station that caters to the needs of its ethnic listeners and the tourists. As such it will involve more talk, since it is not perceived as a music station. It is foreseen however that music will feature prominently in the programmes. Ultimately the station’s programming department will decide on the amount of talk and the amount of music that will be included.

5.9 The style of a radio station

Regarding the style of a radio station, most of the radio stations will choose a certain type of music as their basic sound, which they will then mix with other types of music, while trying to maintain some consistency, according to Hasling (1980:93). It is not only music that reflects a station’s style but as Fleming (2002:45) sees it radio output has to match the style, pace and substance of their programmes to the real-life activities of the listeners. Radio programming can therefore not merely be a haphazard selection of segments. It has to be a careful blend of audio that has been designed with a particular audience in mind (Fleming 2002:45). For this reason every radio programme, according to Fleming (2002:136) is planned to a specific format that takes into account the time of day it is broadcast, the target audience and the station’s brand values.

The nature of its programming will ultimately be responsible for the style of a radio station. Style according to Fleming (2002:45) gives a radio station its distinctiveness by encouraging listener loyalty. In order to accomplish this, programmes cannot be selected at random; they need to be designed with a specific audience in mind. This has to be done in a manner that will comply with the audience’s basic need for information and entertainment without having them change channels. Fleming believes this can only happen if the programmes’ pace, style and content complement their listeners’ real-life activities. To accomplish this, a radio station must try to match their listeners’ daily routine with content designed

to suit their moods and needs at specific times of day.

The schedule must seem to be new each day while the routine appears to be 'natural' (Fleming 2002:45). This is accomplished by dividing the day into segments matching the average listener's daily life and programmes "appropriate to whom in particular is available to listen at what time and in what circumstances" (Scannell 1996:150 cited by Fleming 2002:46).

There appears to be a universal recipe regarding radio programming in general. When considering a broad-spectrum pattern for radio programming, one can start with a grid that divides each weekday into logical timeslots. It would make sense for a community radio station in a National Game Park to follow the pattern of the general public's daily schedule as suggested previously by Fleming (2002:46) as a guideline for its programming.

Since such a radio station will have a unique location and a diverse community, programming must be adapted to suit the needs of both the ethnic and tourist members at different times of the day. This means that there will be times when the programmes being broadcast will become mere background accompaniment while at other times it will be the focus of attention. This is in accordance with McLuhan's (1967:22-23) 'hot' and 'cold' theory as demonstrated in chapter four (see 4.2.1) when referring to radio as a blind medium. This concept regards a medium that is 'well filled with data' and needs less audience participation as 'hot,' and one with limited information that relies on more audience participation as 'cold.' It also illustrates radio's duality within the medium (Crisell (1994:14) (see 4.2.6). Since radio relies on listener involvement or attentiveness on the one hand it can be 'cold,' while seeming to invite inattentiveness on the other hand by allowing listeners to busy themselves with other activities it becomes 'hot.' It must be remembered (see 4.2.6) that what is 'hot' for one community, might be 'cold' for another. On these grounds one may also refer to times of the day in the same 'hot'/'cold' duality.

Insofar as listener attentiveness is concerned, there are bound to be certain times of the day that will require the audience to be particularly attentive in what they are

doing whether it is chopping wood or cooking food, reading a map or using field glasses to identify bird or animal species. These times are bound to be 'hot' as far as the radio listener is concerned since most of their attention will be focused on what they are doing and not on what is being broadcast at that time. This does not imply that they have no interest in the programme but that while they hear the programme they are not listening attentively, on account of concentrating more on something else. At other times they may have no interest in what is being broadcast and at those times the radio will become mere background noise while they are waiting for the next programme to start or they will switch to a different station. As explained in chapter four (see 4.2.6) it is one of the freedoms radio allows its audience, which Crisell (1994:14) views as having both 'positive' and 'negative' outcomes.

5.10 Programme categories

The proposed radio station (PERC) will make use of the programming categories such as the documentary, which is a factual genre that usually caters to a select audience; news and current affairs, which relies on immediacy and is mostly a live broadcast; edutainment or 'edinfotainment' which is a mixture of short items that range from interviews to mini-documentaries as well as an element of entertainment; sport programmes that involve live outside broadcasts; light entertainment that includes chat, quiz and game shows; and drama/fiction which may range from one-off dramas to serialisations (Küng-Shankleman 2000 58-59).

What is missing from this list however is music, which is an important feature of a community radio station. This is underscored by the percentage breakdown of the music-talk ratio that is required from a community radio station by the Independent Communications Authority of South Africa (ICASA) as mentioned by Knipe (2003:40).

Apart from music, the main programmes of the proposed community radio station will be news information; entertainment that reflects the culture(s) of the merged communities; education in the form of edutainment and the promotion of communication between the various nationalities represented by the tourist and

ethnic members of PERCs. The community radio station will in effect become their mutual communicator.

5.11 General radio programming format

It is reasonable to expect that the different members of PERCs will have different responses to the same programme that is being broadcast. This relates directly to McLuhan's (1967:22-23) 'hot reverts to cold and cold reverts to hot' concept (see 4.2.6). This means a shared community will be listening to the same radio station at the same time, receive the same stimulus but react with different responses. The proposed programmes will therefore be simultaneous and not sequential in the sense of separate programmes for separate communities – one tourist and the other ethnic. This means the radio station will have to draw on the double community (ethnic and tourist) and more particularly on the "imagined communities" referred to by Anderson (1993:6) (see 4.2.2).

The following breakdown of a general radio-programming format can be synonymous to any community radio station. To simplify the breakdown, each day is divided into four main sections. Each day begins with a breakfast programme; then goes on to daytime programmes, followed by afternoon programmes, and ends with evening programmes.

5.11.1 Breakfast programmes

Fleming (2002:46) points out that on the majority of radio stations the breakfast programme is usually considered to be the most important programme of the day, since it is the time of day when nearly everyone listens to the radio. According to Fleming a breakfast programme is used to establish the identity and tone of the station, as well as give an inkling of other programmes that will be aired later on in the day. This is done to entice the listeners to remain tuned in. Furthermore a breakfast show should provide its listeners with an entertaining start to the day and include music, listener interaction and local and national information. It should also feature regular time-checks, travel news and news of what has happened during

the night and what may happen during the rest of the day. Fleming (2002:46-47) maintains a certain amount of repetition is permissible on important news stories.

As far as a community radio station in a National Game Park is concerned, the breakfast programme must accomplish two goals. In the first instance it must provide its ethnic members that have to go about their daily chores with entertainment, information and news items that will be of interest to them as they start their day. In the second instance it must offer an incentive for the tourist members to become early risers in order to embark on early morning game-viewing drives that will afford them the best game viewing opportunities.

Many of the visitors will be up an half an hour or so before the camp and park gates open making it a good time for the station to open as well. The opening times for camp gates vary from 04h30 in the summer months of November through to January (the park entrance gates however only open at 05h30 during these three months), to 05h30 in February, March and October and 06h00 from April through to September (South Africa Online Travel Guide: Kruger National Park [sa]:1). A good time for the community radio station to open will therefore be 05h00, which is an half an hour to an hour before the camp gates open. The exception will be the three months of November through to January when the camp gates open at 04h30 causing the station to open at 04h00 during these three months only.

The breakfast programme sets the tone for the day and should help to cajole even the most sluggish of visitors into getting off to an early start for the morning game drive. The two presenters will contribute to the light-hearted mood with their easygoing banter in English and the ethnic language of choice interspersed with music.

From 05h00 (04h00 between November and January) until 09h00 the station will feature regular time checks on the hour as well as short newscasts, weather updates, updates on road conditions in the park and surrounding areas and features of importance or interest to the visitors and the ethnic community. The time before the camp and park gates open is an opportune time to give information

on road conditions in the park, especially after heavy rains, or to warn of obstructions, dirt roads that have been closed off and which alternate routes to take. Even the road conditions in close proximity to the park can be taken into consideration in view of visitors who are planning trips to cultural villages for instance or who will be departing on that day.

Many of the ethnic communities outside the park will be getting ready to commute to work or school by bus or taxi. The community radio station stands to be of service to them as well by informing them if they should make use of alternate transport if there is information of a bus that has broken down for instance. Furthermore a sudden change or a delay affecting the timetables of public transport systems can immediately be relayed to all concerned and who are tuned in to Parks Emergent Radio, making it a listening fixture for the ethnic communities as well.

Interesting recordings from visitors, members of the ethnic community and field guides of the previous day's sightings or harrowing experiences for instance can be broadcast in this time slot as well as phone-ins from visitors with remarks or queries or telling their own experiences from the previous day, interspersed with weather updates for the day together with any other snippets of news of interest to PERCs.

This is an opportune time to get the ethnic communities to participate by broadcasting interviews with them on their knowledge or sightings of wildlife, fauna and flora, Bushmen paintings and the like. The advantage of broadcasting in two languages simultaneously is that immediate translation will be available to both the ethnic and tourist members of PERCs. This is important as it is participatory radio.

The breakfast programme will include highlights of the previous hour as well as repeats of the more important pieces of information for the sake of those who have just entered the park and for those in the camps who may have overslept. A further incentive for such early morning rebroadcasts is on account of the many visitors who will only be able to listen to the community radio station's broadcasts in their vehicles. At present there are no radios in the camps' accommodation quarters and numerous visitors do not include a portable radio in their luggage.

One may therefore consider an entrance fee at the park gates that will include a deposit for the hiring of a small, one-band, 'windy-windy'²⁶ for instance, tuned to PERC radio station, for those tourists who arrive at camp without portable radios. As pointed out in chapter four (see 4.1) most of the ethnic communities will have radios.

Based on the demographic profile of the members of the ethnic communities (see 5.7.1), it appears that they have no formal breakfast hour. They have to rise early in order to get to work or to school in time and are often occupied doing chores before leaving, such as chopping wood, tending to cattle and the like. Their wake-up and departure times remain constant and do not fluctuate with the seasons. Being thus occupied it seems unlikely that they will be able to listen to the radio for any length of time without disruption, which is why inputs that are of importance to them need to be repeated and kept short and to the point.

The breakfast programme on a community radio station can also be broadcast in the restaurants of the rest camps that serve breakfast between 07h00 and 09h00 (Big five, Kruger National Park... [sa]:4-5).

Between 07h00 until 09h00 many visitors and those members of the ethnic communities who remain at home, are likely to listen to the radio for information and plan the rest of their day. Many of the visitors will still be out on early morning game drives while others will be busy preparing or having breakfast. For the tourist members of PERCs, this will be the ideal time to promote the different programmes that are on offer during the day as well as to advertise any other activities, such as hiking excursions, night-drives, visits to cultural villages and the like and to advertise the various services the ethnic communities have to offer. The broadcast can also contain information on a new 'soapie,' health care programmes or public service announcements calling for skilled labourers or laundry services, which are likely to interest the ethnic members more.

Since the purpose of the station is to serve its ethnic and tourist members on

²⁶ A 'windy-windy' is the term used for 'wind up' radio-technology developed in South Africa to tackle the problem of expensive batteries and no electricity.

equal terms, it will mean that although a programme is geared to one segment of the community, it includes and acknowledges the other members in the programme. Simultaneous translation, for example will prevent the ethnic or tourist members from feeling 'left out.'

The breakfast programme will last until 09h00 when the restaurants in the rest camps stop serving breakfast. As part of the promotion of the parks and the radio station, actual live programmes can be broadcast from the different restaurants in the park on a rotating basis. These programmes can include interviews with chefs, discussing what they will be serving for lunch or any other specialty that may be on the menu for that day or later on in the week. This will not only help to create an awareness of the station among the visitors but also encourage them to visit the different restaurants. This becomes an important aspect since two pilot studies undertaken by Mabunda in 2002, indicate that the cafeteria, restaurant and the shop merchandise standards showed client dissatisfaction and were the least satisfactory variables (Mabunda 2004:121-122). Apparently service and standards have not perked up after the Kruger National Park outsourced these services in 2001 (Mabunda 2004: 122). A breakfast programme can be used to encourage better service and standards through its advertising campaigns of restaurants and shops and by encouraging friendly rivalry.

After 09h00 until 11h00 the programming will begin to include more music and entertainment programmes while still allowing for short game-viewing updates.

5.11.2 Daytime programmes

According to Fleming (2002:48 citing Hargrave 2000:12) the daytime programmes on radio stations will usually slow down somewhat around 09h00 or 10h00. After the fast pace that customarily accompanies the breakfast programmes it is assumed that most of the ethnic members will have arrived at their workplace destinations. The visitors may either continue with their game watching or return to camp for breakfast. This is the time of day according to Fleming (2002:48 citing Hargrave 2000:12) that a variety of people listens to radio, either at home, at work or while traveling. Fleming maintains the aim is to create a connecting bond with

the audience and keep them interested and involved without too much effort. In order to keep listeners involved and interested means the programmes will have to be 'cool' / 'cold', as referred to in chapter four (see 4.2.6) that deals with McLuhan's (1967:22-23) 'hot' and 'cold' media theory.

For a community radio station in a National Game Park, it will be challenging to accommodate all their listeners during this time of day. Between 10h00 and 11h00 many of the tourists will have returned to camp or their hotel as it is nearing that time of day when animals are at their least active and are seeking out the shade, thus hiding them from view. Many visitors will spend this time having a late morning brunch, relaxing with a book or visiting shops or curio markets, among others. The ethnic members of PERCs will be going about their daily chores. In both instances, listening to the radio will depend largely on what the ethnic and tourist members happen to be doing at those times. Much of what the ethnic community will be busy doing will be influenced by the seasons, which will determine whether they will be busy planting, tilling the fields or harvesting their crops. This in turn may influence their listening patterns. Those manning curio stores or market stalls and the like, will be less affected by weather patterns and will most probably carry on listening as before.

In the hours between 11h00 and 16h00 the ethnic community will be occupied with their daytime chores. They are the ones who will benefit more during these hours by having programmes that deal with topics that concern them primarily and that caters to children home from school.

It is very likely that this time slot will be used by tourists to either purchase handcrafts or other produce, read, catch up with correspondence or take a nap, to name but a few. It must also be remembered that lunch is served in restaurants and cafeterias in the park from 12h00 until 14:00 (Big Five Safaris [sa]:5) as well as outside the park. Many tourists will prefer to prepare their own meals at these times often making use of the barbeque facilities provided at the camps and picnic sites (Kruger National Park: Frequently asked Questions... [sa]:2).

One can therefore assume that in these instances radio programmes will only provide them with background material, not requiring their undivided attention. The programming can be considered as 'cold' for the ethnic community since they will be more actively involved in listening, it will be regarded as 'hot' for the less involved tourist community (McLuhan Understanding Media...[sa]:11-12,23-24).

Children in the camp, who are not using facilities such as the swimming pool where available, or playing outside can also be catered for in between radio programmes by means of short phone-in quizzes for children. This can be done on the half hour and include search material to find or look for in the next quiz in half an hour's time.

5.11.3 Afternoon programmes

Fleming (2002:48) refers to city dwellers when mentioning that drive-time programmes usually go hand in hand with a pick up in pace and traditionally signify the end of the working day. It serves the same function in reverse as the breakfast shows. It acts as a bridge between daytime programmes and those that follow later on in the evening, gives traffic updates and provide information about what has happened during the day (Fleming 2002:48).

For the visitors to a National Game Park the time before sunset will signify the start of another game viewing drive, as it is the time of day when most of the game become active again, and start moving about visiting or returning from waterholes or going to their burrows. As with the early morning game-drive programmes that have to keep track of the times the park and camp gates open, so too the late afternoon game-drive programmes must keep in mind when the gates close.

From November until the end of February both the park and camp gates close at 18h30. In March and October they close at 18h00, from April until the end of July at 17h30 and from August to September at 18h00 (South Africa Online Travel Guide: Kruger National Park [sa]:1).

The sunset hours/the hours approaching dusk between 16:00 and 18:30 are the

most likely time for tourists to see hunters for prey out in the open unless they venture out on a night time game viewing drive with the field guides. This will also be the most likely time of day when unusual or dramatic game sightings will be reported. It will therefore be appropriate to divert the main focus of the radio programmes to matters dealing with the environment, game viewing experiences, information on animal or bird behaviour and the like or reports from field guides on unusual sightings.

This is also the time when the proposed nationwide broadcast to other National Game Parks can take place as part of the 'three tier' approach (see the introduction to this chapter). The recommended time-slot is the hour between 16h30 and 17h30 since it will always remain a time before the park and camp gates close, regardless of the month of the year, ensuring that it falls in the peak afternoon game drive time. As mentioned in the introduction to this chapter, it can become a popular regular feature in a programme that presents 'Nationwide Park News' for example. Via a direct link visitors in different National Game Parks can tune in to a radio station that provides them with interesting information and allows them to share some of their experiences on air. This is an excellent way of advertising what is on offer in the National Game Parks around the country. The ethnic communities will also be included in the music, songs, folklore and input regarding their knowledge of nature and the wildlife of the different regions.

In this instance there will be a reversal of roles as far as the tourist members of the audience are concerned. Instead of being mere background accompaniment, the radio will once more become a 'cold' medium, asking for active listener participation and programmes that demand more attention. As an example, phone-ins could become part of the programming, making it 'cold' (McLuhan. *Understanding Media ...* [sa]:11-12,23-24). Should a visitor stumble on a rare or exciting sighting he/she could phone in to the studio and relay what is being witnessed.

For the ethnic members of PERCs the hours before and during sunset are generally very active since this is the time of day they usually start returning home from work, do their last chores such as feed the livestock or milk the cows, buy

food and prepare meals. The chances are that they will have little time to pay much attention to radio programmes during these hours. Furthermore this is the time they usually spend watching popular 'soapiers' such as *Generations* on television (see 5.7.1).

Mmethi (2005) mentions this often entails people from the community gathering around the television sets of those people who own sets. As in the daytime programming, when radio programmes merely become a background listening experience to the tourist community, radio programmes can be expected to feature less prominently as an active listening experience for the ethnic members between 16h00 and 18h30, and can therefore be considered as 'hot' (McLuhan. *Understanding media...* [sa]:11-12,23-24). For those who remain tuned in to the station, listening to their own and other parks' contributions between 16h30 and 17h30 can help to further their self-esteem and pride in their community and its assets as well.

5.11.4 Evening programmes

Fleming (2002:48) is of the opinion that evening and overnight programmes generally cater for much smaller audiences since after 19:00 p.m. the majority of listeners in cities, tune in to television. Less mainstream programmes and more specialist shows are aired at these times, in a bid to catch the attention of minority groups with special interests. According to Fleming (2002: 48-49) the reasoning behind this is that "if you have a 'minority' interest you will make the effort to hear these programmes." Fleming explains that often the programming for evening and night time broadcasts are far more innovative than for daytime slots and has also been used as a testing ground for new programmes, formats and presenters.

Night time broadcasts last from 19h00 until 22h00 and will be the ideal time to present programmes of interest to both the tourist and ethnic communities. This may entail folklore, phone-ins, interviews, tales of narrow encounters, and explaining the traditions of the ethnic community and those visiting from different countries, traditional music, campfire stories and the like.

The ideal will be to establish bonds beyond boundaries between seemingly incompatible counterparts, who happen to share the same environment and are, to an extent, dependant upon each other. This implies involvement from both the ethnic and tourist community, resulting in radio becoming a truly 'cold' medium for the whole community (McLuhan Understanding media... ... [sa]:11-12,23-24).

To save money, some radio stations revert to pre-recorded programmes during the night or hook up with group-networked shows to fill the slot (Fleming 2002:48-49). In a rural set-up such as the community radio station in a National Game Park, late night programmes (if not pre-recorded) could feature a crossing over to other 24-hour stations worldwide. This could mean hooking on to the British Broadcasting Corporation, Deutsche Welle, Radio Nederland, Voice of America or other similar stations on certain days of the week. For instance, should the majority of tourists be German during a particular week, it would be a good idea to log on to Deutsche Welle during their stay. On the other hand it must be remembered that tourists often do not want to be reminded of home, during their visit for fear that it will spoil their soaking up of a whole new experience. This however remains a matter that needs to be looked into and reacted upon, according to the preferences of the community. In all probability the park broadcasts would end by 22h00 at the latest since most of the workers, personnel, guests and local villagers will need a good night's rest to be able to make an early start the following day. This means getting up from around 04h00 in some instances or by 06h00 at the latest, in order to get the day's chores done or to get ready for an early game-viewing drive in order to get the best game sightings, or see the previous night's kill. As mentioned before, once the sun is up, most of the dangerous animals that hunt for prey have taken to the shade and are far more difficult to spot.

5.11.5 Weekend programmes

Over the weekends radio stations usually follow the relaxed style of its listeners. For the majority of people weekends represent leisure time and accordingly, radio stations aim to represent this aspect in their programming. Weekends traditionally feature sport programmes on Saturday afternoons, providing commentary on local

teams as well as giving updates on other key games (Fleming 2002:50). Those visitors interested in sport might be tempted to tune in or to go and watch a local match if it received enough publicity beforehand.

Weekend audiences tend to differ from those listening on weekdays which are why weekends are often regarded as an opportunity to promote or sell the station to a much wider public since many who work on weekdays will tune in on a Saturday to listen to the sport programmes. On the other hand there are stations that have found that providing an escape from sport actually boosted the numbers of their listening audience (Fleming 2002:50). Regardless of the style of a radio station, it has a predictable daily pattern that mirrors the sequence of every-day life, providing their listeners with a meaningful structure to the day (Fleming 2002:50).

Should the community radio station only have to cater to tourists that are on vacation, it will be reasonable to assume that the station's goals and output will remain focused on the environment, regardless of whether it is a weekday or a weekend. However a community radio station that operates from within a National Game Park will not only have the tourist members of the community to contend with, it will also have to consider the ethnic members of PERCs within- and along its boundaries. While the tourists are at leisure every day of the week the ethnic members of the shared communities can usually only count on weekends or public holidays for their leisure. Even then there will always be people who need to work on weekends, for instance in the camp restaurants, or performing other kinds of essential work in and around the camps.

On account of the amount of sports played over weekends, sport broadcasts will feature high on the list of both the ethnic and tourist listeners who are interested in sport programmes such as soccer, cricket or rugby broadcasts that in this instance will feature the local teams as well as important national matches. At the same time the influx of weekend visitors from the neighbouring provinces, or local people who have only come on a daytrip, will result in a whole new listener- profile. According to the overall general statistics for National Game Parks this will be in the region of 70 percent of the visitors (Stevens 2005).

In many instances weekend visitors will include people living nearby or in the same province or in adjacent provinces. Their tastes and expectations as far as radio programmes are concerned will no doubt be governed by what they are used to or prefer to listen to. Since they are not visiting a foreign country, it is debateable if they would care to tune in to a station that mostly features game viewing and nature programmes or matters concerning a specific community. On the other hand those weekend visitors who are interested in nature might also be interested enough to stay tuned to the park broadcasts, if only to locate the best game sightings during their short stay. Those who are merely concerned with relaxing and having a good time with friends, would in all probability not want to tune in since they will only be staying over for a day or two or driving through on a day trip. This poses the question of whether or not, or to what extent the weekend listener has to be taken into consideration. The researcher is of the opinion that since the community radio station will have the possibility of catering to a far larger audience of a much broader spectrum on weekends than on weekdays, it will influence weekend programming. None the less, regardless of the style of the radio station, the day will still follow “a predictable pattern that mirrors the average life in its sequence and flow” (Fleming 2002:50).

5.12 Audience research

The success of a community radio station in a National Game Park will depend, to a large extent, on the station’s programming and on how well broadcasters and programmers are trained, to deal with the needs and concerns of both the tourist and ethnic communities. This is where the importance of audience research comes into the picture. Audience researches are important for all the departments of a radio station, but especially so where programme managers are concerned, for they have to ensure that their station’s programmes will appeal to their particular audience. As pointed out by Knipe (2003:41) it is impossible to sell a community radio station to advertisers if one is not very clear on who one’s audience is. This implies knowledge concerning who is listening, at which times they listen as well as what they want to listen to. Such detailed information will help to provide prospective clients with an audience profile.

The South African Advertising Research Foundation (SAARF) does countrywide surveys called Radio Audience Measurement Surveys (RAMS) for both commercial and community radio. According to the South African Advertising Research Foundation (SAARF) (2005:1) figures released for 2004, the radio listening percentage for community radio stations is 14.9 percent, compared to 63.9 percent for African Language services on commercial stations. As far as television programmes are concerned, the most popular television programmes for adults proved to be 'soapies' (dramatized serials) which had the highest overall ratings by far. In a survey conducted between Monday 28 March and Sunday 3 April 2005, the 'soapie' *Generations* on SABC1, scored the highest overall viewer figures with a high of 18.8 and a low of 16.6. Other 'soapies' on SABC 1 fluctuated between 17.5 for *The Bold and the Beautiful* and 15.5 for *Days of our Lives*. During the same time period the programme *International Smackdown* scored 13.8 and the *Live Lotto Draw* 12.2, both featuring on a Wednesday on ETV. On SABC three the 'soapie' *Isidingo* scored between ten point two and seven point one while on SABC two, *Sewende Laan* fluctuated between ten point seven and nine point six. The news broadcast had the highest score on SABC three on Sunday 3 April with seven point eight. The *News Update* on Sunday 3 April on ETV had the second highest news score with ten point seven while the third highest news score featured on SABC two on Tuesday 29 April with ten point six (Adults TV 2005:1).

These figures indicate that 'soapies' on television especially, are extremely popular with the general public. It is to be expected therefore that even in rural communities where listening to the radio is the norm, a popular television 'soapie' will no doubt attract viewers far and wide to converge on the homes of those with television sets. This practice is also referred to by Helen Mmethi (see 5.7.1). The time slots of popular television 'soapies' will therefore become an important factor to keep in mind when scheduling programmes for a community radio station, especially as far as the ethnic members of the community are concerned.

The data provided by the South African Advertising Research Foundation is released annually. It is however frequently criticized according to Knipe (2003:41) for not giving an accurate reflection of community radio listenership. These

surveys for instance do not illustrate the lifestyle trends of the listeners, nor their economic power or spending potential. The researcher noticed that among the given variables – traditional hut and electricity, which appeared on the 2001 Living Standards Measure (LSM) descriptors, were excluded from the South African Advertising Research Foundation's 2004 Living Standards Measure descriptions list. They were replaced with house/cluster house/town house; metropolitan dweller; DVD player and cell phone which according to the survey, indicates "development and a changing marketplace" (South African Advertising Research Foundation: LSM's 2005:5).

Knipe notes that the advertising industry continues to use and rely upon Radio Audience Measurement Survey (RAMS) figures as a listenership indicator and suggests the station does independent audience research to complement it (Knipe 2003:41). One of the pitfalls to avoid in this regard is to assume that one knows precisely who one's audience is and what it is they want to listen to. Knipe (2003:41) therefore suggests that the station open its lines and encourage callers to give their comments or invite listeners to send their suggestions by mail or to call in person at the station. Another important link in the relationship between a community radio station and its community can be accomplished by way of a Programme Research Sheet, in which the regularly updated names of the main stakeholders and their contact details are listed next to local issues.

Audience research becomes a very important factor when selling the station to potential advertisers. These prospective clients do not intend spending large sums of money only to have it reach the wrong audiences. The station's sales team must compile a profile of its listeners, which will indicate who listens, when they listen as well as what their favourite programmes are. Furthermore the client will want to know if the station's listeners will be able to buy their product by having enough spending power (Knipe 2003:41).

5.13 Programming for the ethnic and tourist members of Parks Emergent Radio Communities

The researcher proposes to set up three examples of programme schedules for Park Emergent Radio Communities. One will be an 'ideal' setup for the ethnic members, the other an ideal setup for its tourist members and the third will allow the reader to track the changes that need to come about in the joining into the shared community setup.

As pointed out earlier on in this chapter (see 5.8, 5.9 and 5.12) the programming schedule for a community radio station:

- should follow the daily routine of its listeners;
- has to match the style, pace and substance of its programmes to the real-life activities of the target audience taking into account the time of day it is broadcast and
- must have a reasonable degree of consistency "so that listeners will know what to expect" (Hasling 1980:85).

5.13.1 Establishing the daily routine of the ethnic members of Parks Emergent Communities

In order to set up a programming schedule one needs to establish what the daily routine might look like for the ethnic members of PERCs. The researcher therefore consulted the overall results of a study in time use published²⁷ by Statistics South Africa. It reports among others, on the total amount of time different groups spend on different activities.

5.13.1.1 Activity patterns of the ethnic members of the community

An occasional paper by Chobokoane and Budlender (2002/04:1) which focuses on "the activity patterns of individuals at different times of the day, week and year"

²⁷Lehola, Pali. Statistician-General. 2001. A survey of time use: How South African women and men spend their time. Pretoria: Statistics South Africa.
Website: www.statssa.gov.za or E-mail: info@statssa.pwv.gov.za

looks at *when* people engage in those activities, which is important when considering a programming schedule for a radio station. The System of National Accounts (SNA) production activities form the basis for calculating the gross domestic product (GDP) which is regarded as 'economic work.' This includes work that is done for institutions that are either formal or informal and is either paid for or unpaid for work. According to Chobokoane and Budlender (2002/04 :2) collecting fuel or water for household use or subsistence farming is an example of unpaid for work that nonetheless resorts under the System of National Accounts production activities. Non- System of National Accounts production activities are not included in the calculation of the gross domestic product, and refer to goods and services that are usually not paid for, such as doing the shopping, caring for children, the sick and elderly, or household maintenance and the like. Non-productive activities include sleeping, eating, learning, and social and leisure activities (Chobokoane and Budlender 2002/ 04:2-3).

At the time of the survey respondents were asked to classify themselves under the population group categories of the apartheid-era. The paper by Chobokoane and Budlender focuses on two groups namely African and non-African which in the last instance refer to whites, coloureds and Indians. Sampling also included settlement areas such as formal urban-, and informal urban settlements, commercial farming areas and other rural areas which include the former 'homelands' (Chobokoane and Budlender 2002/04:3). The ethnic community referred to in this thesis resorts under the latter.

According to Chobokoane and Budlender (2002/04:7), there was very little seasonal variation in the activity patterns of the population. The most non-productive hours are between 00h00 and 04h00 when most people would be sleeping and after 21h00 when the majority of people are not doing any work. The graph for employed men however shows some System of National Accounts (SNA) production activity which might reflect those working on night shift. Statistics showed that a typical non-urban woman's productive day starts an hour earlier than that of urban women, namely at around 04h00 and tend to end slightly earlier as well (2002/04:31).

A typical African women's day reveals that at any given time they are "more likely to be involved in non-SNA [System of National Accounts] production activities than in SNA [System of National Accounts] production activities" (2002/04:30) which also applies to women of all population groups. During working hours however, more non-African women are likely to be involved in System of National Accounts production activities. Between 13h00 and 16h30 more African women are involved in System of National Accounts production activities than in activities that are not so.

Chobokoane and Budlender (2002/04:30) see this as a reflection of the higher unemployment rate and higher rate of non-economic activity among African women. According to the time use survey, 58 percent of African women were not economically active and eight percent were unemployed. In comparison 47 percent of non-African women were not economically active and six percent were unemployed. According to the survey, at around 13h00 the percentage of African women involved in non-productive activities increases but not to the extent observed in non-African women. This can be ascribed to a greater involvement in formal work with its lunch hour breaks among non-African women than among their African counterparts (2002/04:30).

The percentage of employed and unemployed men and women involved in household maintenance at any given time shows that non-employed women are more likely to be involved with household maintenance, followed by employed women, non-employed and employed men. For employed people, household maintenance does not begin until 03h30 and ends at about 22h00 and remains similar for both sexes. Mornings are the times most men and women are engaged in household maintenance, which reaches a decline between one and two o'clock, which is the time most non-productive activity was observed. The only times employed people are more likely to do household maintenance is immediately after waking up at approximately 05h30 and shortly before going to sleep (2002/04:27). Household maintenance done in private spaces includes cooking, serving meals, and washing up after meals, cleaning, chopping wood and heating water. Household maintenance done in public spaces peaks in the middle of the day while the graph for household maintenance in private spaces, peaks in the

early morning and early evening when people are at home. Between 09h30 and 16h30 women are more likely to be involved in household maintenance in public spaces than men. The overall indications are that women are more likely than men to be involved in household maintenance (2002/04: 27-28).

According to statistics men and women devote their time to personal care such as sleeping, mainly between 00h00 and 04h30. Between 07h00 and 18h00 more men than women are involved in working for establishments, while more women than men are busy with household maintenance and caring for people. Equal percentages of men and women are found working in non-establishments. A larger number of men as well as women are involved in social and cultural activities between 14h30 and 16h30 than any other activities, but the percentage for men is at least ten percent higher than those for women. Most men are involved in personal care, mass media use and social and cultural activities between 16h30 and 20h00. At those times women are similarly occupied although a large percentage of them are also busy with household maintenance activities (2002/04:24). According to the survey more people of all age groups watch television at around 21h00 with teenagers the most likely and the aged the least likely viewers (2002/04:19).

As far as men are concerned, figures show that by 09h00 around 60 percent are involved in non-productive activities. In comparison around 55 percent of women are involved in non-productive activities with less than 20 percent in System of National Accounts production activities and 35 percent in non-System of National Accounts production activities. Throughout the peak hours of the day, between 06h30 and 18h00, more men are involved in System of National Accounts production than in non-System of National Accounts production activities, while the opposite pattern is true for women. For women the day begins earlier than for men, at 04h30 for some, while for men it begins at 05h00. By 19h00 most men are involved in non-productive activities while a large number of women will still be involved in non-SNA production such as preparing dinner, doing household maintenance chores and caring for others (2002/04:21).

As far as children are concerned there are differences between the activities of older and younger children. There is a somewhat higher percentage of 15 to 18

year olds that are involved in System of National Accounts production activity compared to ten to 14 year olds although children under 15 years of age are forbidden employment by South African law. System of National Accounts activities such as fetching fuel and water might be the activities involved in these instances. The System of National Accounts and non-System of National Accounts production seem to start at 04h30 for children of both age groups (2002/04:33).

For girls and boys the peak times to travel to and from school are between 07h00 and 14h00 while the time in-between is spent at school. After 14h00 however more boys than girls are involved in learning activities than household maintenance, while more girls are involved in household maintenance than in learning until 21h00. There are also a significant number of boys and girls involved in primary production other than for establishments. For boys the percentage is higher than for learning while for girls the percentage is lower (2002/04:34).

Between 16h00 and 21h30 the highest percentages of both girls and boys are involved in leisure activities that include the use of the mass media. The percentage of boys involved in leisure pursuits is higher than for girls since girls are more likely to be involved in household maintenance between 16h00 and 20h00 (2002/04:35).

5.13.1.2 Times that are significant for the ethnic communities according to a breakdown of statistics²⁸

00h00 until 04h00

Most people are sleeping. Live radio broadcasts will therefore not be required. During this time the station may opt to play pre-recorded music interspaced recorded programmes that were broadcast during the previous day or week.

04h00

Non-urban women's productive day starts an hour earlier than that of urban women, namely at around 04h00 and tend to end slightly earlier as well.

04h30

This is the time the day usually begins for women.

²⁸ See Chobokoane and Budlender (2002/04:10-35).

System of National Accounts activities such as fetching fuel and water and non-System of National Accounts production seem to start at 04h30 for children of between the ages of ten and 18.

05h00

This is when the day usually begins for men.

05h30

The time employed people are more likely to do household maintenance is immediately after waking up and shortly before going to sleep and includes cooking, serving meals, washing up after meals, cleaning, chopping wood and heating water.

06h30 until 18h00

More men are involved in System of National Accounts production than women.

07h00 until 14h00

School-going children are on their way to school from 07h00 onwards where they remain until 14h00.

07h00 until 18h00

More men than women are involved in working for establishments, while more women than men are busy with household maintenance and caring for people.

09h00

33 percent of men are involved in System of National Accounts production activities and 17 percent of men in non-System of National Accounts production activities.

09h30 until 16h30

More women are more likely to be involved in household maintenance in public spaces than men.

13h00

The percentage of African women involved in non-productive activities increases.

13h00 until 16h30

More African women are involved in System of National Accounts production activities than in activities that are not so.

14h30 until 16h30

A larger number of men and women participate in social and cultural activities during this time than any other activities, but the percentage for men is at least ten percent higher than those for women.

16h00 until 21h30

The highest percentages of both girls and boys are involved in leisure activities that include the use of the mass media.

16h30 until 20h00

Most men are occupied with personal care, mass media use and social and cultural activities during this time, very few are involved in household maintenance. Women are similarly occupied although many of them are also busy with household maintenance.

19h00

Men are generally at leisure from 19h00 onwards while it appears to be somewhat later generally speaking for women since many will be preparing dinner, doing household maintenance and chores.

By 19h00 most men are involved in non-productive activities while a large number of women will still be involved in non- System of National Accounts production such as preparing dinner, doing household maintenance chores and caring for others.

21h00

More people of all age groups watch television at this time with teenagers the most likely and the aged the least likely viewers (2002/04:19).

5.13.1.3 Hypothetical programme schedule for the ethnic members of Parks Emergent Radio Communities

Appendix A provides a hypothetical programme grid, designed with only the ethnic community in mind. The grid divides the day into the following broad spectrum time slots, namely – breakfast, morning, daytime, afternoon and evening. Programmes are designed to suit these times, based on the listeners' projected daily activities.

A breakdown of the time patterns of activity of the ethnic community shows that from 04h00 and 04h30 onward until 07h00 many non-urban women and children will be busy doing chores such as chopping wood or fetching water. They are joined by men and employed people between 05h00 and 05h30. Radio programmes therefore need to move at a brisk pace conducive to getting people up and about. The listeners will need to know what the day's weather pattern and

temperature will be like so that they may be prepared for rain or cold. It will also influence whether they will be planting crops for instance or doing the family's washing on that day. Regular time checks are needed so that everyone can be on time for work or school. Special warnings such as the danger of possible bush fires or a river that is flooding its banks should be given at these times if the need arises. News bulletins must be short and to the point since this is a time of day when everyone is busy and do not have time to sit down and listen for long. Music played also has to fit in with the upbeat and brisk tempo that usually gets the day off to a good start. No one has the time or inclination to listen to slow music, long-winded discussions or 'soapies' during this time of the day. At best the attention span of the listeners will be short/brief since for many it is the busiest time of the day. For the ethnic members of the community the radio stations' main function between 04h00 and 07h00 will be to get everyone up and on their way in time.

By 07h00 most children and employed people are on their way to school or work. This means school-going children and employees will no longer be regular listeners, tuned in to the station. This remains so until 14h00 for many school children and until 16h30 for most employees. The exception to the rule will be those employees running curio shops and the like, supporting the tourist industry.

The fact that many women are likely to be involved in household maintenance between 07h00 and 09h30 means they will still be relatively busy and not able to give broadcasts their undivided attention. Short local news casts, weather updates, music inserts and promotions of radio programmes that will feature later in the day will be the obvious choice although the brisk pace of the early morning programmes will have slowed down to a more relaxed pace.

Between 09h30 until 13h00 many women may be doing household maintenance in public spaces according to statistics, which means they will not be able to listen to the radio. For those that remain at home, radio programmes that suit women, such as cooking, sewing and the like will be important as well as programmes that are suited to toddlers.

By 13h00 there is an increase in the percentage of African women involved in non-productive activities and from 13h00 until 16h30 many African women will be

involved in production activities such as subsistence farming making it difficult to give radio programmes their undivided attention. Again music programmes that are easy to listen to and do not rely on the listeners undivided attention seem the logical choice.

From 14h30 until 16h30 a larger number of men and women indulge in social and cultural activities during this time than any other activities, but the percentage for men (around 38%) is at least ten percent higher than those for women (around 27%). Between 16h00 and 18h00 will be the best time to broadcast children's edutainment programmes because from 18h00 until 20h30 the most popular television 'soapies' (according to statistics) are featured on SABC1 and will in all likelihood be watched where possible by high percentages of both girls and boys if they are not involved in other leisure activities.

Between 17h00 and 20h30 many women and girls will be busy with household chores and preparing dinner while there will be men, women and children who will be watching television where available. This proves to be a time slot during which many will not be paying much attention to radio broadcasts. Music programmes seem the least intrusive programmes to broadcast during this time calling for the least attention.

From 20h30 until 21h00 is probably the best time to broadcast news and weather updates, promote programmes and make important announcements of concern to the community.

Although 21h00 proves to be the time during which most people and especially teenagers watch television according to statistics, it is hardly likely to be the case as far as the ethnic community is concerned since television sets are not found in many homes. From 21h00 until 22h00 will be prime listening time in homes that only feature radios since most people will have finished their chores by this time and be able to pay more attention to what is broadcast. This may include radio dramas based on folklore, quiz programmes, news and weather updates, sports programmes, repeats of some of the morning's programmes on nature, nutrition, legal matters and the like.

5.13.2 Establishing the daily routine of the tourist members of Parks Emergent Communities

To ascertain the likely daytime activities of the tourist members of Park Emergent Communities one needs to investigate the possibilities that are open to them. In this instance the proposed venue of their visit and stay will be the Kruger National Park.

5.13.2.1 Activities open to visitors of the Kruger National Park

It is reasonable to expect that the tourists' first priority will be game or bird watching while enjoying nature. Visitors to the park have many choices open to them. The park offers night drives, morning drives as well as additional drive options such as the four-to-five-hour, four by four (4x4) adventure trails (Kruger National Park [sa]:7).

The traditional three-hour early morning drive departs half an hour before the gate opens and the sunset drive leaves two hours before gate closing times. There are additional two-hour mid-morning and night drives that depart at 09h00 in the morning and two hours after closing time respectively, with an additional all-day-drive on offer (Sanparks: Kruger National Park [sa]:6).

Apart from drives in open vehicles, including three-day night drives, visitors can go on bush walks for a few hours; experience wilderness trails while staying over in trail base camps or go on a motorised eco-trail along the eastern boundary of the park (Kruger National Park [sa]:7). There are many different trails to choose from, usually lasting from three to six days. For instance a four day Buffalo trail safari, four-day camping safaris, four-day cultural safaris, four-day elephant hiking trails, six-day rhino trails, three-day dung beetle trails, four-day honey badger safaris, four-day porcupine trails, five-day giraffe safaris, five-day mongoose safaris, six-day kudu safaris and six-day waterbuck safaris, to name but a few (Kruger National Park: Frequently asked Questions... [sa]:1-2). Birdwatchers can visit the bird hides in the park.

For those who are keen golfers, playing golf at the golf course situated in Skukuza camp, may be another option since the course is designed for all levels of golfers.

(Sanparks: Kruger National Park [sa]:7). Other recreational facilities include swimming pools which can be found at some of the camps such as Berg-en-Dal, Pretoriuskop, Mopani and Shingwedzi. Tourists can also visit the park's Stevenson-Hamilton Memorial Library at Skukuza which has a very good collection of references and also displays paintings of wildlife and other exhibits (Kruger National Park: Frequently asked Questions ... [sa]:2). At many camps wildlife films are shown in the evenings (Big five, Kruger National Park, [sa]:4).

Furthermore the park offers camp and picnic sites with barbecue facilities and shops that sell curios and essential provisions at all the main rest camps (Sanparks Kruger National Park [sa]:8). Most of the rest camps have licensed restaurants with breakfast served between 07h00-09h00; lunch is served between 12h00-14h00 and dinner from 18h00-21h00.

One must also consider the cooperatives at the gates such as at Numbi gate (see 5.7.1), referring to the local handcraft artists selling their wares along the Numbi gate road, which the Parks Board organised into a cooperative and cultural performances by 'local peoples' and visits to reconstructed traditional villages (O'Loughlin 1998:2-3).

Foreign visitors to Kruger Park arrive in groups or individually and may join the packaged tour on arrival in Johannesburg. As previously mentioned, most of the foreign tourists arrive in the park by tour bus although some may hire their own transport and have been known to stay over at each of the camps for a week at a time, according to Mmethi (2005). All of the tours on offer vary in length. Springbok Atlas for instance has been a reputable and leading tour company for over 55 years. They have tours to different parts of the country that include a one-day visit to Kruger National Park. After an overnight stay near to the park the next day offers visitors an early morning game drive with a pre-packed breakfast. The visitors return to their hotel for the afternoon but late afternoon- or night open-vehicle game drives are also available before departing on the rest of the tour, the following day.

Tours that combines a few days stay-over outside the park will include open vehicle game drives and the services of a field guide in the park. Springbok Atlas

(2005:4) for instance offers a three-day visit to the park. This includes a two night's stay-over at a lodge outside the park. On arrival from Johannesburg visitors are transported to a lodge on the border of the park and depart on a late afternoon open vehicle game drive, before returning to the lodge. The following day entails an early morning open vehicle game drive in the park before returning to the lodge for breakfast and having the rest of the day at leisure. Early afternoon includes another open vehicle drive in the park, before returning to the lodge once more. Early on the morning of the third day there is another early morning open vehicle game drive in the park before departing for breakfast at the lodge and returning to Johannesburg by late afternoon. Also on offer is half-day morning or afternoon or a full day open vehicle safaris that depart from the Protea Hotel at Kruger Gate and are ideal for self-drive visitors who wish to join an escorted open vehicle game drive with a qualified ranger into the Kruger National Park. Seasonal early morning departures vary from 05h30 (October to March) to 06h00 (April to September) and end at 11h45 (Springbok Atlas Tours 2005:4-5).

In a telephonic interview Mike Pfeiffer (2005), the Manager, Touring Division of Springbok Atlas Tours (4 May 2005), pointed out that most of their scheduled tours to the park include an open vehicle game drive that usually starts at 05h00 in the summer months and 06h00 in the winter months and lasts until 09h00 approximately. Thereafter it is time for a breakfast brunch at their hotel at Kruger Gate that can last until 11h00. This leaves the visitors with about three hours between 11h00 and 14h00 at their own leisure to relax around the pool, read newspapers or a book, watch television or do some shopping for handicrafts. Since the guides on open vehicle drives are in radio contact with other tour guides, Pfeiffer maintains that sighting the 'big five'²⁹ is practically assured. The afternoon game drive usually lasts from 14h00 until 17h00 or 18h00 depending on circumstances such as an interesting find. The visitors are returned to their hotel in time for dinner served in a *boma*³⁰ between 19h00 and 21h00 (Pfeiffer 4 May 2005). Visitors from South Africa usually arrive in their own vehicles.

²⁹ The big five refer to the following species of game: lion, leopard, elephant, buffalo and rhino (Dammann & McGeehan:69).

³⁰ Boma is the word used to describe an enclosure of thorn bush or wooden fence set up to protect a camp or herd of animals (Grobelaar 1996:714). In this instance it refers to an open air eating area usually around a camp fire, surrounded by a circular, reed enclosure.

5.13.2.2 A breakdown of the activities of the visitors, demonstrates certain times to be significant

04h30 Camp gates only open from November to the end of January (park gates open at 05h30)

05h30 Camp and park gates open in February, March and October

05h00-08h00 Traditional three-hour early morning game-viewing drive departs half an hour before the gates open.

05h00-09h00 Game-viewing drives in the summer months for hotel and lodge guests.

06h00 Camp and park gates open from April through to the end of September

06h00- 09h00 Game-viewing drives in the winter months for hotel and lodge guests.

09h00-11h00 Breakfast brunch at hotel or lodge near Kruger Gate.

07h00-09h00 Breakfast served in the park restaurants.

09h00 Two-hour mid-morning game-viewing drive.

11h00 -14h00 At own leisure.

12h00-14h00 Lunch is served in park restaurants.

14h00 -17h00 or 18h00 Afternoon game-viewing drive for hotel guests.

15h30-17h30 Sunset game-viewing drives leave two hours before gate closing times.

16h30-18h30 Sunset game-viewing drives leave two hours before gate closing times.

17h30 Gates close from April through to the end of July.

18h00 Gates close in March and August through to the end of October.

18h30 Gates close from November through to the end of February

18h00-21h00 Dinner is served in park restaurants (Big Five Safaris [sa]:5)

19h00 -21h00 Dinner served in a *boma* with an open fire at the hotel.

19h30-21h30 Night game-viewing drives depart two hours after closing time for a two-hour drive.

20h30-22h30 Night game-viewing drives depart two hours after closing time for a two-hour drive.

5.13.2.3 Hypothetical programme schedule for the tourist members of Parks Emergent Radio Communities

Appendix B provides a hypothetical programme grid, designed with only the tourist community in mind. The grid divides the day into the following broad spectrum time slots, namely – breakfast, morning, daytime, afternoon and evening. Programmes are designed to suit these times, based on the listeners' projected daily activities.

For the visitors the programming format will hinge on what they need to hear - for safety's sake for instance; what they want to hear - with regard to what will interest them, such as reports on game sightings; what they do not mind to hear – such as ethnic music; and lastly what they do not want to hear – for instance programmes on agriculture. It is to be expected that the visitors will be occupied with game viewing drives and having breakfast between 04h00 (from November to the end of January) and 05h00 until 11h00. During these times it is reasonable to expect the visitors to be interested in the latest news and weather forecast with updates on road conditions in and around the park as well as news on the previous day's sightings and the like and other nature and game-viewing related news.

The time of day between 11h00 and 14h00 is usually spent relaxing, buying curios or provisions, playing golf, swimming, reading and so forth. Visitors staying in camp sites will also be preparing lunch, making use of the barbecue facilities provided in the camps and picnic sites, or cleaning up after breakfast. This is a time many will prefer listening to music and programmes that provide them with information on visits to ethnic villages or where to buy curios and handicrafts.

Between 12h00 and 14h00 visitors usually enjoy lunch either in restaurants or at camp and picnic sites. This is also a time many would want updates on the news and weather, station promotions with regard to interesting programmes that will feature over the radio or events taking place in the park, information on new hiking trails, events for children and the like. With a view to promoting the station, this will be an ideal time for a mobile unit of the station to record interviews with tourists at camp and picnic sites and air it the next day in the same time slot.

Many visitors, especially those on booked tours and residing outside the park, start going on game viewing drives from around 14h00 until 17h00 or 18h00. As they are mostly driven in open vehicles and quietness is important, they will be tuning in to a radio station, using a headphone or earpiece. Other visitors, usually those staying over in the camps, prefer to rest between 14h00 and 16h00 since it is the hottest time of the day during which many animals take to the shade and are not easily spotted. Parents for instance will appreciate children's programmes in this time slot that will keep their children occupied, allowing the parents to take a nap.

Late afternoon game-viewing trips usually start from around 16h00 and last until 17h30 or 18h30 depending the time of the year. Programmes related to game viewing with interesting tales and advertising hiking trails and the like will be well suited to this time slot.

Between 18h00 and 21h00 most visitors will be busy preparing or having dinner and clearing up afterwards. Dinner is also served in camp restaurants from 18h00 to 21h00 (Big five, Kruger National Park...[sa]:5). During this time they will want to hear the latest news and weather reports and listen to relaxing programmes that may include music, phone-ins and discussions on interesting topics. Promoting visits to ethnic villages, handcraft markets or advertising hiking trails will also fit into this time slot. Over weekends many will also want to be updated on the latest sports news.

Those who go on night game-viewing drives will depart between 19h30 and 20h30 (depending on the time of the year) return at 21h30 or 22h30 as the case may be. Since these drives are in open vehicles that require visitors to be quiet, they will not be tuning in to the radio station, except when using a headphone or earpiece. Those back at camp may enjoy sitting around an open fire and listening to campfire stories about experiences and narrow escapes in the wild, before turning in.

5.13.3 Hypothetical programme format for a community radio station operating from within a National Game Park targeting both the ethnic and tourist members of Parks Emergent Radio Communities

Appendix C provides a hypothetical programme grid, designed with both the ethnic community and the tourists in mind. The grid divides the day into the following broad spectrum time slots, namely – breakfast, morning, daytime, afternoon and evening. Programmes are designed to suit these times, based on the listeners' projected daily activities.

Concerning the programme format for PERCs, the researcher recommends that the radio station opens an half an hour before the park gates are open for the visitors. This is to allow for a short update on both local and international news and a weather forecast, interspersed with music inserts and breakfast chatter. That means the station will open at 05h00 at all times, since the park gates only open at 05h30 at the earliest. The only exception will be the three months from November through to January when the camp gates open at 04h30, requiring the station to open an hour earlier at 04h00.

The closing time of the station will remain constant at 22h00. The reason for such a relatively early closing hour is to encourage visitors to go to bed early in order to get up early so that they may have a better chance to observe the animals who generally go unobserved during the heat of the day, such as lion and leopard or any of the other more nocturnal species.

It is debateable whether the station should provide an all-night service for those who are unable to go to sleep that early. It may provide an all night music service that is pre-recorded and does not require a station host, broadcaster or engineer to be on duty. Another solution may be a link-up with other international radio stations such as Germany's Deutsche Welle or the British Broadcasting Corporation to name but a few. The rule of thumb would be to tune in to a broadcasting station from the country that is most represented in the park at that time. However this may well prove to be an impractical solution if the cost factor proves to be too expensive.

As mentioned before, as far as programming in general is concerned there will be 'hot'(less active) listening hours interspersed with 'cold' (more active) listening hours, depending on the nature of the listening audience. The first half an hour should be 'cold' for all the listeners in the community since they will be able to tune in to news and weather updates in English and the ethnic language of choice, while the rest of the time will be filled with ethnic music and the easy banter of the presenters, communicating with each other and the audience, in both languages. The 'signature' tune of the station will be played at the opening and closing of the station. It will be in keeping with the ambience of the surrounding nature. Drums as played in the African bush come to mind. There can be a different signature tune for introducing the news and weather, which may even include the recorded sound of an animal (such as an elephant trumpeting) or a bird (like the call of the fish eagle).

From 04h00 / 05h00 until 07h00 will be devoted to programmes of interest to both the ethnic and tourist communities. It will include short news and weather updates in English and the Ethnic language of choice. There will also be updates on the road conditions inside and around the park as well as information of concern to those relying on public transport systems to get to work, such as a train that will be running later than usual, a broken down bus service or changes affecting the arrival and departure times of aircraft to and from the Kruger-Mpumalanga International Airport (KMIA) to mention a few.

In between time checks, news, weather, road and traffic updates, there will be ethnic music inserts, interspersed with inserts by field rangers, members of the ethnic community and tourists alike. This will deal with a variety of topics often initiated by the happenings of the previous day(s). A few examples of what one may expect include the following: interesting incidents or sightings experienced the previous day; advice on what to look out for in animal behaviour when trying to spot predators; where to look for wild dog, cheetah, rhino or other animals that is seldom seen; Short agricultural inserts on matters of concern to ethnic members of the community; folktales told by the ethnic community and translated into English as well as information on where the best sightings for certain species of birds can

be found and how to distinguish between the male, female and their young; information on which waterholes and picnic- lookout spots are worth visiting with information on how to get there; ethnic members of the community explaining the traditional medicinal or culinary use of plants and herbs which information can also be offered for sale in the form of a booklet to create revenue for them and the station; traffic and transport updates for commuters in neighbouring areas close to the park; procedures when viewing animals; warnings on the symptoms and dangers posed by malaria and reminding visitors and members of the ethnic communities to take the necessary precautions.

From 07h00 until 09h00 the times that breakfast is served in the park restaurants a certain amount of non-commercial, public service announcements can be broadcast. It can for instance provide information on when and where to book game drives in open vehicles with field guides in attendance, where locally made handcrafts can be found, which camps provide amenities such as restaurants and excerpts of what the menus may have to offer, which rest camps have a swimming pool, garage, post office and so forth. Rest camps may well want to advertise what they regard as unique or interesting about their camp, such as the Stevenson-Hamilton Memorial Library at Skukuza with a display of the skin of the lion that Harry Wolhuter (Wolhuter 1972:94-95,104), a game ranger who served in the park from 1902 until 1946, killed with a butcher's knife in August 1903 after being attacked and mauled by a lion while on patrol, or the bushmen paintings near Berg-en-Dal rest camp.

If a camp does not have an interesting history it may boast fauna or flora that can only be found in their vicinity, or beautiful views overlooking the river, excellent bird watching and the like. Such 'in-house advertising' will encourage visitors to further explore the park instead of sticking to their same established habits by visiting only those campsites they are familiar with. It will not be possible to cover all the campsites each morning; they should therefore be rotated to cover one to three camps each morning. These inserts can be pre-recorded and regularly updated.

During the breakfast programme's breakfast hours (from 07h00 until 09h00) the two (bilingual) studio announcers will provide the ethnic and tourist listeners with

interesting snippets on happenings in and around the park, read news bulletins at 07h00 containing both international and local news together with time checks, weather updates and music requests suited to the hour. The breakfast hours will carry information on matters that are of specific interest to the visitors, like where to go, what to do, where to stay, how to get there and so forth. For the members of the ethnic communities who are at home, doing chores and the like, the breakfast hours will provide entertainment in the form of music requests, information regarding activities in their communities and the latest sports news regarding the local teams.

Between 09h00 and 16h00 there will be a bilingual mix of topics of concern to both the ethnic and tourist communities.

From 09h00 until 09h30 programmes will be geared mainly toward the women. In this hour many members of the ethnic communities are likely to listen to the radio while busying themselves with chores such as sweeping, washing, beading, basket weaving and the like as many are not formally employed and the communities to the north of the park are especially impoverished (The Individual Park Briefs [sa]:[sp]). Even in the various restcamps many women will be doing chores such as clearing up after breakfast or doing laundry and the like. A music request programme can fit into this time slot as well as entertainment in the form of radio dramas. It must be remembered that there is a strong culture of storytelling in African rural cultures that still features centrally in South African culture (Singh 2003:82). Radio dramas and 'soapies' can therefore be seen as a mere extension of this inherent tradition. Dramas with characters that speak in the ethnic vernacular as well as English will be the ideal tool to convey the colour and drama of everyday life, while raising social matters in an entertaining way. Since the stories will be interspersed with English, the tourist members of PERCs will be able to follow as well.

From 09h30 until 10h00 becomes the toddlers' half-hour. It will be a bilingual presentation to encourage children of ethnic and tourist communities to understand and master basic elements of the other's language. These programmes will have entertainment as well as educational value. For instance

stories and songs that also teaches hygiene, vocabulary, spelling and counting. Toddlers may even be invited to the studio to record traditional songs in their national language or to take part in a live broadcast of storytelling, to name but a few. However, having fun remains the key ingredient of these programmes.

From 10h00 until 11h00 is traditionally considered to be time set for a morning tea break. This tradition can form part of the programming by featuring a music request programme, during the first half hour from 10h00 until 11h30. The second half hour from 10h30 until 11h00 can include inspirational stories about women which can be pre-recorded and edited ahead of time. It should feature the women of the community primarily as well as other well-known figures or role models. The women may write in or visit the studio to record their stories about themselves, their mothers, grandmothers or friends and so forth.

The pre-lunch hour from 11h00 until 12h00 is probably the ideal time for broadcasting programmes of special interest to women. Health and child care programmes featuring infant and toddler care can also fit into this time slot. It may include question and answer sessions where mothers can write, phone-in or visit the studio to discuss health or child care problems and receive advice. Such a programme needs to be sponsored by baby care products. Mothers can send in photos of their infants and toddlers and tell stories about amusing- or harrowing moments concerning their little ones. By sending gift hampers of baby products to the senders of the funniest baby photos or for the most endearing stories for example, will encourage listener participation and contribute towards the popularity of the programme.

From 12h00 until 14h00 will be set aside for lunchtime programmes.

Many tourists and members of the ethnic and tourist communities will be busy preparing lunch or having lunch at this time of day. A programme which features popular indigenous as well as nutritious, low budget recipes and encourages tourists and ethnic communities to swap their favourite recipes can therefore be of interest at this time of day. Recipes can be interspersed with popular music requests and culinary anecdotes, while inserts by roving reporters on 'what's cooking in the camps?' can reveal interesting recipes from the tourist members of

the community. Prizes in the form of food hampers can be awarded to the senders of the most innovative recipes.

In view of the fact that some of the women may not be able to write, the interested parties can be invited to the studio for a live or pre-recorded programme. In order to be understood by visitors who may be interested in a different style of cooking, some translating can be incorporated into the programme by the studio host or broadcaster on duty. If the programme gains popularity, a recipe book can be compiled and sold to the visitors as a means to promote and advertise the station as well as a source of revenue to both the station and the women who provide the recipes. This should act as an incentive to those who may otherwise not have bothered to share their recipes or culinary secrets. For the visitors it can be more than just another memento or keepsake, as it will provide them with the added pleasure of trying out recipes from a rustic, 'untamed' part of Africa, once they are back at home. Again, if handled properly, there may be a swap of recipes that are popular with tourist communities.

The majority of women in the ethnic community will be at home at this time, occupied with preparing food for their families or other household chores such as washing clothes or ironing, and may prefer to listen to music interspersed with short dramas or serials. Since this may be the only relatively quiet time they have to themselves, the time between 13h00 and 14h00 can include serials that simultaneously serve to provide them with much needed information on serious matters such as human rights, how to deal with alcoholism, family violence or HIV/AIDS aids not only in the family circle but also in the community.

When entertainment blends with education it becomes 'edutainment' meaning it also contains a hidden message on a variety of matters such as those just mentioned, for instance alcoholism or family violence (Singh 2003:82). Singh (2003:82) claims Edudrama has become recognized as a valuable tool in the battle against poverty in communities. It is therefore regarded as the perfect vehicle for social change. It also has the added advantage of being interactive by stimulating listeners "to ask questions and find answers through interactive call-ins" (Singh 2003:82). By creating new stories around current issues, radio drama

can act as an agent for change and development.

Being a bilingual station, the topics examined in these programmes can be referred to in English for the benefit of the tourist listeners. Such programmes can serve as eye-openers for the tourists as to what affects the lives of the ethnic members of the community. Phone-ins can also be considered in order to include both tourist and ethnic members in the programmes.

At 13h00 another bilingual, international- and local news update will form part of the informative programmes required by the Independent Communications Authority of South Africa's broadcasting legislation Van Zyl (2003:10). The audience usually determines the news priorities of radio stations. Williams (2003:58) explains this by referring to the way different radio stations will cover an issue such as the annual Budget. He points out that whereas a commercial station will look at broader economic principles underlying the Budget, the community radio station might look at the impact the budget will have on food prices. Although traditional news values will apply, community radio news will be unique since it will echo the concerns of the community and various members; highlight the news happenings of the area; and act as a barometer for listeners to measure how important issues will affect them (Williams 2003:58).

Since the proposed community radio station will not primarily be a news station, it will not broadcast hourly news bulletins. So far only four time slots are proposed for newscasts, namely at 05h00, 07h00, and 13h00 with the last one at 20h00. In the case of a breaking news story, such as a bridge in danger of being swept away by a river flooding its banks while people are trapped on either side, the third tier of the three tier approach allows field guides to interrupt regular broadcasts via phone or two way radios, with breaking news. The advantage of such a system is its immediacy and ability to reach all its listeners simultaneously. This allows for immediate response whereby lives can be saved. This does not necessarily only involve dangerous situations but can also play a part in ordinary life that requires immediate response (see 5.6).

Williams (2003:58) suggests that the station makes use of various community

players to supply it with news. These people can provide the station with ready news and although they do not get paid they are, according to Williams (2003:58) very pleased (“thrilled”) to be heard on air. This means visitors as tourist members as well as the ethnic members of PERCs, can become news providers and thereby help to keep the news community-orientated and community driven. The reason why this is important is because many of the independent organizations that used to provide news bulletins, no longer exist. The news must reflect the concerns of the community (both ethnic and tourist); underscore the news happenings of that area and act as a gauge for listeners to measure how major issues (such as the minister of finance’s budget speech) will influence them. Apart from reflecting the community’s concerns, the news must also make use of interviews to further pursue an issue or a matter of importance (Williams 2003:58-59).

When covering the news a community radio station should always keep its main concerns in mind, as well as the issues it wants to make discussion points of while ensuring that its newscasts get broadcast at peak news times (Williams 2003:58-59). In this instance the news will be broadcast in both English and the preferred ethnic language since it has to cater to a dual community.

It is worth pointing out that peak news- or peak listening hours, evolve around the following clock: peak morning time is between 07h00 and 09h00; peak midday news time is between 12h00 and 13h00 and the peak drive-time is usually between 17h00 and 18h00 (Williams 2003:59). Peak drive time in the National Game Park however will refer to the early morning game drives between 04h00/05h00 and 09h00 and the late afternoon game drives between 16h00 and 17h30/18h00/18h30 depending on the month of the year. The reason why it is important to determine a station’s peak news times is because it will not only help the newsroom to determine when to have priority stories ready but also be a guide as to when stories need to be updated (Williams 2003:59).

These peak air times can also be used for non-commercial advertisements in the form of public service announcements. It may for instance advertise the services and skills that are provided by the ethnic members of PERCs, give the times and

dates for experiencing a cultural visit to the local community for the benefit of the visitors or provide information regarding a visit from a motivational speaker

The music played by the station throughout the day can alternate between local, and international music. It stands to reason that more local and ethnic music will be played during the listening hours that are regarded as 'cold' for the ethnic community, while the 'cold' listening hours for the tourist community will contain local as well as international music with classical music probably high on the list, should it prove to be in demand. The station's goal will be to encourage the two communities to listen to and understand each other's music. This can be achieved with directed instructions to the presenters (disk jockeys/DJs). For instance, explaining to listeners what an indigenous song is about, before playing it, will encourage them to listen rather than tune to another station. Similarly, classical music can be explained and listeners encouraged to listen for *virtuoso*³¹ passages in the music such as *cadenzas*³² for example. It must be remembered that community radio stations in South Africa are expected to play a total of 40 percent local music and 60 percent international music, according to the Independent Communications Authority of South Africa's broadcasting legislation (Knipe 2003:44).

After the news update, many visitors may opt for a bit of reading or will be busy catching up with telephone messages or taking a quick nap before the afternoon's game drive. It is also a relatively 'free' time so to speak for the ethnic communities, especially women at home. It may therefore be an ideal time slot to include soothing music, both ethnic and light-classical into the day's programme.

From 14h00 until 16h00 signifies the time during which most of the local ethnic children will return home from school, eat their lunch, and do their homework and chores. It would be appropriate to slot children's programmes and educational

³¹ *Virtuoso* refers to a person who excels in the technique of doing something, such as playing music or singing for example (The Oxford Paperback Dictionary:756) In this instance it would also include the concept of being a virtuoso on African drums for instance.

³² *Cadenzas* are seemingly improvised music near the end of an opera-aria or concerto movement. Mozart for instance wrote *cadenzas* for 16 of his piano *concertos*/concerts (Human 1993:57). Aspects of jazz could also be classified as having the characteristics of being a cadenza.

programmes in these two hours keeping in mind that the Independent Communications Authority of South Africa expects a community radio station to provide informative and educational programmes as part of their developmental commitment. These programmes must provide cultural-, educational-, environmental- and health information (Van Zyl 2003:10). Community radio has been known to change the behaviour of its communities on account of effective educational radio programmes which has lead to growth of knowledge in the community. Apparently programmes that tell a story and contain recognizable characters are the most effective educational programmes (Van Zyl 2003:11). Edudrama can for instance be used to address a variety of subjects (Singh 2003:82). Such programmes will be bilingual as well so that children from both communities may benefit. It may make use of adventure stories to illustrate the importance of fighting crime or for conserving nature, for example.

These hours can also be regarded as the 'siesta' hour when visitors are inclined to take an afternoon nap or read after the morning's excursion and having had lunch. It is also the time during which most of the animals will be inactive, seeking shade and generally be hard to find. This usually leaves the children that are around at that time with very little to do, especially in camps with no swimming pools. Educational programmes can be presented in both English and the ethnic language of choice, in such a way that it becomes fun to participate in. As with the toddlers' programme earlier in the morning, ethnic children can have fun while expanding their vocabulary of the English language³³ for example, through songs and rhymes. At the same time the visiting children can expand their knowledge of the ethnic language in a similar way. The success of the programme will depend to a large extent on its two presenters having fun and encouraging children of ethnic and tourist communities to participate by phone-in, letters, drawings, visits to the studio and the like.

From 16h00 until 18h30 will be game-drive time again for the tourist community since the late afternoon and early evening is usually the time of day that predators and most of the other animals begin to get active again. Once more the role of

³³ There is also the possibility of including other languages as the case might present itself.

field wardens come into play with knowledgeable inputs on bird and game watching or fauna and flora to enlighten the visitors and inspire those who may be reluctant to go on game drives, to do so. By providing environmental information, the community radio station will also conform to the requirements of the Independent Communications Authority of South Africa (vanZyl 2003:10). This is also the time during which the park can advertise its own nighttime game drives or daytime excursions and trails accompanied by field guides, which may be of interest to the guests.

It is during this time that the second tier mentioned in the three tier setup will feature prominently, namely when the regional Parks Emergent Radio broadcasts, switch over to a national broadcast to which all National Game Parks can tune in. As mentioned in the introduction to this chapter the most probable airtime will be between 16h30 and 18h30 or between 17h00 and 18h00, which are popular afternoon game drive times. It will comprise of an hour of park news snippets from around the country. Among the contributors will be the visitors describing interesting or unusual sightings or asking questions about game or nature related topics via phone-ins. On hand will be field guides and nature experts to explain or talk about these sightings and answer questions. This programme can be marketed to become a prime listening hour for the tourists and also serve the purpose of advertising what the different parks have to offer and explain how to get there. The history of the communities that live in close proximity to the park, their traditions and places of historical interest in the area can also feature in such a programme. In a sense the programme will serve as a kind of travel guide to tourists. The ethnic communities will also feature in such programmes by telling listeners of their unique surroundings, fauna and flora and history, via interpreters. Their indigenous music/songs can also feature as bridge music when crossing over, live, between the different parks.

From 18h30 until 20h00 the focus will be on family listening. This means family friendly shows that may include quiz programmes on nature; or stories of strange, dangerous or humorous encounters with wildlife; it may even include short stories dramatising life in the bush, survival, or animal behaviour. Recognising different bird or animal sounds may also form part of the quiz programmes for children and

adults from both the ethnic and tourist communities. This may require their presence in the radio studio itself and can be promoted as a special weekly event both the ethnic and tourist communities can look forward to. Information regarding the history of the park and its surrounding communities may be another possibility.

In the 20h00 to 20h30 time slots there will be a news bulletin at 20h00 that features both local and international news in both English and the ethnic language of choice. This will be followed by a weather forecast, since most of the visitors will want to know what kind of weather to expect the next day in case they want to go on a hiking excursion with a field guide and so forth. For the ethnic community the weather forecast may serve to warn them of impending bad weather and help them to change their plans accordingly.

The programme schedule for the rest of the evening as well as highlights of other programmes that will be featured during the week should also be aired after the weather forecast. In this half an hour the broadcast should be done in both English and the ethnic language of choice, since this will be a 'cold' listening experience for both the ethnic and tourist communities as both parties will be interested in the information that is broadcast in this half an hour. The reason why this news bulletin is not featured at 18h00, which is considered to be prime news time according to Williams (2003:59), is because the park gates remain open until 18h00 and 18h30 for eight months out of the year, during which time the drive time focus will be on wildlife and nature. Thereafter it is time to either prepare or go out for dinner, leaving 20h00 as the most suitable hour for all concerned to be back at camp or the nearby village and able to listen to the evening news.

From 20h30 until the station's closing time at 22h00 programmes will be geared to adult listening. From 20h30 until 21h30 more serious matters may be discussed in talk shows on topics that may vary from the impact that ecotourism has on the local ethnic community to their knowledge of the healing power of different herbs or superstitions and beliefs that are common to both the tourist and ethnic community. When considering a current affairs programme on matters of importance to the community, those working in the news department should be best equipped to produce such programmes since they are bound to have first -

hand knowledge of such issues (Knipe 2003:43). A late evening music programme that lasts from 21h30 until 22h00 can be in the form of a request programme that feature artists that are both local and from abroad.

5.14 Conclusion

In this chapter the thesis moved to a creative phase and applied the findings of the theoretical phase to create a model by designing a hypothetical programming format that can be implemented by a community radio station in a National Game Park, such as the Kruger National Park, to serve the ethnic and tourist members of PERCs. The thesis did this through the recognised research process of *triangulation*. The shared content around the demands of tourism in National Game Parks, and the communal form of radio were woven into a potential or hypothetical programme layout.

The aim of triangulation “is to study the object of research in at least two ways or more” since “one can endeavour to achieve objectivity, reliability and validity in both quantitative and qualitative research” by making use of triangulation (Mabunda 2004:23-24 citing Babbie and Mouton 2001). The thesis made use of various types of triangulation, such as data triangulation, where more than one kind of data source was used namely interview data and statistics; theoretical triangulation was used and involved interpretation and hypothesis based on previously assembled research material and finally mental triangulation, where through a process of redesigning and drawing from two different programming formulas, the researcher designed a workable hypothetical programming format for a community radio station in a National Game Park.

To create the programming format, the research investigated a number of dynamics in the process. It examined among others, situations that may be a drawback to the station. It took audience research into account, looked at radio programme categories and explored the programming criteria for radio. Hasling's (1980:85) view that the programming structure/format of radio stations tend to have a reasonable degree of consistency “so that listeners will know what to expect,” is reflected in the programming of the station.

Since the proposed radio station will have a unique location and a diverse community, programming had to be adapted to suit the needs of both ethnic and tourist members at different times of the day. This means there will be times when the programmes being broadcast will become mere background accompaniment while at other times it will be the focus of attention, again drawing on McLuhan's (1967:22-23) 'hot' and 'cold' theory. Radio programming takes its audience profiles into account, therefore demographic profiles were compiled and the daily routines of the ethnic and tourist communities established, based on available data and statistics.

The information gathered here, allowed the thesis to develop a potential programme layout by first developing a hypothetical programme design just for the ethnic community, then one just for the tourist community. Then, together with the strands of the synergised two communities (now a 'Parks Emergent Radio Community'), the shared content around the demands of tourism in National Game Parks, and the communal form of radio, a potential programme layout was created. Since it will be a bilingual station, two presenters (one speaking the ethnic language and the other one speaking English) will converse with each other and the listeners in both languages. This method speaks to simultaneous translation and refers to the success of Highway radio, a multicultural, bilingual community radio station, which boasts effective "community centred programming in English and Zulu" (Highway radio [sa]:2).

Chapter six will conclude this research study by explaining in general terms what the thesis proposed to do. It will synthesize an overview of the findings of the entire study with a summary of each chapter and the conclusions that were reached. The chapter will also look at the contribution of the study and indicate its shortfalls/limitations. The chapter will end by indicating what the next steps in the project will be.

CHAPTER SIX

CONCLUSION

6.1 Introduction

This chapter concludes this research study by summarizing what the thesis set out to do, by synthesizing the central lines of argument, the overall findings and contribution of the entire study. Limitations and suggestions for further research are also highlighted.

6.2 Summary of what the thesis set out to do

The main purpose of this thesis is to establish a functional basis for the development of a community radio station in a National Game Park that will reflect the needs of the twofold communities, namely the visitors and tourists to the park and ethnic communities sharing the park. The community radio station will develop according to the synergistic and interlocking future needs of the two communities and include the interface between the community's social needs and employment.

6.3 Summary of the central lines of argument

One of the first arguments presented in this study sets out to prove the interface that exists between the various indigenous ethnic communities that surround a National Game Park such as the Kruger National Park and the tourists that visit the park. It is argued that the tourists become tourist members of these communities on account of their functional coexistence with the ethnic communities bordering the park. In order to validate the argument three basic criteria used to define the term 'community' need to be met, namely sharing the same locale or space (Kepe 1999:419), albeit for a short space of time, as in the case of the tourists who pay for the privilege; shared interaction such as tourist and guide relationships and spontaneous contacts such as those between staff and tourists and, in the last instance, shared common interests or similar economic activities (Kepe 1999:420), such as the ethnic arts and crafts that rely

heavily on tourist spending and ethnic group participation.

It is also argued that radio is able to merge different communities such as the ethnic communities and visitors to the park into a single “tribe,” and thereby “tribalize” them, using McLuhan’s terms (1967a:304) to form the community of the proposed radio station. The term ‘tribe’ has however proved to be a socially unacceptable term (see 2.2.2). According to Myths about Africa... ([sa]:1) the word ‘tribe’ is associated with being “socially backward, not advanced or sophisticated, and therefore Westerners employ it liberally to refer to Africans.” The researcher wishes to point out that this reference is not implied by the use of the term “tribalize” in this thesis, but refers to the merging (“tribalizing”) of different communities (one ethnic and the other the visitors to the park) into one “tribe” in what McLuhan (1967a:304), regards as an “almost instant reversal of individualism into collectivism.” With McLuhan’s term ‘tribalised community’ in mind the researcher called it a Parks Emergent Radio Community (PERCs).

This thesis proposes that tourism is a means by which poverty can be assuaged among the previously disadvantaged ethnic communities bordering a National Game Park (such as the Kruger National Park) with the help of community radio. The reasoning is that the station becomes a ‘broker’ that advertises the handcrafts and services of the ethnic communities to the visitors they may otherwise not have been aware of. Apart from encouraging the visitors to purchase what the ethnic communities have to offer, it is also argued that tourists will enjoy their visit to the park even more, if they are able to listen to programmes on nature, wildlife, the history of the area and the like while on game drives in the park. A point in case is Radio Safari (see 4.6) where such programmes proved to be extremely popular with the visitors. It is also argued that apart from acting as a broker by promoting what the ethnic communities in particular have to offer, a community radio station in a National Game Park can also be regarded as a job-provider to the ethnic communities in particular.

Radio’s characteristics are examined to underscore its suitability as a communication medium in the park. It is pointed out that it is accessible to all people, since it is often the only electronic device found in most homes in rural

Africa (Orlorunnisola 1997:242). In essence the tourist relies on the presence and function of the ethnic community and the ethnic community relies on the presence and function of the tourists. It can therefore be considered as one of the best ways to reach marginalized or neglected communities (Bogue 1979:1). Furthermore it has the advantage of reaching people with little or no literacy and “allows for interaction and feedback from the community, thereby empowering the community” (Ethnic Radio Program [sa]:2). As far as visitors to the park are concerned, car radios and portable radios will provide access to the medium.

Besides easy access, a further important factor in community radio's favour is that it comes into existence in answer to the needs of the community. Knipe (2003:52) argues that the station is owned by the community and must therefore address their needs via its programmes. It was also one of the aims of ICASA's predecessor, namely the IBA (see 4.3.3).

The thesis argues that the visitors and ethnic communities of the park become merged communities (PERCs) that will listen to the same radio station at the same time, receive the same stimulus but react with different responses, referring to McLuhan's (Marshall McLuhan [Sa]:11-12) 'hot reverts to cold and cold reverts to hot' concept (see 4.2.6). According to Ibrahim (1999:15) “There is no need for every special interest group in the community to have a station. This will only lead to a sort of broadcasting apartheid.” Ibrahim's view underscores the researcher's proposition that the proposed programmes will be simultaneous and not sequential in the sense of separate programmes for separate communities – one tourist and the other ethnic. This means the radio station will have to draw on the double community (ethnic and tourist) and more particularly on the “imagined communities” referred to by Anderson (1993:6) (see 4.2.2).

6.4 Summary of the overall findings of the study

Financial limitations come across as one of the main reasons for a community radio station's non-sustainability. Nkalai (2003:92) refers to the “vicious circle of non-sustainability” since lack of corporate involvement means the station receives no advertising, investments or sponsoring from this sector. Having to rely on

limited donors leaves the station in a weak financial situation with inadequate funds to cover the running cost of the station. In order to cope the station has limited programmes and can only broadcast a few hours a day and inevitably the quality of the programmes is compromised. A weak financial situation weakens the station's position and further discourages corporate involvement and so the 'vicious cycle' continues. Predictably such a profitless cycle causes a community radio station to become de-motivated. It is important to remember that a community radio station has no shareholders and is therefore not a commercial station, it does not receive state subsidies, or licence fees (Van Zyl 2003:6,10). Van Zyl (2003:8) mentions "if the present non-profit status of community radio endangers the survival of the sector, another financial structure might have to be found."

Since a station's sustainability is crucial to receiving a broadcast licence from ICASA this becomes a very serious matter that needs to be looked into. It is of little use that in a country where - as mentioned by Michelle Ntab (2003), regional director AMARC Africa community-radio licences are relatively easy to come by - hardly any attention is given to the means by which it will sustain itself. In this regard the proposed community radio station will be in a good position to sustain itself, since the tourist 'feeds' the ethnic community by paying for its skills and buying its handcrafts and produce and the ethnic community 'feeds' the tourist community by catering to its needs in return. It is this synergy between the ethnic and tourist communities which forms the basis of PERCs.

Radio in effect becomes the 'communicating catalyst' of this synergy, since it will barter on behalf of the ethnic community, by advertising their goods and promoting what they have to offer. Radio also barter on behalf of the visitors/tourist community by advertising their 'needs', such as requiring someone to assist them in various ways to make their visit memorable. Apart from functioning as a 'broker' of sorts between the tourists and ethnic communities, radio also provides entertainment and other information for its listeners.

The lack of and need for training facilities in all facets of broadcasting is often referred to. Inadequate training also reduces a station's selling power since it will

be lacking in programming and presentation skills. Apart from a lack of training facilities, the ever present lack of funding to pay for the training remains a further stumbling block. Nkalai (2003:92) mentions “the capacity to produce and flight good-quality programmes that appeal to its clients” as one of the two most important ingredients necessary to ensure a station’s sustainability. The other important factor being “the financial base to be able to manage its programmes,” which in effect implies that the station does not rely on only one or a few sources of funding.

Other requirements laid down by ICASA have also proved to be restrictive and impractical (see 4.7) such as the ruling that a community committee must advise the newsroom on the content of the news that is broadcast, usually without having the necessary training or knowledge (Van Zyl 2003:9). Founder of the former Radio Safari, André Walters (2005) (see 4.5.3) mentioned the uncertainty about being granted a renewed licence which causes investors to retract possible funding, thereby placing tremendous financial strain on the station.

Nkalai (2003:93) believes a community radio station must consider itself to be a business enterprise in order to survive. Marketing research and audience research is therefore necessary to ensure a station’s viability. Furthermore it is vitally important for communities to participate in the programming of their station in order to assure its sustainability. It is clear that a community radio station can only succeed if it is perceived as a station for the community run by the community and seen to cater to the needs of their community.

6.5 Summary of the limitations of the study

The focus of this thesis is the hypothetical structure of a community radio station situated in a National Game Park that services the ethnic and tourist community. One of the limitations of this study is that it focuses primarily on the community of a National Game Park and excludes research of other conservation based or tourist based community radio stations from this study. Radio Safari is the only exception, since it provides the researcher with the nearest simile to the proposed community radio station of this thesis and allows one to project possible shortfalls

and problem areas for such a station. A further reason for this exclusion has to do with the particular and diverse nature of the proposed radio station, its unique location, and audience combination, setting it somewhat aside of other community radio stations. The researcher focused mainly on one National Game Park, namely the Kruger National Park and wanted to combine the tourism aspect with radio. It may prove interesting to test the concepts developed for this thesis against other tourism or National Game Park backdrops.

A further area that may prove to be problematical is the language issue. At present the proposed station is bilingual, broadcasting in English as well as an ethnic language of choice, simultaneously. Preliminary research around the clarity and / or overlay of simultaneous languages appears fruitful. The concept is similar to 'simultaneous translation' (as opposed to sequential translation). The key is around provisional exclusion of the knowledge of the 'other' language, so that the other language creates a 'musical undertone' (so to speak) and not 'noise', which would disturb comprehension. Further testing needs to be carried out, and may prove to be a further field of study. At present the proposed station calls for presenters to be fluent in both languages or for two presenters talking in the two different languages. It may seem more practical to limit the stations bilingual broadcasting times and feature specific language time-slots instead. Such a move will however work against the unification of different cultures and communities, which is what the station aims for. The only drawing card to encourage listeners to remain tuned in to such a bilingual station, as the one proposed in this thesis, will be the quality and content of its programmes. If the station provides visitors with something out of the ordinary that cannot be found on other stations and provide in the need of the ethnic communities as well, it stands a good chance of not only surviving but sustaining itself and of prospering.

The three-tier approach can be adopted by all National Game Parks as it helps to create an awareness of nature and wildlife and provides listeners with information about other venues they may consider visiting, thereby broadening the tourism scope in this country. It remains to be seen if this matter is important and practical enough to materialise in actual fact. The key may be a financial one, as other parks need to use the opportunity to present their 'wares' so to speak.

It will be interesting to see how big the educational input in the proposed station will be, as it is a matter of great concern to ICASA according to which rules the community radio station must abide. Education in this instance does not mean schooling but rather exposure to different cultures which is in and of itself highly educational. The children's programmes clearly indicate this.

The proposed radio station will broadcast in two languages. If the station is seen to cater mostly to affluent visitors to the park the chances are that the station will not receive a further broadcasting permit, causing it to close down. On the other hand the visitors to the park will be an important source of revenue to the ethnic communities. However should the tourists perceive the station to cater mainly to the needs of its ethnic listeners, in a language they do not understand, they will in all likelihood tune to a different station as well. It seems that there is a fine balance that has to be struck in order for the proposed station to succeed and therein lies the crux of the matter. The key in this instance may well be that 'familiarity breeds return.' In other words, as both communities through education get to know each other's communities better, so they will return to rediscover bonds.

The study has not given full consideration to the views of tourists or ethnic communities in this regard, since the popularity and closure of Radio Safari provided ample evidence of what works in practice and what the problem areas are. However these are aspects that warrant possible further research.

6.6 Suggestions for further research

Looking back on the issues engaged with in this thesis and in particular the practical matters of concern to a community radio station, such as broadcasters and programming, it is clear that there is a general lack of training and training facilities in these areas. The few facilities that exist cannot provide in all the stations' needs and furthermore many stations are unable to fund such training. This is a serious issue that needs to be addressed if community radio is to prosper. It will be interesting if surveys can be conducted to ascertain the level of training and expertise in South Africa's community radio stations and the feasibility

of more training facilities. It has already been suggested that commercial stations train and fund community radio station broadcasters and programmers. However, once trained, community radio stations often lose their personnel to the bigger stations, resulting in a 'catch 22' situation.

Financial sustainability, market research and marketing the station are important issues for the survival of a community radio station and needs more research at this point in time. Community involvement however, as far as this thesis can ascertain, seems to be the determining factor as far as the survival and growth of a community radio station is concerned. The ways and means by which this can be achieved as well as establishing a network of volunteers are matters upon which the success of a community radio station depends and is a further field of study.

The current rules and regulations set out by ICASA and how it affects community radio stations is another field that needs to be researched, for what is printed on paper often does not work in practice (see 4.7.4). Such a study can provide valuable insight and may lead to better legislation for such stations.

6.7 Concluding remarks

Two matters remain incontrovertible. Firstly South Africa will have to explore and exploit its uniqueness, such as its parks, its communities, its history and its heritage to entice capital from tourists. For this to happen the parks, communities and heritage have to become more and more available to tourists. Secondly tourists need to know that they are getting 'value for money.' The two communities, South African and tourists, need to find a common ground. A community radio station is one step in this direction.