

**THE DEVELOPMENT OF A COMMUNITY RADIO STATION
FOR A NATIONAL GAME PARK**

By

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I declare that the thesis **The Development of a Community Radio Station for a National Game Park** has not previously been submitted for a degree at this or any other university, and that it is my own work in design and execution and that all reference material that I have used or quoted have been indicated and acknowledged by means of complete references.

Estelle Zeeman

2006

Let there be peace for all.

Let there be work, bread, water and salt for all.

Let each know that for each body, the mind
and the soul have been freed to fulfill themselves...

Let freedom reign.

Nelson Mandela

SUMMARY

Title of thesis: The Development of a Community Radio Station for a National Game Park.
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Subject: Drama
Promotor: Prof A. Munro

Summary:

The purpose of this thesis is to substantiate the hypothetical development of a community radio station for a South African National Park, such as the Kruger National Park and to design the programming. As such the thesis has two phases namely a theoretical phase, where the variables and dynamics of the process of community unification, tourism's ability to alleviate poverty and the central role played by radio are considered, and a creative phase, where the findings of the theoretical phase are applied in the design of the programme. The research leads to a model, and its methodology can be described as *applied creative research*. In order to arrive at the model, the research investigates a number of dynamics.

In the first instance the research investigates a potential audience for such a community radio station. The notion of this potential audience or imagined community is interrogated. The thesis argues that there needs to be a conceptually synthesised audience, consisting of the local ethnic community, and a tourist community and that these two communities have interwoven functions around the provision and exploitation of tourism.

Secondly, the thesis argues the demands of the audience synthesis, by investigating the nature of the South African tourism industry, with specific reference to the National Parks. In this section, the interrelatedness of the function and demands of the two communities are posited and developed, so that the

groundwork for potential *content* of the Community Radio Station can be foregrounded.

The thesis then interrogates the concept of communication by radio and draws on Marshall McLuhan's concepts of 'hot' and 'cold' receivers and Walter Ong's work around primary and secondary orality, amongst others. Here the thesis argues for the way that radio may be used to exploit and develop the synergy of the ethnic and the tourist community.

The thesis then moves into the phase, where, through the recognised research process of *triangulation*, which includes the synergised two communities (now a 'Parks Emergent Radio Community'/ PERC), the shared content around the demands of tourism in National Parks, and the communal form of radio are creatively interwoven into a potential or hypothetical programme layout.

The study concludes with a consideration of what might be the stumbling blocks in the way of implementing such a triangulated process and notes finances and budgets, training, and most specifically, bureaucratic intervention by licensing authorities as primary obstacles. The thesis argues for the advantages of the development of such a Community Radio Station for National Parks, given the projected steep increment in the tourist trade in South Africa.

Key terms:

community;	Independent Broadcasting Authority (IBA);
cool / cold medium;	Independent Communications Authority of South Africa (ICASA);
demographic profile;	Parks Emergent Radio Communities (PERCs);
ecotourism;	psychographic segmentation;
ethnic communities;	sustainable tourism;
hot medium;	synergised communities;
imagined community;	tourist communities.

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LIST OF TERMS

AMARC: The World Association of Community Radio Broadcasters.

ANC: African National Congress.

BBC: British Broadcasting Corporation.

CBE: Community-Based Ecotourism is a term that is starting to appear in the literature and although it is similar to community-based tourism (CBT) it emphasizes the environmental aspect more.

CBNRM: Community Based Natural Resource Management. Sustainable natural resource management is the best long-term sustainable process to ensure tenure and provide socio-economic benefits.

CBOs: Community-based organizations.

CBT: Community-based tourism refers to collective rights to the tourism resource base. This means communities, as a 'collective' own, exploit and manage the natural and cultural resource base (Clarke 2002:7-8).

CODESA: Council for a Democratic South Africa.

COMCOM: Community Communications Group responsible for drawing up the Community Broadcasting Charter in 1979 in the United Kingdom (Partridge 1982:14), as well as the Code of Practice of the Community Radio Association (CRA).

Community: The term is a complex one that many people interpret differently. Overall there proves to be three main prerequisites that are required in order to qualify as a community, namely a group of people that share the same territorial space; that have either kinship or cultural and social relationships and are united by economic ties.

Community-based tourism/ CBT: Clarke (2002:46) cites the KwaZulu Natal (KZN) Tourism Authority Community Based Tourism Development Strategy (1999) that defines community based tourism as:

Tourism in which a significant number of local people are involved in providing services to tourists and the tourism industry, and in which local people have meaningful ownership, power and participation in the various tourism and related enterprises. Community based tourism should offer some form of benefits to local people not directly involved in the tourist enterprise, for example through improved education or infrastructure.

‘Cool/cold’ medium: A ‘cool’ medium will need more participation or input from the audience on account of being less supplied with information. To illustrate McLuhan (1967:22-23) compares the radio medium to the telephone. Since the telephone can only offer a very limited amount of information to the ear, it requires more input from its users than radio does and is therefore regarded as a ‘cool’ medium.

Cultural tourism: Tourism that is “motivated by an interest to learn about and experience new and different cultures” (Shores 2004:4).

DEAT: South Africa’s Department of Environmental Affairs and Tourism with whom all field guides need to be registered.

CRA: The Community Radio Association.

Demographic profile: A statistical profile that focuses on the activity patterns of individuals at different times of the day.

Documentary: The term used to describe a factual genre that usually caters to an elect audience.

‘Duality’ within the medium: This means that while radio relies on listener involvement or attentiveness on the one hand it seems to invite inattentiveness on

the other hand since it allows listeners to busy themselves with other activities at the same time (Criswell 1994:14) (see 4.2.6).

Edutainment: When entertainment blends with education it becomes ‘edutainment,’ meaning it often contains a hidden message on a variety of matters.

Ecotourism: Two elements feature in ecotourism namely the promotion of conservation of the natural and cultural environment and “economic opportunities for the local population. In future it may be restricted to areas around national parks” (Clarke 2002:25). It is also described as a tourist activity that is compatible with sound ecological principles.

Ethnic community: Refers to people that are indigenous to the area.

ERP: The effective radiated power of a radio station, which determines the reach/radius of the station’s transmitted power (Victor Grootboom 2005).

FXI: Freedom of Expression Institute.

GDP: The Gross Domestic Product.

Geo-tourism: As the term implies, this is tourism that “sustains or enhances the geographical character of a place - its environment, culture, aesthetics, heritage, and the well-being of its residents” (Shores 2004:3).

‘Hot’ medium: The principle McLuhan adheres to is that a ‘hot’ medium will extend one of the senses in ‘high definition’, so that the medium is packed with information and will therefore require very little participation from the audience.

Hypothetical programme: In this thesis the term implies a *potential* programming format.

IBA: Independent Broadcasting Authority, the predecessor of ICASA, responsible, among others, for issuing broadcast licences to community radio stations.

Community radio is fairly new in South Africa. The first stations were granted licenses to broadcast in 1995. Established as an independent body in 1994 the IBA was tasked with the responsibility of, amongst others, issuing broadcast licenses, thus breaking the tradition of the apartheid regime where the Postmaster-General was responsible for the granting of licenses.

The history of the IBA is traceable to the multi-party negotiations that gave birth to South Africa's first democratic elections. At that time the strategic interventions of some progressive elements were aimed at diluting and gradually, and eventually, eroding the domination of the airwaves by the National Party regime (Tleane [Sa]:4).

ICASA: Independent Communications Authority of South Africa, the regulator responsible for issuing broadcasting licences ranging from one to four years and before that the IBA (Tleane [Sa]:8).

ICDPs: Integrated Conservation-Development Projects. Wildlife tourism functions as a hinge between conservation on one hand and development by Integrated Conservation-Development Projects (ICDPs) on the other.

Wells et al (1993: 52) point out however that groups with little experience have had difficulties in implementing “effective development within ICDPs” (integrated conservation-development projects).

IIED: International Institute for Environment and Development.

‘Imagined community:’ Anderson (1993:6) refers to an “imagined community” (see 4.2.2), since he regards all communities, even small villages and nations as ‘imagined.’ He argues that one should distinguish communities by the style in which they are imagined. As an example Anderson (1993:6) mentions Javanese villagers “who have always known that they are connected to people they have never seen, but these ties were once *imagined* particularistically – as indefinitely stretchable nets of kinship and clientship” [emphasis added].

IUCN: The World Conservation Union

KMIA: Kruger-Mpumalanga International Airport.

KNP: The Kruger National Park.

LSM: Living Standards Measure descriptions list.

NGO: Nongovernmental organization.

NRMP: The Natural Resource Management Programme has supported and incorporated community based non-governmental organizations (NGOs) and community-based organizations (CBOs) to secure livelihoods by redressing rural poverty, redeveloping agrarian land systems, resolving rural population densities and redistributing socio-economic benefits.

NSNA: Non-System of National Accounts production activities which 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 or household chores (Chobokoane and Budlender 2002/ 04 :2-3).

PERCs: Parks Emergent Communities consisting of tourists and ethnic members of the community. They are the target audience of the proposed community radio station.

PPT: Pro-poor Tourism is a fundamental focus of the state's poverty alleviation and economic development strategy (Clarke 2002:25).

Previously disadvantaged communities: Those members of society who, through the discriminatory policies and practices of the past, have been deprived of equal access to a range of opportunities and services such as infrastructure, education, health, welfare, employment opportunities and political power (Clarke 2002:46 citing the Western Cape definition).

It also refers to "population groups that were largely excluded from mainstream tourism activities" (Clarke citing the National White Paper 2002:46)).

‘Primary orality:’ Ong (The Walter J.Ong Project [sa]:3) finds that early or ‘primary oral culture’ only consisted of vocalized sounds. He therefore regards primary orality as being group oriented.

Promo: 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). *Promos* must be scheduled in the log as station promo (SP) or station continuity (SC) instead of commercial (COM) or public service announcement (PSA). Mass media such as newspapers and broadcasting stations have the benefit of being able to “promote their product through their own facilities” (Hasling 1980:104).

‘Pseudo-participation:’ According to the Community Radio Association, ‘pseudo-participation,’ means the people’s only participation consists of hearing what is planned *for* them while genuine participation means the people are empowered to control the action that is being planned.

Psychographic segmentation: An approach to “tourism market segmentation based on personality characteristics of consumers” (Witt et al 1998:322). Littrell (2001:1-3) uses the ‘psychographic’ approach to differentiate between the different kinds of tourists, tourism styles and shopping approaches (see 2.2.3).

RAMS: Radio Audience Measurement Survey released by the South African Advertising Research Foundation (SAARF).

SAARF: South African Advertising Research Foundation.

SABC: South African Broadcasting Corporation.

SADC: Southern African Development Community.

SAN Parks: South African National Parks.

‘Secondary orality:’ According to Ong (2002:133-134) the telephone, radio, television and similar electronic technology have taken the human race into the

age of 'Secondary orality.' Secondary oral cultures are capable of reaching even larger audiences than primary orality since on radio or television many more persons are able to hear what is said.

SETA: Sectoral Education and Training Authority.

SMME: Small, Medium and Micro Enterprise opportunities.

SNA: System of National Accounts.

SNA production activities: These 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 refers to either paid for or unpaid for work.

'Soapies:' Popular radio/television serials aired at set times of the day. It is a shortened form of "soap opera."

Sustainable tourism: "Any tourism activity which optimises the economic and other societal benefits available in the present without jeopardising the potential for similar benefits in the future" (Clarke 2002:46 citing the National White Paper).

Synergised communities: The term is used to describe collaborative communities. In this thesis it refers to the dynamics of the collaborative process.

TBCA: The term describes a Transboundary Conservation Area such as the transboundary Kgalagadi Transfrontier Park in Southern Africa.

THETA: Tourism and Hospitality Seta. All field guides need to have completed a SETA registered course, to be registered with the Department of Environmental Affairs and Tourism.

‘Three tier’ approach: In short the three tier approach will comprise of three different levels of broadcast, namely regional broadcasts, nationwide broadcasts and two-way radio broadcasts.

TIES: The International Ecotourism Society.

Tourist community: For this thesis a ‘tourist community’ refers to tourists that share the same area as the ethnic community through paying for it when they visit the park. The tourist community will have social and economic ties with and to the ethnic community.

TRCs: Transitional Representative Councils. In this thesis the TRC does not refer to the Truth and Reconciliation Commission.

Triangulation: Mabunda (2004:23-24) cites (Bruinsma and Zwanenburg 1992) when explaining that the term ‘triangulation’ originally referred to land surveying through the use of trigonometry. According to Mabunda (2004:23-24) citing Babbie and Mouton (2001) 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.

This thesis made use of various types of triangulation, such as data triangulation, in which 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 scholarly material and finally mental triangulation, where through a process of redesigning and drawing from two different programming formulas, one specifically designed for the ethnic community and the other for the tourist community, the researcher designed a workable hypothetical programming format for a community radio station in a National Park.

‘Tribalised’ community: McLuhan (1967:302,304) refers to radio’s ability to “tribalise” mankind (see 4.2.5). The term ‘tribe’ however proves to be politically

unsatisfactory, therefore 'merged'/'shared' communities or 'Parks Emergent Radio Communities' (PERCs) will be used when referring to the combined tourist and ethnic communities, as it is politically more acceptable (see 2.2.2).

UNESCO: United Nations Educational, Scientific and Cultural Organization.

WTO: World Tourism Organization.

WTTC: World Travel and Tourism Council.

CHAPTER ONE

INTRODUCTION

1.1 Contextualization

This research is unique in the sense that it proposes a hypothetical community radio station for a National Game Park¹, such as the Kruger National Park, in South Africa. The reasoning behind this choice of venue is twofold. The Kruger National Park has many ethnic communities living along its borders while the park itself is regarded as one of the most popular tourist attractions in South Africa. Community radio stations in rural areas often have difficulty generating enough revenue to be sustainable therefore a station with ready access to a potential source of revenue, namely the tourists, is arguably an ideal solution. Such a community radio station is able to act as a ‘broker’ between visitors who want to buy handcrafts or visit cultural villages for instance and the ethnic communities who want to sell their wares and expertise to them.

This thesis also presents a case for a bilingual ‘ethnic and English’ community radio station that broadcasts in an ethnic language and in English at the same time. The researcher focused on the Kruger National Park to prove that such a station will be a viable asset to a National Game Park itself, since it can be used to promote the park; provide its ethnic communities with an important source of revenue; while its programmes on nature and wildlife will provide the visitors with a ‘field guide’ in their vehicle.

A further unique aspect in this concept is the ‘three tier approach’ which will allow all National Game Parks to communicate on national level at a certain time of the day. The researcher aimed to create a unique community radio setup, which abides by the rules set out by the Independent Communications Authority of South

¹This thesis does not differentiate between the terms National Game Park and National Game Park as they both mean the same thing and therefore are used interchangeably.

Africa (ICASA)², the regulator responsible for issuing broadcasting licences, which will appeal to visitors and ethnic communities alike.

The study also establishes a new radio community (Parks Emergent Radio Communitiess / PERCs) for the park, consisting of tourists and ethnic communities. This argument is based on the findings of Kepe (1999:418-419), Anderson (1987:15-16), Riggins (1992:2-5) and Clarke (2002:3-4) with regard to what constitutes a community. References vary from the 'hot' and 'cold' media approaches used by McLuhan, to Anderson's 'imagined communities' and Ong's studies of the social impact of 'oral residues' in a literate society.

It is generally taken as a given in post-apartheid South Africa that the unique characteristics of the diverse communities and tourist attractions that South Africa has to offer, need to be targeted as outstanding areas for social, economic and tourism development. This in turn has opened up marketing challenges and opportunities for community-based tourism, with the emphasis on participation and co-ordination at community-tourism level.

The researcher will argue that there are not one but two basic communities at this level of community tourism, in this moment of participation and co-ordination. The first community is the obvious or traditionally conceived one - a social system that owns land and culture that is of interest to the second community. The second community will be argued to be a 'tourist community.' In the National Game Park situation, for example, the second community might be described as 'the community of visitors to the park.' In this sense the 'property' is not owned but 'hired' (through fees levied), and the 'social system' is one of 'tourism.' And finally, in reference to tourism, a 'common benefit' will accrue, leading to the 'shared pleasure' of an effective and satisfactory tourist excursion. Given this, it is obvious that a synergy should exist between these 'real' and tourist communities.

A microcosm of the potential interface between the local community and tourism/tourists was evident in the International Conference held from 1 to 3

² Before ICASA the IBA or Independent Broadcasting Association was the regulator responsible for issuing broadcasting licences

October 2001 in Pretoria. It was hosted by the University of Pretoria's Centre for Afrika Tourism under the leadership of Prof D Wilson, and will be used here as an indication of the range and variety of the demands which occur at the interface.

The title of the conference: 'Tourism as catalyst for community-based development in Africa', immediately indicates this interplay. Papers were delivered by delegates from South Africa and as far afield as the United States of America, Kenya, the Netherlands, Zimbabwe, France and Australia. A total of 43 papers were delivered and a brief overview of the titles of some of the papers indicates the interweave of community, development and facets of tourism:

- Rural community tourism development - the need for three way public private participation (J Fowkes and P Jonsson, Metaplan (Pty) Ltd, Cape Town).
- The use of community radio to develop community-based tourism projects (John van Zyl, ABC Ulwazi).
- Community-based tourism development in Southern Africa: rhetoric or reality? (AJ Mayoral-Phillips, University of Pretoria).
- There is no such thing as community-based eco-tourism (PK Bewsher, Eco-tourism Afrika, Pretoria).
- Looking for a win-win-win: implementation of economically, environmentally and socially sustainable tourism development (PM Norton, Peter Norton and Associates cc).
- Measuring destination and community attractiveness: a proposed framework (S Formica, ESSEC Business School, Cergy-Pontoise, France).
- Handcrafts and retail shopping as contributors to tourism development (MA Littrell, Iowa State University, Ames, IOWA, USA).
- Towards strategies for sustainable development of tourism: the case of Manuel Antonio and Texel (VR van der Duim; J Caalders and A Cordero, Wageningen University (the Netherlands), Buiten Consultancy (the Netherlands) and Flacso (Costa Rica).
- Analysis of the social and cultural impacts of tourism on rural communities of Zimbabwe (J Toland, Cavan Monaghan Rural Development Co-op Society Ltd).
- Comparison of socio-economic community benefits from two different community benefit systems operated by nature-based tourism operations in South Africa: Rocktail Bay (wilderness safaris) and Ngala Private Game Reserve (Conscorp) (AF Spenceley, Institute of Natural Resources, University of Natal).
- The synergism between craft enterprises and tourism: challenges and solutions (AM Trollip, Department of Consumer Science, University of Pretoria).
- Community involvement as a fundamental of eco-tourism (DR Queiros and GDH Wilson, Department of Tourism Management and Centre for Afrika Tourism, University of Pretoria)

From these topics it is clear that tourism especially, has become a catalyst for community-based development in South Africa. Ancillary to tourism, and developing the theme of tourism, certain key concepts come to the fore. These

include development; partnerships; benefits and sustainability; social, cultural and environmental impact; nature-based tourism; eco-tourism; crafts and curios; and finally public and private initiatives.

A further reference to the importance of tourism is the tourism Indaba 2003 held in Durban from 3 to 6 May (Tourism will benefit ... 2003:1) and the fact that Durban won the international convention bid which allowed them to stage the annual tourism indaba for a further three years, from 2004 to 2006. The “Indaba is worth R40 million to the city and region and a whopping R500 million when marketing spin-offs are included. During 2006, the four-day Indaba at the International Convention Centre in Durban attracted 1 300 exhibitors and 1 500 delegates” (ICC Durban Wins... 2002:1).

The researcher will argue in this work that one of the cornerstones of the entire initiative will be communication. More specifically this communication will be about the initiatives, and between the various initiating communities and forces. The researcher shall argue that one of the most effective modes of communication in this regard will be the radio for reasons of accessibility, diversity, cost effectiveness, scale and mode of operation. The researcher will also argue that both communities, as outlined in broad terms above, will have immediate benefit from such a communication medium.

This partnership between tourism and community makes particular demands on the partnership. Appropriate training and development needs to take place. It also calls for infrastructures and transport challenges to be met as well as optimizing the opportunities that are available in this electronic age. Against this background, and relying on the opportunities the electronic field offers, the researcher has chosen the subject of research. The focus will fall on the fact that both community (and therefore community development) and tourism rely to a great extent on communication, which the researcher will link to radio, which is by virtue of its very nature, a communication medium.

Jansen (1995:115) identifies communication, “as that component necessary to facilitate democratic ... social development by the development of a public sphere

in SA.” Here she implies that the effective communication is not only a tool for effective democratisation, but also an effective tool for social and economic development. Furthermore, because it appears in the public sphere it demonstrates and facilitates development.

Within the generalised definitions Jansen (1995:31) defines community radio as:

...a participatory form of communication. It implies the participation from those who are not necessarily specialists in the management and control of the (electronic) media. By implication, this itself means that it is not so much the apparatus itself that is the determining factor in the communication process, but it is the human agents - people - who determine the nature of the message, and ultimately, the communication process. For this reason, it is not difficult to see why so-called electronic media, radio, can be used in this process of human development.

Within the broad field of tourism, and then more specifically (as shall be argued) within the realms of a National Game Park, such as the Kruger National Park, which provides one with both a community and a major tourist attraction, community radio will become the site for the play of human agents, for the communication process, and for human development, and consequently, for this research project.

In this modern day and age radio and print are regarded as the leaders of mass communication, which Ong (2002:134) refers to as ‘secondary orality.’ With community radio becoming increasingly popular, one should consider the benefits it holds for the community. At a workshop on Rural Radio and Food Security at the Food and Agriculture Organization (FAO) headquarters in Rome (2001) the importance for a community radio station to be able ‘to satisfy a need within the community’ was emphasized, and is a view shared by Collie (1999:51).

Tadesse (2002:1), referring to illiteracy in the Horn of Africa countries, sees radio as a lifeline for those living in rural communities and an important tool in spreading information. This perception is echoed by Elmahdi ([sa]:1) who describes community radio as the most appropriate medium for distance learning in developing countries since it is often the only accessible means of education for numerous African communities.

Radio is seen as the great equaliser. Case studies prepared by the Commonwealth of Learning and the United Nations Educational, Scientific and Cultural Organization (UNESCO) demonstrated the cost-effectiveness of community radio and its effectiveness as a means to combat HIV/AIDS and provide children with access to educational opportunities. On these grounds the Commonwealth of Learning has employed low-powered FM community radio to deliver education at a distance³ (Boulahya 2002).

For Tadesse (2002:1) community radio stations provide members of a community with the opportunity to exchange ideas in their own language on matters that affect their lives. Tadesse (2002:1) maintains: “Community radio promotes active participation of communities in development and democratization by enabling communities to articulate their experiences and to critically examine issues, processes and policies affecting their lives.”

Rivard (2002:1) also lauded the benefits of community radio and described it as an instrument that could be used to manage conflict and disputes. It could also assist to break down language, social and cultural barriers and restore harmony and understanding. Rivard pointed out that radio had the ability to spread information and knowledge in the absence of functioning telephone and postal systems and for that reason community radio stations were of vital importance.

Tegegne (2002:2) observed that being informed allowed members of society to educate themselves especially in areas which had little or no access to newspapers or television, while Rivard (2002:1) also believes that community radio stations could be used to introduce social adjustments, cultural improvements, economic growth and democratisation.

³ Community radio case studies prepared by the Commonwealth of Learning and UNESCO and presented at the UNESCO Conference of Ministers of Education of African Member States (MINEDAF V111) Dar es Salaam, Tanzania 2 - 6 December 2002

All the benefits mentioned so far seem geared to the advantage of the ethnic members of Parks Emergent Radio Communities/ PERCS. In the instance of a community radio station operating from a National Game Park, the benefits will have to extend to the tourist community as well. For instance, 'democratisation' as referred to by Rivard (2002:2) could imply social equality. This will mean that all nationalities visiting the park will have representation or recognition on air since it may be argued that, as tourists, they all share similar values and interests.

Apart from the informing and educating its listeners, one of the important focus areas of a community radio station in a National Game Park will be the park itself, since, arguably, the park is the reason why tourists come to visit, why members of ethnic communities bordering on the park work and stay there, while others rely on visitors to the park to make use of their services, buy their handcrafts or visit their cultural villages. The interests of the park and its promotion will therefore feature prominently on the proposed radio station. Furthermore, as the station will cater to both tourist and ethnic members of PERCs, a much broader spectrum of programming will apply than for other rural community radio stations where the main focus is on educating the community.

Community radio will be the ideal vehicle to disseminate information about community tourism. Being a communication tool it can motivate community tourism, as well as inform a community how to go about acquiring the skills to do it, while benefiting financially from advertising and sponsorships that result in economic development. To prove his point van Zyl (2001) refers to the following facts:

- Community radio licences are issued freely in South Africa, unlike elsewhere in Africa, making community radio a unique resource;
- Regarding developmental and educational programmers, many community radio stations provide a similar service to alternative public broadcasting;
- A community radio station can become the voice of civil society in South Africa and be instrumental in its development since civil society is still in its infancy in many rural areas.

- If made to be sustainable, community radio stations “can transform communities, create employment and relieve poverty.”

This last point is one of the main benefits and argument in favour of using community radio for the development of community tourism.

1.2 Theoretical framework of the study

One of the objectives of this chapter is to provide a backdrop to the research problem. It is against this background that the problem statement and the solution must be seen.

1.2.1 What does the term ‘community’ imply?

The word “community” usually refers to “a social system in which property is owned by the community and each member works for the common benefit” (Hawkins 1984:125). Three central issues are raised here: the fact that the community manifests a ‘social system’ points to the individuality of the community, as well as to its forms of social, cultural, political and economic formations. Secondly, there is “property ... owned by the community” (and in this one would point to geographical as well as cultural and intellectual property), and it is this property that will factor into the shared opportunity of tourism -- in fact it is the ‘shared ground’ that will be the space for the interface. Finally, community members ‘work’ for the common benefit of all. It is in this aspect that the ‘tourist community’ plays an increasingly important role, as shall be argued in this thesis.

Gilfellan (2001:18) points out that local or community participation in tourism, although often seen as the “key to sustainable tourism development”, not necessarily equates “into greater community control, empowerment and beneficiation.” He raises questions such as: “Who or what is the community? Under whose terms are participation? Who represents the interest of the community?” Gilfellan is referring to a high-profile rural tourism development in the Barberton Mountainlands in Mpumalanga Province of South Africa. According to him, preliminary results showed that there was still a long way to go from the

“traditional passive and manipulative” forms of participation towards “genuine, empowering” forms (2001:18).

Within a National Game Park and its tourist connections one finds the community of such a park. Being a National Game Park, the property is owned by the state, but the community benefits from the number of tourists that visit the park. Job opportunities arise from the staff that have to be employed to cater for the tourists, as well as the possibilities it holds in store for the local arts and crafts, which all stand to gain from tourists visiting Kruger National Park.

The researcher has argued, and wishes to stress this aspect here, that there is another type of ‘community’ in the park situation, that might be described as ‘the community of visitors to the park.’ Fundamental to this position is that this ‘community’ is ever changing and yet has a common purpose - the purpose of being a tourist with all that this entails. The tourist only ‘hires’ the properties (physical and cultural) of the local communities (with all the implications of rights and responsibilities). Furthermore, there is a very specific ‘culture’ or ‘social system’ that characterizes the tourist community in its actions of being a tourist. Yet, in all of this, the two communities share in a ‘common benefit’ - a sharing of cultural and economic capital, for the sake of argument. Put another way, tourist pleasure is economic pleasure to the community.

This ‘double community’ concept will become central to the entire argument that is to follow. It is only if a synergy should come to exist between these ‘real’ and ‘tourist’ communities, that the concept of a community based radio station will have any chance of succeeding. The central thrust of the research for this thesis will need to be around discovering this synergy, and then planning an effective development of that synergy. As mentioned previously it is within a National Game Park and its tourist connections that one will find the community of the park.

1.2.2 A National Game Park as the backdrop for a community radio station

Regarding a National Game Park it must be explained that South Africa’s wildlife sanctuaries fall into three main categories, namely: Nature Parks, Private Game

Reserves and National Game Parks. Nature Parks are more noted for their scenic beauty than their wildlife. Tourists on walks therefore mainly access such parks, and as a result the benefits of radio are not immediately obvious.

Private Game Reserves, because of their personalized service, are especially appealing to the international visitor. Here the visitors are taken on game drives in open-topped vehicles, ensuring the best game viewing opportunities, while their accommodation and personal comfort is luxuriously catered for. The majority of these private reserves are along the western border of the Kruger National Park (Damman [Sa]:68) while others can be found in northern KwaZulu-Natal and the Eastern Cape.

National Game Parks are reserves, on the other hand, that are self-catering and mostly explored by tourists driving their own/hired vehicles, although game drives are offered by some parks. These parks allow the tourists the freedom of setting off at their own pace, going where they feel inclined to go and becoming 'explorers' to a certain extent. This only adds to the allure and appeal of the park. This may well be one of the reasons why the Kruger National Park is so popular with South African tourists as well as international visitors. Accommodation ranges from self-contained rest camps to bushveld and private camps.

South Africa's National Game Parks total 20 of which 14 offer park-run accommodation according to a SAN Parks brochure on tariffs (2004:1). For this proposal the researcher has chosen to look at the National Game Park that has the largest tourist accommodation facilities as well as the largest species of game and bird-life, since, logically, it ought to attract the largest number of tourists. This in turn will influence the communities and population groups in and adjoining the park, by providing job opportunities, as well as creating a market for local arts and crafts and other produce.

The Kruger National Park was established in 1898 to protect the wildlife of the South African Lowveld. The Kruger National Park's vast size makes it the largest National Game Park in South Africa. It's nearest rival; the former Kalahari Gemsbok National Game Park (incorporated with Botswana's Gemsbok National

Game Park to form the Kgalagadi Trans-frontier Park, since May 2000) is less than half the size of the Kruger National Park. The rest of the National Game Parks do not come near it in size.

The Kruger National Park covers 1,948,528 ha. stretching 350 km from north to south and 60 km from east to west. The southern part of the Kruger National Park is in Mpumalanga's Lowveld and its northern part in the Northern Province. The park shares borders to the north with Zimbabwe's Gonarezhou National Game Park and to the east it adjoins wildlife areas of Mozambique.

The Kruger National Park has an excellent infrastructure, yet it creates an impression of unspoilt wilderness especially in the northern section that is less frequented by visitors. Accommodation comprises eleven main camps (a total of 4,000 beds), each camp with restaurants, shops, telephones, laundries and filling stations. There are camping facilities at eight of the camps and there are four camps with swimming pools. Environmental education centres can be found at three of the camps as well as a library at Skukuza and an elephant museum at Letaba. Car repairs are carried out at three of the camps while Skukuza, the "capital of the Park" (Dammann & McGeehan [Sa]:69) has a bank, a post office and a doctor. The park also includes four private camps and six bushveld camps that are not open for day visitors. Accommodation for day visitors is available outside the park, mostly near Hazyview (Dammann & McGeehan [Sa]:69).

The Kruger National Park has the greatest concentration of mammals (147 species) in the world. This includes 8,000 elephant, 2,500 white rhino, 300 black rhino, 20,000 buffalo, 2,000 lion, 900 leopard, 250 cheetah, 4,600 giraffe, 13,000 wildebeest, 140,000 impalas, 900 sable antelope, and 30,000 zebra to name but a few. In addition, 507 species of birds, 114 species of reptiles, 34 species of amphibians, 49 species of fish and 336 species of trees can be found (Dammann & McGeehan [Sa]:69).

Most of the international visitors explore the park in their own rented vehicles. As far as the roads are concerned, 700 km of the 2,000 km of internal roads are tarred, as well as the roads leading to the eight main access gates in the Park.

There are daily flights from Johannesburg to the main camp, Skukuza, where cars can be rented. The park also offers organised safaris, game drives and wilderness trails (Dammann & McGeehan [Sa]:69).

When all of these factors are taken into consideration, it is not surprising that the Kruger National Park has become a world-renowned Park, offering a wildlife experience that ranks with the best in Africa. On these grounds the researcher decided to choose Kruger National Park with its exclusive, indigenous environment and community, as the 'test' location for a community radio station. Skukuza seems to be the obvious location for the proposed radio station, since it is the main camp in the park with the best infrastructure.

Before deciding on the format and programming of such a unique radio station, the researcher will establish which countries / language groups visit the park in greater numbers in order to ascertain which language is understood by the majority of the visitors. The station will broadcast in more than one language and the ethnic population groups working in the park or living in close proximity to it, will be central to the development of the radio station. In this instance the ethnic communities will decide on their own ethnic language of choice.

Furthermore the researcher will consult sources such as Statistics South Africa and South African National Game Parks to gather information regarding the daily activities of the ethnic and tourist communities, as a guide to plan the station's programmes. On account of the proposed community radio station being situated within a tourist attraction, tourists and therefore tourism becomes an important factor to deal with.

1.2.3 The role of tourism

Tourism is described, amongst others, as a "people orientated industry" by the Mpumalanga Tourism Awareness programme (Mkhize and Briedenhann 1996:23). In an abstract from a paper on 'The role of municipal town and regional planners in tourism development' de Ridder, (2001) (a town planner with the Phalaborwa Municipality), refers to tourism as "a physical activity that implies that a

geographical space will be taken up by the attraction, accommodation and infrastructure. This space will be located in a municipal area, which ... necessitates the inclusion of a municipal town and regional planner.” Following on from this, in his paper on ‘Measuring Destination and Community Attractiveness,’ Formica (2001) (from the ESSEC Business School, Cergy-Pontoise, France), notes, “the driving force of the tourism industry is represented by the attractions offered by the destination and its communities. Travellers have no reason to visit communities that have nothing to offer.”

Fundamental, therefore, to tourism are location, accessibility, and attraction. As such, the cornerstone of tourism must lie with the communication of information about such a location, information concerning its accessibility, and finally, and perhaps ultimately, the ‘selling’ of its attractions. In this, radio can become a central tool by promoting and advertising these attractions. Apart from tourism, the term eco-tourism has become synonymous with tourism and warrants looking into.

1.2.4 Ecotourism becomes an important feature in the tourism industry

Ecotourism is derived from the words ‘ecology’ (which refers to the study of the relationships between people, animals, and plants and their environments) and ‘ecosystem’ (which refers to the system of relationships between animals and plants and their environment) (Collins 1995: 245-246). Ecotourism is designed to “contribute to the protection of the environment or at least minimize damage to it “ (Collins 2003:237). According to Queiros and Wilson (2001) the term ‘eco-tourism’ is perceived as “controversial” and “vague.” They argue that the term finally decided on is not as essential as addressing the following four fundamentals:

- sustainable utilisation of the resource base (both natural and cultural);
- involvement of the local community;
- interaction of the tourist and
- The role of the eco-tourism industry.

If all four fundamentals are in place in a balanced manner, it dictates that eco-tourism cannot merely be a product, a destination, or an experience – as some

have described it. It must rather be viewed as an approach to tourism, even as a philosophy (Queiros & Wilson 2001).

In South Africa today, ecosystem tours (eco-tourism) have become a multi-faceted discipline aimed at opening up the natural environment to tourists, while ensuring the local population benefits both economically and socially, particularly in the poorer, rural areas where most of the eco-tourism is based. Job creation is an obvious spin-off. According to the information in South African Tourism's *Holiday Guide*, "for every 30 new tourists welcomed one direct and two indirect new jobs are created. Kruger National Park, for instance, has a workforce of 3,400. Tourists also contribute by buying local curios and crafts" (Dammann [Sa]:68).

Prof. Mary Littrell (2001) of Iowa State University, claims that "shopping is the most common tourism activity among travellers globally," and "handcrafts constitute a significant segment of traveller's shopping purchases," in an abstract for a paper on Handcrafts and retail shopping as contributors to tourism development. This implies that the size of a National Game Park will determine the quantity and the quality of the available handcrafts, simply because of the number of local communities surrounding the park. This will no doubt influence the amount of money spent in the park. The Kruger National Park for example, caters for around 700,000 visitors a year (Dammann & McGeehan [Sa]:68). During an investigation, commissioned by the Department of Environmental Affairs and Tourism in March 2001, the information gathered, showed that "next to accommodation, tourists spend the largest amount of money on gifts and crafts." Both the tourism industry and the craft producers would no doubt benefit from direct marketing to tourists. A community radio station can become an important marketing tool for both the tourism industry and the ethnic communities by means of advertising what is on offer, on air. This will ensure that a far larger audience will have immediate access to important information.

1.2.5 Radio as medium of communication

Radio is essentially a communication medium. In modern times and with the opportunities available in our electronic age, the radio experience is about "being

entertained and informed, but more than this - it is about companionship” (Wilby and Conroy, 1994:71). Radio, according to Wilby and Conroy, uniquely combines the following characteristics that, as the researcher shall argue, are ideally suited to a National Game Park:

- Radio is about immediacy. Radio’s technology and infrastructure enables it to report events quickly and provide live on-the-spot coverage.
- Radio is about people. Its focus on the spoken word and the sound of the human voice directs it constantly towards the ‘human angle of any story.’
- Radio is simple. It provides a linear sequence of sound events with no other information simultaneously transmitted. This means the story has to be simply told and illustrates how the lack of visual images can actually be a strength.
- Radio is targeted. It aims its output at a target audience and tells stories that are likely to interest a defined listener group.
- Radio needs an endless supply of features. It seeks a continuous supply of stories that can be produced quickly and with minimum use of resources. This calls for creativity and innovation on the part of the broadcaster.
- Radio shows its greatest asset as a medium when it “engages the imagination.” It calls on the listener’s active participation in constructing an experience of sights, smells and sensations evoked by the pure medium of sound “(Wilby and Conroy, 1994:154).

Radio is a ‘blind’ medium, as so aptly put by Andrew Crisell (1996:10-11) which enhances two of its main advantages, namely: imagination and flexibility. On imagination, McLeich (1978:16) explains:

Unlike television, where the pictures are limited by the size of the screen, radio’s pictures are any size you care to make them ... Created by appropriate sound effects and supported by the right music virtually any situation can be brought to us.

Another advantage of radio being a ‘blind’ medium is its flexibility. It leaves the listener free to perform other activities such as game viewing or driving while listening, when “the radio becomes an intimate mode of communication ... because they (the radio station) frequently reach him in circumstances of solitude and privacy and accompany him in an unprecedented range of places and

activities ... and is assimilated to his daily existence much more than are the other media” (Crisell 1996:13). This is especially true for community radio, which becomes an even more ‘intimate’ mode of communication on account of having to cater to a far smaller community than for instance a commercial radio station.

1.2.6 Community radio in a National Game Park

Community radio has been described as:

...a system of locally owned, democratically controlled open access radio. A community radio station comes into existence, and develops, in response to the perceived need of a community and is supported and run by the community which it serves (Community Radio Association 1987:3).

In this instance the Kruger National Park, its tourists and the ethnic communities along its borders will form the unique ‘community’ of the proposed radio station. The station will therefore be run by the ethnic community as well as tourist representations. Partridge (1982:14) is very clear that a community radio station must operate according to a code of practice such as the Community Broadcasting Charter drawn up in 1979 in the United Kingdom by the Community Communications Group (COMCOM), as well as the Code of Practice of the Community Radio Association (CRA), published in Britain. These documents state that community radio stations must “serve geographically recognizable communities or communities of interest” (Partridge 1987:2). In the instance of the Kruger National Park, there will be the indigenous / ethnic community as well as the visitors / tourist community.

The Code of Practice further states that community radio stations must draw their programming from “local/regional rather than national sources” and that their ownership be “solely representative of their locality or community of interest” (1987:2). These matters are also echoed in the regulations of the Independent Communications Authority of South Africa (Van Zyl 2003:9) (see 4.1).

For practical and logistical reasons a community radio station will be situated in the largest / main camp of a park, such as Skukuza, which is the main camp in the Kruger National Park. It will employ and serve the immediate community as well as

cater to the tastes of tourists. Ideally the community radio station will function on three levels, nationally, regionally and locally in the sense of local 'breaking news' items.

On a national level it will broadcast to other National Game Parks at scheduled times. For this reason, sequence programming should remain consistent. This implies that there must be specific time slots for scheduled programs so that listeners may know when to tune in to them. It also allows listeners from a broader spectrum (other game parks) to identify with certain programs, and tune in.

On a regional level a National Game Park will only broadcast to the communities that fall within its regional broadcasting range. This can also be regarded as 'live' radio, and should therefore be quite popular, since "immediacy is a key factor in the successful interaction between radio and its audience" (Wilby and Conroy 1994:165). This implies broadcasts that only cover matters of interest within a specific park.

Apart from national and regional broadcasts, provision should be made for local 'breaking news' items. Scheduled programming may be interrupted via a field guide's short wave or two band radio or even a phone in (from a tourist for that matter), should the news warrant it. Here the studio announcer will have to use his own judgement on whether to allow the interruption or not. Again the sense of immediacy is being stressed.

As far as the radio signal is concerned, it should be picked up in all National Game Parks as well on specific wave bands best suited to each regional park. Car radios within the parks must also be able to tune in.

A community radio station for a National Game Park, speculatively, presents the following characteristics:

a) It caters to and for the community and provides jobs. This aspect of the community radio station is immensely important because of the nature of the proposed burgeoning synergy suggested above;

b) It caters to and for the tourists and provides info-tainment on the following, speculative, aspects:

- Important data about the park itself and the specific camp the tourist resides in;
- Tourism and game-watching rules and etiquette, procedures to be followed;
- New and upcoming events;
- Warnings about fires, floods, road conditions, malaria outbreaks - what symptoms to look for and what preventative measures to take;
- Information on moments of interest, such as rare sightings;
- Stories from the area told by field guides and other members of the community, relating harrowing experiences or interesting information on wildlife, community life, and so forth;
- Children's programmes with quizzes, stories, and descriptions of their day's sightings;
- Community advertising - from arts and crafts to game walks and park restaurants;
- Weather and temperature updates;
- Mood music, creating ambience and atmosphere conducive to game watching;
- Arrival and departure times of local and overseas flights;
- Debates, discussions and phone-ins on game-related topics;
- Travel bulletins;
- Interviews with prominent wildlife/nature-conservationists; and
- News updates.

As can be seen, it would appear that the bulk of the items mentioned above are geared towards the tourist community. However, the interface with the 'local community' needs to be extremely powerfully connected, for the community radio station to function adequately. One of the primary concerns, therefore, in this study is to discover the way that this interface will work.

1.3 Problem statement

Given the above, and the acceptance of the necessity for a community radio station, how does a community radio station, designed for the needs of a National

Game Park and its ethnic and tourist communities, function and develop, while addressing the empowerment needs and potential of the ethnic community and the requirements of the tourist community? This study attempts to explore the dynamic of the processes described in the following statements:

1.3.1 Research sub-problems

A community radio station for a National Game Park will reflect the needs of the twofold communities sharing the park. Furthermore it will operate and function through the input of the tourists and in particular the ethnic communities and their desire to service the needs of the ethnic and tourist communities. The community radio station will develop according to the synergistic and interlocking future needs of the two communities. Finally, it will also include the interface between the community's social needs and employment, and with others, such as eco-tourism and the like.

1.4 Methodology used

The researcher will make use of literature study as well as unstructured interviews and consultations with experts in the field of National Game Park requirements, as provided by SAN Parks, as well as community radio stations such as Radio Safari and Highway Radio. Radio Safari is of particular interest and concern to the researcher as it attempted a similar project as proposed in this thesis. After its initial popularity and success, which included sponsorship from the Vodacom cellular network, the station ceased to exist after only a few years. The researcher aims to determine what caused it to close down. Highway Radio is of interest to the thesis because it is a bilingual community radio station that broadcasts in both English and IsiZulu to a multicultural society which mirrors the cultural and language issues of the proposed community radio station.

Time use surveys that cover population activities over time, as provided by Statistics South Africa, will be implemented when designing a hypothetical radio programme to suit the target audience identified in this research. Finally, through a process of redesigning and drawing from two different programming formulas, one

specifically designed for the ethnic community and the other for the tourist community, the researcher will design a workable hypothetical programming format for a community radio station in a National Game Park.

1.5 Scope of the study

The researcher will use the following chapters to demonstrate how a community radio station, designed for the needs of a National Game Park, will look, operate and develop.

Chapter one introduces the *background and aims* of the study. It presents an introduction referring to the importance of tourism and community development in South Africa today. It highlights the suitability of a community radio station for a National Game Park and poses the problems it presents, how it will operate / function and how it will develop.

Chapter two focuses on the *community* of a community radio station within a National Game Park. This chapter will argue for the interface that exists between the various indigenous ethnic communities that surround a National Game Park such as Kruger National Park and the tourists that visit/stay over in the park.

Chapter three deals with *tourism as economic component* and catalyst for the ethnic communities bordering a National Game Park. The focus in this chapter will be on tourism as a means by which poverty can be assuaged in previously disadvantaged ethnic communities living in and along the borders of a National Game Park (such as Kruger National Park) and the important central role a community radio station can be perceived to play in this regard. Because the focus of the chapter is on tourism, the role of the tourist will also be foregrounded in the synergy.

Chapter four explores the *characteristics of radio*. Furthermore, it also looks at the aims and objectives of community radio and examines the benefits it holds for the community, including the problems that can be expected and possible solutions to these.

Chapter five proposes a *hypothetical programme* schedule for a community radio station in a National Game Park, based on the findings of the previous chapters. It services both the ethnic and tourist members of the combined or “retribalised” communities, to use McLuhan’s somewhat controversial term (1967a:304) (see 4.1.5). As will be argued at the relevant place in the thesis, this will be referred to as Parks Emergent Radio Communities (PERCs).

Chapter six concludes this thesis by *summarizing* the preceding chapters. It considers the contributions of this study and its limitations and suggests areas or possible topics for further research.

1.6 Outside the scope of this study

This study however does not investigate matters related to the financing of the proposed community radio station or budgets, the administration of the station or legal and recruitment proceedings. It does not resolve the ethnic broadcast-language(s) issue nor does it make any in-depth study of community radio licensing procedures. An environmental impact study of the utilization of natural resources by ethnic communities is not included in this study. The views and opinions of the SAN Parks Board, tourists and ethnic communities regarding a community radio station in a National Game Park were not tested. Furthermore no in-depth study was made of other community radio stations in the vicinity. In this regard the researcher only focused on Radio Safari as it presented the closest example to the community radio station the researcher proposes. The researcher is also aware that the cooperation of tour operators and field guides are issues needs to be addressed and researched.

1.7 Conclusion

In summary, this study makes use of literature studies as well as interviews and consultations with experts in the field of community radio and National Game Park requirements to provide the ground-work for a community radio station within a National Game Park. Once the potential synergy between community radio

station, the 'double community' and National Game Parks has been established, the researcher shall construct a hypothetical programme for a community radio station in a National Game Park.

The next chapter engages with the central concept of 'community', and then proceeds to the community of a radio station that is situated within a National Game Park.

CHAPTER 2

THE COMMUNITY OF A RADIO STATION WITHIN A NATIONAL GAME PARK

2.1 INTRODUCTION

This chapter will argue for 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/stay over in the park. On account of their coexistence with the ethnic communities bordering the park, the tourists become tourist members of these communities. In order to substantiate/validate the argument the researcher will investigate what is understood by the word 'community', which concepts can be linked to the word and the interface that exists between the indigenous/ethnic and tourists/tourist members of a community as a result of their co-existence.

One of the main components of the community radio station the researcher proposes for a National Game Park, such as the Kruger National Park, is the community for whom the radio station is intended. The community of a radio station that is situated within a National Game Park will consist of two kinds of community members. In the first instance there are the different ethnic/indigenous local people who inhabit the park and its surrounding areas and will in all likelihood share one of the indigenous languages that are spoken, social systems, customs, traditions and the like. It may also be true that they do not share all of the above-mentioned similarities. They may for instance only share a common locality and language and the same economic dependence on tourists. As an example the researcher refers to the Kruger National Park and the ethnic people along its western and southern borders, since the Park's northern and eastern perimeters form the border with neighbouring countries namely Zimbabwe to the north and Mozambique to the east. According to statistics provided by the Census of 2001 and confirmed by Helen Mmethi (2005), social ecologist of the park, there are mainly four different ethnic groups that reside along the Park's western and southern borders namely the Venda, Tsonga, Bapedi and Swazi people. For the

purpose of this thesis they will be referred to *en masse* as the ethnic people or the ethnic communities or the ethnic members of the community of the proposed community radio station.

The second group, the tourist⁴ or visitors⁵, become the tourist members of the community by virtue of sharing the same area or space as the local ethnic people for a period of time, through paying for it. For the purpose of this thesis they will be referred to as the tourist members of the community of the proposed radio station. Furthermore the tourists enhance their community status within the ethnic community by being perceived as a source of income for that community and therefore a vital component and an important partner within the structure of what is considered to be a 'community.'

2.2 Defining 'community'

Olorunnisola (1997:247) finds that the term 'community' has become somewhat 'shop-worn.' He believes many authors have "either avoided the task of definition or assumed a unified interpretation in the minds of readers." Olorunnisola (1997:247) cites Jakubowicz's (1989:2) definition which mentions that the term originally implied to

...a group of people who occupied a geographical area; people who were together engaged in economic and political activities, who essentially constituted a self-governing social unit with common values, and who experienced feelings of belonging to one another ... relatively small areas and numbers of people, no more than can maintain face-to-face relationships.

According to Olorunnisola (1997:247-248) this definition is important when trying to define rural African communities since they share many of the components described while also displaying their own distinctive characteristics. Compared to the African city, a rural community displays a "higher level of social and cultural cohesiveness" as well as a "higher level of interpersonal relationship, contact, and

⁴Tourist – provisionally, this may be defined as a person who is travelling or visiting a place for recreation (Hawkins 1984:716)

⁵Visitor – provisionally this may be defined as one who visits a person or a place (Hawkins 1984:756)

inter-group reliance at the rural level.” These issues as well as those mentioned by Jakubowicz will feature in this chapter in order to define the term ‘community.’

According to Anderson (1987:15-16): “Communities are to be distinguished, not by their falsity/genuineness, but by the style in which they are imagined.” Anderson explains by referring to Javanese villagers who “have always known that they are connected to people they have never seen, but these ties were once imagined particularistically - as indefinitely stretchable nets of kinship and clientship” (1987:15-16).

As far as a National Game Park is concerned, it can also be said that “indefinitely stretchable nets of kinship” (in the sense of people sharing the same locale/space) and clientship (on account of economic ties and interdependence) exist between the tourists as tourist members of the community and the ethnic/indigenous communities that live in or along the borders of the park.

Clarke (2002:3), in identifying a common understanding of the term ‘community’, uses a semantic approach to analyse the term and finds that two broad meanings emerge. One meaning identifies geographically identifiable people who usually belong to the same tribe and therefore share the same tribal land as a community.’ In this instance it would infer the ethnic people living in and around a National Game Park and the visiting tourists who share the same space albeit for a short time only. Clarke’s second interpretation of ‘community’ refers to groups of people who share a common purpose, such as a nongovernmental organization (NGO) or people who belong to a monastic order, for instance. In a National Game Park this could imply an ethnic people that rely on the tourists/visitors to provide them with financial gain for their products, be it handcrafts, or other skilled services they can provide, like being tour guides, trackers, waiters and cleaners, to name but a few. Clarke (2002:4) uses both connotations (namely geographic identity and shared purpose) to identify tourism and community concepts and also cites the editors of *The Penguin Dictionary of Sociology* (Abercrombie et al 1994), for pointing out that within the sociological context of the time, the term ‘community’ is by and large without any “specific meaning” (2002:4).

The ethnic community referred to in this thesis will always imply the local/ indigenous community living in and around a National Game Park. As far as the term 'ethnic' is concerned, Riggins disagrees with the general concept that "ethnicity is an unalterable fact of life, determined at birth" (1992:2). Along with contemporary research, he concurs with Anderson (1983:15) in conceptualising ethnicity as a "social construction, a matter of negotiated self-identity and imagined communities" (Riggins 1992:2). Although ethnic identity does have ascribed characteristics that are in part determined at birth, it is also "in part an achievement at both individual and group level" (Riggins 1992:2). Riggins maintains that instead of being a "primordial given", ethnicity can also be "rediscovered" or "reclaimed" (1992:2). In this instance he refers to groups that disappear through assimilation and acculturation as well as the continual forming of new ethnic groups. Riggins (1992:5) further explains that ethnicity involves an individual's choice to identify with a group and the reaction to that group by outsiders. He illustrates by quoting Marger and Obermiller (1987:2):

Ethnicity is not a constant or uniform social experience either for individuals or for groups. Rather, it is a variant, processual, and emergent phenomenon and will therefore reveal itself in different forms and with varying degrees of intensity in different social settings.

In this instance the diverse local ethnic people that exist in and around Kruger National Park come to mind. The ever-changing 'variant', revealing themselves with "varying degrees of intensity in different social settings" (Riggins 1992:5) can be applied to those members of their community who return after an absence of working elsewhere and those who are departing to work further afield. To a certain extent the same applies to the tourist members of the community who, as tourists, can be regarded as a "variant, processual, and emergent phenomenon" (Riggins 1992:5). As tourists they are in a continuous state of change, departing, a constantly evolving/emergent, procession of arrivals and departures.

Kepe (1999:418) describes the word 'community' as one of the most frequently used terms in development circles (the latter referring to those instances that are involved with land reform and land restitution programmes). Although the term 'community' has long been used in social science, it has also been proven to be very elusive, because of numerous "competing interpretations" (Kepe 1999:418

citing Bernard 1973; Sanders 1975; Cousins 1989; Selznick 1996 & McLain and Jones 1997). This lack of consensus regarding the central meaning of the term 'community' is a cause of concern for many social scientists. Kepe (1999:418) addresses these interpretations in order to determine what constitutes a 'community.' He again cites Bernard (1973), who requires three basic characteristics as a minimum, to describe a 'community,' namely a shared locale, social interaction and common ties. In this case one may ask whether people who share the same interests and who communicate through the internet for instance, but do not share a common locale unless the locale is the internet itself, may also be regarded as a 'community'? Furthermore it may be argued that radio itself creates communities - that is, communities of shared interests that might not share a 'common locale.'

The question inevitably arises of how big the notion of 'locale' is. It is possible for instance, that indigenous inhabitants might have different concepts of who is a neighbour and who is not. The researcher therefore argues that 'community' is not a fixed concept but may embrace a number of paradigms depending on the intent of segmentation. As Myers (in Fardon & Furniss 2000) is quick to point out, it is dangerous to rely too much on "the homogeneity and cohesion of any social grouping" since splits will occur "in any community: of a religious, caste, class, gender, age, income-related nature." In practice the 'community' of the proposed community radio station will be the people that fall within the radius/reach of its transmitted power which depends on the strength of its effective radiated power (ERP) according to Victor Grootboom (2005).

Taking Bernard's viewpoint into account, it can be said that both the ethnic (indigenous) and the tourist community members of a National Game Park share the same locale, albeit for a short space of time, as in the case of the tourists who pay for the privilege. Their shared interaction would refer to the purchasing and selling interaction arising from arts and crafts markets, tourist and guide relationships, as well as all other spontaneous contacts such as those between staff and tourists. The common tie in this instance will be tourism, since it is the catalyst of the cultural and social experience between the ethnic and tourist

community members of a National Game Park, and the reason for their co-existence.

A South African interpretation of the term 'communities' could imply "groups of black, poor, political and historically marginalized people living in rural areas" (Clarke 2002:19, citing Njobe, Nomtshongwana & Stowell 1999:21). In this instance the term implicates race, class and status. Maphanga (2001:20) also draws attention to this perception when he points out that interpretations of the word 'community' in the South African context differ from the global context. Maphanga (2001:20), as does Clarke (2002:19), refers to black communities being associated with "poor standards, lack of resources, low quality of life," and so forth. This does not apply to the way the word is used in the researcher's field of study, since the word 'community' will describe and refer to both the ethnic and the tourist community members of a National Game Park.

Kepe (1999:418) places Bernard's three prerequisites for 'community' next to three similar requirements proposed by Dikeni, Moorhead, and Scoones (1996), who define 'community' as a spatial unit, a unit consisting of kinship, cultural and social relationships and an economic unit. For the sake of defining the community of a National Game Park and its surrounding areas, as well as guide the discussions in this chapter, the researcher proposes to follow Kepe's example and adopt Dikeni et al's three main definitions to describe a community. The researcher shall from time to time however also refer to similar definitions used by Brandon (1993).

2.2.1 Community as a spatial unit

Kepe (1999:419) points out that Selznick (1996) is of the opinion that the most common definition for 'community,' refers to people sharing the same locality. He also refers to Bernard (1973), who claims that, the phrase "*the community*" [emphasis added] refers to people in a particular geographical location. Kepe finds this does not necessarily emphasize common ties or social interaction, whereas the term 'community' does. Kepe further differentiates between the locality that accommodates a specific community with common ties and social interaction and

a geographical location, which refers to a much broader spectrum of society and is not as conducive to social interaction or common ties.

As far as defining the term 'community' is concerned however, Kepe refers to Dikeni et al (1996), for pointing out that in reality planners and policy makers, such as those involved with land - restitution and reform programmes, are rarely as circumspect in making this distinction and often use terminologies ranging from 'community', 'the community', 'local community' to 'community of place' when referring to people in a specific location. According to Kepe (1999:419) citing Dikeni et al (1996) whenever these terms are used, the spatial unit is the one most rural planners adhere to in development planning in South Africa's rural areas. Kepe is of the opinion that land reform cannot be separated from the spatial aspect of 'community' thereby prompting the question "how and by whom locality is defined?" (1999:419) Kepe (1999:419) points out that before 1994 the indigenous chiefs and headmen were responsible for the allocation of new sites in the former homelands of South Africa, which then had to be endorsed by the District Magistrate. Since immediate neighbours also had to give their approval, it often resulted (as in the former Transkei, situated in the eastern region of South Africa) in neighbours being organized in a "well-defined geographical cluster within the village, often centring around a dominant lineage, and with their own subhead man." (1999:419) Kepe concludes that the concept of 'community' as a spatial unit involved at least four different social actors; the applicant, the traditional authority, the formal administrative structure (for instance the magistrate) and the grouping of people within the village or *isithebe* - after the grass mat on which food is prepared for the group during feasts.

After the 1994 all-race elections the role of state and local government subsequently changed. In rural areas this created great uncertainty about the form that local government should take. To define 'communities' in terms of space now questions the historical roles of the state and traditional authorities. A 'two-tier' rural local government system was established at regional (district councils) and local (Transitional Representative Councils / TRCs) level. As Transitional Representative Councils were not accorded the power of fully - fledged local authorities they relied heavily on district councils where they could represent their constituencies. At the

same time the role of traditional leaders was restricted to that of custodians of tradition and custom, effectively removing their land allocation powers. In their place legal entities, comprising holders of land rights in a particular area were given the responsibility of deciding the spatial 'community' (Kepe 1999:420). Although the spatial unit concept is strongly linked to defining 'community' Kepe (1999:419) points to Leach, Mearns and Scoones (1997) who claim many studies have shown a range of social relations and dynamics that transcend the spatial boundaries of communities.

Regarding a community radio station in a National Game Park, the phrase "*the community*" [emphasis added], as suggested by Bernard (1973) cited by Kepe (1999:19), would be more correct, as the researcher will be referring to a community consisting of tourists and indigenous/ethnic local inhabitants who share the same locality, but not necessarily the same background or any of the other common ties, usually linked to the term 'community,' such as language, kinship or tradition. This does not mean that there are no ties between ethnic and tourist communities, on the contrary, only in this instance the ties that do exist are those brought about by tourism, not birth.

For the purpose of this project (establishing a community radio station within a National Game Park), the 'community' referred to, will implicate the local ethnic community (indigenous to the area), sharing a common space/locality, namely those areas in South Africa inside and adjoining a National Game Park, with a tourist community visiting and residing within the park.

Defining a community purely on the grounds of its spatial boundaries becomes inevitable when dealing with radio frequencies (available air-time) for a community radio station, since they only deal with specific spatial areas / locations. However if a shared space was regarded as the sole definition of the word 'community,' it could lead to unwillingness to participate in a community radio station project, since such a narrow definition does not allow for social relations or other dynamics that transcend these spatial boundaries. As mentioned in 2.2 the tourists as members of the community, are in a continuous state of change and can on account of their continuous arrivals and departures be seen as an evolving

procession which Riggins (1992:5) describes as a “variant, processual, and emergent phenomenon.”

On the other hand tourism may become a catalyst, by incorporating ethnic culture into the tourist section of the community. Sharing the same space by virtue of inheritance through tribal/ethnic linkages or by paying for it as tourists, thereby earning them the right to share the same space with the ethnic people residing in and around the park creates a common bond between both parties. It not only conforms to Anderson's (1987:15-16) definition of community having indefinitely stretchable nets of kinship, but also complies with the first of Kepe's (1999:418-419) three requirements/definitions for a community, namely sharing the same spatial unit. A radio programme could use the opportunity for cultural exchange to the benefit of both parties, thereby broadening their horizons. This topic will be explored in chapter four, which focuses on radio programming.

2.2.2 Community as a web of kinship, social- and other relations

Social interaction of some kind forms part of Bernard's (1973) three-point criterion for a community (cited by Kepe 1999:418). In his definition of the word 'community' Kepe refers to a web of kinship, social and cultural relations (referring to Dikeni et al 1996). Kepe (1999:421) regards people with ties of kinship and who share the same history, customs, beliefs, morals and knowledge, as a 'community.' This does not necessarily mean that they stay in the same locality or belong to the same economic interest group. Their community identity depends on the strengths of their social relationships.

The local ethnic community seldom gets examined, either in “design or implementation” as Neumann (2000:231) points out. They are usually treated as a “homogeneous entity” (2000:231) where little attention is given to ethnic differences, gender or class distinction. The fact that rural communities are often “politically fractured and socially differentiated in complex ways” (Neumann 2000:231) is hardly ever recognized. This is why Kepe (1999:420) mentions in a further definition, which describes 'community' as a web of kinship, social- and other relations, that people “may or may not occupy the same locality or belong to

the same economic interest group.” The strength of a community’s identity depends “on how strong the social relationships are,” according to Kepe (1999:420).

With regard to the tourists, the local ethnic people often have “a very practical and ancestral knowledge of their areas and can be trained to be excellent guides”. They can also be involved in providing “enlightening, participatory, and interactive nature and cultural activities for tourists” (Queiros & Wilson 2001:4 citing McNeely, Thorsell & Ceballos-Lascuráin 1992). In this way social ties and relationships are formed and strengthened, which Kepe (1999:420) as previously referred to, regards as one of the strengths of a community. This is of particular importance as far as the interface between the ethnic and tourist community of a National Game Park is concerned.

Although the ethnic members of the community have an important role to play, the tourists also have a part to play, by utilizing the culture of the community to foster community involvement. “Many tourists are increasingly requiring contact with authentic local communities, desiring to learn about local cultures in an interactive manner” (Queiros & Wilson 2001). Also in South Africa the trend to mix game watching with a cultural experience seems to be on the increase among the number of overseas tourists visiting the country (Queiros & Wilson 2001:4). Based on the psychographic approach used by Littrell (2001:1-3) to differentiate between the different kinds of tourists, tourism styles and shopping approaches (see 2.2.3), tourists that want to combine a cultural experience with game viewing, will resort under “ethnic, arts and people” tourists (Littrell 2001:1-3), because of their active involvement with the local ethnic community. They hereby meet both Kepe’s (1999:418) further definition of a ‘community,’ that requires cultural and social relationships, as well as Bernard’s (1973) definition of social interaction cited by Kepe (1999:418).

The cultural and social relationships that will be formed, between the ethnic and tourist community members of a National Game Park, will depend on the kind of tourists visiting the park as well as the ethnic people they get to meet or come into contact with and on how sensitive both are to the specific needs of the other. For

example, ethnic people who want to impart information on their culture or their historical background will stand a greater chance of being appreciated by the ethnic, arts and people tourists than by the active, outdoor and recreational tourists. However these are issues that can be addressed in a radio programme to the mutual advantage of the ethnic community and those visitors who are interested in such information.

In all three instances used to define 'community,' Kepe (1999:421) considers it important to know who is acknowledged as belonging to the 'community' of the geographical area in question. As far as the community of a National Game Park is concerned, both ethnic and tourist members should be acknowledged as belonging to the 'community' of the geographical area in question. Their shared locale just happens to be a National Game Park in this instance. Social interaction (Kepe 1999:418 citing Bernard 1996) will depend, as mentioned, on the interests of the type of tourists described by Littrell (2001:3) (see 2.2.3) that are visiting the park and the ethnic people they come into contact with.

It can therefore be argued that the ethnic people and tourists residing in and around a National Game Park can lay claim to being a unit consisting not of kinship only but of cultural and social relationships (Kepe 1999:418 citing Dikeni et al 1996). It can also be described as an interchange that takes place between people of different backgrounds, each one benefiting and learning from the other. Furthermore, based on McLuhan's (1967:302,304) reference to radio's ability to "tribalise" mankind (see 4.2.5), this unique unit or 'blend' of ethnic people and tourists, that coexist in and around a National Game Park can be regarded as the 'tribalised' community of the park. At this stage the researcher wishes simply to make an assertion about McLuhan's notion of "tribalized," in order to move the argument forward, and to create a more 'user friendly' term. Fried (1972:1) reaches the conclusion that tribes are usually characterized by flexible borders, diverse character, unconfined by narrow borders, and vibrant. However such an adaptation of the word 'tribe' is not devoid of controversy.

The view that African people are "primarily tribes people" while Europeans are "primarily organized into nations" is considered to be a myth, since historically,

Africans have never used the word “tribe” when referring to themselves. The source of the word is European and originates from referring to the “tribes” of Israel (*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 fact that many Africans have accepted the European terminology is ascribed to the colonial period of the early twentieth century during which time the term became “internalized” (*Myths about Africa...* ([sa]:2). This view is underscored by Lowe, Brimah, March, Minter and Muyangwa (1997:1-5) in which the term ‘tribe’ is considered to be a ‘vague’ term (1997:5) since it helps to create false stereotypes. According to Lowe et al (1997:1) the word ‘tribe’ causes “misleading historical and cultural assumptions,” since it:

... blocks accurate views of African realities. At best, any interpretation of African events that relies on the idea of tribe contributes no understanding of specific issues in specific countries. At worst, it perpetuates the idea that African identities and conflicts are in some way more “primitive” than those in other parts of the world.

[Furthermore] ... anyone concerned with truth and accuracy should avoid the term “tribe” in characterising African ethnic groups or cultures ... using the term “tribe” does not contribute to understanding these identities or the conflicts sometimes tied to them.

The term ‘tribe’ therefore appears to be socially frowned upon. Other terms rather than the term ‘tribe’ are preferred by scholars and the media such as the British Broadcasting Corporation. In Western society and most other media however, the terms “tribal” and “African” still appears to be synonyms (Lowe et al 1997:1). Therefore instead of using a theoretically acceptable name such as ‘tribalised’ (which would have referred to ethnic people as well as tourists) the researcher proposes the term ‘PERCs’ which, in the researcher’s view, will be socially more acceptable.

A radio programme exploring the cultural diversities of the tourist and ethnic communities with regard to language, customs, beliefs and traditions would further strengthen their cultural and social relationships. It must also be remembered that communities sometimes define themselves and at other times they are defined by policy makers, politicians, industrialists, and the like. There may be a dynamic tension between self-realized identity and given identities. Radio might mediate

between these identities, depending on who owns the station and what economic interests are at stake. This leads to one of the main concerns behind defining 'community,' namely the importance of the support of the community, resulting in their working together in order to make a success of any project.

2.2.3 Community as an economic unit

Explaining his other distinction in defining 'community' Kepe (1999:420) cites Dikeni et al (1996) and the International Institute for Environment and Development /IIED (1994) to illustrate that people who share common interests, control particular resources or partake in similar economic activities for a livelihood can be regarded as a 'community.' It also forms part of Anderson's (1987:15-16) definition that a community shares "indefinitely stretchable nets of clientship." According to Ceballos-Lascuráin (1998:9) there has been a worldwide increase in tourism in general, in the four years since 1994 to 1998, with international tourists expected to double between 1990 and 2010, growing to 1.018 billion in 2010. This leads one to surmise that these figures, if they are accurate, will also have an impact on South Africa and its National Game Parks, by creating more revenue than in the years preceding 1994, especially with the expected influx from the 2010 World Cup Soccer competition.

If the ethnic and tourist members of a community residing in or around a National Game Park partake in similar economic activities, such as bartering for goods, it will comply with Kepe's three-point concept of a 'community' as far as economic ties are concerned, and serve as an important unifying link. Other economic activities may refer to the creation of jobs, such as waiters, cleaners and field guides to mention but a few. The jobs are the direct result of the number of tourists that visit the park, since the National Game Park has to employ people from the ethnic community to cater for the visitors. This may also take the form of building new accommodation, renovating existing accommodation, repairs, and maintenance work, for example. Furthermore most National Game Parks have restaurants and shops in their rest camps, which in turn require the necessary staff. In the end it becomes a matter of give and take, in the sense that the ethnic people provide the tourists with experiences, artefacts (memorabilia),

video/cinematic/photographic material and the like, which forms an important part of their tour, since it can be savoured long afterwards as memories, memorabilia, photos or video material, making it a memorable experience and preferably one they will wish to repeat. At the same time the tourists provide the ethnic community with much-needed revenue, by paying for their expertise, craftsmanship and insight into their way of life.

According to Lindberg (1998:89) the accessibility and popularity of Africa's wildlife has strong potential for generating economic returns. Factors that might influence the demand for a site are the image of the destination, availability and prices of competing attractions, cost of travel to the destination country and the attraction itself, the quality of the attraction, quality of the general trip experience, political and economic stability and complementary attractions. Although Lindberg is referring to ecotourism, the same factors will affect National Game Parks or any other nature-based tours (1998:93-94). South Africa, by virtue of its accessibility and political and economic stability, is already well known for its wildlife. It offers quality attractions, at fair prices, including the cost of travel to South Africa. Such a financially favourable situation for tourists will also be to the advantage of the local ethnic community of a National Game Park.

As far as ecotourism and for that matter tourism in National Game Parks are concerned, it is not only important "how much money flows into the region of interest (the country, state, province or local community)", but also "how much of what comes into the region stays in the region, thereby producing multiplier effects" (Lindberg 1998:103). The ethnic and tourist community of a National Game Park, as an economic unit, shares interests, control of resources and economic activities. It is therefore important that the money generated by the tourists stays within the ethnic community, which should result in three different impacts, identified by Lindberg (1998:103) as direct, indirect and induced.

Direct impacts arise from the initial tourism spending, such as money spent at a restaurant within the National Game Park. Indirect impacts are caused when a restaurant buys goods and services from other businesses. Induced impacts are generated when restaurant employees spend part of their wages buying various

goods and services. Lindberg (1998:103), citing Nourse (1968) and Walsh (1986), perceives there may be a problem of leakage when a restaurant purchases goods and services from outside the region, since the money will no longer have an indirect impact on the region. In the instance of a National Game Park, the community as an economic unit can experience the indirect impact of tourism spending when the tourist community buy fresh produce as well as handcrafts from the local ethnic community. The local ethnic people should therefore be encouraged to become reliable suppliers of quality produce, goods and services, thereby preventing the high level leakage of money to outside institutions.

Spending most of the money brought in by tourists within the community and confines of the park and surrounding areas will generate a greater distribution of income or wealth to the local community. By becoming an important supplier of food produce, arts and crafts as well as providing other services, such as being waiters in restaurants, clerks in offices, shop-assistants, cleaners, guides and field guides, the ethnic community as an economic unit, will increase its lobbying power regarding matters of concern to them. Simply put, by increasing their input and output the ethnic community becomes equal 'shareholders' with the tourist community, thereby strengthening their ties as an economic unit.

Lindberg (1998:103) citing among others Brandon (1993), Lindberg (1991) and Smith and Jenner (1992) is concerned about the high level of 'leakage' consistently found by economic impact studies, especially in developing countries. He explains that much of the initial tourist expenditure leaves the country and in particular the destination site itself, to pay for imported goods and services used in the tourism industry. In a typical developing country the estimated leakage is 55 %. According to Lindberg (1998:105) more than 90 % of tourism spending leaks away from communities in the vicinity of nature tourism sites. He refers to claims that guides and food are usually brought in from the provincial capital resulting in few benefits being retained at village level.

Regarding the 'community' of a National Game Park as an economic unit, the researcher considers it important that the ethnic people in and surrounding the park provide the park with employees such as field guides, cleaners, waiters and

the like as well as fresh food produce in the form of vegetables and fruit for instance. In this way the ethnic people will benefit financially and prevent the leakage of tourism spending being used to pay for these commodities elsewhere. Lindberg (1998:108) raises another provocative point by suggesting that goods that are needed but are not being produced by the community be identified, the demand for such goods be determined and that the likely benefits of local production be ascertained. This will of course make it clear whether it will be worth while for the community to pursue the matter further.

From an economic viewpoint, ethnic arts and crafts rely heavily on tourist and ethnic group participation. It is arguably one of the most important aspects as far as the community as an economic unit is concerned. Ethnic arts and crafts rely solely on the ethnic members of the community to provide indigenous handcrafts that are much sought after by their tourist counterparts as gifts, keepsakes, memorabilia and items for practical use. In turn the ethnic members rely solely on the tourists (as members of the community) to buy their handcrafts. In this instance the tourist and the ethnic members of the community share a common interest, namely that of bartering - one with the purpose of buying and the other with the purpose of selling. In so doing they unite and become an economic unit, thereby fulfilling Kepe's (1999:418) other criteria for a 'community.'

Establishing economic ties between the tourist and ethnic community members of a National Game Park relies on one of the things the average tourist saves up for, apart from the trip and accommodation, namely spending money. As summed up by Littrell (2001:1) "when tourists travel, they want to shop." She maintains it has been identified by tourism researchers worldwide that shopping is by far the "most common tourism activity among travellers" (2001:1). According to surveys, tourists spend almost one third of their total holiday budget on shopping, with handcrafts as their primary shopping goal. Littrell's (2001:1) research shows handcrafts form the second most important source of income after agriculture in most of the developing world. Littrell found that craft products had the most significant potential for growth in the tourism retail market and could "diversify the

economic base of a rural area or community” (2001:1)⁶.

Referring to the ethnic members of the community, Littrell (2001:1) points to a further advantage, since “developing a tourism market for their crafts stands as one path for keeping the craft traditions alive.” This refers to mass-produced alternatives that have caused many craft producers to lose their local market. It can therefore be concluded that apart from becoming financial partners, tourists can also be seen as the custodians, so to speak, of local craft traditions, helping to keep it alive by demand and by paying for it and in so doing meet Kepe’s (1999:418) definition of ‘community’ as an economic unit.

Regarding the community’s economic interdependence, it is important for the ethnic suppliers of handicrafts to take heed of the fact that Littrell’s (2001:2-3) research further identifies two major shopping approaches, namely ‘product’ shopping and ‘process’ shopping. The first implies tourists who appreciate one-of-a-kind products and need to experience their aesthetic qualities by means of viewing and touching. Row on row of similar products would not appeal to these tourists, since they would appear factory-made to them. Process shoppers on the other hand, want to soak up local culture while they shop. They search for authenticity by meeting local artisans, watching craft demonstrations and learning about the historical and cultural context for a craft. These tourists according to Littrell (2001:2-3) appreciate “short stories, quotations, and photographs from artisans about the significance of handicrafts and craft production in their lives” and are often interested in “the teaching and learning of craft within the community or artisan group.” One can expect tourists who are process shoppers to become very much a part of the exclusive community they have bought into, for the length of their stay in the National Game Park. Since Littrell also refers to them as ‘culture’ consumers this is not difficult to understand.

As Littrell’s (2001:2) research has shown, “sampling a way of life different than their own and expanding a world view” is an important shopping ingredient for

⁶ Environmental impact studies on the uncontrolled utilization of natural resources needs to be addressed by conservationists and all other parties concerned.

tourists who are process shoppers. Littrell (2001:2) describes these tourists as participating in an “intimate human interchange that can transcend cultural differences”, by purchasing crafts directly from local crafters / artisans, which again relates to Kepe’s principle of the community as an economic unit. Littrell (2001:2) maintains that stories of how a product is made and the conditions under which it is produced, contribute to global dialogue between buyers and sellers.

This area of interest should be exploited in radio programmes since a programme that features handcrafts will benefit both the ethnic and the tourist members of the community as an economic unit. Stories can be told by the elders (translated into English) of the origin of the handcrafts, the manner in which they are made, what special features to look out for, and if there are any symbolic meanings attached to the colours and shapes that are used. The researcher refers to the Ndebele people as an example in this regard. They use colourful design motifs to symbolise important elements and events in their lives, such as a light bulb, a razor blade or a television set, (symbolising the impact of technology in their lives), to mention a few. These popular motifs are blended into their painted or beaded artwork and used to decorate their homes as well. The motifs however are so interwoven into the overall design pattern that they will be hardly recognisable unless pointed out to the unsuspecting buyers.⁷

Since Littrell (2001:2) describes product shoppers in general as more practical by nature, not interested in lengthy person-to-person interactions and wanting to make their decisions quickly and easily, a radio programme will be the ideal medium in which product consumers can be updated on the various ways a product can function or be put to use in their homes. This kind of programme should be a regular feature and can be presented by a local presenter, knowledgeable on handcrafts, their original uses and so forth. It should be presented in such a manner that it becomes an appetizer to the visitors, enticing them to want to know, see and eventually purchase more handcrafts with a better

⁷ During the 2001 congress in Pretoria on Tourism as catalyst for community based development, the researcher was fortunate enough to view such examples firsthand during a trip to an Ndebele cultural village. The design motifs were pointed out and their meanings explained by an experienced guide.

understanding and appreciation.

Littrell (2001:3) is of the opinion that a community, artisan group or retailer should adopt a combination of both the product shopping- and process shopping approach. She also points out that “depending on the kinds of activities featured at the tourism destination, one approach may lead to greater return on the investment than the other.” Littrell (2001:2) differentiates between the product shoppers, who are more interested in the skill with which the product was made than the craftsman and the process shoppers, who want shopping experiences that are authentic to the culture that they are visiting. Lindberg (1998:110) suggests information gathering. Visitor surveys and focus groups can help identify potential interest in new handicrafts as well as a means for obtaining feedback on existing handicrafts. Healy (1997a) as cited by Lindberg (1998:110) regards focus groups, which might involve discussion and evaluation by eight to ten tourists, as an excellent way of determining tourist desires such as “inexpensive but interesting gifts for people in my office”; or questions like “what’s so special about natural dyes?” and concerns “it looks too fragile”. These surveys can also be used to evaluate alternative designs (referring to the colours and patterns of the craft/product); sizes (concerning garments) as well as prices and packaging. These matters would be of concern to both the practical inclined product/craftsmanship shoppers and the more culture orientated process shoppers referred to by Littrell (2001:2).

Apart from distinguishing between the product- and process-shopping approaches, Littrell (2001:3) further distinguishes which of these approaches can be applied to the different tourism styles, namely ethnic, arts and people style, history and parks style and active outdoor and recreational style. The ethnic community should regard Littrell’s tourism styles as a tourism-shopping model on how to present and promote their crafts. These considerations should benefit the ethnic community especially, by helping them to avoid unnecessary labour and expense on items that do not sell.

Littrell (2001:3) describes the “Ethnic, Arts, and People” tourists as being actively involved in their tourism. When they travel “they want to visit with local residents

and enjoy meeting interesting people in the places they visit.” It also appears eating in interesting restaurants of the region is high on their priority list. Littrell (2001:3) considers the process-shopping approach a clear choice for communities whose tourist attractions cater to these tourists, when presenting and marketing handcrafts.

A tourist community in a National Game Park will consist of different kinds of people, some of whom will no doubt be very interested in the ethnic community, their arts and crafts and therefore enjoy the process-shopping approach when it comes to presentation and marketing. The shared common interest, which Kepe (1999:420) considers necessary in order to be part of the economic unit of a community, will be the handcrafts presented by the ethnic members of the community.

Another shared common interest is the ethnic members’ expertise and knowledge as field guides, storytellers and tribal dancers that they are willing to share at a price, with the tourists. The ethnic community relies on the tourists to show interest in - and a willingness to pay for what they have to offer. The tourists that fall under the Ethnic, Arts and People category want to savour and experience as much as possible from a foreign culture and look forward to buying arts and crafts as well as sharing other experiences with the ethnic community. They also come well prepared to pay for it, since it forms an important part of their itinerary. In this sense the local ethnic people and the tourists are interdependent on each other, and can therefore be considered to be part of an economic unit that helps to form a ‘community’ (Littrell 2001:3).

The tourist style Littrell (2001:3) refers to as ‘History and Parks,’ focuses on history and the beauty of nature. According to Littrell these tourists visit among others, historical sites, recreated villages that depict a past way of life and National Game Parks. They are not so much interested in active outdoor pursuits like backpacking or camping and would prefer to enjoy the scenery as well as the sense of the place and perhaps to reflect on the past. The process shopping approach, suited to marketing handcrafts, must also be considered by communities whose tourism focus is local history and natural beauty.

With regard to this thesis the shared link between the ethnic community and tourists with an interest in History and Parks, will be the tourist's interest in the villages of the local people and their history, places of historical interest within the park (such as old wagon trails or routes), well known landmarks, areas of scenic beauty within the park and bird- and game-watching at waterholes. A further important link between both parties would again be their shared economic interest, referring to the ethnic people providing the tourists with much sought after handcrafts, and gaining financially by doing so.

The Active Outdoor and Recreational tourism style is more complex to match with shopping approaches. Littrell (2001:3) mentions that this group enjoys "vigorous outdoor activities" like hiking, nature walks, backpacking and so forth. She perceives both product and process approaches suitable for tourism sites that cater to the Active Outdoor and Recreational tourism style. Although these tourists may also be interested in handcrafts, they would much rather be outdoors on a game trail or hike with an experienced field guide. Their common interest in this instance will be their immediate surroundings combined with an element of danger such as tracking down big game, following a spoor, or setting up a bush camp. In all of these practices the tourists must rely on the field guides' expertise and intimate knowledge of their surroundings.

As is the case with handcrafts, recreation is also a matter of supply and demand. Tourists wanting to be more exposed to nature and wildlife are willing to pay for the services, expertise and knowledge of local indigenous people, as field guides and helpers, who can provide them with these outdoor experiences. This is yet another example of the ethnic and tourist members sharing common interests and partaking in similar economic activities. For tourists it provides pleasure and excitement, and for the service providers, a source of income. Once again radio can play an important part by promoting or advertising these excursions and services on air.

The interdependence of the ethnic and tourist community members on each other is apparent from both Littrell and Lindberg's viewpoints. Littrell's (2001:3) approach

regarding the community as an economic unit, is tourist-shopper orientated, and explains the different tourist-shopping approaches and needs. This in turn, highlights the dependence of the tourist community on their ethnic counterparts to supply them with the handcrafts and other expertise they seek. Lindberg (1998:110) on the other hand, focuses more on the ethnic community by acknowledging the employment and income that can be generated by them from the tourism industry. Economically he sees tourists as providing the most obvious opportunity for the ethnic community to benefit from. As examples Lindberg (1998:109) cites employment in the tourism industry itself, or providing goods such as food and handcrafts, the latter being rated very high on Littrell's (2001:1) tourist-shopping list. Her research shows handcrafts to stand out as "a primary shopping goal" among the products tourists shop for.

Apart from handcrafts, Lindberg (1998:111) also regards ethnic related industries, such as local transportation, (ranging from the traditional to the modern) and purchases from the local agricultural sector as a means by which tourists can increase local benefits. Lindberg claims this is where inbound tour operators play a critical role in providing domestic and local benefits at destinations. Government agencies and non-government officials play other important roles in "providing the capital availability and entrepreneurial and business development training, necessary for wide distribution of benefits" (1998:109).

As far as the community as an economic unit is concerned, it remains important to remember that tourists shop for handcrafts "with a variety of product criteria, definitions of product authenticity, and motivations for shopping" (Littrell 2001:4). This multiplicity of expectations in a tourism-shopping model is viewed by Littrell as an opportunity for tourism planners, retailers and artisans to market their products and their cultures in ways that can help generate income for the artisans and retailers. At the same time tourists are offered "a picture on their worlds" (2001:4). Since handcrafts have been pointed out as "a primary shopping goal" among the products tourists shop for it will be to the advantage of both the ethnic and tourist members of the community if Littrell's (2001:1) approaches to tourism were taken into account. It will not only help to boost local sales, but may also serve as a deterrent for easy available, mass-produced alternatives.

When it comes to revenue sharing and local control, a variety of factors come into play, such as political support and the goodwill of the tourism industry. Lindberg (1998:110) mentions opportunities for increasing visitor spending on infrastructure and services at ecotourism destination areas, such as lodgings, restaurants or snack bars, souvenir shops, visitor centres, cultural performances and so on. As is true of all business ventures, careful planning is important before substantial investments are made in the form of accommodations and other large infrastructures. Often only a small investment is needed, as with small-scale handcraft development.

Regarding the selling and buying of crafts in and around a National Game Park setup, Littrell's (2001:3) 'product- and process' shopping approaches together with the tourism styles she refers to are important as a tourism-shopping model to help a community or group of artisans decide how to present and promote their crafts. It may also become a regular feature program on a community radio station to educate both the ethnic and tourist communities in each other's customs, likes and dislikes, to name but a few. Such promotional programmes together with the selling and buying of handcrafts will help strengthen the ties between the ethnic and tourist members of the community. This can be seen as the cultural and social interaction that is part of Kepe's (1999:418) definition of a 'community' (see 2.2).

Littrell (2001:1-3) focuses mainly on the different kind of tourists, their different shopping approaches and tourist styles. By explaining the importance of ethnic handcrafts in the tourists' shopping itinerary, their interest in experiencing ethnic culture and their reliance on ethnic expertise as guides for example, Littrell inadvertently highlights the dependence of tourists on the ethnic community. In similar vein, Lindberg (1998:110) points out how much the ethnic community relies and depends upon tourists. He therefore regards employment and income from the tourism industry itself as the most obvious opportunity for the ethnic community to benefit from. He even mentions local transportation, ranging from the traditional to the modern, and the local agricultural sector as a means to increase local benefits through tourism-related purchases (Lindberg 1998:111). It can therefore be concluded that both Littrell and Lindberg, while focusing on a

different community (one tourist, the other ethnic) illustrate the interdependence of these two communities upon each other. In doing so they comply with Kepe's (1999:418-419) definition of a 'community' as an economic unit. It also underscores why it will be advantageous to bring the tourist community on board instead of simply setting up a conservation radio station catering only for one or more of the indigenous languages. A National Game Park is one of those rare instances where the needs and interests of *two* diverse communities can be catered to by a community radio station, to the mutual benefit of both.

So far it can be said that apart from sharing the same geographic location, both the ethnic and tourist communities share economic interests. This refers to both parties bringing something to the table. In the first instance the ethnic community bring their crafts, produce, skills, services, knowledge, expertise and the like to the table, with the sole purpose and expectation that it will be purchased by the tourists. In the second instance the tourists come to the table fully expecting to find - and prepared to purchase, what the ethnic community has to offer. This is what the tourists have been saving up for since deciding to come on the trip. In this instance they will be providing the local community with much needed and sought after financial gain, resulting in further economic empowerment of the ethnic community.

For the tourists it means money well spent on gifts or memorabilia that will only further personalize and enhance the enjoyment of their visit/tour since they now have something tangible to take home with them. In a sense both the indigenous community and the tourist community will have become an interdependent economic unit, each one relying on the other to either provide or purchase the goods - be it handcrafts, services, produce, expertise or knowledge.

It is clear from the foregoing that the link between tourism and its influence on the ethnic community is an important factor that needs to be considered further. This matter will therefore be taken up in chapter three.

2.3 Conclusion

This chapter investigated the potential audience for the proposed community radio station and set 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 drew on the work of Benedict Anderson and his reference to 'imagined communities,' amongst others.

According to Anderson, (1987:15-16): "Communities are to be distinguished, not by their falsity/genuineness, but by the style in which they are imagined."

Anderson explains by referring to Javanese villagers who know that they are connected to people that they have not met or seen (Anderson 1987:15-16).

As far as a National Game Park is concerned, the thesis argues that "indefinitely stretchable nets of kinship" (in the sense of people sharing the same locale/space) and clientship (on account of economic ties and interdependence) exist between the tourists as tourist members of the community and the ethnic communities that live in or along the borders of the park.

The study argued that the tourists became tourist members of these communities on account of their coexistence with the ethnic communities bordering the park. In order to validate the argument three basic criteria were used to define the term 'community', namely: sharing the same locale or space (Kepe 1999:419) whether by virtue of inheritance through ethnic linkages or, earning the right to share the same space albeit for a short space of time, as in the case of the tourists who pay for this privilege; shared interaction such as tourist and guide relationships and spontaneous contacts such as those between staff and tourists. In essence the tourist relies on the presence and functions of the ethnic community and the ethnic community relies on the presence and commercial interest of the 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, illustrate the interdependence of these two communities upon each other.

Drawing on McLuhan, it was argued that radio is able to merge different communities, in this instance the ethnic communities and visitors to the park, into a single “tribe” and thereby “tribalize” them, in 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, associated with being “socially backward” (Myths about Africa... ([sa]:1). This thesis used the term ‘tribalize’ in the context of merging (‘tribalizing’) different communities (one ethnic and the other tourists 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 or PERCs.

Having identified and defined the ‘community’ of the proposed community radio station, namely PERCs, Chapter Three will investigate the nature of the South African tourism industry, with specific reference to the National Game Parks and look at the role that a community radio station will play, serving as a ‘broker’ between the ethnic and tourist communities.

CHAPTER 3

TOURISM AS ECONOMIC COMPONENT AND CATALYST REGARDING THE ETHNIC COMMUNITIES IN AND AROUND A NATIONAL GAME PARK AND THE CENTRAL ROLE A COMMUNITY RADIO STATION PLAYS IN THIS INSTANCE

Community radio was created as an empowerment tool to uplift the community

Van Zyl 2003:15

3.1 INTRODUCTION

It has already been argued in the contextualisation contained in chapter one that indications of interplay exist between tourism and the ethnic community. The researcher refers to an international conference hosted by the University of Pretoria's Centre for Afrika Tourism, chaired by Prof. D Wilson in 2001, on the topic: "Tourism as catalyst for community-based development in Africa." The title as such indicates that a potential interface exists between the ethnic communities and the tourist community. Papers delivered by more than 40 delegates from Africa and abroad provide insight into the interweave of community and tourism and its potential of development in ethnic communities.

This chapter will focus on tourism as a means by which poverty can be assuaged in previously disadvantaged ethnic communities living in and along the borders of a National Game Park (such as the Kruger National Park) and the important central role a community radio station can be perceived to play in this regard. In effect the proposed radio station becomes a broker by advertising the handcrafts and services the ethnic community has to offer or the dates and venues of events, such as visits to cultural villages, which will be of interest to the visitors. It will be argued that a community radio station empowers the community it serves by giving them a voice and allowing them to be heard, which is a view shared by a paper on the Ethnic Radio Program ([sa]:2). The paper refers to a community radio station's accessibility to people with little or no literacy and finds that it "allows for

interaction and feedback from the community, thereby empowering the community” (Ethnic Radio Program [sa]:2).

If tourism can be regarded as an ‘economic component’ as well as a ‘catalyst,’ one may ask what role a community radio station in a National Game Park will play. Nkalai (2003:93) believes that community radio stations should consider themselves to be ‘social enterprises’ with two main functions, namely to attend to the needs of the community that it serves and in the second instance to create income and thereby lessen its reliance on financial support from benefactors. Since many community radio stations do not view themselves as ‘enterprises’ Nkalai (2003:93) recommends that they turn to organizations that aid and develop small enterprises in order to obtain essential expertise and knowledge that can lead to self-maintenance. As Nkalai (2003:93) points out a community radio station, as a ‘social enterprise,’ needs to “think in terms of good business practices” in order to survive (2003:93) and should begin by utilizing its “existing potential” by establishing what its assets are (2003:93).

In the instance of the proposed radio station, its assets will be the National Game Park with its access to tourists as a potential source of income and the ethnic community as a potential provider of goods and services. A form of bartering or trading can therefore be considered as an important part of the relationship that exists between the visitors and ethnic communities (see 2.2.3). This is where the role of the community radio station comes into play. In effect the radio station becomes a ‘broker’ of sorts, as mentioned earlier in the introduction to this chapter, since it will be able to promote and encourage ‘trade’ between the two parties. In this manner it will be fulfilling both of Nkalai’s main criteria by servicing the needs of the community as well as securing revenue for the station from promotions and advertising. As argued in chapter two (see 2.2), radio creates communities of shared interests that include economic interests.

The benefits that tourism can bring to an ethnic community bordering a National Game Park as well as the synergy that exists between the tourists and the ethnic community on account of their economic ties and mutual dependence upon each other have already come to the fore in chapter two (see 2.2.3). A community radio

station such as the one proposed in this thesis can be used to contribute to the economic ties of the Parks Emergent Communities (PERCs) by developing “ongoing income generating activities that are continuously monitored and reviewed” (Nkalai 2003:94). This can also be regarded as one of the important ‘tools’ with which to ensure the sustainability of the station (Nkalai 2003:94).

Witt and Moutinho (1995:4) find that tourism has become a major world industry especially since 1990. They refer to the important role tourism plays in the world economy and the fact that it is expected to play an even greater role in the future. In similar fashion Ceballos-Lascuráin (1993:12) points out that the World Travel and Tourism Council (WTTC) of 1992 regards tourism as the biggest industry in the world and refers to the three point five trillion dollars it was expected to generate in 1993, which would amount to six % of the world gross national product. At the time the tourism and travel industry was employing 127 million workers - one in fifteen workers worldwide. According to the World Travel and Tourism Council of 1992, the tourism industry is expected to have doubled by the year 2005.

3.2 The National Game Park as important role player

The community radio station, this thesis proposes, will operate from within a National Game Park such as the Kruger National Park where its target audience will consist both of tourists and the neighbouring ethnic communities who live along the borders of the park. Tourism forms one of a National Game Park’s mainstays, along with nature conservation, and will therefore feature as an important component. Tourism can influence the economic structure of the ethnic communities in particular, as referred to in chapter two (see 2.2.3) and as a result it becomes a central issue that has to be reckoned with.

Inevitably therefore, tourism will have a financial impact on a National Game Park like the Kruger National Park, as well as help to create job opportunities. It is claimed that for every 30 new tourists, one direct and two indirect new jobs are created. Kruger National Park caters for approximately 700,000 visitors a year and has a workforce of around 3,400 (Dammann & McGeehan 2001:68). The link

between tourism and tourists as 'job creators' and the local ethnic community as 'employees' is obvious, which is why they can be regarded as an economic unit. According to Mabunda (2004:82) around 2000 permanent and 500 seasonal employees are employed by the park, either directly or indirectly. Concessionaires have agreed to recruit 79 % of their employees from communities that were previously disadvantaged. In all of these instances tourism and tourists prove to be a source of financial gain, a catalyst able to alleviate poverty, among ethnic communities living in and around the National Game Park.

It must be remembered that after the bombing of the World Trade Centre in New York on 11 September 2001 the increase of foreign tourists to South Africa rose by one comma eight million from 2001 to 2002, since the country "was perceived as the safest destination in the world" (Mabunda 2004:84). Cape Town and the Kruger National Park remain the tourists' favourite destinations (2004:84). According to Mabunda (2004:81) South African Tourism records reflect that 31,5 % of all long-haul tourists visit the Kruger National Park, making it the "second most visited destination after Cape Town."

Furthermore the estimated per capita-spending per tourist is 315 rands per day. Around 65 % of all tourists that visit the country indicate that they want to visit the Kruger National Park, making it a major reason why tourists from abroad want to visit South Africa. As Mabunda (2004:81) points out, inbound tourists spend around 27 billion rands but, "without the KNP, more than 50 % of tourists would stay away from South Africa" (citing McKinsey 2002). It is interesting to note that the Kruger National Park also generates business by selling 92,8% % of its game drive seats, 94,8 % of day walks and 52,6 % of wilderness trails compared to other National Game Parks which have the same possibilities (Mabunda (2004:87).

3.3 The link between tourism and the ethnic community

Witt and Moutinho (1995: ix) refer to the impact that tourism has on employment and the economic stability in many countries. The link between tourism and the community lies in its mutual compatibility, with tourism proving to be an excellent potential source of jobs, especially in the "lower-skilled occupations where

unemployment tends to be concentrated. In addition, new jobs in tourism tend to be spread more widely geographically than other growth sectors in many economies” (Witt & Moutinho 1995: ix).

Both instances (tourism and the ethnic community) can be seen as providers - one of much needed employment and the other of labour and skills. Regarding tourism’s contribution to the national economy, Clarke (2002:1) refers to a South Africa survey in 1998 and a Southern African Development Community (SADC) survey in 1999, by The World Travel and Tourism Council which estimated the worldwide contribution to the Gross Domestic Product (GDP) of the Travel and Tourism Economy to be in the region of 11.6 % in 1998 rising to 12.5 % by 2010 (Clarke 2002:1 citing The World Travel and Tourism Council 1998:10). The corresponding figures for South Africa for 1999 were calculated at 8.2 % and expected to reach 10.3 % for the same period (Clarke 2002:1).

Relying on the rich natural and cultural heritage South Africa has to offer tourists, the government planned to achieve the international average five years ahead of the projected time, by 2005 (Clarke 2002:1). They also want to increase sustainable employment from 550,000 to 860,000 and increase the number of tourism ventures owned or operated by previously disadvantaged entrepreneurs or communities by 15 %. Citing the South African Department of Environmental Affairs and Tourism / DEAT (1998), Clarke (2002:2) points out that by June 2001 the targets had not been achieved and mentions over-optimistic forecasts and unreliable measurements as probable causes. However, regardless of whether the targets have been met or whether expectations have been set too high, Clarke’s research underlines the importance of tourism as a contributor to the national economy, as far as the South African Government is concerned.

Tourism has two main characteristics that have caused governments to become rapidly involved in this field, namely the dependence of tourists on those who are providing the services and the currency brought in by foreign tourists (Witt & Moutinho 1995:3). This can also be regarded as the link between the tourists and the ethnic community since tourists are the mainstay of the tourism industry as well as a source of income for the ethnic community (see 2.2.3). It stands to

reason therefore that the link between tourism and the tourist and ethnic community as well as the national economy is of great value on account of the benefits to be gained by all.

3.3.1 Destination attractions

Witt and Moutinho (1995:3) mention that destination attractions can be listed according to the following characteristic attributes - physical, social, historical, aesthetic and the like. Littrell (2001:1-3) has a similar outlook when differentiating between the different kinds of tourists according to their personal preferences, thereby establishing likely shopping patterns and fields of interest (see 2.2.3). Witt and Moutinho (1995:29) add to this by claiming the evaluation of the attractiveness of a destination's physical, social, historical and aesthetic attributes relies on how a tourist perceives and experiences these attractions. A visitor chooses a destination either from previous experience or from perceptions of the destination's potential to meet the desired experience. In order to ensure that the ethnic communities benefit financially, the researcher regards it important that tourists find their destination attractive enough to either want to return or advertise it by word of mouth.

A community radio station in a National Game Park is in the position to promote and advertise the various destination attractions in and around the park. It is also ideally situated to set up a public forum for discussions around the visitors' expectations, satisfaction or complaints regarding specific destinations. In this manner the station can be of service to the park as well, by foregrounding shortfalls in order to provide park management with the information they need to improve profiles.

In evaluating a destination Witt and Moutinho (1995:35) find that tourists are inclined to visit established tourism regions. This means that National Game Parks, such as Kruger National Park and Pilanesberg National Game Park for instance, stand to gain from being well known tourism destinations as they will attract more tourists than unestablished tourism areas. According to Joep Stevens (2005), the Kruger National Park is the "major player" as far as tourism in South

African National Game Parks (SAN Parks) is concerned. This is confirmed by South Africa Online Travel Guide ([sa]:1) (see 3.2) citing Kruger National Park as “the primary destination in South Africa for many international tourists” with more than half a million visitors registered each year. By 2003 this figure passed the one million mark (Moodie 2003:1). The ethnic communities living in and around the park, stand to benefit from the fact that the park enjoys international recognition and attracts more tourists than lesser-known establishments.

Apart from the benefits afforded by such recognition, two problem areas are foreseen on account of this, namely overexploitation of the region’s attractions and becoming “too convinced of your own region’s attractiveness.” Witt and Moutinho (1995:35 citing Butler 1980) mention the fact that the lifecycle of a tourism product/experience is limited⁸ but “it can be prolonged by renewing and developing the attractions system”. For the ethnic community this means finding new ways to promote what they have to offer and so keep from stagnating. As far as tourism and the ethnic community are concerned Witt and Moutinho (1995:36) believe the “small entrepreneur can play a catalytic role by pointing out simple but efficient complements to the existing attractions.”

A community radio station such as one that caters to PERCs can be of service in this regard. Making use of the assistance of organizations that aid small enterprises (Nkakai 2003:93) and broadcasting their suggestions will help the ethnic community to gain the necessary insight into their problems and provide them with ideas to regenerate the attractions the community has to offer. The station can for instance host programmes in which communities refer to specific issues of concern to them and allow for questions and answers between community members and those providing assistance.

Tourists, who come to a National Game Park to experience nature and see the game and bird-life, need to be mobile and have ready access to the different routes, game drives, game walking and wilderness trails in the park. The National

⁸ According to Witt and Moutinho (1995:35) Butler divides the destination evolution cycle into six stages: exploration, involvement, development, consolidation, stagnation and decline.

Game Park becomes the tourists' destination for a short duration, thereby affording them tourist community status. It also involves the ethnic people in and around the park. This is where variety and stimulation comes into play, since both the tourists and the tourism industry rely on the ethnic community to provide them with a variety of arts and crafts to choose from as well as entertainment and other services and skills. Without this stimulation the tourists' enjoyment and expectation may be jeopardized.

A community radio station that caters for PERCs will contribute to the tourists' enjoyment and understanding by offering programmes that feature nature and ethnic culture programmes. By advertising the sale of compact disks on which programmes that have been proven to be popular with visitors are featured, the community radio station stands to gain revenue. The tourists on the other hand get to buy interesting material suited to different age groups that will help to make their drive times in the park more appealing, especially at those times when game sightings are scarce. Furthermore these CDs become meaningful mementos of their vacation that can be played on recurrent trips to the park or other nature reserves.

Tour operators can focus on advertising their services or products once the local authority sells the overall attractiveness of an area (Witt & Moutinho 1995:43). White (1981:1983) cited by Witt and Moutinho (1995:44) mentions that the involvement of local authorities varies from area to area. Therefore diversity in the degree of local authority involvement in tourism management, "such as marketing, development, and the provision of tourism infrastructure" can be expected (Witt & Moutinho 1995:44). However, without the ethnic communities' active involvement in all matters, from marketing to providing a tourism infrastructure, the ethnic communities as well as the tour operators stand to lose instead of gain a valuable income. Community involvement is also a prerequisite for the sustainability of a community radio station such as PERCs (see 4.1).

3.3.2 The seasonality of tourism

Another feature of tourism that is bound to have an influence on the ethnic

community is its 'seasonality.' This means tourist flows have the tendency to become concentrated for relatively short periods of the year. According to Mo the intensity degree of seasonal patterns and their historical durability are all variables. An article on Kruger National Park in South Africa Online Travel Guide ([sa]:1) claims the dry winter season is the best time for observing the animals since it offers less obstructive views and as it hardly rains in winter it means animals can easily be spotted at waterholes when they come to drink in the mornings and evenings (South Africa Online Travel Guide ([sa]:1). According to Moodie (2003:2) more locals, comprising 70 % of the total, than foreigners visit the park (see 5.8.2). Taking this into account it is reasonable to expect that the winter months that fall in the South African and international school holidays will account for more concentrated tourist flows. The months that fall outside of school holidays are generally regarded as being 'off season' on account of lesser tourist trade. The seasonality of tourism is bound to affect members of the ethnic community who depend on tourists to generate an income since statistics prove that tourists are directly responsible for creating direct as well as indirect jobs for the local ethnic community (Dammann & McGeehan [sa]:68).

3.3.3 The importance of marketing research

With tourism in mind, the local ethnic community will benefit from having insight into what their local resources are as well as what the markets have to offer. Witt and Moutinho (1998:292) maintain marketing research plays a pivotal role in strategy development, since information gathered through marketing research can provide valuable information on change in the organization's environment; change in competitive offerings; changes in the organization's customer base; and reactions to new products/services or product/service modifications.

As indicated by Witt and Moutinho (1998:292) it is essential in the tourism business to obtain satisfactory profits to be able to remain financially viable. Since the ethnic community relies on the tourist community's buying power to make profits, it is important for them to realize that marketing research is necessary to indicate what is needed to satisfy the tourist-consumer's needs and requirements. By complying, they ensure that satisfactory profits are achieved.

By featuring programmes on entrepreneurship in which such matters are discussed and explained a community radio station becomes an important source of information. Furthermore, a community radio station in a National Game Park will also feature as an important small entrepreneur in the tourism set-up, since it will complement the visitors' game and bird watching with programmes on nature as well as promote what the ethnic community has to offer for those visitors who wish to have a cultural experience. Tourists that are more interested in active outdoor activities will find the station's promotion of backpacking and hiking trails in the park of special interest while programmes on the history of the park and surrounding areas will satisfy those with a penchant for the history of the places they visit. In this manner the proposed community radio station will complement the park's attractions.

In the tourism industry local authorities, according to Witt and Moutinho (1995:44) should have statistical information on tourist numbers; have a perception of the local resources and markets; be able to organize tourism in the local area; be involved in the provision of tourism infrastructure and facilities; be involved in developing and controlling tourism policies; be involved in promoting and marketing tourism; encourage the private tourism sector; as well as liaise with other tourism agencies. The local ethnic community of a National Game Park and surrounding areas need not necessarily have information on tourist numbers unless it could be useful to them as an indication of the number of people to cater for, or to consider for produce market and handcraft purposes, village tours, indigenous food sampling, game trails and the like.

Marketing research will also be important for strategy development and the sustainability of a community radio station that caters for PERCs. "An effective market research study will lead to the development of a marketing plan that will assist the station to reposition itself in such a way that its marketing activities contribute enormously towards its sustainability" (Nkai 003:95). Nkai (2003:94) suggests developing a marketing plan which is "a systematic process of directing marketing activities in order to match the needs of the community to the services the station can provide." In this regard he considers research important since a

marketing plan must be “based on research into your listeners.” Although it may be a tiresome procedure Nkalai believes it is “the only way of ensuring an accurate and effective market plan” (2003:94). This can be accomplished by making use of the Radio Audience Measurement Survey (RAMS), released by the South African Advertising Research Foundation (SAARF), by working together with the local District Council to amass information on the community and by conducting listener surveys (2003:94). Using these research methods will enable a community radio station, such as the proposed station in a National Game Park, to notice a change in customer base and to gather information on reactions to their new programmes and services.

According to Nkalai (2003:95) a good marketing plan will provide a station with the benefit of financial insight whereby the station will also be able to ascertain which clients are willing to ‘pay for services.’ Without this kind of information a station may be wasting time and money on clients that could have been scrapped long ago on account of their ‘non-performance’ and more time spent on cultivating clients that are (and may become) interested. With regard to a community radio station, Nkalai (2003:95) cautions that it is not the aim of the marketing plan to make money but rather for the station to become known: “The better known the station, the easier the job of the salespeople” (2003:95). Furthermore client satisfaction as a result of a good marketing plan will lead to the repeat of business (Nkalai 2003:95).

A good marketing plan will assist a community radio station with better planning with a view to the future (Nkalai 2003:95). Planning for the future implies that strategies and targets are being set to achieve goals with a view to improvement. Nkalai believes that a further benefit of a good marketing plan will be improved performance by way of setting clear service standards (2003:95). Without clear goals it becomes increasingly difficult to maintain and improve a station’s performance since there are no yardsticks or indicators by which its success or failure rate can be measured. A further benefit to the station as a result of a good marketing plan will be ‘time management’ since it will free staff “to think about new services and potential projects” (Nkalai 2003:95).

For the ethnic community a marketing plan based on market research, will depend on the community working together with their District Council and tour operators. Information gathered through marketing research regarding the tourists' reactions to their products or services will provide the ethnic community with valuable insight regarding what they need to improve or change in order to be more marketable. It will encourage better planning and help the ethnic community to make better use of their resources and to set clear goals to improve their performance and services. It is important for the ethnic community to get their priorities right since it will enable them to make the right choices and enable them to decide what is important for them as a community. Nkalai (2003:95) believes a good marketing plan will benefit the community radio station by way of specialised services that will help to "shape services to meet customer wants and needs." As mentioned in chapter four (see 4.4.2.5) a station's sustainability depends on whether or not the station succeeds in catering to the needs of its community.

The tourist community also stand to benefit from a marketing plan since it will result in having their needs met and their preferences catered for, thereby enhancing the pleasure of their stay. According to van Zyl (2003:95) a good marketing plan will have the benefit of priority setting which will enable the station to "decide what's important, for whom, and when." This is an especially important issue for a station that broadcasts to an ethnic and tourist community simultaneously. For instance, visitors out on an early morning game drive and members of the ethnic community on their way to work may have different listening preferences at that time of day. However, both parties will be interested in the weather prospects for that day as well as short newscast programmes. While playing ethnic music may be ideal to send the ethnic people off to work it may also form a link to nature programmes that feature after news and weather programmes, which is of special interest to the visitors.

3.4 The importance of regional infrastructure for tourism

From a tourism and tourist community point of view, thought should be given to touring and destination attractions. Touring would include game viewing drives in a National Game Park with stop-overs at the different viewing points and waterholes

and then getting to a destination such as a camp site in the park with accommodation for sleeping over. A camp may be equipped with a restaurant and/a shop, swimming pool, library, petrol station, and the like, according to the size of the camp.

When it comes to regional infrastructure, the accessibility of the park is an important factor as well as information regarding the modes of transport used by tourists to gain access to the park (Boo 1993:22). This also requires knowledge of the road conditions and an awareness of seasonal problems that may occur during rainy seasons (Boo 1993:23). It must be established whether other tourist attractions exist in the region (be it cultural, historical, natural, urban or events) and whether they surpass what the National Game Park has to offer. It should be ascertained whether the park is included in the itinerary of any existing 'tour packages' and whether interactions exist between the park and other tourism attractions in the region. It is also important to know what the population of cities and towns within 150 kilometres of the park are, as well as their respective distances from the park (Boo 1993:23). In South Africa the distances could be much further, since the more densely populated metropolitan areas of Gauteng province, which supply a large number of tourists yearly, are situated 350 - 400 kilometres from Kruger National Park.

A community radio station's first obligation is to serve the needs of its community (Community Radio Association 1987:2-3). This means it can spend more time than a commercial radio station (such as the South African Broadcasting Corporation) on matters of immediate concern to its community. This may vary from warnings of low water bridges and roads to avoid in the case of flooding after heavy downpours to information on road conditions, and suggestions for detours. It can suggest alternative scenic routes for game drives, refer to distances between camps, remind visitors of the rules of the park, speed limits, and so forth. Such information directly impacts on the safety of the visitors to the park as well as the ethnic community that it serves.

All references so far concerning nature tourism, like National Game Parks, ecotourism and the like, indicate that tourists are regarded as an inevitable

necessity that is bound together / interfaced with the local ethnic community for the common good of both parties. A sound relationship between tourism and the ethnic community will be depend on the latter's participation in matters concerning their interests; a fair share of the benefits provided by tourism and motivation for ongoing cooperation. Western (1993:8) has a similar view and is in favour of incorporating local people as partners and beneficiaries, since they are the "custodians of the land, and those most likely to lose from conservation."

3.5 Tourism and fragile communities

A matter that is often overlooked but needs some consideration in view of their precarious position in the tourism industry are those communities whose way of life is increasingly coming under threat, such as the "hunter-gatherer" (Clarke 2002:13). Clarke cites Harrison and Price (1996) who interprets the term 'fragile' communities as referring to a people whose way of life is seen to be the opposite of modernity and under threat. Woodburn (1997) specifically mentions nomadic pastoralists and hunter-gatherers as an example of such people. It is also true that the Western tourist often perceives the hunter-gatherer as a curiosity because of socio-cultural differences.

According to Clarke (2002:14-15) the threat to fragile communities usually comes from the following three sources, namely - deprivation of land access to resources; local discrimination against hunter-gatherers; and well-meaning interventionists such as development agencies who are ignorant of the hunter-gatherer society. Survival for Tribal Peoples (a United Kingdom based non-government organization) does not list South Africa among the 31 countries whose tribal people's human rights are being violated, but Clarke (2002:13-14) points out there are about two thousand of the remaining San people confined to the northwest of the country. These people roamed throughout Southern Africa as hunter-gatherers until about AD 400, when the migrating Bantu drove them southward. Boers and British hunted them during the 1800's, until by 1878 only a small band of San remained in the Drakensberg Mountains (Clarke citing Willcox 1984). This area in KwaZulu-Natal has the richest array of rock paintings in the world and is now a World Heritage Site (Clarke 2002:14). Relocating these people to a place where

they could exist as hunter-gatherers with the option of sharing their way of life with tourists interested in socio-cultural differences, will not only be to their economic benefit, but can initiate a whole new tourist experience. The concept of a cultural village comes to mind in this instance.

A community radio station can promote causes such as those of the San people, by giving a voice to those who will otherwise not be heard. Discussion programmes in which the views of all concerned parties can be heard, is only one suggestion. A documentary programme which features the history, culture, music, folktales and plight of these people can be rebroadcast at different intervals and recorded and sold on compact disc/CD to visitors. The researcher refers to the CDs on wildlife made by André Walters, during the time Radio Safari was on air (see 4.6 and 5.2.1).

The market for such material exists as explained by Littrell (2001:3) (see 2.2.3) when referring to the “Ethnic Arts and People” tourists who will be interested in buying such a compact disk as a memento of their tour. The revenue brought in by these sales can be used to the benefit of the station, by way of a commission fee charged for the sale of each compact disk, while the community in question receives the rest as a source of income.

Clarke (2002:15-16) advises governments to institute policy and legislative frameworks that will promote land for hunter-gatherers and access to resources; respect for their way of life; empowerment programmes to better the way in which they live in the modern context such as the cropping of wildlife; the right to veto tourism or economic ventures on their land; and ensure they receive benefits with minimal impacts by having the right to control economic activities.

Judging from all the aforementioned, it is clear that fragile communities will need careful consideration when it comes to incorporating them in the scheme of tourism related options. It is apparent that it is very important for a fragile community to become an economic unit. In this regard tourists, sharing the same space, and therefore coming into social contact with the ethnic community, will play a vital part in sustaining the economy of the ethnic community.

As mentioned in the introduction to this chapter, a community radio station can help boost the income of a community through the training and job opportunities it has to offer as well as being able to promote their produce, handicrafts and performances through advertising.

3.6 Tourism as a catalyst to alleviate poverty in previously disadvantaged communities

Clarke (2002:19) refers to the previously disadvantaged as those people who suffered from discriminatory practices resulting from the human resource legacies of the apartheid era and which the present government has undertaken to reverse. Clarke cites Njobe et al (1999:21) for observing that in South Africa, the term communities implies “groups of black, poor, political and historically marginalized people living in rural areas” (2002:19).

Tourism is a means by which poverty in these disadvantaged communities can be alleviated. Hattingh (2001:19) regards tourism as a catalyst, where tourists are made aware of the needs of the community and also play an active part in “alleviating societal negatives.” This does not suggest that tour operators can make money out of taking tourists to witness poverty but rather to encourage tourists to become active participants in helping to alleviate it. Hattingh (2001:19) further stresses that all interested and affected parties need to network and co-operate actively. This call for communities to become active participants in the tourism industry as proposed by Clarke (2001) (see 3.8).

Wels (2001:5) also explores the possibilities offered by wildlife tourism. Referring to Neumann (2000:223) Wels explains the buffer zone around wildlife areas like National Game Parks, refers to land adjacent to National Game Parks and reserves, whose inhabitants are supposed to maintain the ecology of the protected area whilst remaining ‘primitive’ themselves. Wels (2001:5) citing Neumann (2000:227) points out that the word “primitive” has “always implied original, pure and simple cultures in the Western vocabulary.” Wels (2001:5-6) cautions that this kind of interpretation may underestimate the local community or cause them to be

seen as “passive victims of the whims of policy makers, donors or colonial discourse.”

As mentioned by Littrell (2001), many tourists from abroad, especially ‘culture’ consumers, are eager to experience ethnic culture and are willing to pay to sample “a way of life different than their own” (Littrell 2001:2-3). In reality they wish to experience the “primitiveness” of the ethnic community as referred to by Wels (2001:5) citing Neumann (2000:227). In this instance the ‘primitiveness’ does not imply poverty. An example that comes to mind is the cultural village that was built by the Makuleke community who live along the western boundary of the Kruger National Park for the express purpose of allowing tourists to experience their ethnic culture (Wilson 2006:22) (see 3.7). In a sense this can be regarded as a form of ‘theatre’ since it is a recreation of a ‘primitive’ way of life, produced by a genuine, consumer-driven, ethnic community.

A community radio station that operates from within a National Game Park will be able to present programmes dealing with the authentic cultures of the ethnic communities. Such programs would not only serve to whet the appetite of those tourists who wish to experience ‘primitive’ cultures, such as the Culture Consumer Tourists, but would give them a better understanding and insight into the lives and the culture of the ethnic communities they plan to visit.

According to Wels (2001:6), wildlife tourism functions as a hinge between conservation on one hand and development by Integrated Conservation-Development Projects (ICDPs) on the other. Wildlife tourists are supposed to finance the union between conservation and development, the expectation being that the revenues gained from wildlife tourism will pay for the conservation of nature as well as flow over to communities. Wels (2001:6) points out that this does not happen automatically but should be ‘forced’ to do so by formulating and enforcing a set of conditions such as a form of tourism tax to create a trust whereby development projects in communities can be financed; personnel recruited locally; fresh produce bought locally; and local material and craftsmen used when building or decorating tourism facilities as is the case with the Makuleke community (see 3.7).

A community radio station can be an effective advertisement tool in this regard. It can be used to recruit local personnel and craftsmen when needed, market local fresh produce and other local commodities, thereby keeping the revenue within the community.

Wels (2001:6) however is critical of the fact that communities remain dependent on what tourism entrepreneurs initiate. Here he refers to black communities depending on entrepreneurs in a predominantly white tourism sector. Wels's solution is to oblige white tourism entrepreneurs to work together with a local black partner in joint ventures. While in neighbouring Zimbabwe ^{the} success rate of such ventures is still disappointing, evidence from elsewhere, like Asia for instance, strongly suggest that alliances with local partners "can have the triple spin-off of economic development, an emancipatory effect and intercultural training and learning experience for both partners" (Wels 2001:6). It stands to reason that financial gain will lead to progress in the ethnic community. It is also one of the main objectives of the tourism industry, and the underlying reason behind many congresses on tourism, as for example the congress held in Pretoria in 2001 that dealt with 'tourism as catalyst for community-based development.'

Wels (2001:6) subscribes to a "bargaining approach" where local communities and tour operators ought to bargain for their own interests in the deal instead of the current patronizing approach where communities are allowed 'a piece of the cake.' It is often a compromise in which community interests are not always served. Although negotiations may result in win some/lose some situations, what remains important is that communities should be able to operate from a power base from which they are truly able to negotiate. They need to have something to offer the tour operator that will make the tour operator's business a success. For Wels the key to that power for communities, is land ownership (2001:6).

As mentioned (see 3.3) a community radio station must be community driven and serve the needs of its community (Community Radio Association 1987:2-3). It can therefore be regarded as a collective form of ownership. A community radio station provides communities, which often have a high illiteracy score (see 4.1), with

information they would otherwise not have had access to as well as power, since it allows feedback and interaction from the communities, thereby empowering them (Ethnic Radio Program [sa]:2). Furthermore Article 19 of the Universal Declaration of Human Rights stresses the right of persons to speak, and their right to expect to be heard and to be given the amenities to make themselves heard (Van Zyl 2003: 28). The fact that they can be heard on air will afford the ethnic communities with a power base from which they will be able to negotiate with tour operators. Van Zyl (2003:27) points out:

...the station becomes the voice of the community and through it the **community learns to recognise and represent itself**. Only then can it begin to accumulate social capital. The community hears and develops its voice through the radio station [emphasis in original].

3.7 Maintaining a balance between tourism, culture and conservation

It is true that culture can no longer be regarded as a “forgotten element in conservation” (Western 1993:9). As referred to by Littrell (2001:3) many tourists want to savour and experience as much as possible from a foreign culture (see 2.2.3). This includes visiting cultural villages. Queiros and Wilson (2001:4) therefore consider it important that the social and cultural traditions of local communities, as well as their privacy, are respected and their traditions be presented and interpreted to visitors in a sensitive way. To achieve this requires tourism operators and tourists to respect the fact that communities cannot be exploited or intruded upon at will, when for example visiting a traditional village. In this regard the researcher suggests that not only tour operators play an important part in ensuring that cultural visits are pre-planned but that villages themselves should carefully plan cultural tours and arrange it at times that suit the ethnic community, causing the least possible inconvenience. This will ensure that tourists remain a welcome commodity, and in this manner tourism can help to establish cultural and social relationships/ties between the tourist - and ethnic community.

A community radio station is the ideal venue to advertise and promote such cultural tours and to advise tourists of proper procedures regarding the different cultures of the communities they will be visiting. Furthermore, programmes containing background information on the history, culture and traditions of a

village, will help to make the visit more memorable and pleasant for all concerned. In this manner good relationships are forged between ethnic communities and tourists, strengthening cultural ties and promoting economic gain.

The connection between tourism, culture and conservation is also apparent in Shores' (2003:1-3) reference to different types of travel such as Hybrid and Dual Purpose Tourism which focuses on community-based tourism (CBT) and geo-tourism. Shores (2003:1-3) explains that community-based tourism is "an integrated approach to tourism that incorporates attention to the environmental, social, cultural, and economic impacts of tourism." Although the area may not be a pristine natural environment, as for ecotourism, it may be rich in historical and cultural resources. Shores (2003:3) points out however that "Community-Based Ecotourism" (CBE) is a term that is starting to appear in the literature and although it is similar to community-based tourism it emphasises the environmental aspect more. Often the two, tourism and ecotourism, go hand-in-hand or are mentioned simultaneously (see 3.8, 3.9, 3.10, 3.11). Ecotourism as such will be referred to in more detail further on in this chapter (see 3.8).

Geo-tourism as the title implies, is tourism that "sustains or enhances the geographical character of a place - its environment, culture, aesthetics, heritage, and the well-being of its residents" (Shores 2003:3). Other related tourism forms include cultural tourism that Shores (2003:4) describes as "motivated by an interest to learn about and experience new and different cultures." On the surface this is similar in approach to Littrell's (2001:2) 'Ethnic, Arts and People' category, which refers to tourists who want to savour and experience as much as possible from a foreign culture (see 2.2.3).

When dealing with tourism and the ethnic and tourist communities of a National Game Park, it becomes clear that a balance between tourism, culture and conservation should be maintained. The same principles advocated by Western (1993:10) when referring to sustainable ecotourism apply. This does not imply that tourism must become the sole focus of a National Game Park on account of its financial input, since it would upset the balance, but rather that tourists must be incorporated in the existing scheme of conservation and culture.

A community radio station will be an important role player in this regard. It can present programmes such as documentaries on nature conservation and host panel discussions on the topic with people who are knowledgeable in the field. It can entertain with folktales and folk music and present programmes which feature the cultural heritage of the ethnic communities to name but a few examples. Such programmes allow tourists to become more aware of and integrated in the conservation and culture of the region they are visiting.

3.8 The link between the ethnic community and ecotourism

According to Clarke (2002:41) “South Africa is fundamentally an ecotourism destination and yet only 70% of cases refer to this.” In South Africa there are many areas of ecological importance that deserve to be protected. Such areas can often be found in or around National Game Parks and are especially important to the ethnic communities they resort under as they have the prospect of providing these communities with revenue if they are well managed. Clarke (2002:7) cautions however that only a small proportion of protected areas around National Game Parks attract any tourists in significant numbers. The most likely areas will be those with spectacular scenery or fauna, a developed infrastructure and reasonable access.

According to Clarke (2002:7) communities adjacent to National Game Parks stand to benefit from the opportunities arising from tourism flows on account of the implementation of ecotourism for these communities. These opportunities spring from the sustainable use of natural resources such as hunting for meat or collecting plants for medicinal use or collecting firewood and the like and providing tourism services in the form of concessions for wildlife tours or sub-contracting laundry services and ownership of lodges to name but a few.

The emphasis placed by ecotourism on local resources and employment, has made it very attractive to developing countries. Western (1993:8) illustrates by referring to Kenya’s yearly earnings of some 500 million US dollars from tourism

revenues in the early 1990s, accounting for up to 10 % of the country's gross national product.

Western (1993:8) sees ecotourism as being instrumental in placing countries like Rwanda and Belize on the map. He maintains ecotourism is about “creating and satisfying a hunger for nature, about exploiting tourism's potential for conservation and development, and about averting its negative impact on ecology, culture, and aesthetics.”

“Saving nature by selling it” is not a new concept, according to Western (1993:8) but he warns against the risks it involves and refers to the importance of “finding the right balance between conservation and tourism.” This may also be the reason why Queiros and Wilson (2001:1) are of the opinion that ecotourism should not merely be a destination or a product or an experience but rather, that it should be seen as an approach to tourism as well as a philosophy.

Should the prospect of a community radio station in a neighbouring National Game Park become a reality, the researcher believes that it will be instrumental in advertising those ecotourism areas that border on the park to the tourists. At the same time the station can help to educate and inform the ethnic inhabitants of such areas of its value and marketing possibilities and the importance of sustaining it if they wish to gain a steady income from ecotourism.

It must also be remembered, as pointed out by Ceballos-Lascurain (Lindberg & Hawkins 1993:12) that the word ‘ecotourism’ and the principles it represents, did not exist a few years ago. He ascribes the increasing interest in ecotourism to the popularity of nature- and travel documentaries on television, an increased awareness of conservation and environmental matters as well as the relative ease by which far off destinations can now be reached by air.

In 1983 Ceballos-Lascurain⁹ (Mader 2000:1) provided one of the first (albeit

⁹ Hector Ceballos-Lascurain, a Mexican architect, environmentalist and international ecotourism consultant, coined the term “ecotourism” in July 1983. Later that year he provided the preliminary definition of the term.

lengthy) definitions explaining the term 'ecotourism.' By 1996, some thirteen years later, Ceballos-Lascurain cited by Clarke (2002:7) had narrowed it down to read as follows:

Ecotourism is an environmentally responsible, enlightening travel and visitation to relatively undisturbed natural areas in order to enjoy and appreciate nature (and accompanying cultural features both past and present) that promotes conservation, has low visitor impact, and provides for beneficially active socio-economic involvement of local populations.

In lecture notes on ecotourism (TBE 210), Wilson (2006:7) mentions how difficult it is to formulate a feasible and satisfactory explanation of ecotourism and cites Sirakaya, Sasidharan and Sönmez (1999) who regard the following definition by a tour operator, as one of the most complete descriptions of ecotourism:

Ecotourism is ... carefully planned tourist activity (whether natural, historical, botanical, ornithological, or archaeological tours) that is compatible with sound ecological principles. Ecotourism results in no ecological damage from group impact on National Game Parks and/or natural history resources. It is the philosophy of travel companies to support/use the destination's local resources, operators, lodging, guides and other tourist facilities or services and of showing evidence of continued support for the destination's conservation/preservation program and long-term planning.

In South Africa Clarke cites the National White Paper that defines 'ecotourism' along similar lines as: "Environmentally and socially responsible travel to natural and near natural areas that promotes conservation has low visitor impact and provides for beneficially active socio-economic involvement of local people" (2002:45).

Clarke (2002:45) is of the opinion that although this definition does not refer to cultural aspects, the term does imply elements of conservation and economic benefits for the local community. The researcher wishes to point out however that while the term 'cultural' is not used in the National White Paper, the concept of 'culture' is implied by what is referred to as "socio-economic involvement" (Clarke 2002:45). It must be remembered that although art is part of culture, culture is not to be confused with art since the terms are not interchangeable. One may for instance refer to 'patriarchal culture' or 'religious culture', which might also be expressed in art, but is expressed in daily living.

The National White Paper's definition of ecotourism also bears a strong resemblance to that of The International Ecotourism Society (TIES) that proposes "...responsible travel to natural areas that conserves the environment and sustains the well-being of local people" (Shores 2003:2). Shores (2003:2) is of the opinion that while "conserving the environment" and "responsible travel" pose no problem, an environmental term should not be burdened with a "social purpose" since there are areas such as the Antarctic where there are no local communities to support. According to Shores (2003:2) "ecologically sound tourism" is the proper definition for ecotourism. Shores (2003:2) also criticizes Ceballos-Lascurain's 1987 definition of ecotourism for not addressing the issue of environmental impacts and explains that according to his definition "...the traveller could admire and enjoy natural and cultural elements so much that the traveller is moved to collect protected artefacts or disturb nesting birds, or simply destroy them through careless disregard" (Shores 2003:2).

A definition that includes benefits for all the stakeholders and one that Wilson (2006:8) considers being more achievable is adapted from Hattingh (1996) by Queiros & Wilson (2001):

Ecotourism is an enlightening, interactive, participatory travel experience to environments, both natural and cultural, that ensures the sustainable use at an appropriate level of environmental resources, while producing viable economic opportunities for the ecotourism industry and host/local communities, which make the sound environmental management of the resources beneficial to all tourism role players.

When referring to 'ecotourism,' Mayoral-Phillips (2001:1) cites the United Nations and the World Tourism Organisation (WTO 2001) for promoting ecotourism as "all forms of tourism" that encourage "greened" (2001:1) expansion through programmes that are sustainable and market-driven. The realities of community based tourism development in Southern Africa, according to Mayoral-Phillips (2001:2), "seem promising" at first glance, since governments have integrated 'eco-tourism' into the Community Based Natural Resource Management (CBNRM) process. On the one hand communities have been able to form "legal conservancies; community based organizations or common property regimes with management control over the resources" (Mayoral-Phillips 2001:2), while on the

other hand they are only granted 'custodianship' of the natural resource. According to those involved in sustainable natural resource management this is the best long-term sustainable process to ensure tenure and provide socio-economic benefits. Mayoral-Phillips (2001:2) however, is of the opinion that in this instance rhetoric is far removed from the reality, since recent categorization of land tenure indicates that communities fall into two paradigms – private or public ownership.

A community radio station will be able to assist in this instance by providing programmes in which tour operators promote the principles and benefits of ecotourism for instance. In such programmes tourists are made aware of their role and commitment and ethnic communities are encouraged to participate in achieving the goals of ecotourism, for it is only "when all the stakeholders are equally committed," Wilson (2006:10) believes (referring to tour operators, tourists and ethnic communities) that ecotourism can be effective. Radio programmes can be used to educate both visitors and the ethnic community on environmental impacts. It may be done in the form of short educational dramas for children or adults, documentaries, discussion programmes or even feature in a short story. Whatever message needs to be brought to the attention of PERCs regarding matters of ecological concern, the community radio station can be an important tool and therefore an important role player as far as ecotourism is concerned.

The growing importance of ecotourism on the tourism calendar is illustrated by the attitude of multinational institutions towards it. Ceballos-Lascurain (Mader 2000:4) points to the fact that dating back to 1990s, multinational institutions such as The World Bank, The World Conservation Union (IUCN), Conservation International and The World Tourism Organization, have all carried out numerous ecotourism projects, raising awareness in the field of ecotourism around the world. Ceballos-Lascurain (in Mader 2000:4) maintains: "Ecotourism is now considered a high priority for conservation and sustainable development, in great measure due to the efforts of these international bodies."

Although radio does not have the visual stimulation of television, it can create pictures in the mind through verbal descriptions, sound effects and mood music (see chapter four). This allows radio to be well suited for presenting

documentaries. Ecotourism provides the ideal subject matter for such documentaries which can also be recorded on compact disks and sold to the visitors as mementos of their trip. Such documentaries are not only useful in promoting ecotourism, it also allows a station to build up a collection of interesting pre-recorded material that can be aired as special features or as 'fillers' to fill in an awkward, empty airspace between two programmes for instance. Many people may not realize that to air programmes on time, requires careful planning and a certain amount of juggling. When a programme ends ahead of its scheduled time the station cannot air the next programme ahead of time since it will foil the reason for having people tune in at certain times to listen to specific programmes. This leaves the station with airtime to fill. Apart from music that can be faded in and out or *ad-libbing* by an announcer, a short documentary on ecotourism for instance, can be used as 'filler' between programmes. It will not only fill empty airspace but help to create an awareness of ecotourism at the same time.

As Lindberg (1998:109) sees it, the ecotourism industry can cooperate with local communities to distinguish prospects for service in the industry or to supply commodities such as foodstuff and handicrafts. Once again a community radio station can be used to advertise these services to its listeners. As far as tourism is concerned the ethnic community has to be involved when organizing tours within the community to give tourists a sample of ethnic/tribal life. If they are not consulted in this matter by the tourism industry, it could result in a negative experience for both tourists and the ethnic community. Appropriate times for tourists to visit the ethnic village, the duration of the visits, the number of tourists in a group, the number of groups per day, the cost of the tour, tips and the like should be arranged beforehand by tour managers, with the proper representatives of the community. This information can also be broadcast on a regular basis by the community radio station.

As for tourism, the participation of local communities is also essential for ecotourism and it is important that they are involved from the start. Queiros and Wilson (2001:3) refer to Getz and Page (1997) who argue that ideally, communities themselves should start traditional businesses, linked to local families and they cite Pederson (1991) who is in favour of using existing resources and

skills. This will be the case regarding the local ethnic community surrounding a National Game Park, since they will be able to use existing resources like wood, stone, grass or clay to produce traditional handcrafts that can be sold to tourists.

Boo (in Lindberg & Hawkins 1993:22) refers to the importance of interaction between the National Game Park and local communities as far as ecotourism planning for protected areas are concerned, a matter which Queiros and Wilson (2001:3) also stresses. The researcher foresees that a community radio station can be useful in this regard as source of information as well as a being able to provide the opportunity for concerned parties to air their opinions and ask questions. Boo (1993:22) foregrounds the identification of the local individuals, communities and nongovernmental organizations (NGO's) involved with tourism to the park, to query the benefits and costs of tourism for these people.

The link between tourism and the community of a National Game Park also means getting the local ethnic community involved in providing tourism infrastructures and facilities to contribute towards the popularity of the venue.

"Often, there are opportunities for increasing visitor spending at ecotourism destination areas" (Lindberg et al 1998:110). Lindberg et al are referring to lodgings, refreshment stalls, souvenir shops and cultural performances (such as tribal dancing) to name but a few. These present excellent opportunities for the local ethnic communities to become involved with and create revenue. Once again a community radio station can be used to advertise these commodities on air, providing visitors with information they may otherwise have missed. However as mentioned previously (see 3.8) and pointed out by Wilson (2006:10), the success of ecotourism depends on the equal commitment of the local ethnic communities, tourists and tour operators.

3.9 Sustainable tourism and ecotourism

Sustainable development is seen as an essential element of ecotourism and it includes making use of natural resources but without causing lasting harm or depleting them. As Wilson (2006:10-11 citing Zeiger & Mc Donald 1997) points

out, sustainable development “helps to provide the local community with freedom, education and welfare and they can thus be given the opportunity to act as partners in the sustainable development of their land and not as enemies to it.”

Clarke (2002:19) views sustainable tourism as a contested concept that refers to the development of indicators to measure the achievement of objectives. Clarke cites the World Tourism Organisation’s (1995:5) accepted definition of the term sustainable tourism, which requires that it:

...meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems.

Clarke (2002:20) also cites Bramwell and Lane (2000: 3) who describe sustainable tourism as a concept that is contestable and has many possible interpretations, of which four appear to be crucial (Clarke 2002:20 citing Bramwell & Lane 1993:1), namely: a holistic approach to planning and strategy making; preserving important ecological processes; protecting biodiversity and human heritage; and maintaining development in a manner that will sustain productivity for future generations over the long term.

In order to succeed in these goals, community radio “can play an important role in rebuilding civil society by creating altruism, empathy, trust, social capital and fostering dialogue around uplifting shared values” (Van Zyl 2003:27). With ‘social capital’ van Zyl is referring to human value in the sense of skills, family and pride in the community (2003:26).

In his paper Mayoral-Phillips (2001:1) appraises the rhetoric and reality of sustainable development, since they are seen as the “development tools for community socio-economic upliftment” in Southern Africa. His main concern has to do with the fact that natural resource management techniques and programmes in Southern Africa seem to bypass both structures and inequalities in society, failing therefore to consider the deep changes that are necessary to achieve a true ‘sustainable’ society. He blames these approaches for “...structurally intensifying

the mal-distribution of resources, inequalities in political representation and power, and the growth of a consumption-led society” (Mayoral-Phillips 2001:1).

As far as sustainable tourism is concerned, Norton (2001:1) observes that people often misapply the term in describing their project when in fact they are only looking at one aspect of sustainability. Norton (2001:1) sees long-term sustainability for a project as being sustainable in three directions namely *environmental*, *social* and *economical*. Norton (2001:1) sub-divides the three key elements as follows:

- Environmental sustainability – which implies appropriate application of integrated environmental management processes; properly empowered nature conservation and cultural conservation agencies or non government officials (NGOs) and funding of internationally important biodiversity projects. To these one may also add regeneration, whereby a community gets to ‘reinvent’ itself by finding new ways to promote its attractions. This is done in order to prolong a tourism experience which only lasts for a limited space of time (Witt & Moutinho 1995:35 citing Butler 1980) (see 3.3.1).
- Social sustainability – meaning a more experimental approach to community tourism development; pride, dignity and respect; for “with benefits must go responsibilities.”

The researcher wishes to point out that it is not the level of poverty that generates an income and therefore has to be ‘sustained.’ The tourists often want to experience a different lifestyle and culture first hand, which is why cultural villages have become an option that allows visitors to do just that, since it stages or recreates the original cultural lifestyle of its community without binding the ethnic community to sustain a level of poverty in order to bring in money. Jansen van Veuren (2001:17) therefore regards South Africa’s indigenous cultures as a “valuable tourism asset” and maintains the rapid growth in foreign tourism since 1994 has created a growing market for cultural villages. However, according to Jansen van Veuren, whites have increasingly dominated the ownership of these villages while indigenous people benefited mainly through low-level employment (2001:17).

- Economic sustainability – that differentiates between land ownership, tourism development; partnerships and facilitating Small, Medium and Micro Enterprise (SMME) opportunities, especially in ‘mainstream’ tourism (Norton 2001:1).

Norton’s (2001:1) three-legged model “should be seen within the context of the history and culture of Africa, and the need to develop tourism as a truly African experience”. In answer to Norton’s (2001:1) reference to economical sustainability, a community radio station, will cultivate continuous income-generating activities that are monitored and reviewed on a regular basis (Nkalai 2003:94). For example, a community radio station in a National Game Park will be able to provide its listeners and tourists in particular, with a ‘truly African experience’ since the history, stories and culture of Africa and the ethnic communities that border the park in particular, will feature prominently in its programmes. These programmes can also be made available on compact disks and sold to tourists as reminders of their stay or as interesting material to listen to during long drives in the park.

In order to ensure the station’s social and environmental sustainability one could include market research as well as a “strategic review of the station” in order to incorporate and align the station’s plans and objectives with contemporary tendencies and market demands (Nkalai 2003:94). Nkalai (2003:94) estimates it may take a station up to three or four years to become sustainable.

While Norton considers environmental, social and economic sustainability important for the long-term sustainability of a project, Gilfellan (2001:18) on the other hand points out that “local or community participation is often hailed as the key to sustainable tourism development” but warns at the same time that their participation “does not automatically translate into greater community control, empowerment and beneficiation” (2001:18). This makes the natural resource management by the Makuleke community (see 3.11) an ideal to strive for.

Keeping Gilfellan’s (2001:18) reference to community participation as the “key to sustainable tourism” in mind, the researcher considers the involvement and participation of the community as a further ‘tool’ or key factor for the long term sustainability of a community radio station, which is underscored by Jansen’s

(1995:31) reference to community radio as “a participatory form of communication.” Participation seems to be a key element where the community is concerned. In all of the studies and papers on community-based tourism and community radio, their involvement remains a crucial factor for the success of the project.

The importance of community participation with regard to the sustainability of a project, also features in Toland’s abstract (2001:24) that tests the theory that ‘sustainability’ in relation to community based tourism, can only be achieved through a process whereby the tourism development ideas are generated from within the community and the control of the tourism scheme rests with that community. The research focuses on the social as well as the cultural impact that tourism has on host communities, in this instance, selected communal lands in Zimbabwe. The outcome of the research is the acknowledgement that the environmental/economic impacts of rural tourism often take precedence over social/cultural impacts, which in turn can contribute “to significant changes to the livelihood portfolios of rural communities” (2001:24). Toland (2001:24) finds the research implies that sustainable tourism in the communal lands of Zimbabwe depends on the “meaningful involvement of all stakeholders at all levels of the tourism development process and the putting in place of an ongoing system of monitoring and evaluation to facilitate the effective management of the resultant impacts over time” (2001:24).

Wanjohi (2001:1) seems to echo Toland’s findings. While he sees tourism in developing countries as an “ideal economic alternative to traditional sectors” he stresses the importance of tourist host communities to be involved in tourism development projects “for the survival of the same” (2001:1). Wanjohi evaluated the situation at Kenya’s coast region and the local community’s integration into the coastal tourism process, during March to June 1998 and December 1999 to April 2000. The tribal clashes of August 1998 had a serious, detrimental effect on Kenya’s mostly coastal orientated tourism. Wanjohi blames the ethnic flare-ups on the fact that local communities hardly saw any benefits from the tourism industry (2001:1).

A community radio station can help to prevent flare-ups such as those mentioned by Wanjohi (2001:1), by allowing community members to speak out against what they may perceive to be an unfair situation for instance. Furthermore community radio can help “to spread an understanding of human rights and help rebuild civil society” (van Zyl 2003:25).

Wanjohi’s research, consisting of interviews with the local people, using questionnaires for data collection, and his own observation as a Tourist Officer in the Ministry of Tourism over a period of two years led him to conclude that: the local people did not feel totally involved in the coastal tourism industry; the local people did not appreciate their current level of participation in the industry; and that the local community was in favour of the further development of coastal tourism on condition that the industry became more community-based than at that present time (2001:5).

According to Warneant (2001:1) the sustainability of any industry can only be attained “when the natural resources upon which the industry relies are utilised in a sustainable manner.” Warneant’s (2001:29) abstract refers to case studies from Tanzania and Botswana where the most used resources prove to be culture, wildlife and natural features. He suggests that partnerships should be formed between government, communities and the tourism industry. The role players should include tour operators, transport companies as well as marketing and sales agencies. Since wildlife, local culture and natural features prove to be among the ‘most often utilized’ resources of the tourism industry Warneant (2001:1) looks at sustainability from a viewpoint that regards the protection of a community’s basic natural resources as vital. Basic resources such as soil and water are crucial to the long term sustainability of tourism, since any tourism development is reliant on them.

Warneant (2001:29) recommends the development of practices that will ensure better teamwork and appreciation of the role of the tourism industry in collaborating with government “for sustainable management of natural resources, with the aim of enhancing the sustainability of tourism operations which rely on those resources.” However, if the ability to execute and monitor the policy is

lacking, its efficiency will be reduced. He therefore recommends a device whereby tourism sustainability can be measured and monitored.

Apart from his own views on sustainable tourism, Warneant (2001:4) also refers to the World Tourism Organisation's (WTO) definition of sustainable tourism:

Tourism development that meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.

The majority of definitions available for the various forms of developmental tourism including responsible tourism, ecotourism, cultural tourism and wildlife tourism, illustrate that there is a large scope for interpretation and application of successful and re-producible tourism development. The relative levels of operational success are subjective and difficult to quantify, therefore the partnering role players involved in tourism development have little to compare themselves to and steer themselves by.

Referring to the Brundtland Commission and Earth Summit 1992, Mayoral-Phillips (2001:1) mentions that governments and institutions have argued that sustainable eco-tourism approaches are able to empower marginalized communities but maintains the 'sustainable' development approach has "begun to wear thin." In his view the "sustainability ideal rests on an uncritical, unexamined acceptance of the traditional world-view of progressive, secular materialism." He accuses the rhetoric of conservation and natural resource management programmes in Southern Africa of actually increasing the 'maldistribution' of resources. Mayoral-Phillips (2001:1) argues that reality in contrast to rhetoric shows that sustainable tourism approaches in Southern Africa "work against empowering communities." He also mentions Munasinghe and McNeely (1999), regarding Southern African Governments' emphasis on rural community development or CBNRM to secure livelihoods by redressing rural poverty, redeveloping agrarian land systems, resolving rural population densities and redistributing socio-economic benefits. The CBNRM process evolved from government incentives that in theory ensured

local community participation in 'conservation of biological resources' and themes of property rights, sustainable use, resources values and the equitable distribution of conservation costs and benefits (Mayoral-Phillips 2001:1).

The Southern African Development Community (SADC) Natural Resource Management Programme (NRMP) has supported and incorporated the CBNRM process (Mayoral-Phillips 2001:1-2). Natural Resource Management Programme rhetoric has been incorporated into National Development Programmes by the Southern African Development Community country members since the model is perceived as being "sustainable wise-use natural resource management" (2001:1-2) that aims to: demonstrate that for communities now farming marginal land, sustainable use and management of wildlife is a viable economic alternative; generate opportunities and income from community managed natural resources; expand women's role in decision making processes in local economies through CBNRM and improve the region's exchange of CBNRM related information.

Regarding the management of the proposed community radio station, Knipe (2003:34) mentions that it is up to the community to decide to what kind of organization they wish to register their station, since community radio stations can be "non-governmental organizations (NGOs), community-based organizations (CBOs), trusts, voluntary associations or Section 21 companies" (Knipe 2003:34).

Knipe explains that the station does not exist for the sake of profit since there are no shareholders who will be allowed to share the dividends. The income generated by the station gets ploughed back to pay for upkeep, staff, equipment and the like. Community radio usually depends upon donor funding and raises money for the community it serves (2003:34). Furthermore, as Knipe points out a community radio station exists for 'the common good' and has to be representative of its community (2003:34). (For more detail, see chapter four).

3.10 The socio-economic benefits of tourism and ecotourism in a National Game Park

As far as the ethnic community is concerned, Lindberg et al (1998:108-109) are of

the opinion that local economic benefits from tourism can be increased by increasing what is spent per visitor; increasing the participation of the local people in the tourism industry; reducing 'leakages' – meaning money lost to the community by being spent elsewhere (see 2.2.3) implementing or increasing the ethnic communities' share in the revenue and direct payment programs; and/or increasing local ownership and control.

Since the degree of competition in the tourism industry is so high, all types of enterprise are compelled to make use of marketing techniques and adapt to market demands. Witt and Moutinho (1995:322) suggest making use of market segmentation but have found small businesses in the field of tourism do not always apply this market approach. Witt and Moutinho describe segmentation as a "commonly recognized principle of differentiated marketing and strategic market planning" (1995:322). They consider psychographic profiles to be of great value in defining market segments for those with limited promotion and advertising budgets, since they provide policy makers with more insight than specific attitudes alone.

"Psychographic segmentation is an approach to tourism market segmentation based on personality characteristics of consumers" (Witt & Moutinho 1995:322). Keeping this approach in mind, if a community radio station is to regard itself as a 'social enterprise,' as suggested by Nkalai (2003:93) (see 3.1), it also needs to design "a marketing plan that is based on market research" (Nkalai 2003:94). As far as radio programming is concerned, a station may enhance its sustainability by taking the psychographic profiles or personality characteristics of its listeners into account.

Littrell's (2001:1-3) differentiation between the different kind of tourists, tourism styles and shopping approaches (see 2.2.3) is similar in approach to Witt and Moutinho's (1995:320) use of psychographic segmentation. In both instances their research has led to new insights into consumer behaviour, leading to a better understanding of market conditions and improved marketing strategies.

Psychographic variables provide travel marketers with valuable information as far

as “planning, designing, positioning, and distributing tourism products” are concerned (Witt & Moutinho 1995:322). It also provides insight for promoting and advertising them. As with Littrell’s (2001:1-3) research, psychographics helps to identify certain tourist segments, and defines the majority of potential consumers in a marketing and budget promotional way. It is therefore not surprising that Witt and Moutinho (1995:322) see it as a useful marketing tool in the highly competitive tourism environment.

According to Witt and Moutinho, psychographics “...allow different segments to be defined, so that only those of interest are approached, or they make it possible to create messages which appeal to individuals with certain psychographic characteristics within a large heterogeneous population” (1995:322). The only obstacle preventing psychographic segmentation from being used more often seems to be the high cost of market research it involves (Witt & Moutinho 1995:322).

One may ask how psychographic segmentation will impact on the proposed community radio station and whether the medium will be segmented according to this profile as well. On account of the station broadcasting to both the tourist and ethnic members of the community simultaneously, the radio as medium will not be segmented. However due to their different backgrounds and tastes, a certain amount of segmentation may prevail among its listeners with regard to listening preferences. It is therefore reasonable to suppose that the variety of programmes and advertisements being broadcast, will appeal to or interest different ‘segments’ of the ethnic and tourist communities¹⁰. Nonetheless there will be many occasions where both tourist and ethnic members will have shared interests in topics which may feature in talk shows, for instance.

Apart from psychographic segmentation, a level of liaison between the tourism agencies and local ethnic communities is recommended. This will not only prevent agencies from bypassing communities but will also prevent the communities from losing a percentage of the income due to them from tourist revenue. Involving the

¹⁰ This is an issue that will be dealt with in greater detail in 4.2.6 and 4.2.7 and especially 4.2.8 which refers to different listener categories as part of radio’s duality.

ethnic community to encourage the private tourism sector can help with the sustainability of tourism in their villages, as well as promote the sales of their wares on an ongoing/regular basis, if you start considering an export market. By involving local ethnic communities in the development of control policies for tourism it not only provides them with a say in matters that concern them but also allows for suggestions from an ethnic point of view. Furthermore, granting the ethnic communities the opportunity “to act as partners” (Wilson 2006:10-11 citing Zeiger & McDonald 1997) (see 3.3) will result in their better understanding and tolerance of tourism related matters. Both the tourists and the local community stand to gain from such an arrangement, thereby strengthening the economical ties between the ethnic and tourist community members.

The socio-economic benefits of tourism in National Game Parks can be considerable as mentioned before, and apart from generating local employment it will help to stimulate improvements to local transportation and communications infrastructures, which brings benefits to local people; improve intercultural understanding and global communication; create recreational facilities; promote conservation by convincing government officials of the importance of natural areas; provide a self-financing mechanism for the park authorities and in this way serve as a tool for natural heritage conservation (Clarke 2002 citing the World Conservation Union /IUCN 1994:8-9). In all of these instances, a community radio station can assist and be of service by means of promotions, advertising or by presenting programmes in which these issues are covered.

3.11 Community based tourism and ecotourism

Stressing local and collective ownership, The Kwa Zulu Natal (KZN) Tourism Authority Community Based Tourism Development Strategy (1999, cited by Clarke 2002:45-46) gives a definition of community based tourism by describing it as:

...tourism in which a significant number of local people are involved in providing services to tourists and the tourism industry, and in which local people have meaningful ownership, power and participation in the various tourism and related enterprises. Community based tourism should offer some form of benefits to local people not directly involved in the tourist enterprise, for example through improved education or infrastructure.

With community-based tourism Clarke (2002:7-8) is referring to collective rights to the tourism resource base. This means communities, “as a collective own,” exploit and manage the natural and cultural resource base. According to Clarke, Community Based Tourism (CBT) stems from the CBNRM approach. Clarke cites Njobe et al (1999:23) for describing CBNRM as “a means to the development of poor communities through conservation and use of natural resources”. Under natural resources the CBNRM includes water, soil, minerals as well as natural and cultural heritage, which may be exploited to a lesser or larger degree. In the last instance forestry and tourism also come to mind.

Clarke (2002:8) citing Ashley (1998) and de Beer and Eliffe (1997), sees Community Based Tourism as an empowerment model in rural areas. Here the location of the venture will also determine the inflow of income and as an example Clarke (2002:8) cites the Makuleke people who are ‘part owners’ of Kruger National Park and are benefiting from the major attraction. The Makuleke community is regarded by Wilson (2006:22) as a case study of a CBNRM project. They live along the western boundary of the Kruger National Park in the Limpopo Province. After being evicted from their land to allow for the park’s northward expansion in 1969 the community reclaimed portions of their land in 1995 when a new government came into power. They used their reclaimed land for tourism projects from which they expect to make an income in order to raise their living standards, by means of public infrastructure such as electricity, schools and housing (Wilson 2006:22).

The Makuleke community have formed the Makuleke Community Property Association Executive Committee, and are in the process of “developing luxury lodges in the Pafuri area of the Kruger National Park.” So far six lodges have been built as well as a cultural village that houses 12 people. Although private companies will run and market the lodge and the cultural village, in both instances, tourism companies are under obligation to make use of the local people. Young members of the community receive training in different tourism related aspects as well as park and business management (Wilson 2006:22).

Ashley (1998:339 cited by Clarke 2002:9) insists that wildlife benefits must surpass the cost to the local community, if it wants to be an incentive for them to manage their resources in a sustainable manner. Ashley foresees three probable causes that may hamper tourism-provided conservation incentives, namely a lack of sustainable institutions, the unfair distribution of local earnings and the community's limited perception of the link between tourism and conservation, resulting in an unwillingness to change. Clarke (2002:9) therefore suggests that governments should provide the host community with assistance during times of drought or economic crisis, to supplement their limited resources.

A community radio station can be instrumental in broadening the ethnic community's perception of the link between tourism and conservation and may work against their unwillingness to change, a matter referred to by Wilson (2006:10-11 citing Zeiger & McDonald 1997) as well when mentioning that being able to act as partners in the development of their land prevents animosity towards the necessary changes (see 3.8). This may be done in the form of panel discussions in which members of the ethnic community are allowed to voice their opinions and fears and receive answers to their questions. Other areas such as the natural and cultural heritage of the community for instance, may also feature in radio programmes. While Clarke (2002:8) sees Community Based Tourism as an empowerment model in rural areas, community radio can be regarded as the community's empowerment 'tool' which allows the message to get across to them.

Citing Katerere (1999) Clarke refers to the importance of forging collaborative arrangements between the private sector, communities and the public to strengthen CBNRM or Community Based Tourism (CBT). According to Spenceley (1999b cited by Clarke 2002:11) three conditions need to be met for joint Community Based Tourism ventures to succeed, namely a clear understanding by the community of the joint ventures; as well as choosing their own joint venture objectives; and agreeing on taking on a private sector partner when lacking capital and business skills. Clarke (2002:10) furthermore recommends ongoing communication, consultation, clarifying roles, financial and human accountability and transparency otherwise one may expect that there will be conflicts in multi-

stakeholder arrangements, since they may have conflicting perspectives or value systems.

Clarke's (2002:10) recommendations are especially important for a community radio station since it will also have to deal with various stakeholders, such as members of the board, employees, tour operators, ethnic communities and tourists. Unless there is ongoing communication and transparency, or clear work and role descriptions, as well as accountability for financial matters, programming and the like, the station is bound to run into trouble which will result in dispute and conflict between its various stakeholders.

When dealing with collaborative ventures, non-governmental organisations (NGOs) play an important role as facilitators, since, as pointed out by Clarke (2002:12), it may take years before a relationship between the public/private investor and the community settles. Clarke also mentions the importance of protecting a community's intellectual property rights regarding their knowledge of local fauna and flora, once their products become commercial commodities. A community radio station will be able to advise the ethnic community on their intellectual property rights, should their products, based on their knowledge of local fauna and flora for instance, become commercial commodities. The community may not become tourists themselves, but Clarke (2002:12) recommends they should have a broad understanding of the internationally driven tourism system.

As pointed out by Clarke (2002:12), many members of the ethnic community may not experience what it is like to be a tourist, causing them to be unaware of what is expected of them as hosts. Radio programmes can be used to enlighten them in an entertaining manner, with short plays for instance. Talk shows featuring tour operators and tourists as well as members of the ethnic community, can be used to clear up any misconceptions or problems that the other party is not aware of. A community radio station will therefore be a valuable asset in assisting the ethnic community to obtain a basic understanding of international tourism.

In all of the instances that are of importance to a Community Based Tourism Development Programme, the defining characteristics of a community must be represented. The locality that is shared by the community and how it is managed becomes a crucial factor for the success of an ecotourism venture. Economic benefits for stakeholders and how they are distributed means a community has become an economic unit; and by forging collaborative arrangements between communities, public and private sector, a community becomes a unit of cultural and social relationships.

Private and public ownership only differentiates between types of property rights and type of ownership over the property. While the state owns the land, communities and the private sector have access and utilization rights to co-manage. Mayoral-Phillips (2001:3) views this as a return to authoritarian, colonial, decision-making that fails to understand that traditional communities have been using 'responsible' and sustainable techniques for decades. He quotes Rihoy (1995) when maintaining that those techniques have been "misunderstood by those implementing reform policy and biodiversity-conservation management" (2001:3). Mayoral-Phillips (2001:3) finds that joint venture partnerships with the private sector have not resulted in upliftment of the communities but rather in compounding community mal-distribution. Hardly any long-term approaches include community ownership or any meaningful benefits that may result in "a truly consumptive-led society". Mayoral-Phillips (2001:3) regards these joint venture partnerships as merely helping to 'marginalize' communities while encouraging ecotourism as a pursuit that caters to the new middle classes of urban societies.

Further concerns arise when ecotourism reaches trans-boundary stages. Once again the purpose is to improve the management of natural resources to the benefit of all concerned and again it reinforces authoritarian management with little representation of communities. To prove the point, Mayoral-Phillips refers to the first Transboundary Conservation Area (TBCA) in Southern Africa, the Kgalagadi Transfrontier Park, which only served to "displace Bushmen communities in and on the periphery of the park" (Mayoral-Phillips 2001:3). He accuses the Botswana government of giving no reference to the Bushmen community and claims that no tourism plan made any reference to community involvement and that no

community consultation was given to a “tangible empowerment strategic management plan”¹¹ (Mayoral-Phillips 2001:3). If the Botswana government saw and exploited the potential of the Bushmen communities as a viable economic tool, it could have been developed to the benefit of all concerned parties (Mayoral-Phillips 2001:3).

It is clear that tourism needs the cooperation of the ethnic community. This fact is also acknowledged by the Mpumalanga Tourism Awareness programme, where tourism is referred to as a “people orientated industry” (Mkhize and Briedenhann 1996:23). Peterson (1998:57) asks for “active support” from local inhabitants, if tourism is to be a successful development option for a town. In this instance he blames a lack of dialogue on issues related to development in the area, as “the central stumbling block against any chances of united support for progress” (Peterson 1998:57). This concurs with Mayoral-Phillips’ (2001: 4) call for alternatives to be promoted so that communities are no longer mere custodians but can be empowered to own the means of production, able to decide on what adds value, and to benefit in a manner that is “uncompromising, humanitarian, and void of sustainable secular materialism” (2001: 4). Mayoral-Phillips views this as an African solution to an African problem.

The researcher foresees that a community radio station will be an instrument of empowerment for the local ethnic communities, since it will allow the voices of all the members of the community, including those who cannot write, to be heard. Seeing that Peterson (1998:57) blames the absence of dialogue for the lack of support for progress, concerning the development of an area, a community radio station can be used to instigate dialogue between the parties concerned.

3.12 Pro-poor tourism and ecotourism

Clarke regards the tourism sector as a means to fight poverty and provide a range of livelihoods for poor people that can be maintained throughout the year.

¹¹ Mayoral-Phillips referring to Kgalagadi Management Plan, April 1997; Bilateral Agreement between Botswana and South Africa; Joint Press Release, 12th April 1999.

According to Clarke (2002:16) the United Kingdom Department for International Development (DIFID 1999) sponsors Pro-poor Tourism (PPT) and their aim is to have halved by 2015 the number of people living in conditions of extreme poverty, which at present represents a quarter of the population of the world. The reason for tourism being targeted as an alleviator of poverty is based on an expected worldwide growth of 563 million arrivals in 1995 rising to 1,000 million in 2010 (Clarke 2002:16-17 citing the World Tourism Organisation / WTO 1998:10). In practical terms this relates to the potential of selling more goods and services to tourists. Although this seems exciting and full of promise it must also be remembered that Pro-poor Tourism is relatively new and not much tested, and may not have the impact on poverty as expected (Clarke 2002:16-17).

Clarke (2002:17) cites Ashley, Goodwin and Roe (2001) among others, who investigated the effect tourism had in bettering poor people's livelihoods. They came to the conclusion that tourism should not be regarded as a dominating factor but rather as an additional source of income that would fit in with the daily activities of poor people. As far as the ethnic community of a National Game Park is concerned the researcher is of the opinion that a similar approach should be considered since tourist numbers fluctuate and accordingly the amount of money that gets spent, thereby rendering it a flexible or (alternatively viewed) an inconsistent source of income. It can be argued that if the ethnic community relied mostly on the income generated by tourism instead of carrying on with their daily activities they stand to lose not only revenue but their independence as well. For this reason tourism can at best be regarded as an additional source of income. Furthermore, tourists are not "anthropologists" but "consumers" and tourism is regarded as "entertainment" (Clarke 2002:17 citing McKercher 1993).

If tourism can be regarded as 'entertainment,' then radio can be regarded as an 'entertainer' and a provider of information. The proposed community radio station will be able to 'entertain' its listeners with a diversity of programmes and music. Tourists visiting a National Game Park want to experience the sights and sounds of the wild. A community radio station broadcasting from a National Game Park will be catering to a selective audience in an exclusive area which also contains free roaming wild animals. It will therefore provide a different listening experience,

a different brand of entertainment to that of a commercial radio station. Listeners will be entertained by programmes featuring tales of the wild, traditional ethnic stories, the memoirs of field guides, nature programmes and the like.

Another drawback for pro-poor tourism is the high rate of crime and incidents of terror that are scaring off tourists. This has resulted in increased concern for their safety and well-being and their demand for crime- and pollution free environments (Clarke 2002:17 citing Dev 2000). Crime does not only occur in the major cities, it is also an issue that cannot be disregarded by the ethnic communities bordering a National Game Park, since it will have a negative influence on the appeal of their venues such as visits to ethnic villages or markets for example.

A community radio station can help with crime prevention by broadcasting crime-prevention talks, alerting the public to be on the lookout for suspects, provide information on who to contact when reporting a crime and so forth. Getting the community to work together to prevent crime by means of broadcasts will contribute to the safety of the visitors and the ethnic community as well. As pointed out by Van Zyl (2003:25) crime is often an expression of aggression and estrangement and not caused by poverty but rather by insecurity and fear. The community radio station can have a positive influence in this respect since it “aims to spread an understanding of human rights and help rebuild civil society” (2003:25).

Norton (2001:5) suggests community members accept the responsibility to help prevent crime by reporting suspected incidents and cooperating with the police; keeping the area clean and free of litter; using natural resources such as firewood; making visitors feel welcome and preventing them from being ‘harassed’ by overeager curio vendors and beggars; driving safely on dangerous roads and informing other community members of tourism related opportunities.

Van Zyl (2003:24) believes that community radio “needs to help rebuild a sense of morality in our communities” and maintains that restoring the moral order begins with the family and the community which is PERCs in this instance. According to

van Zyl (2003:25) community radio "aims to spread an understanding of human rights and help rebuild civil society."

Regarding pro-poor tourism, Green and Sibisi (2001:18-19) mention that sustainable methods of generating income are necessary to transform local ideas into profitable businesses. They base their argument on research conducted in Maphephethene in Kwazulu-Natal, to ascertain the viability of an eco-tourist initiative. In this instance the community elected a tourism committee to represent the community stakeholders namely: the development committee; the agriculture and vegetable garden committees; solar energy initiatives; storekeepers; Zulu crafters; *sangomas* (also referred to as traditional healers) and tour guides.

During a trial tour that took place, where each group had to see to its responsibilities, the following problems arose: Out of twenty-five tour guides trained for this event, only eighteen were present on the day, implying that reliability may be a problem; time was also a problem since the tour stops ran late; the minor roads presented a problem by being too narrow for 45-seater busses; instead of benefiting the community only individual transactions took place; further training in financial matters and tourist expectations proved necessary and management strategies seemed to be a further area of weakness. (Green & Sibisi 2001:19).

Those involved in dealing with tourism and communities have already recognized these shortcomings and realize that these matters need to be addressed. According to Clarke (2001) one of the reasons for these shortcomings is because communities are not always perceived as partners, there is a lack of cooperation and coordination between stakeholders and indigenous knowledge systems are seldom recognised or used. This view is shared by Wilson (2006:11 citing Zeiger & Mc Donald 1997) when mentioning that "the opportunity to act as partners in the sustainable development of their land" provides the local community with 'freedom and education.' Wilson (2006:11) also refers to the importance of commitment by all stakeholders (tourists, tour operators and [ethnic] communities for ecotourism to be effective (see 3.8).

Clarke (2001) seeks to solve the problem by way of practical principles and guidelines, such as: giving indications of the way forward; empowering communities by doing it with and not for them and by using methods of interfacing even during the planning stages. Clarke envisages optimising tourism in the community as well as optimising entrepreneurship and implementation. To achieve this Clarke (2001) believes the solution lies in community radio that supplies information on the community's perceptions, needs and expectations; creating a platform to facilitate dialogue between communities to learn from each other - this includes positive as well as negative experiences; appropriate facilitators to initiate training and support processes and for markets, products, competitors and the like to integrate community issues into mainstream research.

Further factors that are important for success include understanding the needs, expectations and commitment to tourism of local communities and letting communities set their own agendas. This means community involvement at all levels - from strategic level to actual operational and implementation level (Clarke 2001). Furthermore community tourism should be regarded as an integral part of main stream tourism; a code of ethics and the authenticity of communities should be nurtured and for long term success ownership and actual beneficiation is essential (2001).

3.13 The role of non-governmental organizations in tourism

Wells and Brandon (1993:53) cite Brown and Korten (1989) who compiled a list of strengths and weaknesses concerning non-governmental organizations (NGOs) and set them out as advantages and limitations. According to this list non-governmental organizations have the advantage of being able to: make contact with the rural poor in remote areas; promote rural participation by facilitating local resource mobilization; deliver services at low cost and find solutions that are innovative. On the other hand, nongovernmental organizations have a limited ability to develop self-sustaining community organizations once resources and staffs are withdrawn; they do not have enough technical ability to achieve complex

projects; they fall short on strategic perspectives; and their organizational and managerial capacities are on a very limited scale.

As this thesis focuses on a community radio station in a National Game Park, the researcher wishes to point out that the advantages that nongovernmental organizations possess can be harnessed even more by the services that a community radio station is capable of providing. Even in instances where nongovernmental organizations fall short, such as sustaining community organizations after the withdrawal of staff and resources, a community radio station can be of service to the ethnic community by broadcasting solutions and giving the necessary advice via phone-ins for example and by linking up the interested parties at given times as shall be argued in chapter four and demonstrated in chapter five.

Conservation orientated non-governmental organizations can be effective in “highlighting environmental issues and concerns, devising education and awareness programs, and lobbying governments and international agencies” (Wells et al 1993:52). Other contributions made by conservation non-governmental organizations include raising funds and providing the necessary technical assistance to establish and manage protected areas. Wells et al (1993:52) point out however that groups with little experience have had difficulties in implementing “effective development within ICDPs” (integrated conservation-development projects).

Non-governmental organizations have the added advantage of being able to avoid the slow-moving bureaucracies of central governments and the autocratic designs of rural development projects sponsored by international development agencies. Wells et al (1993: 52) also emphasize the importance of non-governmental organizations in “identifying and promoting innovative project concepts and drawing attention to the need for ICDPs”, since many government agencies seem unwilling or unable to react on these matters.

A community radio station will be able to do what government agencies are often unable to do. Since it has to consider the needs of its community the community

radio station will be an obvious medium through which innovative concepts can be promoted. Radio has the advantage of being heard by many and will therefore be better able to attract attention to the need for integrated conservation-development projects.

Citing Salmen and Eaves (1989) Wells et al (1993:52) refer to World Bank projects involving non-governmental organizations, where the latter saw their main function as “serving as an institutional bridge between a project and its beneficiaries, linking project objectives and activities to the needs and environment of beneficiaries.” This meant that non-governmental organizations intermediating in Bank-sponsored projects could assist in translating local needs and conditions to the World Bank or borrower; translate project guidelines to communities; organize beneficiaries to take advantage of project benefits; deliver services to less accessible populations and serve as intermediaries to other non-governmental organizations. According to Wells et al (1993:53) these points illustrate the main strengths and roles for non-governmental organizations in integrated conservation-development projects.

The tourists can be regarded as a catalyst that set all the different wheels or components that rely on their presence, in motion. Without tourism and tourists the need for handcrafts, restaurants, cleaning and laundry services, cultural villages, guides for field trips and game drives in open vehicles, disappear, leaving the ethnic community deprived of a present source of income. It stands to reason that such a financial shortfall will have further consequences. It will deprive the ethnic community of much of the resources it needs to afford better education, health services, housing and the like. Similarly the proposed community radio station in a National Game Park will lose its distinctive purpose of catering to a diverse community to the mutual benefit of both parties. At the same time the country will lose out on much sought after revenue brought into the country from abroad.

3.14 Conclusion

This chapter investigated the nature of the South African tourism industry, with specific reference to the National Game Parks. It focused on the supply and

demand for goods and services, products and processes and in particular the interweave of culture. Research showed that tourism has the potential to alleviate poverty in previously disadvantaged communities and investigated the advantages of ecotourism and community based tourism in this regard.

It was argued that an element of bartering comes into the equation between the ethnic community on the one hand selling their “wares” to the tourist community who have saved money to spend on their vacation, with the purpose of purchasing the skills, expertise, handicrafts and mementos by which they will remember their trip. The proposed radio station in effect becomes a broker by advertising and promoting the handicrafts, produce, services and expertise of the ethnic community. It is foreseen that the station will also be used to broadcast the dates and venues of events that will be of interest to the visitors, such as visits to cultural villages, or to explain the designs and uses of handicrafts and the like.

The chapter explained that although community radio stations are run non-commercially it does not mean they may not make money, since community radio stations should regard themselves as “social enterprises” in order to become self-sustainable (Nkalai 2003:93). The thesis argued for effective market research study that will lead to the development of a marketing plan for the proposed community radio station by making use of the Radio Audience Measurement Survey and by conducting listener surveys for instance (Nkalai 2003:94). A good marketing plan will furthermore assist a community radio station with better strategic planning with a view to the future (Nkalai 2003:95).

In this chapter the interrelatedness of the function and demands of the tourist and ethnic communities were developed, so that the groundwork for potential *content* of the Community Radio Station could be established. The focus of chapter four will be on community radio, as the *form* in which this content will be presented.

CHAPTER 4

COMMUNITY RADIO

I would like to suggest that everyone involved in community radio ask themselves at the start of each day, “What can I do to make my community’s life just a little better than it was yesterday?”

Zane Ibrahim 1999:15.

4.1 INTRODUCTION

The main subject of this thesis is to establish a functional basis for the development of a community radio station in a National Game Park. The researcher is of the opinion that any indifferent government response will be counterbalanced by the importance government attaches to tourism and the income it is expected to generate, as well as the prospect of giving a voice to previously disadvantaged communities. Since community radio shares the same features that characterize radio as broadcasting medium, this chapter will begin by exploring the characteristics of radio. Furthermore, it also proposes to look at the aims and objectives of community radio and examine the benefits it holds for the community, including the problems that can be expected and possible solutions to those.

Orlorunnisola (1997: 242) mentions that radio is often the only electronic device in many homesteads in rural Africa. Moreover, according to Bogue (1979:1)¹² (and cited by Orlorunnisola ([sa]:5) radio is generally recognised as one of the best ways to reach marginalized or neglected communities since it can be found in most homes. Even in remote and hard to reach areas, “there is at least one transistor radio in working order” (Bogue 1979:1). As Bogue points out if one has to inform large scores of rural, semi-literate or illiterate people that are distributed over large areas “radio has the ability to reach people who cannot or do not read, whom it would be difficult or expensive to visit personally, yet who urgently need to

¹² The researcher wishes to thank Orlorunnisola ([sa]:3) for drawing attention to Bogue 1979.

be informed of and motivated to participate in programs that will bring about improvements in their personal lives, their communities, and their nations” (Bogue 1979:1).

According to the Community Radio Association (1987:2-3), a community radio station comes into existence, and develops, in answer to the needs of a community, serving the geographically recognizable community or community of interest and should therefore be run by the community, which it serves. This view is shared by Knipe (2003:52) who argues that the station is owned by the community and must therefore address their needs via its programmes. Community involvement means the local community members must be involved in the station’s operation and decision-making since “once a station has stopped consulting with its community and stops meeting its needs, it has no reason to exist.” As Knipe (2003:52) points out, a community’s importance does not end with its petitions to obtain a licence - it “needs to be consulted on the direction the station will take, and should ensure that the station is meeting its mandate by keeping the best interests of the community at heart” (see 3.1). Because it is regarded as participatory communication it is seen as having the advantage of installing cultural pride, identity and self-worth (Olorunnisola [sa:5] citing Melkote 1991).

On the subject of ‘participation’ White¹³ (1993:16-17) notes that getting people to participate at grass roots level is not an easy task. White differentiates between ‘pseudo-participation’ where the only participation is the people being present to hear what is planned *for* them while genuine participation means the people are empowered to control the action that is being planned. White’s view coincides with that of Katz (1996 cited by Olorunnisola [sa: 5]), who points out that community participation implies members of the community become “actors whose voices are included in the in the content” instead of merely being “passive recipients of information.” Citing Gumucio Dagron (2001) Olorunnisola [sa:5] refers to the fact that when participatory communication involves community radio, access is

¹³ The researcher wishes to thank Olorunnisola ([sa]:3) for drawing attention to White (1993) and (2000).

outweighed by ownership. “The argument is that a communication process that is owned by the community tends to provide equal opportunity to members” (Olorunnisola [sa:5]) since it is the right of every person to ‘speak their word’ either collectively or individually and not the privilege of only a few according to Freire (1983:76), cited by Servaes (2000:15).

A community radio station must strive toward the empowerment of the members of the community “who would also be CO (sic)-owners, CO (sic)-planners, CO (sic)-producers and CO (sic)-performers in the statement of communal issues” (Olorunnisola [sa:9]) While centralized broadcasting deals with a mostly passive audience, participatory community radio “interacts with actors whose voices are included in program content and radio station administration” (Olorunnisola [sa:9]). The interplay between a passive and active audience translates into ‘hot’ and ‘cold’ when McLuhan refers to a medium that requires less or more participation (see 4.2.1) Furthermore broadcasting in a participatory environment will allow a community to re-establish its cultural pride, self-worth, and identity (Olorunnisola [sa:9]).

In the instance of a community radio station in a National Game Park there will be ethnic and tourist community members who will be referred to as PERCs. This will result in shared interests prompted by what the ethnic - and tourist communities have to offer each other, be it payment for services rendered or for handicrafts offered for sale (to mention but one).

Before concentrating on community radio as such, it is necessary to examine the background and commencement of community radio in South Africa. “The advent of community radio in South Africa is one of the less publicized but direct outcomes of the country’s transition to multiracial democracy in 1994” according to Olorunnisola [sa:1].

In a study aimed at analyzing the impact caused by delays in the issuing of licenses to community radio stations Tleane ([sa]:4) mentions that community radio “is fairly new” in South Africa and that the “first stations were granted licenses to broadcast in 1995.” In 1994 the Independent Broadcasting Association

(IBA), the predecessor of ICASA, was founded as an autonomous body with the task of issuing broadcast licenses, amongst others, “thus breaking the tradition of the apartheid regime where the Postmaster-General was responsible for the granting of licenses” (Tleane [sa]:4).

According to Tleane ([sa]:5) the two main incentives for the community radio sector was borne out of a need to end the monopoly held by the South African Broadcasting Corporation (SABC) up until 1994 and in the second instance to follow international trends in broadcasting, which meant, “diversification of media ownership and encouragement of plurality of ideas and views.”

By the end of 1999 there were 65 community radio stations in South Africa broadcasting to communities that resided in areas ranging from rural and semi-rural to urban (Olorunnisola [sa]:1 citing Siemering, Fairbairn and Rangana 1998). Based on the number of applications under consideration, Siemering et al (1998) estimated that there could soon be more than 250 community radio stations. Ibrahim (1999:15) on the other hand is sceptical about the dream of having 200 community stations in the country. Based on the fact that there were at least 65 stations on air at the beginning of the twenty first century led Nell and Shapiro (2001 cited by Olorunnisola sa:1) to proclaim that South Africa had the biggest as well as the most vibrant community radio sector on the African continent.

Community radio has traditionally evolved from experiences that were socially and politically repressive and therefore the evolution of community radio stations in South Africa is not ‘peculiar’ according to Olorunnisola [sa:2] citing Siemering et al (1998). Marginalized communities adopted community radio “as a tool for highlighting their fundamental rights.” [sa:2] Community radio is also referred to as peoples’ radio in Latin American countries, since it has become “the voice of the poor” (Olorunnisola [sa]:2). Although marginalised communities share similarities such as poverty, in South Africa the ‘non-white,’ politically repressed and marginalized communities were peculiar in the sense that they also happened to be the majority and not the minority as is usually the case.

According to Olorunnisola ([sa]:2) the foregoing demographic information is a

reminder of the fact that in South Africa the majority was governed by the minority until the first multiracial elections in 1994. This can be regarded as a peculiarity in the sense that it was the majority and not the minority that was being discriminated against. In Europe, Australia and North and Latin America for instance, community radio grew out of the repressive socio-political experiences of minority groups.

Olorunnisola [sa:3] citing Giffard, de Beer and Steyn (1997) points out that the South African Broadcasting Corporation (SABC) controlled radio and television broadcasting by the beginning of the 1990s. The SABC controlled radio with a network of 30 radio services which broadcast over 500 FM transmitters linked by Intelsat satellite, until the reforms of the early 1990s. De Villiers¹⁴ (1993:130-133 in De Beer and also cited by Olorunnisola [sa]:3) refers to the fact that there were national outlets (such as Radio South Africa, Afrikaans Stereo, Radio 5 and Radio Metro) and regional outlets covering the four regional provinces of Transvaal, Cape, Natal and Free State (namely Highveld Stereo, Radio Algoa, Radio Port Natal and Radio Oranje). There were also a number of outlets aimed at indigenous groups such as Radio Sesotho for the Sesotho speaking people, Radio Venda for the Tshivenda speaking people, Radio Swazi for the Siswati speaking people, and Zulu Stereo for the IsiZulu speaking people.

Due to political changes instigated by former President F.W. De Klerk, the broadcasting system entered a phase of transformation and democratization. By 1991 a negotiating body, the Council for a Democratic South Africa (CODESA) placed the need to reform the broadcasting sector on the agenda of the political stakeholders, which according to Olorunnisola (sa:3)) marked the commencement of the struggle for the freeing or 'liberation' of the South African airwaves.

The ruling National Party of the time issued community radio licences to stations of their choice without involving other political parties. In defiance of the government's actions, two radio stations in Cape Town, Bush Radio and Radio Zibonele, went on air. Bush Radio, targeting the Cape Flats area was shut down immediately. Radio Zibonele with its focus on health, broadcast to a section of

¹⁴ The researcher wishes to thank Olorunnisola ([sa]:3) for drawing attention to De Villiers 1993.

Khayelitsha and generally kept a low profile and was therefore not considered to be a threat (Olorunnisola [sa:3] citing Gumucio Dagron 2001 and Siemering et al 1998).

On account of pressure from political parties as the first multiracial elections in South Africa drew near, CODESA drew up the Independent Broadcasting Authority (IBA) Act in order to break the South African Broadcasting Corporation's (SABC's) monopoly of the airwaves. The 1993 act launched the IBA who had the responsibility of making broadcasting policy, issuing broadcasting licences and regulating and scrutinizing broadcasting conducts in South Africa (Olorunnisola [sa:3]).

The Act allowed the IBA to oversee the airwaves without intervention from the government. More importantly, they acknowledged a three-tier broadcasting system, namely public, commercial and community instead of the monopoly previously held by the SABC. The IBA Act allowed broadcasting services to cater to all language and culture groups and stressed the importance of protecting a national and regional character. As Barnett (1999:651) explains, the directive of the IBA "is to 'open the airwaves' to previously excluded voices and opinions..." Furthermore they (IBA) limited cross-media, ownership, imposed local content quotas and probed into ways of funding broadcasting (Barnett¹⁵ 1999:651 and Giffard et al 1997 cited by Olorunnisola [sa:3]).

One of the reasons for enforcing local content quota is to ensure "the promotion of a national and provincial identity" and also "the need to broadcast programs to cater to the wide-ranging languages spoken by the peoples of South Africa" (Olorunnisola [sa:3]). Apart from catering to the different languages, community radio stations were expected to implement local music and to have a 55 % local quota by 2000 (Olorunnisola [sa:3]). After the 1994 multiracial elections the IBA regarded community radio as top priority and by August 1995 had issued 82 community radio licences. Only temporary licences were issued at first which

¹⁵ The researcher wishes to thank Olorunnisola ([sa]:3) for drawing attention to Barnett (1999).

meant that they had to be renewed every year. A four year community radio licence was introduced in 1996 (Olorunnisola [sa:3]).

In the new democratic atmosphere community radio came to include four distinctive types. Stations that served geographical areas ('geographic' community radio stations) formed the first category, such as Bush Radio and Radio Zibonele (Olorunnisola [sa:4]). Campus-based radio stations on university and college campuses form the second category such as Durban Youth Radio on the campus of the then University of Durban Westville or Radio Matie FM on the campus of the University of Stellenbosch. Religious stations, serving Christian, Muslim and Hindu faiths were also issued licences and form the third category. The fourth category of community radio stations serves cultural and ethnic communities such as Afrikaans, Portuguese, Greek and Chinese communities (Olorunnisola [sa: 4]).

In a statement made by Khanyi Mkhonza, the chairman of the National Community Radio Forum in November 1999, in excess of two million people listen to community radio stations every day, which underlines the "need for relevant and constructive rural programming" (Shongwe 1:2005). As an example, at that time Mkhonza ascribed the Moutse Community Radio Station's growth in listenership (which rose by 5000 people within four months) to the way in which the station served its community and pointed out that a community radio station's programming was a manifestation of a community's aspirations and aggravations (Shongwe 1:2005).

This view is reflected in more depth by the Community Radio Association (1987:2-3) namely that a community radio station comes into existence and develops "in answer to the needs of a community, serving the community of interest and run by the community which it serves". However when one considers the instance of a community radio station in a National Game Park, one will encounter both ethnic and tourist communities. This will result in shared interests prompted by what the ethnic - and tourist communities have to offer each. As argued in chapter two (see 2.2.3) their mutual reliance on (and benefit to) each other, originally prompted the researcher to consider the term 'tribalised' community, based on McLuhan's (1967a:302,304) reference to radio's ability to "tribalise" mankind (see 4.2.5).The

term 'tribe' however proves to be socially frowned upon , therefore 'merged' or 'shared' communities or PERCs will be used when referring to the combined tourist and ethnic communities, as it is socially more acceptable (see 2.2.2).

Although a community radio station can be an important influence and source of communication to its listeners, in Africa it seldom carries weight where the higher echelons of radio and government are concerned. According to Ntab (2001:2) governments only pay lip service to community radio. She blames this on the fear that governments may have of the empowerment that radio can offer to groups who previously had no voice. The stations are usually located in regions where corruption and unequal access to land and resources are at the heart of food insecurity, yet Ntab firmly believes that the microphone changes lives.

Community radio is a professional broadcaster that has to conform to many of the standards required from a commercial radio station. It is also different from a commercial one because it has no shareholders. "It has a different obligation to the community it serves," which is evident from the content of its programming (Van Zyl 2003:6). Community radio distinguishes itself in essence by being participatory as argued in the introduction to chapter four. Van Zyl (2003:9) therefore finds community radio to be fundamentally democratic, since it aims to be broadcast by the community and not for or to the community. He acknowledges however that it may be easier said than done.

The Independent Communications Authority of South Africa (ICASA) has laid down strict rules to try and guarantee community participation and ensure that the needs of the community comes first as far as community radio is concerned. However such rulings can be problematic at times. As an example Van Zyl (2003:9), referring to the ruling that the newsroom must have a community committee to advise on the nature and content of the news that is broadcast, points out that the knowledge and training of what constitutes news is not always accessible in the communities. He therefore suggests that a more practical way must be found in which to incorporate the intended community cooperation. This aspect will feature in greater detail in chapter five that deals more specifically with community radio programming.

At the time of going to print, Van Zyl (2003:9) estimated that there were about 120 community radio stations scattered throughout South Africa. It forms the first part of a three-tier broadcasting system, introduced by South Africa's new democratic government. The commercial sector forms the second tier and includes stations such as Five FM, Highveld, Khaya FM, Classic FM, Radio Algoa and 702 to name but a few. The third tier is the public broadcaster, which refers to the SABC's seven language radio stations.

Since community radio, commercial radio and the public broadcaster all share a common denominator in radio as medium, it is important to examine radio's characteristics.

4.2 The characteristics of radio

Crisell (1994:3-16) points to many factors that can be construed as characteristic of radio in the medium that it operates:

- it is a blind medium;
- it relies on the imagination;
- it offers companionship;
- it is a listening experience;
- it has much in common with tribal folklore where the speaker becomes the authority and the listeners, the recipients;
- it is a dualistic medium;
- it has a sense of immediacy and reality;
- It caters to different listener categories;
- It caters to listeners' lifestyle and age which dictate their listening habits;
- it relies mainly on talk and music for programming,
- it has a far greater reach and staying capability than other media.

4.2.1 Radio is a blind medium

The first and probably most obvious definition of radio is that it is a 'blind' medium, since its broadcasts cannot be seen with the naked eye, as, for instance, a stage -

or television production can. “We cannot see its messages, they consist only of noise and silence ...” (Crisell 1996:3). Since radio is an auditory medium, it is also perceived to be live and immediate. However as radio does not provide one with visuals but only with auditory stimuli, far greater demands are made on one’s imagination than for television (Crisell 1994:9). In other words an acoustic stimulus triggers a visual response situation. Only in this instance the visual response will be less controlled than if it had been a visual stimulus. One can therefore assume that a visual-to-visual stimulus as in television will require less effort from the receivers than in an acoustic-to-visual response situation such as radio, as the listeners will have to ‘work harder’ to complete the ‘picture’ in their minds.

This resonates with McLuhan’s (Marshall McLuhan [sa]:11) reference to ‘hot’ and ‘cold’ media where the amount of data provided by a medium, such as radio or television for instance, forms the basis of his distinction between ‘hot’ and ‘cold’ media. The principle McLuhan adheres to is that a ‘hot’ medium will extend one of the senses in ‘high definition’, so that it is packed with information and will therefore require very little participation from the audience. A ‘cool’ medium will need more participation or input from the audience on account of being less supplied with information. To illustrate McLuhan (Marshall McLuhan [sa]:11) compares the radio medium to the telephone. Since the telephone can only offer a very limited amount of information to the ear, it requires more input from its users than radio does and is therefore regarded as a ‘cool’ medium. Radio is able to use sound effects to establish mood and create an awareness of the surroundings. It can create illusions of distances being near or far through fade-ins and fade-outs and use different voices to portray different characters, which makes it a ‘hot’ medium, which needs less participation from its audience than the telephone does for instance. Similarly, television is a ‘cool’ medium when compared to a ‘hot’ medium such as movies that are visually and acoustically higher in definition and do not need much to be filled in or completed by the audience. In other words McLuhan is comparing media that extend one sense in ‘high definition’, such as acoustics when comparing radio to telephone, or visuals in the case of television and movies.

Far from regarding Crisell's (1996:3) reference to radio's blindness as a drawback, Cory (1974 cited by Crook 1999:67) sees radio's blindness (due to its lack of visual stimulus) as advantageous, since radio's auditory/acoustic stimulus may guide and inspire the listeners' imagination to visualize what they hear without other people's visual interpretations hampering their minds' picture at any time. This does not mean that no amount of editing or selection takes place prior to the broadcast but only that it is less restrictive (in a visual sense) to the mind's eye. The bounds caused by realistic physical dimensions are no longer a problem since they are replaced with imaginary ones and time can jump or telescope forward and backward in time within a matter of seconds.

It can therefore be said that radio's acoustic stimulus is well capable of stimulating a visual (mind's eye) response from the listener, but that it is less controlled or compulsory than if it had been a visual-to-visual stimulus as in television. Radio's acoustic-to-visual response situation will therefore require more effort from the listener than television's visual-to-visual situation, which will involve far less input/work from the receiver.

Regarding radio's 'blindness' and reliance on sound and hearing, Ong (2002:71) mentions the advantages of sound over sight. He points to the fact that whereas sight 'isolates,' sound, 'incorporates.' He reasons that sight places the viewer at a distance or 'outside' of what he is seeing, while sound "pours into the hearer" (Ong 2002:71). Furthermore, vision comes to a person "from one direction at a time," since one must move one's eyes "from one part to another." However when one hears, one is gathering sound "simultaneously from every direction at once" which means one is able to immerse oneself in hearing and in sound. A similar immersion is not possible in sight. Ong (2002:71) believes vision is a 'dissecting' sense while sound is a 'unifying' one. While clarity is a typical visual ideal, Ong regards harmony or "putting together" as the auditory ideal (2002:71). Since sound incorporates instead of isolates it is also indicative of radio's unifying or "tribalising" effect (McLuhan 1967a:302,304) and will be referred to later in this chapter (see 4.2.5) when radio's likeness to 'tribal' folklore (McLuhan 1967a:302,304) and its unifying possibilities are discussed.

4.2.2 Radio relies on imagination

The distinctiveness of radio lies in imagination being involved to a different degree than in other media. Visual media, such as television (that provides both visual and auditory stimuli) are perceived as being live and immediate and do not require their audience/viewers to make as much use of their imagination as radio does (Crisell 1994:9). One is reminded of McLuhan's (1967b:22-23) 'hot' and 'cold' theory in this instance (see 4.2.1). For when one compares radio to television, radio requires more audience participation which makes it a 'cool' medium. These distinctions are also implied in the introduction to this chapter where it is mentioned that centralized broadcasting deals with a mostly passive audience (Olorunnisola ([sa]:9), which may therefore be regarded as 'hot' in McLuhan's (Marshall McLuhan [sa]:11) terms while participatory community radio "interacts with actors whose voices are included in program content and radio station administration" (Olorunnisola [sa:9]) and can therefore be considered as 'cool'/'cold' according to McLuhan's (Marshall McLuhan [sa]:11) theory.

Imagination is regarded as the faculty by which "we re-create for ourselves any impressions that we would experience at first hand through one, some or all of our five senses" (Crisell 1994:7-8). It might also be argued that the images, which we recall with our imagination, rely on images that we have collected from past experiences, which have remained latent in the mind. They are made 'real' or come to life again by the stimuli provided by the radio, which implies that radio relies on the past experiences of its listeners to 're-create' the impressions they may have experienced.

The main function of imagination according to Crisell (1994:7-8) is visual:

... for in replicating the functions of our senses it seems also to replicate the hierarchy into which they appear to arrange themselves, with sight at the top: ... We may hear, smell or touch an object, but it is not until we have seen it that we feel we really 'know' it.

As far as radio is concerned, the auditory stimuli will trigger images, which although the stimuli are shared, may develop in different ways and may be clustered around the shared images of each community. In actual fact most of the

members of the community have never met and will always remain unknown to each other, although they may have an image of their primal unity at the back of their minds. On these grounds they become the “imagined community” referred to by Anderson (1993:6). This ties into McLuhan’s (Marshall McLuhan [sa]:11) ‘hot’ and ‘cold’ theories again where ‘hot’ turns ‘cold’ and ‘cold’ turns ‘hot’ referring to a medium that is well filled with data and one that is less so. The same stimulus or programme will have different responses from its shared tourist and ethnic communities. The reason for this will be that the station’s programmes will often be running simultaneously in both the ethnic language of choice and English and not sequentially in the sense of catering to either the ethnic or tourist community separately.

It must be remembered that radio also stimulates visual images in the mind, which may not be part of the imagination, but are latent and triggered by past experiences made ‘real’ by the stimuli coming from the radio. Radio relies on its listeners to recognise its sound-images in order to stimulate their imagination. A far more exciting experience is achieved by creating sound pictures that entice the imagination of the listener. Since the images only occur in their heads and cannot be seen by anyone else, it allows them an unlimited scope of imagination. Crisell (1994:8) refers to horror movies as an example, where the villain hides just off screen and viewers can only see the terrified expression of the victim.

The point Crisell wishes to make is that one’s imagination is stimulated far more by what cannot be seen than by what is shown. In the instance of the horror movie, the terrified expression of the victim looking at a villain that is not visible to us, causes us to imagine a far more fearsome villain (in many instances) in our mind’s eye, than can be shown. In radio imagination can be triggered by sound effects, relying only on what can be heard. For example the sound of an owl hooting, while a door slowly creaks open, is enough to create a scary picture or image in the mind, of darkness and something sinister about to happen. It can therefore be expected that radio, dealing only with what cannot be seen, should be capable of invoking the audience’s imagination far more than theatre, television or film.

When one compares radio to the printed word, it is obvious that both of these

media rely on imagination and are high on participation or completion by their audience or readers. As far as literature is concerned, everything must be imagined, since one's only reference is the printed words as pointed out by Crisell (1994:9). Similarly one may argue that radio's only reference is sound, and therefore, everything must be imagined.

A point the researcher wishes to raise here concerns the fact that as far as printed matter is concerned, the reader can always go back and 're-read' a sentence, paragraph or page, in order to understand better or to refresh the memory. But for radio this is not so. Once a message has been sent and received, one cannot go back at will to 're-listen' or 're-imagine' what one has missed out on, which again underlines the fact that radio is 'immediate,' since sound is only audible while ceasing to exist (Ong 2002:70). Writing, on the other hand, has an infinite capacity, and can literally put down ideas and store them without having to rely on the limited powers of memory. It therefore provides one with the potential to consider ideas that are not of immediate relevance (The Walter J. Ong Project [sa]:3). Although this is a comparison between the printed word and radio as far as imagination is concerned it also serves as a reminder of the immediacy and reality of radio that will be engaged with (see 4.2.7).

McLuhan (1967a:86-88) blames literacy for distancing people from their "imaginative, emotional, and sense life." McLuhan maintains literacy has taught people to hold back their feelings and emotions while allowing them the "personal freedom" to detach themselves from "clan and family." This becomes an important factor in a community radio station's bid to merge or, to use McLuhan's terms (1967a:304) "re-tribalise" the ethnic and tourist communities of a National Game Park. It implies that the literate tourist community can dissociate themselves from their own background to merge with the ethnic community and thereby become members of a 'new' community ('tribe') namely PERCs for the duration of their stay in the park.

One can foresee that a community radio station, catering for both the ethnic and the tourist members of the community of a National Game Park, will regard imagination as one of its key ingredients. The researcher is of the opinion that the

imagination of the listeners will not only be triggered by sound effects or stories but by many other sounds and accents as well. For instance, the accents of local presenters will suit the informal presentation style of the news and other programmes. It will also serve as a reminder to the visitors that they are now part of the new Parks Emergent Radio Community. Together with the sound of indigenous music, tribal folklore, stories of the African bush, wildlife profiles, and the crackle of two-way radios, a whole new ambience will be created, conducive to setting the tone for the kind of holiday the visitors had chosen for themselves.

Since nothing is overtly visual on radio, but almost everything is covertly visual, greater demands are made upon the imagination, than those made by the visual media, excluding literature. Again one recalls McLuhan's (Marshall McLuhan [sa]:11) distinction between a medium that is well filled with data ('cool') and one that is less so ('hot'). The role that imagination plays is of greater consequence to the listener and reader than to the viewer, since the listener forms a bond with the person "as imagined from the words and sounds of radio or from the words of books," and not with the person largely pre-realized for him or her (Crisell 1994:10-11 and Chantler & Harris 1997:5). The images presented on television are all pre-realized, since the viewers have to buy into what is being presented to them. On the other hand if it were true that the community constructs the stimuli so that the radio listeners can construct their own images, then construction in this sense would suggest that it is pre-realised. For a community radio station this implies that the programmers will have to pre-realise the required stimuli of both the ethnic and tourist communities where possible, so that the required 'images' will be forthcoming. Which means one will have to draw on the double community and more particularly on the "imagined communities" referred to by Anderson (1993:6).

Radio is "an inward, intimate medium" with imagination as an integral part, as "its basic ability to communicate" (Crisell 1994:10-11 and Chantler & Harris 1997:5). It is therefore hardly surprising that radio is regarded as the best medium to stimulate the imagination, since listeners are always trying to imagine what they are hearing and what is being described to them (Crisell 1994:10-11 and Chantler and Harris 1997:5). Furthermore "radio pictures" can be any size the listener chooses, since they are not limited by the size of the screen (Chantler and Harris

1997:5). Imagination is not restricted to fiction alone, but can also be applied to reality, such as current affairs for instance. “It is largely upon the listener’s ability to imagine matters of fact that radio’s distinctive ... sense of personal companionship seems to depend” (Crisell 1994:10).

4.2.3 Radio offers companionship

The personal companionship that radio offers, which various authors (Crisell 1994:10; Fleming 2002:13; Hargrave 2000:13) refer to, is the pleasure the listeners take in the company of those they ‘meet’ via the medium, which is why the presenter needs to have a good voice and articulation as well as a pleasant personality.

The person whose voice is heard describing real or imaginary worlds, allows listeners to ‘form a picture.’ Crisell (1994:10) sees the listener’s own anonymity as a further advantage, since it frees each one of them from “the obligations imposed by ‘real life’ relationships” as they do not have to talk back to their radio companion nor have to continue listening should they no longer wish to do so. Radio can therefore be regarded as an undemanding companion since it also allows you to “experience it while doing other things” (Fleming 2002:13).

Hargrave (2000:13 cited by Fleming 2002:13) claims the majority of people listen to the radio when they are alone. According to research done by the Broadcasting Standards Commission and the Radio Authority in the United Kingdom, one of the main uses of radio was to change the mood of the listener. It helped them relax before going to bed; energised them before going out for the night; stimulated them and gave them something to think about and lightened their mood (Fleming 2002:177-178).

In similar fashion a community radio station operating in a National Game Park will provide both the ethnic and tourist members of the community with company by becoming part of the community in which it is operating and dealing with matters of interest and concern to PERCs.

The listeners may find comfort in the shared-community radio provides them with. It allows them to become part of a specific group of people residing in the same place for a period of time, sharing in their knowledge, skills and experience without being obliged to interact or stay with the company that is being provided.

4.2.4 Radio is a listening experience

According to Crook the listening experience “depends on either a choice or manipulation of the hierarchy of perception. Our sense of the world through hearing is a continuous spatial environment” (Crook 1999:65). He describes the listening experience as a “variation between physical position, imaginative spectacle and acoustic space” (Crook 1999:64). One of the advantages of radio is that it has virtually no physical limit, which means it can be taken practically anywhere. It also does not require the listener to be in a specific physical position (such as sitting down), or in a specific place (like a television-/living room) to listen to radio.

Unlike television, or reading matter, radio does not demand the listeners’ undivided attention to be understood or enjoyed. Instead of being watched, radio relies on creating an imaginative spectacle. The “auditory codes of radio exist physically as speech, music, sounds and silence which are framed by time, so the experience is ephemeral” (Crook 1999:64). It is true that the listening experience (which depends on auditory codes), lasts for only a short time namely as long as the sound/silence carries/lasts, and cannot be prolonged/recalled as is the case with printed matter, which can be reviewed/read repeatedly. The physical act of sound is one of the reasons why radio has such an impact as a medium that is immediate. It functions in the here and now, with the announcer live on air. Even if the programme is pre-recorded, the listener still experiences the immediacy of hearing the spoken word, song, music and sounds, creating for the listener, the feeling of having immediate company.

4.2.5 Radio has much in common with ‘tribal’ folklore

When mentioning tribal folklore the orality of radio is implied, and will repeatedly

feature in this section. Ong (2002:6-7) points out: “It would seem inescapably obvious that language is an oral phenomenon. Human beings communicate in countless ways, making use of all their senses, touch, taste, smell, and especially sight, as well as hearing.”

Human society, according to Ong (2002:2), “first formed itself with the aid of oral speech” and only became literate much later in its history and then only in certain groups. Ong (The Walter J. Ong Project [sa]:3) finds that early or “primary oral culture” only consisted of vocalised sounds. He therefore regards primary orality as being group oriented, for, unlike the written text, many people can hear a speaker at the same time. As Ong (2002:73) explains: “When a speaker is addressing an audience, the members of the audience normally become a unity, with themselves and with the speaker” (2002:73). Conversely this unity disappears if the audience is asked to read a leaflet handed out to them, but is restored again when oral speech is resumed. This means that unities are formed ‘on a large scale’ by the spoken word. Ong (2002:73) warns however that it is difficult to maintain national unity where multi-lingual countries are concerned.

Although Ong may be right in so far as ‘national’ unity is concerned, the researcher is of the opinion that as far as the ethnic and tourist members of the community in a National Game Park is concerned, the ‘imagined community’ referred to by Anderson (1993:6) will be nearer to the mark. Since one will be dealing with a group of people in a very unique set-up, who, (although they may be from different nationalities, backgrounds and speak different languages), are united by an imaginary bond of kinship that cannot be shared by anyone outside of their immediate ‘community.’ Furthermore, the issues at stake regarding national unity are of a far more serious nature and have more far reaching implications than would be the case for the community in a National Game Park.

According to Ong (2002:133-134) the telephone, radio, television and similar electronic technology has taken us into the age of ‘secondary orality.’ Secondary oral cultures are capable of reaching even larger audiences than primary orality since on radio or television many more persons are able to hear what is being said simultaneously (Ong :The Walter J. Ong Project [sa]:3). The fact that the electronic

media was instrumental in extending the range of the speaking voice by making it audible to people far further away than those in the immediate vicinity, is also referred to by McLuhan (1995) cited by Crook (1999:64).

Ong (2002:133-134) finds this new orality closely resembles the old because just like 'primary orality' it is participatory, promotes a communal sense and focuses on the present moment. Secondary orality produces a strong group sense that is similar to that of primary orality, since it turns those listening to the spoken word into a true audience just as reading printed or written material does the opposite by turning individuals 'in on themselves.'

This is why Ong's comparison of primary orality to secondary orality is so important. It allows the tribal customs of the ethnic community, which are mostly based on orality or the verbal passing down of information and traditions, to remain verbal. Only this time they will be heard by far more people than was previously the case. It will mean that not only the local ethnic community but the visitors as well, will get to hear the stories, traditions, superstitions and history of the ethnic communities in and around the park. For the ethnic community it means their oral traditions will be kept alive. For the tourists it will open up a whole new world and introduce them to a different way and outlook on life as well as promote a group or communal sense similar to that of primary orality. All of this is made possible on account of electronic technology and the age of secondary orality.

As far as 'group sense' is concerned, Ong (2002:134) perceives that secondary orality (which includes radio) will create an even larger and stronger 'group sense' than 'primal oral culture' was capable of, on account of being able to broadcast to a far larger audience. For, as Ong (2002:134) sees it, by listening to spoken words, hearers are formed into a group, 'a true audience,' as in similar vein, the readers of written texts are turned in on themselves as individuals.

One may again draw a parallel here with Anderson's (1993:6) reference to an "imagined community" (see 4.2.2), since he regards all communities, even small villages and nations as 'imagined.' He argues that one should distinguish communities by the style in which they are imagined. As an example Anderson

(1993:6) mentions Javanese villagers “who have always known that they are connected to people they have never seen, but these ties were once *imagined* particularistically - as indefinitely stretchable nets of kinship and clientship” [emphasis added].

Before writing existed, oral communities were ‘group-minded’ and therefore turned ‘outward’ because they did not have any other option. But in today’s age of so-called ‘secondary orality,’ people are ‘group-minded’ not only on account of listening to the spoken word but also self-consciously so. Ong (2002:134) is referring to modern day individuals who, on account of opportunities presented by being literate for instance, have turned ‘inward,’ and now feel they should become more ‘socially sensitive’ and turn ‘outward’ so to speak.

Ong’s (2002:134) theory regarding ‘secondary orality’s’ ‘group-mindedness,’ is echoed by McLuhan’s (1967a:302,304) reference to radio’s ability to ‘tribalise’ or ‘merge’/ ‘unify’ mankind by reverting from ‘individualism’ to ‘collectivism.’ As an example McLuhan refers to the teenager, to whom radio grants privacy while it simultaneously provides the “tribal bond of the world of the common market, of song, and of resonance.” McLuhan (1967a:299) argues that radio has the inherent power to “turn the psyche and society into a single echo chamber.”

McLuhan (1967a:299-300) further reiterates his reference to radio’s power of ‘tribal’ bonding by referring to the pandemonium caused on 30 October, 1938 by Orson Welles’ hoax broadcast about a so-called “Mars invasion.” McLuhan describes the mass hysteria it caused as an example of “the all-inclusive, completely involving scope of the auditory image of radio.” These two examples by McLuhan, underscoring radio’s ability to unify or ‘tribalise,’ (1967a:302,304) as he terms it, will feature again (see 4.2.6) when referring to radio’s apparent duality.

Anderson’s (1993:6) ‘imagined community’ concept also confirms radio’s ability to, ‘turn outward,’ as Ong (2002:134) terms it and become tribal in the process. For, as McLuhan (1967a:301) points out, while “literacy had fostered an extreme of individualism ... radio had done just the opposite in reviving the ancient experience of kinship webs of deep tribal involvement.” In other words, where

literacy caused people to focus inward and thereby distance themselves from the community, radio has done the opposite by involving and including listeners in the same unified / 'tribal' community, as in PERCs.

One may ask how does this affect the tourist and ethnic communities in a National Game Park? The answer can be found in the fact that it illustrates radio's capability to merge people from different backgrounds into one audience or, using McLuhan's (1967a:302,304) term, to "tribalise" them. To underscore the point, the researcher refers to van Zyl's (2003:17) finding that radio's interactivity is a 'community-creating' tool that enables a community radio station to **"create a 'community' where there was not one before"** (2003:17 [emphasis in original]). Interactive participation can take place via phone-ins or by locals entering the station as part of an open-door policy, to take part in discussion programmes or by entering their comments in a convenient posting box. Furthermore a radio station generally commands loyalty from its listeners and the presenters are usually well known within the community. Creating a community that did not exist before can be seen as "tribalising" (McLuhan (1967a:302,304) although the term is socially frowned upon (see 2.2.2).

In the instance of a National Game Park, both the ethnic and tourist communities will merge into a new family of radio's making and become PERCs. For, as McLuhan (1967a:82) points out: "Because of its action in extending our central nervous system, electric technology seems to favour the inclusive and participational spoken word over the specialist written word." McLuhan is referring to the fact that a technological medium such as radio, relies on participation and the spoken word, thereby almost reverting back to the principles of the pre-literate oral community.

In comparing radio to literacy McLuhan (1967a:301-302) implies radio's close ties with folklore. McLuhan points out that while literacy promoted individualism, radio did the opposite by restoring "the ancient experience of kinship webs of deep tribal involvement" (1967a:301-302). McLuhan therefore regards radio as a "profound archaic force, a time bond with the most ancient past and long-forgotten experience" (1967a:301-302).

According to McLuhan (1967a:77-78) less literate cultures have a more intense/'sensuous' involvement with language since the spoken word "involves all of the senses dramatically." Highly literate people on the other hand, are inclined to speak as "connectedly and casually as possible."

To illustrate how the spoken word may also have a similar sensuous / intense effect on radio, McLuhan (1967a:77-78) refers to a transcript from a popular disk-jockey show, commenting on the way in which the disk-jockey "moves entirely in the spoken rather than the written area of experience," and sees it as the way in which audience participation is created. For a community radio station this implies that the presenters should strive to talk to their audience and refrain from sounding as if they are reading pre-prepared copy to them.

McLuhan's (1967a:77-78) reference to the spoken word once again underlines radio's unifying capability. Since a community radio station will make use of presenters and disk jockeys, the use of the spoken word becomes an important issue to ensure that the audience respond by participating. However the spontaneity that accompanies the spoken word may be lost in reading from pre-prepared scripts, and result in less audience participation. Part of the training of presenters will be to read material so that it sounds natural. Different programmes will require different types of presentation, for instance reading the news will require a more formal delivery (since the subject matter is of a more serious nature) than presenting a music request programme, which relies on sounding spontaneous in order to be popular. One may therefore conclude that 'voice dynamics' are associated with specific types of presentation modes.

Referring to tribal folklore in the broadest sense of the word, it is possible that the tourist members of the community may not instantly recognise the sounds and stories the ethnic community are familiar with, yet they will nonetheless be able to enjoy its ethnicity. One of the allures of going away on a holiday is to get away from the mundane and the everyday way of life. Experiencing something different to what one is used to will only add to the excitement and enjoyment of the visit. This is underscored by Littrell's (2001:2-3) views (see 2.2.3) regarding tourists who

want to experience the 'real thing' first hand. These tourists (classified as 'culture consumers') want experiences that are authentic to the culture they are visiting. The strong contrast this presents to what they are used to at home only adds to their enjoyment.

Although Littrell is referring to shopping and cultural experiences, one may assume the same will be true of community radio. Listening to the radio will form part of the different experiences the visitors are being exposed to. The fact that it will differ considerably from what they are used to listen to is also bound to add to the attraction of their experience in the wild. In a sense the tourist community will be learning from the ethnic community by being exposed to new material and sounds. For the ethnic community a community radio station will mean having a voice on air and programmes that matter to them as well as being exposed to new and sometimes foreign material, such as classical music, that many visitors will be familiar with and programmes that deal with nature.

Furthermore McLuhan (1967a:79) points to the fact that the spoken word "does not afford the extension and amplification of the visual power needed for habits of individualism and privacy." In this last instance, one would relate 'individualism' or 'privacy' to a literate person who is reading for instance. But as far as the spoken word is concerned, the tendency is to 'react' to circumstances that arise and again McLuhan (1967a:79) differentiates between orality and literacy by referring to the literate person as someone who is able to act with "detachment from the feelings or emotional involvement that a non-literate man or society would experience" (1967a:79).

As McLuhan (1967a:83-89) sees it, literacy means one exchanges the ear for an eye and in so doing frees oneself from "the web of kinship" and the magic of the spoken word. Whereas oral cultures "act and react at the same time," (1967a:86) "phonetic" culture (which implies being literate in this instance) provides people with the means of repressing their feelings and emotions so that they are able act without reacting or involvement. However, if literacy causes one to distance oneself from one's inner senses and emotions it also includes the freedom to dissociate oneself from "clan and family" (1967a:86).

In similar fashion, Ong (2002:12) finds that even though words may stem from oral speech, once they are written they become perpetually locked into a visual field, which is comparable to McLuhan's (1967a:83-84,301) 'ear for an eye' exchange. The result is that a literate person loses the ability to recapture a sense of what the word is to people who are entirely oral which in a sense also refers to some form of 'dissociation' as mentioned by McLuhan (1967a:83-84). Ong (2002:45 citing Havelock 1963:145-146) points out that learning or knowing implies an "empathetic, communal identification with the known" for an oral culture. Whereas writing "separates the knower from the known" which allows for personal distancing or 'objectivity.'

This is an important factor as far as the tourist (mostly literate)¹⁶ community of a National Game Park is concerned. It implies that being literate will enable the visitors to distance themselves from their own kinship ties and allow the community radio station of the park to incorporate them into a new community or family together with the existing ethnic community. On the other hand, van Zyl (2003:28) points out, most black communities are 'information-poor' since a "high rate of illiteracy keeps people from reading" which is why a community radio station can be regarded as a source of information.

Oral cultures include 'tribal folklore,' which in turn relies on memory. Ong (The Walter J. Ong Project [sa]:3) regards orality and literacy as modes of both thought and activity. On account of the 'performative' nature of oral language, oral cultures pass down knowledge, to suit the present situation. One can therefore regard memory as being tied to the community as it forms an important part of oral cultures. In this regard radio, on account of the oral nature of the medium, will be well suited to pass down immediate information that is of interest to the community. It can also pass on the memories (and imagination based on memories collected) the ethnic community may have of different matters ranging

¹⁶ Mabunda 2004:117,131 refers to a survey conducted on a sample of 836 tourists visiting Kruger National Game Park between December 2002 and January 2003 (2004:17) which shows the majority of visitors to the park are "highly educated" with 49,90% of the tourists indicating a tertiary qualification of four or more years, while 79,50% had completed three years of study for a diploma or degree (2004:131).

from folklore and superstition to the behaviour patterns of animals.

Ong (The Walter J. Ong Project [sa]:3) argues that writing changes language from an act to a thing and ascribes this transition to the alphabet since it allows a whole word to be present all at once and for it to be cut out or divided into smaller pieces or to be pronounced backward, as in 'pat' that becomes 'tap' when pronounced backward. Should one try to repeat the procedure sound-wise by reversing the same, recorded word on tape, a totally different sound, quite unlike 'pat' or 'tap' emerges. The sound of a word, unlike the written word, is not capable of being present in its totality, since sound can only exist while it is going out of existence. By the time one gets to the last part of a word, the sound of the first part of the word has already ceased to exist. This is why the sound of the spoken word can be looked upon as an event and not as a thing. Ong's argument concerning the 'eventness' of sound also implicates the 'eventness' of radio, since there is the 'event' or act of making sounds, or speaking, accompanied simultaneously by the 'event,' or act of listening (Ong on the eventness of sound [sa]:1)

Crook (1999:8) refers to communication in the preliterate tribal era, or "primary oral culture" as described by Ong (2002:133-134) as reliant upon the spoken word and the human ear. Similarly "messages in radio consist primarily of speech" which are "words expressed in voices" which helps to establish the "reality of the radio station and the broadcasters themselves" (Crisell 1994:6). Ong (2002:133) regards all kinds of electronic devices that produce acoustic sound such as radio and television as secondary orality. Since radio is such a primarily acoustic medium it can be seen as reverting back to the tribal art of storytelling. Ong seems to underscore this by claiming that primary orality's characteristics such as its communal wisdom that can be found in often told stories, sayings and formal addresses are enhanced in secondary orality, since the electronic media allows it to be heard by a far larger audience (The Walter J. Ong Project [sa]:3).

Crook (1999:64) cites McLuhan and Zingrone (1997:303) when referring to the fact that the radio medium also forbids that "many should speak" as in 'tribal folklore' where a speaker becomes the authority and the audience the receivers. Since the speakers would not be visibly identifiable, too many voices could make it difficult

for the listeners to distinguish between the different speaking voices. This indicates a further similarity between radio and the tribal art of storytelling where one speaks and others take on the role of listeners. In both instances the speaker becomes the author / authority and the others / listeners, the recipients (Crook 1999:8 citing McLuhan & Zingrone 1997:chapt. 8).

While radio is totally invisible on a physical level - McLuhan (1967a:302) refers to its “cloak of invisibility” - it can be heard by far more people than the tribal storytellers, who could be physically observed while telling tales. Since sound, sound effects and the human voice are the basic ingredients of both radio and “tribal folklore,” McLuhan (1967a:303), also referred to by Crook (1999:64), regards radio’s similarity to “tribal folklore” as a “technological breakthrough of radio/sound communications” that “retribalised the acoustic space of storytelling.”

Radio’s similarity to “tribal folklore”, as argued by McLuhan (1967a:303) is its reliance on one person speaking, while the audience (members of the ‘tribe’ according to McLuhan) listen. The researcher regards this similarity to be instrumental in promoting the radio station to both the ethnic and tourist communities in the National Game Park. McLuhan’s (1967a:304) reference to radio’s power to ‘retribalize’ mankind refers to its ability to almost instantly revert from a very private and intimate person-to-person directness to collectivism that captures the attention of the masses. The tourist ‘family’ (‘tribe’) suggested here is similar to Anderson’s ‘imagined’ community (see 4.2.2) where “the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their primordial communion” (Anderson 1993:6). It is to be expected that most of the members of PERCs hardly ever get to meet or hear or know the fellow members of their community although they may carry an image of their close association in their minds.

The researcher regards the ethnic community in and around a National Game Park as comparable to the ‘primary oral culture’ that Ong (2002:133-134) describes, since illiteracy (in the sense of being unable to write formally on paper) still prevails among many ethnic communities in rural areas, as previously

mentioned when citing van Zyl (2003:28) in this regard (see 4.2.5.) and referred to by Bogue (1979:1) as well (see 4.1).

Van Zyl (2003:28) mentions that even newspapers are often not accessible to many communities “simply because people are too poor to buy them.” This underscores Barnett’s (1999:649) observation that a daily newspaper is only read by less than five % of the South African population. On the other hand Barnett (1999:649) points out that most households, 89.5 %, own a radio. However with regard to being able to react to the particular information needs of each community, van Zyl (2003:28) believes the national broadcaster is not flexible enough to do so. Which is why the community radio station is so important, as it “provides the community with access to information” (Van Zyl 2003:28).

The radio medium can therefore be seen as having recouped or, according to McLuhan (1967a:304), “retribalised” the acoustic space of storytelling since many more of the listeners can now be regarded as ‘family’ (‘tribe’) members, listening to the same broadcaster / storyteller. To a certain extent a community radio station in a National Game Park will be fulfilling the ancient function of the ethnic, tribal storyteller, since it will incorporate ‘storytellers’ / announcers, songs and music from the ethnic community; in other words regrouping the community, according to McLuhan (1967a:303). Furthermore the station will serve an imagined community that shares a “horizontal comradeship,” creating equality on account of sharing at the “tribalised” (McLuhan 1967a:303) level regardless of existing inequalities, which is similar to Anderson’s (1993:7) perception of a nation as an ‘imagined’ community.

McLuhan (Marshall McLuhan [sa]:5) reminds one not to consider only the ‘content’ (which often blinds one to the character of the medium) but the medium as well as “the cultural matrix within which the particular medium operates.” To illustrate this McLuhan (Marshall McLuhan [sa]:3) gives the example of the electric light, which in itself is not regarded as a communication medium since it does not have any ‘content’, but as soon as it spells out the name of a product for instance, it is the content, which is actually another medium, and not the light that is noticed. Therefore, as McLuhan (Marshall McLuhan [sa]:3) sees it, it is the medium that

shapes and controls the scale and form of human association and action.

As a point of interest, having referred to McLuhan's use of the term 'media', when for instance referring to 'hot' - and 'cold' media, Ong (2002:172) on the other hand avoids the term media or medium and is of the opinion that:

... the term can give a false impression of the nature of verbal communication, and of other human communication as well. Thinking of a 'medium' of communication or of 'media' of communication suggests that communication is a pipeline transfer of units of material called 'information' from one place to another.

Ong (2002:172) illustrates by describing the mind as a box from which one encodes a "unit of 'information,'" by fitting it to the shape and size of the pipe, which is the medium, from where it proceeds to the other end where someone decodes it by restoring it to its proper shape and size and puts it in his or her own box. The medium is therefore "something in the middle" between the encoded - and decoded units of information. Although it has to do with human communication, Ong (2002:172) considers it to be insufficient since "it distorts the act of communication beyond recognition."

Ong's (2002:173) main argument against the 'medium' concept is based on the fact that human communication needs "anticipated feedback" to take place. In the medium model the message simply gets moved from one position to another (from sender to receiver) while in actual human communication the sender must be in both sender - and receiver position before sending anything. Ong is referring to the fact that before one starts to speak one's mind one must already be "in communication" with the mind one wishes to address. For human communication not only asks for response, "but is shaped in its very form and content by anticipated response" (Ong 2002:173). This refers to the fact that one must be able to imagine what the other person/s reactions are likely to be on what one proposes to say. Ong (2002:173) sees it as "the paradox of human communication," which means communication is inter-subjective, whereas the media model is not.

Although 'orally managed thought' (The Walter J. Ong Project. [sa]:3) can be found in often told narratives, formal orations and proverbs, orality cannot be regarded to be as analytically precise as writing is with its accompanying thought processes. It must be remembered however that in the case of 'written analysis,' based on the stop-start idea, time is not a factor and in this instance differs from an 'orality analysis' which is bound into "disappearance and time demands" (The Walter J. Ong Project. [sa]:3). Ong suggests that there are different forms and strategies of being 'analytically precise,' just as there is a fundamental difference between reading a play and viewing a performance. To sum up, different strategies are brought to bear in the 'specific analysis,' but one is not inferior to the other.

Oral thinking results from the limited spread of literacy. Because oral societies have no writing technology to distance them from the lived experience, they must verbalize their knowledge, thereby incorporating the unfamiliar, factual world to the more immediate, customary interaction of human beings (Ong 1988:36 cited by Ze 1995:7 -12). In an oral society, people depend on real situations in order to understand abstract things. This means they "tend to draw conceptual analogies from real situations and use them in other situations as standards." (Ze 1995:9) However as far as a community radio is concerned, it must be remembered that orality is a positive dimension, since it is its concepts and not the particulars that will be used. It is on the grounds of its concepts, such as one person speaking while others listen and thereby uniting the listeners, as previously referred to by Ong (2002:73) that orality becomes a unifying factor for a community radio station. Furthermore, since community radio will also make use of literacy and the written word it can also be used as a learning source of science and technology.

It has been noted that secondary orality has a preference for groups that exceeds that of primary orality. This is borne out by the fact that typical radio programmes in this age of secondary orality, are hardly ever as analytically prearranged as are written dissertations (The Walter J. Ong Project. [sa]:3).

The unifying effect of radio is also illustrated by McLuhan's (1967a:306) reference to radio's ability to 'contract' or shrink the world to village size, and in so doing

create village tastes for gossip and rumour, which resonates with Anderson's 'imagined communities.' Since radio appears to be the obvious choice for the ethnic community on account of the latter's primary oral culture, programmes of interest to the tourist community will assist in cultivating a new unified community. For the tourist community, this implies sharing their particular backgrounds such as traits, folklore, beliefs, peculiarities, recipes, traditions and music that depict their own nationalities, with their ethnic 'neighbours.' Furthermore they (the tourist community) will be learning more about the traditions, beliefs, music and so forth of their ethnic neighbours, thereby gaining more insight than before into the community they have bought into. In this manner their stay in a National Game Park can become a far more enlightening experience than would previously have been possible. To a certain extent, knowledge of the traditions of their ethnic neighbours, afford the tourist community a kind of family / clan or McLuhan's (1967a:303) "tribal" status as well, since they will be capable of greater awareness and consideration of the customs and the like, of the ethnic community. From an ethnic point of view, radio is perhaps the best-suited medium to carry the traditions that have been handed down through the ages by word of mouth only, into the new millennium.

At the same instance, as mentioned, the tourist community will be gaining valuable insight into the community they have bought into. To a certain extent the tourists (because of their visiting status) are on the outside looking in, eavesdropping, so to speak, on the ethnic community out of curiosity - exploring the 'exotic.' To be part of a community means sharing resources, living space and traditions. In this instance both the ethnic and tourist communities will be sharing not only living space but also knowledge of each other's roots, traditions and the like. A community radio station will play an important part in unifying the community, by not only promoting programmes that feature the ethnic community but also by making use of what the tourist community has or are prepared to offer. This would imply the creation of a new family / clan ('tribe') in which the ethnic and tourist communities become 'amalgamated' / unified ('tribalised') so to speak.

As has been explained in chapter two (see 2.2.2) the word 'tribal' presents a problem of being regarded as being socially unacceptable, although the sense in

which it is referred to in this thesis merely implies the unification of different members of the community to become PERCs.

4.2.6 Radio is a dualistic medium

It may initially be argued that the researcher is not comparing radio with the medium itself in order to establish its duality. However, orality is its trademark and since radio is regarded as 'secondary orality' it can therefore be compared to 'primary orality' on the grounds of their close ties / resemblances, which is one of the cornerstones regarding the characteristics of radio. It is in their very similarity that some subtle differences or dualities become apparent.

One of these dualities concerns spontaneity. Although both primary- and secondary orality promote spontaneity, it is for different reasons. In the case of primary orality, spontaneity is promoted since the "analytic reflectiveness" (Ong 2002:134) brought about by writing, is not available to them. Secondary orality promotes spontaneity since it is through "analytic reflection" that the people of today have come to realise that spontaneity is "a good thing" (2002:134).

According to Ong (2002:134): "We plan our happenings carefully to be sure that they are thoroughly spontaneous." One can therefore, when comparing the medium with itself, refer to radio's 'spontaneity' as being dualistic in the sense that the listeners perceive its messages to be spontaneous while in actual fact they are often carefully contrived to appear so.

Although with the electronic age of radio and television, orality has come into its own far more than before, since it is able to reach a far larger audience than in a 'primary oral culture', Ong (2002:134-135) points out, it is no longer the same old style oratory resulting from 'primary orality.' It is clear that although 'secondary orality' is still communication based on sound, it is artificial sound made by machines such as radio, which, in turn, originated with the help of writing (The Walter J.Ong Project [sa]:3).

McLuhan (1967a:302) provides a further example of radio's duality by explaining that radio "comes to us ostensibly with person-to-person directness that is private

and intimate, while in more urgent fact, it is really a subliminal echo chamber of magical power to touch remote and forgotten chords.”

The duality lies in radio's ability to be both a private - and a collective experience. According to McLuhan (1967a:299) the “immediate aspect” of radio is a “private experience”. But this is only seemingly so, since radio is also able to “tribalize mankind” by an “almost instant reversal of individualism into collectivism” (McLuhan 1967a:304). Referring to the teenagers of the 1950s, McLuhan (1967a:302) throws some light on this apparent duality by stating that while radio offers the teenager privacy it is, at the same time, providing “the tight tribal bond of the world of the common market, of song, and of resonance” (see 4.2.5) which concurs with Anderson's ‘imagined communities.’

In its most simplistic form, radio's duality can be described as being both physical and psychological. It is physical since it uses sound and psychological, because it relies on the imagination as a means to create a picture in the mind (Crook 1999:8 and McLuhan & Zingrone 1997:292-293). Radio's duality however does not end there. ‘Thinking’ presents another of radio's paradoxes. In order to understand the auditory message better, radio makes us think about what we are hearing, but as Guralnik argues, what we think does not necessarily mean things are so (Crook 1999:63 citing Guralnik 1996:100).

One only has to remember the pandemonium caused on 30 October 1938 when millions of listeners in America tuned in to a popular radio program featuring plays directed by, and often featuring, Orson Welles. It was the day before Halloween and, in what could only be described as a feat of ‘trick’ rather than ‘treat,’ Welles had arranged for a hoax radio programme to be broadcast as if it were real. At the beginning of the broadcast a brief explanation was given that it was a radio play and not reality, but if members of the audience failed to hear it the first time, the next explanation only came 40 minutes into the program. Under Welles' direction, the play, based on HG Wells' 1898 science fiction novel, *War of the Worlds* was adapted and performed to “sound like a [live] news broadcast about an invasion from Mars.” False news bulletins reported a ‘huge flaming object’ had dropped on a farm in New Jersey and an actor, playing a newscaster, even described the

emergence of an alien from its spacecraft. This simulation of a news broadcast, together with sound effects, led a portion of the audience to believe that they were hearing an actual news account of an invasion from Mars. In an attempt to defend themselves against the aliens, people hid in cellars, packed the roads, loaded their guns, and even wrapped their heads in wet towels to protect them from Martian poison gas. In doing so they were confusing fiction for fact, since they did not realise that they were, in fact, acting the part of the panic-stricken audience that belonged in the radio play. This demonstrated the power of radio as a mass communicator, and proved how effectively voices and sound effects could be used to convince people of the unreasonable and the fantastic. Some listeners reacted purely on what they heard thinking and believing it was true, though it proved not to be. People were stuck in “a kind of virtual world in which fiction was confused for fact” (War of the Worlds [sa]:1-2). Although there were real examples of panic it must be remembered that the effect on most of the listeners was entertainment. Even McLuhan (1967a:299-300) mentions the famous ‘Mars invasion’ broadcast by Orson Welles when referring to radio’s ability to completely involve its audience in its auditory images (see 4.2.5) when illustrating radio’s ability to “tribalise” (McLuhan 1967a:299-300) humankind.

To a certain extent (Marshall McLuhan [sa]:11-12), inadvertently addresses the argument of radio’s duality by referring to ‘hot’ and ‘cold’ media and differentiating between the two on the grounds of less or more audience participation (see 4.2.1). Suffice to recap here that a ‘hot’ medium needs less listener participation / attentiveness, since it provides a substantial amount of data, such as film, whereas a ‘cold’ / ‘cool’ medium provides only scant information and relies on more listener participation / attentiveness, such as the telephone that only has limited information.

The researcher is particularly interested in McLuhan’s ‘hot’ and ‘cold’ theory since it can also be applied to radio programming and listenership. Although McLuhan (Marshall McLuhan [sa]:11-12) defines radio as a ‘hot’ medium, the researcher finds that the degree of attention or ‘participation’ with which the audience listens to a broadcast, allows for a further duality. In order to understand radio’s messages, all that is required from the audience is to listen. On the one hand,

radio relies on attentiveness, which implies that one has to think about what one is hearing in order to understand the auditory message. According to McLuhan's (Marshall McLuhan [sa]:11-12) hot / cold' media theory, attentiveness would imply participation, thereby making it a 'cool' medium. On the other hand radio seemingly invites inattentiveness, since it allows listeners to busy themselves with other activities such as driving a car or weaving a basket while listening. Should these activities result in less attentive listening and radio become mere background accompaniment, it would indicate less audience participation, and make it a 'hot' medium according to McLuhan's principles.

This means the moments of active ('cool') or inactive ('hot') participation will vary according to personal or group interest. As an example, the tourist community may be inactively involved (and therefore regarded as 'hot') while listening to classical music playing over their car radio while out on a game viewing drive. For them it is mere background sound, at best only conducive to creating a tranquil environment while driving. Should the exploding crackle of a two-way radio interrupt the music programme, to warn against an expected flooding of a low water bridge, and suggest an alternate route back to camp, the game-viewing visitors will, in all probability, immediately become actively involved ('cold') and listen with far more interest than before. They may even actively respond or 'participate' by turning the volume dial louder to be able to hear the reporter / ranger's voice more distinctly. Depending on how close to the scene they are, they may look up their position on the park's roadmap, change direction in order to avoid a potentially dangerous situation. For them the broadcast no longer merely fills airspace but has their undivided attention.

If the programme is 'hot' for the ethnic community, their inattentiveness or lack of participation could be the result of being over-familiar with the subject or having no particular interest in what they are hearing. The sound of classical music will in all probability not inspire much attentive listening from them and will therefore classify as 'hot.' However, should the signature tune of a popular radio serial or any other well-liked programme be played, chances are that those listening will either turn the sound on louder, or move closer to the radio, or even take a break from what they may be busy doing in order to pay more attention to what they are listening

to, implying more active engagement and participation and will therefore classify as 'cold.'

It seems likely that the two grids (one 'hot' and one 'cold') will operate simultaneously. To illustrate, the ethnic community who are in no danger of being flooded, will take far less notice of the breaking news warning, than the tourists who may be in danger. In this instance the ethnic community on one end of the grid may be regarded as 'hot' or unresponsive, while on the other end of the grid, the tourist community can be regarded as 'cold' or responsive. Similarly listener involvement will be reversed if the broadcast is of more interest to the ethnic members of the unified community, such as a popular radio serial for instance, while less so to the tourist community who are not its regular listeners and have not been following the plot for a length of time.

This pattern of active ('cold') and inactive ('hot') listener involvement is bound to occur throughout each day's programming. The challenge for the community radio station will be to present programmes in such a manner that they will have most of the listeners actively listening for most of the time, although there will be a constant ebb and flow between 'hot' and 'cold' listening experiences. At times the announcer might even advocate the inactive / 'hot' experience by instructing listeners to sit back and relax. Of course this may also mean the opposite - "sit up and take notice!"

Due to the fact that radio invites both attentive and inattentive listening, it can be expected to have different outcomes. Crisell (1994:14) defines radio's duality along quite similar lines as McLuhan's (Marshall McLuhan [sa]:11-12) 'hot' and 'cold' media theory, by referring to its complimentary or positive nature on the one hand, which is suggestive and imaginative and relies on the listeners' attention. This is a positive outcome and 'cool' according to McLuhan's principles. On the other hand Crisell mentions the conflicting nature of radio, which he regards as a negative aspect since it offers listeners the flexibility to be doing something else while listening. By allowing much of the message to be ignored, it practically condones inattentiveness, which may result in the listener not fully understanding the message. It can be regarded as a conflicting and negative outcome, which can

also be considered as ‘hot,’ according to McLuhan’s definition.

Further grounds for radio’s duality can be found in its capability to revert from individualism to collectivism (see 4.2.5). McLuhan (1967a:299) refers to radio as a seemingly “private experience” for the listener but points out that at the same time it is capable of unifying people by an “almost instant reversal of *individualism* into *collectivism*” [emphasis added] (McLuhan 1967a:304), which reverberates with Anderson’s ‘imagined communities’. As mentioned earlier (see 4.2.5) McLuhan (1967a:302) gives the example of teenagers of the 1950s to whom radio offered listening privacy, while at the same time providing a universal bond of the world of song and lifestyle.

Ong (2002:8-9) pertinently refers to the fact that people in primary oral cultures “learn a great deal and possess and practice great wisdom, but they do not ‘study’.” He is referring to their practice of learning by apprenticeship, listening, repeating what they hear, and assimilating formulary materials, which is not study in the literacy sense.

4.2.7 Radio’s duality includes a sense of immediacy and reality

According to Ong (2002:70): “Sound exists only when it is going out of existence.” This refers to the immediacy of sound. As previously mentioned (see 4.2.6) one of the aspects of ‘secondary orality’ such as radio is that it closely resembles ‘primary orality.’ Among their similarities is the fact that both are focused on the present moment (Ong 2002:133-134). McLuhan (1967a:86) also refers to the ‘immediacy’ of oral cultures when he notes that they “act and react at the same time. ‘Secondary orality’ refers to sound produced by a technological machine like radio, that can be heard by a far vaster and mostly invisible audience and is therefore regarded as ‘artificial.’ Since its audience is invisible, one may therefore argue that ‘secondary orality’ deals with an ‘imagined’ community, as pointed out before (see 4.2.2 and 4.2.5), given that Anderson (1993:6) regards all communities, even small villages, as ‘imagined’, since they never get to know all their fellow members.

Against the background of McLuhan’s (Marshall McLuhan [sa]:11-12) ‘hot’ / ‘cold’

theory, as well as Crisell's (1994:14) reference to the 'complimentary'(positive) and 'conflicting' (negative) nature of radio (see4.2.6), one can view radio's 'concentration on the present moment,' (Ong 2002:133-134), as one of its positive aspects and regard it as a medium that can be both responsive and immediate. This is illustrated by the fact that listeners can make their requests and comments by telephone and have it broadcast almost immediately in a programme, which makes it 'real'. Phone-in discussions in particular are regarded as venues for listeners to air their views immediately (Fleming 2002:14).

A community radio station in a National Game Park for instance, can have live talk shows featuring topics of interest to both the ethnic and tourist communities in the park such as culling or poaching to name but two. Members of both the ethnic and tourist the community can serve on a discussion panel, the studio audience and listeners (*via* phone-ins), are invited to ask questions, make suggestions, and air their views. This will require the skills of a firm but unbiased host who is able to control the situation by allowing a fair amount of airtime to all the parties concerned and is able to work in two languages.

Radio's immediacy and sense of reality is also "ideal for keeping people informed about breaking news stories" (Fleming 2002:14). For instance when the newsreader interrupts the news item he is reading to announce a message he has 'just received' and proceeds to read it, the listeners are at once confronted with the reality and immediacy of the medium.

Adding to radio's sense of immediacy is its portability which means it is immediately accessible - in the workplace, while driving a car, carried around as a portable set or ferried about by bicycle or listened to on headsets. Furthermore a community radio station is able to be of immediate assistance to its community, through being able to interrupt a broadcast and call for assistance in the case of a small child that is lost, or to warn against a bushfire that is bearing down on people's crops for instance. These matters will be of little concern to a commercial station trying to please the broad spectrum of its extended audience.

Radio's 'present tense' sense and 'liveness' result from the fact that its codes are auditory and exist in time (Crisell 1994:5). This means that on the one hand radio is similar to theatre, film and television, in reporting what *is* happening, rather than what *has* happened. To illustrate, contemporary remarks by broadcasters on the traffic or happenings and the like, establish the reality or 'liveness' of the radio station, proving that they are not just "voices in the ether" but one of us, the listeners (Crisell 1994:5-6). Again Anderson's (1993:6) reference to the invisible imagined community comes to mind (see 4.2.2) as well as McLuhan's (1967a:306) reference to radio's ability to 'contract' the world to 'village size' and thereby create village tastes for gossip and rumour.

On the other hand what *has* happened is regarded as information, such as radio news bulletins and the like, which have been edited / pre-recorded, yet are still considered to be part of the immediateness and liveness of radio. Pre-recorded programmes on health matters, education, and so forth are introduced by a 'live' announcer and may include a retrospective remark, or an address or telephone number afterwards, fostering the present tense / live illusion while the programme is past tense strictly speaking. However it is the fusion between the immediate present and pre-recorded past that helps to promote the illusion that radio is immediate and real. By 'balancing' the sound quality so that the announcer and the interview has the same sound quality, will suggest that they have just 'changed seats' so to speak, to the listener.

A community radio station functioning in a National Game Park will incorporate both pre-recorded programmes as well as actuality/live broadcasts that are happening at that moment in time, for instance an on the spot reporting of a river that has begun to flood its banks. This duality caused by radio's sense of being in the 'present tense,' although some of its programmes may be edited and pre-recorded, and therefore technically in the 'past tense', has already been referred to (see 4.2.6).

Just as the past tense is inadvertently tied to the immediate present tense of radio, so does it extend to the ethnic and tourist communities of a National Game Park. What McLuhan (1967a:300) describes as "tribal peoples" would indicate the ethnic

community of a National Game Park, and what McLuhan (1967a:300) refers to as the “detrilledised and literate West,” namely the tourist community. This implies that the ethnic communities around the park can be regarded as part of the history or past of the park on account of having resided in its vicinity for generations, being accustomed to the folklore and traditions that have been passed down for generations. In that sense they become the triggers of the information that needs to be passed on. On account of their visitor status and relatively short stay at the park, without any deep-rooted links to its past, the tourist community represent the ‘present.’ During their visit they will become the recipients of information passed down by the ethnic community, creating a fusion so to speak between the past and the present. For example an evening programme on radio about the plants in the area may include knowledgeable members of the ethnic community, who will explain their traditional uses and cures. In this way knowledge and information from the past gets passed on to the present.

One of the main advantages therefore, of community radio is its ability to deal immediately with the so-called ‘trivial matters’ that affect the community it serves as well as the real relationship it is capable of having with its listeners (Crisell 1994:13 and Crook 1999:67). When it comes to being aware of what is happening in the near neighbourhood, the researcher is of the opinion that community radio has a definite gain over commercial radio and the public broadcaster. Crisell (1994:13) sees the fact that community radio may be of much more practical importance to the listener, as “the greatest achievement of local radio,” which is further underscored by the fact that radio “is probably at its best when it is ‘live’ or reacting to an event happening ‘now’” (Chantler & Harris 1997:4). A community radio station may for instance, broadcast an urgent appeal to help find a child that has just gone missing and provide instant and important information on what the child was wearing, where it was last seen and so forth. It can provide important information such as where to take the children for inoculations or where to register for up coming elections. It may also offer warnings on matters such as rivers flooding their banks and which low water bridges should be avoided, or alert listeners of the danger of runaway bush fires.

4.2.8 Radio's duality implies different listener categories

As pointed out previously (see 4.2.6) when referring to radio's duality and McLuhan's (Marshall McLuhan [sa]:11) 'hot' / 'cold' theory, radio allows for a wide range of attention that causes Crisell (1994:15) to distinguish between different audience categories, namely those that *hear* and those that *listen*. For the *hearers* the radio functions unobtrusively in the background and becomes mere "acoustic wallpaper" (Crisell 1994:15). For the *listeners*, the radio has a predominant function and becomes 'an object of concentration' and therefore a 'cold' medium by McLuhan's standard.

Trethowan (1970:7 cited by Crisell 1994:14) touches on the different listener categories by referring to those listeners who view radio as a source of entertainment and those who regard it as accompaniment to other activities or mere background noise. Crisell (1994:14-15) presents a similar view (see 4.2.6) on the duality of radio. He blames radio's 'positive' and 'negative' nature for creating two different listener categories, namely those who listen with attention and those who are inattentive and do not fully understand or ignore the message. However since the medium allows its listeners to be otherwise occupied while listening to its broadcasts, like driving in the park while on the lookout for animals or preparing food and the like, may also contribute to the 'positive' / 'negative' nature in some instances.

These categories will no doubt be in a constant state of fluctuation, since attention span and the content of programmes will dictate who will be listening and when. No doubt the form and content of programmes, as well as the contrast between programmes that are informational and those that are entertaining, will appeal to different audiences. For instance, while informational programmes on different animal - and bird species in the park may interest the visitors, the ethnic members may pay less attention. On the other hand an entertainment programme in the form of a game show, where the audience may participate for prizes, may appeal more to the ethnic members of PERCs.

As previously mentioned regarding radio's duality (see 4.2.6), its flexibility may have a possible 'negative' effect. Crisell (1994:14) fears that allowing listeners the freedom to pursue other activities while listening, may distract them from fully understanding what is being conveyed. It may also be argued that radio's subdominant role is to cement community attachment - based on mere recognition and therefore inattentive listening. Its dominant role might be new knowledge gained in extending the community, and thus calling for attentive listening. This is important for two reasons - it assists in cementing the "imagined" communities Anderson (1993:6) refers to and furthermore provides a shared vocabulary.

Crisell (1994:15) refers to the fact that people have always had the opportunity to treat radio as a "service element" since it allowed them to do something else while listening to it. However he hastens to point out that it merely illustrates that "much more than in any other medium a whole range of attention is possible" which does not imply that the greater part of the listeners' attention is not focused on the radio. In the case of a community radio station in a National Game Park, its subordinate role could include audience activities such as game - or bird watching, basket weaving, crafting, and the like. In a predominant situation, there would be greater listener participation, such as phone-ins and the like. Since the purpose of the community radio station is to set up one station, without having two sets of time slots for the two different communities, interweaving and overlaying the content of the programmes becomes a necessity.

As mentioned, a community radio station in a National Game Park will be one station. Programmes will therefore have to be interwoven and overlaid. The tourist and ethnic communities are forged into a unit on the grounds of having each of them gain insight into the world of the other. A community radio station in a National Game Park will, on account of its unifying role, be instrumental in forming a new culture in a sense. Schein (1992:52) compares the process of culture formation to the process of group formation - "tribalisation" in other words, to cite McLuhan (1967:299-300). Group identity in Schein's view, relies on shared experience and learning, resulting in what he refers to as "the *culture* of that group" (1992:52) [emphasis added] which, in this instance, will be portrayed by the community radio station in a National Game Park. Note that "culture" as it is used

here, refers to the 'identity' of the group.

Schein (1992:211-212), also cited in Kung-Shankleman (2000:15), argues that cultures originate from three sources, namely the assumptions, beliefs and values of the group; its learning experiences as it evolves; and new beliefs, assumptions and values brought in by new leaders and members. Although Schein is referring to the founders of organizations the same can be said for communities. It is for instance reasonable to expect that both the tourist and ethnic members will enjoy new learning experiences and being exposed to each other's values and beliefs as a result of the programmes featured on the proposed community radio station.. This creates unity and is conducive to the formation of a new identity, in this instance, the Parks Emergent Radio Communities. Programmes will have to be composed in such a way that the pleasure to be derived from it can be anticipated.

4.2.9 Radio listeners' lifestyle and age dictate their listening habits

The IBA Triple Inquiry Report 1995 states that the lifestyle and age of listeners dictate their listening habits (Collie 1999:17). For instance, working people and students tend to listen to the radio whilst driving to and from work or class in the morning and late afternoon. People who are not working or retired are inclined to want the radio playing in the background during most of the day. According to the 1995 report (Collie1999:17), black listeners stay tuned in for social and entertainment purposes and prefer interactive programmes such as talk shows and phone-ins. The report found news reports to be important to all listeners. For a community radio station in a National Game Park to succeed, the lifestyle and listening habits of the ethnic and tourist community will have to be taken into consideration, when planning programmes. Since interactive programmes have proved to be popular with black listeners, they should appeal to the ethnic communities living in and around a National Game Park, assuming they have access to the technology to phone in. It will therefore be an aspect to consider as the planning of programmes progresses.

One may expect the tourist members of the community will enjoy programmes on nature and game watching, wildlife photography, the history of the park and its

neighbouring communities, stories told by field guides about harrowing encounters with wild animals, information on visits to cultural villages, where to purchase handcrafts, or golf enthusiasts may find it interesting to listen to the experiences of other golfers playing golf on the unfenced golf course at Skukuza for example. All in all the visitors' main interest will be to enjoy their experiences and stay in the park while the ethnic communities will have more mundane matters in mind such as finding employment, advertising their services, getting information about matters of concern to them, and being able to voice their opinions on important issues. However one must remember that radio remains a source of entertainment and will therefore also feature music and sport programmes, quizzes, phone-ins and talk shows, soapies, dramas and interactive programmes allowing the tourist and ethnic communities to share their experiences and views with each other. Advice or information may be swapped on matters of interest to all parties. The overall effect of these interactive programmes with its emphasis on sharing with each other will contribute to the strengthening of community ties.

4.2.10 Radio relies mainly on talk and music for programming

The distinction between hearer and listener or background and predominant functions of radio is useful since talk and music radio often form the only programming of the majority of stations (Crisell 1994:15). It will be important for both the audience-researcher and the programme-producer of a community radio station in a game park, to identify whom the listeners of the station are going to be, since it is the listeners who will determine the type of programmes to be aired as well as the time slots for the different programmes, the ethnic and tourist members of PERCs will be interested in. A great deal of consideration will also go into music programming since it will have to cater to the taste of a tourist as well as an ethnic community. Due to the detail involved in the programming of a community radio station this input will be discussed in the next chapter.

4.2.11 Radio has a greater reach and staying capability than other media

Radio's strength has always been "that it opened up the world to people. It was no longer necessary to 'be' somewhere in order to experience an event" since your

radio brought it to you (Fleming 2002:12). The fact that radio is capable of staying with an individual in a far greater variety of circumstances and physical environments than other media is another advantage, since this allows for a much bigger space in which the message can be “absorbed and evaluated” (Crook 1999:65). Part of radio’s staying power has to do with the fact that it is small enough to be easily portable, works on batteries as well as electrical power and can therefore accompany the listener almost anywhere. Furthermore, listening to a radio leaves the ethnic community free to carry on with their crafts or chores, while tourists on game drives are also free to observe and watch out for the animals while listening to the radio, something that visual media such as television and books cannot offer (Crisell 1994:11).

Having established the general characteristics of radio and how it functions, it is necessary to develop the specific demands of the community radio station. The next section will explore what the aims and objectives of community radio ought to be, based on the findings of organizations that have been seriously involved with community radio in South Africa and Africa.

4.3 The aims and objectives of community radio

A working description for a generic community radio station so far, points to a medium that does not rely on sight but on imagination and listening. It incorporates the art of the storyteller of old and in this set-up, strives to synthesise / unify the tourist and ethnic members of PERCs to become a unit. One of the first arguments presented in this study set out to prove the interface that exists between the ethnic communities that surround a National Game Park such as the Kruger National Park and the tourists that visit the park. The case was made that the tourists become tourist members of these communities on account of their coexistence with the ethnic communities bordering the park.

Immediacy and reality are the main attributes of community radio and it can cater to different listeners with different lifestyles and listening habits. Its programmes will predominantly feature talk and music and it will rely on its portability to reach individuals in various circumstances and physical environments.

Apart from defining the characteristics of radio, which includes the community radio station in a National Game Park, the aims and objectives of the proposed community radio station are also important. The researcher will consider the aims and objectives proposed by recognized organizations concerned with community radio in Africa. The three organizations chosen by the researcher have been involved with community radio in South Africa for quite some time or have been seriously involved with community radio in Africa. They are:

- The National Community Radio Forum (NCRF);
- The World Association of Community Radio Broadcasters (AMARC) and
- South Africa's IBA Triple Inquiry Report, 1995.

4.3.1 The National Community Radio Forum (NCRF)

When the National Community Radio Forum was launched in Orlando, Soweto, in 1993 its purpose was to foster a dynamic broadcasting environment in South Africa through the establishment of community radio stations. The National Community Radio Forum (NCRF) consists of a national association of community radio stations. The radio station members are independent, non-profit, community-based organizations. Diverse local communities own and run the stations and actively participate in developing programming activities for sustainable, non-discriminatory local development. According to the vision of the National Community Radio Forum (NCRF [sa]:1):

A sustainable and independent community radio sector in South Africa builds grassroots democracy by mobilizing all communities to engage in their own development (and enables the expression of the diverse voices of civil society) through access to the airwaves and participation in the programming of radio stations.

The National Community Radio Forum (NCRF [sa]:1) strives towards the following aspirations and goals:

- To endorse the principles, ideals and function of community radio, as an essential part of the broadcasting milieu of a democratic South Africa;

- To encourage the involvement of historically disadvantaged communities in all areas of community radio;
- To assist the organization and growth of community radio stations all over the country;
- To promote networking and collaboration between community radio stations;
- To support the role of community radio within organizations responsible for legislating and controlling broadcasting principles, as well as popularise the importance of community radio within the rebuilding and development of South Africa;
- To encourage the production of excellent and innovative programming from different sources to assist local programming objectives;
- To encourage democracy, growth and employment of communities through community radio.

The objectives of the National Community Radio Forum regarding community radio stations can also be applied to the advantage of a community radio station in a National Game Park such as PERCs. In the first instance, community radio has to become part of the broadcasting environment in South Africa. This will be to the advantage of the community radio stations, since it will allow them to draw on the experience and advice of an established broadcasting service. By encouraging the local ethnic members of the community who may have been previously disadvantaged, to take part in all the aspects of community radio will not only ensure their interest but also their cooperation, both of which are needed for a community radio station to operate successfully. The tourist members of PERCs should also be encouraged to participate and in this instance tour operators may be contracted to assist in encouraging visitors to become involved with the station.

Establishing a community radio station in a National Game Park will also help fulfil one of the aims of The National Community Radio Forum, which is to establish community radio stations throughout the country. It would no doubt benefit a community radio station to cooperate with other community radio stations, as It would allow for the exchange of knowledge, interesting subject matter and the like, and in so doing help promote the general well being of the station. Encouraging

innovative programs of high quality would not only serve the objectives of the National Community Radio Forum but also help to popularise the community radio station with regard to both the ethnic and tourist members of PERCs residing in and around a National Game Park. This will entail the cooperation of tour operators working with the community radio station to promote its programmes to visitors as well as publicity by word of mouth. Furthermore, democracy, development and the employment of ethnic members can be achieved through community radio, as envisaged by the National Community Radio Forum.

The possibility of employment that a community radio station holds for the ethnic members is also considered to be a very important factor by van Zyl (2001:4), as it will contribute to the development of the community. The tourist members also need to have an input as a possible source of innovative programming. Tour guides / operators can play an important role in this regard as mediators between the tourist members and the programme manager of the community radio station. The challenge will be to find material that suits the station's programming goals. This will have the further benefit of cooperation between the tourist members and their ethnic host radio station.

4.3.2 The World Association of Community Radio Broadcasters (AMARC)

The World Association of Community Radio Broadcasters (AMARC) is a global non-governmental organization, created in 1983, that serves the community radio movement. The World Association of Community Radio Broadcasters has its international headquarters in Montreal and Quebec in Canada, as well as regional coordination in Europe, North America, Latin America, the Caribbean, Oceania, Asia and Africa. At present it has nearly 3,000 members in 106 countries. Its goal is "to support and advocate the development of community and participatory radio on the principles of solidarity and international cooperation." (AMARC [sa]:2) In this context 'participatory' may refer to the participation of different community radio stations regarding the exchange of information, programmes of interest and so forth as proposed by the National Community Radio Forum (NCRF [sa]:1). It can also refer to the participation of PERCs where the community radio station is situated. This can imply input regarding programme contents, station policies, as

well as participation by the community in the form of talk shows or phone-ins, allowing members of the community to air their views or concerns on matters of interest or concern to them. Both the tourist and ethnic community residing in and around a National Game Park will be encouraged to participate in this.

The World Association of Community Radio Broadcasters' African Network (AMARC [sa]:2) aims to implement the following plan of action:

- Develop a political, legal and cultural environment that will encourage participatory broadcasting in the community;
- Develop available human resources in the community regarding the management, production and technology of a community radio station;
- Encourage African women to access and participate in all the different aspects of community radio Broadcasters.

In order to distribute information, transfer skills and bring African affiliates to the International Solidarity Network, a regional network of radio broadcasters, must be built up and coordinated (AMARC [sa]:2).

The plan mentioned here will also stand a community radio station in a National Game Park in good stead, since the points they underwrite will be to the benefit of the community. By developing a legal, political and cultural environment that encourages participatory radio broadcasting, both the ethnic and tourist members of the community are far more likely to become involved, in one way or another, with the community radio station. Van Zyl's (2001:6) view that community radio stations "must buy into the project, and feel they own the concept" underlines the importance of the community participating in the broadcast. This implies that all the members of the community will have to buy into the project to make it work.

However, given the transitory nature of its tourist members, it will be useful to make use of travel agents as surrogates for the administration. Getting the tourist community to 'buy into the concept' will depend on the station letting them feel part of the Park Emergent Radio Community. This can be achieved by, playing their music requests, having phone-in programmes and utilising mobile studios

deployed within the community. Sport enthusiasts may for instance be invited to assist in hosting events such as teaching the children of the neighbouring ethnic communities the basics of golf, tennis or cricket or friendly soccer and matches between the visitors and the home sides can be arranged, advertised and broadcast on the proposed community radio station. These are but a few examples of how the tourist community can be made to feel part of the 'new' radio community and contribute towards its programmes. At the same time the station will be making use of the available human resources in the community and helping to develop others.

With regard to developing a legal, political and cultural environment, van Zyl (2001:2) points out that "community radio is the voice of civil society. It is an essential part of the maintenance of democracy" and its main function "is meeting the needs of all the citizens of the country and being accountable to all the citizens." This implies that the needs of both the tourist and ethnic components of the community must be met. For the ethnic sector, human resources can be developed through training, enabling them to take care of the management, production, programming and technology involved in running a community radio station. It is important that the tourist members are also made to feel part of the 'imagined' community with programmes that will encourage their participation and catch their interest. In this regard van Zyl (2001:4) sees community radio as a "national resource" that has to be developed and regarded "as a source of programming and information" by the national broadcaster.

Van Zyl also describes community radio as "a tool to address the crisis in education, particularly adult basic education and training" since it would strengthen the role that community radio could play in relieving poverty and unemployment (2001:4). ABC Ulwasi resulted from a merger between the Applied Broadcasting Centre, a research unit at the University of the Witwatersrand, and Ulwazi Radio Productions. The word for 'knowledge' in IsiZulu is *ulwazi*. ABC Ulwasi is at present involved in the community radio sector in South Africa and in the SADC region as a whole, with training, production and consultation (Van Zyl 2003:ii). ABC Ulwasi hosts three to five day training courses for community radio station presenters and producers, providing trainees with the opportunity to become better

informed about topics they may never have studied and are being asked to broadcast. It also trains presenters in writing and producing their own versions of programs, suited to local needs (Van Zyl 2003:ii).

African women, and especially those in rural areas, have in many ways been disadvantaged before, due to customs and politics as referred to by Ntab (2001:2). Becoming involved and trained in the different aspects of community radio, including broadcasting, will not only provide them with new work opportunities but with empowerment within the community as well. They may for instance be used to compile, report and present programmes presenters that deal with issues of concern to women in the ethnic and tourist communities.

4.3.3 South Africa's Independent Broadcasting Authority (IBA)

(The previous licensing body responsible for issuing broadcast licences to community radio stations, currently ICASA)

The IBA Triple Inquiry Report 1995 (Collie1999:10) indicates that a community radio station should aim to:

- Promote and reflect local culture, character and identity;
- Assist in creating a diversity of voices and opinions;
- Encourage individual expression;
- Become training grounds for new voices (presenters);
- Be responsive to the needs of the community, and where appropriate
- Lead to job creation (benefits);
- Encourage members of the community to participate in the programming and production matters of the station.

Van Zyl (2001:4) sees community radio as a “national resource” that has to be developed and regarded “as a source of programming and information” by the national broadcaster.

4.4 A work description for a generic community radio station

In order for a community radio station to be sustainable it will need 'stakeholders.' Collie cites Blair and Buesseler (1998) who describe stakeholders as any individuals, groups, or organizations that have a stake in the decisions, and actions, of an organization - which in this instance happens to be a community radio station. According to van Zyl (2003:13) a community radio station is a 'non-profit' organization and that means it "may not have shareholders, and therefore cannot distribute any profits to them." Profit must not be the station's main aim. This has caused confusion since people believed that ICASA insisted that community radio stations were not allowed to make money. Van Zyl (2003:12) points out that this is not so: "What is meant is that a community radio station should not regard being commercial and making a lot of money as more important than serving the community."

4.4.1 The link between culture and organizations

According to Küng-Shankleman (2000:17), culture can also be linked to organizations. In a National Game Park, where culture refers to both the tourist and ethnic members of the community, the community radio station becomes the 'organization' they will be linked to. The community radio station's economic survival and growth will depend to a large extent on the input and involvement of its listeners. Keeping Schein (in Küng-Shankleman 2000:19-20) in mind one can, to a certain extent, compare the merged community of a community radio station to the stakeholders of an organization, since in both instances they all share a legitimate interest in its activities and have the ability to affect its performance.

Generically the stakeholders in the proposed new community radio station will play out as the employees of the station who get paid for their services and expertise, and members of the board of directors. They represent the internal stakeholders, while the audience, consisting of ethnic and tourist members of PERCs can be regarded as the external stakeholders (by way of being the customers who pay for the services, albeit indirectly on account of encouraging revenue through advertisements and the like).

Furthermore, as far as a community radio station is concerned, it is important to remember that the tourist members (the external stakeholders so to speak) are not only the consumers of that which the local ethnic community has to offer, but that they as fellow members of the Park Emergent Radio Communities (albeit temporarily) will also be contributing to the programs (whether by phone-ins or by participating in talk shows or the like).

Concerning clear work and role descriptions, Knipe (2003:35-40) refers to the relationship between a community radio station's board of directors and staff and provides checklists that describe the roles and responsibilities of board members, station manager and programme managers.

Apart from relying on a strong and committed board of directors as one of the important factors regarding the sustainability of the community radio station, (Nkalai 2003:99) the success of a community radio station depends to a large extent on the aims and objectives the station strives for.

4.4.2 Important issues for a community radio station

Instead of relying on a single organization for guidelines, the researcher sought out those aims and objectives that appeared to be similar and were reflected by the aforementioned three reputable organizations, concerned with community radio in South Africa and Africa, namely the National Community Radio Forum (NCRF [sa]:1), the World Association of Community Radio Broadcasters (AMARC [sa]:2) and South Africa's IBA Triple Inquiry Report 1995 (Collie1999:10). Based on their concurrent aims, all three organizations emphasized:

- The importance of community participation in programming and production, and in particular, the participation of the previously disadvantaged. The World Association of Community Radio Broadcasters for instance has a woman's programme (WIN) that concentrates on the place and role of women in the community radio sector and how gender issues should be addressed in community radio.

- Another point of mutual agreement among the organizations concerned the need for local culture to be reflected in and form part of the programming goals.
- All the organizations agreed that job creation / benefits must feature in the form of community development and employment.
- All the organizations saw the training of new voices, and transferring of skills within the network as another important aspect, further implying that there should be cooperation between the different community radio stations. In this regard the World Association of Community Radio Broadcasters offers training workshops in radio production, technical training, management and the development of legislation favouring community radio, networking, fundraising and marketing.
- And lastly, all regarded responsiveness to the needs of community as a vital element for a successful community radio station. To achieve these goals it would be prudent to start with a training course at a reputable training centre such as ABC Ulwazi for instance, not only to acquire all-important broadcasting skills, but also to gain awareness of the other aspects mentioned here.

4.4.2.1 Community participation in radio programming and production

There seems to be a general consensus amongst those involved with community radio, such as the National Community Radio Forum, the World Association of Community Radio Broadcasters and South Africa's IBA Triple Inquiry Report of 1995 (Collie1999:10) that the members of the community must be encouraged to participate in the programming and production matters of a community radio station. The many cultures included in PERCs of a National Game Park, underlines the importance of acknowledging the ethnic as well as tourist members by encouraging them to participate in the decision-making processes of the station on matters of socio-cultural sensitivity.

Although one is referring to a merged community consisting of tourist and ethnic members in this instance, the ethnic members, on account of their permanent residence status, will be the obvious choice for managing the community radio station and for producing and presenting the programmes. Since the visitors only have a brief stay-over, they are in danger of having only a passive role to play, that

of being listeners only. In order for them to have more permanent representation one may consider tour operators as their possible representatives or surrogates. It is important that the tourist members also have the opportunities that are similar to those of the ethnic members to participate in programmes by expressing their views or sharing their game watching experiences for instance. On account of having a less permanent status in the community, the visitors' input will most likely be in the form of phone-ins or as talk show guests. Tour operators will be instrumental in recruiting visitors to become involved and partake in such programmes since they have direct contact with many tourists through their agencies and are likely to be aware of their needs, preferences and interests. Their input can be invaluable regarding programming and content of material. To ensure their continuous cooperation and make it worth their while tour operators should be rewarded for their contributions. By accommodating the needs and interests of its tourist and ethnic members in joint programming, the community radio station stands to be enjoyed by all the members of PERCs.

Another reason for taking the tourist members into consideration is the fact that they can be expected to generate considerable financial contributions towards the running of the community radio station. As has been mentioned at the beginning of the chapter, they present a lucrative prospect for advertisers who might otherwise be less enthusiastic to invest money to advertise on a community radio station.

4.4.2.2 Promoting and reflecting local culture

A year into the new millennium van Zyl (2001:1) reported that 98 % of the population has radio access. On these grounds the researcher is of the opinion that radio is the most accessible medium to the majority of South Africans. It is therefore an excellent choice as a means to promote and reflect the community's culture, character and identity. Furthermore the researcher foresees that radio will remain the long-term provider of information and education for a considerable time yet, given its access and affordability.

Culture however, is an abstract concept that is difficult to define as pointed out in chapter two. A community radio station in a National Game Park will provide its

merged tourist and ethnic communities with new as well as familiar messages. In this manner the station becomes the catalyst or creator of a new society and culture, which is instrumental for unifying the tourist and ethnic members.

Promoting and reflecting 'local' culture therefore refers to the merged tourist and ethnic communities and implies that the community radio station must educate, entertain and inform in a way that will reflect the cultures of the merged communities.

Furthermore, as far as promoting and reflecting local culture is concerned it must be remembered that community radio "is essentially democratic. The main idea is that it should be broadcast *by* the community, not to or for the community" (Van Zyl 2003:9) [emphasis added]. It is for this reason that ICASA lays down rules to make sure that the needs of the community are put first. Van Zyl suggests that "programme managers should be shown how to include community groups" like the local ratepayers association for example, in discussion programmes, or by giving them airtime "to run their own interest programmes" (2003:9). According to van Zyl, one way of ensuring that "everyone has a say in the content of programming" is to create a listeners' club (2003:9).

According to Collie (1999:23), and referred to earlier in this section there is a general consensus that local culture, character and identity must be part of the community radio station's programming goals. In this instance 'local' will refer to the Parks Emergent Radio Communities of a National Game Park. Its tourist and ethnic members should be encouraged to participate in the programming and production matters of the community radio station.

In practice it implies predetermined local content quotas for programmes. Since in this instance, 'local' will refer to the tourist and ethnic members of Parks Emergent Radio Communities of a National Game Park, it will mean that the contents of the programmes will not be 'geographically local' only but interwoven to include issues of interest to both the tourist and ethnic elements of the community. These will include matters of ethnic content such as storytelling and folklore, which can be translated simultaneously, for the sake of the visitors. This will have the further advantage of keeping old traditions alive. News bulletins and community issues

that are of interest to the communities residing in and around the park, will also feature, since according to Collie (1999:59) the term “local content” should include all issues and not only the music that is broadcast on the station.

A further service to the community will be supplying information that both the tourist and ethnic members will be interested in. It may for instance provide the latest fluctuations in the exchange rates; disclose flight times and departure times for tours; provide updates on the latest game sightings; or give updates on local weather and road conditions; supply information on local stalls and markets that sell produce and handicrafts; advertise the services and skills of the local ethnic members which may include anything from laundry services to guides for nature trails, or information on local cultural village tours and tribal performances and so forth. While these matters may interest the tourist members more, the ethnic members especially stand to benefit from information on health matters such as HIV / AIDS and malaria, as well as agricultural and building advice and, as van Zyl (2001:4) suggests, the crisis in education and adult basic education can also be addressed.

The proposed community radio station in a National Game Park, although twofold in nature (since it will cater simultaneously for tourist and ethnic members) should concentrate on creating a unique listener profile, providing the visitors, (*via* radio) with a “personal park ranger” in their vehicle. Products, services and programs must focus on the needs, tastes and preferences of this generally affluent group, in order to attract advertisers and sponsors. In this manner a community radio station in a National Game Park can once more become “an extremely effective advertising vehicle” (*Saturday Star* 1996:21). In actual fact, the ethnic community and the tourist community *are* the advertisers and the buyers - it is almost a closed financial system!

4.4.2.3 Job creation and other benefits

The ethnic members of PERCs in a National Game Park stand to gain more than their tourist counterparts from its accompanying benefits like production and technology, community development and employment. This seems fair if one

takes into account that they are the only permanent members of the merged communities and are therefore entitled to gain more. The benefits to the tourist members will no doubt entail better and improved services and programmes, on account of the socio-economic benefits of tourism and ecotourism, community based tourism and pro-poor tourism (see 3.9 - 3.12), which in the long run will account for a more agreeable stay.

Being a communication tool, a community radio station can motivate community tourism, as well as inform a community how to go about acquiring the skills to do it, while benefiting financially from advertising and sponsorships that result in economic development. South Africa has the added advantage that community radio licences are issued freely, unlike elsewhere in Africa, making community radio a unique resource. It can also provide a similar service to alternative public broadcasting regarding developmental and educational programs. However, despite these apparent advantages, it must be remembered that community radio stations do not benefit from state subsidies or licence fees and are usually under-utilized, under-financed and under-trained (Van Zyl 2001:3).

According to van Zyl (2001:4) one of the objectives of community radio in community tourism is to raise awareness of job opportunities amongst the youth of the community. In this regard radio has proved to be excellent for making listeners aware of issues and for increasing the listeners' general knowledge of issues.

The youth of the tourist community can also become involved by for instance by being encouraged to take part in essay competitions with their ethnic fellow students, on matters of concern to the youth. Van Zyl (2003:11) suggests essay competitions for schools as an example of how a community radio station "can enrich the learning that takes place with educational programmes."

A community radio station serving the Park Emergent Radio Communities of a National Game Park may opt to incorporate inspirational success stories told by members of the community. If possible van Zyl (2001:4) even suggests monitoring them through follow-up programmes. No doubt tales may vary from how one may prosper from growing one's own vegetables to describing successful game

photographing techniques.

4.4.2.3.1 Training courses in micro business practice

Another objective is to provide individuals or groups that have been reached by community radio, with training courses in micro business practice. This will be of great value to a radio station in a National Game Park, since they will need these skills in order to function effectively. Training courses for the ethnic members of PERCs are especially important if the station wishes to receive an income from advertising, special events and sponsorships (Van Zyl 2001:4). The tourist members stand to gain in various ways from the skills acquired by the ethnic members in these training courses, such as more effective programming by making use of marketing research for instance.

4.4.2.3.2 Community ownership

The communities of a community radio station must regard themselves as owners of the concept and buy into the project. If they become sustainable, community radio stations “can transform communities, create employment and relieve poverty.” (Van Zyl 2001:3). In order to function well, a community radio station should have some knowledge of community-based sustainable tourism (CBST) as well as be able to generate it. Simply producing developmental radio will not be good enough. Transforming communities, creating employment and relieving poverty are probably the main arguments in favour of using community radio for the development of community tourism.

South Africa is fortunate that the National Community Radio Forum (NCRF) and ICASA view community radio in a serious light. Furthermore, according to Van Zyl (2001:5), the National Broadcaster should see community radio as a source of programming and information since it is a national resource in need of development and not a threat. In his view community radio can be regarded as a tool that can be used to address the education crisis in adult education and training and thereby combat unemployment and poverty.

Community ownership also extends to include the tourist members of the community since they are part of PERCs. The visitors will have the advantage of being able to phone in with questions or information regarding the wildlife in the park, take part in discussion programmes, voice their opinions, and send in requests that will help to create a sense of ownership. A sense of having a field guide in the vehicle, as was the case with Radio Safari (see 4.6) will be an ideal to strive for as far as the station is concerned.

4.4.2.3.3 The need for volunteers

Van Zyl (2001:4) foresees that a community radio station will need volunteers to do research, find local news items and present programs. He suggests that unemployed, bright, matriculated youth and those motivated by radio programmes could be considered as possible recruits for such a project. However this may be regarded as cheap labour by the trade unions, for one should not lose sight of the fact that without incentive, these young volunteers will not be motivated to do the research. Some kind of financial imbursement, pertaining to their input, would help to ensure that their research / presentation is thorough and dependable.

In order to get the tourist community to contribute toward the imbursement of volunteers the station needs to present them with an incentive, such as an open vehicle game drive for contributors whose names are drawn in a lucky draw for instance, and a special prize, such as a full / half day safari accompanied by a field guide, for those who contribute most generously. Mementos like caps, shirts, bags, mugs and the like, with the emblem of the community radio station and mottos printed on them can be sold in aid of the 'volunteers fund' or given away as prizes for other contributions made toward it.

4.4.2.4 Training grounds for new voices (presenters)

In his survey Collie (1999:104) found there was a need for an accredited training facility to be established so that potential entrants into the radio profession may be trained. Zane Ibrahim (1999:15) the Managing Director of Bush Radio, a community radio station, outside Cape Town, shares Collie's view for the need of

an accredited training facility, and is sceptical about the development of the community radio station sector while there is no institution that provides a complete / comprehensive training course in preparation of entering the broadcast industry. In Collie's (1999:104) view a community radio station needs to consider short courses on managing the station and to train management in the daily running of a radio station, which is necessary as radio is a very specialized field.

Although he commends the Institute for the Advancement of Journalism (IAJ) and Ulwasi / Classic FM (ABC Ulwasi) for their short courses, it is not enough as far as Ibrahim (1999:15) is concerned. It is on account of having so few training facilities that community radio stations "are turned into jukeboxes because they don't know how to develop programmes" (Ibrahim 1999:15). In Ibrahim's view practitioners in the field of community radio have the ideal opportunity to give their people a voice. "A voice filled with vibrancy and hope. A voice that, for too long, has been crying to be heard" (Ibrahim 1999:15). Apart from referring to the need for training facilities, Collie (1999:104) cautions against training more recruits than the industry can absorb, since it will create false hopes and expectations in the local community.

In order to function competently a community radio station requires specific skills training, from management to operating the equipment to being a broadcaster. This means integrating multiple streams of technologies, which will involve many individuals (Küng-Shankleman 2000:1-2). Again as has been mentioned previously, a credited training facility such as ABC Ulwazi comes to mind, as a possible solution. Better training results in better management, innovative programming and competent presenters which it is reasonable to expect will result in more listeners tuning in. This is especially true of visitors to the park who will merely tune to another station if the station broadcasting from within the park, appears to be incompetent and lacking in originality.

It is to be expected that skills training for radio will require funding. During interview sessions with (community radio) stakeholders it was suggested to Collie (1999:74) that the public broadcaster help fund the training of new broadcasters or students lacking the necessary skills and experience. It was also proposed that commercial radio stations adopt a community radio station to assist with the

training, funding and developing of such a station, as part of its community development programme. This will assist a community radio station to get started and become self-sufficient (Collie 1999: 74).

At a training session in Central Benin, Issiaka (Rural Radio in Africa:1998) found that national and international donors and sponsors financially supported the equipment and the operational costs of rural radio. Regarding a community radio station in a National Game Park, the stakeholders referred to by Collie (1999:14-15,74) will be both economic and cultural stakeholders. This will include all individuals or groups that have a stake in the decisions, and actions of the community radio station. The idea is for the local population to provide the premises while the state only provides part of the professional staff - a technician or a programme producer - training personnel with better equipment and with a vision on broadcasting strategy in the new African constellation (Radio Boost to Economy 2000:1).

As a point of interest one needs to mention here that there seems to be little difference between the terms 'community radio' and 'rural radio' since both cover a relatively small range. The only difference may lie in the programming. Rural radio often also refers to 'farm radio' in rural areas in Africa, and mostly caters for the farming community (Rural Radio Workshop Prospectus 2002:2).

As far as South Africa is concerned, very little farm radio programming exists on community radio stations. In his abstract on community radio and farming Stone ([sa]:4) sees the fact that community radio stations were mostly urban based until fairly recently, as a possible reason for this. He also mentions that more pressing issues such as health, education, water, electricity, crime, and unemployment overshadowed farm radio programming.

4.4.2.5 A community radio station must service the needs of the community

The aim of ICASA's regulations is to ensure that the needs of the community are put first and that the community participates. Although Van Zyl (2003:9) regards community radio as "essentially democratic" and then goes on to point out that the

idea that it should be broadcast 'by' and not 'for' the community is easier said than done. It requires training, planning and strategising to succeed.

The importance of serving the community has already been pointed out. Suffice to mention once again that the needs of both the ethnic and tourist segments of PERCs need to be addressed. These needs may differ greatly, considering their respective origins and backgrounds, but are bound to have definite tangential points on account of their shared space, economic interdependence and social interaction. As set out in chapter two (see 2.2) a community radio station for a National Game Park will be catering simultaneously for both the ethnic and the tourist members of PERCs. For the ethnic members, the opportunities for educational programmes are enormous, since most rural and urban households have access to a radio. For the visitors, radios will be easily accessible whether portable or in their vehicles.

Apart from being portable and easily accessible, the community radio station in a National Game Park, given its unique locality and being twofold in nature, can concentrate on creating a unique listener profile. It can provide the visitors, (*via* radio) with a 'personal park ranger' in their vehicle. Products, services and programs must focus on the needs, tastes and preferences of this generally affluent group, in order to attract advertisers and sponsors. In this manner a community radio station in a National Game Park can once more become "an extremely effective advertising vehicle" ('Personal ranger' station 1996:21).

Küng-Shankleman (2000:2) refers to the fact that the capacity of the broadcasting channel is becoming unlimited, and that it has the potential to create channels for niche audiences. The community radio station in a National Game Park will be catering for a specific niche that comprises PERCs with its tourist and ethnic members. Therefore it has in a sense become a specialist channel where the specialisation revolves around the new community.

The community radio station of a National Game Park will have the immediate and competitive advantage of a unique location that caters to a specific niche audience. It is also exceptional when compared to other community radio stations,

since it can adapt to and exploit nature, which is the main feature of the park, by interrupting a programme to report the location of rare game sightings that is of immediate interest to the visitors. This provides the community radio station with an opportunistic way to meet the challenge of keeping the listeners tuned in.

4.5 The benefits of a community radio station in a National Game Park

It is important for a community radio station to 'satisfy a need within the community' according to the Food and Agriculture Organization (FAO) (2001) and Collie (1999:51). The need for education for example, is a need that can be satisfied by a community radio station on account of its effectiveness as a medium for distance learning, especially in developing countries, where it is often their only access to education (Elmahdi [sa]:1). According to van Zyl (2003:11) community radio has a high rate of success in educational programming because of its accessibility to its community. A further advantage of a community radio station is that it gives its members a 'voice' by providing members of the community with the opportunity to exchange ideas on matters that affect their lives (Tadesse 2002:1). Van Zyl (2003:11) mentions that community radio can change the conduct of its communities and result in 'growth of knowledge' on account of effective educational programmes while Tegegne (2002:2) observes that being informed allows members of society to educate themselves especially in areas with hardly any access to newspapers or television. For Rivard (2002:1) and van Zyl (2003:25, 27) the benefit of community radio is that it is an instrument that can be used to manage conflict and disputes and help to restore the moral order. Van Zyl (2003:25) mentions that community radio can be instrumental with regard to spreading an understanding of human rights and help to 'rebuild civil society.'

All the benefits mentioned so far seem geared to the advantage of the ethnic members of PERCs. In the instance of a community radio station operating from a National Game Park, the benefits will have to extend to the tourist community as well. For instance, 'democratisation' as referred to by Rivard (Benefits of Community Radio in the Horn Stressed 2002:2) could imply social equality. This will mean that all nationalities visiting the park will have representation or recognition on air since it may be argued that, as tourists, they all share similar

values and interests. For the visitors the advantage of having a community radio station in the National Game Park means having access to a station that will provide them with immediate and important information on a variety of subjects from road conditions in the park to advising on alternate or scenic routes, warning against bush / veldt fires and wildlife programmes geared to make their experience of the park more enjoyable.

Apart from the informing and educating its listeners, one of the important focus areas of a community radio station in a National Game Park will be the park itself, since the park is the reason why tourists come to visit, why members of ethnic communities bordering on the park work and stay there, while others rely on visitors to the park to make use of their services, buy their handcrafts or visit their cultural villages. The interests of the park and its promotion will therefore feature prominently on the proposed radio station. Furthermore, as the station will cater to both tourist and ethnic members of PERCs, a much broader spectrum of programming will apply than for other rural community radio stations where the main focus is on educating the community.

Community radio will be the ideal vehicle to disseminate information about community tourism. Being a communication tool it can motivate community tourism, as well as inform a community how to go about acquiring the skills to do it, while benefiting financially from advertising and sponsorships that result in economic development. As van Zyl (2001:3) points out, community radio stations “can transform communities, create employment and relieve poverty” If made sustainable. This last point is one of the main benefits and argument in favour of using community radio for the development of community tourism.

4.5.1 Creating a diversity of voices and opinions

According to the IBA Triple Inquiry Report 1995, the membership, management, participation, operation and programming of a community broadcasting service, should primarily be provided by the members of the community that it serves as well as reflect the needs and special interests of the listeners it is licensed to serve (Collie 1999:23). In the case of a community radio station in a National Game

Park, this has to do with the manner in which the proposed station is supposed to operate. The ideal would be to create a diversity of voices and opinions coming from both the ethnic and tourist members residing in and around the park.

The one advantage a community radio station has above a commercial station is that it is always within reach of its community, making it highly interactive. It is this 'open-door' approach which ensures that listeners can talk to the presenters, either by phone, postcard or by dropping by the station (Van Zyl 2003:12). Having the freedom of speech (Article 19 of the Universal Declaration of Human Rights cited by van Zyl 2003:28) as well as a community radio station that is open and accessible to all its listeners allows for a diversity of views and opinions. It is reasonable to expect that the tourist and ethnic members of PERCs will have diverse opinions which they will be encouraged to share on account of the stations' interactive approach, providing the community it serves with the facility to be heard.

4.5.2 Encouraging individual expression

The interactivity which is the trademark of a community radio station not only encourages people to voice their different opinions and views, it also encourages individual expression at the same time. Van Zyl (2003:21) points out that communication led to democracy in South Africa. "The Bill of Rights reminds us that the right to communicate is both an individual freedom and also a collective freedom." Van Zyl (2003:28) also mentions that people "are becoming tired of being deprived of their right to contribute to discussions about their wellbeing, and of authorities thinking and planning for them instead of with them." As Van Zyl indicates, citing Article 19 of the Universal Declaration of Human Rights, individuals not only have the right to speak but also the right to expect to be heard and "to be given the facilities to make themselves heard" (2003:28). As referred to in 4.4.2.3.2, a community radio station is required to be accessible to its listeners, thereby encouraging individual expression.

Disadvantaged empowerment not only needs to take place in big business but at community level as well. Therefore more effort should be put into empowering

communities who do not have a wide range of radio stations to tune in to (Collie citing Langa 1999). As far as the ethnic members are concerned, a community radio station that encourages individual expression would be a step in this direction. It would also be in keeping with the White Paper on Broadcasting Policy (1998 and Collie 1999:11-12), which mentions among others that community broadcasting caters for diversity, and is not controlled by the State. Collie cites the White Paper on Broadcasting Policy (1998 and Collie 1999:11-12), which states that a community radio station must represent all the people in the community in matters regarding control, ownership and decision-making. In this way it becomes more sensitive and responsive to the needs of the people it is catering for. This implies the inclusion of the tourist members, which would simultaneously provide the station with a further source of individual expression. These are matters that will be confronted in chapter five which deals with community radio programming.

Since a community radio station for a National Game Park and nature tourism both share common denominators such as nature, ethnic communities and tourists, it can also be assumed that nature tourism's emphasis on local participation will be valid as well for a community radio station in a National Game Park. One of the first steps will be to gather audience information. The programmers then discuss the knowledge gained during the information-gathering period, with the community. Only after this information has been "disseminated" can the process begin whereby representatives of different groups are involved. Gathering and sharing information naturally leads into a design phase. Discussing the plan within a broader community forum should strengthen it and lead to its implementation (Brandon in Lindberg & Hawkins 1993:140).

4.5.3 Innovation and experimentation

Regarding innovation and experimentation, Meadows (in Riggins 1992:98-99) refers to broadcasting in Aboriginal Australia. He explains how successful Aboriginal radio programs, such as the Murri Hour Collective, operating from Brisbane on 4ZZZ FM, experimented by adopting a format based on intimacy and informality. He recalls that there would often be a number of people in the studio simultaneously, discussing issues of concern, interspersed with mostly Aboriginal

music. Their stated aims were to inform, educate and entertain; aims that have also been echoed by Prinsloo (2001:l) of the Development Bank of Southern Africa for a community radio station to be successful.

Speculatively this can take on the form of a programme of cultural exchange in a National Game Park. The actual contents will be determined by consultation. For instance, a local ethnic band playing their traditional music and telling tribal folklore, can be joined by a visiting group of German, Dutch, or Japanese tourists for instance singing / performing some of their traditional songs, and explaining the folklore associated with them (for instance the tale told in the German song about the “Lorelei.”) This is an example of how the cultural ties between the tourist and ethnic members of the Park Emergent Radio Communities can be strengthened as well. Such programmes not only provide entertainment but also inform and educate both elements of the tourist and ethnic community at the same time. The intimate and informal form adopted by the Murri Hour Collective (Meadows, in Riggins 1992:98-99) will be an ideal format for such a programme.

4.6 The viability of a community radio station in a National Game Park

To prove that such an endeavour is possible, the researcher refers to Radio Safari as a case study. When it was launched in November 1995, Radio Safari 94.4FM became “a world first in conservation radio,” with a unique listener profile. Its dual target audience included about 3,500 daily visitors to Kruger National Park as well as one point nine million residents adjacent to the park. It had the reputation of being one of the most successful community broadcasters, promoting environmental awareness among tourists and neighbouring residents alike, “spreading the word in six different languages”. It was further lauded for its immediacy and described as a “potent synergy in communication”. The station provided visitors with an in depth look at the local flora and fauna and was compared to “having one’s own personal game ranger in one’s car” (‘Personal ranger’ station ... 1996:21).

The educational potential of radio, with its message of conservation also started to influence the local population. Advertisers such as Eskom, South African Airways

(SAA), Telkom, Volkskas, Tiger Wheel and Tyre, First National Bank (FNB), Sappi and Mondi reacted positively, ensuring “Radio Safari 94.4 FM’s viability as broadcasting medium” (‘Personal ranger’ station...1996:21). According to research at that time, the station established a reach of 49 %, of which 31 % had household incomes of 14, 000 rand plus per month. Products and services aimed at this affluent group were assured of “a captive audience in a relaxed and therefore highly receptive environment, making this twofold media package an extremely effective advertising vehicle” (‘Personal ranger’ station...1996:21).

In 1998, Radio Safari became the first environmental community radio station to procure a station sponsor. Vodacom, a cellular network, sponsored them, providing them with financial stability. A new transmitter on 101.1 as well as their existing 94.4 FM allowed Radio Safari to reach beyond Kruger National Park, as far west as Belfast and as far north as Thohoyandou. It maintained that a programme revision was necessary on account of the larger “footprint”. The station provided 12 hours of live broadcasts, containing both information and entertainment. Radio Safari pledged to “serve the conservation community, and enhance communication with disadvantaged communities in its newly increased range” (Vodacom to sponsor...1998:21).

Research on topics for disadvantaged communities was a further goal of the station. Radio Safari marketer, Mike Glover said the station saw an opportunity to reach far wider audiences to become “the true voice of the Lowveld” (Vodacom to sponsor ... 1998:21). But by 2001, Radio Safari had ceased to exist. An indication of what could have gone wrong can be found in the article in *Business Day* (Vodacom to sponsor...1998:21), where much is made of Radio Safari expanding in order to reach far wider audiences and in so doing becoming the “voice of the Lowveld”. It is possible that this very act may have cost them their niche market of tourists and neighbouring residents that assured them of their very unique listener profile and success in the past (‘Personal ranger’ station...1996:21). If this is the case, then valuable insight can be gained from these two articles. It would seem as if branching out instead of sticking to their original unique profile did not pay off in the long run. If a community radio station is to cater successfully for the tourist

members of a National Game Park, the same mistake (of trying to reach a wider audience) must be avoided.

On 10 November 1999 the following comment was posted on the internet:

Radio Safari is a Lowveld based enviro community radio station which has been broadcasting to the Lowveld region for the past 4 years. They recently had a hearing with the IBA who decided not to grant them a 4 year broadcast licence. In the interests of the community and democracy we ask all the people of the Lowveld to stand up and voice their opinions as well as sign the petitions supplied courtesy of the link Africa group on their websites (Radio Safari 1999:1).

The reasons why the IBA did not grant Radio Safari a further four year licence is not explained in the cited document, although it seems to imply that this decision did not meet with the approval of a certain section of the community.

André Walters (2005), founder and instigator of Radio Safari, brought the following matters to light concerning the closure of the station. In the first instance Walters points out that the station was not suited to the time era in which it was created. The year 1995 was a time when there was still a great deal of uncertainty in the country regarding its future in the new political setup of the post apartheid era. In a sense the station Walters had in mind was years ahead of its time and not specifically suited to the climate of transformation that prevailed in the country at the time. These were the transformation years during which a regime based on segregation that privileged the white minority in the country was replaced by a democratic regime that aimed to benefit the previously disadvantaged.

In the second instance Walters (2005) commented that the station proved to be too professional to be regarded as a community radio station. Firstly, the station had two instead of one transmission tower, which meant they could reach a far larger audience than an ordinary community station with only one transmission tower would be able to do. Secondly, although the station employed black members on their staff, they were professional people and not selected by the community themselves but chosen for their skills instead. According to Walters this presented a problem to the IBA who wanted the ethnic community represented as

broadcasters regardless of the fact that they did not have any training to do so, or any expertise in preparing scripts or programmes.

In the third instance, Walters (2005) refers to the fact that because of Radio Safari's extended range their programmes catered to a variety of people and featured programmes on nature and conservation that proved to be very popular, especially with visitors to Kruger National Park. Although its conservation message was also aimed at the local population, with broadcasts in six different languages, it was still perceived as catering more to an upper class white market which cast a shadow over its future existence. It was not seen as radio by the people, for the people - which is one of the main criteria for a community radio station according to the IBA and their Triple Inquiry Report of 1995 (see 4.3.3) on community participation in radio programming and production.

In all probability the fact that Radio Safari operated from a building in Hyde Park, a suburb of Johannesburg, and not from Mpumalanga (the Lowveld) where its programmes were being broadcast, was also frowned upon. Walters (2005) further mentions the fact that he had to go to Nelspruit the main city of Mpumalanga in order to present his case before the IBA each time the station had to apply for a licence. In one instance he had gone to a great deal of trouble that involved choirs and members of the ethnic community as well as the African National Congress (ANC) youth league with petitions to support the continued existence of Safari Radio, since it enjoyed the goodwill of the majority of the ethnic community. Unfortunately for Radio Safari, this scene was never witnessed, since the meeting with the IBA was cancelled at the last moment. Radio Safari can be added to a growing list of people and instances that were dissatisfied with the way the IBA operated (see 4.7.4).

In the fourth instance Walters (2005) mentions the fact that Radio Safari had to operate for a large portion of the year (up to five months) without knowing whether it would be granted a licence to broadcast for that year. It was a situation that lasted for four years and finally led to the closure of Radio Safari. André Walters (2005) explains: "We broadcast for four years on a twelve month licence" which meant the station was not granted a four year licence but had to reapply each year

for a twelve month's licence which in turn was only granted after a long delay of up to five months, as mentioned. This uncertainty about whether the station would be granted a licence each year made it virtually impossible to obtain a bank loan to pay for much needed equipment, running costs and the like, since the station had no assurance that it would be granted permission to operate the following year¹⁷.

The station closed after only four years by which time it had cost its founder and producer André Walters his home, insurance policies, and car to pay for debts incurred by the station. It appears that once the sponsors realised that the station was struggling to obtain loans to cover costs, they became reluctant to continue with their contributions. After a costly four year struggle to keep the station on the air, Radio Safari was not granted a four year broadcasting licence by the IBA and was forced to close down. The problems Walters experienced are not unique in community radio. Some of the problems are encountered by other community radio stations as well (see 4.7.5).

Although Radio safari may have been too professional to be regarded as a community radio station in the true sense of the word it was “a world first in conservation radio” (‘Personal ranger’ station...1996:21). At the time of the interview Walters (2005), C.O.O. (Chief Operating Officer) of Enviro World, which specializes in radio, television and corporate video production, was busy with a series of programmes on CBNRM (Community Based Natural Resource Management) (see 3.11). As Walters (2005) points out, Enviro World is doing what Radio Safari set out to do.

4.7 Problems generally encountered by community radio stations

Three of the most inhibiting factors regarding community radio stations are a lack of available funding, the lack of support from advertising agencies and unnecessary rules and regulations by the previous regulator, IBA and currently ICASA (Collie 1999:72) and licensing delays.

¹⁷ These issues are current in the community radio sector and licencing delays are threatening the sustainability of the sector (Tleane [sa]:2) (see 4.7.5).

4.7.1 Lack of available funding

Lack of money causes many stations to be understaffed since they do not have enough funds to pay staff. The implications are that community radio stations do not attract experienced staffers while the drainage of staff moving to commercial radio stations may stunt the growth of community radio stations. This can be blamed on the fact that community radio mostly serves the poor, resulting in very little financing from the private sector. Furthermore since community radio stations cannot be an association for gain, investors are not encouraged to invest money into the business, making it difficult to obtain loans. For these reasons management are often forced to invest their own funds in the business resulting in community radio stations eking out a 'hand-to-mouth' existence. Other community radio stations elsewhere in Africa face similar problems with very little invested in the broadcasters themselves. Training and career opportunities are therefore key ingredients of the strategic plan (Collie 1999:75, 87 and Sathekge and Bennett [2001:sp]).

4.7.2 Other finance related problems

Finance related problems similar to those pointed out by Sathekge and Bennett ([2001:sp]), Collie (1999:72) and Walters (2005) can be expected to be one of the main concerns of a community radio station in a National Game Park. In most instances the ethnic members of PERCs will be regarded as people without financial clout and therefore less likely to be targeted by advertisers wanting to reap the dividends of their financial input. However should the ethnic members be linked to their tourist counterparts consisting of tourists who normally represent considerable financial clout, the advertisers may be more inclined to target the prospective listeners of a community radio station in a National Game Park. As it is, the ethnic and the tourist communities are the advertisers and the buyers - it is almost a closed financial system!

If a community radio station is to have any constructive impact on their ethnic - and tourist listeners, the need for proper financing and commitment from the private sector and advertisers is obvious. Apart from financing, training

broadcasters will be crucial for a community radio station functioning in a National Game Park, especially since listeners of different nationalities will be co-existing in the same community. The success of the community radio station will depend, to a large extent, on how well broadcasters and programmers are trained, to deal with the needs of both the tourist listeners (mainly interested in pleasure and matters enhancing the enjoyment of their stay) and the ethnic listeners (whose interests evolve around more basic needs).

Community radio stations are not renowned for having strong financial management teams, which explains why there seems to be a lack of confidence from financial institutions, in the financial management of community radio stations when they apply for funds and loans (Collie 1999:87). Collie quotes an 87 % consensus among the 30 stakeholders in the industry that he interviewed, which agreed that funds from financial institutions were hard to come by. Another factor that can be blamed for the lack of funds is the strong competition for listeners and advertisers among community radio stations (1999:87-88).

4.7.3 Lack of support from advertising agencies

Profit is essential for the growth and sustainability of the proposed community radio station as is the case with any business. Since community radio is still perceived to be the fledgling of the industry or as “poor radio for poor people,” it only attracts about one percent of the total advertising budget (Collie 1999:85). It must be remembered that the financial survival of a community radio station in a National Game Park will rely on advertisers marketing the affluent tourists visiting the park. Abroad, as in South Africa, the future survival of most radio stations in the private sector is problematic. This can be ascribed to the fact that they address a ‘restricted’ audience most of the time, while seeking an income from advertising. However in the instance of a community radio station in a National Game Park the *niche* audience is such that it will be more of an advantage than a liability as is the case with a ‘restricted’ audience. It does none the less remain extremely difficult to “reconcile a credible commercial strategy and an audience that is inevitably small” (Cheval 1992:165–195 cited by Riggins 1992:193).

According to Cheval (1992:165-195) two conditions are required for community radio stations that broadcast to regional cultural minorities. A first priority is that their mode of financing and operation must be rooted in their environment. For this they need to be “trusted by active and motivated listeners” (1992:165-195), the number of which seems not to be important. The second condition requires a real identity and cultural life as well as a regional political claim.

4.7.4 Unnecessary rules and regulations

According to Collie’s (1999:86) survey, the IBA over-regulated the broadcasting industry by inundating it with too many rules and regulations. This has caused them to be seen as “a watchdog organization waiting to find irregularities” (Collie 1999:86). The Voice of Soweto (87.6Fm) was one of the first community radio stations in South Africa. Although it had always been a model station it was taken off the air since the station was based in the city centre of Johannesburg and the regulator argued it was too far away from its constituency. Doms ([sa]:2) points out that the management of the Voice of Soweto disputed this on the grounds that most Sowetans are “migrant community” who are in town during the day where the station was situated. The argument failed to convince the regulator and the station had to relocate to a new venue in Soweto. In the process the Voice of Soweto lost a lot of airtime and some of its best presenters and will probably have to start from scratch training new people” (Doms [sa]:2-3).

4.7.5 Licensing delays threaten the sustainability of the community radio sector

Tleane ([sa]:1) examines the impact that licensing delays have on community radio stations in South Africa in a research report based on the findings of the National Community Radio Forum, in collaboration with the Freedom of Expression Institute (FXI). According to Tleane’s ([sa]:5) report the majority of community radio stations blame the regulator for the licensing delays.

The overall view from the community radio sector is that licensing delays threaten the sustainability of the sector (Tleane’s [sa]:2). For on-air stations with four-year

licenses the waiting period caused by licensing delays influenced their ability to draw big advertisers. Many potential advertisers lost interest in the process and backed out of any potential dealings with these stations with the result that stations have to depend, for the most part, on local small business advertisers who are unable to provide enough revenue to run the stations and satisfy requirements such as paying 'acceptable wages' to the staff. Tleane ([sa]:4) points out that these stations are mostly from the disadvantaged communities.

Research showed that stations with one-year licenses are in a worse situation than those with four-year licenses. Just like their four-year license counterparts, they find it difficult to attract advertisers, donors and sponsors and are often unable to plan or budget accurately or build long-term relations with donors and sponsors since "their existence is not guaranteed beyond the duration of the one-year license" (see 4.6) (Tleane [sa]:4). These stations also find it hard to maintain highly skilled staff members since they are susceptible to offers from commercial stations and other media instances. This means "stations keep on losing money by training new staff members or they remain 'beggars' who would always approach funders for more training grants" (Tleane [sa]:4). Stations with a one-year licence also find the yearly renewal process very taxing since stations are informed at the last minute when the hearings will take place, placing an organizational and financial burden on already "understaffed and cash-strapped" stations. Furthermore licence renewals are often late, causing stations to broadcast illegally at times (see 4.6). There are also instances where stations did not receive information about the four-year hearings or renewals of temporary licenses or were not informed that they had been granted a licence (Tleane [sa]:2-4).

Stations that are off-air while waiting for licences, mention that training, production equipment and other resources that have been channelled into the sector and are being wasted. Licensing delays have also meant that many off-air stations have run into debt on account of being unable to attract ongoing funding and advertising, while the delays have also made it almost impossible for new community radio stations to set themselves up (Tleane [sa]:3). Overall it was found that continuous licensing delays does not create stability in the sector and affects advertising and donor confidence. Tleane ([sa]:3) mentions there is general

agreement among all stakeholders that “licensing delays have had adverse effects on the willingness and enthusiasm of the donor community to avail more resources for the sector.” In a supporting letter for the community activists’ demonstration to the portfolio committee, the Open Society Foundation of South Africa, one of the main donors for community radio, mentions that licensing delays have cost millions of rands (Tleane [sa]:3).

Overall the IBA, the previous regulator, was not seen to be facilitating the development of community radio. They were slow in processing licence applications and inconsistent in their treatment of community radio stations and by enforcing racial staffing quotas hampered the development of listener numbers (Collie 1999: 87). According to Tleane’s report, most community radio stations believe that ICASA (and the IBA before them) is not well organised. As Tleane explains:

Part of the problem is that the regulator does not involve community radios when doing their planning. Some stations felt that there is no evidence of commitment towards community radios on the side of the national government to give capacity to ICASA so that it can be in a better position to facilitate the licensing process (Tleane [sa]:5).

Tleane ([sa]:5) mentions that it is necessary for ICASA to evaluate the regulation that community radios should not be profit-making and refers to a number of stations that believed that, seen in the light of minimal support from the government, they must be allowed to be more profit-making in order to compete with commercial stations (Tleane [sa]:5).

4.8 Conclusion

To summarize, in this chapter the thesis interrogated the concept of communication by radio and examined radio’s characteristics to underscore its suitability as a communication medium in a National Game Park, taking into account its accessibility to all people, especially those in marginalized communities with little or no literacy.

Amongst others the chapter drew on the work of Walter Ong and in particular his

work on 'primary' and 'secondary' orality. In essence Ong (2002:2) argues human society "first formed itself with the aid of oral speech" which he describes as 'primary' orality. 'Secondary' orality refers to sound produced by a technological machine like radio, that can be heard by a far wider and mostly invisible audience. Since its audience is invisible, the thesis argued that 'secondary orality' deals with an 'imagined' community, given that Anderson (1993:6) regards all communities, even small villages, as 'imagined', since they never get to know all their fellow members.

The chapter also referred to the work of Marshall McLuhan (Marshall McLuhan [sa]:11) and specifically his concepts of 'hot' and 'cold' receivers, which refers to a medium that is either 'hot' and well filled with data, requiring less audience input (such as television) or 'cold' which is less filled and requires more participation (such as the telephone). The thesis argued similar 'hot' and 'cold' concepts apply to audience response on radio programmes, as the same stimulus or programme will evoke different responses from its tourist and ethnic communities.

The chapter further incorporates McLuhan's (1967a:299-304) theories on 'tribalization' referring to radio's ability to unify people and its ability to revert from a seemingly "private experience" for the listener to unifying people by an "almost instant reversal of *individualism* into *collectivism*." McLuhan (1967a:302,304) echoes Ong's (2002:134) theory on 'secondary orality's' 'group-mindedness,' by referring to radio's ability to 'tribalise' or 'unify' mankind by reverting from 'individualism' to 'collectivism.'

Since the purpose of the proposed community radio station is to set up one station, without having two sets of time slots for the two different communities, interweaving and overlaying the content of the programmes is a necessity. This relies on the tourist and ethnic communities becoming a unit on the grounds of having each of them gain insight into the world of the other. It is argued that a community radio station in a National Game Park will, on account of its unifying role, be instrumental in forming a new 'tribe' / identity in a move that McLuhan (1967a:303) has called 'retribalisation' but which is adapted into a developed concept called the 'Parks Emergent Radio Community', or PERCs.

The chapter considered the aims and objectives proposed by recognized organizations¹⁸ concerned with community radio in Africa and South Africa and investigated a working definition for a generic community radio station keeping in mind that a community radio station is a 'non-profit' organization. It also dealt with the benefits and viability, of a community radio station in a National Game Park with special reference to Radio Safari and looked at problems generally encountered by community radio stations. This section investigated the way that radio may be used to exploit and develop the synergy between the ethnic and the tourist communities. In essence this section argued the potential *form* of the Community Radio Station.

Since all community radio stations generally seem to experience the same problems, the researcher argued that it stood to reason that a community radio station broadcasting from a National Game Park would not be exempt from similar problems. In the last instance the chapter looked at how some of the main problems could possibly be avoided or solved. This prompts the next chapter that will deal with the programming of a community radio station in a National Game Park .

¹⁸ The National Community Radio Forum (NCRF);The World Association of Community Radio Broadcasters (AMARC) and South Africa's Independent Broadcasting Authority (IBA) Triple Inquiry Report, 1995.

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 'soapies' 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 (Grobbelaar 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 led 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.

PROGRAMMING GRID FOR THE ETHNIC COMMUNITY

APPENDIX A

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
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Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
<p>Breakfast Programmes</p> <p>04h45 – 09h00</p>	<p>04h45-05h00</p>	<p>Station opens short greeting 10sec.</p> <p>Inspirational thought 20 sec.</p> <p>Update on local news 4min. and weather 30sec</p> <p>Agricultural forum dealing with problems and giving advice on agricultural and livestock matters interspersed with indigenous music 10min.</p>	<p>Station opens short greeting 10sec.</p> <p>Inspirational thought 20sec.</p> <p>Update on local news 4min. and weather 30sec.</p> <p>Agricultural forum Recapping main issue(s) of the week 5min.</p> <p>Sport News Information on the different sports events taking place and their broadcast times 5min</p>	<p>Station opens short greeting 10sec.</p> <p>Inspirational thought; 20sec.</p> <p>Update on local news; 4min. and weather 30sec.</p> <p>Church news from different churches in the area and information on church services that will be broadcast during the day 10min.</p>	<p>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.</p> <p>04h30 This is the time the day usually begins for women. System of National Accounts activities such as fetching fuel and water and non-System of National Accounts production seems to start at 04h30 for children of between the ages of ten and 18.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	05h00-05h20	<p>Time check and News - Local National and International 8min.</p> <p>Weather - local update 1min.</p> <p>Local transport update 3min.</p> <p>Music inserts 4min</p> <p>Information on work opportunities Including phone-ins from people offering / requesting services 4min.</p>	<p>Time check and News - Local National and International 6min.</p> <p>Weather - local update 1min.</p> <p>Local transport update 2min.</p> <p>Music inserts;3min</p> <p>Sport News Information on the different sports events taking place and their broadcast times 8min.</p>	<p>Time check and News - Local National and International 6min.</p> <p>Weather - local update 1min.</p> <p>Local transport update 2min.</p> <p>Sport News Information on the different sports events taking place and their broadcast times 11min.</p>	<p>05h00</p> <p>This is when the day usually begins for men on weekdays.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	05h20-06h00	<p>Information on work opportunities</p> <p>Including phone-ins from people offering / requesting services;</p> <p>Promotion of programmes to be broadcast later in the day or week;</p> <p>Music inserts.</p>	<p>Information on work opportunities</p> <p>Including phone-ins from people offering / requesting services;</p> <p>Promotion of sport programmes to be broadcast during the weekend;</p> <p>Popular Music inserts.</p>	<p>Gospel music and ethnic church-music programme;</p> <p>Inspirational stories;</p> <p>Information on church services that will be broadcast during the day.</p>	<p>05h30</p> <p>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.</p>
	06h00-06h30	<p>Time check;</p> <p>The local buzz – news on what is happening in the community.</p>	<p>Time check;</p> <p>The local buzz – news on what is happening in the community;</p> <p>Information on work opportunities</p> <p>Including phone-ins from people offering / requesting services.</p>	<p>Time check;</p> <p>The local buzz – news on what is happening in the community;</p> <p>Information on work opportunities</p> <p>Including phone-ins from people offering / requesting services.</p>	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	06h30-07h00	<p>Exploring and promoting ecotourism in rural areas close to the park</p> <p>Listener interaction via phone-ins and live audience participation recorded from mobile studio in the area;</p> <p>Information on small business enterprises;</p> <p>Interviews with those involved with cultural villages, arts and crafts and other indigenous skills.</p>	<p>Promotion of sport programmes to be broadcast during the weekend;</p> <p>Interviews with sport personalities;</p> <p>Popular music inserts.</p>	<p>Promotion of sport programmes to be broadcast during the day;</p> <p>Interviews with sport personalities (repeat from previous day);</p> <p>Promoting the next week's sport events.</p>	<p>06h30 until 18h00</p> <p>More men are involved in System of National</p> <p>Accounts production than women.</p> <p>Based on the demographic profile, ethnic members of the community seem to have no formal breakfast hour.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	07h00-07h20	Time check; News – Local, National and International 8min. Weather - local update 2min. Update on local transport.	Time check; News – Local, National and International 8min. Weather - local update 2min. Update on local transport.	Time check; News - Local, National and International 8min. Weather - local update 2min. Update on local transport.	07h00 until 14h00 School-going children are on their way to school from 07h00 onwards where they remain until 14h00.

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	07h20-08h00	<p>Programme featuring events occurring in and around the park and neighbouring communities; Interviews with local news-makers.</p>	<p>Programme featuring events occurring in and around the park and neighbouring communities; Interviews with local news-makers (highlights of the week).</p>	<p>Programme featuring events occurring in and around the park and neighbouring communities; Interviews with local news-makers (highlights of the week).</p>	<p>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.</p>
	08h00-08h30	<p>Promoting ecotourism and community based tourism as an empowerment model - dialogues between ethnic communities and tour operators.</p>	<p>Information on work opportunities Including phone-ins from people offering / requesting services.</p>	<p>Information on work opportunities Including phone-ins from people offering / requesting services.</p>	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	08h30-09h00	Chat programme , the mobile unit records chats with members of the community going about their daily business.	Sport programme featuring local, national and international sport news; Discussing matches of the previous week with players/ coaches and fans via phone-ins.	Gospel and choir-music or similar requests.	
Morning Programmes 09h00 – 12h00	09h00-09h30	Toddlers’ edutainment programme featuring songs and stories with edutainment value.	Children’s hour 09h00-10h00 Local children host talent, game and quiz shows.	09h00-10h00. Religious programme/ church service broadcast	09h00 60 percent of men and 55 percent of women are involved in non-productive activities. 33 percent men are involved in System of National Accounts production activities and 17 percent men in non-System of National Accounts production activities.

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	09h30-10h00	Women’s programmes- Child- and healthcare. Listeners write or phone in with questions. Qualified personnel on hand in studio to give advice.	Children’s hour 09h00-10h00 Weekly mystery/ adventure story with local children in lead roles; 30min. with crime prevention or similar issues in mind.	09h00-10h00 Religious programme/ church service broadcast	09h30 until 16h30 More women are more likely to be involved in household maintenance in public spaces than men.
	10h00-10h30	Women’s programmes- Music requests sent in by listeners.	Mobile studio records matters of interest to the community, such as better roads, crime prevention and the like.	Special projects programme hosted by children such as an anti litter campaign or fund raising to install computers at school.	
	10h30-11h00	Women’s programmes- Inspirational stories about women in the community or other role models.	Small business enterprise programme with advice on how to manage small business. Interviews with handcraft artists, basket weavers and the like.	Inspirational stories featuring popular repeats from the week.	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	11h00-11h30	Women’s programmes- Cookery programme featuring tips from nutritionists.	Women’s programmes- Cookery programme featuring low-budget nutritious recipes with prizes for the best ones.	Women’s programmes- Cookery programme weekend special featuring the winning recipes of the week.	11h00 until 16h00 The ethnic community will be occupied with their daytime chores (see 5.11.2)
	11h30-12h00	Factual programmes: Issues of concern to the community such as malaria warnings during the rain season.	Factual programmes: Issues of concern to the community such as malaria warnings during the rain season.	Edudrama aimed at social change with stories around current issues, stimulating listeners to ask questions and find answers through interactive call-ins.	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	12h00-12h30	<p>Promoting programmes featured later on in the day/week;</p> <p>Public service announcements (where voting stations will be for the elections) and the like.</p>	<p>Promoting the station by having a well known personality in the studio as a guest or promoting popular presenters and giving away caps and T-shirts with the station's logo.</p>	<p>Promoting next week's programmes interspersed with popular music cuts</p> <p>Exploring and promoting ecotourism in rural areas close to the park</p> <p>Listener interaction via phone-ins and live audience participation recorded from mobile studio in the area.</p>	<p>12h00 until 14h00</p> <p>The majority of women will be preparing food or doing household chores like washing and ironing clothes (see 5.12.3).</p>
<p>Daytime Programmes 12h00-16h00</p>	12h30-13h00	<p>Radio serial/soapie dealing with topics that allows for information on serious matters such as human rights, alcoholism, HIV/Aids or family violence at the same time.</p>	<p>Weekend family comedy featuring popular characters.</p>	<p>Weekend family comedy featuring popular characters.</p>	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	13h00-13h20	Time check; News – Local, National and International 18min. Weather - local update 2min.	Time check; News – Local, National and International 18min. Weather - local update 2min.	Time check; News – Local, National and International 18min. Weather - local update 2min.	13h00 until 16h30 More African women are involved in System of National Accounts production activities than in activities that are not so.
	13h20-14h00	Community empowerment programme with motivational speakers.	Success stories featuring local small businesses or other innovative entrepreneur stories.	Old-Folk tales, featuring older people telling folktales or stories from their / their parents' past with indigenous music inserts.	
	14h00-14h30	Community empowerment programme with motivational speakers.	Success stories featuring local small businesses or other innovative entrepreneur stories.	Old-Folk tales, featuring older people telling folktales or stories from their or their parents' past with indigenous music inserts.	On weekends sport and sport programmes feature high on (male) listeners' agenda (see 5.11).

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	14h30-15h00	Programmes on health issues, nutrition and childcare.	Community issues, dealing with the concerns of the community – mobile units visit and record different communities each week.	Community issues, dealing with the concerns of the community – mobile units visit and record different communities each week.	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.
	15h00-16h00	Children’s edutainment programme.	Sport broadcasts.	Sport broadcasts.	
Afternoon Programmes 16h00-19h00	16h00-16h30	Children’s edutainment programme.	Sport broadcasts.	Sport broadcasts.	16h00 until 18h30 Many of the ethnic community will be returning home from work (weekdays) or doing their last chores, such as feeding livestock, buying food and preparing meals.
	16h30-17h30	Popular music request programme.	Sport broadcasts.	Sport broadcasts.	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	17h30-18h00	<p>Young entrepreneur programme – mobile units visit schools and record interviews with children doing interesting projects or applying business skills.</p>	<p>Sport broadcasts.</p>	<p>Sport broadcasts.</p>	<p>16h30 until 20h00 Most men are involved in personal care, mass media use and social and cultural activities during this time. Women are similarly occupied although many of them are also busy with chores.</p>
	18h30-19h00	<p>Inspirational youth programme – stories told by the youth for the youth, including discussions / phone-ins from peers, interspersed with popular music.</p>	<p>Popular music hit-parade.</p>	<p>Inspirational youth programme – stories told by the youth for the youth, including discussions / phone-ins from peers (repeat – selected from the week's broadcasts), interspersed with popular music.</p>	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
Evening Programmes 19h00-22h00	19h00-19h30	Family entertainment with quiz programmes on a variety of topics and prizes for the winners	Campfire stories with tales of survival in the bush or dangerous / humorous encounters with wildlife.	Family entertainment with quiz programmes on nature such as recognizing different bird calls or the history of the community.	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-SNA

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	19h30-20h00	Taking a look at - the crime scene for instance, where police give advice on what to do in dangerous situations, making use of short dramatizations or asking for help in finding stolen property. The programme can also deal with alcohol abuse, teenage pregnancies, school drop-outs and the like.	Comedy and musical entertainment programme for the whole family.	Religious / inspirational programme.	production such as preparing dinner, doing household maintenance chores and caring for others.
	20h00-20h20	Evening serial / drama.	Review of the day's sport events.	Review of the day's sport events.	
	20h20-21h00	Time check; News – Local, National and International 18min. Weather - local forecast 2min.	Time check; News – Local, National and International 18min. Weather - local update 2min.	Time check; News – Local, National and International 18min. Weather - local update 2min.	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
	21h00-21h30	Game show with prizes, interspersed with popular music.	Comedy Programme featuring skits and / or stories told by well known story-tellers from the community in front of a live studio audience, interspersed with live music entertainment.	Documentary on a well-known personality from the history of the community; alternating with Legally wise – a programme with legal advice on various matters including the individual's rights.	21h00 More people of all age groups watch television at this time with teenagers the most likely and the aged the least likely viewers.
	21h30-22h00	Phone-in programme and panel discussion on topics of concern to the community such as over-grazing or water scarcity and the like.	Knowing your rights , a programme that features questions and answers that are law related. Panel discussions and phone-ins.	Music dedication programme and/or a programme featuring indigenous music with descriptions of musical instruments, how they were made.	
	22h00-22h05	Music request programme.	Reality talk show , featuring members of the community and guests from outside.	Ethnic folklore interspersed with indigenous music; The use of medicinal herbs and cures from the past.	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Ethnic Profile
		Station closes with a short inspirational message.	Station closes with a short inspirational message.	Station closes with a short inspirational message.	

PROGRAMMING GRID FOR THE TOURIST COMMUNITY

APPENDIX B

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
Breakfast Programmes 04h45 – 09h00	04h45-05h00	<p>Station opens with short greeting 10sec.</p> <p>Inspirational thought 50sec.</p> <p>Update on local news 4min.</p> <p>Nature talks- Reports from field guide 5min.</p> <p>Environment programme interspersed with indigenous music 5 min</p>	<p>Station opens with short greeting 10sec.</p> <p>Inspirational thought 20sec.</p> <p>Update on local news 4min.</p> <p>Environment programme interspersed with indigenous music 5 min 30 sec.</p>	<p>Station opens with short greeting 30sec.</p> <p>Inspirational thought 30sec.</p> <p>Update on local news 4min.</p> <p>Environment programme interspersed with indigenous music 5 min 30 sec.</p>	<p>04h30</p> <p>Camp gates open from November to the end of January (park gates from 05h30).</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	05h00-05h20	<p>Time check and News – Local, National and International 8min.</p> <p>Weather - local update 1min.</p> <p>Update on road conditions in park 3min.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music inserts 3min.</p> <p>News snippets of what has happened during the night and previous day 4min.</p>	<p>Time check and News – Local, National and International 8min.</p> <p>Weather - local update 1min.</p> <p>Update on road conditions in park 3min.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music inserts 3min.</p> <p>News snippets of what has happened during the night and previous day 4min.</p>	<p>Time check and News – Local, National and International. 8min.</p> <p>Weather - local update 1min.</p> <p>Update on road conditions in park 3min.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music inserts.3min.</p> <p>News snippets of what has happened during the night and previous day 4min.</p>	<p>05h00-08h00 Traditional three-hour early morning game drive departs half an hour before gates open;</p> <p>05h00-09h00</p> <p>Visitors depart on game drives when camp and park gates open. Times fluctuate according to seasons</p> <p>traditional three-hour early morning game-viewing drive departs half an hour before the gates open (05h30 In February, March and October).</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	05h20-06h00	<p>Promotion of programmes to be broadcast later in the day or week;</p> <p>Events occurring in and around the park.</p> <p>Phone-ins from listeners reporting- or asking questions on what they have seen.</p>	Wildlife/ nature documentary.	Environment programme interspersed with classical/indigenous music.	
	06h00-06h30	<p>Exploring and promoting ecotourism in rural areas close to the park ;</p> <p>Listener interaction via phone-ins.</p>	<p>Promotion of Cultural villages, arts and crafts and indigenous skills;</p> <p>Environment programme interspersed with classical music.</p>	<p>Highlights of the past week's sightings in the park;</p> <p>Listeners interact via phone-ins.</p>	<p>06h00 Camp and park gates open from April through to the end of September.</p> <p>06h00- 09h00 Game-viewing drives in the winter months for hotel and lodge</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	06h30-07h00	<p>Promotion of Cultural villages, arts and crafts and indigenous skills;</p> <p>Indigenous and light classical music interspersed between programmes;</p> <p>Events occurring in and around the park.</p>	<p>Listener interaction via phone-ins;</p> <p>Nature talks:</p> <p>Reports from field guides and studio discussions with nature experts.</p>	<p>Wildlife/ nature documentary.</p>	<p>guests</p>
	07h00-07h30	<p>Documentary on: wildlife; plant life; birdlife; issues of concern to the park.</p>	<p>What to do when no game is spotted.</p>	<p>Promoting Interesting picnic spots and scenic drives in the park or less known routes.</p>	<p>07h00-09h00</p> <p>Breakfast served in camp restaurants and in</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	07h30-08h00	Mobile studio parked at a popular water hole or picnic site, describe the scene and record on the spot interviews with visitors which are re-broadcast later the evening or next morning (regular feature).	Mobile studio parked at a popular water hole or picnic site, describe the scene and record on the spot interviews with visitors which are re-broadcast later the evening or next morning (regular feature).	Mobile studio parked at a popular water hole or picnic site, describe the scene and record on the spot interviews with visitors which are re-broadcast later the evening or next morning (regular feature).	hotels outside the park.
	08h00-08h30	Tales of close encounters with wildlife.	Nature talks: Reports from field guides and ethnic communities on various matters concerning the park and surrounding areas– visitors invited to phone in.	Nature talks: Reports from field guides and ethnic communities on various matters concerning the park and surrounding areas– visitors invited to phone in.	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	08h30-09h00	Interviews with tourists on/returning from hiking trails recorded the previous day; Popular music inserts.	Visitors' comments – highlights of the week's comments – field guides and /nature experts discuss interesting observations recorded by visitors.	Promoting ecotourism in rural areas and in and around the park; Promoting cultural villages and ethnic handcrafts.	
Morning Programmes 09h00 – 12h00	09h00-09h30	Visitors' comments – field guides discuss visitors' comments on what they saw the previous day.	Children's hour 09h00-10h00 Weekly mystery / adventure story with local children in lead roles 30min.	Inspirational programme.	09h00 Two-hour mid-morning game-viewing drive.
	09h30-10h00	Toddlers' edutainment programme featuring songs and stories with edutainment value.	Children's hour 09h00-10h00 Local children host talent, game and quiz shows (tourist children take part as guests) - a multicultural programme.	Special projects programme hosted by children (tourist and ethnic).	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	10h00-10h30	Promotion of cultural villages and handcrafts sold in and around the park for instance at Numbi Gate with information on the meaning/symbolism or uses of the crafts.	Promotion of cultural villages and handcrafts sold in and around the park for instance at Numbi Gate with information on the meaning/symbolism or uses of the crafts.	What to see and what to do – programme- promoting ecotourism, visits to cultural villages, historical places in and around the park and the like	
	10h30-11h30	Medley of popular and light classical music.	Musical interlude featuring popular requests and messages to and from tourists in the park via phone-ins.	Classical music interlude.	
	11h30-12h00	Factual programmes dealing with Issues of concern to the community such as malaria during the rainy season or water conservation during the dry season.	Promoting the station by having a well known personality in the studio as a guest or promoting popular presenters and giving away caps and T-shirts with the station's logo or monthly –	Promoting the station by having a well known personality in the studio as a guest or promoting popular presenters and giving away caps and T-shirts with the station's logo- including	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
			<p>Mobile station auctions referring to a visitor jumble sale (old bird watching books cameras/binoculars) money goes to charities/ soup kitchens in ethnic communities.</p>	<p>Promoting the sale of popular nature/wildlife documentaries/animal stories for children on CD.</p>	
<p>Daytime Programmes 12h00-16h00</p>	<p>12h00-12h30</p>	<p>Campfire cookery programme with a roving reporter interviewing tourists at various camp/picnic sites – swapping recipes and the like;</p> <p>Lunch hour promotion of the day's "specials" at various camp restaurants.</p>	<p>Campfire cookery programme with a roving reporter interviewing tourists at various camp/picnic sites – swapping recipes and the like;</p> <p>Lunch hour promotion of the day's "specials" at various camp restaurants.</p>	<p>Campfire cookery programme with a roving reporter interviewing tourists at various camp/picnic sites – swapping recipes and the like;</p> <p>Lunch hour promotion of the day's "specials" at various camp restaurants.</p>	<p>12h00-14h00</p> <p>Lunch is served in park restaurants or being prepared by tourists.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	12h30-13h00	<p>Promotion of park sites and other matters of interest;</p> <p>Promotion of programmes to be broadcast later in the day or week.</p>	<p>Promotion of programmes to be broadcast later in the day or week.</p>	<p>Promotion of programmes to be broadcast later in the day or week.</p>	
	13h00-13h20	<p>Time check;</p> <p>News – Local, National and International 17min.</p> <p>Weather update 2min.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p>	<p>Time check;</p> <p>News – Local, National and International 17min.</p> <p>Weather - update 2min.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p>	<p>Time check;</p> <p>News – Local, National and International 17min.</p> <p>Weather - update 2min.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p>	

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	13h20-14h00	<p>Mobile studio interviews with tourists on/returning from hiking trails (repeat);</p> <p>Promotion of trails and areas to visit in and around the park.</p>	Travel news and inserts promoting what the station has in store for the rest of the day.	Travel news and inserts promoting what the station has in store for the rest of the day.	
	14h00-14h30	Music programme - light classical and popular mix.	Popular music- hits of the week.	Music programme - light classical and popular mix.	Many visitors will want to take an afternoon nap at this time or read, leaving children with little to do, especially in camps with no swimming pools (see 5.12.3).
	14h30-15h30	Children’s Edutainment programmes including quizzes on nature/ wildlife and the history of the park and surrounding area.	Children’s entertainment with children hosting programmes including local talent shows and competitions.	Children’s entertainment with children hosting programmes including local talent shows and competitions.	
Afternoon Programmes 16h00-19h00	15h30-16h00	Travel news and inserts promoting what the station has in store for the rest of the day.	Sport programmes featuring local, National and international sport snippets.	Sport programmes featuring local, National and international sport snippets.	14h00 -17h00/18h00 Afternoon game-viewing drives for hotel guests.

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	16h00-16h30	<p>Phone-in programme – dealing with visitors' comments on what they have seen or enjoyed in the park; interspersed with music requests/ dedications.</p>	<p>Sport programmes featuring Local, National and International sport snippets.</p>	<p>Sport programmes featuring Local, National and International sport snippets.</p>	<p>15h30-17h30 Sunset game-viewing drives leave two hours before gate closing times.</p>
	16h30-17h30	<p>Nation-wide broadcast including all the other National Parks. Parks promote what they have to offer including the latest nature and wildlife sightings.</p> <p>Ethnic communities and tour operators promote ecotourism sites in their area.</p>	<p>Nation-wide broadcast including all the other National Parks. Parks promote what they have to offer including the latest nature and wildlife sightings.</p>	<p>Nation-wide broadcast including all the other National Parks. Parks promote what they have to offer including the latest nature and wildlife sightings.</p>	<p>16h30-18h30 Sunset game-viewing drives leave two hours before gate closing times.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	17h30-18h00	<p>Travel news and inserts promoting what the station has in store for the rest of the day;</p> <p>Promoting visits to cultural villages as well as ethnic handcrafts.</p>	<p>Promoting ecotourism in rural areas and in and around the park;</p> <p>Promoting cultural villages and ethnic handcrafts.</p>	<p>Promoting ecotourism in rural areas and in and around the park;</p> <p>Promoting cultural villages and ethnic handcrafts.</p>	
	18h00-18h30	<p>Promotion of park restaurants – looking at ‘specials’ on the menu;</p> <p>Looking at what’s cooking - visitors exchange recipes and chat about food, good wines and experiencing nature and wildlife.</p>	<p>Promotion of park restaurants – looking at ‘specials’ on the menu;</p> <p>Looking at what’s cooking - visitors exchange recipes and chat about food, good wines and experiencing nature and wildlife.</p>	<p>Promotion of park restaurants – looking at ‘specials’ on the menu;</p> <p>Looking at what’s cooking - visitors exchange recipes and chat about food, good wines and experiencing nature and wildlife.</p>	<p>18h00-21h00 Dinner is served in park restaurants (Big Five Safaris [sa]:5)</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	18h30-19h00	Station and park promotions, highlight special features concerning the station and the park – such as where to go, how to get there and the like.	Station and park promotions, highlight special features concerning the station and the park – such as where to go, how to get there and the like.	Station and park promotions, highlight special features concerning the station and the park – such as where to go, how to get there and the like.	Many visitors will be busy preparing or enjoying their evening meal in the rest-camps.
Evening Programmes 19h00-22h00	19h00-19h30	Musical interlude featuring popular requests and messages to and from tourists in the park via phone-ins.	Musical interlude featuring popular requests and messages to and from tourists in the park via phone-ins.	Nature programme on topics that may vary from small insects to medicinal plants or large predators or birds of prey (repeatable)-ideal to be played in travel agencies promoting tours to National Parks/tour buses en route to these parks.	19h00 -21h00 Dinner served in a <i>boma</i> with an open fire at the hotel.

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	19h30-20h00	Family quiz programme on nature and wildlife.	Dramatized stories about survival in the wild, based on actual cases.	Family quiz programme on nature and wildlife.	
	20h00-20h20	Time check & station ID 10sec. News – Local, National and International 18min. Weather - local forecast 1:50min.	Time check & station ID 10sec. News – Local, National and International 18min. Weather - local forecast 1:50min.	Time check & station ID 10sec. News – Local, National and International 18min. Weather - local forecast 1:50 min.	
	20h20-21h00	Campfire stories- a mixture of ethnic folklore and tales about the game-rangers of old.	Campfire stories- a mixture of ethnic folklore and tales about the game-rangers of old.	Campfire stories- a mixture of ethnic folklore and tales about the game-rangers of old.	19h30-21h30 night game-viewing drives depart two hours after closing time for a two-hour drive.

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	21h00-21h30	<p>Exploring ecotourism in rural areas close to the park and looking at the impact it has on ethnic communities ;</p> <p>Listener interaction via phone-ins;</p> <p>Exploring lesser known areas in the park.</p>	<p>Phone-in programme – dealing with visitors’ comments on what they have seen or enjoyed in the park; interspersed with music requests/ dedications;</p> <p>Nature talks - reports from field guides.</p>	<p>Looking through the lens – a programme with hints on wildlife photography – listeners participate via phone-ins.</p>	
	21h30-22h00	<p>Music programme alternating between jazz, ethnic and classical music with commentary to make listeners aware of the meaning/ certain passages, like cadenzas/ history of the piece and the like.</p>	<p>Music programme featuring popular requests.</p>	<p>Music programme featuring classical favourites.</p>	<p>20h30-22h30 Night game-viewing drives depart two hours after closing time for a two-hour drive.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday	Tourist Profile
	22h00-22h05	Station closes with a short inspirational message.	Station closes with a short inspirational message.	Station closes with a short inspirational message.	

PROGRAMMING GRID FOR ETHNIC AND TOURIST MEMBERS OF PARKS EMERGENT RADIO COMMUNITIES

APPENDIX C

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
Breakfast Programmes 04h45– 09h00	04h45-05h00	<p>Station opens with station ID & short bilingual greeting 10sec.</p> <p>Inspirational thought 20sec.</p> <p>Agricultural inserts 5min.</p> <p>Highlights of game sightings reported the previous day 6min 30sec.</p> <p>Information on work opportunities in and around the park 3min.</p>	<p>Station opens with station ID & short bilingual greeting 10sec.</p> <p>Inspirational thought 20sec.</p> <p>Agricultural inserts 5min.</p> <p>Highlights of game sightings reported the previous day 6min 30sec.</p> <p>Information on work opportunities in and around the park 3min.</p>	<p>Station opens with station ID & short bilingual greeting 10sec.</p> <p>Inspirational thought 20sec.</p> <p>Agricultural inserts 5min.</p> <p>Highlights of game sightings reported the previous day 6min 30sec.</p> <p>Information on work opportunities in and around the park 3min.</p>
	05h00-05h20	<p>Time check;</p> <p>News headlines 5min.</p> <p>Local news 5min.</p> <p>Update on local weather 1min.</p>	<p>Time check;</p> <p>News headline 5min.</p> <p>Local news 5min.</p> <p>Update on local weather 1min.</p>	<p>Time check;</p> <p>News headlines 5min.</p> <p>Local news 5min.</p> <p>Update on local weather 1min.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
		<p>Update on road conditions in park 3 min.</p> <p>Traffic updates for commuters in neighbouring areas close to the park 3min.</p> <p>Flight arrival and departure times of flights to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music - ‘upbeat’ and ethnic 2min.</p>	<p>Update on road conditions in park 3min.</p> <p>Traffic updates for commuters in neighbouring areas close to the park 3min.</p> <p>Flight arrival and departure times of flights to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music - ‘upbeat’ and ethnic 2min.</p>	<p>Update on road conditions in park 3min.</p> <p>Traffic updates for commuters in neighbouring areas close to the park 3min.</p> <p>Flight arrival and departure times of flights to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music - ‘upbeat’ and ethnic 2min.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	05h20-06h00	<p>News of what has happened during the night and early morning regarding kills; game sightings and the like reported by field guides 10min.</p> <p>Agricultural programme answering questions and giving advice to rural communities 10min.</p> <p>Indigenous and light classical music interspersed between programmes 5min.</p> <p>Environment programme on matters such as deforesting of sensitive areas and providing alternatives 15min. (repeated later in the evening)</p>	<p>News of what has happened during the night and early morning regarding kills; game sightings and the like reported by field guides 10min.</p> <p>Agricultural programme answering questions and giving advice to rural communities 10min.</p> <p>Promotion of cultural villages, arts and crafts and other indigenous skills 10min.</p> <p>Indigenous and popular music interspersed between programmes 5min.</p>	<p>News of what has happened during the night and early morning regarding kills; game sightings and the like reported by field guides 10min.</p> <p>Agricultural programme answering questions and giving advice to rural communities 10min.</p> <p>Environment programme interspersed with light classical music 20min.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	06h00-06h30	<p>Documentary on: wildlife; plant life; birdlife; interviews with knowledgeable members of ethnic communities 20min.</p> <p>Events occurring in and around the park 10min.</p>	<p>Programme featuring events occurring in and around the park and neighbouring communities 15min.</p> <p>Interviews with local newsmakers 15min.</p>	<p>Documentary on: wildlife; plant life; birdlife; interviews with knowledgeable members of ethnic communities. Repeat of the week's most popular programme 20min.</p> <p>Events occurring in and around the park 10min.</p>
	06h30-07h00	<p>Exploring and promoting ecotourism in rural areas close to the park , including:</p> <p>Interviews with ethnic communities concerned and</p> <p>Listener interaction via phone-ins</p>	<p>Exploring and promoting ecotourism in rural areas close to the park , including:</p> <p>Interviews with ethnic communities concerned and</p> <p>Listener interaction via phone-ins.</p>	<p>Exploring and promoting ecotourism in rural areas close to the park , including:</p> <p>Interviews with ethnic communities concerned and</p> <p>Listener interaction via phone-ins.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	07h00-07h20	<p>Time check & station ID10sec</p> <p>News – Local, National and International 10min.</p> <p>Weather - local update 2min.</p> <p>Update on local transport 3min.</p> <p>Flight arrival and departure times of flights to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music - ‘upbeat’ and ethnic 3min 50 sec.</p>	<p>Time check & station ID10sec</p> <p>News – Local, National and International 10min.</p> <p>Weather - local update 2min.</p> <p>Update on local transport 3min.</p> <p>Flight arrival and departure times of flights to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music - ‘upbeat’ and ethnic 3min 50 sec.</p>	<p>Time check & station ID10sec</p> <p>News – Local, National and International 10min.</p> <p>Weather - local update 2min.</p> <p>Update on local transport 3min.</p> <p>Flight arrival and departure times of flights to and from (KMIA) Kruger-Mpumalanga International airport 1min.</p> <p>Music - ‘upbeat’ and ethnic 3min 50 sec.</p>
	07h20-08h00	<p>Park promotions, highlighting special features concerning the park – such as where to go, how to get there, road conditions and the like.</p>	<p>Park promotions, highlighting special features concerning the park – such as where to go, how to get there, road conditions and the like;</p> <p>Cultural heritage programme featuring historical and cultural documentaries and tales told by elders of the ethnic community.</p>	<p>Park promotions, highlighting special features concerning the park – such as where to go, how to get there, road conditions and the like;</p> <p>Cultural heritage programme featuring historical and cultural documentaries and tales told by elders of the ethnic community.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	08h00-08h30	<p>Mobile studio interviews tourists on/returning from hiking trails 10min.</p> <p>Listener interaction via phone-ins 5min</p> <p>Environment programme 15min.</p>	<p>Sport News</p> <p>Information on the different sports events taking place and their broadcast times.</p>	<p>Sport News</p> <p>Information on the different sports events taking place and their broadcast times.</p>
	08h30-09h00	<p>The local buzz – news on what is happening in the community;</p> <p>Information on work opportunities</p> <p>Including phone-ins from people offering / requesting services.</p>	<p>The local buzz – news on what is happening in the community;</p> <p>Information on work opportunities</p> <p>Including phone-ins from people offering / requesting services.</p>	<p>The local buzz – news on what is happening in the community;</p> <p>Information on work opportunities</p> <p>Including phone-ins from people offering / requesting services.</p>
<p>Morning Programmes 09h00 – 12h00</p>	09h00-09h30	<p>Toddlers’ edutainment programme featuring songs and stories with edutainment value.</p>	<p>Children’s hour 09h00-10h00</p> <p>Local children host talent, game and quiz shows - Tourist children take part as guests in a multicultural programme.</p>	<p>Inspirational stories featuring popular repeats from the week.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	09h30-10h00	<p>Exploring and promoting ecotourism in rural areas close to the park ;</p> <p>Interviews with ethnic communities concerned and Listener interaction via phone-ins.</p>	<p>Children’s hour 09h00-10h00</p> <p>Weekly mystery/ adventure story with local children in lead roles (with crime prevention or similar issues in mind.)</p>	<p>09h00-10h00</p> <p>Religious programme/ church service broadcast</p>
	10h30-11h00	<p>Promotion of cultural villages and handcrafts sold in and around the park for instance at Numbi Gate with information on the meaning/symbolism or uses of the crafts.</p>	<p>Promotion of cultural villages and handcrafts sold in and around the park for instance at Numbi Gate with information on the meaning/ symbolism or uses of the crafts.</p>	<p>Special projects programme hosted by children.</p>
	11h00-11h30	<p>Cookery programme featuring low-budget nutritious recipes from ethnic communities, with prizes for the best recipes announced on Sundays.</p>	<p>Promotion of park sites and other matters of interest;</p> <p>Promotion of programmes to be broadcast later in the day or week.</p>	<p>Promotion of cultural villages and handcrafts sold in and around the park for instance at Numbi Gate with information on the meaning/symbolism or uses of the crafts.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	11h30-12h00	<p>Promotion of programmes to be broadcast later in the day or week.</p> <p>Promotion of park sites and other matters of interest;</p> <p>Lunch hour promotion of the day’s “specials” at various camp restaurants.</p>	<p>Cookery programme featuring low-budget nutritious recipes with prizes for the best recipes.</p> <p>Campfire cookery programme with a roving reporter interviewing tourists at various camp/picnic sites – swapping recipes and the like.</p>	<p>Edudrama aimed at social change with stories around current issues, stimulating listeners to ask questions and find answers through interactive call-ins.</p>
<p>Daytime Programmes 12h00-16h00</p>	12h00-12h30	<p>Campfire cookery programme with a roving reporter interviewing tourists at various camp/picnic sites – swapping recipes and the like;</p> <p>Introducing typical ethnic recipes of the area – members of ethnic communities share their culinary heritage.</p>	<p>Promoting programmes featured later on in the day/week;</p> <p>Public service announcements - informing listeners where voting stations will be for the elections, and the like;</p> <p>Promotion of trails and areas to visit in and around the park.</p>	<p>Cookery programme weekend special featuring the winning low budget recipe of the week.</p> <p>Lunch hour promotion of the day’s “specials” at various camp restaurants.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	12h30-13h00	<p>Promotion of park sites and other matters of interest;</p> <p>Promotion of programmes to be broadcast later in the day or week.</p>	<p>Mobile studio interviews with tourists on/returning from hiking trails (repeats from the week);</p> <p>Promoting the station by having a well known personality in the studio as a guest or promoting popular presenters and giving away caps and T-shirts with the station's logo-including –</p> <p>Promoting the sale of popular nature/wildlife documentaries/ animal stories for children on CD.</p>	<p>Mobile studio interviews with tourists on/returning from hiking trails (repeats from the week);</p> <p>Promotion of trails and areas to visit in and around the park.</p>
	13h00-13h20	<p>Time check/ station ID 10sec.</p> <p>News – Local, National and International 18min.</p> <p>Weather - local update 1min 50sec.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga</p> <p>International airport 1min.</p>	<p>Time check/ station ID 10sec.</p> <p>News – Local, National and International 18min.</p> <p>Weather - local update 1min 50sec.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga</p> <p>International airport 1min.</p>	<p>Time check/ station ID 10sec.</p> <p>News – Local, National and International 18min.</p> <p>Weather - local update 1min 50sec.</p> <p>Flight arrival and departure times to and from (KMIA) Kruger-Mpumalanga</p> <p>International airport 1min.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	13h20-13h30	Mobile studio interviews tourists on/returning from hiking trails (repeat); Exploring lesser known areas in the park;	Promotion of trails and areas to visit in and around the park; Success stories featuring local small businesses or other innovative entrepreneur stories.	Promotion of trails and areas to visit in and around the park; Success stories featuring local small businesses or other innovative entrepreneur stories.
	13h30-14h00	Information on small business enterprises; Interviews with those involved with cultural villages, arts and crafts and other indigenous skills.	Children’s entertainment with children hosting programmes including local talent shows and competitions.	Children’s entertainment with children hosting programmes including local talent shows and competitions.
	14h00-14h30	Success stories featuring local small businesses or other innovative entrepreneur stories.	Community empowerment programme with motivational speakers; Interviews with those involved with cultural villages, arts and crafts and other indigenous skills.	Success stories featuring local small businesses or other innovative entrepreneur stories; Information on small business enterprises.

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	14h30-15h00	Phone-in programme - music requests and dedications.	Monthly mobile station auctions - a visitor's jumble sale (old bird watching books, cameras, binoculars and the like) money goes to charities or soup kitchens in ethnic communities with popular DJ's hosting and playing records. Promoting the sale of popular nature/wildlife documentaries and animal stories for children on CD.	Information on small business enterprises; Interviews with those involved with cultural villages, arts and crafts and other indigenous skills.
	15h00-15h30	Children's edutainment programme including Quizzes on nature/wildlife and the history of the park and surrounding area.	Sport broadcasts	Sport broadcasts
	15h30-16h00	Children's edutainment programme	Sport broadcasts	Sport broadcasts

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
<p>Afternoon Programmes 16h00-19h00</p>	<p>16h00-16h30</p>	<p>Programme highlights promoting future station highlights for the day/week;</p> <p>Promotion of trails and areas to visit in and around the park.</p>	<p>Sport broadcasts</p>	<p>Sport broadcasts</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	16h30-17h30	<p>Game drive programme: Switch from Regional to Nation-wide broadcast to all National Parks with park news snippets from around the country;</p> <p>All parks contribute information and promote their areas. Parks advertise its night time game drives or daytime excursions and trails;</p> <p>Among the contributors will be the visitors and ethnic communities describing interesting or unusual sightings or asking questions about game or nature related topics via phone-ins.</p>	<p>Game drive programme: Switch from Regional to Nation-wide broadcast to all National Parks with park news snippets from around the country;</p> <p>All parks contribute information and promote their areas. Parks advertise its night time game drives or daytime excursions and trails;</p> <p>Among the contributors will be the visitors and ethnic communities describing interesting or unusual sightings or asking questions about game or nature related topics via phone-ins.</p> <p>Phone-in programme – dealing with visitors' comments on what they have seen or enjoyed in the park; interspersed with music requests/dedications;</p>	<p>Game drive programme: Switch from Regional to Nation-wide broadcast to all National Parks with park news snippets from around the country;</p> <p>All parks contribute information and promote their areas. Parks advertise its night time game drives or daytime excursions and trails;</p> <p>Among the contributors will be the visitors and ethnic communities describing interesting or unusual sightings or asking questions about game or nature related topics via phone-ins.</p> <p>Exploring ecotourism in rural areas close to the park and looking at the impact it has on ethnic communities ;</p> <p>Listener interaction via phone-ins;</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	17h30-18h00	<p>Nature talks - reports from field guides;</p> <p>Looking through the lens – a programme with hints on wildlife photography – listeners participate via phone-ins.</p>	<p>Nature talks - reports from field guides.</p>	<p>Exploring lesser known areas in the park.</p>
	18h00-18h30	<p>Exploring ecotourism in rural areas close to the park and looking at the impact it has on ethnic communities ;</p> <p>Listener interaction via phone-ins;</p> <p>Promotion of park restaurants – looking at ‘specials’ on the menu.</p>	<p>Campfire stories- a mixture of ethnic folklore and tales about the game-rangers of old;</p> <p>Promotion of park restaurants – looking at ‘specials’ on the menu;</p> <p>Looking at what’s cooking - visitors exchange recipes and chat about food, good wines and experiencing nature and wildlife.</p>	<p>Inspirational youth programme – stories told by the youth for the youth, including discussions / phone-ins from peers, interspersed with popular music;</p> <p>Promotion of park restaurants – looking at ‘specials’ on the menu;</p> <p>Recipes from Africa – featuring some of the week’s indigenous recipes from the ethnic community, resulting in a yearly cookbook that can be purchased – money goes to the ethnic community.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	18h30-19h00	Young entrepreneur programme – mobile units visit schools and record interviews with children doing interesting projects or applying business skills.	Inspirational youth programme – stories told by the youth for the youth, including discussions / phone-ins from peers, interspersed with popular music.	Looking at what’s cooking - visitors exchange recipes and chat about food, good wines and experiencing nature and wildlife; Campfire stories - a mixture of ethnic folklore and tales about the game-rangers of old.
Evening Programmes 19h00-22h00	19h00-19h30	Reality talk show , featuring members of the community and guests from outside.	Community issues , dealing with the concerns of the community – mobile units visit and record different communities each week.	Success stories featuring local small businesses or other innovative entrepreneur stories.

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	19h30-20h00	<p>Local drama (bilingual) and / or Edudrama aimed at social change with stories around current issues, stimulating listeners to ask questions and find answers through interactive call-ins.</p>	<p>Family Quiz programme - ethnic and tourist communities compete on topics such as recognising and distinguishing different bird and animal sounds; history of the area, important sites/landmarks and the like. This will be a studio recording with an audience. If recorded at the local school for instance by the mobile unit, transport will be provided for visitors in camp, who are participating. One can also consider mixed-group teams so that visitors and their ethnic counterparts can become better acquainted.</p>	<p>Game show with prizes, interspersed with music and entertainment provided by local talent (ethnic and tourist). As this will most likely be an outside broadcast, visitors will be provided with transport.</p>
	20h00-20h20	<p>Time check & station ID 10sec. News – Local, National and International 18min. Weather - local forecast 1min 50 sec.</p>	<p>Time check & station ID 10sec. News – Local, National and International 18min. Weather - local forecast 1min 50 sec.</p>	<p>Time check & station ID 10sec. News – Local, National and International 18min. Weather - local forecast 1min 50 sec.</p>

Broad-spectrum pattern for radio programming	Times	Monday – Friday	Saturday	Sunday
	20h20-21h00	Environment programme dealing with matters such as deforesting of sensitive areas and providing alternatives.	Game show with prizes, interspersed with popular music. Competing teams can have ethnic and tourist members in their group.	Game show with prizes, interspersed with popular music, in which both tourist and ethnic members take part.
	21h00-21h30	Factual programme featuring issues of concern to the community.	Reality talk show , featuring members of the community and guests from outside	Environment programme on matters such as deforesting of sensitive areas and providing alternatives.
	21h30-22h00	Music programme alternating between jazz, ethnic and classical music with commentary to make listeners aware of the meaning / certain passages, like cadenzas / history of the piece and the like.	Phone-in programme featuring popular music requests.	Ethnic folklore interspersed with indigenous music; Members of the community talk about the use of medicinal herbs and its cures.
	22h00-22h05	Station closes with a short inspirational message.	Station closes with a short inspirational message.	Station closes with a short inspirational message.

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