

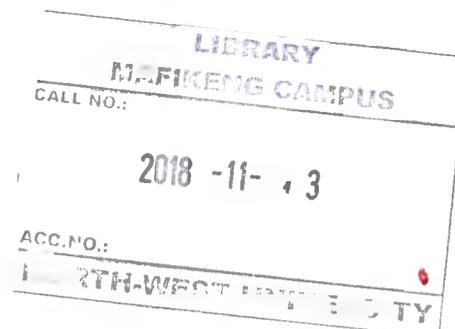
**The Role of Community Radio on Youth Empowerment:
A Case Study of Mahikeng FM.**

KG Mohapanele
(22386424)

A dissertation submitted in fulfilment of the requirements for a M.A. degree in the Department of Sociology, Faculty of Human and Social Sciences, North West University, Mafikeng campus.

Supervisor: Mr. Kiran Odhav

APRIL/2017



Dedication

This study is dedicated to my grandmother: Agnes Mohapanele, and my late mother Mosetsanagape Mohapanele (Ditshaba).

Acknowledgements

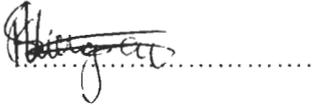
First of all I would like to express my heartfelt gratitude to God for giving me strength and wisdom throughout this thesis. I would also wish to thank my supervisor Mr Kiran Odhav for his guidance, interest, support and patience to ensure the successful completion of this dissertation. His comments, feedback and suggestions were always constructive and added value to this study. Working under his supervision and guidance, in a friendly, warm and relaxed environment, gave me the confidence to continue this study when it was not easy.

My gratitude will not be complete if I do not mention and thank the youth of Mahikeng, the success of this research lies mainly behind them. I would also like to thank Love Life and Youth for Christ youth organizations in Mahikeng, and the staff and management of Mahikeng FM Community radio station for allowing me to conduct my research at their institutions. Mr Thabang Ditlamelo as one of the staff of Mahikeng FM deserves a special thanks for his cooperation and assistance during the entire duration of my research.

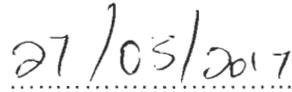
To my brother Goitsemodimo Mohapanele, thank you for your moral support, my grandmother Agnes Mohapanele, thank you for your motivation and contribution in my education. Lastly and most importantly, I would like to convey my heartfelt appreciation to my late mom Mosetsanagape Mohapanele (Ditshaba) who gave me the right direction in life by contributing so much to my education that will pay for itself many times throughout my life. You will forever be in my heart, may your soul continue to find everlasting peace.

Declaration

I, Karabo Gloria Mohapanele, hereby declare that the work on “**The Role of Community Radio on Youth Empowerment: A Case Study of Mahikeng FM**” is my own work, both in conception and in execution and that all sources that I have used or quoted have been acknowledged by means of complete references. I further declare that this dissertation has never been submitted at any institution for any purpose, academic or otherwise.



Signature



Date

Abstract

This study explores the role of community radio on youth empowerment with a case study of Mahikeng FM. The focus of the study is on three main issues, namely: **teenage pregnancy (HIV/AIDS)**, **substance abuse** and **unemployment**, as three youth-pertinent issues and recognized as major social problems faced particularly by Mahikeng youth.

The aim of the study is to focus on the role that radio can play to empower youth in relation to the three problems with the collaboration of different organizations or institutions. Such a role can be varied, and may range from outreach and education functions, through to guidance, information and platform provision, and also to their contributions to the programme content of the radio station.

The study used a qualitative research method. Four theories are used, namely: Empowerment theory, Community Development theory, Jurgen Habermas' theory of the 'public sphere; and Paulo Freire's 'theory of conscientisation' or 'critical consciousness and dialogic communication.'

Data was collected from young people between the ages of 13 and 30 in Mahikeng, North West province. Young people were interviewed individually and in focus groups using semi structured interviews and data analysis are done through thematic analysis.

Ultimately, based on the data gathered or respondent's answers, young people agreed almost unanimously that radio plays a role in empowering them in various ways depending on their needs, interests and preferences for information in the different contents of broadcast programmes of the station. However, a gap still remains in the collaboration of different organizations or institutions with the station to promote youth empowerment

TABLE OF CONTENTS

Contents	Page number
Dedication	i
Acknowledgements	i
Declaration	li
Abstract	iii
Table of content	iv
Acronyms and abbreviations	vi
Chapter 1	1
1.0 Introduction and Background	1-3
1.1 Outline History of Radio Broadcasting In South Africa	3-4
1.2 Recent history of Community Radio Stations in S. A	4
1.3 Three categories of broadcasting services in SA	5
1.4 Statement of the problem	5-7
1.5 Research Aims	7
1.6 Research Objectives	7-8
1.7 Research Questions	8
1.8. Definitions of Concepts used	8-9
1.9. Significance of the Study	9
Chapter 2	10
2.0 Literature review	10
2.1 Youth Programmes or Policies	10-12
2.2 Various Studies on Radio and Youth Empowerment	13-15
2.2.1 Summary and Reflections	15
2.3 Theoretical Perspectives	16
2.3.1 Empowerment theory	16-18
2.3.2 Community Development Theory	18-20
2.3.3 Jürgen Habermas: the 'public sphere'	20-22
2.3.4 Paulo Freire's Theory	22-24
Chapter 3	25
3.0 Methodology	25
3.1 Research design	25-26
3.2 Study Area	26
3.2.1 Mahikeng FM	26-27
3.3 Case study	27-29

3.4 Population and Sampling Design	29-31
3.5 Data Collection Procedures	31
3.5.1 Focus group Interviews	31-32
3.5.2 Semi-structured Interviews	32
3.6 Data Analysis	32-33
3.7 Ethical Considerations	33-44
3.8 Limitations of the Study	34
Chapter 4	35
4.0 Description of data	35
4.1 Mahikeng FM Programming	35
4.1.1 Constitution of Mahikeng FM community radio station	35-36
4.1.2 Mahikeng FM programmes	36-38
4.2 Presentation of results	38-39
4.2.1 Data from youth in the Mafikeng	39-44
4.3 Radio administrator's data	44-51
4.4 Data collected through radio listening	51-52
4.4.1 Substance abuse	52-54
4.4.2 Teenage pregnancy	54-58
4.5 Youth for Christ (YFC) and Love Life (LL)	58-61
Chapter 5	62
5.0 Data analysis and interpretation	62
5.1 Demographics	62
5.2 Themes	62
5.3 Data from youth	63-79
5.4 Summary and discussion	79-82
Chapter 6	83
6.0 Conclusion	83-84
6.1 Recommendations	84-85
6.2 Bibliography	86-92
Chapter 7	93
7.1 Appendix 1: Interview guide for young people	93
7.2 Appendix 2: Interview guide for Mahikeng FM administrators	94
7.3 Appendix 3	95

ACRONYMS AND ABBREVIATIONS

AGM	Annual General Meeting
CBD	Central Business District
CODESA	Convention for a Democratic South Africa
ECOSOC	Economic and Social Council (UN)
IBA	Independent Broadcasting Authority
ICASA	Independent Communications Authority of South Africa
LL	Lovelife
MDM	Mass Democratic Movement
NCRF	National Community Radio Forum
SABC	South African Broadcasting Corporation
SATRA	South African Telecommunications Regulatory Authority
StatsSA	Statistics South Africa
STI	Sexually Transmitted Infection
UNESCO	United Nations Education, Scientific and Cultural Organization
YEP	Youth Empowerment Program
YFC	Youth for Christ



CHAPTER 1

1.0. Introduction and Background

Youth in South Africa constitute a phenomenally large section of the population. Makiwane and Kwizera (2009: 225) report that the South African youth constitute 37% of the population, which makes it a potential 'democratic dividend': if they could be wisely and strategically invested in, the results could most likely yield significant development outcomes. This calls for policy interventions, institutional frameworks and development programmes in order to unlock such a huge untapped potential.

South Africa faces the difficult challenge of poor economic participation of youth, which creates blockages in the country's economic development and thus imposes a large burden on the state to provide social assistance. (Labour Force Survey, 2011, cited in Youth Enterprise Development Strategy, 2013-2023: 8). Additionally, young people face a host of challenges, of which the following could be highlighted: substance abuse, unemployment, teenage pregnancy, lack of skills, lack of relevant education or information, lack of access to capital, unmet needs in terms of health-related information and services including those related to diagnosis, treatment and care of those living with Human Immunodeficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS), and above all, the prevention of new HIV/AIDS and other infections among them. This situation is much more pronounced among youth in rural areas (ECOSOC Youth Forum, 2015: 1).

Many social problems in wider society affect youth directly or indirectly, at times more than other individuals in society. From amongst the many social problems that youth are faced with, this study focuses on **teenage pregnancy (HIV or AIDS)**, **substance abuse** and **unemployment**, as three youth-pertinent issues. Approximately 30% of female teenagers in South Africa are reported to be pregnant, with a majority stating that it was unplanned (Jewkes, Morrell and Christofides, 2009: 4).

The first of these, **teenage pregnancy (HIV or AIDS)** in South Africa, is driven by many factors. Some such factors include poverty, poor sex education or insufficient knowledge of contraception and sexually transmitted infections (STI's) and HIV/AIDS. This aspect is of particular concern in this region, as South Africa has one of the highest HIV/AIDS prevalence figures globally, with 30.2% of 15-49 years old women being infected (Jewkes, Morrell and Christofides, 2009: 4).

According to Mohasoa (2010: 1) South Africa is also by far the largest market for illicit drugs entering into Southern Africa: **substance abuse** by young people is a major concern with 15% nationally in the light of availability of such drugs.

The third area relates to one of the most pressing socio-economic problems of South Africa, that of high youth **unemployment**. The unemployment rate, averaging to approximately 25% (2000 to 2015), is among the highest in the world. Most strikingly, the largest proportion of unemployed people is young people (Mayer et al., 2011: 6)

There are thus those who see such challenges faced by youth as effectively placing youth into the category of the marginalised, poor, powerless and a relatively voiceless social group, unable to take advantage of opportunities presented by the emerging democratic system. Tsware (2014: 287) who also cites others (Carey, 1975; Papacharissi, 2002) notes some important aspects of empowering voices:

“...Habermas...argues for the centrality of the media in enhancing democracy... (Radio provides a platform for)...discussions and debates ...the media can play a crucial role...(to provide a)...space for democratic participation and interaction, where society participates...(with) free and open discussion by ordinary people, as (in a)...talk show radio ...(to)...counteract state and commercial interests which exert pressure in determining discourses that circulate in the public sphere...” (Tsware, 2014: 289).

The purpose of this study is to determine whether community radio can alleviate some of the problems that a particular section of the South African youth face, through one dominant mass media in South Africa, that is, radio broadcasting. Youth empowerment in South Africa is critical, strategic and urgent. Empowerment is a process of transition from a state of powerlessness to a state of relative control over one's life, destiny, and environment. In the social and communications domain, empowered people learn to understand their situation differently, and thus create a symbolic structure that they share. It can be one which can provide them with new social meaning of their situation in terms of their relations with others and in terms of their role and place in society.

Empowerment strategies provide opportunities, among others, for young people's meaningful involvement and participation in their education and support services. Youth empowerment can occur in various ways, by providing involvement in opportunities, access to positive role models, knowledge and skills development and/or building a sense of personal agency or self-efficacy (Mueller and Wunrow et al., 2000: 37).

Young people are empowered when they realize that they have or can create choices in life, are aware of the implications of those choices, make informed decisions freely, take action based on those decisions and accept responsibility for the consequences of their actions. Empowerment also means having the ability to create support-enabling conditions under which young people can act on their own behalf, and on their own terms, rather than at the direction of others. These enabling conditions fall into major categories such as an economic and social base; political will, access to knowledge, information and skills, adequate resource allocation and supportive legal and administrative frameworks; a stable environment of equality, peace, democracy and positive value system (African Youth Decade, 2011: 1).

The question then arises, does community radio provide a platform for empowerment, and is this the case particularly for youth? Community radio is a medium that is supposed to provide a voice to the voiceless, and to serve as a mouthpiece of the marginalized. It would therefore be at the heart of communication processes within developing societies. For UNESCO (1998: 149) community radio should work in the cultural context of the community it is supposed to serve, and deal with local issues in local languages.

1.1 Outline History of Radio Broadcasting In South Africa

Radio remains the most dominant electronic mass medium instrument in Africa, standing at 18% (Chandra, 2003: 194). In South Africa there is one radio set for every five South Africans. This estimates to 10 million radio's nationally, with listeners being many times that figure, and with all eleven official languages getting air time. Historically, the first station was put up by the South African Railways in Johannesburg on the 29th December in 1923. On the 1st of May 1950, a third programme service, Springbok Radio, was introduced. The 'Rediffusion Service' which relayed the African language broadcasts was established on the 1st of August 1952. This gave rise to the formation of Radio Bantu on the 1st of June in 1960.

On 25 December 1961, the first frequency modulation (FM) transmissions were broadcast. From June 1962, Radio Setswana and Radio Lebowa made broadcasts in Tswana and North Sotho from Pretoria. This was followed by a Zulu broadcast from Durban in January 1963, and by a Xhosa broadcast from Grahamstown in June 1963. In September 1964, the first regional radio service, Radio Highveld, started broadcasting on FM, from Johannesburg to the greater Transvaal, Orange Free State and Northern Cape areas (Mishkind, 2006:1).

In February 1965, Radio Venda and Radio Tsonga broadcast in those two languages. Radio Good Hope started broadcasting from Cape Town to the Western and Eastern Cape in July 1965. On May 1, 1966, Radio RSA began broadcasting news and programmes. The SABC launched the country's first TV service (TV 1) officially in January 1976. On April 1, 1982, Radio Ndebele was launched. Radio Lotus, catering for Indians in the country, was introduced in January, 1983. In December 1985, the 'Afrikaanse Diens', the 'English Service' and 'Springbok Radio' closed down.

All in all, currently, three categories of broadcasting services now exist: public broadcasting, commercial broadcasting and community broadcasting. The broadcasting industry is controlled by broadcasting regulation (Anthony, 2008: 21).

1.2 Recent history of Community Radio Stations in South Africa

Since 1990, South Africa's broadcasting authority has processed hundreds of community radio licences. The emergence of community radio stations, as contrasted to both state-owned and commercial radio stations, represents a shift in South Africa's radio industry. Community radio stations such as 'Bush Radio' came into being shortly before South Africa's first democratic elections (1994). Up to until recently, the broadcasting industry in South Africa was regulated by the Independent Broadcasting Authority (IBA), which granted 12-month community radio licences in 1995 to about 85 community radio stations (Bosch, 2003: 26).

In 1996 the IBA, then in charge of broadcasting, introduced a four-year license for community radio. Since then, over 170 stations have been licensed, reflecting one of the key strengths of community radio. While only 100 remained in operation in 2008, in March 2012, over 133 community radio stations were licensed in South Africa (Anthony, 2008: 18).

Apart from granting licences, one of the main tasks of the IBA is to enforce local content quota and to deal with audience complaints through its Monitoring and Complaints Committee. The establishment of community radio stations is seen as a tool to empower the disadvantaged majority (Bosch, 2003: 95). Today, community radio stations form a crucial part of the South African broadcasting landscape, and provide diversity for listeners and much-needed skills for the public and the commercial radio sector. Community radio stations thus play a pivotal role in developing the community's media skills while providing a broadcasting service (Anthony, 2008: 3).

1.3 Three categories of broadcasting services in SA

- **Public Service Broadcasting:** It is the South African Broadcasting Corporation (SABC), which is constructed by a statutory entity, is usually supported by the state and it's a state owned corporation. A public body council or legal authority controls its programming and broadcasting policies.

- **Commercial broadcasting:** Advertising revenue profits drive program design, with private individuals, corporates or commercial enterprises owning or controlling it.

- **Community radio station:** It is a non-profit service, owned or managed by a particular community, to serve and benefit it, usually through a trust foundation or association. Community radio stations are a form of public-service broadcasting with the purpose of serving a particular geographical community rather than the whole nation.

Together these services form opportunities, especially for historically disadvantaged South Africans, in programming choice and innovation in the industry (UNESCO, 1989: 149-156).

It is the aim of this study to examine whether or not a community radio station like Mahikeng FM, fulfils the role of youth empowerment, and if the radio station does address some or all of the earlier stated social problems as crucial areas of concern: **teenage pregnancy (HIV or AIDS), substance abuse and youth unemployment.**

1.4. Statement of the problem

Many societal problems affect youth directly or indirectly, more than any other individuals in South African communities. Young people are those at high risk to be affected by such problems, because of their transitional stage, whereby they are exposed to so many of the strains and challenges of life. They therefore need to be empowered, to overcome those challenges and situations, particularly in the three key issues, as the focus of this study. The concern of this study, in relating to the three problems facing youth, which are particularly preponderant among Mahikeng youth, have been gleaned from an initial literature review and some face-to-face interactions with organisations and youth in the area.

The aim of this research is to focus on the role that radio can play to empower youth in relation to such problems. Such a role can be varied, and may range from outreach and education functions, through to guidance, platform and information provision, to programme content of the station. Importantly, the three areas, **teenage pregnancy (HIV/AIDS), unemployment and substance abuse**, interrelate and can be combine as problems in different ways, even to feed off each other. Thus alcohol abuse most likely leads to

unprotected sex, which often leads to teenage pregnancy or to the transmission of sexual diseases, and most likely to dropping out of school, which can ultimately also lead to youth being unemployed.

With approximately 30% female teenagers reportedly being pregnant, the majority of which are unplanned, the problem remains of such pregnancy being driven by many factors, including amongst others: poverty, poor sex education, insufficient knowledge of both contraception and STI and HIV (Jewkes, Morrell and Christofides, 2009: 4).

In particular, substance abuse by young people is a major national concern. Lifestyle problems begin in youth, leading to further problems later in life: children indulge in smoking marijuana on school premises, pupils attend school under the influence of liquor and there is a growing number of teenage pregnancy in schools (Mohasoa 2010: 1). These may not be seen to be problems in themselves, but with the weight of massive national poverty and the current recession, the impact of which is particularly dramatic on the youth, sometimes lasting for life.

According to Mayer et al (2011:6), high youth unemployment is one of the most pressing national socio-economic problems of South Africa. With Mahikeng situated in a predominantly rural province, the burden of unemployment adds to other problems that youth face. Unemployment is possibly the major contributor to most of their problems. For instance, young unemployed people may fall pregnant to get social grant money. The largest portion of the 25% unemployed persons are young people.

This study thus strives to examine the empowerment aspects of Mahikeng FM community radio station, in an attempt to examine what forms of solutions are presented therein to such recognized major social problems faced particularly by Mahikeng youth. One question relates to what kind of opportunities and information that are provided can be directly or indirectly relevant to youth, particularly in the three areas mentioned: teenage pregnancy (HIV and AIDS), unemployment and substance abuse. Radio broadcast is one major means by which ordinary people can have access to appropriate information. People can take part in communication processes and agree on issues affecting their lives through a radio medium that is part and parcel of a low income home, as compared to middle class homes where TV or computers predominate (Fraser & Restrepo, 2001: 149)

Community radio stations serve as a tool for empowering communities at the grassroots level, and provide a stage to participate meaningfully in the growth of the nation's democracy

(Horwitz, 2001: 162). The broadcasting environment provides community radio stations with an atmosphere in which to flourish and bring some forms of development and empowerment to their communities. Many youth lack skills, information, guidance and the knowledge to develop themselves. Radio could serve youth to find a pathway through life, even if it is in the form of a platform provision or some exposure to the 'outside world' that radio provides to the young generation, or in terms of its community expressiveness. Youth dysfunctional behaviour that may lead to drug dependence, lifelong unemployment or risky lifestyles, but it can find more creative expression in their exposure to some aspect of radio broadcasting, however basic that exposure may be. South Africa faces the danger of losing another generation of youth after 1976, but for different reasons related to the current socio-economic climate and the global recession that limits the full expression not only of youth but also for national development. This is in line with a focus on some of the lifestyles and life skills that this research seeks to explore in radio communication.

It is thus important that youth and communities receive information of relevance to them and be empowered in as many ways possible. As Flora et. al., (1992) put it, for community development to take place, the community must believe that working together can make a difference and organise to address their shared needs collectively. Radio as the chosen medium, together with possible working relations across different organizations and institutions in Mahikeng, is one avenue to try to locally resolve some of the impact of the three problem areas that youth face nationally.

1.5. Research Aims

This study aims to understand how Mahikeng FM community radio station empowers youth in Mahikeng, if at all, through its broadcast programmes and related activities. With radio being the preferred (and an economical) mode of communication and source of information for poor households, it was necessary to examine its broadcasts particularly in the rurally located peri-urban and rural village areas of the Mahikeng region, with a view to determine its influence in terms of community development. This study thus focused on youth empowerment by Mahikeng FM, with respect to problems of teenage pregnancy (and HIV-AIDS), substance abuse and unemployment.

1.6. Research Objectives

- To understand the role of community radio for youth empowerment.

- To explore how community radio can contribute directly or indirectly to youth employment opportunities.
- To study how community radio programmes impact, if at all, on youth lifestyles, particularly as regards substance abuse, teenage pregnancy and related issues.

1.7. Research Questions

- What role does Mahikeng FM play in youth empowerment?
- What are the nature, functions and effects of Mahikeng FM programmes for youth employment opportunities?
- To what extent, if at all, does Mahikeng FM empower and educate youth, particularly in areas of teenage pregnancy (HIV-AIDS) and substance abuse?

1.8. Definitions of Concepts used

Despite South Africa's official youth classification ranging between 14 and 35, 'youth' as a concept can be broadly defined to be between 10 and 24 years, and includes a wide range of experiences and transitions from an early phase (10 to 14 years), to a middle phase (15 to 20 years), to a later phase (21 to 24 years) (Nugent, 2005: 2).

Empowerment "is a social-action process that promotes participation of people, organizations, and communities towards the goals of increased individual and community control, political efficiency, improved quality of community life and social justice" (Wallerstein in Lord and Hutchinson, 1993: 4). Young people are empowered in various forms: on realizing their choice-making power in life and awareness of the implications of those choices, by making informed decisions freely, taking action based on such decisions, and accepting responsibility for the action's consequences.

"Empowerment implies an ability to support enabling conditions for youth to act on their own behalf, and on their own terms rather than being directed by others. Such enabling conditions imply major categories, of access to knowledge, information and skills, and adequate resource allocation". "The notion '**Youth Empowerment**' has also been defined to suite various unique contexts. Youth empowerment can also be defined as building knowledge and education through awareness raising and capacity building skills. Empowerment thus requires enhancing accessibility to various opportunities that shape the future of youth" (African Youth Decade, 2011: 1).

Community Radio: The Independent Broadcasting Authority Act (1993) describes community radio as “a service that is fully controlled by a non-profit entity for non-profit purposes, in order to serve a particular community. Thus, such a station should promote the interests of the community, and encourage the community to participate in the selection and provision of programming” (Girard, 2007: 1).

1.9. Significance of the Study

This field of study is important because radio can play a pivotal role both in the lives of individuals and communities, particularly from disadvantaged backgrounds. Radio can transfer essential, educative and all other kinds of information to its listeners. It could also meet certain needs of individuals or groups. The findings of the study could possibly result in youth using opportunities that radio can offer them, such as getting information and guidance from radio, or the findings herein could possibly assist radio administrators to prioritize programmes that develop youth, and also gain a deeper understanding of the role of radio for youth in Mahikeng. It is also a knowledge gathering exercise for youth locally, and in terms of the problems of youth that are a national concern.

The findings of the study may therefore result in:

- Assisting youth to use the opportunities that radio can offer them.
- Assisting radio administrators to prioritize programmes that develop youth.
- Understanding the role of radio for the youth.

CHAPTER 2

2.0 Literature Review

This chapter aims to review the literature on radio that particularly relates to studies on youth empowerment. The chapter thus covers the following aspects: youth programmes or policies and various studies on radio, youth empowerment, summary and reflections and the theoretical perspectives to be used in this dissertation.

2.1 Youth Programmes or Policies

Makiwane and Kwizera (2009: 225) indicate that policy interventions, institutional frameworks and development programmes are essential to unlock an untapped potential in youth. Therefore, in order to accomplish the empowerment of youth in many aspects of their lives and in order to go some way towards eradicating the problems facing them, this can be done by their alignment to youth programmes or policies in South Africa, as discussed below.

➤ National Youth Development Forum (NYDF)

The National Youth Development Forum Policy (2009–2014), is an essential planning tool to guide the country on its approach to youth development and to focus on the needs of young South Africans. In focusing on the needs of young South Africans, the policy highlights priority target groups that include young women, youth with disabilities, unemployed youth, and school aged out-of-school youth, youth in rural areas, and youth at risk. The policy further supports some key interventions that will provide for holistic development of youth. It proposes a four pillar policy for intervention, in education, health and well-being, economic participation and social cohesion. The policy also asserts the main thrust of youth for national development, and that it is crucial to create opportunities for young people to enable them to deal with the challenges of poverty, unemployment and inequality. It is clear that the future of South Africa's youth, and thus the future of the country as a whole, is intimately affected by this policy disposition. Therefore government in partnership with different role players must ensure that all young people access the opportunities that enable them to grow, develop and prosper as fully engaged, responsive and productive citizens. The development of young people must also be aligned to the government's approach to addressing poverty and underdevelopment, as well as to the mechanisms for the promotion of social adjustment, social cohesion, and economic emancipation to be attained through comprehensive, integrated, cross sectoral and sustainable policies and programmes to bring about tangible improvements in the quality of their lives.

The policy further states that, disadvantaged youth must be empowered to overcome conditions which disadvantage them. In a similar manner, marginalised youth and those that have fallen out of the educational, social and economic mainstream must be re-integrated through second-chance measures and other supportive actions.

➤ **The Youth Empowerment Programme (YEP)**

Youth Empowerment Programme (YEP) supports demonstration projects that test innovative approaches in promoting healthy lifestyles in youth. The primary objective of YEP is to eliminate common unhealthy behaviours in at-risk minority youth (ages 10-18). Specifically, YEP promotes novel and creative ideas designed to reduce high-risk behaviours, strengthen youth resiliency, improve protective factors, develop fundamental life skills, and establish a pattern of behaviour that leads to healthy choices and ultimately to success in life.

➤ **The National Youth Economic Empowerment Strategy and Implementation Framework.**

Most South Africans are estimated to be in the youth category (37%). However, due to the apartheid legacy and the existing gaps in current policies, youth are still faced with socio-economic challenges of high unemployment, poverty and lack of business opportunities and skills relevant to the market needs (Mainstreaming Youth in the South African Economy 2009 – 2019, 2009: 6). The critical objectives of the above national policy instrument are to improve the quantity and quality of youth's lives and to contribute towards reducing poverty and unemployment among the youth. It also seeks to economically support young people in order to unleash their potential to create economic wealth, sustainable decent employment, increase their savings and investment levels, and develop their human resource capacities, entrepreneurship and technical knowledge.

The vision of the National Youth Economic Empowerment Strategy and Implementation Plan (2009) is to see that South Africa has an economically empowered and well developed youth sector, supported by all stakeholders and operating in all sectors of the economy, which contributes to economic growth, poverty reduction and employment creation as well as to assist in bringing about economic transformation and an equitable society. Mainstreaming Youth in the South African Economy' 2009-2019 (2009: 6-30) describe the following policies:

- **National Youth Development Agency (NYDA, Act 2008):** this Act provides for the formation of the NYDA whose mandate, among other things, is to provide business

development support (financial and non-financial) and close the identified gaps and limitations confronting the youth development sector.

- **White Paper on National Youth Service (1999):** the White Paper calls for the implementation of the National Youth Service (NYS). Among other things this intervention is designed to contribute not only to skills development, but also to economic development of young women and men.
- **Commonwealth Youth Charter (2005):** the Commonwealth Youth Charter provides guidelines for the development of youth policies in all Commonwealth countries. It also promotes participation of young people at all levels of decision making processes. The Commonwealth Youth Charter recognizes the following principles and values for youth development in general: gender inclusivity, economic empowerment, human rights, sustainability and integration. South Africa, as a member of the Commonwealth, is expected to uphold and recognize the principles and values of youth development in all these areas youth charter issues.
- **African Youth Charter (2005):** this Charter draws from various international agreements and commitments that commit African governments to ensure mainstreaming of youth development and economic empowerment into government policies, strategies and programmes.

The above mentioned policies do include the three issues that are the focus of this study, teenage pregnancy, substance abuse and unemployment. Those issues are amongst the highlighted priorities of the needs of South African youth that have to be focused on. The policies highlight a healthy life style or well-being for youth, and this automatically includes youth protecting themselves from STIs (e.g. HIV-AIDS), and which hopefully would also lead to young females avoiding pregnancy. Health issues also include knowledge about the danger of smoking, drugs and alcohol abuse, which may lead to such substances affecting their bodies. Hence healthy living is emphasised. Unemployment also stands out as a focus area. Such policies do emphasise the three issues of focus in this study, and the policies also are in agreement with the view of this research that youth empowerment needs alignment and partnership with different role players or structures in the society, of a joint action or joint working relationships to attain youth empowerment. As a collective agency, all those societal structures can use the (mass) media (community radio) as one of the structures, to deliver youth empowerment, and for radio itself to have more empowering programmes with more detailed youth service related issues in its programme content, in terms of guidance and information provision.

2.2 Various Studies on Radio and Youth Empowerment

A number of studies have been conducted on youth empowerment with a similar focus as the current topic. For Wigston (2001: 431), a community radio should aim to provide news and information that is relevant to the needs of community members in the form of a medium which empowers them, socially and economically, through locally produced and locally oriented media content. Similarly, Mmusi (2002: 3) asserts that this is evident in the kind of programming that reflects people's needs with regard to education, information and entertainment. Community radio stations therefore, offer concrete means for public participation, and this can also promote cultural diversity.

Jordan (2006:2) and Girard (2007: 2) outline some of the main aims of community radio as follows: community radio should be part of a communication process contributing to social change to facilitate inclusion, participation and empowerment. It could reduce the effects of poverty and go some way toward achieving development goals, build on cultural diversity and on peace efforts in local communities. Rather than treating people as passive consumers, it could empower people, and nurture local knowledge rather than replacing it with standard solutions. Jordan (2006: 10) further suggests that community radio should truly inform and reflect people's tastes, and help resolve the problems of daily life through a debated programming representative of all opinions. Tabing (2000: 11) concurs with the idea that radio has unique offerings as it promotes and improves community problem solving. Tabing (2000: 11) cites two highly significant aspects of information that can be disseminated and exchanged: education and development, with important local issues that can be aired on radio stations.

Anthony (2008: 8) argues that with community radio, a free market place of ideas and opinions can be opened up, where people can be given the opportunity to express themselves socially, politically and culturally. He indicates that community radio stakeholders are also urged to realign their content to the needs of their audiences, so as to be more sustainable. Anthony also states that since information and knowledge are essential for audiences to respond successfully to opportunities and challenges of social, political, economic and technological changes, the media (e.g. community radio) should be able to meet some of the listeners' needs in this regard. However, this is only possible with participatory communication, with listeners' or communities views taken into consideration and with messages that are well-communicated to citizens. Messages or information should thus not merely be relayed to audiences as passive receivers. Rather, people must be involved in the communication that affects them and their own development.

Servaes (2009: 50) and Ufoma (2012: 193) support this view, by noting that media infrastructure should allow listeners to actively participate in media activities so that the programme contents are relevant to their needs. Bosch (2003: 35) further observes that people or listeners should be involved in such radio stations and be allowed to participate in the hands-on production of radio materials, which also gives them the opportunity to be involved in the content development of radio programs. Community radios are supposed to embrace active community participation.

Furthermore radio stations must be accessible to members of the community to enable them to reach the station and to benefit from it (Wigston 2001: 431). Jordan (2006: 10) agrees, when he argues that community radio stations should be collectively operated by the community, dedicated to development, education and people empowerment. Moreover, Girard (2007: 2) indicate that community stations also exist to support and contribute to their communities' social, economic and cultural development. Many stations justify what they stand for by their mission statements and goals. Girard thus sees community radio programming to have a special slant towards news, entertainment and education, as part of an on-going and future process, to support change and development in communities. Gustafsson (2012: 255) also sees community media usually understood as media that serve and belong to a community that produces the content with a specific community in mind.

According to List (2002: 83) community radio stations are a form of participatory platform that allows long-neglected people to be heard and to participate in democratic processes. Having input in decisions that shape their lives could ultimately improve their living standards. Girard (2007: 1) sees community radio stations serving particular communities of interest, for youth, women or linguistic and cultural minorities. Mwangi's (2004: 5) research looks at how hip hop music played on radio stations can play a role for youth. He finds that popular culture, and particularly the African variety, has been a growing platform for young people to confront the reality that surrounds them. The content of hip hop music played on radio stations talks to many social problems that affect young people, such as HIV/AIDS, unemployment, tribalism, poverty and 'ghetto life' in general. Hip hop music and discussion programs on Frequency Modulation (FM) stations, for example, have become platforms where controversial issues such as sexuality, gender roles, corruption and 'tribal tensions' can be publicly discussed.

In Manyozo's (2012:7) view, community radio is more than just a medium to broadcast information. Such radio contributes to the upliftment and growth of the society in which it broadcast, playing a prominent role as the voice of the voiceless. Olorunnisola (2000) further

asserts that the general belief among media scholars is that this type of broadcasting genre is the voice of the communities they serve, as they provide platforms for the listeners to address issues that affect them. The focus of community radio should be on providing programmes that highlight grassroots community issues, including but not limited to, developmental issues, health care, basic information and general education, environmental affairs; and aim to improve quality of life in communities, and be international yet also reflect local culture. Community broadcasting services are expected to broadcast programming that supports and promotes sustainable development, with educational objectives, information needs, language, culture and entertainment interests of different groups such as women, civic, sport and youth interest groups. Community radio stations should function to promote and reflect local culture, character and identity. This assists in creating a diversity of voices and opinions and encourages individual's and community's expressions (UNESCO, 1989:156).

2.2.1. Summary and Reflections

The literature reviewed supports the concerns of this study. Most are in agreement that radio can empower youth, in terms of providing education and information and in the many social problems that affect them. This study examines how radio can empower youth, particularly with a focus on three areas of social problems: **Unemployment, teenage pregnancy (HIV-AIDS) and substance abuse**. Mwangi (2004) expanded further on issues, including tribalism, poverty and 'ghetto life' in general, sexuality, gender roles and corruption. While he shows how Hip hop music played on radio station addresses many social problems, this study focuses only on the three mentioned areas mainly discussed or dealt with in the radio station's programmes.

Other studies, such as those by Anthony (2008) and Bosch (2003), emphasize how community radio station's messages or programme contents should be aligned to the needs of the listeners. Hence most of the authors reviewed believe that active participation by the community, mainly young people, is required, for radio programmes to be relevant to their needs. Jordan (2006) goes even further, by arguing that community radio stations should be collectively operated by the community. This is somewhat in line with the operations of Mahikeng FM community radio station: where board members are chosen at the Annual General Meeting (AGM), and members are from the community, which means that the community has a say in the station. Hence there is a bottom-up development process, where the station plays a significant role at the grass roots level for community development, with the support of the community.

2.3. Theoretical Perspectives

A theoretical framework identifies the assumptions on which conceptual explanations are based. This section reviews the major theoretical frameworks of relevance to the subject under investigation. Specifically, four theories were used for this study, namely: Empowerment theory (Perkins and Zimmerman, 1995), Community Development theory (Mendes, 2008; Schielle, 2005; Pandey, 1981; Payne 1997, Scaffer, 1989; Flora and Flora, 1992 and 1993), Jürgen Habermas' theory of the 'public sphere' (Habermas, 1989) and Paulo Freire's 'theory of conscientization' or 'critical consciousness and dialogic communication' (Freire, 1968).

2.3.1 Empowerment theory

According to Perkins & Zimmerman (1995: 144) empowerment is a process of transition from a state of powerlessness to a state of relative control over one's life, destiny and environment. A sense of powerlessness leads to a lack of self-worth, to self-blame, of indifference towards and alienation from the environment, besides an inability to act for oneself, and a growing dependence on social services and specialists for the solution of problems in one's life. Empowerment is a transition from this passive situation to a more active situation of control. The need for it is part of the realization of one's very humanity, so much so that one could say that a person who is powerless with regard to his or her life and his environment is not realizing his or her innate human potential.

Community empowerment processes develop a sense of responsibility, commitment and the ability to care for collective survival, as well as to attain skills in problem solving, and political efficacy to influence changes in environments relevant to their quality of life. In other words, one could say that individual empowerment creates a reservoir of community potential. Disempowerment of people who belong to a particular population group produces powerlessness that influences the lives and futures of the individuals and the fate of the entire community (Perkins & Zimmerman, 1995: 144).

Perkins & Zimmerman (1995: 569) further argue that empowerment research focuses on identifying capabilities instead of cataloguing risk factors, and exploring environmental influences of social problems, instead of blaming victims. Empowerment oriented interventions enhance wellness while also aiming to ameliorate problems, provide opportunities for participants to develop knowledge and skills, and engage professionals as collaborators instead of authoritative experts. Empowering processes at the community level might include collective action to access government and other community resources.

Empowerment has become a vital construct for understanding the development of individuals, organizations and communities.

➤ **Empowerment theory: Reflection**

When young people are empowered, they are able to have control over their lives and make positive decisions. If radio empowers youth in terms of its programme content, from the information they give to youth and the community, and the platform they are provided with, it could lead to realizing potential in themselves, to have self-worth, self-confidence and begin to realize the meaning and purpose of their lives. Thus these efforts could make young people stay away from drugs, avoid falling pregnant at a young age, and be directed to employment opportunities, for they need to be empowered in all possible ways. Young people can be empowered by radio through getting motivations from professionals, receiving relevant information from the radio for them to be enlightened and to assist them to stay away from self-destructive behaviour. This will most likely make young people more responsible and take care of their lives, to make the right decisions. These decisions fall within a large area of behaviours, to use condoms during sexual intercourse, to abstain from sex at a very young age, to prevent or use contraceptives, to drink responsibly when over 18 or not drink or smoke at all. It could also mean to study and choose the right careers, not to give up and continue the search for available employment opportunities and to market themselves, with the help of the radio station that may enable them to find a way to lead a reasonable life.

Empowerment of young people can release community potential, meaning when young people are empowered, it could result in the overall well-being of communities. Disempowerment of young people may result in the entire community's powerlessness as young people constitute a large number of the population in our society, and they are the dominant emerging force. When young people are empowered they transit from being passive to being active. Being empowered needs an active participation by the individual too, and for information not to be imposed on them. Young people would also be responsive when empowered, with interaction between the station and them, raising their voices, and for the station to assist them.

If young people are empowered there could be fewer social problems (e.g. substance abuse, teenage pregnancy and unemployment) in societies, since young people may be more aware of how to avoid such behavioural problems. Automatically young people may then develop knowledge of such behaviour, and they may also develop skills on how to help

themselves to reach their goals after being empowered by radio in collaboration with different professionals or officials from different organizations that can have some relevance to the process of skills enhancement for youth. Empowering the young is to develop them. With this said, it is now time to look at the second perspective, that of community development theory.

2.3.2 Community Development Theory

Community Development theory is the most practical framework for seeking lasting change for individuals and the communities and societies in which they live. It focuses on the centrality of oppressed people in the process of overcoming externally imposed social problems. Mendes (2008, 3) indicates that community development is defined as the employment of community structures in the process of change, to address social needs and empower groups of people, which stems from Community Development Theory's roots in sociology, as opposed to the psychology-based theories of micro-level social work practice. These structures and the community's people become appropriately engaged and empowered.

Various authors substantiate this view. Pandey (1981) refers to the strategies of Community Development as distributive, participative and oriented around human development. Redistribution is essential for the healthy and independent functioning of these communities. Perkins emphasizes the centrality of redistribution because it addresses "the need for the 'underclass' to develop skills, their capacity to enjoy the resources they have been given" (as cited in Gordon & Frame, 1995, 100). Schiele (2005) sums up the work of Community Development theory, as pertaining to collective problem solving, self-help, and empowerment. Payne (1997) refers to community development as enhancing capacity building.

The concrete benefits of community development, as in the areas of employment and infrastructure, come through with local people changing attitudes, mobilising existing skills, thinking differently about problems, and using community assets in new ways. Community development improves the situation of a community, not just economically, but also as a strong functioning community in itself. A community is a group of people with a shared identity. Hence, community development relies on interaction between people and joint action, rather than on individual activity – this is what some sociologists call 'collective agency' (Flora and Flora, 1993).

According to Shaffer (1989), development involves change, improvement and vitality, and a directed attempt to improve participation, flexibility, equity, attitudes, the function of institutions and the quality of life. It is also linked to a particular form of wealth creation – wealth that refers to the things people value, and not just money. Community development means that a community itself engages in a process aimed at improving the social, economic and environmental situation of the community. The community is both the means and the ends of community development. The community itself takes action and participates together. It is through this action that the community becomes more vital, not just economically but as a strong functioning community in itself. Community development improves the ability of communities to collectively make better decisions about the better use of resources such as infrastructure, labour and knowledge.

Flora *et. al* (1992) argue that for community development to occur, people in a community must believe that working together can make a difference and organise to address their shared needs collectively. Community development is a process that increases choices, it creates an environment where people can exercise their full potential to lead productive and creative lives. According to Kenyon (1994) a community's economic development is about identifying and harnessing local community resources and opportunities and stimulating sustainable economic and employment activity.

➤ **Community Development theory: reflection**

Young people are part of the community, and thus community development also entails the development of young people in the community, and it should entail empowering them towards permanent change. Young people can be at peace with their lives and be content with their living environment and with the redistribution of resources. Youth need to be exposed to healthy living, skills development and for their capacity and potential to be unlocked. Youth are at risk in the face of environmental threats that are global, or societal problems that are national (drugs, pregnancy, unemployment), and youth empowerment means standing up against such threats in order to overcome them.

The employment of the media (community radio) as one important structure that forms part of society can be one path to solve some of the problems encountered by the community, of which mainly young people in the community can be empowered in relation to the three issues focussed upon in this study. Community development involves collective problem solving. The employment of different structures will accelerate the youth empowerment

process, with collaboration of different organizations and the media (community radio). Different organizations or officials can partake in radio broadcasts, and share knowledge relating to community issues, or those that are of interest to the youth.

It has to be said that self-help or empowerment is also required, for the active participation of young people to be empowered and developed. Young people could raise their voices about their concerns and ask for clarity about issues that concern them. All these parties, organizations (officials), media (community radio) and young people are a collective, that can be part of a problem solving team to address the three issues of focus here, or even in regard to general social problems, so as to empower youth. With such joint action and with the interaction between these parties, the empowering process could be ignited, rather than just one partner (community radio) empowering the youth: thus the implementation of what sociologists call 'collective agency'. For young people to be empowered, they could have positive attitudes about their lives and think differently about problems which will result in change, for strengthening and improving their lives. This brings us to the third perspective to be used herein, that of Jürgen Habermas, on the 'public sphere' and 'communicative action.'

2.3.3. Jürgen Habermas: the 'public sphere'

Habermas sees the public sphere as an area of public debate for discussing various problems, such as concerns around issues of gender, and for opinions to be formed. Such a sphere historically developed in the salons and coffee houses of London, Paris and other European cities. People met to discuss issues of the moment, using as a means for such debate the newsheet and newspaper, which had just begun to emerge (Habermas, 1989: 31). Political debate became a matter of particular importance, even though only small numbers of the population were involved. Habermas argues that the salons were vital to the early development of democracy, to introduce the idea of resolving political problems through public discussion. The public sphere, at least in principle, involves individuals coming together as equals in a forum for public debate (Habermas, 1989: 51).

Such a theory could be used in this attempt to understand radio, if radio is considered as part of the public sphere, and where public issues that concern the youth or the public could be discussed. People come together with different problems, opinions and ideas and share information. However, people don't come together physically as in Europe when simple media forms were used (e.g. leaflet or newspaper). In this study, the radio station broadly opens a public discussion for the community of listeners to share information and views, share a public platform, and give listeners an opportunity to air their problems, to discuss and develop solutions and to convey the public function for democratic functioning.

Entertainment for youth notwithstanding, community radio is meant to share ideas but also to share entertainment, young people to be enlightened in an entertainment manner. Furthermore, as new technologies emerge, such information, views and discussions are done through social media (e.g. facebook) but the focus of this study is around the public using the community radio in particular as a public sphere.

Moreover, a number of topics herein can be approached from a variety of perspectives: such as an official from a particular organization going personally to the station to share information that is of concern to the public. Thus the public may need clarity on information about a particular health issue, and thus an official from the Department of Health may be invited to the station and enlighten youth about the STI, Human Papilloma Virus (HPV), or provide information and enlighten people about the dangers of substance abuse. This could be done in an interview form of presenter and expert interviewee, and from there, opening the station's phone lines to allow the public to call in and comment or ask questions, so as to gain clarity on the information provided. Out of such discussions, particular public problems can be discussed, debated or resolved, if only to clarify certain issues and to give the public information about certain matters that might be of public interest and concern.

Jürgen Habermas is also known for his ideas on communicative action, in which actors in society seek to reach common understanding and to coordinate actions by reasoned argument, consensus, and cooperation rather than strategic action strictly in pursuit of their own goals (Habermas, 1984: 86). This view can also be applied to this study, where radio could be used as a platform for youth and the community, for such actors to communicate through it; radio particularly in rural communities, can be central link between the actors in society. It could effect a forum where different ideas, reflections, input and minds can meet or come together on air in terms of their reasoning and argument. Its potential to build consensus for collective goals, for agreement on issues and for debate are all important in the case of South African society that has a large radio-dependent population, specifically among the disadvantaged groups.

For Habermas (1984) communicative action is an individual action designed to promote common understanding in a group and to promote cooperation. Habermas' theory implies that communication between individuals and groups is crucial for any decision or action, and in a society with multiple problems, this can only be for the better. In relation to this study, Individuals without access to communication can use the radio as a medium as a form of the public sphere, in order to dissect and work upon societal problems, and specifically on the three areas focused on in this dissertation.

For this study, young people together with other structures of the society can participate in discussions about such three issues (among others) on radio. They can be educated, be able to comment, to share their views, and from there they can come to some common understandings and consensus about particular aspects or problems. This is apart from the entertainment value of radio, even though there is some educational value to such programmes. Thus, an action taken or decision on teenage pregnancy policy in schools by the Department of Education or the Health Department, where education and health officials can go to the radio station as guests to talk about that policy to the public. After communication with the community about that policy on air, the listeners or community call in to ask questions, to comment and with positive arguments that may emerge with the expression of their views, where officials answer and clarify the policy to the actors, or listeners in the community, including youth. At the end of the day a common understanding and consensus is reached between the community and officials as actors through radio, and officials are more informed about what people think and need.

Habermas also provides a theoretical basis for a view of planning that emphasizes widespread public participation, sharing of information with the public, reaching consensus through public dialogue rather than the raw and unfettered exercise of power, (Argyris and Schön 1974, Schön 1983, Innes 1995, Lauria and Soll 1996, Wilson 1997). Such a view can also be linked to Paulo Freire's theory of dialogic communication which is also used in this study to understand radio, where radio can allow the community to participate in the decision making and the authorities share information with the community with regard to any community issue. Such decision making can then avoid the top down decision making with alternative inputs into such decision making, among a host of other ways that decisions can be made. Radio offers one solution to democratic functioning of the public sphere, with power exercised by communities as indicated by Freire's theory herein below.

2.4.4. Paulo Freire's Theory of Conscientisation or Critical Conscious and Dialogic Communication

Paulo Freire developed a theory which has contributed greatly to the current conception of Participatory Development Communication (PDC). He did this through his theory of conscientisation or critical consciousness and dialogic communication, in which he places confidence in people as agents of their own development and change, with the starting point being...

The situation within which they are submerged, from which they emerge, and in which

they intervene (Freire 1973: 72).

Freire sees dialogue as a form of cultural action for freedom, marked by self-reflection and awareness, which plays a role of conscientisation of the oppressed people about their own context. Conscientisation is for Freire, a necessary condition for people's action towards their own development as it creates critical consciousness.

Freire's theory has implications for the role of media in developing countries. His concept of conscientisation seeks to discourage a culture of acceptance and silence, and favours the active participation of subjects or citizens. Freire emphasised dialogue as a means of communication for learning and development, through participatory education and by creating awareness about living conditions and the challenges that people face. The latter requires access to information (Freire 1973: 81). By education and non-formal education (NFE) and in particular, Freire refers to.....

The permanent search of people together with others for their becoming more fully human in the world in which they exist (Freire, 1973: 94).

This study strives to determine whether or not community radio is able to facilitate such non-formal education as a medium, and as a platform, for public participation and the creation of social awareness of the issues affecting communities, to facilitate the resolution of problems that youth in particular face, specifically around the three aforementioned social problems that are so rife in South African communities.

➤ **Freire and Habermas: A critical reflection**

Both Freire and Habermas, as sociologists, are concerned with communicative competence in differing ways and this research explores that, including their points of intersection and their divergences. Habermas' public sphere is historically based, and reflects a philosophical position that is bound to the tradition of the enlightenment, with its dangers of a fully transparent society. Transposing the idea of a public sphere in the realm of the electronic age, and in poorer developing countries, to that of radio communities where a radio set is a vital household asset, the notion of community development can be enhanced, developed but with the support of community structures with an eye to design solutions to problems of youth and the community that it is part of. Freire's ideas of bottom up development for developing communities' fits perfectly within this realm for a collective agency to develop but without the attendant problems of a fully transparent society that Habermas can become entrapped within, since problems are continuously a challenge that communities face up to as a collective and with their participation collectively to resolve those problems. Such a collective agency may be seen to be idealistic, but it is one path towards a solution to the

endemic problems that developing societies face not only in Africa but all over the so called third world.

With these four theories outlined here above, it is now time to move onto another important aspect of this dissertation, that of methods and methodology and how these are conceived herein.

CHAPTER 3

3.0 Methodology

This chapter outlines the methodology followed in order to design the research, how data has been collected and how it has been analyzed. The chapter outlines the research design, the study area, the case study approach, the population and the sampling design, as well as its data collection methods, the focus group method of data collection, and how structured interviews were conducted. The ethics considered by this study and the limitations of the study are also outlined hereunder.

3.1 Research design

Research designs are methods and techniques used to collect, analyse and interpret data. It involves exploring the role of community radio on youth empowerment, with a qualitative research method that has been used in this study. Such a method allows the researcher to gain a deeper and a wider understanding of radio stations and their workings, including their impact on youth, in terms of qualitative aspects. A qualitative method is appropriate since the approach is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, meanings, processes and developments, rather than simply collecting statistical figures and percentages, as is done for quantitative data analysis (Patton and Cochran, 2002).

According to Du Plooy (2002), the approach is appropriate in the description of behaviours, themes, trends, attitudes, needs or relations that are applicable to the units being analysed. As such, data collected through a qualitative design are usually analysed through content analysis, which is a systematic analysis of written or verbal responses or visual materials. These can then be used to formulate new theoretical concepts representing the categories and relationships observed, after themes and clusters of meanings are analysed within such written or verbal texts.

The qualitative research design allows researchers to explore the case under study, by collecting detailed information through interviews with youth and with staff at Mahikeng FM (station, programme and marketing managers). This adds depths to the study, with sets of information seen as the inputs from the constituencies involved, about programme content and operations of Mahikeng FM. To corroborate their views, the researcher obtained further information about youth and their challenges from two local organizations, viz., 'Youth for Christ' and 'Love Life'. To further verify all that information, the researcher tuned into or listened to the station. According to Jakob (2001), the triangulation method in social research

is the application and combination of several research methodologies in the study of the same phenomenon. The researcher gathered information from those sources (radio administrators and tuning into the station) for the purposes of confirmation of findings from youth in order to overcome the weakness or intrinsic biases and the problems of data that was obtained from youth only. Jakob (2001) asserts that triangulation is a process of verification that increases validity and credibility of the results by incorporating several viewpoints and methods. Furthermore, Denzin (1978) indicates that data triangulation refers simply to using several data sources, and the obvious example is the inclusion of more than one individual as a source of data. However in this study, information from radio administrators, two youth organizations (Love Life and Youth for Christ) and views of (unrepresentative) youth in the area, are the samples used. Furthermore, by the researcher tuning in and listening to the station, when she had the time to do so, information was also gathered for this study. While no representative sample is taken of the programmes contents here, the information was used to corroborate the views of youth and radio administrators that were interviewed. Nevertheless, data collected from youth is the main data, interpreted and analysed as themes of this study, as they form the main bulk of the data sample.

3.2 Study Area

The study explores the role Mahikeng FM community radio station plays to empower youth and the broader community in Mahikeng, North West Province. Mahikeng FM is situated in the South African Broadcasting Corporation (SABC) building in Mmabatho. A more detailed description of the Mahikeng community radio station follows hereunder.

3.2.1 Mahikeng FM

Mahikeng FM (previously Mafikeng FM) was established in 2006. The station obtained its temporary event licence in 2007. It received its certificate of registration as a non-profit organization in October 2008, and then received its broadcasting service licence in December of the same year, to provide a community sound broadcasting service to the geographic community of Mahikeng and the surrounding areas. Mahikeng FM 'Boitumelo jo botswang kwa pele' (the happiness that comes forth) is a community radio station with reception around Mahikeng and the surrounding areas. The 96.7 FM frequency station caters for all ages in Mahikeng. It broadcasts mainly in Setswana and English, and its target audience includes a variety of cultures, traditions and religions. The station is dominated by gospel music, and recognizes the need for a radio station to cater for diverse believers and the socio-economic related tastes of the surrounding communities.

It broadcasts over a radius of 100km in the region, including the areas of Setlagole, Madibogo, Gelukspan, Kopela, Ramatlabama, Itsoseng, Lichtenburg and Tshidilamolomo, and has a global reach through its online streaming (www.mafikeng.FM.co.za). The station broadcasts non-stop throughout the day and night ('24/7'), and its programming format covers community involvement, areas of social responsibility and local news. Its current (2016) listenership stands at around 182 000. Its support comes from outdoor events, when the radio station is taken to the community. At such events, the large crowds usually indicate the popularity of the station (www.Mafikeng.FM.co.za).

Mahikeng FM broadcasts a variety of programmes, most of which are relevant to youth empowerment. Each programme of Mahikeng FM has a segment or element targeted at the youth. The station aims to promote communication and dialogue on community issues, with all levels of government and other organizations, and to be a preferred entertainment source. Mahikeng FM community radio station's functions also rely on its vision and mission. In its vision statement, the station aims to promote communication and dialogue on community issues with all levels of government and other organizations. The mission further sees the station aiming to be a true community radio station where community needs, achievements and aspirations are promoted and articulated.

The North West Province has many other radio stations, including: community, commercial and the national radio stations. This study considered only one community radio station, due to time and feasibility considerations, and has limited itself to empowerment aspects on youth in the three areas of social problems already mentioned. The study therefore explores the impact of radio (Mahikeng FM community radio station) in relation to its empowerment on youth, in partnership with different structures, institutions or role players in society.

3.3 Case study

Yin (1984:23) defines the case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.

➤ Category of case study

Yin (1984: 23) further notes three categories of case studies, namely, descriptive, explanatory and exploratory case studies. A descriptive case study sets out to describe the natural phenomena which occur within the data in question, while explanatory case studies

examine the data closely both at a surface and deep level in order to explain the phenomena in the data. Exploratory case studies which is the one that is more pertinent to this study, also sets out to explore any phenomenon in the data which serves as a point of interest to the researcher. Still, while these distinctions are not as decisively clear as Yin states, it is exploratory in the sense that there has been no previous study on this station, that there are multiple causal factors to the three phenomena under study which makes the radio's contribution to the three problems identified as simply contributory towards some solution to the many problems that rural communities are exposed to. The radio station may be a sine qua non of the attempt to reduce social problems but it cannot be seen to be its elixir. The study thus traverses across the exploratory and into the explanatory domain by focussing on some explanations of how there may be some local solutions which could be assisted within a framework of an inter-constituency organizational involvement, and in terms of the social content of the stations programmes, in particular in relation to youth and the three problems mentioned earlier.

➤ **Advantages of case study**

A case study is usually conducted for the researcher who has an interest, for example, in the process by which a subject comprehends an authentic text (Zaidah, 2003). According to Yin (1984:25), variations in terms of intrinsic, instrumental and collective approaches to case studies allow for both quantitative and qualitative analyses of the data. Zaidah (2003) takes it further by arguing that the detailed qualitative accounts often produced in case studies not only helps to explore or describe the data in the real-life environment, but also helps to explain the complexities of real life situations which may not be captured through experimental or survey research.

➤ **Disadvantages of case studies**

Despite these advantages, case studies do have their shortfalls, and thus have received criticism. To Yin (1984: 21), case studies are often accused of lack of rigour. Too many times, the case study investigator has been sloppy, and has allowed equivocal evidence or biased views to influence the direction of the findings and conclusions. Case studies provide very little basis for scientific generalisation since they use a small number of subjects, some conducted with only one subject. The question commonly raised is "How can you generalise from a single case?" Case studies are often labelled as being too long, difficult to conduct and producing a massive amount of documentation (Yin, 1984: 21). A common criticism of the case study method is its dependency on a single case exploration, making it difficult to reach a generalising conclusion (Tellis, 1997). Despite these criticisms, there are advantages that relate to qualitative studies and the context of local institutions and

conditions, and the nature of such data that need to be explored, interpreted and analysed for purposes of outlining what the possibilities are for radio stations and for youth empowerment. Such mini-studies have been crucial, critical and contributory in the sociological literature.

3.4 Population and Sampling Design

A population is a collection of objects, events or individuals having some common characteristics that the researcher is interested in studying. It is the total sum of all cases that meet the researcher's definition of the unit of analysis (White, 2005:113).

This research involved twenty five (25) youth respondents from Mahikeng and its geographic locale: of these, fifteen (15), young people were part of the three (3) focus groups with five (5) individuals in each group, while the rest are ten (10) young people as part of the individual one-on-one interview with the researcher.

Two methods of sampling are used because the value of information obtained from a focus group is not always the same as compared to the one obtained from individual interviews. The researcher used two methods to strengthen the validity of the results of the study and in order to gain more profound information about radio empowerment from youth in focus groups, as compared to the one that she could have obtained only in individual one-on-one interviews. This is supported by Stewart et. al (2006:39) who state that the depth of the focus group interview involves seeking information that is more profound than is usually accessible at the level of interpersonal relationships. These two methods (individual and focus group interview), inform and relate to each other because the same interview questions were used for both methods. As this will become evident in the data chapter hereunder, most of the answers given by the respondents from each method were quite similar. The researcher's use of both methods was to get different views about the youth empowerment through the radio from the youth's perspectives in a different form and setting. The samples were therefore not used independently, but instead were meant to feed each other in the information gathered.

Participation did not discriminate according to gender or disability factors. This selection was from various institutions and different places or location of youth particularly in Mahikeng and the surrounding villages or areas (Lomanyaneng, Unit 2, Mocoseng, Bodibe, Tsokwane, Montshioa, Extension 39, Lokaleng and Motlhabeng), as and when these young people were available.

A purposive sample was obtained in terms of the researcher's knowledge and familiarity with relevant respondents, whereby a selection of young people who listen to the station, who regularly comment or participate in the stations programmes in social media and through calling in. **The criteria for the study's sample selection are as follows:**

- The respondents were youth who are regular listeners of the radio station.
- They were familiar with the station (these include familiarity with the station's broadcast programmes or shows).
- The sample's respondents were limited to youth around Mahikeng between the ages of 13 and 30.

Youth respondents were from different areas in Mahikeng or the surrounding areas mentioned. Thus one focus group with youth respondents who listen to the station from NWU Mahikeng campus were sampled, and these youth are NWU students who are from different areas in Mahikeng (Stateng, Dibate, Lonely Park, Bethel, Matlonyane). The second focus group was a group of young people or respondents listening to Mahikeng FM who are still learners in secondary schools from Extension 39 village in Mahikeng. The third focus group was a group of young people or respondents listening to the station who are from different areas in Mahikeng (Motlhabeng, Montshioa, Setlopo, Sweding). They were combined and interviewed in a group.

The other ten youth respondents were individual young people also from different areas in Mahikeng, with whom the researcher had one-on-one interviews with. Interviews took place in different areas, such as the 24 hour study hall (NWU Mafikeng campus), Extension 39 village and Megacity complex in Mahikeng, Mmabatho. To be familiar with or to have knowledge of the youth who listen to the station, the researcher used Mahikeng FM's Facebook page as her guide to look at the youth listeners who comment regularly on the status updates of the station on any particular topic or any status. This meant the researcher looked at the youth listeners who participate regularly on the Facebook page to show that they are listening to that particular show, and this was used as one strategy to reach young people. The researcher also tuned into the radio station, which enabled her to choose young listeners purposively based on the youth listeners who call in the station frequently, to take part in any programme. The researcher made appointments with them for the interviews, after explaining the research aims to them and gaining their consent to take part in the study, with consent to audio-tape the proceedings of the interivews.

As such, the researcher's judgment was instrumental in informing which subjects to be selected to provide the best information to address the purpose of the research. Youth in these institutions are active and engaged with the issues relating to their age cohorts and thus they were the most informative and yielded relevant information, especially in the context of the Freirean or Habermasian perspectives of active consciousness or communicative competence (Negrine & Newbold, 1998: 241).

The selection of the radio station was based on the purpose it serves to the community and the relationship it has with the community. In this regard, the community owns the station, and the community also has a say, as well as a right for what they want in it, and to decide on who should sit on the board of the station.

3.5 Data Collection Procedures

Data was collected from youth in Mahikeng from the different mentioned areas. This study used both focus groups, and individual interviews, using semi-structured interviews with open-ended questions to collect data, which are included herein below, as Appendix 1.

3.5.1 Focus group Interviews

Stewart et. al (2006:39) state that the depth of the focus group interview involves the search for information that is more profound than is usually accessible at the level of interpersonal relationships. The focus group technique involves interviewing two or more people simultaneously in a relatively free discussion which allows the exchange or expression of different opinions and views (Pitout, 1997:118). In this study, twenty five (25) young people listening to the station were interviewed in focus groups and as individuals. Amongst those 25 respondents, the researcher used three (3) focus groups with five (5) individuals in each group which makes a total number of fifteen (15) individuals, and the other ten (10) respondents were youth who were interviewed individually. The researcher arranged a time and date for interviews in consultation with the individuals or the focus group respondents.

During the interviews, the researcher moderated or facilitated the discussions, with a tape recorder being used to gather information, to gather all the facts that might be missing during note taking. Each individual in a group was given a chance to speak. As Wimmer & Dominick (1994:148) state, the responses in the focus group discussions are often more complete and less inhibited when compared with individual interviews . One participant's response during the session tends to stimulate others to pursue a line of thinking that might not have been brought out in an individual situation. In this study, the respondents were able

to probe back to the prior question/s in cases where they forgot to raise some important point in a previous question. Open-ended questions allows the participants to express themselves, to answer the questions freely and in their own words. Some of the respondents used their mother tongue or language (Setswana) to answer questions to enable them to express themselves freely and comfortably, and which the researcher later transcribed into English. All such transcriptions formed the basis of the raw data from which excerpts are drawn in chapter 4 of this dissertation.

3.5.2 Semi-structured Interviews

The researcher constructed the prepared open-ended questions for the interviews, as a guide, which were asked as worded in the same order to each interviewee. However, during the interviews the researcher was able to probe for more elaborate answers especially where some of the respondents' answers needed clarity or where they gave incomplete or insufficient responses. Probing of clarity did not mean that the questions were adapted or changed. It was for more elaborative purpose on certain question/s that needed clarity or in the case where the respondents were short in answering a certain question, and thus further clarification was sought on some issues.

The researcher also got the information from radio administrators individually, and this was done during working hours, where the administrators were found at the radio station offices based at SABC in Mmabatho. The researcher also constructed a set of prepared open-ended questions based on the focus and individual interview questions, as a guide for the administrators, for them to answer in a detailed manner. However, this did not limit the researcher from asking follow-up questions or questions arising from the interview about how the administrators see their station and their views on the empowerment of youth through the radio. The researcher also collected information through listening or tuning in to the station as often as possible. Other information about youth challenges were obtained from two active operating youth organizations in Mahikeng (Love Life and Youth for Christ). All those sources of information were used to strengthen the value of this study.

3.6 Data Analysis

This study used a qualitative method of data analysis, with content analysis, which identifies the main themes and topics in the study. According to Du Plooy (2002: 83), a qualitative method is appropriate for the exploration of areas where limited or no prior information exists. Furthermore, the approach is appropriate in the description of behaviours, themes, trends, attitudes, needs or relations that are applicable to units being analysed. As such,

data collected through qualitative design is usually analysed through content analysis, which is a systematic analysis of written or verbal responses or visual materials. These can then be used to formulate new theoretical concepts representing the categories and relationships observed.

Maree (2007:10) explains content analysis as a systematic approach to qualitative data analysis that identifies and summarises message content. It is an analytical method in social science to analyse data in terms of the themes, clusters of ideas and perceptions of respondents to relate to broader theoretical and analytical perspectives as outlined in the theoretical section of this study. Alvesson & Kärreman (2011:112) explain further that content analysis enables the researcher to complement data themes with theoretical concepts and the literature. Primary data is presented in the form of themes and sub themes in a separate chapter for the purpose of analysis, while secondary data has been sourced from books and journal articles, and any documents available on or from the radio station.

3.7 Ethical Considerations

The researcher presented the proposal of the study to the Higher Degrees Committee in the Faculty, where her research proposal was accepted, and an acceptance letter with the ethical clearance certificate was obtained. There was informed consent from the respondents in the study, with a clear explanation to them of the conditions under which they would partake in the study, and they were told about the aim of the study, and that participation was voluntary. Respondents were guaranteed anonymity, with no pressure to partake in the research. The researcher did not reveal the names of the Mahikeng FM radio administrators that were interviewed, only their job titles were revealed as indicated in Appendix 3 below. Youth respondents revealed some of the presenter's names, as they use presenter's names by referring to the programmes they present (e.g GodfadT's show or P factor's show) when responding to the interview questions. Still, the researcher only wrote the name of the show those presenters are doing (e.g 'GodfadaT's show', 'Retokafatsa Botshelo', 'P Factor's show', 'Capital City Drive' or 'CCD').

Ethical considerations with regard to research processes have been observed, and all information was collected with the strictest of confidentiality. This enabled the informants to freely express their true feelings and opinions without fear of reprisal (Pitout 1997:113). Confidentiality of respondents was assured in this study, although only respondent's age, location, their highest level of education and their gender was required. Respondents were guaranteed that no harm was going to come to them. They were also allowed to withdraw from the study at any time, even if they did not wish to provide the researcher with reasons

for their withdrawal. However, no respondent decided to withdraw during the process of the study. Still, if this was the case the researcher was prepared for that responsibility to come up with contingency plans. She would then have queried the reasons for such withdrawal without pressurising the individual/s to partake and then would have replaced the respondent with another one, if this was necessary.

3.8 Limitations of the Study

This study of community radio (Mahikeng FM) empowerment in youth saw five limitations:

- It was not generalized to the Mahikeng community or Mahikeng FM listeners.
- The study focused only on one radio station, a community radio station (Mahikeng FM), and did not cover all operational stations in the province. Hence the findings of the study may not be generalised empirically, in recognition of the fact that the community radio sector in the province has varying socio-economic and geographic settings, and varying operations and target groups. This is because each and every station produces content with a specific goal and target in mind.
- The study cannot be generalized empirically for the youth in Mahikeng or South Africa, but theoretical and conceptual generalization may be possible.
- It focuses mainly on young people, and not all individuals in different sectors.
- The study did not focus on any specific language group.
- It used one method, that is, the qualitative research method.

CHAPTER 4

4.0 Description of data

Before giving a presentation of the actual raw data, a short description outline of the programme content is given as follows:

4.1 Mahikeng FM Programming

Format	60% talk and 40% music
News and information	Broadcast a total of 100 minutes news per week, of which 75% is local, 20% national and 5% international news.
Local content	Broadcast 60% South African music content.
Languages of broadcast	75% Setswana, 20% English and 5% Afrikaans.
Broadcast hours	Broadcast 24 hours a day, 7 days a week

The station plans to grow and ensures its success. It is a community radio station that is already empowering the community by giving young people jobs at the station, where talent and passion for radio is developing. Many radio stations do not employ youth, as they favour experience. Hence, Mahikeng FM's decision to bring in young talent is refreshing. It is pertinent to note that that the youth in this study are from rural and surrounding areas where there are limited opportunities in more than one sense (www.Mafikeng.FM.co.za).

4.1.1 Constitution of Mahikeng FM community radio station

➤ Purpose, Aims and Objectives

Mahikeng FM aims to maintain high ethical standards (moral upliftment) through sound relationships with learners, youth, women, people with a disability, dikgosi (kings or chiefs), and other community developmental structures. It also seeks to recognize the diversity of the community by providing access to broadcast programming, training and education by promoting community groups and events for the benefit and enjoyment of the entire community. Its aim is to provide the local community with a voice to deliver information on a wide range of subjects, having specific local impact or interest. Furthermore, it aims to act as a communication catalyst to promote social integration through the involvement of local groups, organizations and volunteers in the delivery of its media services. It also seeks to advance the education of the public in all aspects of community media and to promote the educational benefits resulting from the establishment of community media services which are owned and controlled by the community and constituted other than with a view to profit.

Another aim is to provide a platform for the exchange of ideas and information by discussions and debate, to include updating on news journals, and to cater for special interest groups and local gatherings across the broadcast medium (www.Mafikeng.FM.co.za).

4.1.2 Mahikeng FM programmes

Mahikeng FM broadcasts on a variety of the programmes stated in Table 1 below. Most of the programme broadcasts on the radio station are relevant to youth empowerment. Each and every show in Mahikeng FM has a segment or an element that targets youth. They target issues of careers, teenage pregnancy, socio-economic issues that individuals or the youth have to face up to and of life in general. The following table is the Mahikeng FM's programme's description and content:

TABLE 1

PROGRAMME NAME	DESCRIPTION AND CONTENTS
Naledi ya moso (The morning star)	02:00 to 06:00 a.m.: it is a 'graveyard' programme which brings young people together in groups to form projects; currently, a group of youth named after the programme name (being brought together by the programme).
Realeboga (We thank you) Lala le rona morena (Sleep with us Lord) Tshegofala (Be blessed) Undying hope	06:00 am to 09: 00 a.m.: weekdays. 22:00 pm to 02:00 a.m.: weekdays. 08:00 - 10:00: a.m. Sundays. 10:00 - 13:00: Sundays. These programmes deal with spiritual affairs; 50% gospel music is played here, which is meant for all age groups, and thus most individuals can be affected by the music. Different pastors are invited on the programmes to share sermons, spiritual or biblical lessons. Gospel affects many youth, and can change them usually in a positive way; in these programmes, gospel is used to address life issues that youth encounter, in a 'divine' manner.

Rearoganya kitso (Sharing knowledge)	The programme is aired weekdays (09:00 to 12:00 a.m.): it has an educational segment that deals with health issues, and regularly invites doctors to share health knowledge.
Lunch time twist	It is aired from 12:00 a.m. to 15:00 pm: it deals with informing the public about available opportunities (bursaries, learner ships, internships) and develops young people in terms of their capabilities, such as poets, models, authors, young designers and the like; the programme is a platform to market young talent.
Capital city drive (CCD)	15:00 - 18:00 p.m. weekdays: this programme is specifically for youth, it mainly broadcasts house music; it involves entertainment, news, and tackles various youth issues; it plays music preferred by young people, and develops young DJ's and youth with different skills by constantly inviting them for interviews on the programme.
Current affairs	18:00 to 19:00 p.m.: It's a one hour news programme, with 75% local news, 20% national news and 5% international news.
Retokafatsa Botshelo (Bettering life)	19:00 - 22:00 p.m.: the programme aims to effect change in listner's lives and tackles social issues. It has weekly interviews on social issues, life-styles matters with expert community guests such as social workers, psychologists, Department of Labour experts and many guests to enlighten the youth.
Business tonight	Tuesdays: 19:00 to 20:00 p.m.: the programme is for business starters and creators, invited to grow their enterprises through guidance and strategies. It encourages everyone, especially young

	people, to succeed in business.
Spot the talent, Saturday drive, Saturday pre-party and My favorite DJ's	14:00 - 16:00 p.m. 16:00 - 19:00 p.m. 19:00 - 22:00 p.m. 22:00 - 02:00 a.m. All these programmes are aired on Saturdays; they expose youth with various talents: entertainment or vocal talents (rappers or DJs, poets, and the like); it empowers local DJs; young talent is promoted every Saturday through this program: DJ's promote their Motswako (music) which are their original songs or mixes.
Phafana ya Setswana (Tswana culture)	13:00 - 15:00 p.m. on Sundays: the programme teaches people about their culture (by inviting experts). Being Setswana language dominated, Mahikeng youth are taught not to abandon their culture.
Dikgotlhang le ditharabololo (Problems and solutions)	17:00 - 19:00 p.m.: Sundays: mainly based on beliefs/religion vs. culture/tradition to define their differences, or explore topics like differences between God and Ancestors.

4.2 Presentation of results

The following is a summary of a raw data from the various respondents and sources: The quotations are spoken speech and the language has not been edited, except in brackets for explanation.

The study aimed to explore young people's views and perceptions about the empowerment of Mahikeng FM community radio station to them, therefore youth are the main sample of this study and to corroborate what they said, the researcher obtained the information from

the Mahikeng FM's staff (referred to as administrators in the study) and two youth organizations (Youth for Christ and Love Life). To further corroborate such views, the researcher also tuned in or listened to the station. The researcher obtained as much information from all those sources to confirm data from youth as the main sample of this study. It is however the data from youth interviews, that has been interpreted and analysed in this study together with its themes, being the main sample.

4.2.1 Data from youth in Mahikeng area

➤ Mahikeng FM as the station of choice to youth

Mahikeng FM is the station of choice to youth that were interviewed in Mahikeng. This is because of the role that the station plays in empowering them as one of the objectives of this study, for various reasons, with the following ones being pertinent: the provision of information (news), education and encouragement, among other reasons as the following quotes from youth participants show.

I listen to it, because it's a local station, it updates us about the local information, of what is going on in our surrounding in terms of latest news, sports and music.

For me is because, it accommodates us as youth, they play a very nice music, and at times they call motivational speakers to come and motivate or inspire us about life.

➤ The role that Mahikeng FM plays for youth

When asked about what role the station plays for them, young people indicated that the station plays a vital role for them in various ways by referring to some of the programmes. To some it plays a huge role due to the topics tackled in the station's programmes, and presenters encourage, motivate and give youth advice:

They always bring up topics that basically reflect on youth and I grab much of the information and advices. I am a changed person because of the station.

The stations spiritual programme contents also inspire the youth:

Mahikeng FM builds me spiritually in terms of their spiritual songs that they play,

emotionally it also builds my strength as a student in 06:00 – 09:00 a.m. show, Realeboga.

On the other hand the station plays an important role for young people because of the exposure it gives them to exercise their talents:

I think it plays a very important role to me because, it mostly deals with exposing an artist, it encourages youth for their talents to grow, because most of the music we hear playing in the radio station for example in 'My Favourite DJ show', is the music from our local young DJs or artists.

➤ **Mahikeng FM empowering youth**

In responding to how the station empowers them, young people cite various ways in which the station empowers them. The station empowers young people through the motivations and the advices and suggestions given to them in terms of the issues they tackle:

It empower us in terms of their advises that makes a person to change for better. Sometimes they talk about peer pressure, to not be influenced by friends. They also tackle issues on how young people of nowadays are drinking a lot of alcohol and to stop using drugs. The way they speak about those issues can make you to stop doing those things or change.

For example, last year it took a young person to a rehab, it also goes to colleges, taverns... it goes to places or centres where youth are more accessible.

Young people are mostly grateful for the platform that the station is providing them for their talents to develop and they also become confident about themselves

It has the Maftowns finest programme and My favourite DJ's programme which empower local young DJs and help youth to find their talents, they also gives us confidence and to have a high self-esteem.

➤ **Programme(s) that youth listen to in Mahikeng FM and reasons for listening**

One objective of this research is to study how community radio programmes impact on youth, they listen to those programmes for various reasons. Young people have choices about the kind of programmess they tune in, and they have various reasons as to why they listen to those particular programmes based on their preferences as indicated below:

Realeboga programme 22:00 pm to 02:00 am: I grow spiritually because of the sermons and spiritual music that they play and offer us always.

Spot the talent show grows and promotes local music and it encourages local artists, they are given opportunities to set appointments to be interviewed.

Retokafatsa botshelo (bettering life), the show changes our lives with information that enlighten us, they teach us, they have more developments for youth.

Last time they had a doctor and psychologist where they talked about substance abuse and teenage pregnancy.

With news it keeps me updated about things that are happening.

I listen to CCD and Naledi ya Meso, because is mainly for youth. I love its Music... the information they share. They are youth related, I also learn and get information about news: social, political and economic issues, and take part in the show.

The Lunch time twist has what is called a Medical Wednesday, Most of the time they suggest medicine on any medical issues that one can find themselves in. They invite a doctor from Bophelong hospital.

Naledi ya meso is a programme that most of the time guides me. They teach youth mostly to take care of themselves.

They give me motivations not to give up in life and to stand up and do for myself.

➤ **Mahikeng FM programmes directing youth to employment opportunities**

This answers the research question for this study: What is the nature, functions and effects of Mahikeng FM programmes for youth employment opportunities? Almost all of the youth respondents agree that Mahikeng FM programmes direct them to employment opportunities based on information that the station gives to the young people about the jobs in the market.

They inform us of available jobs, learnerships, internships, bursaries and to apply before the closing date. This is helpful...we can go to the links they share with us on Facebook and access those opportunities (and) share that with our friends.

I have a small business because of Mahikeng FM. It brings youth together to open projects, they also bring different and successful people to guide youth and unemployed people.

Yes the programmes do direct to youth employment... they...give us the numbers to reach the recruiter...(as)... when teachers are needed in schools they give out the number or details of the principal or school, and this is helpful because it makes things easier for us to apply.

➤ **Mahikeng FM's effective communication to young people with issues of teenage pregnancy (HIV-AIDS) and substance abuse**

One of the research questions for this study is, to what extent, if at all, does Mahikeng FM empower and educate youth, particularly in areas of teenage pregnancy (HIV-AIDS) and substance abuse? Most youth agree that the station does communicate effectively with them with regard to the above issues. Thus youth add that some of the issues that the station communicates with them effectively are noted in their own voices below:

They often talk about those issues, including peer pressure, the use of drugs, alcohol, crime, suicide, teenage pregnancy, respect, youth school drop outs and early age sexual engagement and being involved in relationships with old people (Blessers). The presenters somehow provide fatherly and motherly advices to youth, and they also invite experts to talk to us.

They always tell us to do away with those issues as they affect our health and waste our time, and to focus on our studies.

They do tell us to use protection, and abstain as we are still young, so that our future should not be ruined.

➤ **Other relevant and important information provided by Mahikeng FM**

The following quotes reflect the different kinds of information that young people are interested in, in terms of the stations broadcasts:

There's no presenter in Mahikeng FM who doesn't encourage us about Education. Every presenter in every show talks about education.

They do help me and my community, because it does outside broadcasting, it reaches out for us and informs us about whatever that is happening around.

I am interested in announcements, motivation, entertainment, music, information, news and knowledge, they keep me up to date of what is going on around me.

The information is relevant because at school we can be asked everything about what is happening, especially locally, it update us about recent events in news.

➤ **The platform that Mahikeng FM provides youth and the communities with, to address the issues pertinent to youth.**

The station plays different roles for youth empowerment, such as the role of providing youth with a platform. Young people agree that the station provides a platform, in various ways for young people's needs and desires, as evident from the following quotes.

It provides us with the platform to share our views, issues, express our ideas and thoughts when there is a discussion about certain topic or particular subject, we express our ideas, say our issues and concerns about any particular subject and raise our voices.

It provides us with the platform to showcase our talents and expose us, especially in My Favourite DJ, Maftowns finest, Spot the talent, which empower local young DJs. They give the DJs slots, those that can rap, the station exposes them, local authors, poets, models. We also bring demos to the station.

➤ **Mahikeng FM acting as a solution towards any of the problems that youth or the community is facing.**

A majority of youth said the station does go a long way to find solutions to the problems that youth or their community is facing.

As youth and the community, if we have problems or complaints, we approach the station and it helps us urgently. When you lost something you can report it in the radio, and get that thing easy, (for) example, crime or local

municipality water pipe busted, and the municipality don't respond, we can just call in the station and explain to them of what is going on. So in a way, it plays the part of reporting and announcing recent events to the public that needs to be attended urgently. It generally keeps people informed. So in a way it solves our problems.

They tackle different problems from different angles, if you need motivation or any issue you are facing they discuss it on Mahikeng FM, like they addresses our challenges, more especially youth unemployment. They talk a lot about it, and they don't just talk, they bring solutions by directing us where we can get help. So they are a solution to us.

It does act as a solution, because through the station, we solve each other's problems as listeners. For example, one woman was sick, and she called the station, during her call, the other doctor was listening, and the doctor offered to help the woman without her paying. So the station does solve the problems according to our needs, because we have different problems.

Themes about the above data for youth and theories will be discussed later in the next chapter for analysis. According to Miles & Huberman (1984: 235), triangulation is supposed to support a finding by showing that independent measures of it agree or, at least, do not contradict it. Hence the information above given by young people is greatly supported by other sources (radio administrators and tuning in) used in this study; the above information given by young people is primarily validated by the information given by radio administrators based on their following responses

4.3 Radio administrator's data

To support the data collected from youth, the researcher also collected some information from radio administrators, to see whether the data from youth is corroborated by what the radio administrators say. The researcher interviewed three radio administrators of Mahikeng FM community radio station: the station manager, the head of programming and the head of marketing. The responses of youth are complemented by what the radio administrator's responses. Based on the questions asked in order for the researcher to gain more insight about the role that the station plays in empowering youth, the following outlines what radio administrators had to say in responding to whether that is the case.

➤ **The role played by Mahikeng FM in community and youth empowerment**

We play a very huge role in empowering youth simply because we have different programmes that are motivational to youth like our afternoon drive show (CCD). There are youth that are in music and they are still growing. We empower them to play their music on air and we interview them weekly in our programmes called Spot the Talent that is broadcasted on Saturdays from 14:00-16:00 p.m. We empower them so that they can take their career in music seriously.

It empowers young people in a sense that, in our programmes we have different issues that we deal with, which involves different stakeholders, like we have our health talk shows, we have our education, and we also discuss issues of career and opportunities that might be there in terms of bursaries. Sometimes we got engaged in career guidance activities, like currently we have partnered with (the) 'Career for You' organization with (the) Department of Education, as a social responsibility. So we give the organizations a platform to talk to the young people about the available careers. We are giving them a platform to empower the public about that knowledge.

The above data from radio administrators adds to what youth respondents said, that the station does play a role to encourage, inspire and motivate, based on the topic or issues being tackled or discussed. As the youth assert, the station does play a role in empowering them in terms of assisting their growth in their entertainment talents. Radio administrator's views on their programming as educational are corroborated in terms of health talk, career and opportunities discussion, which has been complemented by the view of young people earlier.

➤ **Which programme (s) are specifically dedicated to young people in Mahikeng FM, and why?**

Spot the talent, Re tokafatsa botshelo, Capital City Drive (CCD), your favourite DJ, maftown's finest. With the mentioned programmes we can be able to help expose youth with different talents. Retokafatsa botshelo (Betterin life) programme, the name on its own, says a lot, as it means we are changing the life for the better.

The Capital City Drive is a programme that focuses more on young people. They deal with lot of issues like crime issue. We have NGOs, NPOs. We once had an interview with Eye College, they had bursaries that they were giving. We gave them a platform to advertise with us, so it's more to do with developing graduates. They come every week on Tuesday. Those are the two shows that I feel they are more relevant to youth.

The Lunch Time Twist programme also has an element of addressing young people....because it also focuses on unemployed youth, with the intention to empower young people who are unemployed, and could be looking for a job. Sometimes we have scholarship link, we let them know about the available bursaries and which site to access them.

As for the talent identification, expression and public display, radio administrators confirm the views of the youth: that the station provides them with a platform to showcase their talents.

Having seen that growing young people's talents do stand out as one of the ways that the station empowers youth, radio administrators state that they have programmes already mentioned, which are specifically meant for youth in order to empower youth through their talents. If not some, most of the programmes mentioned by the radio administrators that are meant to empower young people are the very same programmes that young people mentioned in their responses. These include shows like, Retokafatsa Botshelo, Capital City Drive (CCD), Spot the Talent, Your Favourite DJ and the like. These programmes provide youth and the community at large with information and educates them. Young people state that the station plays a spiritually uplifting role to them, just as the radio administrators said...

(On the) spiritual side of it, we have young people that are quite spiritual and they benefit a lot from the gospel programmes, so that is empowerment for those kind of people that believe in that.

Still, as with sprituality, youth and radio administrators mention crime, though the study focus is not on these, but they do indirectly relate in a broad sense to community growth.

➤ **How does Mahikeng FM's programmes direct youth to employment opportunities?**

We enlighten youth on which careers to choose, so that they could be easily employed as South Africa is currently facing high unemployment rate. The station informs our young people about the opportunities that are out there. We deliver this information on our live broadcast and via different social media e.g. Facebook and Twitter, even though we don't have a specific programme that deals with that, but as and when that information comes in, we are able to broadcast it on air. We know that when we discuss their issues with them on air, relevant people are listening, and those people will answer to those issues, like unemployment for instance, and other challenges that they encounter and through that we get a positive response. This therefore helps because we mention their challenges on air, and we know that, by that time different departments are listening, and also through those topics, they know where they fit, so that they can help.

Young people answered positively on whether the station's programming does direct them to employment opportunities. This is also clearly stated by radio administrators that they inform youth about available opportunities by giving them the information as and when there is a job vacancy and this is done through different social media and also read live on air.

➤ **How does the station effectively communicate to young people with issues of teenage pregnancy (HIV-AIDS), or substance abuse?**

On this issue, the following views by administrators are relevant:

We invite social workers, motivators... to inform and educate our young people about the danger of substance abuse, teenage pregnancy and HIV and AIDS. We do this mostly on my programme called Retokafatsa Botshelo on Thursdays. We are doing interviews with people from Love Life and Department of Health (doctor or a psychologist). They come and educate our person about HIV and teenage pregnancy, which also helps us about the mind of a teenager on how it works. Our interviews play a huge role in solving problems faced by youth and the community at large. At least we do visit various local schools mostly at the beginning of the year, and right before they commence with their final exams towards the end of the year, to teach them about consequences of abusing substance and teenage pregnancy.

The station also encourages and communicates to the youth about the importance of education. We also communicate to youth about respect, which covers all the above issues. If you have respect, you will not have a problem with these. We address the challenges, directly and indirectly. Indirectly, we are coming up with a topic, giving young people tips and ideas on what they can do. It's good when we do topics when we have experts on those topics. It makes our job easier.

The most common challenge is unemployment, illiteracy (not being able to go study further)...young people are facing the problem of lack of funds to study further. The other challenge that young people face is lack of career guidance, (for) example, finishing school then after, staying at home not having knowledge of the relevant study.

Young people admitted that the station does communicate with them effectively with regards to the three main issues (teenage pregnancy and HIV/AIDS, substance abuse and unemployment) of this study. Although young people do not really stress so much that those issues addressed by the station is tackled in alliance with different role players or stakeholders, but yet radio administrators do indicate that effective communication of those issues with young people is done through collaborations with different organizations and officials. Radio administrators saw young people faced with illiteracy caused by a lack of funds to study further. Youth respondents corroborate this. Lack of career guidance is also one of the issues cited by the two parties.

➤ **What kind of other relevant and important information does Mahikeng FM provide youth with?**

The following responses are a sample of the radio administrators views:

Important meeting(s) that the community needs to hear about...Urgent local news concerning people of Mahikeng, so that they understand what is happening in their locality e.g. listeners do have the right to call their radio to report their lost goods, or stolen goods. Some of our topics are playing a huge role to our community; we share information and interact with the public or listeners on a particular topic.

Apart from these, local news is in the lead as one other relevant kind of information provided by the station, as both young people and the radio administrators state. The latter assert that they do provide youth and the community with local news.

- **Does the station have outreach programmes for young people and for the communities in its broadcast area in conjunction with any organization in Mahikeng?**

The following radio administrators assertion is about health and partnerships:

As and when there is an opportunity from outside organization(s), for e.g. when Victoria hospital had their world kidney day, we partnered with them. They were looking out to the community. We spread the message on air to give listeners that information, letting them know that at this particular day they will be providing free screening for kidney health, so that they can know about their health status for kidney functionality. So we do have those kinds of outreach programmes. Most of the time we partner, because radio station is not an expert in many areas. It is also important to partner with particular or relevant people that are expert in a particular field, and it make(s) it easy for us and we create a platform for those expert(s) to share knowledge with the public.

- **How often do officials from different organizations come to the station to address its community of listeners, mainly young people, with information that could be of vital use for them?**

Officials go to the station on daily and weekly bases based on the following responses given by the administrators:

Every day except weekends, (for) e.g. on my programme, I am having a medical doctor and a social worker on Thursday's, to come and tackle social issues, and a farmer on Wednesdays, to update our community about agricultural news.

Every Wednesday on CCD, an official always comes to the station to motivate our people. He teaches youth mainly about things that affect them, and that plays a huge role in changing their lives for the better. Most of the time he encourages youth to go to his organization to learn, because radio have a little time to tackle other issues.

With health talk and crime, we have them on weekly basis. In (the) business programme the accountant come(s) on a weekly basis. We have a programme called business tonight where the person encourage those who want to start business and help them by giving them strategies. The show encourages everyone, especially young people, to try to show them that they

can start their own business. These officials are chosen because of their expertise in a particular field.

- **What do you think are young peoples' expectations, and does Mahikeng FM meet those expectations through its programme content.**

The primary expectation is for the station to update them mostly about local news/issues, and so far I believe we are doing exactly that. For example, our current affairs programme is nothing but local content. For those who want to be future radio presenters, they see Mahikeng FM as their training centre and indeed they are given a platform to try their luck through auditions.

At times an expert or a psychologist might come and address young people on air to talk about suicide. The response we are getting from the community is one of the ways that inform us, and that we are using to find out what do they need and their expectations from us.

The above quotes respond to what youth also said based on whether radio meets their expectations. Radio administrators said their station provides a young person with information and news which is also what young people assert. Young people speak of also them taking their demo tapes to the station for those who are interested in radio presenting.

- **What do you think can be done, perhaps in terms of policies or programmes that can help to empower young people through a radio station such as Mahikeng FM?**

The following sample of quotes by radio administrators, gives an indication of radio participation, of the problems of youth and of training for youth.

To try and implement new rules where board of directors will be required to have a certain qualification before they are chosen to run the station as previous board of directors ran the station into a loss, we should draft policies of how our programmes should be.

I think we need to have a youth specific programme or a corner, that speaks specifically to young people, not on a general level, but more on the youth related problems like suicide...teen pregnancy. We deal with those in a youth specific programme. There should be a feature within a particular programme, and we can

also have experiential training. We can have policies of experiential training, that perhaps every 6 months we have 2 or 3 learners to come and take part in the station, and learn more about radio environment. We should have outreach activities that are specifically for young people to interact with them and addressing issues.

➤ **Which platform does the station provide youth and the communities with, to address their issues?**

Local raw DJs bring their mix(ed) tapes to be played at the station, there's a weekend programme called Spot the talent. It's a platform made for rappers, r&b singers etc. We help them to grow their talents. We also hire for the station's different departments through auditions. At least the community is given a platform to choose their own government for the station through what is known as annual general meeting (AGM).

It gives them opportunities to address their issues. There is a programme called Your Business Tonight. There's an accountant coming in and explaining certain processes of compliance. As a young person or a community member there is an opportunity to call in to ask for clarity or help on certain individual business issues, getting clarity about their businesses and asking what to do in terms of situations where they don't understand.

The responses given by radio administrators also correspond to what young people said about the station. Young people said that Mahikeng FM does talk to them about the issues discussed about in this study, such as teenage pregnancy and substance abuse. Radio administrators also speak of their station empowering youth in their programmes when tackling and discussing certain issues. All of these are also evident by the following discussion the researcher obtained through tuning into the station when two officials went to the station to talk about issues of teenage pregnancy and substance abuse.

4.4 Data collected through radio listening

As indicated earlier in the methodology section, to further corroborate young people's views, the researcher also collected data through listening or tuning in to the station as often as possible to support those views, as a way to confirm whether what young people said about the station's role in empowering them and what the radio administrators said is true. It also sought to speak to the station's programming in their broadcast contents. Substance abuse

and teenage pregnancy were discussed, and as such, the researcher managed to collect the information on these. Two officials or guests were invited to the programme to come and tackle those issues. The following describes such a discussion on substance abuse.

4.4.1 Substance abuse

The following is a sample of data collected on the 7th of April 2016 at 19:30 on 'Retokafatsa botshelo' (Bettering life) programme, when two officials were invited (medical doctor and a psychologist, abbreviated as DOC and PSYC below) to talk about substance abuse. Listeners were calling in to partake in the discussion. The detailed recorded discussion took 40 minutes, and is transcribed verbatim as per verbal speech without language corrections as in the previous data from youth and radio administrators, and is also cited in italics.

Presenter: *Today we will be looking at drug abuse, as it is the issue that we are most concerned about in Mahikeng community. What drive(s) people or young people to use drugs?*

Official 1 (PSYC): *This is because we have people who sell drugs, therefore it's easy for young people to access them. Others use drugs because of various problems they experience in their lives, like stress and so forth. Therefore they are saying they use drugs because they want to forget about their problems. Some use them to fit into a group or peer pressure to please friends, others do it to experiment just to have an experience of what it feels like. Some use them because of low self-esteem.*

Presenter: *Is there a certain age (group) of people who use drugs?*

Official 2: *Most of the time young people are those that are using drugs more than adults. There is also a special group which are musicians or people in the media industry. They also find themselves using drug(s). This also leads youth to use drugs because some of those celebrities or artists are the young people's role models, therefore they imitate them.*

Presenter: *Young people in schools and universities use alcohol and drugs. Do parents also contribute in their children to use drugs by giving them enough pocket money to go to school?*

Official 2: *Youth are not working, they are schooling. Obviously they get money from their parents. It's very important that parents are aware of what their children are doing with the money that they give them. We should monitor them and guide them, be in touch with your children's life styles. The role that parents play in shaping their children is very important. We have to teach them how to conduct themselves. Nowadays even the number of young women that use drugs is growing, it's so shocking. Our country is under corruption, cars are being broken into, people steal from people, and the main drug dealers never got arrested.*

That's why people are protesting now because people that are supposed to be behind bars are not arrested. They do drugs and the following day they are going around the street while they are supposed to be imprisoned.

Presenters: *How is the safety of the teachers at schools, teaching learners while those learners are under the influence of drugs and alcohol? As most of the time young people in schools are in an (adolescent) stage, where there's peer pressure, which affect(s) their academic work also.*

Official 1: *Honestly teachers are in danger, one cannot admire teaching as a profession nowadays. Teachers are facing a lot to deal with. This will keep on bringing us back to what the doctor said, that family values always counts, as a parent teaches a child, sets grounds, play a parental role to make the job of the teachers easier. There should be firm parenting.*

➤ **Solutions**

Presenter: *So now let's look at solutions, to those young people who find themselves in that state of using drugs and those that have not used them and to never try them.*

Official 1: *What we can say to them, is that a young person who have not tried drugs, please don't try them at all and don't experiment, because if you experiment you will continue doing so and you will want to do so again and again, because drugs are addictive and they lead a person to do bad things especially when they did not take them. Choose friends wisely, those that cannot mislead you. So if you have already started, look for help to be counselled or taken to rehab. The main solution to this is never trying at all, because drugs waste money, mind, body and your social life. They will destroy your future.*

During the discussion one listener called:

Caller on air: *I have been listening to your topic and I am speaking as one of the educators. You know, that psychologist woman and a doctor 'ba buwa nnete' (speaking the truth). We are suffering in schools because of these kids, from primary to secondary across the board, some of them even drink. They destruct classes and the whole lesson and destruct other kids, and it's a problem now because corporal punishment is not allowed. Therefore, it is very important that parent(s) should talk to their kids at home and make tight rules, because us as teachers we only have time to teach them not to parent them again at school.*

The above concerns add to what is said by Mohasoa (2010) that substance abuse by young people is a major national concern. Lifestyle problems begin in youth, leading to further problems later in life: children indulge in smoking marijuana on school premises, pupils

attend school under the influence of liquor, or we now witness the growing number of teenage pregnancies in schools.

Official 1 responding: *The problem with today's policies is that learners are not punished like before. So it's a problem because teachers don't have a weapon. The only weapon they can use is to talk to the kids and no any other means to punish them.*

Presenter: *Through all that, can we blame the government, which protects children more in terms of the rights they say children have, does the government play a role?*

Official 2 (doc): *This will forever bring us back to family values, it first starts from home. The other thing is we don't have regulation in South Africa, we have pubs, clubs and taverns. You will never see a club owner asking an ID from a child, saying if you are under 18 you cannot enter the pub.*

Presenter: *Because of time, we will have to stop here, but there is a lot that we have to talk more about with regards to this issue, we will have to continue about it again in future with other more officials. In conclusion, what can you say?*

Official 2: *All I can say is...parents, the power is in our hands, and the fight is in our hands. We should give children values, because children represent us out there on the streets. Let's teach our kids values, I think if we start from home then we will get it right.*

Presenter: *Thank you, we will meet again next week.*

4.4.2 Teenage pregnancy

The following data was collected on the 14th of April 2016 at 20:16p.m on 'Retokafatsa botshelo' programme, when there were two officials invited (medical doctor and a psychologist) to talk about teenage pregnancy:

Presenter: *Today we will be looking at teenage pregnancy. Teenage pregnancy is mainly a problem in different schools. Provinces with high teenage pregnancy include: North West, Eastern Cape and Kwazulu Natal....Can you explain to us what are we talking about when we talk about teenage pregnancy?*

Official 1: *...teenage pregnancy is when young females are falling pregnant while they are in their teenage years. This is from the age of thirteen (13) to the age of nineteen (19). Females should focus on building their future. During those years many changes and developments take place in the body of that individual. They end up having sexual desires, but that does not mean that they should engage in sex. Many teens fall pregnant while they are not ready and prepared to have a baby and to have a responsibility of being a parent.*

They still want to enjoy their youth because they are still young. At times they are not working, and raising a baby requires a lot of things, financially and physically, because you have to give them attention. Therefore, it is not advisable to get in that while you are not ready.

Official 2: *North West school(s) dropout rate is high amongst female(s), and the province has a high rate of teenage pregnancy. This is caused by many things like the level of poverty and lack of enough education at home in terms of parents teaching their children about the preparedness of being an adult. It becomes a problem. Teens fall pregnant early in life, and once they fall pregnant early in life, it means they will drop out at school. If they continue with school they will finish very late. So those are the basics of teenage pregnancy.*

Presenter: *According to a research by the Department of Education, it has been stated that teenage pregnancy is experienced mainly by females from rural villages. It brings us back again to whether the government do play a role in that, the social grant government money, do(es) that have an impact on today's teenage pregnancy. Perhaps they fall pregnant in return of getting social grant money.*

Official 2: *According to the research published by the Pretoria University, I cannot really quote the year of that research, but the research stated that social grants and pregnancy have no link, meaning social grants don't encourage pregnancy at all. I don't think is there anyone who is saying they are falling pregnant to get social grant money, because the money is not enough, and the consequences of having a baby are even worse than social grants money.*

Presenter: *I am denying what you are saying. I want to understand it better, that here we are, talking about young people who are from rural villages and there is lack of many resources and lack of education about many things. Compare to those in urban areas.*

Official 1: *People from rural areas are not that different from those who are from urban areas. There are so many people that I know who are from deep rural areas and they have achieved a lot (more) than people from urban areas. It just depend(s) on the family background of that particular kid, depending on the parental guidance that they get, when they are being told that education is the future. We know that before, falling pregnant early was a bad thing. We were even afraid to tell our parents, unlike today where there are baby showers. I don't see it fascinating, falling pregnant while you are still a teenager then people become happy for you to a point where they throw a party for you. Last time the Doctor said*

we are losing our spirit of Ubuntu (being human), before we were hiding things like a teenager falling pregnant as we knew it was not a good thing and we were not proud of that, but today its different.

Presenter: *Did the implementation of human rights play a role in youth to turn out to the way they are today. Everything is human rights, even the banning of corporal punishment in schools was because of those rights from the constitution.*

Official 2: *It does have a role in a small fraction. These problems are so many. Poverty like I said is the biggest problem, it plays a big role. The level of education also plays a big role. Alcohol usage...young people engage in alcohol, they do whatever that they are doing. They wake up in the morning not knowing what happened. They go to taverns and in pubs, a lot of things happen. There are drugs, you will find a person drinking, and the next thing they pass out. The following day they find themselves raped or had sex without a condom and don't know what happened. The next thing life goes on, at the end they discover that they are pregnant or (have) HIV and AIDS. So our law enforcement is also weak. We have the poverty that is rising, high unemployment, we have teenagers with rights. All these are ingredients in a pot that make our society to get lost in a way. Parents should also stand up, there are certain things that we can do to get out of this problem of teenage pregnancy.*

Presenter: *We are still on the issues of the teenage pregnancy. If you would like to comment on our topic, you can call us on our landline. What challenges or problems do these teenagers experience when they find themselves in this situation?*

Caller: *As parents we have to teach our kids while they are still young and growing, so that they can grow with the rules and wisdom that we give them.*

Presenter: *What the caller just said, is that parents should also play a role in shaping the lives of their kids. So we were still looking at the challenges that those young people are meeting with.*

Official 1: *Teenagers are making problems for themselves to fall pregnant, they also making problems for their parents, because parents raise those kids for their children. Its like parents also play a role in these teenagers to fall pregnant. They even encourage these teenagers to go back to school after falling pregnant.*

Caller 1: *I think it's better when the female teenager falls pregnant, her and her boyfriend (father of the baby) should both leave school and go to look after their kid because they both played part for the baby to be there.*

Caller 3: *I also support the previous caller that if the female teenager is pregnant, let the male (father) also leave school and both take care of the baby.*

Caller 4: *Today's youth are not afraid to do bad things, they are not even ashamed. The person who has to have a kid must have responsibility. My first kid was when I was 25 years old, that's when I had a responsibility. I was not with my mom, so today's parents are the ones encouraging kids to have babies, because they look after their grandchildren. You will at times find that the grandmother is the one taking the baby to the clinic, asking yourself where is the mother of that child at that time.*

Presenter: *How do you respond to the listener's questions or comments, starting with those who said both parents should leave school?*

Official 2: *Social media also corrupts youth as youth see everything in it. Now on the point that they should both leave school, I think it will not help because the damage has already been done. I disagree that a teenager should drop out because they are pregnant, we cannot punish a kid after falling pregnant.*

Presenter: *Will that not lead teenagers to fall pregnant as they will think that is the right thing and is allowed at school.*

Official 2: *In English there is a saying that the horses have bolted, we did not regulate the kid before she became pregnant, so we have a problem. It's done, what's left is the solution.*

Official 1: *I don't have a problem with kids going back to school, but I have a problem with parents having to look after their children's kids.*

Presenter: *We are going to the end of our discussion. In conclusion, what message can we deliver to the parents and youth and the society as a whole about this issue.*

Official 1: *"To the parents, I...say...talk to your kids about everything, and show them that their future is important, and pregnancy is not an option. Let's be open to them about everything in life. When you are a young person, choose the right path.*

Official 2: *Parents let's not shift responsibility. We have clubs and pubs in our communities where our kids go to, but we don't do anything. We have all things that are happening and we don't take action, and when problems come we want to shift them to the government. Government cannot raise a child in your house. It's your responsibility. Lay a firm foundation for your children, make your children('s) environment easy to grow in. Kids should be kids and that's it. As parents let's not shift responsibility. Let's not wait for our kids to be pregnant, and then we want to lay the foundation when it's already late. I believe with that we can build a better community. Thank you.*

Presenter: *Thank you, we will do it again next week, in this station, Mahikeng FM, 96.7.*

The above discussion is very informative discussion on substance abuse and teenage pregnancy. Youth are being enlightened about the consequences of using substances and falling pregnant at a very early age. The two officials deliver the message to get through to the youth. These covers what the theories used in this study, theory of community development and empowerment theory. That there should be a collective problem solving with collaboration of different role players or structures in the society. The station is working together with the officials to empower youth. Habermas sees the 'public sphere' as an area of public debate where various issues can be debated. Issues of teenage pregnancy and substance abuse discussed in the station raises young people's awareness, thereafter knowledge and opinions are formed, from the officials and from listeners that were calling and also from their shared experiences. Listeners participate in the discussion by calling in, as is the case when Paulo Freire argues that people should participate for their own development.

4.5 Youth for Christ (YFC) and Love Life (LL)

The researcher visited two active youth organizations in Mahikeng: 'Youth for Christ' (YFC) and 'Love Life' (LL) organizations. This source of information forms an important part of this study because the researcher wanted to explore more around the issues of this study that youth face, in terms of the three problems. These two organizations have been used because they know problems that young people are faced with on a daily basis as they deal with such cases and their perpetrators. After a brief description of the two youth organizations, their perceptions are related hereunder.

4.5.1 Youth for Christ

Youth for Christ (YFC) is a youth development organisation in Mafikeng (Mmabatho) that targets teenagers and youth in and out of school through a variety of programmes. It seeks

to participate in the social, spiritual, mental and physical development of young people. The organization deals with youth between the ages of 10 and 30. Youth for Christ has a programme called a 'School Holiday Crime Prevention Programme', whereby they visit schools during the holidays by camping and talking to youth about issues that affect them. Holidays are also used to keep youth busy when schools are closed and to prevent them from partaking in criminal and problem related activities and behaviour.

4.5.2 Love Life

Love Life (LL) is an organization that deals with youth from the ages of 12 to 19, and targets primary to high school pupils. The organization also does school visits and its members interact with youth, to find out about their challenges.

Both organizations corroborate the view of this study on the issues faced by young people. Based on the interaction and visits with youth around villages in Mahikeng, the following is what the organizations had to say about substance abuse and its impact on youth in Mahikeng:

➤ Substance abuse

Both organizations believe that the media contributes to today's youth lives, in terms of its adverts such as advertising alcohol, drugs and and the like. Youth are seen to experience and put into effect what they see in adverts. This is also due to the internalization of certain stereotypes, that they come to believe that having fun is simply through alcohol, and that one cannot enjoy oneself without alcohol. Youth not only have access to bottle stores but their parents even send them to buy alcohol for them in the area. Youth exposure to the numerous taverns in the area also poses the danger of them being readily exposed to alcohol and drugs. Motives for usage may vary from boredom and enhancing self-confidence, to stress relief, or due to the challenges they face at home, so as to forget their problems. Young men may seek to assert themselves as adults by indulging in drugs and alcohol usage to gain recognition as men again.

Administrators at these organizations state that teachers know about such problems but there is nothing that they can do. They believe that kids should be taught from their homes and parents should help them to manage their kids as they do not listen to them at schools. They misbehave because they know that there is no corporal punishment, and that they have rights as pupils. Situations at home also impact on kids, resulting in their involvement in adverse situations.

The two organizations do complement what is stated by the officials during the radio interview that the only option to overcome the problems is parental guidance, and that parents should take responsibility for taking care of their children. Both organizations and the officials stated that young people are also giving teachers problems at schools, as they have to manage them. According to the organizations and the officials, taverns or pubs in the areas also contribute to the high use of alcohol by youth as there are no regulations. Organizational representatives stated that stress or wanting to get rid of their problems are also the reasons why young people end up abusing substances, as also stated by the officials during the radio interview. Factors leading to alcohol abuse tend to be the same as discovered by the organizations and the officials.

➤ **Teenage and unplanned pregnancy**

Some rural youth are part of the phenomena called 'child headed household's' with parents that are either infected (STDs) or late (sometimes infected due to such STI's). Without guidance, they may easily stray, indulge in unprotected and early age sex, be inexperienced or lack information on how to protect themselves. According to YFC and Love Life officials (March 2016) young people become pregnant at an early age, that is, while they are still at school. This is because of peer pressure, poverty, social competition and other factors. They also depend on boyfriends for financial support, and thus they can also have sex with them in return for money. Young girls become pregnant, it is said, due to poverty, so as to receive a social grant, with some believing that more children means more grants. Such controversial contentions are discussed on the programme as indicated from quotes above.

➤ **Lack of resources as the cause of problems**

The two organizations mentioned (YFC, LL) visit youth in rural areas, since these areas lack resources and youth don't have access to the relevant information or lack of resources or facilities which often results in multiple problems there. While some youth do have information they still remain ignorant, and so many youth face diverse challenges: as stated by the youth respondents and radio administrators, these organizations emphasize that some young people cannot to go to school due to lack of funds. This often results in youth going astray. Lack of facilities and resources in rural areas perpetuate such problems: for instance, the lack of nearby health services to consult on health issues and possible methods of contraception. Some areas don't have clinics at all, and such communities get health services from mobile clinics, which are not adequate for their health needs as they are not permanent structures, and they come back to the area only after a while. As a result, reaching services may mean travelling long distances. The result of all this is not unpredictable: school drop outs, high rates of teenage pregnancy and the spread of HIV-

AIDS and other sexually transmitted infections, apart from general lack of health and welfare. Where clinics are few and far, condoms are also less available, as buying condoms is not an option, due to affordability.

Both the officials and the organizations see teenage pregnancy and alcohol problems, as feeding off each other as also stated in the problem statement earlier in this study. Considering that alcohol is also most likely a factor contributing to teenage pregnancy, where youth go to taverns or pubs and drink alcohol, and actions they indulge in under the influence of alcohol easily lead to negative results. Poverty stands out as a crucial factor with regard to teenage pregnancy, as also clearly stated by the two officials during the radio interview. While the officials see no link between teenage pregnancy and social grants, the two organizations do assert that there is a strong link between teenage pregnancy and social grants because of poverty. Teenagers are falling pregnant to get social grant money, so that they can at least survive with that money. This remains a moot point but is nonetheless debated on the chat show.

Now that a relevant sample of the raw data that has been presented here above, it is now time to move on to the analysis section of this dissertation.

CHAPTER 5

5.0 DATA ANALYSIS AND INTERPRETATION

5.1 Demographics

About twenty five youth respondents were interviewed, comprising ten individual interviews and three focus groups, with five individual in each group. The majority or 56% (14/25) of the participants were females while males made 44 % (11/25) of the sample. This however does not represent a biased sample, but simply the dominance of females in the sample. While the age range of the participants interviewed in this study is 15 to 30 years, the study targeted youth between the ages of 13 and 30, but this did not have any impact on the data. The majority of youth are still in schools or still studying doing grade 10, 11, or 12, or are undergraduate students at the university.

5.2 Themes

Five (5) themes are identified in the data, including: (1) The role, (2) Empowerment, (3) Programming, (4) Education and (5) Information. However the themes do not differ between individual themes and focus groups themes, as they are similar across the board. These themes emerged together with their subthemes from the data as tabulated below:

Major themes	Sub-themes
1. The role	a. Spiritual upliftment role b. Problem solving
2. Empowerment	a. Encouragement and advice b. Confidence or high self-esteem c. Platform
3. Programming	a. Changes lives b. Entertainment c. Employment opportunities
4. Education	a. Lifestyle issue Enlightenment
5. Information	a. Information or local news Announcements

5.3 Data from youth

1. The role of the station in the eyes of the youth

This theme is based on the third interview question which is “What role do you think Mahikeng FM plays for you?” The theme led to two sub-themes which are: Spiritual upliftment role and problem-solving. All the participants said the station is playing an important role for them. The station plays an important role for youth in various ways. The station plays the role of spiritual upliftment for some youth, while for others it plays another important role, that of problem solving. Thus Manyozo’s (2012: 7) assertion rings true, that community radio is more than just a medium to broadcast information. Such radio contributes to the upliftment and growth of the society in which it broadcasts, playing a prominent role as the voice of the voiceless.

1a. Spiritual upliftment from youth perspective

For some youth, the station is spiritually uplifting. With reference to the stations religious programmes, gospel music played in the programmes revives them and caters for their spiritual being. As stated in ICASA, IBA (1999), community services programmes, over and above South African music, should reflect the needs of the people in their communities including, amongst others, cultural, religious, language and geographic needs and should provide a distinct broadcasting service dealing specifically with community issues which are not normally dealt with by the broadcasting service covering the same area. Thus the following responses:

Realeboga programme 22:00 pm to 02:00 a.m., Gospel sometimes talks to the inner person, I grow spiritually.

Sunday shows teaches us about lot of things, it encourages us not to smoke and not to use alcohol, and to stop doing immoral things.

It plays a spiritual upliftment role for me, because when I am feeling down, it plays the music that uplift my spirit, emotionally it also builds my strength as a student.

The theories used in this study did not talk much about spirituality, however spirituality itself is an empowerment to youth, as they believe that the station is empowering them spiritually, and from that spiritual empowerment, its not only means empowerment through their religious lives, but that spiritual empowerment leads to them being empowered through other aspects: they become motivated, they are being guided not to have sex, which is beneficial

for them not to fall pregnant in their teenage years and not to be infected by sexually transmitted diseases. Spiritual empowerment also develops them: it leads them not to smoke and drink alcohol, as spirituality is against such practices. Once youth are spiritually empowered and developed, it will be hard for them to shift back to such life choices (being pregnant and abusing substance.). This view is corroborated by Levin & Vanderpool (1992), King (1990) and Hill & Butter (1995), indicating that religion and spirituality are related to physical health status, particularly in providing religiously based norms that govern sexual behavior, and health care behavior. Goruch & Butler (1976) also explored pertinently that religion and spirituality are negatively related to drugs and alcohol abuse. Mainstream religious commitment is as consistent negative predictor of drug abuse. Not only are religious persons less likely to initiate drug abuse, but both mainstream and sectarian form of religion provide effective norm for discouraging and reducing drug and alcohol abuse among their member (Goruch & Butler 1976).

According to Hebaromas' theory, various issues are being discussed. Pastors are invited into the station to share sermons, and diverse issues of life are discussed in a spiritual manner, and young people learn quite a bit, and also increase and develop their knowledge, not only about spirituality but also about life in general.

1b. Youth take up issues of problem solving

This subtheme is based on the last or eleventh interview question: Do you think Mahikeng FM somehow acts as a solution towards any of the problems you or your community are facing, and how? A majority answered positively to that question, as they believed that the station does play an important role for them because it solves their problems. As Jordan (2006) suggests, community radio should help resolve the problems of daily life through a debated programming representative of all opinions. Tabing (2000) concurs with the idea, that radio has unique offerings as it promotes and improves community problem solving. Youth in Mafikeng echo this:

"It does act as a solution, because through the station, we solve each other's problems as listeners. For example, one woman was sick, and she called, during her call, a traditional doctor was listening, and the doctor offered to help the woman without her paying. So the station does solve the problems according to our needs, because we have different problems".

The above response concurs what Flora (1993) asserts, that community is a group of people with a shared identity. Hence, community development relies on interaction between people

and joint action, rather than individual activity – or what some sociologists call “collective agency”.

Schiele (2005) summarizes the work of Community Development as collective problem solving, self-help, and empowerment. The following quotes indicate some of these:

They address our challenges, more especially youth unemployment, they talk a lot about it, and they don't just talk, they bring solutions by directing us where we can get help, so they are a solution to us.

It encourages young people to go study and also help them with getting funds to further their studies. We can also go and talk to the station about our problems and they help us by talking with us on air like I said earlier, then listeners call in and get help.

Yes it does, because they tackle different problems from different angles, if you need motivation or any issue you are facing they discuss it in Mahikeng FM.

Yes, for example if there is a recent news on crime, or maybe something happen, e.g., local municipality water pipe busted, and the municipality don't respond, we can just call in the station and explain to them of what is going on. So in a way it plays the part of reporting and announcing recent events to the public that needs to be attended urgently. It generally keeps people informed. So in a way it solved our problems.

With reference to Flora's (1993) account of community development theory, a community is a group of people with a shared identity. Hence, community development relies on interaction between people and joint action, rather than individual activity – or what is called collective agency. Young people get help from the station, and they are not alone in those problems that they are experiencing. They have support, they get help from the community and their problems are solved because of the interaction. People interact with each other on the station through calls on air. When one has a problem and one raises it on air, another community member is listening, and if that person can be of help, they also call in and help. There is a much interaction at the station of its listeners, and at the end of the day solutions are found through the discussion about any particular issue or subject. As Habermas (1989) argues the salons were vital to the early development of democracy, since they introduced the idea of resolving political problems through public discussion. The public sphere, at least in principle, involves individuals coming together as equals in a forum of public

debate. Therefore there is a joint action in the station, with different structures in the community listening, calling in and coming with ideas and solutions, solving each other's problems. As Mendes (2008: 3) argues for community development theory, as Schiele (2005) summarizes the work of community development theory, it is a collective for problem solving, self-help, and empowerment. Perkins & Zimmerman (1995: 144) extend this into empowerment theory referred to as collective survival or action. They further see empowerment-oriented interventions aiming to ameliorate problems. Freire's (1973:72) theory favours active participation as subjects, and young people and the community do participate in attempting to solve their problems. Different people call in or comment on social media in order to participate on a particular issue being discussed. They also act towards those solutions and are responsible for their own development. The public makes choices of their own volition and in the interest of the collective.

2. Youth views on radio empowerment

This theme emerges from the fourth interview question, which is: 'How do you think Mahikeng FM is empowering you or the youth'. The theme also answers the research question asked in this study of what role Mahikeng FM plays in youth empowerment. The station empowers young people in various ways leading to three categories: encouragement and advice, confidence and platform provision.

2a. Youth and their views on encouragement and advice

Young people are empowered when they realize that they have or can create choices in life, are aware of the implications of those choices, make informed decisions freely and also take action based on those decisions. Empowerment also means having the ability to support enabling conditions under which young people can act on their own behalf, and on their own terms, rather than at the discretion and direction of others. These enabling conditions fall into major categories such as access to knowledge, information and skills (African Youth Decade, 2011: 1).

Mahikeng FM empowers some youth through encouragement and advice that the station gives them as indicated by the following:

I can say, It empowers us in terms of their advices that make a person to change for better, like tackling issues on how young people of nowadays are drinking a lot of alcohol. The way they speak about those issues can make you to stop doing those things or change.

Empowerment strategies provide opportunities, among others, for young people's meaningful involvement and participation in their education and support services. Youth empowerment can be through provision of involvement in opportunities, access to positive role models, knowledge and skills development and/or building a sense of personal agency or self-efficacy (Mueller and Wunrow et al 2000: 37).

Most of the time they give career advices...they discuss issues or topics that affect the youth and the community and listener.

It empowers me in an encouragement manner, when it brings motivational speakers to encourage us and help the community. It gives me hope, helping me to accept who I am. It helps youth to find their talents and for their talents to grow.

Empowering young people by giving them encouragement and advice is one way of developing them, for through such encouragement and advice a youngster can grow and develop. The station encourages and advises them in a positive manner to change for the better. Young people may be discouraged and disempowered and see no potential in themselves. Young people may give up in life and feel negative about their lives because they don't have life coaches, people who can guide them and talk to them. When the station brings officials to the station to talk about anything and about life in general, and others call in to add on to that, its empowerment. From those discussions, young people may feel positive about life, and thereby with the influence of changes in their quality of life, they may also begin to realize their innate human potential as argued by Perkins & Zimmerman (1995: 144) in his elaboration of empowerment theory.

In community development theory, Payne (1997) refers to community development as capacity building: by listening to an official talking on radio and motivating them, it could lead to young people's potential and abilities to be unlocked, of which they may not have been aware. Sometimes there is a need to be told that they can and they have potential to change their attitudes and mobilising existing skills, and to think differently about their problems as Flora (1973) argues. Encouragement and advice does not come or happen directly, as they can be developed or grow from any particular issue discussed. Young people at times may get motivated and inspired indirectly from any issue that can be discussed on radio. As Habermas (1989) argues, the public sphere is an area of public debate where various issues can be debated. From those issues, advice and encouragements may develop, or discussion of issues where people call in and comment on

social media can play various roles. Thus by some of the pertinent radio comments on youth pertinent related issues, and as discussed by the public on radio, young people can be encouraged to shift their perspective. Community radio creates awareness for them, through such discussion and debate. It may be that the only time young people act on such advice and encouragement is what they get from radio and to implement them, when they are being encouraged and advised not to smoke, abstain from sex as youth, or condomise. It can be beneficial for them as they stay healthy, are able to avoid diseases like lung cancer, HIV-AIDS, STI's and teenage pregnancy. Therefore, by so doing, they become responsible for their own action and act or participate in their own development, as referred to Freire's concept of conscientization: it favours active participation as a subject, emphasizing dialogue as a means of communication for learning and development, through participatory education (access to information) and by creating awareness about living conditions and challenges faced by people (Freire 1973: 81).

2b. Radio: Confidence and self-esteem for youth

Some of the respondents said the station does empower them by giving them confidence and they develop a higher self-esteem. For Perkins & Zimmerman (1995) community empowerment processes develop a sense of responsibility, commitment, and ability to care for collective survival, as well as skills in problem solving, and political efficacy to influence changes in environments relevant to their quality of life. In other words, one could say that individual empowerment creates a reservoir of community potential. The following statements by youth reflects this.

They also gives us confidence and to have a high self-esteem.

It empowers youth in the community a lot, because it can reach the people. It help youth in the communities to stop using drugs, for example, last year it took a young person to a rehab. It also goes to colleges, taverns. It goes to places or centres where youth are more accessible.

Before I listen to Mahikeng FM, I was very shy, I could not speak. Now I can speak to people, and I have respect.

Empowerment oriented interventions enhance wellness while they also aim to ameliorate problems, provide opportunities for participants to develop knowledge and skills, and engage professionals as collaborators instead of authoritative experts. (Perkins & Zimmerman, 1995: 144). In his theory of conscientization or critical consciousness and dialogic communication,

Freire (1973) places confidence in people as agents of their own development and change. Confidence and developing high self esteem for young people is a path to many avenues, to be empowered and developed in many aspects of life, requires confidence and high self esteem. For a young person to face all the social problems in contemporary society, requires confidence and boldness. As stated by Love Life and Youth for Christ organizations, some young people turn to drugs and alcohol to enhance their confidence.

Radio instills confidence for youth, by inviting officials as a joint action to come and tell young people that they are adequate without drugs, to encourage and discuss all kinds of issues in various aspects of life, which together can develop a deeper confidence for youth. Where solutions arise from discussions on radio about such issues, some youth come out of their shells and comfort zones, to help to gain confidence and self esteem and even begin to emerge as an identity, whose formation is so tumultuous in teenage years. The station giving them an opportunity to audition, and by so doing it can also unlock the potential in them. Some develop skills that they did not even know they possessed, and become confident after feeling less about themselves. By so doing they become agents of their own development as Freire (1973: 72) argues.

2c. Youth views on the radio station as a Platform

According to List (2002) community radio is a form of participatory platform that allows long-neglected people to be heard and to participate in democratic processes. This sub-theme is based on the tenth interview question: Which platform does Mahikeng FM provide youth and the communities with, to address their issues?' Many said that the station provide them with the platform to showcase their talents, especially those in entertainment talents (singing, DJing, poetry, models or authors).

It provides us with a platform to share our views, when there is a discussion about a certain topic.

It also gives gives us a platform to bring demos to the station.

Habermas argues for the centrality of the media in enhancing democracy. Radio provides a platform for discussions and debates. The media can play a crucial role to provide a space for democratic participation and interaction, where society participates with free and open discussion by ordinary people, as in a talk show radio to counteract state and commercial interests, which exert pressure in determining discourses that circulate in the public sphere (Tsware, 2014: 289). This is corroborated by the following expression by youth:

It provides us with a platform to showcase and reveal our talents and expose and promote us those that can rap or sing, local authors, poets, models, especially in the programmes I mentioned earlier that I listen to (Your Favourite DJ, Spot the Talent). Every Saturdays the programmes have young people with those talents. They go there and (are) given a slot, to showcase their talents.

Community services are meant to provide localised programming that highlights the needs and the talents of their local community, through presenting, programme production, musical and other audio artistic talent (ICASA, IBA, 1999). Rather than treating people as passive consumers, it could empower people, and nurture local knowledge rather than replacing it with standard solutions (Jordan 2006: 10). Thus the following statements by youth:

They provide us with the platform to say our issues and concerns and raise our voices, calling in to express our ideas and our thoughts about any particular subject.

Because Freire's concept of conscientization favours active participation as a subject, conscientization is for Freire, a necessary condition for people's action towards their own development as it creates critical consciousness. Thus young people are active and taking part in their own development, by using their talents. The station is giving them a platform to also act and participate in their own development. This means that there is opportunity, for them to grow, rather than just the station taking part in developing them, but that they themselves explore, use and displaying their talents.

The station empowers young people by giving them the platform to reach their destiny or their goals, perhaps being a professional DJ, or a poet in future and as a career goal. This is taking to what Perkins & Zimmerman (1995: 144) argue about empowerment theory, as providing opportunities for participants to develop knowledge and skills. The station empowers young people by giving them a platform in the station to showcase their abilities and to grow in their talents. Young people's capabilities are identified, revealed and reflected upon, when given those platforms.

They are being developed when given those platforms so that they can be independent in their lives, as Payne (1997) also refers to community development as self help and empowerment. According to Shaffer (1989), community development theory sees development involving change, improvement and vitality. Radio gives young people a platform to improve their talents and use them so that they can fully exercise their potential. Flora et. al (1992) concur when they argue that community development is a process that increases choices, creates an environment where people can exercise their full potential to lead productive and creative lives.

For Habermas too, the media provides a platform for discussions and debates. The media can play a crucial role to provide a space for democratic participation and interaction, where society participates with free and open discussion by ordinary people, as in a talk show radio to counteract state and commercial interests which exert pressure in determining discourses that circulate in the public sphere (Tsware, 2014: 289). This view is corroborated by the expressions given by youth that through radio they are given a platform to express their views and raise their concerns, where their voice can be heard and they also participate through that.

3. Youth on radio programming

One of the objectives of this research was to study how community radio programmes impact, if at all, on youth lifestyles, particularly as regards substance abuse and teenage pregnancy related issues. Through Mahikeng FM's programming, young people also gain various forms of knowledge. They listen to various programmes of the station based on their needs that the station caters for. They listen because it changes their lives, they listen because of the entertainment offered but also to hear about available job opportunities.

3a. Changes lives

Some young people corroborate this when they assert that the station's programmes changed their lives, based on their topics and the information that enlightened them. Anthony (2008) argues that with community radio, a free market-place of ideas and opinions can be opened up, where people can be given the opportunity to express themselves socially, politically and culturally. Thus the following assertions by youth:

It has an influence of changing how a person thinks, and the influence of building a person.

The topics they come up with in the station are mainly meant for us youth, to encourage us about life.

It encourages us and gives us guidance about life.

Retokafatsa botshelo: as the name says (Bettering life), really the show changes our lives, like every time the presenter comes up with information that enlighten us, he teaches us, then from there we know what is going on around us and our lives.

Young peoples live's are changed from issues discussed on radio, just as Hebermas sees the public sphere as an area of public debate, and change developing from those topical issues in the early development of democracy in Europe. Young people learn, develop

knowledge and change for the better. For example, the drug issue discussed with an official invited from a health organization to introduce change and enlighten young people about the danger of using drugs, or diseases that can be caused by the use of substances, such as lung cancer. From that discussion, a young person who smokes, will learn and take a decision to stop using cigarettes or drugs, and from there their lives can change for the better. By so doing, the station develops and empowers young people to take care for their future and also attempts to produce sustainable change through behavioural change. As Mendes (2008:3) argues, community development theory is the most practical framework for seeking lasting change for individuals and the communities and societies in which they live. Since young people indicate that the station changes them for the better, it is evident that young people also participate for their own change and development, through garnering their talent and abilities. This is corroborated by Freire's theory, in which he places confidence in people as agents of their own development and change.

3b.The views of youth on radio as Entertainment

Community broadcasting services are expected to broadcast programmes that support and promote sustainable development, participatory democracy and human rights as well as the educational objectives, information needs, language, culture and the entertainment interests of different groups such as women, youth, civic and sport interest groups. (ICASA, IBA 1999). Youth expressions reflect some of these:

They play a very nice music, and they give inspiration.

I am interested in (the) entertainment part, because I am a rapper myself. So if I am a rapper, I have to be obliged to (the) entertainment part, because it's my field of expertise, hence entertainment part is very vital to me.

Girard (2007: 2) thus sees programming in community radio as having a special slant towards news, entertainment and education, as part of an on-going and future process, to support change and development in communities.

Capital City Drive: I listen to the programme because they are for youth and they are interesting, starting with their music, the information they share, they are youth related, and they are in line with me.

This theme of musical expression and entertainment value has not been explored in the literature reviewed, but there is some positive evidence of value that youth find in the entertainment provided to them. Generally, young people are saying the stations programmes entertain them and keep them busy. It makes their lives easier, getting

informed and entertained at the same time. Entertainment plays a crucial role on young people's lives, and because it is also part of the purposes of radio: to educate, to inform and to entertain, the message can reach its audience through any of these forms.

3c. Employment opportunities in the eyes of the young

This theme speaks to the third objective stated in 1.6: to explore how community radio can contribute directly or indirectly to youth employment opportunities. According to the National Youth Economic Empowerment Strategy and Implementation Framework policy, youth are still faced with socio-economic challenges of high unemployment, poverty and lack of business opportunities and skills relevant to the market's needs. The critical objectives of this national policy instrument are to improve the quantity and quality of youth lives, and to contribute toward reducing poverty and unemployment among the youth. It also seeks to support young people economically in order to unleash their potential to create economic wealth, sustainable decent employment, increase their savings and investment levels, and develop their human resource capacities, entrepreneurship and technical knowledge (Mainstreaming Youth in the South African Economy 2009 – 2019, 2009: 6). This subtheme emerged from the seventh research interview question (How do you think Mahikeng FM's programmes direct you to employment opportunities?). The following comments given by young people answer the research question asked in 1.7: What are the nature, functions and effects of Mahikeng FM programmes for youth employment opportunities? Young people see the station directing them to employment opportunities based on the information that the station provides them about such opportunities. This is corroborated by such comments as the following:

In their programmes they inform us about available jobs, learnerships, internships, bursaries, etc. This is helpful, because we can go to the links that they share with us on Facebook and access those opportunities. We can also share that with our peers.

Just as Mayer et al (2011) state, one of the most pressing national socio-economic problems of South Africa is its high youth unemployment. The largest portion of the country's 25% unemployed persons are young persons. One of the respondents said:

The programmes direct us to employment opportunities. They do talk about available jobs. This help(s) us to stand up with our feet and apply for those vacancies. We should not just stay at home and say there are no jobs, as we know that there is a high unemployment rate. By us doing that, by working our way up, we will decrease it.

Conscientization is, for Freire, a necessary condition for people's action towards their own development as it creates critical consciousness (Freire 1973 72). Young people take action for their own development by opening small business and projects for themselves as indicated by the following comments.

I have a small business because of Mahikeng FM.

It brings youth together to open projects and do something for themselves, this is all because of advises that we get from the stations programmes too.

Yes they do address youth to employment opportunities, as I do hear them saying that there is a certain job opportunity wherever, for example, a teacher is wanted in a particular school. And they would give out the details of how to apply, they would also give announcement of NGOs where young people are needed.

They do direct us to employment opportunities because, last time in one of the shows, they were enlightening unemployed youth on how to apply for employment, on how to fill the Z83 government employment application form, and what's needed when applying.

Paulo Freire's theory revolves around participatory development. The station's programmes inform young people about employment opportunities. Young people are not just accepting that information. They act and participate for their own development of applying for jobs, and making efforts to create their own businesses as indicated by some of the youth. Empowerment theory talks about collective problem solving, companies, NGO's or organizations collaborating with radio in advertising vacancies (learnerships, internships and so forth) to deliver employment to young people through radio as its voice to inform youth about those opportunities that are available.

Radio empowers young people by giving them information and knowledge on it programmes about employment opportunities as Perkins & Zimmerman (1995: 569) indicate. Community development theory focuses on the centrality of oppressed people in the process of overcoming externally imposed social problems. Unemployment is one of the major social problems in the contemporary societies, and community radio in collaboration with different structures intends to overcome unemployment as an issue. Radio changes young people's economic situation and attitudes and their quality of life, so that they can think differently about their problems of being unemployed. There are different business structures that play a role in that, to interact with the station to deliver information on available opportunities. Thus there are two aspects to community development, which may be read into Community

development theory (Flora, 1993). The first is collective agency as an essential force with partnerships with business and other critical stakeholders. The second aspect of community development is an internal aspect, where people in a community must believe that working together can make a difference and organise to address their shared needs collectively.

4. Education through radio for youth

This theme answered the research question of: to what extent, if at all, does Mahikeng FM empower and educate youth, particularly in areas of teenage pregnancy (HIV-AIDS) and substance abuse? The station provides youth with education: it focuses on life-style issues (this mainly includes health issues), and is based on the education that they get from the station as they get enlightened.

4a. Life style issues (health issues)

Community radio should be informational, educational and entertaining; focus on the provision of programmes that highlights grassroots community issues, including, but not limited to, developmental issues, health care, basic information and general education, be local and international, and should improve the quality of life. (ICASA, IBA, 1999). Thus, the following expressions from the youth.

Lunch Time Twist show: it has what is called a medical Wednesday, most of the time they suggest medicine on any medical issues that one can find themselves in.

They solve one's medical problems and how to cure them, they most of the time invite a doctor from Bophelong (hospital).

According to Jewkes, Morrell and Christofides (2009), as approximately 30% teenagers reportedly 'being pregnant', a majority of which are unplanned. The problem remains that teenage pregnancy is driven by many factors, including amongst others: poverty, poor sex education or insufficient contraceptive usage and lack of STI and HIV knowledge. The following serves to justify the stations actions:

Social issues (HIV, teen pregnancy, crime, unemployment), every time they encourage youth to use protection when engage into sexual intercourse.

It addresses piracy. I don't know how to explain it, but in a way it plays a parent figure to youth, the presenters provide fatherly and motherly advises to the people.

Mendes (2008) indicates that community development is defined as the employment of community structures in the process of change, to address social needs and empower

groups of people, which stems from Community Development Theory's roots in sociology. These structures and the community's people become appropriately engaged and empowered. Thus the following assertions by youth:

They often talk about those issues, including peer pressure, the use of drugs, alcohol, and early age sexual engagement and being involved in relationships with old people, in street language (Sugar daddy's or 'Blessers, where older men exploit young females for financial and material gain).

They always tell us to do away with those things as they waste our time, and to focus on our studies.

There is also a challenge of financial aid to go to school.

They communicate with us about crime, so it gives us solutions in also inviting relevant people to talk about it.

According to empowerment theory, a sense of powerlessness leads to a lack of self-worth, to self-blame and to indifference towards and alienation from the environment. Young people said they get education about life style issues which involve health aspects. Without radio, a crucial gadget in South African rural homes and which can provide them with crucial information, they may become powerless and lost. For example, a teenage youth may fall pregnant, and she may end up with a low self-worth and blame herself, and she may feel alienated in a society that may see such persons as failures. Education about lifestyle issues on health to young people by radio is also through collaboration of different role players such as the Department of Health, as young people indicate that the programmes do invite medical specialists from Bophelong (Mahikeng Public Hospital). Hence community empowerment processes develop a sense of responsibility, commitment and ability to care for collective survival. Disempowerment of young people produces powerlessness that may influence their lives and futures. For example, having to live with HIV-AIDS or falling pregnant at a young age, all due to a simple lack of knowledge and guidance. Community radio remains a crucial empowerment tool, perhaps more than TV in South African conditions, as it is less tied to big corporate funding and its world of advertising and its commercial programmes and intentions.

Community development focuses on the centrality of oppressed people in the process of overcoming externally imposed social problems. Radio also intends to overcome teenage pregnancy and social problems with the employment of different structures through collective problem solving, health services, educating young people about health issues, mainly

through radio as a joint action. Hebarmas' theory about public debate of issues becomes relevant from those debates, as young people can make informed decisions about their lives. For instance, on the issue of teenage pregnancy or HIV discussed on radio with a health official present, the debate encourages information on sexual and health matters (such as the Human Papilloma Virus or HPV that girl's acquire from men on first sexual contact). Their knowledge thus also increases about such health issues, and if they have questions they call in to the radio for clarity. At the end of the day young people change for their own benefit and for the development of their own healthy living.

- **Youth and radio as a tool for enlightenment**

The following statements by youth reflects how radio is enlightening to them:

Their broadcast has grabbed much of my attention and the presenters enlighten me as a young person to see and think out of the box and make the right choices about my future.

Mahikeng FM programmes changes life for the better.

There's no presenter in Mahikeng FM who doesn't encourage us about education. Every presenter in every show talks about education and to focus on our studies.

This sub-theme of enlightenment is an addition to the above theme of education and the theme below of information provision, that the station is providing for young people about their life style issues, mainly health issues, in line with a more wholesome way of life that attempts to avoid the various socio-economic and emotional traps that many poor South Africans find themselves in.

5. Radio as a source of information for youth

5a. Information or local news

Many of the young people see Mahikeng FM as empowering them with information. The kind of information that the station is empowering youth ranges from young individual's desired or preferred information based on their needs, to local and global news. The relevant continental document, African Youth Decade (2011), asserts that empowerment implies an ability to support enabling conditions for youth to act on their own behalf, and on their own terms rather than at the direction of others. Such enabling conditions imply major categories of access to knowledge, information and skills, and adequate resource allocation.

For Wigston (2001: 431) a community radio should aim to provide news and information that is relevant to the needs of community members in the form of a medium which empowers them, socially and economically, through locally produced and oriented media content. The following statements corroborate this.

It has a positive influence on youth because, it gives us enough information.

If there is any public information, they quickly broadcast it, and give us information or update us and motivation.

I am listening to the station so that I can be able to access information that I did not know like news (social, economic and political).

Anthony (2008: 8) further states that since information and knowledge are essential for audiences to respond successfully to opportunities and challenges of social, political, economic and technological changes. The media (e.g. community radio) should be able to meet some of the listeners needs in this regard. This is corroborated by the following statements by youth:

I listen to those programmes because they are for youth and they are interesting. Starting with their music, the knowledge and information they share, they are youth related, and they are in line with me.

Radio develops and empowers young people by providing them with information. The empowerment theory of Perkins & Zimmerman (1995: 569) asserts that oriented interventions enhance wellness while they also aim to ameliorate problems, provide opportunities for participants to develop knowledge and skills, and engage professionals as collaborators. With Habermas, through public discussion, young people get information through listening to the radio about any issues discussed, or any issue they would like to discuss.

➤ **How the young see radio announcements**

There is further corroboration of how announcements are made:

I am interested in announcements, when the community needs help it announces that in the station. It teaches me, it encourages me.

They...help me and my community, because it does outside broadcasting, it reaches out for us and informs us about whatever that is happening around.

Information...knowledge, with entertainment, the music I listen to keeps me busy.

News...keeps me up to date of what is going on in the world we are living in. It is relevant because at school we can be asked everything about what is happening, especially locally, it update(s) us about recent...news. This is helpful because it's a good thing to know what is going on and to always be alert.

5.4 Summary and discussion

One of the objectives of this study is to understand the role of community radio for youth empowerment. The responses given by young people indicate a positive response. It is evident that the station does play a role for young people in different ways, and as aligned to their own desires. The station empowers young people in different ways, and this gives input into the different reasons given by young listeners as to why Mahikeng FM is the station of choice to youth (with reference to the interview guide question number 2). Some of the main reasons, can be summed up as ranging between updates on information (news), education, encouragement (advice and motivation) and the way the station entertains them. Clearly young people's responses do speak to that objective, for they state that the station does play vital role for them, based on the radio programmes they listen to and with reference to the interview guide question 5: in terms of what they gain, from issues tackled on various topics, the spiritual programmes they listen to, for spiritual growth, platform that the station provides youth with. It promotes their talents for them to showcase those talents. All such views of youth respondents pertain to the first objective of this study.

The second research objective relates to exploring how a community radio can contribute directly or indirectly to youth employment opportunities. The views of youth mostly, if not the majority of them, agree that the station's programmes does direct them to employment opportunities based on the information that the station gives them of available employment opportunities and careers. The station shares with them links on the internet, so as to download and access such opportunities and also shares information, with all the details, of available vacancies in various newspapers. The station also advises, encourages and motivates young people in various other aspects of their lives, including advising young people to register and open their own businesses, and projects to make a living for

themselves, in the light of the high rate of unemployment. In that way it directs them to employment opportunities.

The third objective of this research related to study how radio programmes impact, if at all, on youth lifestyles, particularly as regarding substance abuse, teenage pregnancy and related issues. From the responses gathered, there is an effective communication by the station to young people about issues of teenage pregnancy (HIV-AIDS) and substance abuse. Young people do allude that the station brings doctors from local health services and psychologists to enlighten them about health or medical issues, particularly substance abuse and teenage pregnancy. Young people are also being encouraged to stop drinking alcohol, to use condoms and to abstain from sex. Although this objective limited itself only to substance abuse and teenage pregnancy (HIV/AIDS), youth responses tend to come up with other areas that they feel the station does communicate with them effectively: peer pressure, crime and suicide are three pertinent issues, as stated in their responses. These issues take us back to the study's statement of the problem, which indicated that many social problems in society affect youth directly or indirectly, more than any other individuals that constitute the society, and that they are a high risk, being affected by such problems. This is due to their stage of transition and being exposed to so many of the strains and challenges of life. They therefore do need to be empowered, and to overcome such challenges and situations. Clearly there are many issues that young people face. While this study only focused on three issues that have been shown to be pertinent, yet there are many other issues in contemporary society affecting young people. The responses given by youth point to other areas, such as peer pressure, crime and suicide to name but three. This makes it more reason for the assertion that it is an essential imperative for young people to be empowered, and as empowerment is what this study centered itself to, and radio is a cheap and affordable medium chosen, but with some relation to different organizations and institutions, as well as for the masses of youth that are marginalized in the country. The collaboration of a variety of societal structures and role players in the society can most likely assist with youth empowerment. It is also apparent that the theories that were tested in this study do also speak to that.

Empowerment theory promotes collective survival, with various institutions working as a collective, to overcome youth problems. Young people are empowered and their potentials are tapped out. As for Community Development theory, which promotes collective problem solving, different structures (organizations) take part collectively to empower youth through radio, even if there are some gaps in that effort, and Jurgen Habermas' theory, which talks about discussing various topical and societal related issues, with different bodies that come together in various forums and discuss pertinent issues, it may open the space for some, if

not all, problems to be resolved. As for Paulo Freire's theory, which states that people should be the agents of their own development, the responses from the youth indicate that young people are more than willing to participate or be part of their own development, in this instance empowerment with the help from those role players or societal structures.

From all of the above, it is quite clear that the research findings are aligned to the objectives and the problems statement and the theories used in this research as outlined at the beginning, and further that some of the findings herein also indicate more in terms of the issues that have emerged from the responses of youth. This is evident by the responses given by young people as the sample of this study, and those responses which are complimented by the responses from the radio administrators and what the researcher learned from listening to the station.

Whilst this dissertation made references to spiritual upliftment and inspiration through the radio as a medium, the intention was not to study such a phenomena. The study came across such ideas in the data, with young participants mentioning that the radio station caters for their spiritual being through its programmes. Such a view has simply been reported as a data, and has not been further explored or analyzed. Such phenomena can be explored by other studies, and could yield interesting results.

The terms spirituality and religiousness have been used interchangeably and sometimes are used inconsistently by some authors. For example, Miller and Martin (1988: 14) explicitly state that spirituality "...may or may not include involvement in organized religion."

Those who are spiritual are seen as especially devout and engaging in practices that not only include church attendance and prayer but also contemplative exercises such as meditation, fasting and the study of sacred texts (Satsang Gurudev Shri Ojaswi Sharma (2003:1). In relation to such a view, young participants in this study indicate that Mahikeng FM's religious programmes uplifts their spirit and brings them closer to God, in terms of the gospel music that they listen to on those programmes. They thus get involved in such programmes, call in and take part, read their preferred scriptures and share them, and comment on the sermons given by the guest pastors. Some indicate that they, at times, don't go to their respective churches, but that they simply tune in to the radio, and are thus spiritually lifted.

According to Casey (2009), to be spiritual, in one definition of it, means to rise above the temptations of the body and the senses. Although the focus of this study is not on spirituality or religion, yet religious programmes on the station do have a great impact on young people. Some of it, guides them not only through their spiritual life but also in some sphere of their

lives in general, in terms of religiously based norms (e.g. sexual behavior or health care behavior). Thus, a guest pastor preaches and quotes a scripture from the bible which talks about sex before marriage being a sin. In connection to this study on the above view on spirituality, Levin & Vanderpool (1992), King (1990) and Hill & Butter (1995) thus find that religion and spirituality are related to physical health status, particularly in providing religiously based norms that govern diet, sexual behavior, and health care behavior. It is also especially related to drugs or substance abuse, as one of the key areas of focus in this study, that Goruch & Butler (1976) pertinently state that religion and spirituality are negatively related to drugs and alcohol abuse. Mainstream religious commitment is as consistent negative predictor of drug abuse. Not only are religious persons less likely to initiate drug abuse, but both mainstream and sectarian form of religion provide effective norm for discouraging and reducing drug and alcohol abuse among their member (Goruch & Butler 1976). Since this study does not focus on religion and spirituality on radio, not much more can be said about it, except to simply state that it is an area of research that can be further explored.

CHAPTER 6

6.0 Conclusion

Ultimately, based on the responses or the data gathered, young people agreed almost unanimously that radio plays a crucial role in empowering them in various ways, depending on their needs, interests and preferences of information and entertainment in the different broadcast programme contents of the station. It is clear that the role played by the station for youth empowerment does not limit itself, as it does push the boundaries in various forms indicated. The intended purposes of the study were achieved in line with the objectives of this research. The theory and the literature reviewed promotes collective problem solving, and thus the working together of different institutions with the station can be seen to be vital to this study.

The station addresses many young people's problems, and takes on the tasks of discussing them topically on its programmes, and solutions to those problems arise from different listeners, as a joint solution. Because the station is dominated by gospel music, and recognizes the need for a radio station to cater to diverse believers and the socio-economic related tastes of the surrounding communities, Mahikeng FM also plays a role to uplift young people spiritually in terms of the gospel music they play in the programmes and biblical teachings by the preachers. While this study attempted to focus mainly on three issues (teenage pregnancy/ HIV and AIDS, substance abuse and unemployment), other relevant issues also emerged from the data, such as lack of funds to go to school or illiteracy and crime. Issues about spirituality and gospel music (so popular in South Africa currently, including reggae gospel) that may need further research and was not part of the ambit of this research, but it came up in interviews with youth. Still, to confirm the data from youth and information from radio administrators, the researcher also tuned into the radio station's programmes, and objectively, what the researcher learnt about the station and its programmes, does acknowledge what youth and radio administrators expressed. Furthermore, in order to align the issues faced by Mahikeng youth, the researcher visited two youth organizations operating in the area: Youth for Christ (YFC) and Love Life (LL), which also accurately supplemented the data.

However, there is a slight gap in the collaboration of different organizations and the station to optimize youth empowerment in the region. Thus, while officials from different organizations go to the station mainly on weekly basis, this may not be sufficient, as they only get limited

radio time to address young people and the community in general. Hence the researcher sees it as fundamental to provide the following recommendations:

6.1. Recommendations

Based on the literature review, findings and the conclusions discussed above, the following recommendations can be drawn out from the study.

To optimize youth empowerment, there should be a constant, increased and sustained collaboration of different organizations with the station. This would include the coming together of radio stakeholders, community members of higher learning, different government departments, civic bodies, and the like. Multi-constituency collaboration needs to be strengthened, in order for an effective co-working relationship amongst various bodies and institutions to optimize youth empowerment. By so doing, it will be easier to battle against the problems youth and the community face. This includes institutions like health and other government departments or organizations. This view is also supported by the NYDF Youth policy (2009–2014), which states that it is equally critical that there must be a greater integration and collaboration among various key role players in the provision of youth services.

Officials from different institutions or organizations should go to Mahikeng FM to speak about their institutions and department and what they offer. The study found that there is still a gap in the collaboration of different organizations to optimize youth empowerment considering that officials go to the station only on a weekly basis. This study therefore recommends that the partnership of those institutions and organizations can be more effective whereby the organizations can buy slots in Mahikeng FM, or other such radio stations, for a particular day or time to talk to the community or to the youth about their departments and what their departments offer. For example the Department of Health could approach such a station and talk about issues of teenage, unplanned or early pregnancy, methods of contraception and sexually transmitted diseases, the danger of alcohol and smoking or substance abuse in general. In another instance, North West University officials can go to the station and enlighten the community or young people about their academic amenities, including the courses that the university offers and how to go about enrolling in the university, guiding them in terms of careers that can make them employable, so that young people can make informed choices about choosing careers, to avoid them being unemployed after graduating. Youth organizations, including the earlier mentioned organizations (Love Life and Youth for

Christ) can also go to the radio station to address young people about the issues that they are faced with and how to take care of themselves to combat those problems. The station should have more programmes that cover young people's needs and that empower them, by also giving them relevant information.

The majority of Mahikeng FM listeners are youth. Therefore young people should be given first preference in terms of programming of the station. The station does not have a particular educational programme which specifically addresses young people, because education is incorporated in the station's programmes, but there is no specific programme that deals with that area in particular. There is a lot of relevant information broadcast, but it is not enough. The time allocation for that information is insufficient when incorporated in those programmes. There is no specific show tackling those issues as everything is built up into particular programmes.

For the struggle against the massive problems of rural areas, it is not the matter of the station alone but one that concerns both the station and its surrounding stakeholders. Basically, institutions should use the station as their mouth piece so as to reach youth or the community in general, since radio is a powerful medium. The station plays an important role for young people because it gives them motivation and addresses their problems which are being discussed topically on the programmes of the radio. The solution to those problems arise from different listeners or role players as joint solutions to what is referred to by sociologists as a collective agency (Flora 1993), and referred to by Schiele (2005) as collective problem solving, rather than leaving isolated individuals trying to resolve and solve their own problems. This approach builds community in the hope that it may impact on the society at large. Such recommendations may increase as more research is done on the needs of youth in rural areas and their conditions with regard to the three areas focussed on in this research, that of unemployment, substance abuse and teenage pregnancy (HIV-AIDS), apart from the kinds of entertainment needs of youth that are constantly changing with the current changes in the global economy and in terms of what is available in terms of local resources.

6.2. Bibliography

- Alvesson, M. and Kärreman, D. (2011) *Qualitative Research and Theory Development*, Los Angeles: Sage.
- AMARC and Panos Institute Southern Africa (1998), *What is Community Radio? A Resource Guide*, Lusaka: AMARC & Panos Publishers.
- Argyris, C. and Schön, D. (1974) *Theory in Practice: Increasing Professional Effectiveness*, San Francisco: Jossey-Bass.
- Baldry, E., Hughes, M., Burnett, L. and Collinson, I. (2011) *Studying social work*, London: Sage.
- Bandura, A. (1986) *Social Foundations of Thought and Action: A Cognitive Theory*, Englewood Cliffs: Prentice Hall.
- Bosch, T. (2003) *Radio, Community and Identity in South Africa: A Rhizomatic Study of Bush Radio in Cape Town*, Unpublished PhD Thesis submitted at Ohio State University.
- Burger, D. (ed.) (2002) *South Africa Yearbook: 2001/02*, Pretoria: GCIS.
- Carpentier, N., Lie, R. and Servaes, J. (2003) 'Community Media: Muting the Democratic Media Discourse' *Continuum: Journal of Media and Cultural Studies*, vol. 17, no 1, pp. 51-68.
- Chandra R. (ed.) (2003) *Information Technology: A Revolutionary Change*, vol. 9, *Understanding the Information and Communication Society*, Delhi: Kalpaz publications.
- ECOSOC Youth Forum (2015) 'Youth on the rise: Youth Participation in Africa', *Concept note session 3*, UN Conference Room 4, New York.
- Denzin, N. (1978) *The research act: A theoretical introduction to sociological methods*, New York: McGraw-Hill.
- Department of Trade and Industry (2010), GEM Report, 'Youth Enterprise, Development Strategy, 2013-2023'.
- Department of Trade and Industry, Labour Force Survey (2011) 'Youth Enterprise Development Strategy 2013-2023'.
- Du Plooy, G. (2002) *Communication Research: Techniques, Methods and Applications*, Lansdowne: Juta.
- Flora, C., Flora, J., Spears, J. and Swanson, L. (1992) *Rural Communities: Legacy and Change*. Boulder, Colorado: Westview Press.
- Flora, C. and Flora, J. (1993) "Entrepreneurial Social Infrastructure: A Necessary Ingredient." *Annals of the American Academy of Political and Social Sciences*.
- Freire, P. (1973) *Education for critical consciousness*, Vol. 1, London: Bloomsbury Publishing
- Frith, S., Bennett, T., Grossberg, L. and Morris, M. (eds.) (2005) *New keywords: A Revised Vocabulary of Culture and Society*, UK: Oxford, Blackwell.
- Gordon, W. and Frame, R. (1995) *Real hope in Chicago: The incredible story of how the Gospel is transforming a Chicago neighbourhood*. Grand Rapids, Michigan: Zondervan Publishing
- Goruch, R. and Butler, M (1976) 'Initial drug abuse: A review of predisposing social psychology factors', *Psychological Bulletin*, 83, 120-137
- Gustafsson, J. (2012) *Community Radio as Promoters of Youth Culture Yearbook*, 2012/2013, NORDICOM, University of Gothenburg.

- Hart, R. (1992) *Children's participation – From Tokenism to Citizenship*, Florence: United Nations Children's Fund.
- Habermas, J. (1989) *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, Cambridge MA: The MIT Press
- Habermas, J. (1984) *Theory of Communicative Action*, Boston: Beacon Press, Vol.1.
- Hill, P. and Butter, E. (1995) *The role of religion in promoting physical health*, Journal of Psychology and Christianity.
- Horwitz, R. (2001) *Communication and Democratic Reform in South Africa*, Cambridge: Cambridge University Press.
- ICASA (1999) '10 years of Broadcasting Regulation in South Africa 1994-2004,' *The Independent Broadcasting Authority Presentation to the Portfolio Committee on Communications*.
- Jakob, A. (2001) *On the Triangulation of Quantitative and Qualitative Data in Typological Social Research: Reflections on a Typology of Conceptualizing 'Uncertainty' in the Context of Employment Biographies*, Forum: Qualitative Social Research, Vol.2, no. 1.
- Jewkes, Morrell and Christofides (2009) *A Review of Teenage Pregnancy in South Africa – PSH, Experiences of Schooling, and Knowledge and Access to Sexual & Reproductive Health Services*.
- John, L. and Peggy, H. (1993) The Process of Empowerment: Implications for Theory and Practice, *Canadian Journal of Community Mental Health*, vol. 12, no. 1, Spring 1993, pp. 5-22.
- Katz, E., Blumler, G. and Gurevitch, M. (1974) *Utilization of mass communication by the individual*, Beverly Hills: Sage.
- Katz, E. (1959) 'Mass communication research and the study of culture', *Studies in Public Communication*, 2, pp. 1-6.
- Kehily, M. (2007) *Understanding youth: perspective, identities and practices*, London, Sage/Open University (Course Book).
- Kenyon, P. 1994 Ready Set Go: Action Manual for Community Economic Development. Municipal Association of Victoria, Melbourne.
- Konrad Adenauer Stiftung (2003) *SADC Media Law: A Handbook for Media Practitioners*, Vol. 1, Johannesburg: Konrad Adenauer Stiftung Media programme.
- Lauria, M and Soll, M. (1996). "Communicative Action, Power, and Misinformation in a Site Selection Process," *Journal of Planning Education and Research*, 15:3, 199-211.
- Levin, J. and Vanderpool, H (1992) *Religion and prevention in mental health: Research, vision, and action*, New York: Haworth
- Libiero, A. (1993) 'Community Radio: An Alternative for Broadcasting', *Media Asia*, vol. 20, no. 4, pp. 218–223.
- Lisa, T. (2009) 'Openness & transparency at ICASA', Lisa Thornton Consulting.
- List, D. (2002) *Participative Marketing for Local Radio*, Wellington: Original Books.
- Mainstreaming Youth in the South African Economy 2009 – 2019* (2009).
- Makiwane, M. and Kwizera, S. (2009) 'Youth and well-being: A South African case study,' *Social Indicators Research*, 91, pp. 223-242.

- Manyozo, L. (2012) *People's Radio: Communicating Change Across Africa*, Penang: Southbound.
- McQuail, D. (2005) *McQuail's Mass Communication Theory*, UK: Sage.
- Mendes, P. (2008) *Teaching community development to social work students: A critical reflection*. *Community Development Journal*.
- Mhele, K. and Natal, A. (2014) '*Rates and predictors of school pregnancy among black women in the North West province, South Africa*', *Population Research and Training Unit, North-West University*, Mafikeng Campus, Vol. 28, No. 1.
- Miles, M. and Huberman, A. (1984) *Qualitative data analysis*, Beverly Hills: Sage.
- Miller, W. and Martin, J. (1988) *Behaviour therapy and religion: Integrating spiritual and behavioural approaches to change*, Newbury Park, CA: Sage
- Mmusi, S. (2002) *Impact of Community Broadcasting on Rural Development in South Africa, A paper prepared for CODESRIA's 10th General Assembly on African in the New Millenium*, Kampala.
- Mueller, R., Wunrow, J. and Einspruch, E. (2000) '*Providing youth services through youth –adult partnerships: A review of the literature*', *Reaching Today's Youth* 4, pp. 37-48.
- Mwangi, E. (2004) *Masculinity and Nationalism in East African Hip-hop Music*, *Tydskrifvirletterkunde*, vol. 41, no. 2, pp. 5-20.
- Negrine, R. and Newbold, C. (1988) *Media Audiences: Survey Research*, In Hansen, A., London: Macmillan.
- Pandey, R. (1981) *Strategies for social development: An analytical approach*.
- Panday, S., Makiwane, M., Ranchod, C. and Letsoalo, T. (2009) *Teenage Pregnancy in South Africa With A Specific Focus on School-Going Learners*, Human Sciences Research Council, Pretoria: Department of Basic Education.
- Patil, D. (2010) *Communication for Rural Development*, New Dehli: Serials Publications.
- Payne, M. (1997) *Modern social work theory*, Chicago, Ill.: Lyceum Books.
- Pitout, G. (1997) *Field Research in Communication*. In Du Plooy, G. M. (Ed). Introduction to Communication, Course Book 2, Kenwyn: Juta & Co Ltd., pp. 104-125.
- Rutter, M. (1985) '*Resilience in the face of adversity: Protective factors and resistance to psychiatric disorder*', *Psychiatry*, 147, pp. 598-611.
- Schön, D. (1983) *The Reflective Practitioner*, New York: Basic Books.
- Schiele, J. (2005) *Maggie Lena Walker and African American community development*, *Affilia*, 20 (1), p. 21-38.
- Servaes, J. (2009) '*Communication policies, good governance and development journalism*'. *Communication*, vol. 35, no. 1, pp. 50-80.
- Severin, W. and Tankard, J. (eds.) (1997) *Communication Theories: Origins, Methods, and Uses in the Mass Media*, 4th ed., New York: Longman.
- Steinberg, S. (1995) *Introduction to Communication: The Basics*, Cape Town: Juta.
- Tabing, L. (2000) *How to do community radio*, New Delhi: Unesco Asia Pacific Bureau For Communication and Information.
- Tsware, S. (2014) '*Voice, alienation and the struggle to be heard: a case study of community radio*

- programming in South Africa, *Critical Arts*, April 2014, Vol. 28, Issue 2, p. 287.
- Ufoma, A. (2012) 'Community Regulation and its Challenges in Ghana', *Journal of African Media Studies*, Vol. 4, no. 2, pp. 193 – 207.
- UNDP (2002), *Conceptual shifts for sound planning: towards an integrated approach to HIV/AIDS and poverty*, Pretoria: UNDP.
- White, C. (2005) *Research: A Practical Guide*. Pretoria: Ithuthuko Investments Publishing.
- Wigston, D. (2001) 'Radio Production,' In Fourie, P. J. (ed.) *Media Studies: Content, Audiences and Production*. Lansdowne: Juta Education.
- Wimmer, R. and Dominick, J. (1994) *Mass Media Research: An Introduction*. 4th edition, Belmont: Wadsworth.
- Wilson, P. (1997) *Building Social Capital: A Learning Agenda for the Twenty-First Century*, *Urban Studies*, 34:5-6, 745-760.
- Youth Enterprise Development Strategy 2013-2023 (2013), *Creating New Business Opportunities for Young Women and Men in South Africa*.
- Yin, R. (1994) *Case study research: Design and methods*, 2nd ed., Beverly Hills, CA: Sage Publishing.
- Zaidah, I. (2003) *An Investigation into the effects of Discipline-Specific Knowledge, Proficiency and Genre on Reading Comprehension and Strategies of Malaysia ESP Students*. Unpublished Ph.D. Thesis. University of Reading.

Online Websites:

- African Youth Decade 2009-2018 Plan of Action, (2011) 'Accelerating Youth Empowerment for Sustainable Development, Road Map towards The Implementation of the African Youth Charter', Addis Ababa, Ethiopia. [Online], Available: <http://africayouth.org/sites/default/files/African%20Youth%20Decade%20Plan%20of%20Action.pdf> [3 May 2015].
- Allison, T. (2009) Community development theory and practice: Bridging the divide between 'micro' and 'macro' levels of social work. Presented at: NACSW Convention 2009. October, 2009. Indianapolis, [Online], Available: <https://www.nacsw.org/Publications/Proceedings2009/TanACommunity.pdf> 4 march 2016
- Anthony, T. (2008) 'Developing a business model for a community radio station in Port Elizabeth: A case study', [online], Available: <http://dspace.nmmu.ac.za:8080/jspui/bitstream/10948/906/1/Anthony%20Thamsarirqa%20Delite%20Ngeezula.pdf> [4 June 2015].
- Bosch, T. (2007) *Sustaining Community Radio: UNESCO Community Radio South Africa*, [Online], Available; <http://www.i4donline.net/articles/currentarticle.asp?articleid=1156&typ=Features> [29th June 2007]

Casey, P. (2009) *Religion and Spirituality: A Necessary Distinction*, [Online], Available: <http://www.rcpsych.ac.uk/pdf/Casey%20Religion%20and%20spirituality.x.pdf> Religion and Spirituality [14 March 2017].

Department of Trade and Industry (DTI), RSA (2009), 'The National Youth Economic Empowerment Strategy and Implementation Framework, Mainstreaming Youth in the South African Economy 2009–2019', [Online], Available: http://www.nwpyc.org.za/index2.php?option=com_docman&task=doc_view&gid=29&Itemid=2 [4 May 2015].

Fergus, S. and Zimmerman, M. (2005) 'Adolescent resilience: A framework for understanding healthy development in the face of risk', *Annual Review of Public Health*, (26), Spring, pp. 399-419., [Online], Available: <http://www.csun.edu/~whw2380/438> [14 May 2015].

Fokane, T. (2003) 'The Transformation of Broadcasting in South Africa: A History of the Campaign For Open Media (COM) and the Campaign for Independent Broadcasting (CIB)', [Online], Available: <http://www.fxj.org.za/earchive/transformation.pdf> [4 May 2015].

Fraser, C. and Restrepo, C. (2001) *Community Radio Handbook*, UNESCO, [Online], Available: www.unesco.org/webworld/.../community_radio_handbook.pdf [4 May 2015].

Girard, B. (2001) 'A Passion For Community Radio: Radio Waves and Community', [Online], Available: www.comunica.org/passion/index.htm [4 May 2015].

Girard, B. (2007) 'What is Community Media', [Online], Available: <http://man.comunica.org/archives/101> [4 May 2015].

Independent Broadcasting Act (IBA), (1993), [Online], Available: <https://www.icasa.org.za/LegislationRegulations/Acts/IndependentBroadcastingAuthorityAct/tabid/90/Default.aspx> [4 May 2015].

Jordan, A. (2006) 'Global Review of Community Radio', AMARC 9 World Conference, [Online], Available: http://www.econewsafrika.org/default2.asp?active_page_id=315&id=26 [4 May 2015].

Lord, J. and Hutchinson P. (1993) 'The Process of Empowerment: Implications for Theory and Practice', *Canadian Journal of Community Mental Health*, 12:1, Spring 1993, pp. 5-22 [Online], Available: http://www.johnlord.net/web_documents/process_of_empowerment.pdf [4 May 2015].

Mafikengfm, [Online], Available: www.mafikengfm.co.za [4 May 2015].

Marina, J. et al (2011) 'Towards a youth employment strategy for South Africa', DBSA, Working Paper Series, No. 28 [Online] Available:

<http://www.africaneconomicoutlook.org/fileadmin/uploads/aeo/PDF/DPD%20No28.pdf> [27 may 2015].

Media Club South Africa [Online] Available:

<http://www.medioclubsouthafrica.com/component/content/article?id=118:radio-in-south-africa> [10 November 2016]

Mishkind B. (2006) 'How and when did Broadcasting begin?' [Online], Available: www.olderadio.com/current/bc_roots.htm [10 November 2015]

Mohasoa, I. (2010) 'Substance abuse among male adolescents', Dissertation submitted in fulfilment of the requirements for the degree of Master of Arts in the subject Psychology at the University of South Africa [Online], Available:

http://uir.unisa.ac.za/bitstream/handle/10500/3551/dissertation_mohasoa_i.pdf?sequence=1 [27 may 2015].

National Treasury, (2011) 'Confronting youth unemployment: policy options for South Africa', [Online], Available: <http://www.treasury.gov.za/documents/national%20budget/2011/Confronting%20youth%20unemployment%20-%20Policy%20options.pdf> [27 may 2015].

Nugent, R. (2005) *Youth in a global world*, Population Reference Bureau (PRB), [Online], Available: <http://www.prb.org/pdf06/YouthInAGlobalWorld.pdf> [4 May 2015].

National Youth Development Agency (NYDA), [Online], Available:

<http://www.nyda.gov.za/Pages/default.aspx> [4 May 2015].

Olorunnisola, A. (2000) *Community Radio As Participatory Communication in Post- Apartheid South Africa* [Online], Available: <http://www.personal.psu.edu/faculty/a/x/axo8/Joburg/manuscript.htm>

Perkins, D. and Zimmerman, M. (1995) 'Empowerment theory, research, and application', *American Journal of Community Psychology*, vol. 23, no. 5. 1995; Oct 1995; 23, 5; Research Library Core pg. 569, [Online], Available: <https://my.vanderbilt.edu/perkins/files/2011/09/empintro.proquest.pdf> Retrieved 04 march 2016.

Satsang Gurudev Shri Ojaswi Sharma (2003) *Spirituality and Religion: The difference between spirituality and religion*, [Online], Available:

http://www.universalwisdom.in/topicItem/long/uk/the_difference_between_spirituality_and_religion [14 March 2017].

The National Youth Policy (NYP), (2009) [Online], Available:
<http://www.thepresidency.gov.za/MediaLib/Downloads/Home/Publications/YouthPublications/NationalYouthPolicyPDF/NYP.pdf> [4 May 2015].

Tellis, W. (1997) Introduction to Case Study. *The Qualitative Report*, Vol.3, no 2, [Online], Available:
<http://www.nova.edu/ssss/QR/QR3-2/tellis1.html> [11 09 2016].

Singhal, A., Papa, M., Sharma, D., Pant, S., Worrell, T., Muthuswamy, N. and Witte, K. (2006) 'Entertainment education and social change: The communicative dynamics of social capital', *Journal of Creative Communication*, vol. 1, no. 1, [Online], Available: www.southafrica.info [4 May 2015].

UNESCO (1989) *World Communication Report*, 149-156, [Online], Available:
unesdoc.unesco.org/images/00111/001112/111240e.pdf [4 May 2015].

United Nations office on drugs and crime (2004) 'Conducting effective substance abuse prevention work among the youth in south Africa', [Online], Available:
http://www.unodc.org/pdf/southafrica/south_africa_guidelines_abuse_prevention.pdf [27 MAY 2015].

Youth Empowerment Program (YeP), [Online], Available: <http://www.yesforevs.eu/yep.php> [4 May 2015]

CHAPTER 7

7.1 Appendix (1)

Topic: The role of community radio in youth empowerment:

A case study of Mafikeng FM.

Interview guide for young people

AGE :

SEX :

HIGHEST LEVEL OF EDUCATION :

LOCATION :

DATE OF INTERVIEW :

TIME OF INTERVIEW :

The questions that follow are meant to gain insight into radio broadcasting, and in particular what Mahikeng FM as a community radio broadcast means to you. All the information gathered will be kept strictly confidential. Your participation will be valuable for gathering such information, and will be very much appreciated. You are free to choose not to participate at any point in time.

- Q. 1. Do you listen to Mahikeng FM?
- Q. 2. If so, why is it the station of your choice?
- Q.3. What role do you think the Mahikeng FM plays for you?
- Q. 4. How do you think Mahikeng FM is empowering you or the youth?
- Q. 5. Which programme (s) do you listen to on Mahikeng FM?
- Q. 6. Why do you listen to the above stated programme (s)?
- Q.7. How do you think Mahikeng FM's programmes direct you to employment opportunities?
- Q.8. How do you think Mahikeng FM effectively communicates to you or young people with issues of teenage pregnancy (HIV-AIDS) and substance abuse?
- Q.9. What kind of other relevant and important information do you think Mahikeng FM is providing you with?
- Q.10. Which platform does Mahikeng FM provide youth and the communities with, to address their issues?
- Q. 11. Do you think Mahikeng FM is somehow acting as a solution towards any of the problems you or your community are facing, and how?

THANK YOU FOR YOUR TIME AND PARTICIPATION.

7.2 Appendix (2)

Topic: The role of community radio in youth empowerment:

A case study of Mafikeng FM.

Interview guide for Mahikeng FM administrators

AGE :

SEX :

HIGHEST LEVEL OF EDUCATION :

LOCATION :

DATE OF INTERVIEW :

TIME OF INTERVIEW :

- Q. 1. What role does Mahikeng FM play in community and youth empowerment?
- Q. 2. Which programme (s) are specifically dedicated to young people in Mahikeng FM, and why?
- Q. 3. How does Mahikeng FM's programmes direct youth to employment opportunities?
- Q. 4. How does the station effectively communicates to young people with issues of teenage pregnancy (HIV-AIDS), substance abuse?
- Q. 5. What kind of other relevant and important information do Mahikeng FM provide youth with?
- Q. 6. Does the station have outreach programs in conjunction with organizations for young people and for the communities in its broadcast area?
- Q. 7. How often do officials from different organizations come to the station weekly to address its community of listeners, mainly young people with information that could be of vital use for them?
- Q. 8. What do you think are young peoples' expectations, and does Mahikeng FM meet those expectations through its programme content?
- Q. 9. What do you think can be done, perhaps in terms of policies or programmes that can help to empower young people through a radio station such as Mafikeng FM?
- Q. 10. Which platform does the station provide youth and the communities with, to address their issues?

THANK YOU FOR YOUR TIME AND PARTICIPATION!!!

7.3 Appendix (3)

INDIVIDUAL INTERVIEWS

PARTICIPANTS	GENDER	AGE	DATE	DURATION
Participant A	Female	17 years old	14/ 02/ 2016	34:00
Participant B	Female	24 years old	30 /02/ 2016	15:05
Participant C	Female	26 years old	01 /02 /2016	15:40
Participant D	Female	19years old	15 /02/ 2015	14:38
Participant E	Male	30 years old	16 /02 /2015	18:12
Participant F	Male	29 years old	20/ 02/ 2015	14:00
Participant G	Male	23 years old	22 /02 /2015	14:51
Participant H	Male	22 years old	25 /02 /2016	15:02
Participant I	Female	29 years old	28 /02 /2016	06:42
Participant J	Male	27 years old	30/02 2016	13:05

FOCUS GROUP

FOCUS GROUP	DATE	DURATION
Group 1	08 February 2016	90 minutes (one tape)
Group 2	09 February 2016	59 minutes (one tape)
Group 3	10 February 2016	75 minutes (one tape)

RADIO ADMINISTRATORS

RADIO ADMIN	GENDER	AGE	DATE	DURATION
Marketing manager	Male	26years	10 / 01/ 2016	45 minutes
Station manager	Male	29years	14/01/2016	65 minutes
Programme's manager	Female	30years	20/ 01/ 2016	60 minutes