A Critical Assessment of the Role and Governance of Muslim Community Radio in South Africa: The Case of *Radio Al-Ansaar*

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DECLARATION

I, B. Ayesha Mall, declare that this dissertation, unless otherwise indicated in the text, is my own original work. It is being submitted for the degree of Masters of Arts in the Faculty of Humanities, Development and Social Sciences, University of KwaZulu-Natal, (Howard College Campus). It has not been submitted before for any degree or examination at any other university.

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ABSTRACT

Community participation is a fundamental element of community radio. Therefore in countries where this form of radio exists, community participation is one of its most important licence criteria. It is no different in South Africa. Community radio in this country is a relatively young form of radio, just over a decade old, and is based on models in countries where community radio is a long established institution. Many of the South African community radios are faith-based stations. However, existing research on community participation in such radios are based mainly on Christian stations. The focus of this paper is on Muslim community radio.

The study evaluated the extent of community participation in the ownership, management, programming and other aspects at *Radio Al-Ansaar*, a Muslim community radio based in Durban, KwaZulu-Natal. As this radio serves a Muslim constituency characterised by ideological, racial and class divisions, the study sought to find out if optimal and meaningful community participation from all sectors of the community is actualised. Furthermore, given this diversity in the Muslim community, the paper examined if *Al-Ansaar*, through its programmes, induces transcendence of or accentuates differences through discourse of divergent ideologies, views and beliefs among Muslims. In addition to the examination of the level of community participation in *Radio Al-Ansaar*, the paper assesses the economic viability of the station. It highlights the significance of advertising as an important revenue stream and assesses the prospects for financial sustainability within the context of the hegemonic influence of vested mercantile interests.

The evaluation of the *Al-Ansaar* project took place against the stipulations of the Independent Communications Authority of South Africa (ICASA) and against the backdrop of key Islamic precepts. Furthermore, in the analysis of the various elements mentioned, cognisance was taken of the perceptions of the varied individuals associated with the station.

ACKNOWLEDGEMENTS

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LIST OF ABBREVIATIONS AND ACRONYMS

1. AA   Al-Ansaar
2. AMARC   World Association of Community Broadcasters
3. ANC   African National Congress
4. CII   Channel Islam International
5. COSATU   Congress of South African Trade Unions
6. FAWO   Film and Allied Workers Organisation
7. HCR   Health Communication Resources
8. IBA   Independent Broadcasting Authority
9. ICASA   Independent Communications Authority of South Africa
10. IMA   Islamic Medical Association
11. IPCI   Islamic Propagation Centre International
12. KZN   KwaZulu-Natal
13. MDDA   Media Development and Diversity Agency
14. MWASA   Media Workers Association of South Africa
15. MYM   Muslim Youth Movement
16. NAB   National Association of Broadcasters
17. NCRF   National Community Radio Forum
18. NGO   Non-Governmental Organisation
19. PSB   Public Service Broadcasting
20. SAARF   South African Advertising Research Foundation
21. SABC   South African Broadcasting Association
22. SANCO   South African National Civic Organisation
23. SASPU   South African Students' Press Unions
24. SATRA   South African Telecommunications Regulatory Authority
25. SMME   Small, medium and micro enterprises

INTRODUCTION

A distinguishing feature of the community broadcast sector is its emphasis on community engagement and empowerment. The recognition of the power of community radio to facilitate the empowerment of communities has long been recognised. The World Association of Community Radio Broadcasters (AMARC) makes clear that community radio is not about doing something for the community but about the community doing something for itself, that is, owning and controlling its own means of communication. It is only through open and free access to the radio that a true sense of community ownership and empowerment can be fostered. The enabling characteristic is participation in the ownership, management, programming and other facets of the station.

The purpose of this paper was to examine whether Muslim community radio, as a sub-class of minority media can realise this goal of empowering the community by being community owned and managed broadcast mediums. For the purpose of the study, the conceptual and operational characteristics of *Radio Al-Ansaar*, in Durban, KwaZulu-Natal, were analysed against the ideals of community radio and participation expounded on in **Chapter Two**. Community participation in the governance of the station was most importantly examined in terms of Islamic teachings and South African regulatory stipulations as articulated in the Independent Broadcasting Authority (IBA) Act of 1993. The study interrogated whether this station is a community owned operation that facilitates community involvement in all areas of the radio's functioning. Part of the exercise to test if community participation is a realisable ideal in the Muslim community radio context, was to critique *Radio Al-Ansaar's* reading of its role on the airwaves. UNESCO's *World Communication Report* (1997:147) states that the purpose of community radio stations is to facilitate the free flow of information by encouraging freedom of speech, and by enhancing dialogue within the communities concerned. The study queried if this radio addresses itself to all Muslims regardless of their schools of thought, whether all ideas are debated in its programmes and all opinions are respected.

0.1 Rationale for the Study

An empirical study of community radio derives its impetus from the comparative study of three community radio stations in the province of KwaZulu-Natal (KZN) undertaken by Ruth Teer-Tomaselli, between 1999-2000, which explored "the radio stations' relation to, and representation of, the audiences they define as their communities" (Teer-Tomaselli, 2001: 231-232). As a community media practitioner, the researcher has an interest in community media, specifically community radio, as a 'meeting point' for a minority, yet diverse community. Community radio is seen to offer 'a voice' to local groups, because it enables the empowerment of people by giving them the means to inform and be informed within a participative communication medium (Rama & Louw, 1993:73). Teer-Tomaselli's study focused on *Durban Youth Radio,* which targeted youth, *Radio Phoenix,* which focused on the needs of people of Indian origin and *Radio Kwezi,* whose audience are adherents of Christianity (Teer-Tomaselli, 2001: 231). According to the IBA Act of 1993, "religious stations are a dominant component of the community sector, reflecting the importance of religion to South Africans across the full spectrum of society" (http://www.iba.org.za/compos.html). Although research has been done on Christian community radio stations such as *Radio Ikwezi*, as mentioned (Feyissa, 1999; Teer-Tomaselli, 2001), *Radio Icengelo* (Phiri, 2000) and *Highway Radio* (Mjwacu, 2002), there is a gap in literature on the efficacy of Muslim community radio in South Africa.

The impetus to study *Muslim* community radio in particular emerges from psychographic factors. As a South African Muslim and as a Muslim community radio volunteer in the capacity of news editor and current affairs producer at *Radio Al-Ansaar* between 1998 – 2001, the researcher was interested in conducting an empirical study of the relationship between Muslim community radio and its target community. This study will add to the above-mentioned body of research on religious community radio stations. As will be propounded on in the ensuing chapters, the Muslim community is ideologically diverse. In alignment with this tableau, the few but varied Muslim community radios in South Africa are each owned by a group that is invariably an exponent of just one of the schools of thought within Islam. In fact, many of the stations are owned by one, or the other, of

the conservative and competing theological bodies that espouses a particular ideological stance. This goes against the ethos of community radio; a medium that ought to be all-inclusive. It also goes against the spirit of Islamic teachings – the fundamentals of which are common to all schools of thought – which, however, call for tolerance of divergent viewpoints in matters of jurisprudence. The researcher wanted to explore if, and how, *Radio Al-Ansaar* meets the challenge of being an all-inclusive entity. This was examined against the backdrop of challenges that South African Muslims are confronted with, as discussed in the next sub-section (also see **Chapter One**).

0.2 Context of the Study

The South African Muslim community, as a microcosm of South African society, is not a homogenous entity; it is comprised of individuals whose expression of Islam is informed by their diverse racial, ethnic, regional and linguistic backgrounds. As a result, they often hold contradictory positions on critical issues (Manjra, 1999:2). This compounds entrenched and potentially divisive doctrinal differences that have thus far rendered the age-old clarion call for 'unity of the *ummah*'[1] on a local and global level an elusive ideal.

The *ummah* is formed on the basis of shared belief in the unity of the Almighty, the universe and nature. In such a community, posits Hamid Mawlana (1993), race, nationality and ethnicity have no relevance. They *ought* not, according to Islamic injunctions, but as illustrated, they do. This is reiterated by Gholam Khiabany's (2003) argument that it is difficult to conclude, that Islamic communities are similar because of their Islamic essence. In his critique of Mawlana's works on Islamic media, Khiabany argues against reference to an 'Islamic world' or 'Islamic culture' as an "undifferentiated Muslim mass with no distinct social locations and groupings…no class, gender, ethnic or regional differences" (2003: 417). Thus, the affirmation of cohesion in the *ummah* rests on two intertwined pre-conditions: acceptance of ideological diversity and open communication channels to further this ideal.

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[1] *Ummah* means community of faithful in Arabic and is a commonly used term among Muslims with reference to the body of Muslims, locally or globally.

During the era of the Prophet Mohammed and subsequently in the *Caliphate*[2] period, mosques played a central role as primary communication centres. "The exclusive centre of communication in the seventh century was the Prophet's mosque in Medina" (Sardar, 1993:45). The mosque was the central gathering place and the centre for learning and education, for the housing of the library, for news distribution, for major cultural activities and even for government (Sardar, 1993). Since mosques over time have been reduced to places of worship, there has been a vacuum that has been replaced by modern media as the primary vehicle of communication in the community. Fathi Osman, former Editor-in-Chief of the defunct *Arabia* magazine explains that Islamic media is primarily a need for inter-Muslim dialogue. He says that Muslims need to share their experiences as they try to make sense of Islam in the modern world and engage in experiments designed to give modern-day expression to Islam. It is vital that all those engaged in these activities and movements should communicate with each other, so that all will be aware of what the others do or think, and dialogue between different schools and approaches could then take place (F Osman cited in El-Affendi, 1999). Community radio is important in this respect. Therefore, as alluded to in the previous sub-section, the study examines if *Al-Ansaar* acts as a space for inter-Muslim dialogue to be facilitated. It looks at whether all of the Muslim community in the province of KwaZulu-Natal has meaningful access to *Radio Al-Ansaar*.

0.3 Dissertation Approach

This paper is divided into two sections. **Section A** comprises of three chapters and **Section B** comprises of four chapters[3]. **Section A** lays the historical, theoretical and methodological foundations for the study based on a broad sweep of literature in the field of Muslim identity politics in South Africa and Muslim media, development communication and community radio, and research fundamentals. Since this research project is based on Muslim community radio, **Chapter One** platforms contemporary debate on the problematic of identity, specifically Muslim identity in South Africa. As

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[2] *Caliphate* refers to the early Muslim leadership subsequent to the death of Prophet Muhammed, the final Prophet of Islam.

[3] See **Contents**

mentioned, it is important to understand how the ideological, racial, ethnic and class schisms in the South African Muslim community impact upon the level of community participation at Muslim community radios. Reference is made to the discourses of Stuart Hall, Manuel Castells, Ziauddin Sardar, Goolam Vahed, Suleman Dangor, Ursula Gunther and others. Theories ought to connect grand, sweeping characterisations of the forces at work in society with case studies that are of a manageable size for conducting research into (S Hornig-Priest, 1996). This study of community radio therefore is embedded within paradigmatic approaches to development / community media discussed in **Chapter Two**, namely, democratic-participant theory and another-development theory as exemplified by Denis McQuail, Robert White, Jan Servaes (1999) and others. The political economy and media economics approaches, as propounded by Vincent Mosco and George Wedell's respectively, are also applied to the study. The research also is grounded by the inherent characteristics and positioning of community radio as theorised by Ruth-Teer Tomaselli, Opokuh Mensah and other scholars. **Chapter Two** also presents a historical account of the establishment and development of community radio in South Africa. **Chapter Three** provides an outline of the methodology adopted in this study. The case study approach was utilised and the study adopted qualitative research methods.

The findings and conclusions about the case study, which are revealed in **Section B**, are inscribed within the theoretical and methodological assumptions in **Section A**. In evaluating the role and governance of *Radio Al-Ansaar* as presented in four chapters in **Section B,** the researcher applied Teer-Tomaselli's (2001: 231) thematic approach. This approach covers the areas of institutional organisation, governance, staffing, programming, funding and sustainability. As has been emphasised, community participation is a very important aspect of community radio, to guarantee that the community really owns and controls the station (Bonim & Opoku-Mensa, 1998). Therefore, community participation in terms of election of the leadership (board members), policy-making for the station, management of the station, selection of provision of programmes and production of programmes was used as an index to measure if *Radio Al-Ansaar* fulfilled this requirement. **Chapter Four** presents a discussion on the extent of community ownership in the ownership and governance of the radio. **Chapter**

Five looks at how the composition of the Muslim community and the ideological, racial, class and gender diversity and differences within it as discussed in **Chapter One** impact upon the staffing imperatives of the station. The challenges and frustrations of running a radio largely on the basis of volunteerism are also examined in this chapter. **Chapter Six** illustrates how the community participates in the area of programming. The potential for long-term financial sustainability of the station is discussed in **Chapter Seven**. The study closes with an encapsulation of the findings and conclusions that are discussed in **Section B**.

CHAPTER ONE

THE POLITICS OF SOUTH AFRICAN MUSLIM IDENTITY: ITS CONSTRUCTION AND RECONSTITUTION

1.1 Introduction

To proffer an insight into Muslim community radio and its relevance in the South African context, it becomes an imperative to foreground Muslim identity. As discussed in the introduction, the fundamental aims of Muslim community radio in South Africa is to shape and protect the Muslim identity and to unite the *ummah*. The management board of *Radio Al-Ansaar* believes strongly in the efficaciousness of the radio in achieving these aims. This is an ambitious project, one that makes compelling a discussion of Muslim identity in all its diversity especially the differences among adherents of the various Islamic schools of thought and praxis and the resultant tensions that have arisen.

The section will therefore explore the particular identifications of South African Muslims in relation to the global/local terrain, both imaginary manifestations of such identity formations (in this case, Muslimism and the quest for the ideal and global Islam) and the physical manifestations in space (in the context of this study: South Africa, particularly Durban). To this end, the construct of identity, its formation – both individual and collective – are briefly theorised.

1.2 The problematic of Identity

Identities are increasingly seen as relational, socially produced, situational, multiple and complex. They are constructed through the process of identification; a process "constructed on the back of a recognition of some common origin or shared characteristics with another person or group, or with an ideal, and with the natural closure of solidarity and allegiance established on this foundation" (Hall, 2000: 16). In this vein, for Manual Castells (1997) identity is an individual's source of meaning and experience derived on the basis of a cultural attribute, or a related set of cultural attributes, that are

prioritised over other sources of meaning. This individual identity informed by a collective identity, is built on a foundation of history, geography, biology, productive and reproduction institutions, collective memory, personal fantasies, power apparatuses and religious revelations. These foundational attributes are processed by individuals, social groups and societies who arrange their meaning, according to social determinations and cultural projects that are rooted in their social structure, and in their space / time framework (Castells: 1997: 7). This supposition is supported by Hall's postulation that identities are transformed continuously in the 'interaction' between individual and society and are subject to the 'play' of history, culture and power (1992; 1996). Castells (1997) notes that, who constructs collective identity and for what, largely determines the symbolic content of this identity, and its meaning for those identifying with it or placing themselves outside of it. He proposes three forms of identity building:

- *Legitimising identity* is introduced by the dominant institutions of society to extend and rationalise their domination *vis a vis* social actors as would have been the aim of the Nationalist Party government when it embarked on a racial identity re-engineering programme as part of its segregationist ideological campaign in apartheid South Africa.

- *Resistance identity* is generated by those actors that are in positions devalued and/or stigmatised by the logic of domination, thus building trenches of resistance and survival on the basis of principles different from, or opposed to those permeating the institutions of society. Anti-apartheid and anti-occupation of Palestine movements would be cases in point.

- *Project identity* occurs when social actors, on the basis of whichever cultural materials are available to them, build a new identity that redefines their position in society and, by so doing, seek the transformation of overall social structure. The post-apartheid South African government 's nation building mission would fall within this ambit.

1.3 Muslim Identity

Identity positions should not be taken as given but interrogated and questioned (Phoenix, 1998: 9). Castells refers to a plurality of identities, with meaning organised around a primary identity that is self-sustaining across time and space. To provide an understanding of what constitutes an ideal Muslim identity, two key sacred Islamic concepts *ummah* and *shari'ah* - crucial and recurrent markers in the demarcation of Islamic consciousness – are unpacked.

1.3.1 *Ummah*: The 'Community'

Postmodernity, the age of contingency, of self-conscious contingency, is also the age of community: of the lust for community, search for community, invention of community, imagining community (Bauman, 1991). Definitions and abstractions of who precisely makes up this imagined construct labeled 'community' are notoriously difficult to pin down (Teer-Tomaselli, et al, 2001: 232). In its broadest definitional capacity, 'community' would mean "all forms of relationship that are characterised by a high degree of personal intimacy, emotional depth, moral commitment, social cohesion, and continuity in time …It may be found in …locality, religion, nation, race, occupation, or (common cause). Its archetype…is the family" (Nisbet, 1966:47 –8). In Islam, the basic social unit is indeed the community or *ummah*.

The Islamic concept of community has certain unique characteristics which "relate to the foundation or basis of the community, its historic mission and purpose, its status among other communities, its identity, and its continuity" (Abdalatie, 1975: 38). The community in Islam is not founded on race, nationality, locality, occupation, kinship, or special interests. It does not take its name after the name of a leader or a founder of an event. It transcends national borders and political boundaries. An Islamic community is present only when it is nourished and fostered by Islam (Abdalati, 1975: 38). It has a historic mission far beyond mere survival, sheer power, breeding, or physiological continuity. Abdalati asserts that the historic role of the Islamic community is to be the true

embodiment of the virtuous, the wholesome, and the noble. What is required of the community at large is likewise required of every individual member. This is because the whole community is an organic entity and every individual is accountable to the Almighty. *Radio Al-Ansaar* envisions nurturing the Muslim *ummah* of KwaZulu-Natal to realise the ideal community of believers as expounded by Abdalatie. Abdalatie's conceptualisation of the *ummah*, however, reflects a utopian typology.

Although in Islam, the preference of religion over culture and nationality is viewed as the aspired to ideal over and above individual and situated identities, and although the *ummah* is transnational, the adoption of Islam in specific places with specific cultural norms is very much the reality. It is therefore difficult to conclude that Muslim communities are similar because of their Islamic essence (Khiabany, 2003). No one can claim that the 'Muslim world' does not share a universe of discourses and a 'common heritage'. However, it would be impossible to argue that the Muslim entities have taken on the same forms, and the same political and social significance in various parts of the world and throughout history. Further to this, the *ummah* is not merely a community of all those who profess to be Muslims; rather, it is a moral conception of how Muslims should become a community in relation to each other, other communities and the natural world (Ibrahim, cited in Sardar, 2003: 33). Such a mission is described in the Holy Qur'an as follows:

> Let there be a community (ummah) among you, advocating what is good, demanding what is right, and eradicating what is wrong. These are indeed the successful (Qur'an, 3: 104).

The historical account in this chapter of the fractured nature of the Muslim community in South Africa, particularly in Durban and surrounds, throws light on the noble yet idealistic task *Radio Al-Ansaar* has set for itself in its aim to attain Abdulati's concept of the ideal community of believers.

1.3.2 *Shari'ah*

The *shari'ah* is the core of the worldview of Islam (Sardar, 2003: 64). It covers all aspects of human life and gives meaning and content to the behaviour of Muslims in their earthly endeavours. The word *shari'ah* literally means a waterway that leads to a main stream, a drinking place and a road or the right path. The importance of *shari'ah* is evident in the denotations of its literal meaning: Water is life for everything, *shari'ah* is life for the Muslims' souls and a way of life for them. The concept thus connotes a path or a passage that leads to an intended place, or to a certain goal. For most Muslims, *shari'ah* is not an invariable, rigid command, but a guide to walk toward God, with the adaptations required by each historical and social context (Castells, 1997). "A Muslim people always seeks better and better implementation of the *shari'ah* on its present and future affairs" (Sardar, 2003: 64).

In contrast to this openness of Islam, the *shari'ah* has been elevated by some Muslims to the level of divine. In describing this as a metaphysical catastrophe, Sardar (2003) argues that there is nothing divine about *shari'ah*. The only thing that can be described as divine in Islam is the Qur'an. The *shari'ah* is a human construction; an attempt to understand the divine will in a particular context. This, notes Sardar, is why the bulk of the *shari'ah* actually consists of *Fiqh* or jurisprudence, which is nothing more than legal opinion of classical jurists. The collusion of Muslims around the world in the literal and non-contextualised application of *shari'ah* law is a betrayal of the teachings of Islam (Ramadan, 2005). It is for this reason that many people outside of the Muslim faith assume that the *shari'ah* is mainly a collection of fixed ancient laws that belong to a time other than ours. To encapsulate, on the contrary, the application of the *shari'ah* is not in a vacuum; rather it is in a reality that is changeable due to time and space. As will be illustrated in this chapter, the majority of the Muslim community of KwaZulu-Natal, as followers of the mainstream religious bodies, has adopted a literal understanding of *shari'ah* law. *Radio Al-Ansaar*, in its efforts not to antagonise the mainstream religious bodies, reflects this understanding of *shari'ah*. This will be discussed in **Section B**.

1.4 Muslim Identity in the South African Context

The growth of Islam in South Africa, driven by migration and conversions, has created a diverse and multicultural Muslim community. While scholars are busy studying how this and other religious/ethnic/cultural communities are faring in the pluralist and multicultural environment of democratic South Africa, not too much attention has been paid to the fact that the South African Muslim community itself is a multicultural community. The politics of identity and identity formation that are shaping the South African Muslim community cannot be fully understood until the internal diversity within the community itself is fully appreciated.

This subsection thus sketches a historical landscape of the six hundred and fifty thousand Muslims in South Africa (Statistics SA Census, 2001) who constitute approximately 2% of the total South African population. The writings of various scholars (Dangor, 2004; Gunther, 2003; Manjra, 1999, Omar, 2003; Sadouni, 2004; Tayob, 1995; Vahed, 2000, 2001) reveal that embracing a Muslim identity brings forth negotiation of alternative versions of South Africanness. As Castells (1997: 14) comments, while the primacy of religious principles as formulated in the Qur'an is common to all of Islam, Islamic societies and institutions are also based on multivocal interpretation. Thus it would be disingenuous to speak about a homogenous Muslim identity in contemporary South Africa (Omar, 2003). For instance, Ursula Gunther (2003) has written that the differences between the Cape Muslims and those of KwaZulu-Natal and Gauteng go beyond the cultural, ethnic, and linguistic to considerable differences with regard to questions of theology and religious practices. Both the cultural background and the historically rooted different social statuses shaped—and continue to shape—the corresponding religious institutions, rituals, and symbols (Gunther, 2003: 4).

Racial Composition of Muslims in South Africa
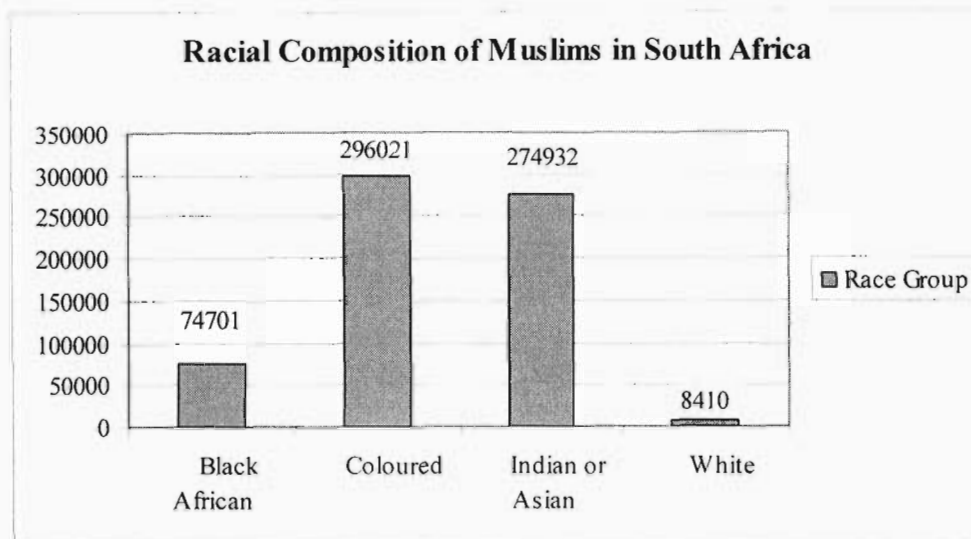
Fig. 1: BAR GRAPH DEPICTING THE NUMBER OF MUSLIMS IN SOUTH AFRICA SEGEMENTED ACCORDING TO RACE

The marked diversity and heterogeneity of Islam in South Africa originate in the history of migration. During different historical periods, various ethnicities bearing witness to Islam immigrated to the most southern part of Africa either voluntarily or by force, thus shaping the readings of Islam in the country (Gunther, 2003:1). This diversity on the basis of race, ethnicity, language and class has generated intrinsic differences in belief and practice amongst Muslims; "not so much in what Muslims believe but how they practice" (Vahed, 2000: 46). The community consists primarily of two large subgroups of Muslims, neither of which is indigenous African. They are comprised of Muslims who fall within the ethnic categories of 'Indian' - two hundred and seventy five thousand (Statistics SA Census, 2001) and 'Malay'[4] – three hundred thousand (Statistics SA Census, 2001) - whose origins are in India and the East Indies. Muslims of Indian descent reside mainly in KwaZulu-Natal and Gauteng, while Malay Muslims are concentrated in the Western Cape[5].

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[4] "'Malay' is a term dating back to an ethnic classification by the British in the early nineteenth century and whose meaning, over the course of time, came to correspond to an exclusive identity" (Gunther, 2003: 4)

[5] This 'Malayism' was characterised as something that "[set] them apart, but also above the other people of colour in their common environment. And though they were subjected to the same forces of oppression they were made to believe that they were the 'elite of

A small number of South African Muslims - approximately seventy five thousand (Statistics SA Census, 2001) - has its roots in Africa. One such group of Muslims is comprised of the approximately five thousand descendents of the Zanzibari slaves who were brought from the island of Zanzibar to Durban in 1893. The Zanzibari community is a close-knit community, which has managed to sustain an antiquated East African religious culture while embracing an integrated new South Africa.

A recent wave of immigrants and refugees has begun arriving since 1994 from various countries in Africa as well as from the Indian sub-continent.

As is evident, "there are as many Islams as there are situations that sustain it" (Al-Azmeh, 1993: 1). An analysis of the full spectrum of Muslim identities that pervade South Africa is beyond the scope of this study. The focus thus falls mainly on Muslims of Indian origin in Durban and its surrounds as this is the locale within which Radio *Al-Ansaar* exists.

Distribution of Muslims in KZN
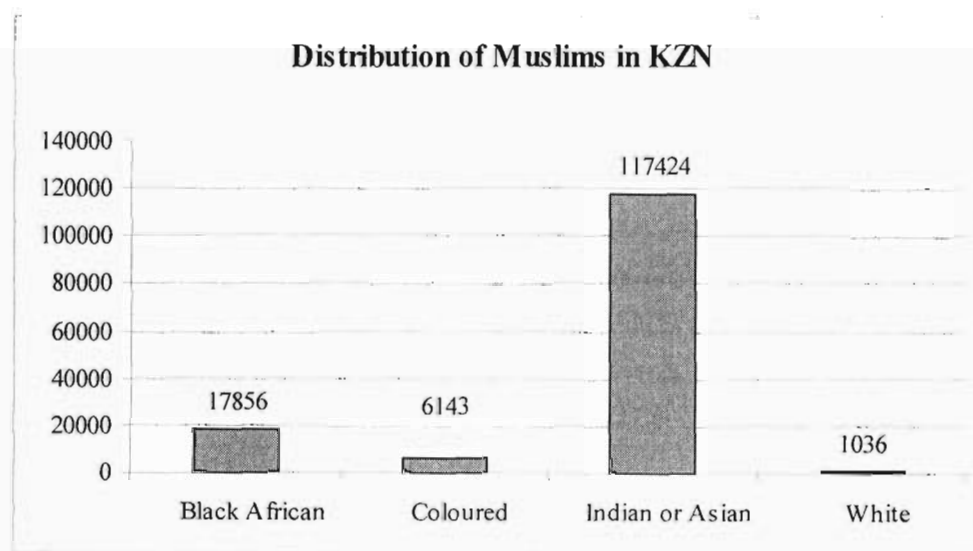
Fig. 2: BAR GRAPH DEPICTING THE NUMBER OF MUSLIMS IN KWAZULU-NATAL SEGEMENTED ACCORDING TO RACE

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the coloured' people. This exclusivity and false superiority made it difficult for them to fuse with the other sections of the oppressed, and to develop a common united struggle against oppression" (Davids 1985: 6).

1.4.1 Early History of 'Indian' Muslims

Most Muslims in KwaZulu-Natal arrived from India as traders in the third wave of Indian immigration in the nineteenth century. A very small minority had arrived in the second wave, not many earlier as indentured labourers. The first wave of 'Indian' Muslim migration occurred two centuries earlier when they, together with Malay and Indonesian Muslims, were brought to the Cape by the Dutch, mainly as slaves[6].

An important step in reconstructing religious life among the Muslim community is the building of mosques: Since the nineteenth century, many Muslim institutions such as mosques - as was alluded to earlier - and Qur'anic schools (and also modern Muslim schools and colleges) have been established in the Western Cape, KwaZulu-Natal, and Gauteng and contributed to the integration of Muslims in South African society. The construction of places of worship made it possible for Muslims to consider their presence in South Africa as permanent (Sadouni, 2004:2). Mosques became the centre of Muslim worship and congregational prayer and became the means to build community spirit (Vahed, 2000; Gunther, 2003). Despite their apparent religious enthusiasm, Indian Muslims had not shed their ethnic prejudices (Dangor, 2004: 247). In KwaZulu-Natal, the mosques were built and frequented along ethnic lines.

There are three broad theological traditions amongst Durban's Muslims. Scholars (Dangor, 2004; Gunther, 2003; Sadouni, 2004; Vahed, 2003) delineate them as: *Deobandi, Barelwi* and *Reformist* or *Progressive*. The *Deobandi* and *Barelwi* theological schools jointly have diffused an apolitical discourse and have reinforced a religious conservatism in South Africa (Sadouni, 2004: 3). Deobandi schools, established in India from the 1860s, are closely allied to Gujarati trading classes, and place emphasis on the central role of *ulema* (religious leaders) in defining the 'correct' practice of Islam (Tayob, 1995). "The *ulema* succeeded in imposing their leadership within the Muslim community and consolidating it by an alliance with rich commercial families who had a conservative

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[6] Due to the fact that the term 'Malay' in reality includes the early Indians who were absorbed into this category, contemporary historians prefer to use the term 'Cape Muslims' (Dangor, 2004).

vision of religion" (Sadouni, 2004: 4). The movement initially made inroads amongst Gujarati traders but later attracted support from Memon and Urdu-speakers. Sadouni comments that this alliance with rich merchants which included the creation of a network of madressas and the development of a religious school syllabus represents until today, for both the Deoband and Barelwi *ulema*, the way to institutionalise their theological schools. Institutionally the Deobandi tradition is represented by the *Jamiat-ul-ulema* (hereafter referred to as *Jamiat*), which was established in 1955 to provide religious knowledge on all matters affecting Muslims.

The Barelwi school, also founded in India, found expression in South Africa amongst Urdu-speaking Muslims (Dangor, 1995). "The history of the Islamic world has shown that it normally operates in tandem with a specific cultural identity" (Rafudeen, 2002: 1). Due to the fact that Hindu and Muslim indentured labourers shared the same space, a syncretic form of Islam developed (Dangor, 2004). This populist form of Islam involves the public celebration of occasions such as the birthday of the Prophet, the recitation of communal salutations to the Prophet, the use of guides as intercessors between individuals and God and visitation of shrines. These expressions of Islam reveal distinct traces of Hindu customs and traditions (Dangor, 2004: 248). Deobandis, in contrast, frown upon such practices and refer to them as innovation. The Barelwi tradition was given organisational expression through the *Sunni Jamiatul Ulama* of South Africa, established in 1978 to challenge the hegemony of the Jamiat (Mahida, 1993:114). The differences between the two schools of thought have continued over the years to arouse deep passions that have flared into open conflict.

1.4.2 The Turning Point

Ursula Gunther (2003) notes that the 'reformist' tradition took hold when some of the Muslim organisations underwent a process of emancipation. This evolutionary process laid the foundation that was necessary to examine the possibility and the nature of a cultural, social, and political commitment for Muslims within the broader South African context (Gunther, 2003).

Indian Muslims, for at least a century, maintained an emotional bond with India and kept abreast of development in their land of origin (Dangor, 2004: 252). Publications such as *The Views and News* carried many articles on Indian politics. From the 1960s Indians began to identify more with the Muslim world than with India. Muslim leaders and intellectuals began to seek affirmation and acceptance on the basis of their faith and nationality rather than their ancestry (Dangor, 2004). They began to view themselves as South African Muslims and members of the global Muslim community. This form of progressive theology assumed institutional expression mainly through the Muslim Youth Movement (MYM), which was founded in 1970 (Tayob, 1995).

The 1970s and 1980s witnessed a general trend towards an increasing political consciousness and therefore a constantly growing resistance movement against apartheid, especially after the Soweto uprisings of 1976 (Gunther, 2003: 5). This, points out Gunther, also affected the Muslim communities and the progressive organisations (such as the MYM) that had been established during the 1970s or had emerged as offshoots and transformations of already existing organisations that reshaped their aims and perspectives. The social crisis of the 1980s created a climate in which practical action and political commitment on the part of Muslims became absolutely imperative. Unlike the traditional *ulema,* who were complacent, silent, even apolitical with regard to the political landscape, especially in the course of the 1960s and 1970s (Gunther, 2003), the reformist organisations took the lead in participating in the struggle to end apartheid.

The new organisations were molded by the emergence of a progressive counterpart to the *ulema* and the monopoly of the latter in the area of interpretation and their religious parochialism was called into question (Gunther, 2003: 6). The MYM, for instance, began to challenge what they perceived to be the hegemony of traditionalist scholars over the community (Dangor, 2004). To date there are few points of intersection between intellectuals and traditional Islamic scholarship; exchanges are mainly polemical and reformists remain in the minority (Vahed 2000).

1.4.3 Democratic Era

Muslim identity construction in democratic South Africa is complex and challenging. Post-apartheid South Africa requires forms of contextualisation concerning the readings of Islam that differ from those of the last decades under apartheid (Gunther 2003). A deeper understanding of contemporary developments must take into consideration the complex structures and fundamental changes in discourse during the last period of the apartheid system as well as the underlying dynamics both within and between the Muslim communities and with the broader society (Gunther, 2003: 2).

Apartheid laws compartmentalised South Africans but, as reflected above, allowed a modicum of religious and cultural freedom within the racially divided communities. As a result religious and ethnic minorities felt insulated from perceived threats to their value systems. While de-segregation and a democratic dispensation are celebrated and valued in South Africa, the resultant atomisation of previously uni or at the most, bi-religious / ethnic / racial communities and the concomitant challenges of integration and multiculturalism have resulted in concerns about the preservation of religious and cultural identity. These concerns are echoed among South African Muslims as well and has resulted in the expression of what Castells (1997) terms *resistance identities*.

The forced ghettoisation of Muslims in South Africa resulted, perversely, in the preservation of a culture and identity – though, as expounded earlier, oftentimes a very parochial and fossilised one (Manjra, 1999). Another factor that Shuaib Manjra (1999) points to, was the resonance and comfort many Muslims found in the conservative Calvinist theology of the Dutch Reformed Church which informed the laws of the land. The strict sexual and general mores - such as bans on prostitution, pornography, abortion, homosexuality and some forms of gambling found resonance among Muslims. With the advent of a democratic government committed to liberal democratic values, the paradigm has changed (Manjra, 1999).

The transformation of education for instance, created many uncertainties among minority communities (Dangor, 2004). Many middleclass families sent their children to previously white schools with their secular or Christian values and many moved to previous exclusively white neighbourhoods. This, comments Manjra, opened up a new experience to many families who were not prepared for this challenge. "The community feared the erosion of values so easily cultivated through ghetto living" (Manjra, 1999:9).

Given the overwhelming numerical advantage of Indian Muslims and the damaging impact of racial segregation, there has been minimal contact among Indian, African, Malay and Zanzibari Muslims (Vahed, 2001). The interaction between the Indian and African Muslim communities in South Africa exposed huge weaknesses from both sides that were in the past overlooked (Fakude, 2003). Tensions gradually developed; grievances varied from racism, exploitation, marginalisation, to the unfair distribution of *Zakaah*[7]. African Muslims have criticised Indian Muslims "for treating them like second class citizens and of seeking to impose a so-called 'Indian-Islam' on them" (Dangor, 2004: 265).

In this situation of social transition many Muslims are turning to Islam as protection against identity breakdown. This has resulted in the re-traditionalisation of Islam. As Vahed suggests, an important factor shaping Islamic identities in South Africa, is the growing influence of religious leadership (*ulema*). He says that religious leadership at all levels of society whose discourse, based on an 'ideal' past society, in shaping new identities is giving the lead in this regard. Consequently, hundreds of young men and women now leave public school to attend the seminaries that have been established by the *ulema* of both *Deobandi* and *Barelwi* orientation (Dangor, 2004). Islam is the basis of these new identities because it is seen as having historical continuity. The definition of the salient community is widening as traditional loyalties based on ethnicity, class, caste and language are becoming permeable (Vahed, 2001: 13). Vahed says that this shift in identity is both progressive and conservative. It is progressive in the sense that there is an attempt to break down identities based on caste and ancestry, especially among Muslims of Indian descent. On the other

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[7] *Zakaah* is the two and a half percent of an individual's wealth which is distributed annually to the needy

hand, the basis of the new identity, Islam, is far more watertight. When identity was based on language, caste and ancestry, Muslim children went to the same schools as non-Muslims and mixed more freely with non-Muslim of the same race. Under those circumstances there was greater opportunity for integration. Today there are more than seventy Muslim private schools in South Africa (Dangor, 2004).

The irony thus is that as South African society is becoming individualistic, and many of the barriers that had hindered integration are breaking down, the opposite is happening in the case of many Muslims, especially Muslims of Indian descent. For most Indian Muslims, observes Vahed, the shift in identity is not from a progressive politically non-racial and socially non-sectarian identity to an Islamic identity. Rather, the shift is from identities based on caste, ancestry, class and race to Islamic identities. Rafudeen (2002: 1), however, argues that although the demolition of group boundaries has opened the way to greater fluidity in society and Muslims are divided less on racial and ethnic lines, they are becoming divided increasingly along class and social lines.

A critical identity shift from Muslims seeing themselves as Muslim South Africans to that of South African Muslims is required (Manjra, 1999). Manjra sees these two identities as constituting an organic whole - not separate parts and certainly not mutually exclusive: "Our Islam informing our South Africanness and vice versa. Trying to separate these identities would be akin to removing the Arabness from the life of the Prophet (on whom be peace)" (Manjra, 1999: 2). Muslims encounter social issues and problems that require illumination that is sensitive to the South African context (Rafudeen, 2002: 2). Such an identity shift has been taking place among the younger generation of Muslims. While the overwhelming majority of local Muslims adhere to their Islamic identity as belonging to a transcendental Islamic *ummah* (defined by their allegiance to Islam as a way of life), many Indian Muslims identify themselves more as South African citizens than in the past, where their allegiance was more towards their Indian identity markers (Hosany, 2004: 112). Unlike the earlier generation of Indian Muslims, most of the recent generation has neither knowledge of nor interest in its place of origin (Dangor, 2004: 264).

Ideological differences however continue to abound. The contemporary Indian Muslim community of Durban is more than ever divided along ideological lines (*Deobandi/Barelwi/Reformist* divide) that seem irreconcilable (Hosany 2004: 110). It is within this community, fractured along ideological, class and racial lines, that *Radio Al-Ansaar* functions.

1.5 Muslim Media Theory

There are several principles that Muslim mass media must keep in mind in the performance of their entertainment, socialisation and social responsibility roles (Pasha, 1993) *Firstly*, the Almighty forbids the preaching or practicing of things considered generally obscene, indecent and shameful. This means that Muslim media must avoid becoming instruments of obscenity while they pursue their entertainment and other related objectives and strategies. *Secondly,* Pasha (1993) makes mention of Muslim community standards: *ma`roof* (good: generally, that which means community standards) must be enjoined or at the least, encouraged, while *munkar* (bad: generally, that which violates community standards) must be forbidden. The mass media, in performing their entertainment functions, must be mindful of Muslim community standards and of their own obligations in this regard. Pasha (1993: 76) advocates that Muslim mass media as society's primary purveyors of information and entertainment material, and as guardians of its cultural heritage, must play an active role in the preservation and continuation of society's Muslim culture. He maps out the role of Muslim mass media as one of shouldering the responsibility of being society's watchdogs, on the alert to provide information on *ma`roof* (that which meets Muslim community standards) and support it and to identify *munkar* (that which violates Muslim community standards). The mass media must develop, internalise and use appropriate zones of legitimacy – what the media should cover, when and how and what, if anything, they should not cover. *Thirdly,* Pasha refers to principled co-operation: Muslim thought rejects partisanship based on race, gender, nationality, or class as basically *jahili* (primitive or pre-civilised) social conduct. Instead, it requires people to "extend co-operation where virtue and Godliness are concerned and withhold co-operation where sin and aggression are concerned" (Qur'an,

5: 2). The *fourth* principle identified by Pasha is universal justice: The mass media must be "champions of justice" (Qur'an, 4: 135). This imposes upon the media a social responsibility role beyond national and other local or parochial boundaries.

1.5.1 Muslim Media in South Africa

Muslim media, covering radio, magazines, books, newspapers and websites has mushroomed over the last decade in South Africa (Vahed, 2004: 1). Vahed notes that virtually every Islamic organisation, including theological institutes, has set up websites that cover the latest developments in the Islamic world, as well as theological issues. Many of the websites are interactive, and the Muslim public is free to communicate online for fatwas (religious decrees) or advice.

1.5.1.1 Print media

South African Muslims have been producing their own publications since the early twentieth century and since the 1950s there has been a proliferation of Muslim community print media (Haron, 2001b). *Monthly* newspapers like *Majlis, Al-Jamiat, Al-Rasheed, Muslim Views, Africa Perspectives, Al-Ummah* and *Al-Qalam*, reflect different, and contested shades of opinion among Muslims and factor in the preservation of Muslim identities (Haron, 2001b; Vahed, 2004). Muslim magazines like *The Muslim Woman, The Straight Path, An-Nisa* and *KZN Islam* provide alternatives to mainstream magazines and cover issues affecting Muslims. They also project images of the 'ideal' Muslim or the 'ideal' Muslim woman.

The newspapers are differentiated along ideological lines; they are a platform for the various theological schools of thought discussed. Newspapers such as *Al-Qala*m, which is owned by the Muslim Youth Movement, and *Muslim Views* reflect a *reformist* tradition. *Al-Qalam* and *Muslim Views* were one of the key channels via which information was constantly flowing (Haron, 2001b). During the apartheid period, they formed an integral part of non-governmental organisations and civil society and fought for the formation of a democratic state alongside the alternative media with similar

objectives (Switzer, 1997; Haron, 2001b). This accolade however cannot be attributed to all Muslim media. *Majlis*, *Al-Jamiat* and *Al-Rasheed* provide a voice for the various strands of the *Deobandi* schools of thought. These newspapers opted to remain silent against the injustices of the apartheid government lest their reports were viewed as subversive by the apartheid government and its security forces and thus confined their content to non-political issues (Haron, 2001b: 4).

These publications, however, which are community based but controlled by individuals, families and organisations, have not enjoyed the opportunity of reaching mass circulation figures due to financial difficulties (Haron, 2001b: 13). In fact many community newspapers and magazines were established with great enthusiasm only to come to an abrupt halt due to infrastructural and financial constraints. *Al-Qalam* and *Muslim Views* - which was known as *Muslim News* prior to its re-launch in 1986 - are two newspapers that have survived, despite experiencing these challenges. The focus of both newspapers is essentially on issues that affect civil society in South Africa, especially the Muslim community and socio-political issues in the Muslim world or those that impact on Muslim minorities in other countries. In the 1970s and 1980s these two newspapers were popular because they covered anti-apartheid activities and chronicled socio-political and economic issues which deeply affected the Muslim and non-Muslim communities. *Al-Qalam*'s former editors, Faizal Dawjee and Na'eem Jeenah, played a pivotal role in turning their newspaper into one of the most important alternative publications in South Africa in the 1980s, acknowledged so by other media organisations. (Haron, 2001b: 20). With the advent of political changes in South Africa, these two newspapers along with other civil society structures seemed to have lost their voices of protest. Muhamed Haron (2001b: 20) claims the papers lost the colourful, vibrant touch of the 1970s and 1980s.

The credibility enjoyed by *Al-Qalam* and *Muslim Views* however did not extend to the conservative Muslims who happen to be the majority and these publications continue to be faced with the competition from conservative publications. Haron (2001b: 21) says it is the conservative Muslim press such as the above-mentioned *Al-Rasheed* and *Al-Jamiat* which are owned by Muslim judicial groups that maintain a strangle hold over the larger

Muslim population who perceive these bodies and their leaders as the guardians of Islam who ward off the challenges waged by the progressives within the Muslim community.

1.5.1.2 Radio

Muslim radio stations have grown from strength to strength. The de-regulation of the airwaves in South Africa in the early 1990s has led to the establishment of Muslim community radio stations such as *Radio Islam* and *The Voice* in Gauteng, *Voice of the Cape* and *Radio 786* in Cape Town, in KwaZulu-Natal, *Radio Azaania* and *Radio Al-Ansaar* – the focus of this study - and *Channel Islam International* (*CII*) which broadcasts via satellite from Gauteng. *CII*, which started broadcasting in October 2000, is an international station as it is broadcast in over sixty countries across Africa, the UK and Europe. Its aim, and one which applies to a lot of the new Islamic media, is to bring Muslims around the world into the information age, to use the fruits of the twenty first century to provide high quality Islamic content designed to sow the seeds of religious education and growth as tools for upliftment and empowerment (Vahed, 2004: 1). *CII* is managed by professionals with expertise in information technology, marketing, law and finance, but the overall content is supervised by Islamic scholars. The 'new media' is playing a crucial role in forging identification with Muslims internationally (Vahed, 2004: 1). The live broadcast of the funeral of Hamas founder Sheikh Ahmed Yassin who was murdered by the Israeli government in March 2004, interviews with Muslims subjected to harassment in the West, and other such events are reaffirming a broader Muslim identity across the boundaries of sectarian and national divisions, notes Vahed. This re-imagining of identity is not neutral: The new Muslim media is controlled by hegemonic groups among Muslims, usually conservative and monied, who are playing a key role in implanting a 'common' perspective consistent with their normative outlook (Vahed, 2004: 1).

Some in the Muslim community have asserted that Muslim community radio stations have rendered Muslim print publications obsolete. To the contrary, despite the competition from these stations as well as extreme financial and administrative

challenges, newspapers have survived. Further to this, since 2000 in fact there has been an increase in the number of community or development newspapers owned by various Muslim non-governmental organisations such as *Al-Ummah* newspaper owned by the Al-Ansaar foundation and *Africa Perspective* owned by the Islamic Da'wah Movement.

1.6 Conclusion

It is against the Islamic precepts and identity markers discussed in this chapter that the efficacy of Muslim community radio is benchmarked. The research findings in **Section B** illustrate whether the ideological contestations at a macro level in the community are manifested at a micro level at the radio. It will reveal how and to what extent *Radio Al-Ansaar* is used by Muslims to sometimes integrate seemingly irreconcilable representations and how they identify themselves as being both South African and Muslim.

CHAPTER TWO

COMMUNITY RADIO: THEORETICAL AND HISTORICAL FRAMEWORK

2.1 Introduction

Theory is not only a system of law-like propositions, but as any systematic set of ideas, a theory's usefulness is evaluated in terms of its ability to help one understand phenomena observed, guide action or predict consequence (Hornig-Priest, 1996; McQuail, 2000). The theories underpinning community radio within which this study is inscribed are discussed in this chapter. The history, role and governance of community radio in South Africa are also discussed in this chapter.

2.2 Principal Theories of the Research Project

The study is framed in terms of three inter-related paradigmatic approaches: *democratic-participant theory* as exemplified by McQuail (1987, 1994 and 2000) and White (1990), *another-development theory* as postulated by Neil Jameson (1991), Servaes (1999) and Srinivas Melkote and Leslie Steeves (2001) and the *media economics* and *political economy* approaches as propounded by George Wedell (1991) and Mosco (1996).

The theories mentioned can be described as normative, since they are concerned with examining or prescribing how media *ought* to operate if certain social values are to be observed or attained (McQuail, 2000). Normative theories are important because they play a part in shaping and legitimating media institutions and have considerable influence on the expectations concerning the media that are held by other social agencies and by the media's own audiences. A good deal of research into mass media has been the result of attempts to apply norms of social and cultural performance (McQuail, 2000: 8).

2.2.1 Democratic-Participant Theory

The uniqueness of community broadcasting is its intrinsic character and philosophy that defines the participation of all as essential to the unfolding of grassroots development; in the case of Africa at its smallest nuclei, the community (Nguri & Kimani, 2005: 3). The mission of all community radio stations in Africa, whether faith-based or geographical, has as its main thrust, this development agenda (Opoku-Mensa, 2000; Nguri & Kimani, 2005). Community radio is not about doing something for the community but about the community doing something for itself. Essentially the radio station ought to be embedded within the community it serves and which serves it. If used strategically, community radio may accelerate or catalyse social transformation. This assertion is in sync with the *democratic-participant theory*, which advocates the establishment of grassroots and local communication media, in recognition of the public community and not just the elite. In order to bring about socio-cultural change, communication must be actively participative (Okigbo, 1995: 352). It ought to be dual, horizontal, dialogic and cyclic. This theory expresses disillusionment with top-down, one way, vertical communication; factors that go against the spirit of community radio (Phiri, 2000: 11). It supports the right to relevant local information, the right to answer back and the right to use new means of communication for interaction and social action in small-scale settings of community, interest groups or subcultures (McQuail, 1994: 132).

The above principles are fundamentally important to Islamic development projects as there is no form of religious hierarchy in Islam, or at least, there ought not be. The traditional religious bodies and individual leaders however, have entrenched their position as guardians of the sacred. As a result, key concepts of Islam have been stripped of their wider significance: *ijma* (consensus), which means consensus of the people, has come to imply the consensus of the learned scholars; *ilm*, which signifies all variety of knowledge, has come to signify only religious knowledge; and *ijtihad*, the reasoned struggle that all Muslims are required to engage in to interpret and understand the text of the Qur'an, first became the responsibility of the select and then the privilege of only the classical scholars (Sardar, 2003). The previous chapter illustrated how in the South

African context the two traditional religious bodies in this way have consolidated their position as supreme authorities on matters pertaining to *shari'ah*. Therefore in the application of this theory to *Radio Al-Ansaar*, cognisance is taken of the challenges resulting from such ideological impositions and influence within the Muslim community of Durban and surrounds. Given this power of the clergy in the community, the principles outlined in this paradigm take on idealistic tones. **Chapter Four** reveals that *Al-Ansaar* is run by a select group of individuals who have adopted a 'top-heavy' approach. Although this assertion does not negate the Management Board's call for and encouragement of participation by community members, this study calls into question the level of community participation. The study probes into whether *Al-Ansaar* allows its members to challenge the hegemonic influence of the traditional mullahs in shaping intellectual thought and praxis in the community or whether it goes against the principles of this theory by keeping its volunteers and staff in check, expecting them to abide by the narrow strictures set out by the traditional religious bodies.

2.2.2 Another-Development Theory

Unlike the *democratic-participant theory*, which looks at participation as a tool used to achieve democracy and representation, *another-development theory* looks at participatory communication in itself as development and empowerment. This paradigm holds that meaningful and relevant development can only be achieved through strategies devised by subject communities themselves. "Participation is not a fringe benefit that authorities may grant as a concession but every human being's birth right that no authority may deny or prevent" (Diaz-Bordenave, 1989: 3). Participative democracy as the true form of democracy, is not merely government of the people and for the people but also, and more fundamentally, 'by the people' at all levels of society (Servaes, 1999). Self-reliance needs to be exercised, that is, each society must rely primarily on its own strength and resources in terms of its members' energies and its natural and cultural environment. It needs to be exercised at national and international levels, but it acquires its full meaning only if rooted at the local level, in the praxis of each community (Servaes, 1999: 79). This view parallel's the postulation, that successful development requires the involvement of local

people in the selection, design, planning, implementation and evaluation of all programmes and projects that affect them thus assuring that local perceptions, attitudes, values and knowledge are taken into account as fully as possible (Jameson, 1991). These tenets of participation represent a context-based paradigm – *the-participation-as-an-end-approach* in which participation is recognised as a basic human right and is accepted and supported as an end in itself and not for its results as opposed to the dominant paradigm – *the-participation-as-a-means approach* (Melkote, 2001). In the latter approach, attempts are made to mobilise the populace to co-operation in development activities, but people are not expected to participate in identifying the problem or designing a development programme. In this context, participation becomes shallow, reduced to a process whereby people are externally manipulated to serve the ends of authorities in charge of such programmes. Melkote cogently states,

> The need to think, to express oneself, belong to a group, be recognised as a person, be appreciated and respected, and have some say in crucial decisions affecting one's life, are essential to the development of an individual as eating, drinking, and sleeping. And, participating in meaningful activities is the vehicle through which the needs described are fulfilled (2001: 337).

In this vein, Michel Delorme, past President of the World Association of Community Broadcasters (AMARC), states that community radio is neither the expression of political power nor the expression of capital (1990: 3). It is the expression of the population, an act of participation in the process of community creation. The philosophy of community radio thus is to be a medium that gives voices to the voiceless and this medium is also used as a means to development. At the heart of this philosophy is oppositional theory and practice that aims in part to redistribute the power of communication by claiming for groups that are socially and politically marginalised or oppressed the right to a fair share of resources so as to take control of their own lives (Teer-Tomaselli, 1998: 163).

Since community media's primary objective, as encapsulated above, is to develop community-managed and controlled communications and information structures, the level of community involvement in all aspects of the management of *Radio Al-Ansaar* is

interrogated. The identification and recognition amongst listeners themselves is crucial for communicating with each other. Community radio provides an opportunity for a community to engage in dialogue with itself, to voice its concern and to strive for social justice for all. The major objectives are to encourage widespread community participation in broadcasting, to provide an opportunity for horizontal communication between individuals and groups in the community to stimulate more free and open debate of community issues, and to reflect the cultural and social diversity of the community (Teer-Tomaselli, 1998: 165). It is iterated that *Al-Ansaar* embarks on regular campaigns to mobilise community involvement at the station. As a result many individuals have become empowered through their involvement at the station. However as illustrated in **Chapter Four** involvement in the station is not accessible at all levels. For instance, a true community radio is owned and managed by the community, yet at *Al-Ansaar*, the Management Board is not nominated and appointed by the community thus making it a closed and elite body.

2.2.3 Political Economy and Media Economics

Political economy is mainly concerned with the social relations, particularly power relations that mutually constitute production, distribution and consumption of resources (Mosco, 1996: 25). In his discussion of the political economy of communication, Mosco (1996) endevours to highlight the importance of avoiding communication essentialism. He refers to the attempts made by political economists of communication to de-center the media. "De-centering the media means viewing systems of communication as integral to fundamental economic, political, social, and cultural processes in society" (Mosco, 1996: 71). According to this view, the media, in their economic, political, social and cultural dimensions, parallel education, the family, religion, and other foci of institutional activity. One distinguishes them because each is exceptional in some respects, but since all are mutually constituted in capitalism, one avoids exceptionalism of the media, or of any other institutional activity (Mosco, 1996: 71).

The content of media products is not merely up to employees' discretion but rather has to be balanced against the policies and structure of the media company itself. Often the ownership of a media company will have a specific ideological standpoint or an image that it wishes to exude. This is often part of the audience targeting process but also to create a market for advertisers to reach audiences (Evans, 2003: 3).

The above assertions are important in relation to *Radio Al-Ansaar's* independence or lack of from vested interest. As illustrated in **Chapter Seven**, *Al-Ansaar*, as a model of financial success, is an exception among community radios. It therefore becomes an imperative to put *Al-Ansaar's* funding mechanism under scrutiny. The financial sustainability, the funding sources, the distribution of income and the level of independence of *Radio Al-Ansaar*, are analysed against the theories and concepts of political economy of communication and media. Since *Al-Ansaar's* advertisers tend to take their cue from the traditional religious bodies, this study questions whether and to what extent *Al-Ansaar* would have to appease the *ulema* in its efforts to preserve and grow its advertising base or risk losing existing and potential advertisers.

In his theory on the commodification of media, Mosco (1996) refers to the 'double consumption' of media products, whereby media products are consumed by audience and the consumers (audience) in turn are sold to advertisers. A distinguishing characteristic of community radio, however, is that it ought to avoid commercial criteria as much as possible and primarily seek support from the contributions of users supplemented by grants form community organisations, foundations, etc. (Teer-Tomaselli, 1998). Contrary to this view, George Wedell desists from defining community radio simply as non-commercial radio, as community stations do broadcast adverts and sponsorship of programmes. The advertisers and sponsors of radio programmes play a crucial role in radio stations depending on market support. Public radio – and by definition community radio, a form of 'private public service station at a lower level' - must 'commercialise' the content quite extensively in order to attract marginal interest from advertisers (Wedell, 1991). This form of commercialisation is the commodification process, which brings together a triad that links media, audiences, and advertisers in a set of binding reciprocal relationships (Mosco, 1996: 148). Mass media programming is used to

construct and attract audiences, en masse and in specific demographically desirable forms for advertisers; advertisers pay media companies for access to these audiences; audiences are thereby delivered to advertisers (Mosco, 1996). Though they are meant to "operate on a non-commercial basis…experience in several countries suggest that local radio stations without sound financial background are doomed to go out of business sooner or later" (Wedell, 1991: 11&22). Therefore, although commercialisation is contrary to the true spirit of community radio (Wedell, 1991: 45), the commodification process would occur at some community radios and it does so at *Al-Ansaar* as alluded to in **Chapter Seven**. The study examines to what extent *Radio Al-Ansaar* sells its audiences to advertisers and sponsors thereby indirectly selling them to the *ulema* to generate income for its survival.

2.3 The Role and Governance of Community Radio

Why is it that in an era of profound technological advancement, a time and space where humans senses especially visual and auditory, are teased, fed and bored by perpetual, competing, diverse, extraordinary, contradictory, taboo and banal stimulation, over stimulation and non-stimulation via cell phones, the Internet, television, newspapers – especially tabloid – clothing and bill boards, to name a few sources, the lure of radio persists? This sub-section will attempt a response to the question about the relevance of radio and more specifically, community radio in Africa.

In South Africa, there are more than thirty-five mostly sub-regional commercial radio stations operating, reaching some twenty-seven million listeners every week (SAARF, August 2005). *The South African Broadcasting Corporation* (SABC) controls two of South Africa's largest commercial radio stations with the widest footprints, *Metro FM* and *5fm* and SABC's radio news department alone broadcasts to an estimated 17-million listeners daily (*The Media*, April 2004 & May 2005). The following listenership figures further attest to radio's popularity in South Africa:

> [*East Coast Radio*] has seen weekly audience figures grow by almost 30 percent to 1,622 million listeners […] Jacaranda reaches 2,093 million adult listeners per week, making it

the country's largest private and independent radio station. (*The Media*, September 2003: 18).

Radmark[8] claims that "80 percent of 15-24 year olds listen to [radio] each week" and that they listen longer (*The Media*, September 2003: 18).

The growth in listenership for ECR [*East Coast Radio*] during [the] half-hour [Consumerwatch] slot has been phenomenal. At the beginning of 2004, the station was sitting with 203,000 listeners in the 1.30pm to 2pm slot. By the end of the year figures were up to 286, 000 (a 41% increase)[9] (*The Media*, May 2005: 29).

"[…] the fact remains that radio reaches the people" (*The Media*, September 2003: 18). It has the ability to connect the listener to the 'hear and now' of the world, and connects with the listener's own social and cultural experience, mediated through the human voice of the broadcaster (Wilby 1994). This renders radio as a 'communication event' (Wilby, 1994: 127).

In Africa in general, radio is the frontrunner – in some places, the only runner - of mass media; it has the biggest reach of all mass media. Radio's acute indispensability in many parts of the continent is due to the high levels of illiteracy and the lack of access to electricity; more people listen to radio than watch television or read the newspaper (Collins, 1993; Phiri, 2000; Teer-Tomaselli, 1998). A contributory factor is that "poor infrastructure and communication impede the distribution of newspapers and magazines outside the cities and larger towns" (Ronning, 1997: 8). In KwaZulu-Natal, 47% of the population has no electricity, with most of these being the poor in the rural parts of the province (*The Mercury*, 30 August 2005: 5). In such regions, radio's value would be in its flexibility and cost effectiveness: it is readily available, transportable, can be listened to anywhere and is cheap to listen to (Teer-Tomaselli, 1998: 152). Radio sets are less costly than television sets; in Zambia, many more people own radio sets than television sets;

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[8] Radmark is the largest private radio advertising sales house in South Africa

[9] Refer to Appendix One for updated South African radio listenership figures.

even remote villages have radios (Phiri, 2000). In South Africa, it is estimated that more than 320 out of every 1000 people own or have access to a radio, compared to the 45 people out of 1000 who buy a newspaper (*The Media*, September, 2003).

Notwithstanding this potential of radio in Africa, Helge Ronning (1997) argues that the reality in many African countries is that the possibilities which the medium hold, have not been utilised. Radio listening as well as other forms of media consumption is concentrated in the cities. In the rural areas, a large segment of the population never uses any medium at all, including radio. The difficulties and costs of obtaining batteries is the primary the cause of this situation (Ronning, 1997: 8). These problems have carried through into the twenty first century. Despite these challenges of accessibility, be it in the developed or developing regions, the allure of radio has not abated; it is an integral part of many people's lives.

2.3.1 Community Radio

The report on the Sixth World conference of community radio broadcasters, Dakar Senegal in 1995 sums up what a community radio is all about:

> When radio fosters the participation of citizens and defends their interests; when it reflects the tastes of the majority and makes good humor and hope its main purpose; when it truly informs; when it helps resolve the thousand and one problems of daily life; when all ideas are debated in its programs and all opinions are respected; when cultural diversity is stimulated over commercial homogeneity; when women are main players in communication and not simply a pretty voice or a publicity gimmick; when no type of dictatorship is tolerated; not even the musical dictatorship of the recording studios; when everyone's words fly without discrimination or censorship, that is community radio.

This definition reflects the large diversity of this type of radio. "In Latin America they are termed *popular radio, educational radio, miners' radio,* or *peasant's radio*. In Africa they refer to *local rural radio*. In Europe it is often called *associative radio, free radio, neighbourhood radio* or *community radio*. In Asia they speak of *radio for development*

and *community radio*; in Oceania of *aboriginal radio, public radio,* and *community radio"* (Servaes, 1999: 259). Yet, to perceive all of these types of radio as variants of community radio would be a misnomer. It is argued that rural radio in Africa does not fully represent the views of the people, as it is not 'owned' by the people, it is government controlled and lacks the resources to ensure sustainability (Kasoma, cited in Mensah, 2000). Nevertheless, in its true essence, community radio is an essential alternative to state media in Africa and the rest of the developing world. It is a third voice between state radio and private commercial radio (Delorme, 1990: 3). Community radio in Zambia, for instance, has offered a break from the government's monopolistic grip on broadcasting (Phiri, 2000). Community radio comprises a development tool that political authorities across the continent are beginning to understand and to accept more readily (Mbaye, 2005: 1).

2.3.2 Community Radio: The South African Case

The licensing of community radio stations added a new dimension to the broadcasting landscape of South Africa. Not only did the community radio sector bring diversity and choice to audiences, but also competition for both the commercial and public broadcasters who now have to compete for audiences and market share (ICASA, 2003: 5). In this sub-section, the South African broadcasting regulatory terrain will be briefly outlined followed by a historical account of community radio in South Africa. Thereafter a discussion on the current context of community radio in South Africa will ensue.

2.3.2.1 South African Broadcast Legislative Framework

Broadcasting plays a vital role in the lives of citizens. Not only does it entertain, inform and educate, but it also provides citizens with the necessary information that will enable them to make appropriate decisions. In South Africa, broadcasting's role is extended further to address issues of nation-building (ICASA, 2003: 7).

Until the end of apartheid, broadcasting, as alluded to earlier, was monopolised by the SABC. "In designing the world's first planned transmitter layout grid, SABC engineers ensured that black audiences could only access broadcasts and information which the state had specifically directed to them" (Teer-Tomaselli, 1998: 156). Independent broadcast organisations were not fully sanctioned by the authority. The exceptions were independent radios, *Radio 702*, *Capital Radio* and the subscription-based television channel, *M-Net* (Collins, 1993; Teer-Tomaselli, 1998).

In the post-apartheid South African Constitution, Section 192 provides that national legislation must establish an independent authority to regulate broadcasting in the public interest and to ensure fairness and a diversity of views broadly representing South African society. Prior to this, it was at the *'Jabulani! Freedom of the Airwaves'* Conference hosted by Radio Freedom (the ANC radio in exile) and the Dutch group 'Omroep voor Radio Freedom', held in Doorn, Netherlands in August 1991 that the most important outlines of an independent broadcasting authority were conceptualised (Teer-Tomaselli, 2001). The understanding was that following the adoption of a broad policy on broadcasting, enabling legislation would flow from it and the existing restrictive legislation would be changed.

The first incarnation of the regulatory authority envisioned at the *Jabulani!* Conference and contemplated in section 192 of the Constitution was the Independent Broadcasting Authority (IBA), which was established by the Independent Broadcasting Authority Act (IBA Act 153, 1993). A few years later, in terms of the Independent Communications Authority of South Africa Act (ICASA Act 13, 2000), the IBA was merged with the South African Telecommunications Regulatory Authority (SATRA) and reconstituted as the Independent Communications Authority of South Africa (ICASA), which came into existence on 1 July 2002 (SATRA, Act 103, 1996). As a result, all matters regulated by the IBA Act and the Broadcasting Act, such as matters relating to ownership and control of broadcasting licensees, now fall within the ambit of ICASA's regulatory jurisdiction.

The Authority, in order to achieve the objective of nation-building, delineates the characteristics of broadcast services in South Africa as access, diversity, equality, independence and unity (ICASA, 2003: 7).

Broadcasting services should ensure that citizens have *access* to different forms of broadcasting services in order to assist them to make informed decisions. These services are distinguishable as public service television and radio, *SABC* and private commercial television both – free-to-air, *e-TV* and subscription based television, M-Net and a plethora of private commercial radio stations such as *East Coast Radio* and *702* and more recently a range of community radios.

Broadcasters should provide *diverse* services for citizens to have choice and different voices and opinions. This aim is achieved by the attempt by both television and radio stations to include a range of programmes to attract and gratify their target audiences. The principle of *equality* argues for the fair and equitable treatment of languages, political parties and different groups by broadcasters in order to correct historical imbalances and level the playing field. At the same time, the media should be *independent* of political interference in order to ensure editorial independence.

Finally, the media should assist in nation-building by enriching and strengthening the cultural, social and economic fabric of South Africa.

2.3.2.2 Historical Account of Community Radio in South Africa

Dennis McQuail (2000: 8) asserts that a society's normative theories concerning its own media are usually to be found in laws, regulations, media policies, codes of ethics and the substance of public debate. In the South African context, media laws, regulations, media policies, codes of ethics and the substance of public debate have always been coterminous with the political climate.

Community radio in South Africa is rooted in the political and cultural struggles of the 1980s. The prevalent 'paradigm' in the internal liberation movement, the United Democratic Front, was that of the 'community', with its street committees and community-based structures (Teer-Tomaselli, 2001). Consequently community media emerged as the voice of the oppressed and played a significant role in informing and mobilising communities, at grassroots level, against apartheid (NCRF, 1999:2). A diverse range of organisations such as the Film and Allied Workers Organisation (FAWO, now Open Window Network), South African Students' Press Unions (SASPU), Congress of South African trade Union (COSATU), The Media Workers Association of South Africa (MWASA), South African National Civic Organisation (SANCO) among others, played a key role in contributing to the debate on the of future broadcast policy in the late 1980s and early 1990s (Rama & Louw, 1993). Their campaign culminated in the '*Jabulani!* Conference. At this conference, the essence of the South African Left's vision of community radio was enunciated.

The vision articulated is in keeping with the universal principles of community radio. *Firstly*, the community, that is the people themselves, must initiate and control the radio station. It should not become a power-base for a 'self-appointed' group of activists who use radio to promote their own interests in an area. *Secondly*, communities of interest or geography should underpin the radio station. It should represent people in a particular area who share similar problems and interests as a collectivity. *Thirdly*, it must express their concerns, needs and aspirations. This form of radio can play an important role as a link between communities and individuals by being a communication medium which can bring people together around issues that are of concern to them (Cited in Rama & Louw, 1993: 72).

This vision of community radio metamorphosed into the Independent Broadcasting Authority Act 153 of 1993, Community broadcasting services. The mandate[10] for community radio set out by this Act is said to have "strong normative and idealist overtones" (Teer-Tomaselli, 2001: 233). The role and governance of *Radio Al-Ansaar* is

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[10] Refer to Appendix Two for an example of ICASA's community radio monitoring report.

scrutinised against the ICASA mandate and against Teer-Tomaselli's assertion. According to this Act, a community radio must be managed and controlled by a board which must be democratically elected, from members of the community in the licensed geographic area. All surplus funds derived from the running of the station must be invested for the benefit of the particular community and monitored by the Authority, which has the power to audit the financial records of the services.

The term 'community' can either be defined as a geographically based group of persons and / or a social group or sector of the public who have common or specific interests (Bonim, 1998: 12). The Act makes a distinction between a community radio station within a geographical community or within a community of interest (ICASA, 2003: 7). A community radio that is geographically based caters for persons or a community whose communality is determined principally by their residing in a particular geographical area. The latter service caters for a community which has a specific definable common interest such as institutions, religious and cultural communities.

Initially many special interest groups applied for geographic licences, as it was initially difficult to receive special interest licences. "The then Minister of Communications, Jay Naidoo, was concerned that granting broadcasting licences to special interest groups would result in poor communities being, once more marginalised. In fact today, the faith-based and other special interest stations have most listeners in the country" (Z Ibrahim, *Rhodes Journalism Review*, September 2004: 41). Zane Ibrahim (2004: 41) attributes this phenomenon to the issue of financial sustainability: "We witness today a much divided sector with those radio stations classified as geographical more likely to have to struggle for survival than those servicing an interest group" which largely comprises of the "wealthiest listeners".

In terms of programming, the Act states that community broadcast services must be informational, educational and entertaining. Programmes must reflect the needs of the people in the community which must include amongst others cultural, religious, language and demographic needs. They must deal specifically with community issues which are

not normally dealt with by the broadcasting service covering the same area. Programmes should highlight grassroots community issues, including, but not limited to, developmental issues, health care, basic information and general education, environmental affairs, local and international, and the reflection of local culture. Programmes must also promote the development of a sense of common purpose with democracy and improve quality of life.

2.3.2.3 A Decade Later

Although in South Africa community radio is in its pre-pubescent stage having formally started just under a decade ago, there has been a steady growth and maturity in the development of stations. Community radio holds just over 5 million listeners across a little over 80 radio stations in South Africa (SAARF, August 2005; ABC Ulwazi, 2005)[11].

The success and efficacy of these stations have not been without the concomitant growing pains that characterise this category of broadcasting. Some of the issues facing community radio stations in South Africa and perhaps in other parts of Africa as well are the question of sustainability (ABC Ulwazi, 2005) as well as failure to remain independent of vested interests as alluded to earlier in the case of *Radio Al-Ansaar*.

Financial sustainability is the greatest challenge. ABC Ulwazi's findings (2005: 1) reveal that the rural nature of many of the community radio stations with a listenership that has limited disposable income has made community radio stations less attractive to big business for advertisements, hence limiting that source of revenue for community radio stations. This problem is experienced at stations situated in urban areas as well. Hesitance on the part of big business to advertise on community radio in favour of commercial radio caused a financial strain on *Highway Radio*, a Christian community radio in Durban and at *Radio Maritzburg* a radio that serves a geographical community in Pietermaritzburg (Teklemicael, 2004). A study of *Radio Graaf-Reinet* in the Eastern

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[11] This also can be deduced from the figures of adult listeners in Appendix Three.

Cape revealed that financial insecurity and the struggle for financial sustainability is making the station prone to the influence of powerful individuals (Kanyegirire, 2002). The station is on the one hand caught up in power struggles and debates between 'business principles' and the ethos of community radio and on the other between 'professionalism' and the principles of community radio (Kanyegirire, 2002). Similar challenges were discovered at the three radio stations (mentioned in the Introduction) that were the subject of a study of community radios in KwaZulu-Natal. *Radio Khwezi* showed a great degree of order, "a circumstance which may be attributed to the missionary ethos of the station" (Teer-Tomaselli, 2001: 240). However, all three stations were found to be in a precarious financial position; the money raised in the way of advertising was insufficient for the stations' needs (Teer-Tomaselli, 2001). Despite seemingly insurmountable challenges, many of the community radios have persevered and overcome some of these obstacles.

ABC Ulwazi with the support of a number of donors, has in the last three years, been implementing a sustainability development programme for community radio stations. The main objective of the program is to build the capacity and provide support to community radio stations to become sustainable. Despite ABC Ulwazi's achievements with some community radio stations, community radio in South Africa has still a long way to go, with many challenges along the way. The South African government has recognised the challenges experienced by community media projects across the country and established the Media Development and Diversity Agency (MDDA) to address them. "The Agency was set up at the end of 2002, when the President appointed the MDDA Board. The aim of the MDDA is to promote media development and diversity in our media, in line with our constitutional rights to freedom of the press and other media, and the freedom to receive and impart information or ideas" (http://www.mdda.org.za/).

The MDDA takes into account several criteria when deciding whether or not to provide or facilitate support to a community media project. As an approximation of the *democratic-participant* and *another-development* theories, a project is assessed to ascertain if it is likely to build capacity in the community, the community's interest in

and support for the project, the extent of the involvement and participation of the community in the decision-making processes of the project (*Government Gazette*, 31 July 2003).

The support from the MDDA and organisations such as ABC Ulwazi goes a long way in fortifying the success of small, independent media enterprises, especially community radio. *Radio Al-Ansaar*, however, as noted earlier, is an exception in that its financial challenges are not as acute as at other community stations. However, besides the financial challenges discussed, the issues of vested interest and power struggles at community radios also rear themselves. It is in this problematic of vested interest that the challenges at *Al-Ansaar* mainly reside.

Community stations in South Africa that target communities of interest are predominantly faith based and a few are based on a common culture. A case in point is the now defunct *Radio Phoenix*[12], which catered for those of Indian descent residing in the Durban metropolis. As pointed to in the **Introduction**, research on religious community radios in Southern Africa has been based on Christian stations. The various studies on such stations have revealed that they are not fora for two-way communication. They have premised their broadcasts on the 'religiously informed' preaching to the 'uninformed masses'. A common element of almost all faith-based stations is the use of the radio by a particular denomination in the case of Christianity or one of the mainstream judicial bodies in the case of Islam, to mould the spiritual life and thought of the masses. The brief discussion in **Chapter One** of Muslim radio in South Africa reveals this tendency. These findings raises the question whether stations that reach out to a community of believers can be authentic democratic entities, wholly owned by the respective communities within which they exist. It questions whether Muslim community radio can remain independent of the *ulema,* that is if they are not owned by one of the religious bodies as in the case of *Voice of the Cape* which is owned by the Muslim Judicial Council and *Radio Islam* which is owned by the *Jamiatul Ulema*. If the stations are not owned by one of the religious bodies, at the very least, they tend to be aligned to

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[12] *Radio Phoenix* was referred to in the Introduction. Its licence was rescinded by ICASA because of mismanagement.

and espouse the ideological position of one of these bodies. This study investigates if these problems are echoed at *Al-Ansaar*.

2.4 Conclusion

The main aim of this chapter is to offer the reader, the theoretical and historical background as well as the recent scholarship on community radio that informs this project. It is aimed at offering a better understanding of the context in which South African community radio is grounded.

The aim of *Al-Ansaar* is said to bring people from all walks of life together so that they can identify with each other's skills, contributions, issues and communicate about these with each other. Through this, development individually, socially, economically and spiritually happens simultaneously. This mission has been accomplished in some respects, however, as is argued in **Section B**, in many respects it remains an ideal.

CHAPTER THREE

THE METHODOLOGICAL FRAMEWORK

3.1 Introduction

This chapter covers the research plan, that is the methods, techniques and approaches used to collect and analyse the data and other supporting evidence needed in the study.

The methodological framework is determined by the aims and objectives of this study. Therefore, it is important to iterate that the research question asks whether the governance of *Radio Al-Ansaar*, the relationship between its management and staff members and the extent of community participation fulfils the stipulations of ICASA. In an attempt to glean answers to this research question, the factors mentioned are made sense of as seen from the perspectives and experience of station members. "The importance of prioritising the perceptions of those already involved with the station should not be underestimated. In so many countries, community radio stations are based on models imported from other countries" (Kanyegirire, 2002: 25). The South African community radio model, as set out in the IBA Act of 1993, has drawn on universal community radio principles as well as community radio regulatory frameworks in developed countries such as Canada and Britain. This study therefore questions whether ICASA'S prescriptions can be validated within the local context; if problems, obstacles and challenges at *Al-Ansaar* are due to South African community radio policy flaws or if they are as a consequence of implementation flaws and capacity weakness within the *Al-Ansaar* organisation.

3.2 Research Methodology

Given the above-mentioned goals, the basis of this research is in keeping with the qualitative approach within which the case study method was adopted. The focus of the qualitative approach is to interpret and construct the qualitative aspects of communication experiences, which cannot easily be summarised numerically (du Plooy, 2001, Horning-Priest, 1996). "There appears to be an emerging consensus that a great many central

research issues cannot be adequately examined through the kinds of questions that are posed by hypothetico-deductive methods and addressed with quantifiable answers" (Jensen, 1991: 1). This accounts for this study's reliance on the interpretation and analysis of what radio station representatives do and say without making heavy use of measurement or numerical analysis as quantitative methods do. This approach, as mentioned, allowed the researcher to assess the factors that impact on the governance of the station, the extent of community ownership and other forms of community participation at *Radio Al-Ansaar* from the point of view of those involved and associated with the radio. Through this examination of the link between the community and participation, the researcher was able to make conclusions about the extent of community involvement at the various levels and within the different departments at this radio station.

Studying a single organisation in-depth like this one is a case study. The case study method is ideal for studying practical real life problems and situations (Wimmer, 1991: 150). This method was most suitable to study the application or non-application of community radio principles and models within the context of Muslim community radio as in the case of *Radio Al-Ansaar*. Although *Al-Ansaar* broadcasts temporarily until it obtains its four-year licence, **Section B** will reveal in more detail that the station in many respects has been characterised by consistency. It has been on air consistently for thirty to sixty days at a time three times a year for the last eight years. Since its inception, it has been run by the same NGO with a fixed management board. Therefore, despite the intermittent nature of broadcast periods, the findings in the following section, in some respects, can be generalised to the community radio sector. Existing research reveals that some of the findings are characteristic of community broadcast stations. The findings that most commonly find resonance at other community radios relate to staffing, especially the challenge of working with volunteers and funding challenges. Research findings on Christian community radio stations suggests that the problems, challenges and obstacles at *Al-Ansaar*, such as the ongoing attempts by the rival *Deoband* and *Barelwi* judicial bodies to dominate and influence the station and its programme output, are specific to the religious community broadcast sector. Therefore despite *Al-Ansaar's* temporal nature,

generalisations can be extended to the community radio context especially the Muslim broadcast sector.

3.2.1 Study Data Requirements

The use of primary and secondary data was required. The primary data sources were face-to-face interviews that were conducted to obtain the views of station board members, personnel and local business people on their roles at the station and their perceptions of the station and the way it operates. Secondary data was derived from a range of documents.

3.2.1.1 Primary Data Sources

The interview method to obtain primary data was selected over observation as the former was deemed to be more advantageous. Unless the participants were observed over a long period, not much would have been known about their ideas, their drive, their thoughts, their opinions, their attitudes and what motivates them. However, this information could be discovered by asking them about it and asking the right questions. In making a case for the interview as a method of choice, it is said that in many cases, when possible, the two approaches are used together but this is not always practical (Berger, 2000). Observation does give us a sense of context, which often helps explain what people do. But it doesn't help us get inside people to understand why they do things, what motivates them and what anxieties they have (Berger, 2000).

To gain an insight into the above-mentioned aspects, the researcher employed three of the four kinds of interviews found in scholarly research. These interview types are informal interviews, unstructured interviews, semi-structured interviews and structured interviews (Berger, 2000: 111 – 112):

- **Informal interviews** – There are few controls in this type of interview which is in essence a conversation; they just take place, are not organised or focused, and are generally used to introduce the researcher to those being studied.

- **Unstructured interviews** – In these interviews, the researcher is focused and is trying to gain information, but he or she exercises relatively little control over the responses of the informant.

- **Semi - structured interviews** – Here, the interviewer has a written list of questions to ask the informant but tries, to the extent possible, to maintain the casual quality found in unstructured interviews.

- **Structured interviews** – In this kind of interview, the researcher uses an interview schedule – a specific set of instructions that guide those who ask respondents for answers to questions.

Before the formal research was conducted, the researcher held informal interviews in the form of casual discussions with radio participants. These conversations were conducted at the radio station as well as in social environments outside of the station and were not recorded. The goal of these of interviews was to familiarise the participants with the purpose of the research and to introduce the researcher to members who had joined the station after 2001 and were unknown to the researcher. The discussions were very useful and the subsequent formal in-depth interviews were an extension of them. When selecting interview methods for the formal phase of the research, structured and unstructured interview methods were proscribed in favour of the semi-structured method. "The middle semi-structured path struck between rigid formality and informality [is] deemed most appropriate in research that seeks to elicit as many free flowing responses from the respondents as possible" Hosany, 2004: 55). The advantage that the semi-structured interview has over the structured or standardised interview is that the former "provides the interviewer with latitude to move in unanticipated directions. The interviewer is free to deviate and ask follow-up or probing questions based on the respondent's replies – especially if the replies are unclear or incomplete" (du Plooy, 2001: 177). The main disadvantage of unstructured interviews is that because the questions are mainly open-ended, a vast quantity of information is revealed and recorded

and it takes nine hours to effectively transcribe an hour of recorded interview material (du Plooy, 2001).

Face-to-face semi-structured interviews were held with board members of *Radio Al-Ansaar*, the station manager, presenters, technical staff and other personnel to solicit their views on the role, governance and success of the station in terms of aims, objectives, ethos, editorial policy and financial management. This method of interview was also conducted with some of the community's business people to assess the efficacy of *Radio Al-Ansaar* as an advertising medium. The use of a tape recorder was crucial with the relatively large amount of information that was gained from each interview. However, upon request, the recording was stopped when some respondents felt more at ease not to have some of their opinions taped.

3.2.1.1.1 Sampling Method for Interviews

The sampling method preferred in qualitative research is the non-probability sampling technique. Drawing a non-probability sample means that every unit in the population does not have an equal and therefore probable chance of being selected as part of the sample, implying that the sample will not necessarily have the same parameters as the population (du Plooy, 2001: 113). This denotes that the researcher predicts or controls the choice of units of analysis. This method is preferred when "information about a small subgroup (and not a sample of a target population) is to be collected" (du Plooy, 2001: 113). Within this research, the choice of respondents was made in order to understand the hierarchical organisation of *Al-Ansaar* and how each level and department impacts on the others. Each interviewee was selected on the basis of his role at the radio station as well as the individual's depth of knowledge about the organisation and his purpose and role within it. This method "allows the inclusion of varying and different categories of people, signifying to a large extent, an attempt to legitimise different knowledges" (Hosany, 2004: 61). From within the board of management, the station manager, programme manager and finance manager were interviewed. The presenters who were interviewed were selected on the basis of age, race, religion, gender and age group. This endeavour was in keeping with the desire to ascertain how these demographic factors informed their

decision to work at the station as well as how they impacted upon their experience there. A representative of the company outsourced to produce adverts was interviewed to investigate the parameters within which he had agreed to work, i.e. the station's policies informed by ICASA's stipulations and Islamic ethos. Three business people from the Muslim community were interviewed to elicit their views on *Al-Ansaar* as a publicity-generating platform. They were: An advertiser, a former advertiser and a business owner who has never advertised on the station.

Although the interviews were overall successful, it is felt that in response to questions based on governance and community participation, some sketchy and evasive responses were at times received from interviewees who held positions in management at the radio station.

3.2.1.2 Secondary Data Sources

Secondary data was derived from available literature, namely books, journals, newspapers, magazines, internet publications, example, government documents, ICASA documents as well as radio broadcasts and supporting radio station documentation. Documents are studied to understand the array of objects, symbols, and meanings that make up the social reality shared by members of a society (Altheide, 1996: 2). This enables us to place symbolic meaning in context, to track the process of its creation and influence on social definitions and let our understanding emerge through detailed investigation (Altheide, 1996: 2). Station documents were analysed to assess the policies of the station. Other secondary data was examined to understand how internal and external factors shaped or ought to have shaped the station policies. Such factors include the dynamics and tension within the Muslim community and Islamic precepts as outlined in **Chapter One** and the theoretical assumptions around community radio as well as ICASA's polices as discussed in **Chapter Two**. Secondary data also informed the questions that were posed to the interviewees. Further to this, interviewees were asked to elaborate on, clarify, and/or justify some of the station policies.

3.3 Research Procedure, Data Management and Analysis

A request was made by the researcher to adopt the radio station as a case study. A letter from the researcher's supervisor to the station management that attested that the research to be conducted was towards partial fulfillment of the researcher's Masters degree was submitted to the station. Once permission had been granted to conduct the study, a list of required station documents was emailed to the station's Operations Manager who was extremely co-operative in providing the required material. The only documents that the researcher had difficulty in obtaining were the station's financial records. The Financial Manager of the station requested another letter specifying the financial documents required and the reasons for this. Access to the documents was granted but this was limited to viewing them in the presence of the Financial Manager. The researcher was prohibited from making copies of the documents.

Appointments were made to interview the various individuals associated with the radio. Interviews with station personnel were conducted on the station premises. Telephonic interviews were conducted with advertisers. The interview with the advertising recording company representative was conducted at the business premises and the interview with the Financial Manager was conducted at his home.

Data analysis is a crucial step in the research process, because the analysis and interpretation of data form the basis of conclusions and recommendations (du Plooy, 2001: 93). Accurate transcriptions of all face-to-face interviews were undertaken, categorised and analysed.

The same applied to the document analysis. Document analysis refers to an integrated and conceptually informed method, procedure, and technique for locating, identifying, retrieving, and analysing documents for their relevance, significance, and meaning (Altheide, 1996: 2). Several methods of analysis were applied to the documents sourced. The body of scholarship in the field of radio, community radio, identity politics, normative media and development theories, including existing data collected by other scholars and their interpretations was sourced and reviewed. Radio broadcasts were

listened to. As alluded to earlier, *Radio Al-Ansaar's* documentation such as the station's organogram, the list of advisory board members, licence application documents, advertising rates sheets, financial reports, policy documents and programme schedules were referred to, to gain an understanding of how the station is managed as well as its relationship with the community.

A thematic approach to analysis was adopted i.e. themes relating to the aims and objectives of the study were utilised in the analysis of data. As mentioned in the **Introduction**, the responses were grouped in accordance to the following categories: ownership and management, staffing, participatory programming and funding.

3.4 Researcher's Positioning

The researcher's identity as a Muslim bearing a somewhat resemblant background to majority of the respondents in this study and able to identify with Islamic beliefs and ethos, renders the researcher's positioning an 'insider' to the research. Furthermore, until 2001, the researcher worked in a voluntary capacity at the station and was thus able to access 'insider' information. On the other hand though, the fact that the researcher no longer works at the organisation does position the researcher as an 'outsider'. It raises questions in the vein of: What does the world look like from this other vantage point? What's important and what's less so? Are there important distinctions made between positions on issues that are different from the one you make? (Hornig-Priest, 1996).

Ultimately the negotiation of the aforementioned tendencies determined the outcome of the results. The purpose of the researcher is to communicate this insider/outsider dichotomous view in an ethical manner. The Islamic concept of *niya* or 'sincerity of intention' is a fundamental moral concept that is not necessarily verbalised but is in one's heart. As a Muslim, the researcher had to have noble intentions to pursue the truth. The researcher had to allay the wariness of some members of the station management who believed that the intention was to catch out and expose *Al-Ansaar*. They were assured that the purpose of the study was to provide information that would be useful to the station as

well as the community radio sector in general, specifically the Muslim component. It was important for the researcher to constantly reflect upon the purpose of the study, which was to ascertain if the station praxis bodes well for its future as a potential permanent Muslim radio. Another purpose was to identify weak areas that needed to be ironed out for long-term sustainability and for effective and authentic community ownership and participation. The researcher had to prevent pre-conceived notions about the station and personal ideological positions relating to Islam influence the research methods, procedure and analysis. Despite the intention to be balanced, the researcher was acutely aware that the choice of interviewees and the quotes selected to corroborate the arguments made are not a mechanistic exercise. They are a negotiation between the real and the subjective perceptions of the researcher. This placed a huge ethical responsibility on the researcher and proved to be a lonely exercise. The researcher ran the risk of being accused by the station management of exposing the flaws of the radio out of malevolence. It helped to keep the intention of the study in mind and to be bold and courageous in the pursuance of truth.

3.5 Conclusion

This chapter provided a framework for understanding the data uncovered within this study, acting as an aid in understanding and assessing findings brought forward. The findings will be discussed in **Section B**.

CHAPTER FOUR
RADIO AL-ANSAAR: STRUCTURAL DETERMINATIONS

4.1 Introduction

This chapter sets out to elucidate the level of community participation at *Radio Al-Ansaar* in terms of the determination of its ownership and governance structure. This was examined against the ideals of community radio and ICASA's stipulations discussed in **Chapter Two**. The key argument in this study is that although *Al-Ansaar* fulfils many of the ideals and licencing stipulations of community radio, it is found wanting in the area of participatory management. Central to this argument is that the poor level of community participation in terms of ownership and management is a deliberate attempt by the current 'owners' of the station to maintain their territoriality over it. This is due to the benefits that the station has presented them. This will be elaborated on in this chapter. It is argued that to ensure its territoriality and continued success the station tows along the traditional religious bodies due to the hold they have over the community. This deferential attitude towards the conservative theologians has made the station management very circumspect about whom they give a voice to. This has impacted upon the form and level of community participation at the radio.

4.2 *Radio Al-Ansaar* Contextualised

Since 1997 the Al-Ansaar Foundation, a non-governmental organisation (NGO), dedicated to the educational and social upliftment of the Muslim community of KwaZulu-Natal (KZN), has developed and presented *Radio Al-Ansaar*. This radio station is a community broadcaster, granted a temporary 30-day licence to broadcast several times in the year during various Islamic months of significance.

Since 2001, besides the *Ramadan broadcast*, during the Islamic Holy month of Ramadan, *Al-Ansaar* has been granted a 30-day licence for a '*Hajj broadcast*' in the Islamic Month

of *Zil Hajj* when the hajj[13] takes place. The *Hajj broadcast* begins approximately four to five weeks after the *Ramadan broadcast* ends. Besides these broadcasts, since 2005 the station has been granted a 30-day licence to broadcast during the Islamic month of *Rabi ul awal*. This broadcast entitled '*Sirah broadcast*' in commemoration of the life and times of the Prophet Mohammed (peace be upon him)[14] takes place three months after the *Hajj broadcast*.

Based in Overport, Durban, *Radio Al-Ansaar* qualifies as a radio targeted at a community of interest rather than a geographical community. It broadcasts 24 hours a day on 103FM, reaching out to Muslims in the greater KwaZulu-Natal; Port Shepstone on the South Coast, Stanger on the North Coast and Estcourt in the north of KZN[15]. *Al-Ansaar's* body of listeners is roughly estimated to be a hundred thousand[16] and mainly off the Islamic faith. The listenership is comprised of a medley of individuals in terms of age, gender, race, nationality, ethnic and language groups as well as locality. From the phone-ins to various programmes, the station has deduced that a small number of listeners are from other religious communities.

The main aim of the Al-Ansaar Foundation is to educate and develop the community and prevent the escalation of social problems. In keeping with this aim, the radio station is said to give a voice to the oppressed, marginalised and disempowered individuals and groups within the community. The station therefore professes to be fulfilling the terms of its licence, which stipulates that it must be an all-inclusive entity that encompasses a wide spectrum of programmes. Reality however, reflects differently. The findings of this study reveal that the majority of the Muslim community that works for, advertises on and tunes into *Radio Al-Ansaar* is of Indian descent. Small components of the Malay, Zanzibari, Malawian and Zulu Muslim communities make up the rest of the radio's community. Although these communities are minority groups in the Muslim community, their

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[13] A pillar of faith in the form of a pilgrimage to Makkah, Saudi Arabia at least once in the lifetime of a Muslim, if the means are available.

[14] The Prophet (peace be upon him) was born in the Islamic month of *Rabi ul awal*.

[15] Refer to Appendix Four

[16] The listenership figures are surmised by the radio station because Rams figures for temporary community radio are unavailable.

representation at the radio station is still disproportionate to their population figures. In terms of language diversity, the station broadcasts in English, which is the major home language of listeners, with programmes in Urdu, an Indian / Pakistani language, a bit of Arabic, Chichewe, a Malawian language, and Zulu making up the rest of the broadcast. Despite this attempt by the station to reflect the language and cultural diversity among Muslims, some station members do not believe that this has been achieved. One of the interviewees referred to the station as being very Indo/Pak orientated in terms of the programming and listenership:

> The [Islamic] scholars that come on there are majority from the Indo/Pak subcontinent even if they are from this country...radio is a universal medium, but the station itself, their programming and their approach to what it means to be a Muslim on air...is not very universal...Islam is part of their culture that's why majority of it is about preserving ignorance (Interview: respondent is highly involved with the station and wishes to remain anonymous, 22 September 2005).

The rest of the discussion will further illustrate why it would be an anomaly to refer to *Radio Al-Ansaar* as a racially and ideologically inclusive entity in its current state and modus operandi.

4.2.1 Motivation for a Community Radio Licence

It was against the backdrop of the following concerns that the Al-Ansaar Foundation says it was motivated to apply for the licence:

> Muslims in general do not have control over the media. High on the list of priorities, is an objective and Islamic perspective on issues faced by the Muslim and Arab world. Muslims in South Africa have also been subjected to the negative image of themselves and biased portrayal of Islam on the screens, radio and other communication media. Against this backdrop is the need for Muslims to network with each other and develop a media structure (Al-Ansaar Foundation's 10th anniversary brochure, 2003: 21).

The foundation's motivation for a licence is not dissimilar to the rationale for the establishment of Muslim media in general and in particular of Muslim radios as alluded to in **Chapter One**. Muslim community stations celebrated when they succeeded in securing temporary one-year licences (and when they obtained four-year licences) for their respective regions (Haron, 2001a). They celebrated because they had strongly motivated and convincingly argued for temporary licences in their detailed proposals (Haron, 2001a: 10). Some of their motivations were that "the radio stations owned by the public broadcaster were not providing adequate airtime for Muslims and that these stations, which usually depend upon news and information from news agencies, continue to broadcast biased and negative news reports about Islam and Muslims" (Haron, 2001a). Similar motivations were articulated by Riaz Jamal, the Station Manager of *Al-Ansaar* in his justification for a Muslim community radio station. He said that the mainstream radios played a role in "the dissemination of misunderstanding of Islam and misinformation and misrepresentation" (Interview, 7th September 2005).

Whilst these motivations were acceptable, the most important rationale for the applications was (a) job creation, (b) empowerment, and (c) social upliftment (Haron, 2001a). The position held by *Al-Ansaar's* Management Board chimes with this point of view. Jamal said that the role of any community radio was "for general upliftment, for general education, for communication, and so the need for an Islamic radio station to reach out to the Muslim community" (Interview with R Jamal, 7th September 2005).

Al-Ansaar's appreciation of the value of radio as an effective tool to influence the Muslim community and its motivation to establish a Muslim radio is further encapsulated by Jamal. He says that despite advances in media technology, radio still has a great impact positively or negatively. He claimed that *Al-Anssar's* role was important: "Against the background that [mainstream] radio might have a negative influence on the community, there was a need to provide an alternative" (Interview, 7th September 2005). He used the example of pop music which he said was pervasive on most radios and this impacted negatively on the youth. He sees *Al Ansaar* as playing an integrative role in society.

The Al-Ansaar Foundation says that its "initial five-year plan was for *Radio Al-Ansaar* to broadcast only during the month of Ramadan each year. The vision for the next five years, is obtaining a licence for a permanent radio station" (Al-Ansaar Foundation's 10th anniversary brochure, 2003: 21). At the heart of its motivation for a full time licence is the need to address the challenges experienced by Muslim minorities in 21st century western societies. "We live as a minority where we interact in an economy that is not Islamic, in a political climate that does not have Islamic values and in a social environment which is highly materialistic [...] there are too many considerations of this nature" (*Al-Ansaar* Radio Manual, 2005).

4.2.2 Background to *Al-Ansaar's* Initial Licence Application

It is important to document that the station was given life somewhat by default due to an alleged bungling on the part of the then Independent Broadcasting Authority's (IBA)[17] KwaZulu-Natal office in Durban. Existing research makes reference to the Muslim community radio, *Radio Azaania,* in KwaZulu-Natal that was the precursor to *Radio Al-Ansaar* (Haron, 2001a). *Radio Azaania* was conceptualised by Ebrahim Jadwat, a Durban businessman and Muslim visionary, worker and founding member of the Muslim Youth Movement (MYM)[18] and developed by him and a team of interested Muslim individuals. *Azaania's* was the only application for a Muslim community radio station in KwaZulu-Natal submitted to the IBA and granted a licence in 1995. He [Jadwat] and his support group did not manage to get the station off the ground in October 1995 as planned (Haron, 2001a: 11). This can be attributed to the problems that *Azaania* was beset with from the outset. To proffer an insight into *Al-Ansaar's* perceived success and its contributory conditions warrants a brief explanation of the problems that plagued *Azaania*. Problems ranged from capacity to the ideological.

Azaania's licence was applied for and granted on Medium Wave (MW) on the encouragement of IBA and Sentech[19]. The cost of a MW transmitter then proved to be

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[17] See **Chapter Two**

[18] See **Chapter One**

[19] Sentech is the company that leases transmitters to broadcast organisations.

exorbitant and beyond the reach of *Radio Azaania*. Consequently, Jadwat applied for a one-year temporary licence on the FM frequency and had to await the next round of KwaZulu-Natal licence hearings. In the interim, Jadwat applied for a 30-day licence and was informed by the IBA Durban office that it was only under the auspice of a local non-profit organisation that a 30-day licence could be applied for. He approached several Muslim NGOs and it was the Al-Ansaar Foundation that agreed to apply for the licence. "The radio station came about by sheer accident when a group approached us to help them obtain an events licence for the month of Ramadan" (S Suleman, interviewed on *Eastern Mosaic*, SABC2, 23 October 2005). The foundation did so under the condition that the station be called *Radio Al-Ansaar* and that the revenue from advertising benefit the foundation. These terms were agreed to.

The *Al-Ansaar* experience however proved to be to contrary to some of the ideals envisioned by the *Azaania* team and resulted in a chasm between the two groups. At the core of the problem was that the *Azaania* team and Jadwat in particular envisioned a Muslim community radio that would be a platform for all Muslims, Muslim organisations and schools of thought. To this end *Azaania* had held frequent meetings and workshops that were open to all Muslim organisations and the Muslim community in general. The aim of the meetings was to establish a management team to brainstorm programme ideas and to discuss the way forward in general. The *Al-Ansaar* operation on the other hand turned out to be a closed shop as will elaborated on in this chapter. The following observation of *Channel Islam* as discussed in **Chapter One**, encapsulates *Al-Ansaar's* first and subsequent runs: *Channel Islam International*, the satellite radio station, is controlled by hegemonic groups among Muslims, usually conservative and monied, who play a key role in implanting a 'common' perspective consistent with their normative outlook (Vahed, 2004). *Azaania* did not appreciate what it perceived as *Al-Ansaar's* pandering to the prescriptions of the *Jamiat* and the traditional *ulema* (theologian groups) in general and the wealthy community members who subscribe to their conservative views.

Subsequent to *Al-Ansaar's* first broadcast, Jadwat was informed by the IBA's head office in Johannesburg that he was misinformed by its Durban office and that *Radio Azaania* qualified to apply for a 30-day licence. In May 1998, *Radio Azaania* obtained a licence for a '*Hajj broadcast*'. This move caused further tension[20] between *Radio Azaania* and *Al-Ansaar* as the latter indicated that its first broadcast proved a success and on the basis of this the foundation wished to apply for a full-time licence.

Azaania's 30-day broadcast took place in the face of great obstacles: The conservatives are wary of Jadwat and his progressive ideologies. His vociferous criticism of what he considers as the myopia of the *Jamiat* and their associate organisations has made him persona non grata with them and resulted in these conservative groups launching an anti-*Azaania* campaign which was conducted in the form of speeches in mosques controlled by the conservative groups and the distribution of pamphlets that discouraged people from listening to the station. *Azaania* was accused of 'playing music' (an allusion to instrumental music that might have accompanied some of the spiritual songs) and was labelled a '*shi`ah*' station because it was determined to give voice to not just the *Jamiat's* perspective but to divergent and contradictory viewpoints on Islam and because it allowed for debate on issues considered controversial. Consequently the majority of the business people who tend to support the conservative religious bodies eschewed *Azaania*. The control of financial resources may have considerable consequences for a station's independence (Wedell, 1991) (See **Chapter Two**). This suggestion resonates in the *Azaania* experience. Due to poor revenue from advertising and sponsorship, *Azaania* incurred considerable debt. *Al-Ansaar*, on the other hand, is owned by a non-profit organisation, which presents it with advantages in terms of capacity: the station is housed in the existing Al-Ansaar Foundation premises and the foundation has always had the capital and labour to manage the station.

Initially Al-Ansaar put up the seed money for *Radio Al-Ansaar*...[it] will never run into trouble because of the backing of Al-Ansaar [Foundation]. *Al-Ansaar* has not been in

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[20] Over the years the disagreements have not been forgotten but the tension has dissipated and Jadwat advertises his business on *Al-Ansaar*. The Board members, as indicated, publicly acknowledge *Azaania's* role in initiating *Al-Ansaar*.

trouble financially because of strong business ethics...[and] Al-Ansaar [Foundation's] infrastructural support reduces expenses, that's why the radio is able to make a profit... (Interview with S Karwa, 31 October 2005).

Azaania, on the other hand, was registered as a non-profit entity and had to rent space to house the station as well as source capital and labour, both volunteer and paid staff. So while *Al-Ansaar's* first and subsequent broadcasts proved to be financial successes, *Azaania's* experience was beleaguered with financial problems.

Jadwat and the *Azaania* team nevertheless persevered. The two groups arrived at a compromise: *Al-Ansaar* would continue to apply for the 30-day *Ramadan broadcast* while *Azaania* awaited the four-year licence hearings to be held in 2001. *Azaania's* application was for a contested frequency on 94.8, that is, two Christian stations applied for a licence on the same frequency. One of the two Christian stations, *Radio Umbumbulu*'s application was successful on that frequency. Consequently, after much financial outlay on the part of Jadwat and emotional outlay by the other members of *Azaania, Azaania* relinquished the battle to *Al-Ansaar* which has forged ahead in anticipation for the next round of four-year licence hearing initially scheduled for 2006 but postponed to 2007.

The failure of *Azaania* in contrast to the success of *Al-Ansaar* illustrates that success in the community radio sector comes at a cost. In this study it is argued that *Al-Ansaar's* financial success to a large extent has been achieved as a result of toeing the line. In order to reassure advertisers, it has adopted the conservative religious views espoused by the traditional religious bodies. Further to this, it has allowed for limited community participation in order to maintain a tight reign on the management of the station and to vet the content of its programmes. The following words of the Financial Manager attest to this: "The radio can't be based on community participation, it has to have organisational support and Al-Ansaar took up the cudgel" (Interview with S Karwa, 31 October 2005).

4.2.3 Mission Statement and Objectives of *Radio Al-Ansaar*

The purpose of community radio is to provide a service to the public (Wedell, 1991: 43). In an attempt to give meaning to the term 'community' it is suggested that the association of community with locality can be attributed to a universal longing for the supposed certainties of a past where loyalty, belief and kin provided a shield against the wickedness of the wide world (Lewis, 1989). The enduring ties in this community were the basis of mutual help and understanding, and the community looked after its own (Lewis, 1989: 91). It is posited here that these concerns apply to a community of common interest as well. In the case of the Al-Ansaar Foundation's motivation for a radio station, as discussed in the previous subsection, this would be the need to address the perceived crisis in the Muslim community and to reshape its identity in the manner of what Castells (1997) terms, *project identity*. *Radio Al-Ansaar*, as a project of the Al-Ansaar Foundation, therefore is considered by its members as a vehicle to action the mission of the organisation:

> The Al-Ansaar Foundation was inaugurated in 1993 [...] by a group of concerned Muslim businessmen whose desire was to uplift, educate and revive the *ummah* [...] these visionaries foresaw the need that had hitherto been neglected [...] Muslim brethren were becoming apathetic and attitudes, ethics and morals of the younger generation were being influenced by the western orientated South African society. The desire of the foundation was to create an Islamic infrastructure to restore Islamic values and practices. More significantly was the concern about the revival of the *ummah* and for its need to re-occupy its leading role amongst civilizations (Al-Ansaar Foundation's 10th anniversary brochure, 2003: 5).

The mission and vision statement of the organisation and by extension, of the radio station thus reads as follows: "To provide and promote Islamic education and guidance (tarbeeya and ta`leem) at all levels in order to develop practicing Muslims who are fully equipped to meet the challenges facing modern society and the emerging changes in South Africa" (*Sirah* broadcast promotional pamphlet, 2005: 1). The role of the station therefore, is perceived by its management to "reinforce family values and networking

amongst the local *ummah* [...] to create awareness, to revive beliefs and enforce Islamic practices [...] to tackle current issues, encourage debate and discussion and create an informed and conscientious *ummah*" (Al-Ansaar Foundation's 10th anniversary brochure, 2003: 5). Out of this mission, emerged *Radio Al-Ansaar*'s motto: '*Educating, informing and uniting the ummah*' and its objectives which were mapped out as:

- To build the *ummah* – promote a high standard of brotherhood
- To raise the consciousness of the *ummah* about *Huquq-ul-Allah* (God) and *Huquq-ul-Ibad* (mankind)
- Educate the people about the role of Muslims in South Africa (involvement in the broader community, service, political, social and economic development)
- Conscientise them about the challenges facing the *ummah* (solutions thereof)
- Provide alternative entertainment – Islamic basis

(*Al-Ansaar* Policy Guidelines, 2001: 4)

Evidently the mission statement and objectives point to the Al-Ansaar Foundation's perception of the radio as a tool to be used to shape a particular Muslim identity. It is argued in this study that despite this being a noble intention, this would be an imposed identity rather than the community shaping its own identity. The Al-Ansaar Foundation, it is argued here, is perceived by its management to be of service to the community via the radio rather than the radio being a community owned entity. This will be elaborated on in the next sub-section.

4.3 Ownership and Management Structure of *Radio Al-Ansaar*

One of the salient characteristics of community radio is that the "board of management is elected by the people of the community [...] Station policies are made in the general meeting of the community [...] Representatives of the station staff or representatives of minorities that might not otherwise have a voice may also be appointed to the board of management" (White, 1990: 1). This has not been altogether the case at *Radio Al-Ansaar*. Contrary to ICASA's stipulation, due process was not followed in the appointment of the Management Board. The community was not invited to nominate individuals nor was a

public meeting called to elect Board members. The Management Board of the Al-Ansaar Foundation appointed all of the radio station Board members. The Station Manager acknowledged this lack of community participation and *shura* in the appointment of the Board. "We haven't got any formal structures in place for a broader community [participation]" (Interview: R Jamal, 7th September 2005). He defended this non-consultative process by saying that because the listenership ran across such a wide spectrum of the community it was difficult to engage it and to hold formal elections:

> The community is not so highly structured to organise a nomination...what process do you use? It's an open book. If I say I must distribute 20000 handbills, where do I distribute it, which person do I leave out? (Interview: R Jamal, 7th September 2005).

It is however argued in this study that to ensure that the control of *Radio Al-Ansaar* remains the preserve of the Al-Ansaar Foundation, appointment onto the station Management Board deliberately has been limited to the trustees of the foundation and a select few others. The Al-Ansaar Foundation is comprised of eight Muslim males of Indian descent who are either businessman or professionals who have a history of community involvement. Until 2002, the Management Board wholly comprised of the same self-appointed eight men. Since then, in an attempt to meet the stipulations of ICASA but which appears as tokenism, two Muslim females of Indian descent – one who is visually impaired and two Black Muslim members, one female and one male were co-opted onto the Board. Besides one of the females the other additional members played what *Al-Ansaar* described as a supporting role. Although these members were not nominated nor elected by the community, the Al-Ansaar trustees argue that due process was followed:

> This is what we presented to ICASA in our application so it is not something that is not public knowledge. Al-Ansaar [Foundation's] management is a non-profit trust of eight members and they have [been] mandated free from the [Al-Ansaar Foundation] committee to be part of the management and the governance of the radio station... We've got women; we've even got a sister who's blind, sister Safoora Khan. She's part of the board of management and we've got a sister of colour, if that is what is required [by

ICASA]. So we've got them there as part of the board of management of *Al-Ansaar*. (Interview: R Jamal, 7th September 2005).

In 2006 an attempt was made putatively to make the composition of the Board for the permanent station more representative of the Muslim community. This was given impetus by a presentation of the findings of this study at the '*International Symposium on Islamic Civilisation in Southern Africa*' in Johannesburg in September 2006. The Station Manager who was in the audience was unhappy with the criticism leveled at the management of the station. During question time he said, "I do not agree with some of the points made by sister Ayesha but I reserve the right not to comment". He subsequently stopped speaking to this researcher during the remainder of the conference. The paper, however, was lauded by other members of the audience. Consequently, a Durban based Muslim think-tank, Vision 2020 called a meeting with the Al-Ansaar trustees. It was suggested to them that the points raised in the paper were valid and ought to be considered seriously. A member of Vision 2020 said that initially the trustees were resistant but eventually conceded that greater community engagement was imperative.

A month later, during the 2006 *Ramadan broadcast,* the Board announced on-air, in its *Al-Ummah* newspaper and in the '*The Weekly Gazette*'[21], a community newspaper, the establishment of a Muslim Media Council. Although the term conjures thoughts of an umbrella body representing South African Muslim media, it is far from being so. The Council was established by the Al-Ansaar Foundation as a section 21 company that would apply for a permanent licence for *Radio Al-Ansaar*. In anticipation of the licence, the establishment of a purportedly independent Council was a preemptive intervention to deflect attention away from the critical points raised at the conference in the event that ICASA got wind of them.

The community was asked to nominate individuals and to attend a public meeting to elect these individuals as members on the Board. This announcement was muted. The Muslim Media Council was discussed several times on the morning *Drive Time* programme.

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[21] Refer to Appendix Six (K)

However, the call for nominations and the public meeting to be held was not as well publicised as the Al-Ansaar fund raising drives to which a large amount of airtime is devoted. It was not even mentioned in the Foundation's *Al-Ummah* newspaper which is usually used as a vehicle to promote the activities of the organisation. Further to this, the call for nominations was emailed to a limited and select group of undisclosed recipients. The Station Manager usually sends emails to an email discussion group list called *Political Islam* announcing fundraising dinners and other events held by the Al-Ansaar Foundation as well as the school of which he is principal. Yet, he did not send an email to this list announcing the call for nominees. Due to the looming deadline for the submission to ICASA of permanent licence applications, the deadline for the submission of nominations was also very constricted, one week.

Since the publicity given to the impending meeting was limited only approximately eighty people were in attendance. The election process was facilitated by an independent consultant who explained, amongst other factors, that the council represented the *sunni* Muslim community. The exclusion of *shi'as* was questioned by certain audience members. The public was unaware of the category of people that were to be elected as this was not announced or mentioned in the nomination form. As founding members of the Muslim Media Council, the trustees of the Al-Ansaar Foundation became automatic members of the Board. Since three Islamic scholars were required, the three who were nominated by the Al-Ansaar trustees were co-opted onto the Council. The quota required two disabled individuals, a Black female and a refugee. Again, those who had been nominated by the Al-Ansaar members were co-opted as they fulfilled the quota. The audience therefore had to vote from a list of nominees to elect only three Muslim women and men respectively. Two Indian Muslim women and a White Muslim woman and three Indian Muslim men were elected. Evidently, although the distinguishing factor in the establishment of the Board for the permanent station was the call for nominations and election of members, the eventual composition of the Council Management Board is not dissimilar to the original *Radio Al-Ansaar* Board. A few Council meetings have been held and one of the Council members said that although the establishment of the Council was

a positive step in terms of community engagement, there was still an attempt by the Al-Ansaar trustees to maintain control of the station.

This control by the Al-Ansaar trustees has in some respects been beneficial the station. Given its current temporary status, the advantage is that the same team that has always applied for the licence for each broadcast. Furthermore, as has been discussed, the station is housed at the Al-Ansaar premises, which has a permanent studio, state of the art radio equipment and a dedicated team. As a result, *Radio Al-Ansaar* is an exception in the community radio fraternity in that it is effectively managed. Many community stations are beset with problems related to mismanagement as discussed in **Chapter Two**. One such case is the defunct *Radio Phoenix*, which had its licence revoked by ICASA due to management in-fighting. The drawback however, at *Al-Ansaar*, as indicated, is the limited community participation in its management. The control of the station on the whole as well as of each of its main divisions rests only with the trustees of the Al-Ansaar Foundation. As mentioned, Jamal, an Al-Ansaar Foundation and *Radio Al-Ansaar* Management Board member, is the appointed Station Manager or *Ameer*[22], as he is referred to by station personnel. He oversees the day-to-day running of the station and reports to the Management Board at daily meetings. Each of the departments such as finance, technical and advertising is headed by a trustee of the Al-Ansaar Foundation. The directors of each division are assisted by Asiya Amod, the Operations Manager, who is a full time employee of the Al-Ansaar Foundation. Amod is in charge of the Programming Department but also largely oversees the station especially in Jamal's absence but also during his presence[23]. Immediate subordinates in each area of management are full time staff members of the Al-Ansaar Foundation. In an attempt to defend a structure that is contrary to the spirit of community participation, Jamal explains that for the station to be successful its management and financial control has to rest with the Foundation members and employees. "If you look at the management and finance obviously it has to be vested in the hands of the employees...programming can be

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[22] *Ameer* is the Arabic term for leader

[23] Jamal is a primary school principal and therefore reports for duty at the station at around four o'clock except when it is the school holiday period when he serves the station from the morning. He leaves the station at around midnight when the live broadcast usually ends.

controlled by the community" (Interview: R Jamal, 7th September 2005). This management style is characterised by consistency, commitment and efficiency, especially considering the temporal nature of the station, as mentioned. However, since positions at management level are inaccessible to the community, the station goes against ICASA's prescriptions about community participation.

While the Management Board, the Station Manager, the Operations Manager and various heads of departments discussed have been constants in the life of *Al-Ansaar*, the lower rungs of the operational structure and control of the station seems to have had fluidity over the years in terms of positions created, changed or dissolved, staff turn-over and the roles and responsibilities of those involved in the areas of studio, programming, advertising, marketing, recording and administration. The station organogram thus evolves to accommodate the changes. The organogram[24] included is the most recent incarnation of the station structure.

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[24] Refer to Appendix Five for examples of previous organograms.
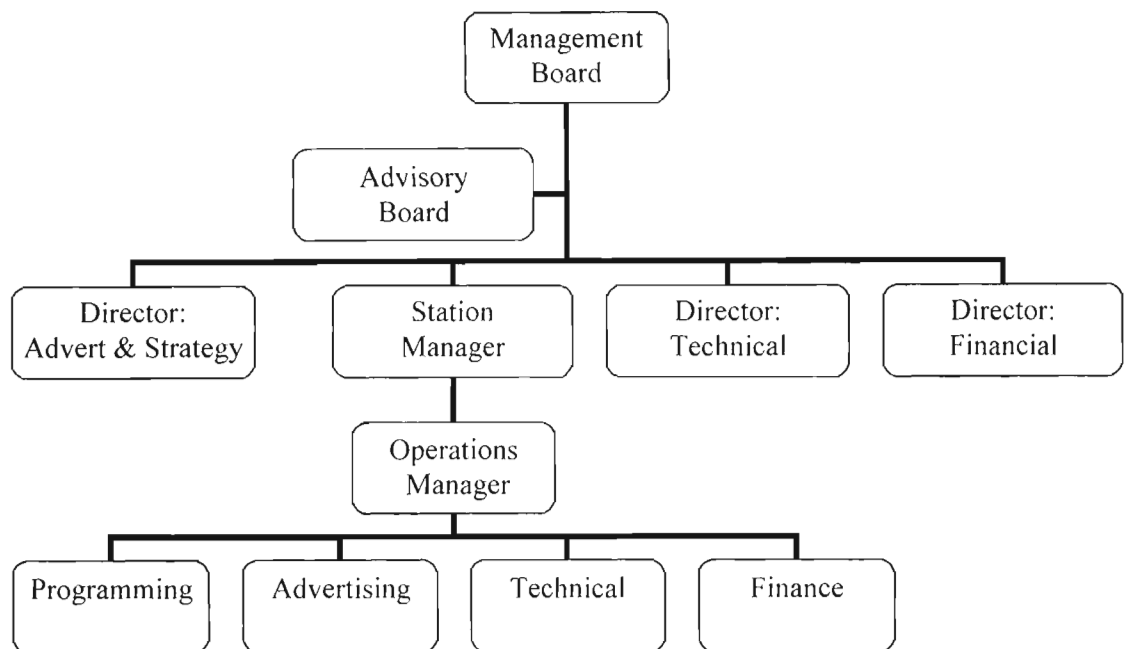
Fig. 3: ORGANOGRAM OF *RADIO AL-ANSAAR*

Besides the Management Board, *Al-Ansaar* has established an Advisory Board. "That's a critical Advisory Board because it's the Board that is the voice of the community" (R Jamal, interview, 7 September 2005). That is what the Station Manager claimed but some of the volunteers interviewed differed with this view of the Advisory Board. The Advisory Board has become a point of contention because it comprises of ten Muslim males of Indian origin. Apart from an academic and one of the members of the Al-Ansaar Foundation, the other members are all theologians who represent the main theologian bodies, namely the *Jamiat* and the *Sunni Jamiatul ulema*:

> They have a religious council. An Advisory Board, like clerics basically. It's all male and it's majority clerics of a certain framework from certain points of view (Interview:

respondent is highly involved with the station and wishes to remain anonymous, 22 September 2005).

Another interviewee said of the Advisory Board, "With due respect, the Advisory Board is not reflective of the community in terms of gender and racial composition (Informal discussion with F Asmal, 15 November 2005). In response to these comments, Jamal said *Al-Ansaar* could not control that the Advisory Board members were all male and Indian. "When we requested representation [from the theologian bodies] they sent us all males, we couldn't control that they were all men", (Interview with R Jamal, 7 September 2005). The Advisory Board is said to deal with queries and problems referred to it such as programmes or programme topics that are deemed to be controversial or complaints from individuals, Muslim NGOs and religious bodies in the community. "Their general consensus of opinion prevails, whatever decision they take we abide by that" (Interview with R Jamal, 7 September 2005). However, the manner in which issues are prosecuted by the Advisory Board is a source of discontentment among some of the presenters. "The Advisory Board operates like the mafia, if they don't approve of something, the Station Manager puts immense pressure on you to change or cancel your topic" (Informal discussion with F Asmal, 15 November 2005). The unhappiness with the Advisory Board is reiterated in this excerpt from a resignation letter:

> An Advisory Board is there to advise, not to dictate. Mr Riaz Jamal seems to be confused as to the function of the Advisory Board. It is *Allah* who dictates, and it is Him who we should obey and fear (Appendix Thirteen: Resignation letter).

Interestingly, the *Al-Ansaar* Board members do not necessary hold the conservative ideological positions of the traditional bodies by which the station abides. Riaz Jamal, the Station Manager, for instance had been a long-standing and very active member of the Muslim Youth Movement, the progressive youth movement much maligned by the conservative religious bodies. This situation is unlike the case of *Radio Islam*, for example. *Radio Islam*[25], a Muslim community radio station based in Lenasia, Gauteng is owned and managed by the *Jamiat-al-ulema* and its members all hold the traditional view

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[25] See **Chapter One**

of Islam propagated by the *Jamiat*. Eight years ago its licence was almost revoked by ICASA due to complaints that it did not accommodate female presenters. As a matter of expediency but on the flipside of the *Al-Ansaar* case, in order to retain its licence, *Radio Islam* opened the door to women presenters. Similarly to *Radio Islam* the members of *The Voice*, a Muslim community radio in Johannesburg, all hold the ideological position espoused by the station. Yet very different, to *Radio Islam*, *The Voice*, which is owned by the MYM, espouses a progressive understanding of Islam. Similar to the *Azaania* experience discussed earlier, *The Voice's* experiences financial woes. This can be attributed to its progressive ideology, a minority position within the moneyed Muslim business sector as mentioned. Therefore it is argued that unlike the ideological positions espoused by the two Muslim stations mentioned, aligning *Al-Ansaar* to a conservative position seems to be a matter of financial expediency by the Management Board as discussed earlier.

4.5 Conclusion

The "leadership of a community radio station is meant to represent the community interests in the day-to-day running of the station's activities and ensure that policies guiding the daily management are developed and that they reflect the community that the station serves" (Bonim and Opoku Mensa, 1998: 20-21). At *Al-Ansaar*, decision-making, as discussed, is claimed to be carried out in accordance with the Islamic concept of *shura*. *Shura*, in essence, means that decision-making should be done on the basis of consultation with all involved (see **Chapter One**). Whether decision-making in terms of policy making is made in the true spirit of *shura* - in this case it would be with the Muslim community of KwaZulu-Natal - is debatable, as the station, as has been illustrated, is owned and controlled by a privileged few.

CHAPTER FIVE

RADIO AL-ANSAAR: STAFFING – PARTICIPATION AND EMPOWERMENT

5.1. Introduction

In community radio, community volunteers play an important role in the production of programming and distinctions between 'professional staff' and ordinary users are played down. Every user is a potential producer (White, 1990). This important characteristic is encouraged at *Radio Al-Ansaar.* Unlike the restrictions placed on community participation at ownership and management level, participation in the form of volunteerism is encouraged at lower levels in the various departments, especially programming. This observation was corroborated by the Station Manager. "If you are talking specifically about programming, lets talk about volunteer services open to the public…that's one avenue through which the community is free to come in and give us input" (Interview with R Jamal, 7 September 2005). Nevertheless, it is posited that participation even at this level, takes place in a highly controlled setting. It is argued here that this is to ensure that the *ulema* and the advertisers are not antagonised in any way.

Given the diversity in the Muslim community, race, religion and gender were used as determinants in examining the form and level of participation of paid employees and volunteers at *Radio Al-Ansaar.* This chapter illustrates how meaningful and equitable community involvement is hampered by the tensions that emanate from the ideological, racial and class differences among South African Muslims as outlined in **Chapter One**. However, the chapter also reveals that despite the aforementioned challenge, those who do participate in the station display a high level of commitment to ensuring the professional functioning of all areas of the station.

5.2 Recruitment Drive

The management team proactively invites volunteers from all areas in KwaZulu-Natal via communication with NGOs, community based organisations (CBOs), notices placed on

mosque bulletin boards, and articles in community newspapers, including Al-Ansaar's *Al-Ummah* newspaper. Further to this some of the recipients of the Al-Ansaar Foundation's student bursary fund work at the station in fulfillment of the mandatory forty hours of community service expected of them. Besides volunteers being of benefit to the radio, recruitment is part of a committed drive by management to empower community members by developing their radio skills. To this end, volunteers are encouraged to indicate the areas they are interested in working in. Another attestation to this drive is that some of the volunteers remarked that they were persuaded to get involved by the Station Manager and were also mentored by him. A veteran presenter charted his empowerment development as follows:

> I began eight years ago, started on the technical side and moved up to presenting. I hadn't ever considered going on air, never thought I would have the confidence to do so but was encouraged by Riaz Jamal. He encouraged me to start going on air, initially to just introduce the Qur'anic recitation in the early hours of the morning and moving thereon gradually, to eventually hosting my own programme. I was initially not confident to handle both the technical aspects such as phone calls and to host the programme but eventually learnt to do so (Interview with H Wadi, 26 September 2005).

Nevertheless, sustaining a radio on volunteerism is a huge challenge. The Station Manager said that they "operate at odd times of the year [and] it's very difficult to get people to leave their work and come and join us but *alhamdulillah* over the last seven or eight years of our broadcast we managed to sustain the listenership and managed to sustain the vitality of the radio station" (Interview, 7 September 2005). Besides people who volunteer their services, the station headhunts individuals with broadcast experience as will be discussed.

5.3 Staff Profile

The Station Manager stated that the selection of personnel "is not on the basis of what language they speak or what race you are, if you are able to do it we will bring you in" (Interview with R Jamal, 7 September 2005). This position is exemplified at the station in

terms of demographics. The approximately ninety volunteer and paid staff at *Radio Al-Ansaar*, comprise of individuals who range in age from eleven to seventy and who are students, business people, housewives, professionals and pensioners of various races, ethnic groups, nationalities, socio-economic classes, gender and religions. As is evident in the table below, the volunteers work in diverse capacities.

Department	Total
Management Board	12
Presenters	58
Advertising	10
Studio	2
Recording	2
Programming	1
Finance	2
Maintenance	2
Drivers	2

Table 1: Approximately ninety volunteers and paid staff of *Radio Al-Ansaar*

On the basis of psychographic factors, volunteers and paid personnel tend to join the station mainly because its mission, aims and objectives are attuned to the Islamic values these individuals wish to promote. Participation was examined in terms of race, nationality, socio-economic factors, gender and religious persuasion as determinants.

5.3.1   Race, Nationality and Socio-Economic Determinants

The Management Board acknowledges that one of its staffing challenges is that most of the personnel are of Indian descent with a very small percentage of staff deriving from the Malay, Zanzibari, Malawian and Zulu Muslim communities. "If you ask if we consider the participation of the Malay community to be at its optimum I would say certainly not, we have to move in the direction of embracing these communities because they are a part of the community and they should be given a voice" (Interview with R Jamal, 7 September 2005).
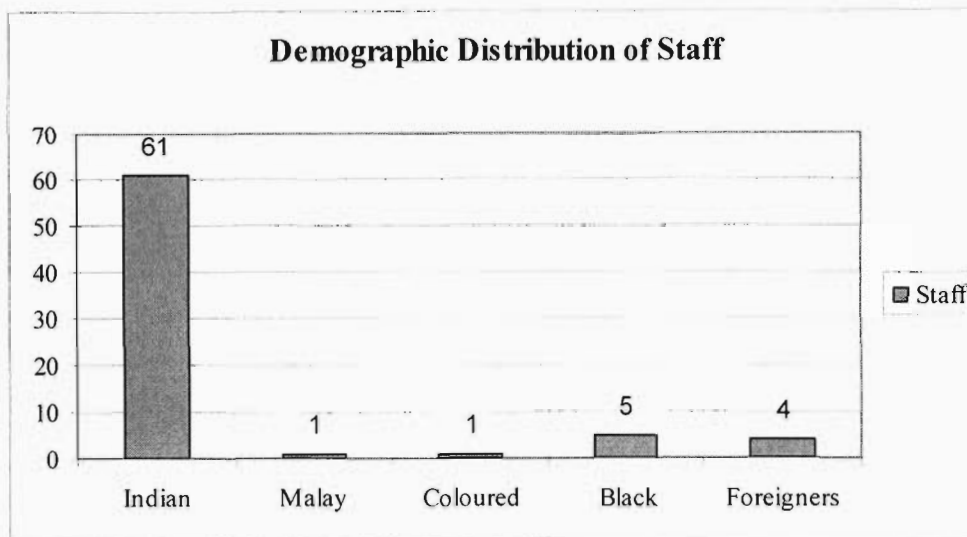
Fig. 4: Bar Graph depicting *Radio Al-Ansaar's* staff composition segmented according to race

The station also has Muslim presenters who are immigrants from Turkey, Egypt, Sudan, Pakistan and other countries. Presenters from minority groups usually host programmes that target their specific communities. These programmes are usually scheduled in time slots considered by the station as low listenership times such as at 6h00 on a Saturday or Sunday morning.

There is minimal participation of minorities and those from the lower socio-economic groups within the Muslim community. As has been mentioned, this is not by design; the situation is so despite *Al-Ansaar's* intensive campaign to bring in volunteers. This poor representation from minority groups is due to various factors. One of problems is that many of the potential Black, Malay and Indian Muslim volunteers from the lower socio-economic sector live in townships a great distance from the radio station and the daily public transport cost is prohibitive for many and the distance is an inconvenience. This inadvertently has marginalised members of the lower socio-economic sector of the community, the very people a community radio station is meant to give space to and empower. *Al-Ansaar* acknowledges this lack of diversity as well as the need to address the problem and its complexities. Jamal said that the station recognises the need for an affirmative action programme to bring in Muslim minorities. "With AA [*Al*-Ansaar] you

need to also raise the skills…we trying our level best to bring them in [and] one of the programmes we should look into at Al-Ansaar is skills programmes for the indigenous communities" (Interview with R Jamal, 7 September 2005).

In the past the Management Board claimed it was not within its budget to subsidise daily transport costs, however, in the last few years it has been subsidising the public transport costs of volunteers. Yet the racial demographics have not changed substantially – besides the less affluent, not many Malay and Black Muslims who might be considered as middle class or affluent participate in *Al-Ansaar*. As a result it is mainly middle and upper class Indian Muslim professionals and students who have access to transport and who can afford to give off their time and expertise, who volunteer at *Radio Al-Ansaar*. The radio station has consequently been criticised for being 'bourgeois':

> Gender diversity, yes; racial diversity, no. I think it's very token, I think that even in the planning procedure it's very token…this is my understanding of the way I see things. Like, let's do a Zulu programme on Saturday cos we have to have a Zulu programme. It's supposed to be a natural path of the way things go and it's not like that [...] I've never met a brother or sister from the indigenous population who does engineering so far and I think that's an important way of empowering them, you know giving them skills, I've never seen that happen. Even in the news department I've never seen brothers or sisters from the indigenous population. It's just these once off programmes that they are given (Interview with F Asmal, 13 September 2005).

5.3.2   Gender as a Determinant

In the former years of the station's life, majority of its volunteers were female. In the last four years this figure has decreased as the majority of female volunteers are students and the broadcasts have been coinciding with secondary and tertiary examinations. Today, approximately forty percent of the volunteers are female as depicted in the graph.

Staff Composition by Gender
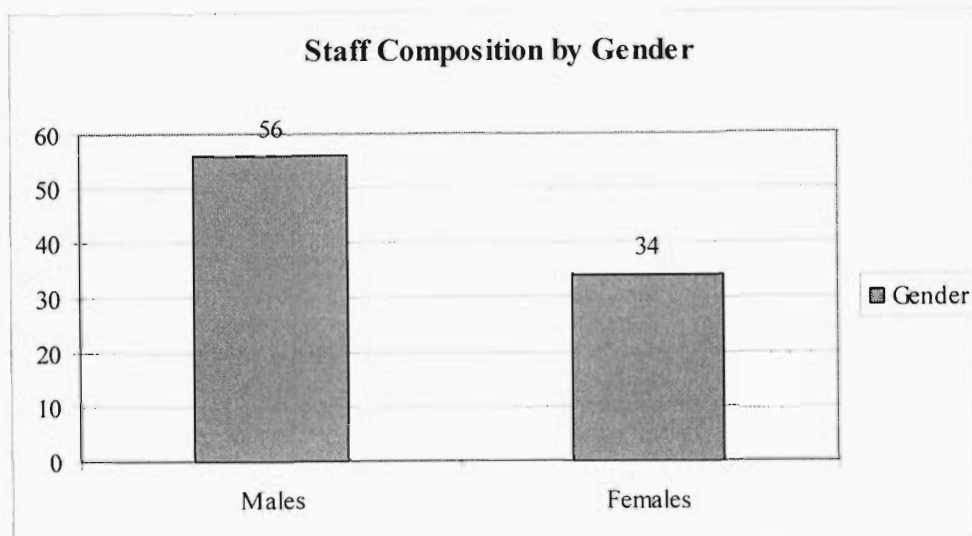
Fig. 5: Bar Graph depicting *Radio Al-Ansaar's* staff composition segmented according to gender

The station encourages the participation of women in various capacities from the Operations Manager downwards. Community members are encouraged to participate because they have something of value to contribute regardless of their gender. *Al-Ansaar's* policy document states, "In all its policies making activities, projects, programmes, etc – the role of women would be paramount" (2001: 3). In deference to the religious leaders and their dogmatic stance on the role of women in society, this statement is qualified by the words "the process of their involvement would obviously be Islamic" (2001: 3). The quote below further indicates the opposition to women's participation that the station faces from some of the religious leaders as alluded to in the case of *Radio Islam*. The comment also highlights the position put forward earlier that the conservative stance adopted by the station is a policy of appeasement and not necessarily the position held by the Board members:

> It took a lot of convincing, a long time before [I went on air]. I have really evolved in my Islamic thinking. In the beginning when I was about 20-years-old I was brainwashed [by a traditional religious leader] I believe, into thinking that a woman's voice is *aura* [that which is not to be exposed to the greater public] and that you couldn't go on air and whatever. And then Riaz Jamal would consistently nag me to come on air and I would

keep on refusing and he would keep on insisting and then finally I learnt that a woman's voice isn't *aura*, [except] in certain ways like you know like for something melodious or seductive and the Qur'an is very clear on that (Interview with F Asmal, 13 September 2005).

In keeping with a conservative stance, the theologian bodies and some of the listeners have been very critical of programmes co-hosted by a male and a female. In the formative years the management resorted to duplicitous means to appease the religious bodies. Members the *ulema* who visited the station were lead to believe that there were two studios, one for males and one for females and that the recording studio was passed of as the second live studio. This was bought into and the *ulema* representatives were appeased.

As the years went by, the *ulema* began to feel less threatened by *Al-Ansaar* and realised that it was not a replacement of the *ulema's* platform but, to an extent, was in fact an extension of their platform. *Al-Ansaar* consulted with them on matters doctrinal in nature and gave them a platform by inviting them in the capacity of presenters and guests, both in the studio and in the form of live crossings to their lectures at the mosques. As a result of these overtures, the *ulema* reluctantly overlooked what they considered as this problem of male/female co-hosts.

The problem however reared itself again during the 2004 broadcasts: The youth programmes used to be co-hosted by males and females but "female presenters co-hosting with male presenters has become a very serious issue of contention" (Interview: respondent is highly involved with the station and wishes to remain anonymous, 22 September 2005). In response to complaints about flirtatious banter and a general sense of familiarity between male and female presenters from callers and the theologian bodies, these programmes since 2005 have same sex co-hosts.

5.3.3   Religious Persuasion and Ethos as a Determinant

The station has headhunted and employed a few non-Muslim presenters experienced in the field of broadcasting. Two examples are former Radio Lotus presenters, Devi Sankaree-Govender and Asha Maharaj due to the popularity these presenters hold in the Indian Muslim community. The Operations Manager had this to say of Sankaree-Govender's involvement, "It wasn't the religion, it was her intellect and the content of her programmes which made her programme interesting" (Interview, 13 September 2005).

The inclusion of non-Muslim presenters has however not found favour with everybody associated with the station. Some of the interviewees felt that priority should be given to Muslims as they have a better understanding of Islam and the sensitivities within the Muslim community. "The fact that non-Muslims were put on air made them vulnerable…there were incidents where they didn't have a correct understanding of Islam and…said things which didn't go too kindly with listeners" (Interview with F Asmal, 13 September 2005). Sankarie-Govender, however described her experience as positive:

> There really was no negativity, apart from one call from a Muslim gentleman who called on my first show to say he couldn't understand why a Muslim radio station would want a Hindu like me. Well, after that the other listeners really set him straight!!! I had wonderful support (Interview with D Sankarie-Govender, 26 September 2005).

Since *Al-Ansaar* is a Muslim station, an Islamic ethos is applied. Its policy document states, "At all times the bases of engagement in the radio station would be to serve the course of *Allah* and not any person or organisation (including *Al-Ansaar* itself)" (*Al-Ansaar* policy guidelines, 2001). Staff members are expected to adhere to prescribed guidelines on conduct, dress code, programming and presentation skills in accordance with the management's and the major religious bodies' interpretation of an Islamic ethos: "Islamic code of dressing, mannerism and further conduct must be adhered to" (*Al-Ansaar* policy guidelines, 2001). The Qur'anic injunction pertaining to modesty in terms of dress, is applied by *Al-Ansaar* in accordance with the mainstream interpretation of this

injunction: Muslim women are expected to wear loose fitting clothes that do not reveal their arms, legs and hair. During the initial years of the broadcast, for fear of a backlash from the religious bodies, this expectation was expounded on during station meetings. In the last few years the religious bodies, as mentioned, have not been so threatened by the radio station so this expectation has become implicit. Non-Muslim female presenters are however not expected to adorn a headscarf but a modicum of modesty is expected of them.

> I was never briefed, but I knew what the requirements were […] I instinctively knew what to wear so as not to offend anybody. I respected the fact that the month of Ramadan is one of the most important months in the Islamic calendar and dressed accordingly
>
> (Interview with D Sankarie-Govender, 26 September 2005).

Men – Muslim and non-Muslim - are also implicitly expected to dress modestly. Muscle hugging shirts/T-shirts and pants above the knees would be deemed unacceptable.

All Muslim personnel are expected to suspend their activities at the time of *salaah*[26] and proceed for *salaah*. "The station will literally STOP activities during these times, *Insha`Allah* (God willing)" (*Al-Ansaar* policy guidelines, 2001).

The Islamic spirit of Ukh`uwak (brotherhood) is expected to prevail at all times and staff are encouraged to abide by the Qur`anic injunction not to gossip, backbite or be envious of colleagues. Also in keeping with this spirit, as is customary with Muslims, individuals are referred to as brother or sister. At meetings staff members are reminded that their involvement with the station is an act of *Ibadah*[27]. Further to this, presenters for example, are encouraged to have a clear *niyyah* (intention) (implicit in this is that participation should not be for self-aggrandisement), to supplicate to the Almighty before they begin their programme and to begin the programme with *Bismillah ir rahman ur rahim* (In the name of the Almighty, most beneficent, most merciful) as Muslims are wont to do when they embark on anything, minor or major.

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[26] *Salaah* refers to the five daily obligatory prayers meant to glorify the Almighty and to supplicate to Him. Each *salaah* lasts approximately five – ten minutes.

[27] *Ibadah* is a term commonly used to refer to prayer but applies to anything a servant – abd – does for the pleasure of the Almighty.

The language and conversation of Muslim presenters, guests and callers are usually peppered with phrases and words commonly used by Muslims, such as *Insha`Allah* (God willing), *Alhamdullilah* (Praise be to the Almighty) and *Jazakallahu Khair* (may Allah reward you) instead of saying thank you. Presenters greet the listeners with the Islamic greeting of *Assa la mu alaikum wa rahmatullahi wa barakatuhu* (May the Almighty's peace, mercy and blessings be upon you). The afternoon news bulletin is not called the one pm bulletin but 'the *Dhur* (the second prayer of the day) news bulletin'.

Islam is considered as a way of life, it shapes and influences a Muslim's entire being or it ought to. Therefore the Muslim presenters and guests articulate an Islamic perspective on issues and quote from the Qur'an or the guidance of the Prophet Mohammed to substantiate a position or piece of advice on almost anything, such as financial investment, the benefits of eating honey or dates, the emphasis on the equity between men and women in Islam, what Islam says about child rearing or cleanliness which is of paramount importance in Islam.

In the first three years of broadcast, the station adopted an Islamic inspired theme for the entire broadcast such as 'Creating Tomorrow's *Ummah* Today'. The idea of a month long theme fell away. Since the 2005 *Ramadan broadcast*, the station dedicated each week of the broadcast to a person or a group of people, example: the first week of broadcast was dedicated to the late Sheikh Ahmed Deedat of the Islamic Propagation Centre International (IPCI) in acknowledgement of his contribution to the study of comparative religion and to the worldwide propagation of Islam. Week two was dedicated to 'all sisters who don the *hijab*'[28].

It seems that the non-Muslim presenters do not feel uncomfortable with the Islamic nature of the station. Sankaree-Govender said that it did not make any difference to her that *Al-Ansaar* was based on the principles of Islam:

> I knew instinctively that I would 'fit in' and that if religion was a huge issue, I would never have been approached to work for the radio station in the first place. I found that

[28] *Hijab* refers to the modest attire of a woman

my own culture and religious background were deeply respected and I returned the sentiment. (Interview with D Sankarie-Govender, 26 September 2005).

5.4 Training as Empowerment

Since our inception a few years ago and in our efforts to attain a higher level of professionalism, the [Management] Board has been making efforts at [...] introducing sophisticated equipment and conducting workshops for presenters (*Al-Ansaar* policy guidelines, 2001).

Training workshops for presenters and technical staff take place in the month before broadcast and attendees receive a certificate of attendance. Experienced broadcasters from commercial or public broadcast radio stations such as Alan Khan and Anis Ussuph of *East Coast Radio* and Monica Fairall of *SAfm* or professional broadcast trainers are commissioned to conduct these training programmes. The workshops[29] are usually held over two or three days and participants are groomed in the use of broadcast equipment, how to research and develop programmes, presentation and voice modulation skills, interview methods, studio manners, managing callers and, as discussed, the importance of the Islamic ethos.

The volunteers show tremendous commitment and many have been with the station since inception. The presenter who hosts the 3h00 programme considers his contribution as follows:

I see it as a spiritual calling. I don't get tired. I arrive at the studio at 2h30, make *sehri* [pre-dawn meal during *Ramadan*] there and broadcast at 3h30. It's an amazing feeling to know that there is absolutely no one else there at that time of the morning and you are completely in charge of the success of the station at that time [...] I feel the radio has done more for me than I have done for it. I have really grown with it and developed as a presenter and have gained in confidence as well" (Interview with H Wadi, 26 September 2005).

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[29] Refer to Appendix Ten for details on the contents of the workshops.

This will be put to test if the station eventually gets its four-year licence as the station does experience a high turnover of volunteers. The training and experience gained at the station is used as a springboard to broadcast opportunities at permanent radios. This is a huge source of frustration for *Al-Ansaar's* management:

> One of the greatest difficulties we have is that because we spend the time and effort in training them, they make all the mistakes on our radio station, we are then labelled a community radio station, we cannot therefore be compared to the public broadcaster or the national radio station. They [competitors, especially Channel Islam International] take them in, they refine them, so they've got the product [...] and then they are made to feel that their level of production and presentation is higher...The second challenge we have is that we operate at odd times of the year; it's very difficult to get people to leave their work and come and join us but *alhamdulillah* over the last seven or eight years of our broadcast we managed to sustain the listenership and managed to sustain the vitality of the radio station (Interview with R Jamal, 7 September 2005).

Once the station has its permanent status, further research would be required to determine if the general level of commitment has been sustained or had been so in the past due to the temporal nature of the project over many years.

5.5 Remuneration as Incentive

A true community radio station is an extremely low-budget enterprise with only or mostly volunteer staff who take part in programme making with the pleasure of participation as the only reward (Wedell, 1991: 45). It is said that only the Station Manager and those radio employees who work full time for the Al-Ansaar Foundation, such as the Operations Manager, the advertising team, and administration staff, who are remunerated. The rest of the station personnel at *Al-Ansaar* are said to work on a voluntary basis. However, as mentioned, they do receive a modest one off stipend at the end of the month to cover transport and any other costs. The recipients of Al-Ansaar Foundation's bursary programme, also as mentioned, are expected to work voluntarily at the station.

We found that over a period of time the volunteers are made up of professionals; they are well-established in terms of their financial needs in the community so they would accept a gift, for example a doctor who comes in here or a lawyer who comes in here, there is a politician like Fauziya Peer who came in here they don't do it for financial gain, it's just for the pleasure and to serve the community (Interview with R Jamal, 7 September 2005).

The above comment is reinforced by the comments of one of the presenters who said that he worked voluntarily and would never consider payment. "I am happy with the monetary gift at the end of broadcast [...] I am doing it for Allah, subhanahu wata'ala [glory be to the almighty] and for the community" (Interview with H Wadi, 26 September 2005). Some presenters, however, are remunerated, especially the non-Muslim presenters as they are experienced broadcasters and are usually headhunted. In explaining the reasons for this, the Station Manager said, "Amongst the presenters are those who look at this as a means to earning extra money so we recognise that and they request that so we are able to give them that" (Interview with R Jamal, 7 September 2005). Sankarie-Govender said, "I was paid – and very much a market related salary" (Interview, 26 September 2005). This, however, was precisely the reason Sankarie-Govender's services were not acquired since 2005. "She is too expensive" (Interview with R Jamal, 7 September 2005). This evidently was not expressed to Sankarie-Govender. In response to why she was no longer with the station (apart from her relocation to Johannesburg), she said, "I'm not sure if the station would have wanted me to work for them this year – I certainly wasn't contacted by anybody" (Interview, 26 September 2005).

It appears that the station does not have a fixed policy with regard to remuneration as some of the presenters who do not request payment but are considered professional in their presentation also do get remunerated as an incentive to remain with the station:

I didn't expect to be paid so I thought you know I'm doing all of this and at the end of the day there isn't any financial reward but *alhamdulillah* [praise be to the Almighty] there is that reward where you inspire people and you are propagating Islam, that type of thing [...] When I started working here they did mention to me that if we do have a little bit of money left over from advertising we do pay our presenters a nominal amount, but I didn't

really depend on that, I didn't think it was going to happen, they did pay me, *alhamdulillah*. They paid me a few days after the broadcast, I think their motives were dual as well I think they paid me because they wanted me to stay on with *Al Ummah* [newspaper], so I think part of was also, they paid me quite a nice amount, I think it was incentive (Interview with F Asmal, 13 September 2005).

It would appear then that distinction between 'professional staff' and ordinary users is not played down but is accentuated in the area of remuneration. As mentioned, whether staff members are paid or not does not seem to be based on a fixed remuneration policy. It is based on the broadcast experience and popularity of the presenter. Motivations for payment evidently are also taken into consideration.

5.6 Feedback to Staff

The Station Manager and / or the Operations Manager meet with all the presenters and engage in one-on-one meetings with them prior to the broadcast month and sometimes during the month. The Management Board also holds general meetings with all involved: presenters, the advertising team and the technical team. At these meetings the mission, objectives and policy of the station are explained and ideas, suggestions and criticisms on programmes, advertising and the technical aspects are discussed. Volunteers are also motivated to serve the community and thanked for their contributions and sacrifice on behalf of the station at these meetings.

Thus the management may *seem* to demonstrate a horizontal style of leadership. Ideas and suggestions are, however, considered and developed only in so far as they fall within the parameters set by management in alignment with the ideologies of the mainstream religious bodies. In reference to this, one of the interviewees surmised that Jamal, the Station Manager was "a bit afraid of the *ulema* [religious bodies]" (Interview with F Asmal, 13 September 2005). She said that this "was understandably so in the sense that he did not want to get the radio station into too much of trouble" and mired in controversies. She said she understood where he was coming from "as *Al-Ansaar* had a really hard time after a few such incidents in the past". One example is the case of a

short-lived programme hosted by a presenter who could be described as having a progressive reading of Islam. After one of the sessions in which he engaged his guest in a critical discussion of the *Jamiat's* ideological position, the conservative religious bodies accused him of '*ulema* bashing'. His programme was suspended and the station had to have an emergency meeting with the *ulema* to diffuse the situation. This is testimony to the allusion earlier to participation encouraged under stringently controlled circumstances. It is reiterated that this position is one of expediency. The comment below further highlights the ongoing attempts by the religious bodies to control the output of the radio and the interventions of the management to evade their wrath.

> We dealing with a very strange set of *ulema* in South Africa so I understand where he [Jamal] is coming from, but he's very open to ideas and even if an idea which could be potentially dangerous for him he would advise as to how to go about it in a manner that wouldn't be overtly offensive [to the *ulema*], he'll tell you how to handle it in a tactful manner so that you achieve the message you want to convey but without offending anybody (Interview with F Asmal, 13 September 2005).

The above comment also points to the dialogic management style of the Station Manager. However, an issue of consternation is that in some cases, as elucidated, if the opinions voiced by a presenter are construed as disturbing, the person is not invited to participate in the next broadcast month. The individual is either not told the reason for his / her exclusion or is given an unauthentic reason. Besides the fear of offending the *ulema*, the management is wary of comments that they would deem as prejudiced to the Al-Ansaar Foundation. In one such case of a programme taken away from a presenter, the individual said that he was informed that the Board had decided to rotate his programme to other organisations to host. The former presenter does not accept this official position. He stated that he knew it was because he had mentioned the issue of organisations that build fancy Islamic centres in urban areas when there is a dire need for centres in the rural areas. He said, "Al-Ansaar was upset with me because they are collecting funds through the radio for their new multi-million rand centre" (Interview with a former presenter who wishes to remain anonymous, 28 October 2005). Further to this, presenters are instructed by the Station Manager not to promote other organisations and their work on other

programmes. An example is when one of the presenters of *Teen Zone*, who at the time (2005) worked for the World Assembly of Muslim Youth (Wamy), planned to discuss youth leadership on the programme. Her co-host informed her that the Station Manager had instructed them not to mention Wamy's youth 'Leadership Programme' on air.

On a positive note, volunteers are presented with certificates in recognition of their contribution and a volunteer from each department is chosen and awarded a prize for excellence[30] based on various factors determined by the management board. "As part of the process of becoming more effective and raising our level of service delivery it has been decided that we should present awards for excellence to the various divisions within the radio stations" (*Al-Ansaar* policy guidelines, 2001). This is meant to give volunteers a sense of affirmation.

5.7 Conclusion

A source of concern is that the staff and volunteer contingent evidently is not fully representative of the community the station purports to represent. However, it is encouraging that the Board acknowledges the problem and articulates the intention to rectify it. In terms of remuneration, it is suggested that to prevent resentment, tension and rivalry among paid employees and volunteers, the Management Board would have to develop an equitable remuneration policy for its permanent station. A major problematic that emerged in this chapter and is a recurrent theme in this study is the hegemonic influence of the traditional Islamic religionists who play the role of censorship czars. It is acknowledged that the Station Manager and Operations Manager hold one-on-one meetings with presenters to discuss how a sensitive topic ought to be handled or to address negative feedback from listeners, advertisers or the theologian bodies. However, it is also argued that ultimately, the Board acquiesces to the traditionalists and this acts as an impediment to authentic participation and meaningful empowerment.

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[30] Refer to Appendix Nine for details.

CHAPTER SIX

RADIO AL-ANSAAR: PROGRAMMING AS PARTICIPATION

6.1 Introduction

Programming is a key facet of any broadcast medium. In commercial radio, programme managers and programme committee members are appointed on the basis of their professional expertise in broadcasting. In community radio, on the contrary, one of the fundamental principles is that professionalism ought not be a criterion for participation. Interest, passion and commitment are considered important criteria. Therefore community participation in programming, regardless of a lack of experience, ought to be at an optimal level. This study sought to find out, not just if the community participates, but whether there is *meaningful* community participation in all aspects of programming at *Radio Al-Ansaar*. This chapter expounds on the evaluation of programmes in terms of community input in the selection, design, content and presentation of the programmes. Since *Al-Ansaar* is a Muslim station, particular emphasis was placed on critiquing programmes that are doctrinal in character. The analysis probed into the attempts on *Al-Ansaar* to accommodate the divergent schools of thought in Islam, (See **Chapters Three** and **Four**) the attempts by the traditionalist religious bodies to influence the content of programmes and the constant negotiations that these external pressures entail for the radio Board. The chapter also reveals the level and effectiveness of community engagement via *Al-Ansaar's* phone-in programmes and outdoor broadcast events.

6.2 Programming Mission

The natural reference concerning programme goals is to the obligations governments impose upon private stations as a condition for granting them a licence (Wedell, 1991: 26). In the South African case, this would be the stipulations set out by ICASA as outlined in **Chapter Two**. For 'mission' oriented stations such as *Al-Ansaar*, "a particular programme offer is the very justification for existence" (Wedell, 1991: 26). In addition to the broader mission of the radio station, the programming department has its own vision

and mission which largely is in sync with the Muslim media theory expounded on in **Chapter One**:

"**Vision**: To become a leader in providing news, information, entertainment and education on Islam and the Muslim world.
Mission:

- To provide Muslim perspectives to events in the world (especially political)
- To become a leading source in Islamically accepted entertainment
- To provide a platform to discuss ideas, explore, debate and research on issues affecting Islam and Muslims"

(Minutes of Presenters Meeting, 8 October 2004)

6.3 Programme Selection and Design

The programmes on local free radio stations "tend to be oriented to the spoken word more than those of commercial stations, although music and information also take up significant segments of transmission time" (Wedell, 1991: 22). This speaks for *Al-Anssar* as the bulk of its programming is in the form of talk shows. News, advertising, flightings of programmes, spiritual songs and recitation from the *Qur'an* account for the rest of the airtime.

As discussed (see **Chapter Four**), the Station Manager says, "Programming can be controlled by the community" (Interview: R Jamal, 7th September 2005). As argued in **Chapter Five**, his use of the word 'controlled' is a misnomer because community participation in programming at *Al-Ansaar* is encouraged but within stringent parameters. *Al-Ansaar's* conceptualisation of participatory programming was explained by Jamal. Although *Al-Ansaar* is selective about who is invited to its meetings, Jamal described the approach as democratic. He said that the process *Radio Al-Ansaar* employed over the many years, especially over the first five years of operation "was to bring in Islamic organisations together, several meetings were held with them and inputs were taken from them and in some cases some members of the organisations were made part of this

programming committee whereupon a programme was designed" (Interview: 7th September 2005). In the latter years, Jamal said that two attempts were made "to have an open meeting of the community... to do with the programming of *Radio Al-Ansaar*" (Interview: 7th September 2005). He described the response as pathetic and said that unfortunately like any other community the Muslim community only responds when there is a crisis. "If there was a big explosion then you might find the meeting thereafter would be packed" (Interview: 7th September 2005). Jamal acknowledges that a public awareness campaign is required to jolt the community out of their apathy. "The thinking of ICASA is, that you have to educate the people about responding" (Interview: 7th September 2005). However, similar to the limited publicity that was given to the election of the radio Board, *Al-Ansaar's* attempt to educate the community about their right to own the station and participate in its programming comes across as feeble. "We placed an ad in the *Ummah* paper [Al-Ansaar's community newspaper]" (Interview: 7th September 2005). As mentioned, this is markedly different to the vast amount of on-air publicity given to the fundraising initiatives of the Al-Ansaar Foundation. It is therefore reiterated that *Al-Ansaar's* attempt to encourage participation is deliberately muted because of its need to maintain a tight control over who participates. It is a mechanistic process, mainly meant as evidence to show ICASA that due process has been followed. This strengthens the argument that community participation at *Al-Ansaar,* although greater in programming than in other facets of the station, is controlled and limited. The Management Board is very cautious about who it appoints to present its programmes. Furthermore, the programmes have to follow the strictures set by the conservative religious bodies as outlined below.

Community radio signifies a two-way process, which entails the exchange of views from various sources (Bonin, 1998:1). The policy guidelines of *Radio Al-Ansaar* are, in some respects, contrary to this principle, to *Al-Ansaar's* mission to be 'committed to the ideal of uniting the *ummah*', to its Programming mission and most importantly, to the terms of its licence agreement with ICASA. The contents of the programmes are closely monitored and some of the policy guidelines read as follows:

- Presenters are to refrain from debating those issues of *shari`ah* in which there are different shades of opinion.
- Please refrain from using your own opinions and interpretations on matters pertaining to *shari`ah*
- *Radio Al-Ansaar* will not engage in:
- Shia – Sunni issues
- Sunni - Tablighi issues[31]

(We need to devise consensus on the verbal response we would pursue on issue of this matter.) (Al-Ansaar Policy Guidelines, 2001:3).

In light of the above policy excerpts, the central factor that keeps arising is the relationship between the radio station and the theologian bodies, and the ways in which the latter are able to circumscribe the agenda and autonomy of the former. A comment by a presenter about her experience lends credence to this argument. She said that she had planned to tackle debatable doctrinal issues such as if Muslims should follow a particular *madhab*[32]. She however had been told by the Station Manager that the topic would be too controversial and to steer clear off it. She said that this was telling of how the *ulema* indirectly controlled the entire community, which she considered as disconcerting. She added that the community had to talk about it and if they did not, the status quo would remain. She further stated that platforms like *Al Ansaar* should be the platforms to have these debates. "There's no running away from the fact this is how Imam Shafi, Imam Hanifa [the Islamic scholars of the past] used to do it but you can't do that [on *Al-Ansaar*]" (Interview with F Asmal, 13 September 2005). She said, "Unfortunately in this community debates are immediately viewed as being an attack [on the *ulema*] so there is no room for healthy debate (Interview: 13 September 2005).

This view is echoed by another interviewee who said that *Al-Ansaar* was not a platform for lateral thinking and was not very accommodating to alternate points of view on Islam. He said that his experience of the radio is that one has to censor what one says and that

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[31] Refers to points of contention between the *Sunni Jamiatal Ulema* and its associate organisations and supporters and the *Jamiat* and its associate organisations and supporters as discussed in Chapter Five.

[32] Different schools of thought within Islam

the management is circumspect about whom they put on the radio. "If they put somebody who opens their mouth and says something that will offend the listeners and the small conservative sector of the community then *Al-Ansaar* will be in big trouble; then their funding and their support [would be affected]" (Interview: respondent is highly involved with the station and wishes to remain anonymous, 22 September 2005). This exclusionary factor and the muzzling of debate go against the goal of community radio.

In light of the esteem that the traditional scholars are held in by the majority among South African Muslims (see **Chapters One** and **Four**) and in order to protect the station and ensure that nothing 'untoward' is said, an in-house Islamic scholar must sit in on programmes where the presenters or guests might opine on matters related to Islam. Despite these overtures, during the 2005 *Ramadan* broadcast, a *Deoband* theologian who appears regularly on *Radio Al-Ansaar* commented on air that regardless his participation in two Muslim community radio stations, he believed that none of the Muslim community stations in South Africa were '*shari`ah* compliant'. This conservative theologian has a large following within the *Deoband* aligned segment of the community.

Another method used to protect the radio from objections from the religious bodies is the broadcast of a disclaimer if a presenter or guest happens to mention something that might be construed as controversial. For example, during the 2005 *Ramadan broadcast* when a presenter subtly criticised the practice of celebrating the Prophet Mohammed's birthday[33], the disclaimer was played after the programme. It reads as, "The views made on *Al-Ansaar* are not necessarily the views held by the Al-Ansaar Foundation."

6.4 Programming Evaluation[34]

Community radio can play a vital role in development and democratisation by enabling communities to articulate their experiences and to critically examine issues, processes and policies affecting their lives (Bonim, 1998: 18). One of the aims of *Radio Al-Ansaar*,

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[33] This is an issue of sensitivity as discussed in Chapter One.
[34] Refer to Appendix Ten for examples of the programme schedule.

as discussed (see **Chapter Four)**, is to conscientise people about the challenges facing the *ummah* and to encourage involvement in the broader community in terms of social, political and economic development (*Al-Ansaar* policy guidelines: 2001). In light of this, most of the programmes on *Radio Al-Ansaar* are in the form of talk shows that deal with lifestyle, family, health, educational, social, legal, financial or spiritual issues.

Local and international guests are hosted on many of the programmes. Guests are selected on the basis of their expertise in a particular area dealt with in a programme. Telephonic links are arranged with Muslims abroad to touch upon issues of commonality and to discuss their life and experiences as Muslims in their countries, example Ramadan in the United States of America or the intolerance and harassment of Muslims in Western countries. Many of the local guests are not of the Islamic faith and majority of the programmes transcend religious and many other barriers.

The majority of the guests however are of Indian descent and a few are White. Very few guests from race groups other than the two aforementioned ones appear on programmes. This form of exclusion, however, is not by design. An example of such a programme is *Food Fair*, which is hosted by the former *Radio Lotus* presenter, Asha Maharaj. Most of the guests on the programme are women and a few men who are Indian Muslims or Indians of other faiths and the foods discussed are those that primarily appeal to the Indian palate.

It is difficult to encage programmes into rigid categories as there is considerable overlap among programmes and topics. All of the programmes deal with positive and negative developments, issues, phenomena, trends and events in the Muslim community on a local and/or a global level.

The flagship programme is *Niteline*, a nightly talk show. It is one of the programmes that have been on *Al-Ansaar* since inception with a presenter who has been with the

programme from the outset[35]. The programme deals with a diverse range of topics which overlap with or oft time are an extension of topics on other talk programmes such as *Counselling On Line*, *Medical File* and *Legal Eagles* aired during the day. Some of the topics on these programmes are of relevance to Muslims in particular, such as polygamy, which is always topical due to the sensitivities around this marital institution. The working conditions at Muslim owned businesses and the treatment of employees at these businesses are also dealt with extensively. Sectarianism among Indian Muslims, xenophobia against Muslim immigrants from various African countries or the south-Asian sub-continent and the treatment of converts to Islam as 'the other', are some of the diverse issues that are delved into. Expatriate South Africans Muslims living in Australia, the United Kingdom and other countries are interviewed about their lives as Muslims and recent immigrants to those countries.

Topics that transcend Islam and which are of local and national concern are also covered. Municipality issues, suicide and drug abuse among South African youth, national themes such as 'Public Transport' day and the World Cup Soccer 2010 generate discussion. A groundbreaking programme on South African politics meant to reflect the interest and concerns of the community as South Africans was aired in December 2003. *Political Hotseat*, presented by Sankarie-Govender, facilitated daily debates and discussion with representatives of each political party. This culminated in a two-hour debate among representatives of all the political parties at a public hall that was filled with community members.

> AA was the first radio station in the country to take on such an endeavour on the eve of our third democratic election. I'm very proud of that. Especially knowing that it took a small community radio station to pull that off! (Interview with D Sankarie-Govender, 29 September 2005).

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[35] In the first two years *Niteline* was presented by two male presenters. Due to a power struggle between them a compromise was reached where each presented on alternate nights. Eventually one of the presenters was ousted and has since joined *Channel Islam International*.

The programmes, especially *Niteline*, are interactive and inundated with phone calls from the listeners and the topics mentioned lead to robust discussion and debate. Presenters and guests on the various programmes advise people with social, health, financial, and legal problems and direct them to the relevant channels that would assist with their problems.

Many long-term or short-term projects organically grow out of the programmes. An example of a long-term project that was born out of a programme on the radio was the establishment of 'Bait-ul-Nur'[36]. Due to the number of social problems experienced in the community and a sense of helplessness felt by people, the social worker who presented *Family File* (the predecessor to *Counselling On Line*), established the NGO. This is an NGO, which deals with family and social problems and runs a drug rehabilitative programme.

One of the short-term projects was the launch of *Al-Ansaar's* '*hijab* campaign' during the 2005 *Ramadan broadcast*. This took place on *Muslima Today*[37], which is broadcast in the morning and focuses on Muslim women related issues. In keeping with the mission of the station to raise the Islamic conscience of the Muslim community, the aim of the campaign was "to encourage sisters to don the *hijab*" (Excerpt from the announcement of this campaign on *Al-Ansaar*). This campaign, which was conceptualised and initiated by the presenter of the programme, encouraged Muslim women to embrace a modest form of dress as prescribed by Islam and to take pride in the dignity that this form of dress offers them. It was said on the programme that a few non-Muslim women phoned to enquire about the campaign and Muslim women who do not where the *Hijab* phoned to say they were inspired by the campaign to do so. A component of a campaign is usually a petition but this campaign manifested in a *hijab* collection drive. Women were encouraged to buy a headscarf or any other modest garment and to drop it off at *Al-Ansaar* "for a less privileged sister as a way of doing something for disadvantaged sisters as a way of creating sisterhood and brotherhood between those from affluent areas and those from

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[36] Bait-ul-Nur means 'House of Light' in Arabic.
[37] *Muslimah* means Muslim woman

poorer areas" (excerpt from the announcement of this campaign on *Al-Ansaar*). The campaign was enormously successful and the distribution of the modest garments to representatives of Muslim NGOs, which work within needy communities, was broadcast live.

The station's business programme has lead to the establishment of quite a few small businesses, especially by women. These new entrepreneurs are then invited onto the programme, *Business Sense* to discuss how they got started and the challenges they face. The programme focuses mainly on small, medium and micro enterprises (SMMEs) and proffers advice on starting a small business, working from home, obtaining loans, etc. However, in 1998 this programme as well as the community radio stations in the Cape gave immense publicity to the then newly established *shari'ah* compliant unit trust company, *Oasis Asset Management*. Besides other advertising and marketing campaigns by *Oasis*, this platform on the community radios generated immense support for the company. The publicity given to *Oasis* has been vindicated as over the years it has been consistently voted as one of the top unit trust companies in South Africa.

6.4.1 Programmes on Islam and Spirituality

As may be expected, quite a few of the programmes on a Muslim radio focus on spirituality, the fundamental tenets of Islam, understanding of the Qur'an and the injunctions of the Almighty and Islamic history. One of the aims of the radio station, as mentioned, is "to raise the consciousness of the *ummah* about Huquq-ul-Allah (God) and Huquq-al-Ibad (mankind)" (*Al-Ansaar Policy* Guidelines, 2001: 3).

Muslim Dilemmas will be elaborated on as although it proved to be successful it was pulled off air as it was deemed controversial. The presenter hosted an Islamic scholar, usually based in another country so the discussion was conducted telephonically. The presenter and listeners posed to the guest questions based on Islamic beliefs and practices where there might be ambiguity and differences of opinions. The programme, if judged by the number of callers, was popular. Some of the topics and comments however did not

go down well with a few members of the listenership but more especially with the theologian bodies.

An example of the type of controversy that this programme generated occurred in the final week of the 2005 *Ramadan Broadcast*. The presenter's and her guest's response to a question from a caller pertaining to the practice of the singing of the praises of the Prophet[38] was interpreted as criticism and mocking of the practice by some of the listeners from the *Barelwi* segment of the community. The station received a few phone calls from irate theologians and listeners from the *Barelwi* school of thought. To diffuse the situation, the presenter was asked by the Station Manager to apologise to listeners on air. She refused to do so as she believed that both she and her guest were entitled to express their disapproval of the practice. The Station Manager, without consulting her, apologised to listeners on her behalf on the *Niteline* programme. The presenter was affronted by this action and as an experienced journalist was more so affronted by his comments about her inexperience as a presenter[39].

An issue of greater concern is the attempt by the Station Manager and the Management Board, as a result of pressure from the Advisory Board and the *Deoband* theologian groups, to stymie discussion of contentious issues on the *Muslim Dilemmas* programme. "According to *Al-Ansaar* they give a platform to all points of view but if they don't like something you are called in by the Advisory Board, you are told that you have to watch what's put on air" (Informal discussion with F Asmal, 14 November 2005). A particular case in point is the topic 'Differences in opinion in *Fiqh*'. Although the Station Manager initially gave the topic the go-ahead, he later told the presenter that it would have to be passed by the Advisory Board. "He later told me that the programme had been passed and that I could go ahead with it, with two members of the Advisory Board [sitting in on the programme]" (Appendix Thirteen: Resignation letter).

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[38] This is an issue of sensitivity as discussed in Chapter One.

[39] Refer to Appendix Thirteen

Despite a second confirmation of the topic, the presenter was again questioned about its controversial nature a few minutes before she was scheduled to go on air. This was in response to phone calls received by the Station Manager from a *Deoband* theologian in relation to the topic. "I told Mr Jamal that my guests were in the reception area, and instead of inviting them into his office for a discreet meeting, he went into the reception area and began firing them with questions about what they would discuss" (Appendix Thirteen: Resignation letter). She said that she had told Jamal that the topic had been agreed to weeks previously in the presence of the religious leader who had phoned Jamal to question the nature of the topic, and it was not fair to put her under such pressure five minutes before a programme. The presenter wrote, "Being subjected to this very unnecessary type of censorship... I find it hilarious that Mr Jamal has little consideration for the hundreds of people my guests have succeeded in educating, and is concerned instead only with appeasing the personal goals of a few individuals in the community who do not want people to be educated" (Appendix Thirteen: Resignation letter). The presenter indicated that in response to off-air queries from listeners as to the reasons for her resignation, she had no qualms about revealing the reasons, as it was their right to know. She informed them that it was because "*haqq* (truth) was being suppressed by a few individuals who control the radio station, which selectively chooses the viewpoints it wants to propagate not for the pleasure of *Allah* and His Messenger Sallallahu 'alayhi wassallam, but for the pleasure of Mufti[40] so and so, and Maulana so and so" (Appendix Thirteen: Resignation letter[41]).

As has been illustrated, religious radio stations are not known for being fora for two-way communication on issues of doctrine. They have always premised their broadcasts on the 'religiously informed' preaching to the uninformed masses and *Radio Al-Ansaar* is evidently no different. The spiral of silence which emanates from the traditionalists at the top and which marginalises those referred to as progressives in the community and the discussion of alternative schools of thought does tend to perpetuate a parochial, literalist interpretation of sacred scriptures in most of the programmes.

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[40] 'Mufti' and 'Maulana' are tiles conferred upon religious leaders.
[41] The presenter was persuaded by the Station Manager to go back on air for the 2006 *Ramadan broadcast*.

6.5 Phone-ins as Participation

The success of a community radio station "is often measured in terms of the proportion of the community being involved" (Wedell, 1991: 43). Community engagement at *Radio Al-Ansaar* is largely relegated to the areas of phone-ins and outdoor broadcasts. Most of the programmes are interactive and listeners are encouraged to phone in with comments, questions and to participate in quizzes and competitions. Local stations use the *phone-in* more widely than the national networks and often point to it as an example of the community talking to itself (Lewis, 1989). Phone-ins feature advice services which do meet some needs in a particular sense; it is the closest most stations get to access broadcasting allowing as it does public expression of normally private concerns. The intimacy of the phone-in is part of its appeal and for listeners, the "sense of eavesdropping is an essential part of the entertainment" (Lewis, 1989: 102). The *Al-Ansaar* studio gets approximately between five and forty calls during each phone-in programme, depending on the popularity of the programme and/or topic. Callers are mainly of Indian descent. Although it is some indication, the number of people who phone in, however, is not always indicative of the success of a programme as explained by the station manager. "Does it mean if you have five callers or fifty callers is your programme successful?" (Interview with R Jamal, 7 September 2005). He said that sometimes a programme might have a high listenership but a low callership and sometimes a high callership but a low listenership. It just depends what programme it is. "Say for example a children's programme will have a high callership because if there are fifty children listening forty would like to talk but if you got fifty adults listening to a programme only ten would have liked to call in" (Interview with R Jamal, 7 September 2005).

The station receives phone calls, faxes and emails from listeners with ideas for programme topics that the station values and if feasible, implements. For example, "They will say, 'I would like you to do a programme on HIV/Aids. I see you have covered many aspects of if but you haven't touched that subject'" (Interview with A Amod, 13 September 2005). Amod said that they then look at the various programmes to

ascertain which programme the topic would fit into. They then discuss the suggestion with the programme presenter. "Very often the presenters are very accommodating and they do take the suggestions from the public as well and include that in their programme" (Interview with A Amod, 13 September 2005). Besides phone calls, since 2004 listeners also communicate with presenters via cell phones using the short message system (sms). This method of participation has proven to be more popular than telephone calls on some of the programmes such as the *Q&A* programme where listeners pose questions about Islamic practices to an invited theologian.

In the last few days of broadcast many people phone in to express their sadness at the broadcast month reaching its end and implore *Al-Ansaar* to obtain a permanent licence. *"Alhamdulillah* we have an exceptional phenomenal response from the public, in fact we get calls throughout the year from the public asking us why we are not on a fulltime basis" (Interview with A Amod, 13 September 2005). During the last week of the broadcast, presenters encourage listeners to phone, sms, fax or email the station their votes on their favourite programmes and presenters and the reasons for their choice. During the 2006 *Ramadan broadcast*, listeners were encouraged to respond to a questionnaire based on the radio's programming. It can be downloaded from the Al-Ansaar Foundation website and posted, emailed or faxed to the station. This input from listeners is valued and taken into consideration in future programming.

6.6 Outdoor Broadcasts as Participation

Besides the in-house programmes, outdoor broadcasts are held on weekends at different community centers in outlying areas, public places or at Muslim functions. Outdoor broadcasts are also held every Friday when the station broadcasts the midday congregational lecture and prayer from one of various mosques, including those in rural areas and townships as part of *Al-Ansaar's* outreach campaign. The additional nightly prayer in Ramadan, *Taraweeh*, is also broadcast from various mosques. Outdoor broadcasts is a way of being accessible to the community and leads to great excitement

within the community as people are given an opportunity to meet and interact with their favourite presenters and to get behind the mike.

Outdoor broadcasts in peri-urban areas are a way of reaching out to the 'invisible' members of the community such as poor Muslims, who are most often Black and who do not in any other way participate in the radio station. Since the 2005 *Ramadan broadcast*, the station has taken over an existing 'Eid feeding scheme' and implores listeners to donate money and food products towards the progamme. In response to which, the listeners, including business people, donate abundantly. Food is cooked gratis by two well-known Muslim food caterers and distributed among the poor in Marianridge and other townships on the Muslim festival of Eid "to ensure that nobody goes hungry today" (Radio interview with S. Suleman, 5 November 2005). Live interviews are conducted with the recipients of the food as well as with the founder of the scheme who prior to the association with *Al-Ansaar* and its listeners had almost single-handedly distributed food among the poor. Other volunteers, including children who help make the day a success, are also interviewed.

The broadcast of events held by Islamic groups is valued by the station as a form of community participation and of platforming both the *Barelwi* and *Deoband* schools of thought. At the one end of the spectrum, they approach the *Sunni Jamiat-ul-ulema* to cover their *milaad*[42] functions. "We had about three or four *milaad* functions in various communities…so there was an open line of communication" (Interview with R Jamal, 7 September 2005). In an attempt to give an equal platform to both schools of thought, extreme interpretations of scripture sometimes have to be accommodated. For example, Jamal said that they had even approached the *Ijtima*[43] committee to let them have a live broadcast with all the rules set by them.

> We said we would have no women if you want, if you want there would be no advertising, we would broadcast only from there, you would decide on the programming

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[42] Milaad is a religious gathering in salutation of the Prophet Mohammed (Peace be upon him). The *Jamiat* aligned groups are opposed to the hosting of this type of function as they consider it as gravitation towards idolatry.
[43] An Islamic gathering organised by the traditional theologian groups aligned to the *Jamiat-ul-ulema*

because the *jamaat* had a large sector of people who support it and we believe as a community to do that, but unfortunately they refused (Interview with R Jamal, 7 September 2005).

6.7 Conclusion

As has been evidenced, *Radio Al-Ansaar's* very existence and its programmes do benefit the community. The range of programmes and topics as well as community participation in discussions of a range of issues acts as markers by *Al-Ansaar* in determining its success in shaping a South African Muslim identity. *Al-Ansaar* believes that it is delivering on its mission to educate and uplift the *ummah* through its programmes. As has been illustrated, to an extent, it is. However, it is argued that *Al-Ansaar*, through its top-down approach, is engaged in a process of shaping an imposed Islamic identity rather than creating a space for the community to shape its own identity or identities as Muslims in South Africa. Another limitation is the radio's continued wariness to platform progressive Islam ideologies as well as the station management's and some presenter's obsequious attitude towards the traditionalist judicial representatives. As discussed in **Chapter Four**, this is not necessarily so because Board members do not hold progressive views on Islam but because this type of control and censorship makes financial sense. This will be referred to in **Chapter Seven**. A positive element is that the station, through its programming, does attempt to engage the community in all its racial, ethnic and class diversity. It makes a great effort to seek Muslim communities in outlying areas and to connect with them. Although a community radio, *Al-Ansaar's* output is slick; it is characterised by a level of professionalism that improves with each broadcast period. However, there remains a schism between *Al-Ansaar's* policy around community participation and ICASA's stipulation on this important aspect of community radio. The findings discussed in this chapter and in **Chapters Four** and **Five** make a strong case for the argument that *Radio Al-Ansaar* is very much a radio station not run *by* the community but run by the Al-Ansaar Foundation *for* the community.

CHAPTER SEVEN
RADIO AL-ANSAAR: FINANCIAL SUSTAINABILITY

7.1 Introduction

The chapter examines the funding imperatives and potential long-term sustainability of the station and the internal and external factors that have a bearing on this. This explication of the station's financial viability is underpinned by the political economy of the media and media economics discussion in **Chapter Two**. The discussion will begin by explaining how *Al-Ansaar* is marketed in the community.

7.2 Marketing

It must be noted that community participation at the radio is not as actively promoted as the call to the business community to advertise on the station and the invitation extended to the community to listen to the radio[44]. From about two months prior to going on air, the station is marketed to the community but primarily to potential advertisers and sponsors. Ramadan advertising is the backbone of revenue for *Radio Al-Ansaar*. "Our advertising is absolutely popular [...] we already started securing [adverts] six weeks before Ramadan, we already got the rates out; we got people coming in to book" (Interview with R Jamal, 7 September 2005). Consequently, the sponsorship slots for the 2005 *Ramadan broadcast* were completely booked by the first week of broadcast. Marketing of the station is conducted via the print media, both community especially Al-Ansaar's *Al-Ummah* newspaper, and mainstream, through the placement of adverts and press releases which transform into articles. *Al-Ansaar* also has a strategic alliance or what it terms 'a trade exchange' with *The Rising Sun* community newspaper. "We have an agreement with the *Rising Sun*. They've become our media partners during the radio broadcast" (Interview with A Amod, 13 September 2005). *Al-Ansaar* promotes the *Rising Sun,* which in turn promotes *Al-Ansaar* as an advertising medium at no cost. Flyers and pamphlets, which include the advertising rates, are distributed in mosques and Muslim

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[44] Refer to Appendix Six

schools. Posters on street lamp poles and car bumper stickers are also a means of publicity generation[45].

7.3 Funding Mechanism Evaluation[46]

As mentioned, the Al-Ansaar Foundation is a non-profit making organisation and the radio's revenue is derived from advertising and sponsorship. The Management Board of *Al-Ansaar* is confident that the radio can be sustained on a long-term basis on the revenue derived from advertising and sponsorship. The Financial Manager said that the station could generate enough income despite the dips. He said that the highlight months were *Ramadan, Hajj, Rajab* and *Shabaan.* "Four months in the Muslim calendar [are] enough to utilise for the year" (Interview with S Karwa, 31 October 2005). Furthermore, he says a long-term station makes greater financial sense, as it is more expensive to run a one-month licence. He said, "We pay R24 000, 00 more for a transmitter for one month than one year (Interview with S Karwa, 31 October 2005). He said that the advertisers too, get frustrated with the stop-start situation. "Some of them say they want to take out a twelve-month contract" (Interview: 31 October 2005).

The following discussion on *Al-Ansaar's* advertising and sponsorship structure and its other means of revenue generation lends credence to the Board's conviction that the station will be financially viable if it is given a long term licence.

7.3.1 Advertising and Sponsorship

Advertising and sponsorship space is sold in packages of various permutations based on the broadcast month, time slots and frequency of adverts. A thirty-second advert varies in price range, from R100, 00 for a low time slot to R400 for a super prime-time slot. As a result of *Radio Al-Ans*aar's relatively reasonable advertising rates, many small

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[45] Refer to Appendix Six for examples of the marketing material.

[46] The writer was given supervised access to the financial records of *Radio Al-Ansaar* but was not permitted to replicate them for inclusion as appendices to this thesis.

businesses, especially home industries that are otherwise precluded from advertising in the mainstream media due to the exorbitant advertising rates, have the opportunity to advertise their wares or services. Sponsorship falls into three categories which vary in price range:

- Special programme sponsorships such as the sponsorship of lectures broadcast from various mosques on Friday (an auspicious day in the Muslim week) cost R1000, for two mentions per hour
- Outdoor broadcast sponsorships from various Islamic centers cost R1500
- Special events sponsorships such as the morning congregational prayer on the day of the Muslim festival of Eid cost R3000, 00

(*Al-Ansaar* advertisement rate card, 2005[47])

Not all advertisers are happy with the sponsorship prices. An advertiser described it as unethical. "How can a special broadcast cost R3000, 00? (Interview with F Kajee, 26 October 2005). He said that he understood that Al-Ansaar Foundation's "need to access more resources" but as a result "the station is a business tool" (Interview: 26 October 2005).

Since inception, the station's income from advertising and sponsorship is said to have increased consistently from one broadcast year to the next. That is until the 2004 *Ramadan broadcast*. Since then Ramadan has fallen between October and November and this period has proven to be inexplicably less popular with advertisers than when Ramadan fell in December. "We are down 30% on revenue this [2005] *Ramadan broadcast*" (Interview with S Karwa, October 2005). The revenue is nevertheless highest during the *Ramadan broadcast* with the revenue during the *hajj* and *sirah broadcasts* being markedly lower. During the *sirah broadcast* advert prices were capped at R250, 00 for a prime time slot and the outdoor broadcast sponsorship price was drastically reduced to R750, 00. "Ramadan to us [in terms of business] is what Christmas is to the business

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[47] Refer to Appendix Six (A) and (B)

people. The revenue drops in the *hajj broadcast*" (informal discussion with R Jamal, July 2004).

Total Income (in Rands)
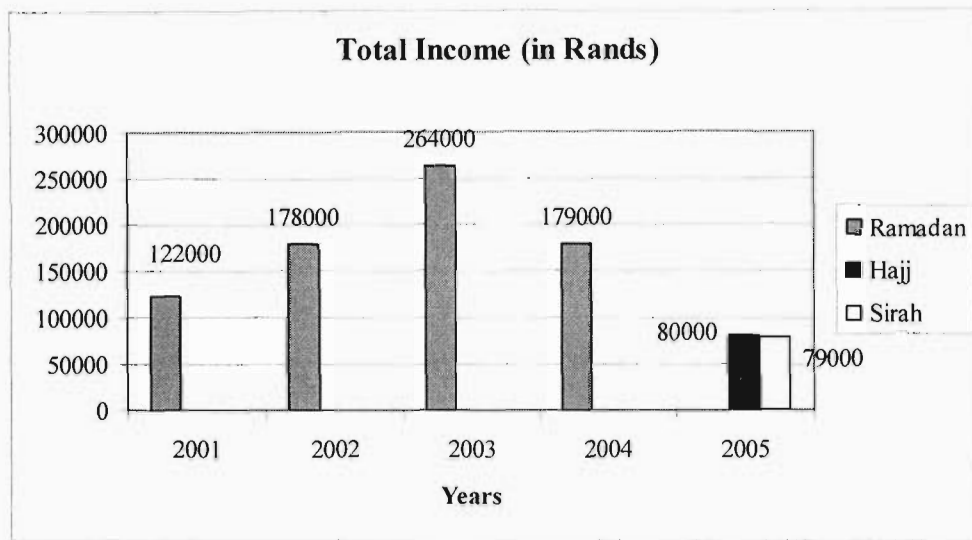
Fig. 6: Bar Graph depicting the revenue generated from advertising and sponsorship at *Radio Al-Ansaar* between 1998 and 2004

It is noted that advertisers and sponsors invest as a matter of self-interest; but they may find it in their own interest to keep a radio station going despite a lack off expected return: they may have ideological motives (Wedell, 1991). This is reflected in the following comment made by one of the *Al-Ansaar* advertising department personnel:

> In Ramadan we have a very high listenership. People retain a budget for Ramadan and then [for] the *hajj broadcast* they would utilise a very small budget. They were just supporting *Al-Ansaar*. And we don't make any revenue in the *hajj broadcast* because people are just advertising to support us [...] you can't compare it [the revenue]. The *sirah broadcast* was the first broadcast and people just tried it out [...] we get a much more higher revenue in Ramadan (Interview with F Kader, 13 September 2005).

7.3.1.1 Advertiser, Sponsor and Product Profile

Al-Ansaar is the platform for publicity for a range of businesses and products. Advertisers include small, medium and micro enterprises such as home industries to big

business and NGO's. Advertised products range from financial services to food products to clothing to a call for monetary donations towards various projects. The station has over the years built up a considerable advertising and sponsorship base. An advertising department personnel said that advertisers and sponsors started off supporting *Radio Al-Ansaar* because it was a non-profit organisation but over the years they have yielded positive results and have realised the value of advertising on the radio. "Certain companies said that because they advertised on *Radio Al-Ansaar* they have done phenomenally well; they were very successful" (Interview: F Kader, 13 September 2005).

Most advertisers and sponsors are locally based Muslim business owners, that is, from KwaZulu-Natal. However, *Al-Ansaar's* effectiveness as an advertising medium is telling, as a few businesses that operate nationally or are based only in the Gauteng province or in Cape Town, advertise on the station. A few non-Muslim businesses also advertise. *Al-Ansaar* also has a 'trade exchange' with a few businesses, such as an IT company, which provide a service to *Al-Ansaar* during the period of broadcast in exchange for advert spots. *Al-Ansaar* has learnt that these forms of trade exchange have to be handled carefully or else they could go awry as in the case of a business owner who wishes to remain anonymous:

> I'm not involved with *Al-Ansaar* anymore because they went against the agreement and did not give me the number of spots promised. The ads didn't really benefit me cos their listeners are mainly housewives and my customers are mainly businesses but I was doing it for the community because it is an Islamic station (Informal discussion, August 2004).

Al-Ansaar is also cautious that its programme contents do not offend advertisers after such an experience with one of its biggest advertisers, a leading cooking oil manufacturer. A presenter of a health programme had callers querying the use of cooking oil and she spoke against its 'harmful effects'. "I don't know how it was dealt with the directors but the advertiser still came back to us" (Interview with F Kader, 13 September 2005).

Products and businesses have to be *shari'ah*-compliant: Alcohol and pork based products, interest-based financial institutions (unless they promote a *shari'ah*-compliant product, example, *shari'ah*-compliant vehicle finance and other banking services that the major banks recently have started offering) and eateries and food sales outlets owned by non-Muslims are not permitted to advertise as the consumption of alcohol and pork, *haraam* meat and the collection of interest are prohibited in Islam.

7.3.1.2 Advert Production and Format

A signature of *Al-Ansaar* is that most adverts include a 'fun' element, which usually takes the form of satire and caricature: The Durban Indian accent is mimicked and exaggerated in many of the adverts and the 2005 *Ramadan broadcast* aired adverts that mimicked the Black and Coloured accents. Gender and age stereotypes are caricatured in some of the adverts. Adverts are in the form of speech, rap or song, usually in the acapella genre and include local slang. The adverts are mainly in English but bits of speech in ethnic languages such as Urdu or Gujerati are included and in the 2005 *Ramadan broadcast*, two of the adverts were scripted partially in Zulu. Music in the adverts is limited to jingles as *Al-Ansaar's* policy is to abide by the point of view held by traditional Islamic scholars, which forbids music. "We are not allowed any music, no musical instruments are allowed, just maybe a jingle here and there, but no music is allowed" (Interview with F Kader, 13 September 2005).

7.3.1.3. Broadcast Method

Adverts are played between and during programmes. The number of adverts played on a programme is determined by the perceived extent of popularity of the programme. The morning programme, *suhoor*; the *taskiyya* programme; *nightline* and the *make up your mind* are said to be the most popular:

> With the *suhoor*, people switch on to the radio station as soon as they get up for *sehri* [the pre-dawn meal during Ramadan] and those people who can't hear the azaan [Muslim call to prayer] will listen to the closing for *sehri*, and because of the presenter and the way he

prepares for his show and the way he recites his duas [supplications to the Almighty] (Interview: F Kader, 13 September 2005).

On average, programmes have four advert spots but a programme like *Niteline*, *Al-Ansaar's* flagship talk show programme, for instance, would have at least six sponsorship spots and thirty adverts spot in three hours due to its perceived popularity.

Presenters, when trained, are given pointers on the advert and sponsorship policy and how to accommodate these when on air, example, to allow for a break at least every fifteen minutes and that guests are not allowed to promote their businesses[48]. Sponsorships[49] are read out by presenters thrice during their respective programmes: Shortly after the programme begins, in the middle of the programme and lastly, towards the end of the programme.

Besides the adverts that are paid for, Public Service Announcements (PSA) are made free of charge. These announcements either are interspersed sporadically between programmes or are included in the news or the community round up slot. Examples of announcements include funeral messages (which include the name of the person who passed away, the time of funeral prayer, the mosque where it would be held and the cemetery where the burial would take place) and the relay of a pre-recorded supplication for the deceased. Other types of information announced are short courses held by NGOs, public talks, the points of free distribution of *Haleem*[50] or listeners are requested to pray for a person who has a serious illness. Listeners are invited to phone, fax or email information on events and happenings in their areas.

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[48] The implementation of this policy is debatable, because majority of listeners who phone-in to the talk show programmes request the phone number of the guest. Callers are transferred back to the technician who releases the guest's contact number off air.

[49] Refer to Appendix Seven for an example of a sponsorship mention.

[50] *Haleem* is a nutritional broth which is a staple component of the Indian Muslim diet during *Ramadan* and is consumed when the fast ends at sunset.

7.3.2 Other Revenue Sources

It can be said then that in its quest to raise funds for its various social upliftment projects, *Radio Al-Ansaar* straddles the line of commercialism. As alluded to, *"Radio Al-Ansaar* is wholly funded by advertising and sponsorship" (Interview with S Karwa, October 2005). Although the radio is used to generate revenue from alternative sources of funding, the money received is used by Al-Ansaar to fund projects other than the radio.

The Al-Ansaar Foundation holds an 'Eid Meelun', a one-day fair held during the *Ramadan broadcast* at the station premises as well as a bigger community fair, 'The Al-Ansaar Fair' which is held over the last two days of the *Hajj broadcast* at the Durban Exhibition Centre. The radio broadcasts live from these events. At both the fairs, stalls are rented out to businesses and individuals who wish to sell their wares. Another source of funding is in the form of pledges on the radio's *Niteline* programme from the community to the Al-Ansaar Foundation for its various projects, especially its bursary fund.

As illustrated and continues to be so in the next sub-section, Al-Ansaar's revenue generating campaign through the radio is profit driven but the surplus income is not an end in itself.

7.3.3 Investment of Profits

Proponents of advertising as an income generator for community radio maintain that the stations cannot survive without it (Wedell, 1991: 42). They argue that commercial revenue must be seen as a means to an end: surplus funds generated become a means to other non-economical ends. ICASA prescribes that "All surplus funds derived from the running of a community broadcasting station must be invested for the benefit of the particular community" (IBA Act 153 of 1993). This provision envisages that surplus funds generated from the radio station, over and above the capital reinvested into the station, be used for community projects (Teer-Tomaselli, 2000: 13). The Financial

Director of *Radio Al-Ansaar* claims that the station's revenue from advertising and sponsorship is not enough for Al-Ansaar's ancillary projects and is expended towards just the operating expenses of the radio such as salaries, phone costs, stationery, Diginet Plus Line[51], Sentech[52] fees for the transmitter, printing and photocopying, repairs and maintenance. The modest surplus funds are used to cover the long-term expenses of *Al-Ansaar* such as the purchase of radio equipment. "We are still paying off R500 000 worth of equipment" (Interview with S Karwa, October 2005).

So although *Al-Ansaar's* policy document states that "All the profits made are re-injected into the activities and events of the Al-Ansaar Foundation" (*Al-Ansaar* policy guidelines, 2001), the Financial Director maintains that it is funds raised from the associated events and the pledges on *Niteline* and not funds from advertising revenue that are channelled into community projects. It is of significance that *Al-Ansaar* professes to be a community organisation yet it is only the community projects managed by the Al-Ansaar Foundation, such as its bursary fund, pre-school, Islamic school for the physically and mentally challenged, Islamic library and the multi-million rand centre it is building, that are the recipients of funding. Funds are also distributed to short-term projects such as to the victims of disasters example the earthquake in Pakistan in October 2005. Although representatives of Muslim NGOs who appear on various programmes, may request listeners to donate towards the organisations' projects, money raised by Al-Ansaar via the radio, be it from advertising or other means, is not, as a matter of policy, disbursed towards projects run by other Muslim NGOs[53]. This policy of exclusivity in the disbursement of funds is a point of contention in the Muslim NGO fraternity as reflected in the words of a former presenter and employee of a Muslim NGO who wishes to remain anonymous, "*Radio Al-Ansaar* is Ansaar [Foundation]. It is not a community station" (Interview, 28 October 2005). The funds raised by Al-Ansaar might be raised from associate events and pledges but it is evident to the NGOs and the community at large that it is the use of the radio that contributes towards the success of Al-Ansaar's

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[51] Diginet Plus Line is a multiple line phone system that is linked to a computer. It is used mainly by radio stations and is leased from Telkom, the national telecommunications operator in South Africa.

[52] Sentech is a broadband network business

[53] Select projects of other NGOs are sometimes beneficiaries of funding from Al-Ansaar. However, this is infrequently.

fundraising initiatives. It is equally evident that community radio, as a community entity is not meant to be for the exclusive monetary benefit to one community organisation.

Station Profitability (in Rands)
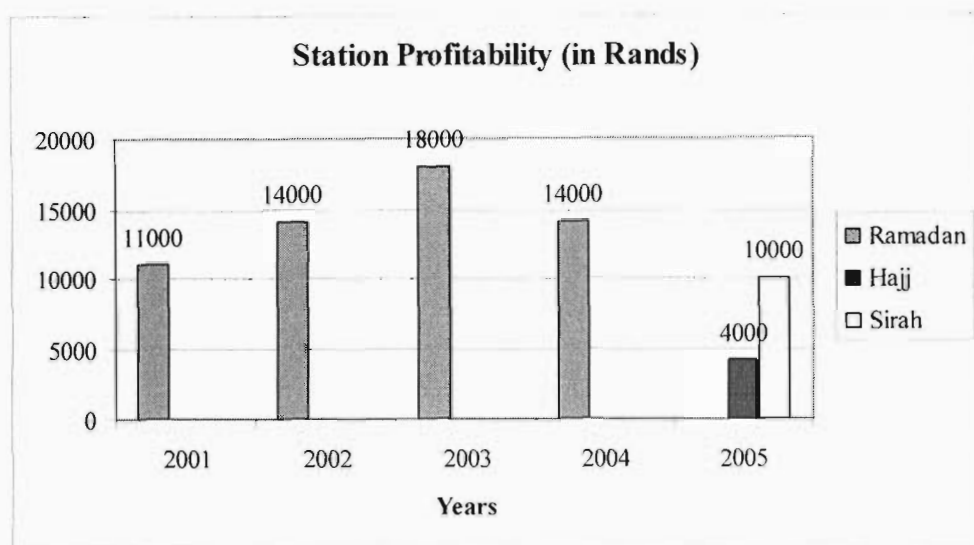
Fig. 5: Bar Graph depicting the profits derived from income at *Radio Al-Ansaar* between 2001 – 2004

7.4 Conclusion

The discussion on the financial viability of the radio illustrated that although funding is always a challenge for community radio, and funding problems have resulted in the collapse or near collapse of some of the community stations in South Africa, *Al-Ansaar* proves to be a successful financial model. A key factor that contributes to the station's financial success is the highly professional manner in which the advertising department is run. Such levels of professionalism are a result of the commitment shown by those Board members with vast business acumen and experience. It is, however, argued that in order to be financially successful *Radio Al-Ansaar* has set for itself certain ideological parameters in order to sells its audiences to advertisers and sponsors. It thereby indirectly sells audiences to the *ulema* to generate income for its survival.

CONCLUSION

This research treatise concludes firstly by summarising the findings around the successes of *Al-Ansaar* as an exemplar in the community radio sector. The discussion then revisits the challenges and shortcomings of the radio revealed in this paper. The study sought to obtain answers to key questions about *Radio Al-Ansaar* as a South African Muslim community media enterprise. In keeping with the ideals of community radio as defined in **Chapter Two**, the central question in this paper was if and to what extent the Muslim community of KwaZulu-Natal participates in the province's only Muslim community radio station. The study explored the radio's role in the community and the Muslim community's role in the radio against the backdrop of the issues around Muslim identity, needs and concerns raised in **Chapter One**. It asked how the radio benefits the community if indeed at all. Other related questions of significance were if *Al-Ansaar* is a model of efficacy and if it can be sustained in the long term. In exploring all of these issues, the quest was to gain the perspectives of those involved with the station. To fulfil this aim, as outlined in **Chapter Three**, views were solicited from a cross section of individuals associated with *Al-Ansaar*. A limitation of this study, as alluded to in **Chapter Three** is that the scope of research was confined to those mentioned; it did not extend to obtaining the views of the listeners of *Al-Ansaar*.

In terms of efficiency at management level, the research has revealed that the management of *Radio Al-Ansaar* runs a tight, efficacious and disciplined operation. The Management Board is characterised by consistency in terms of long-term membership and in terms of commitment to the aims and objectives of the radio station and more broadly, to those of the Al-Ansaar Foundation. The Board members are blessed with a range of skills and experience and the majority of the Board, despite professional and business pursuits outside of the station, has a hands-on approach to the radio.

As a result of this intense level of commitment and the entrepreneurship of the Management Board, the station has proven to be a model of financial success. *Al-Ansaar* has always been marketed aggressively to the Muslim business community. As a result, it

has established a loyal advertising and sponsorship base to which it delivers a veritable consumer base. *Al-Ansaar's* reputation has evolved from it being considered as a platform to advertise on as a form of charity and ideological support to its transmutation as an effective and penetrative advertising medium for a range of businesses and products. Its proven financial viability bodes well for the Al-Ansaar Foundation's long-term plan for a sustainable full time radio station. This is an interesting phenomenon as financial success in the community radio sector is a rarity. It is financial battles that characterise many of the community radios in South Africa (see **Chapter Two**).

Experiential research suggests *Al-Ansaar* gives back to the community through its programming. A few of the programmes are a source of entertainment. More importantly however, in keeping with the principles of community radio enunciated in **Chapter Two** and the Islamic precepts of *istislah* (public interest) and *adl* (social justice), for those who seek it, the radio is a voice of solace, understanding, upliftment, hope and encouragement as well as a source of knowledge, development and guidance consistent with the Islamic precept of *ilm* (distributive knowledge).

Al-Ansaar empowers certain members of the community in media related, marketing, sales and administrative skills. It is however to be put to test whether the level of enthusiasm and commitment displayed during successive thirty day broadcasts can be sustained on volunteerism over a long-term period. Community media is usually a springboard to mainstream media and it is proven no less so at *Al-Ansaar*. Some of the personnel have remained with the station from the outset or at least for the last few years but an issue of concern for the management is the volunteer turnover, which, over the years has been very high. As discussed in **Chapter Five**, most of the volunteers, equipped with training and experience garnered at *Al-Ansaar*, move on to careers in other broadcast organisations or in other professions.

However, the major concerns that emerged in this study, center on the level of community participation in the ownership and management of the station. The study revealed how the issues of territoriality, sectarianism and religious partisanship impede

upon free and open community participation. As mentioned in **Chapter Two**, in compliance with ICASA's licence criteria, a community radio either must be registered as a non-profit entity or, somewhat paradoxically, it must be registered by an existing non-profit organisation yet owned by the community. Herein lies the weakness in ICASA'S licencing policy and consequently in implementation, in so far as *Al-Ansaar* is concerned. The station, as discussed in **Chapter Four**, is owned by a non-profit organisation, the Al-Ansaar Foundation. This form of ownership presents advantages in terms of capital and labour. As discussed in the preceding chapters, ownership limited to one organisation also obviates the power wrangling among members of management, which characterises some community radio stations as in the case of *Radio Phoenix*. The drawback of this form of ownership, as argued in **Chapter Four**, is the resultant limited community participation much less community ownership, fundamental features of community radio. The establishment by the Al-Ansaar Foundation of the Muslim Media Council under the auspices of which it has applied for a permanent station is a purported attempt to open the door to the community. The public nomination and election of members on the council Board, in addition to the trustees of the Al-Ansaar Foundation, signifies a turning point in terms of community participation. However, as discussed in **Chapter Four**, the publicity given to the call for nominations and to the public meeting that was to be held was deliberately low-key and consequently public participation in the process was poor. Time will tell if the Al-Ansaar Foundation will relinquish its hold over the radio and embark on a more robust campaign to encourage community ownership and participation at all levels. It is left up to the recently appointed independent Board members of the Muslim Media Council to ensure that they follow through with the mandate entrusted to them to take *Radio Al-Ansaar* through an evolutionary process to become a true community entity.

Another source of consternation is the racially skewed composition of the Board as well as the staff component. Racial equality is a fundamental Islamic principle and ICASA's community radio licencing conditions call for contexualised racial equity. Yet, an unwitting, nevertheless, overarching feature of the station is its 'Indianness': This perception can be attributed to the station's disproportionate number of Indian Muslim

personnel – its non-Muslim presenters are also all of Indian descent, its almost all Indian Muslim advertising base, its largely Indian Muslim listenership and its programmes which in the main cater for the Indian Muslim taste and lifestyle. This translates into a station that reaches out to a segment of the Muslim community, albeit the largest component but mainly to the exclusion of other segments of the community. It would be reductive to argue that the status quo is so because the Board is racist. As discussed in **Chapter Five**, the situation is more complex than this and is reflective of the racial schisms in the broader Muslim community (see **Chapter One**). Although some interviewees argue that *Al-Ansaar's* attempts to be more representative come across as tokenism, it is argued here that *Al-Ansaar* does acknowledge its lack of racial diversity in terms of staffing and the need to redress this. The challenge is to follow through with this process.

The study reveals that *Al-Ansaar's* attempts to mobilise community participation is largely confined to programming and this too, is within the *ulema* inspired strictures that *Al Ansaar* has set for itself. Since the station does not fully engage the broad spectrum of the community which it not only claims to represent but also purports to be owned by, it also goes against the Islamic precepts of *shura* (consultation) and *ijmah* (consensus), which were discussed in **Chapters One** and **Two**. Concepts such as *ijmah* can "only be made operative to a satisfactory standard with the existence of genuine free debate between the largest number of concerned Muslims" (El-Affendi, www.msanews-list).

Community radio is an ideal democratic forum where diverse opinions can be freely and horizontally debated but, as evidenced in **Chapters Four, Five** and **Six**, *Radio Al-Ansaar* does not altogether fall within the ambit of this principle. The radio station does proactively foster debate and discussion of a wide range of non-contentious issues affecting Muslims as well as the broader community. On issues of Islamic doctrine, the station has been successful in engaging the *Jamiat* and the *Sunni Jamiatul ulema*, the two theological bodies that respectively espouse the *Deobandi* and *Barelwi* schools of thought and are recognised and followed by the mainstream of Indian Muslims in South Africa. The radio station reflects the religious positions of both these schools of thought,

especially that of the *Deoband*. This in itself can be considered an achievement as most South African Muslim media are aligned with one or the other school of thought. *Channel Islam International's* close association with the *Jamiat* and the *Deobandi* school of thought to the exclusion of other schools of thought is a case in point as discussed in **Chapters One** and **Four**. The traditional theological bodies' perception of *Al-Ansaar* has transmuted from complete distrust to cautious understanding and co-operation. The concern was that *Al-Ansaar* would usurp their hegemonic position and platform in the community. Not only have the *ulema* not been rendered obsolete as they feared but contrary to being a threat to them, *Al-Ansaar* has given them a wider reach by extending their platform from the mosques to the airwaves. This in turn entrenches *Al-Ansaar's* credibility within its community. *Al-Ansaar* considers all of this as an accomplishment of its mission to unite the *ummah*. This perception, however, is debatable. Due to *Al-Ansaar's* wariness of antagonism from the traditional groups and their followers: advertisers and listeners, it excludes discussion of issues of contention which are a source of animosity between the adherents of the two main schools of thought. Further to this, *Al-Ansaar* does not platform discussion and debate of the views and opinions about Islam of those regarded as reformist or progressive Muslims for fear of the consequent wrath and censure it would be faced with from the traditionalists. These policies of the station, instead of fostering unity and understanding in the *ummah* through discussion and debate in fact nullifies these ideals.

The concerns raised about *Radio Al-Ansaar* befit asking the question, 'who stands to benefit most from this enterprise?' Is it the Muslim community in all its diversity, as it ought to be? Or, is it the Al-Ansaar community: The Al-Ansaar Foundation and the select beneficiaries of its range of projects including the radio's significant, albeit racially limited, listenership and advertising base within the community? The contention around the commodification of media was raised in **Chapter Two** and it was suggested that the line between non-commercial and commercial media ventures is not as straight and wide as might be perceived. The Al-Ansaar Foundation has carved for itself a patriarchal role

in the Muslim community of Durban and its surrounds[54]. As mentioned in **Chapters Four** and **Six**, to deliver on its mission of shaping Muslim identity and consciousness, it requires huge financial resources. *Radio Al-Ansaar* plays a dual role: it is used to actualise the mission mentioned and it is a source of funding to abet the broader ideals of its parent body, the Al-Ansaar Foundation. However in the quest for sustainability, the much-touted mission of raising the level of the *ummah* by providing the space for divergent views is sacrificed. It is for *Al-Ansaar* to steer away from purporting to be what it clearly is not, to acknowledge its shortcomings as gaps and to express its mission as an aspired to ideal, currently beyond its reach.

This study supports the thesis that there is a need, desire and support for a long-term community radio for the Muslims of KwaZulu-Natal. The financial viability of such an initiative proves to be promising. Despite the staff turnover, which hampers the aim of reaching higher levels of professionalism, a steady stream of volunteers indicates that a full-time station will not be short staffed. The one-month 'test run' broadcasts suggest that the long-term challenge of creating and sustaining innovative programming can be met with confidence. However, this would be considered a meaningful process only if community participation is actualised. It is the fundamental issue of ownership that begets the questions raised above. It is for ICASA to critique its policy around community radio ownership and to reflect upon whether in spite of the praxis in the *Al-Ansaar* case (and at other similarly owned community radios), a community radio can be considered as a true community entity if it is owned by an existing non-profit organisation and is encumbered with the territoriality that accompanies this type of ownership.

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[54] The noble intention of the Directors of Al-Ansaar to uplift the Muslim community is not in dispute. None of the members is driven by personal monetary gain and each one's involvement is said to be for the pleasure of the Almighty, to gain His blessings and rewards in this world and in the hereafter.

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APPENDICES

APPENDIX ONE

Radio Listening: Commercial Stations
7 day Listeners (100% = 29 013 000)

	AMPS 2004	
	%	'000
AFRICAN LANGUAGE SERVICES	63.9	19378
UKHOZI FM	21.6	6560
METRO FM	18	5441
UMHLOBO WENENE FM	15.8	4782
LESEDI FM	12.4	3767
MOTSWEDING FM	10.3	3107
THOBELA FM	9.7	2934
94.2 JACARANDA FM	8	2429
94-95 EAST COAST RADIO	6.2	1879
99.2 YFM	5.3	1612
RADIOSONDERGRENSE (RSG)	5.3	1611
5FM MUSIC	4.9	1488
LIGWALAGWALA FM	4.7	1427
MUNGHANA LONENE FM	4.7	1420
IKWEKWEZI FM	4.6	1390
94.7 HIGHVELD STEREO	4.4	1323
KFM 94.5	4	1208
KAYA-FM 95.9	3.4	1022
PHALAPHALA FM	2.6	787
CKI-FM STEREO	2.1	641
GOOD HOPE FM (GHFM)	2	621
P4 KZN 99.5 FM	2	618
P4 CAPE TOWN 104.9 FM	1.9	578
RADIOKANSEL/RADIO PULPIT	1.8	557
SAFM	1.8	552
LOTUS FM	1.6	478
ALGOA FM/B.R.F.M.	1.5	454
OFM 94-97FM	1.4	419
RMFM	1.2	357
702 TALK RADIO	1	289
RADIO 2000	0.9	281
CLASSIC 102.7 FM	0.6	167
567 MW CAPETALK	0.4	124
RADIO PAST 7 DAYS	**91.2**	**27656**

Figures taken from South African Advertising Research Foundation (saarf) August 2005

Gender	Yes	1 Female 3 Males
AGM	Yes	AGM was held 12th June 2004. Minutes are attached as appendix C.
		Appendix C
PROGRAMMING		
Format	Yes	Unitra community radio adheres to a format of 60% talk and 40% music as stipulated in clause 2 of schedule C of the licence conditions.
Language	Yes	The programmes are broadcast in 60% isiXhosa, 20% English, 10% isiZulu and 10% seSotho. This is in line with clause 1 of schedule C of the licence conditions.
News	Yes	News bulletins are read in isiXhosa, isiZulu and English. News content consists of local, national and International news items.
Entertainment		Music and Competitions.
SA Music		Identified are programmes strictly dedicated to Mbaqanga and local gospel. Unitra community radio's overall local content percentage is 65%. The radio station is expected to play 60% of South African music.

2

Announcements		Scheduled and unscheduled community announcements were identified in the submitted recordings.	
Other		Other programmes include sport programmes.	
ADMINISTRATION			
Recordings	Yes	Good Condition.	
Financial Statements	Yes	Financials for the year end 2003 are pending.	Follow up
General Co-operation	Yes	Unitra community co-operates well.	
TECHNICAL			
Frequency	Yes	97.0 MHz	
Coverage	Yes	University of Transkei and surrounding areas in Umtata.	
Signal Distribution	Yes	Sentech	
Maintenance	Yes	Sentech	
Complaints			
Record	Yes		

Prepared By:

Zolile Tshabangu
Monitoring Officer

Approved By:

Bruce Mkhize
Manager Monitoring and Complaints Unit

3

UNITRA COMMUNITY RADIO MONITORING REPORT 2004

ELEMENTS	COMPLIANCE	DETAILS	ACTION	ATTACHMENTS
GENERAL				
Nature/Type	Yes	Geographical		Appendix A
Licence Period	Yes	12 July 2000 – 11 July 2004		
Broadcast Hours	Yes	24 Hours per day.		
COMMUNITY				
Type	Yes	English, IsiXhosa, Isizulu and seSotho speaking University campus community, and the surrounding areas.		
Participation	Yes	▲ Participation in programmes ▲ The Community participates in AGM, see appendix B.		Appendix B
Need, demand	Yes	Unitra community radio is well supported by local organisations.		
MANAGEMENT				
Control structure	Yes	List of Board members is attached as appendix C together with AGM minutes.		Appendix C
Race	Yes	All Black		
Gender	Yes	1 Female 7 Males		
Management Structure				
Race	Yes	All Black		Appendix D

COMMUNITY STATION SUMMARY
STATION AUDIENCE - 7 DAYS

ADULTS
100% = 30 310 000

	%	± %	'000	± '000
		RAMS 2005 - RELEASE 3		
W. CAPE				
RADIO 786 / VOICE OF THE CAPE	0.3	0.08	93	24
RADIO ATLANTIS	0.1	0.05	32	14
BUSH RADIO	0.4	0.09	127	28
CCFM 107.5 & 96.7 FM	0.2	0.06	67	20
FINE MUSIC RADIO (FMR) 101.3	0.1	0.05	42	14
RADIO HELDERBERG 95.9 FM	0.0	0.00	13	0
RADIO KC 107.7FM	0.3	0.08	82	24
MFM 92.6	0.0	0.00	13	0
RADIO NAMAKWALAND 93.4FM	0.1	0.05	32	14
RADIO TYGERBERG 104 FM	1.0	0.14	297	44
UCT RADIO	0.0	0.00	10	0
VALLEI / VALLEY FM 88.8	0.1	0.05	31	14
RADIO ZIBONELE 98.2 FM	0.3	0.08	79	24
TOTAL COMMUNITY RADIO-W.CAPE	**2.5**	**0.23**	**771**	**68**
N. CAPE				
RADIO KABOESNA	0.0	0.00	2	0
RADIO RIVERSIDE	0.2	0.06	62	20
RADIO TEEMANENG	0.3	0.08	97	24
X-K FM	0.0	0.00	4	0
TOTAL COMMUNITY RADIO-N.CAPE	**0.6**	**0.11**	**167**	**34**
E. CAPE				
BAY FM	0.2	0.06	58	20
RADIO GRAAFF REINET	0.1	0.05	19	14
RADIO GRAHAMSTOWN	0.1	0.05	19	14
ILITHA COMMUNITY RADIO STATION	0.0	0.00	1	0
RADIO KINGFISHER	0.3	0.08	95	24
KHANYA COMMUNITY RADIO	0.1	0.05	38	14
LINK FM CHRISTIAN RADIO 97.1 FM	0.3	0.08	86	24
NKQUBELA COMMUNITY RADIO	0.6	0.11	184	34
RMR (RHODES MUSIC RADIO)	0.0	0.00	10	0
TAKALANI COMMUNITY RADIO (TCR FM)	0.1	0.05	30	14
RADIO UNIQUE 90.00 FM	0.0	0.00	15	0
UNITRA COMMUNITY RADIO STATION	1.3	0.16	406	50
VUKANI COMMUNITY RADIO	0.2	0.06	54	20

TOTAL COMMUNITY RADIO-E.CAPE	**3.2**	**0.25**	**960**	**77**

FREE STATE

KOVSIE FM 97.0 (SHIMLA (RSFM))	0.0	0.00	10	0
LENTSWE COMMUNITY RADIO	0.0	0.00	10	0
MOSUPATSELA FM STEREO	0.3	0.08	84	24
NALEDI COMMUNITY RADIO	0.1	0.05	17	14
OVERVAAL STEREO	0.1	0.05	33	14
RADIO PANORAMA 107.6 FM	0.1	0.05	24	14
QWA-QWA RADIO	0.4	0.09	127	28
RADIO ROSESTAD		0.1	0.05	24	14
SETSOTO FM STEREO		0.0	0.00	13	0
TOTAL COMMUNITY RADIO-F.STATE		**1.0**	**0.14**	**317**	**44**

KWAZULU – NATAL

DURBAN YOUTH RADIO	0.3	0.08	104	24
GOOD NEWS COMMUNITY RADIO (GNCR) 98 FM	0.0	0.00	7	0
HIGHWAY RADIO 101.5 FM	0.3	0.08	102	24
HINDVANI	0.3	0.08	78	24
ICORA FM	0.0	0.00	2	0
IMBOKODO FM 96.8	0.4	0.09	130	28
IZWI LOMZANSI FM	##	##	##	##
RADIO KHWEZI	0.5	0.10	163	31
MAPUTALAND COMMUNITY RADIO 107.6 FM	0.3	0.08	85	24
RADIO MARITZBURG	##	##	##	##
NEWCASTLE COMMUNITY RADIO 103.7FM STEREO	0.2	0.06	75	20
RADIO SUNNY SOUTH	0.0	0.00	0	0
TOTAL COMMUNITY RADIO-KZN.	**2.6**	**0.23**	**787**	**70**

MPUMALANGA

RADIO ALPHA	0.2	0.06	53	20
BARBERTON COMMUNITY RADIO (BCR 104.1FM)	0.6	0.11	172	34
RADIO ERMELO	0.1	0.05	29	14
GREATER MIDDELBURG FM	0.1	0.05	24	14
KANGALA COMMUNITY RADIO SERVICES	0.2	0.06	60	20
RADIO KRAGBRON 96FM STEREO	0.1	0.05	26	14
RADIO LAEVELD	0.0	0.00	7	0
MOUTSE COMMUNITY RADIO	0.3	0.08	104	24
RADIO PLATORAND	0.0	0.00	1	0
TOTAL COMMUNITY RADIO-MPUM.	**1.5**	**0.18**	**461**	**53**

LIMPOPO

BOTLOKWA COMMUNITY RADIO	0.0	0.00	10	0
RADIO BUSHBUCKRIDGE	0.7	0.12	202	36
MOHODI COMMUNITY RADIO STATION	0.1	0.05	32	14
MOKOPANE COMMUNITY RADIO STATION	0.0	0.00	0	0
MOLETSI FM / MOLETSI COMMUNITY RADIO STATION	0.0	0.00	9	0
SEKGOSESE COMMUNITY RADIO	0.0	0.00	1	0
RADIO TURF 103.8 FM STEREO	0.1	0.05	28	14
UNIVEN COMMUNITY RADIO	0.5	0.10	165	31
TOTAL COMMUNITY RADIO-LIMPOPO	**1.5**	**0.18**	**457**	**53**

GAUTENG

RADIO 1584	0.0	0.00	0	0
ALX-FM 89.1	##	##	##	##

CHINESE COMMUNITY RADIO	0.0	0.00	0	0
EAST RAND STEREO 93.9 FM / EFM	0.1	0.05	27	14
EAST WAVE RADIO 92.2 FM	0.0	0.00	4	0
IMPACT RADIO	0.1	0.05	29	14
IFM 102.2 (ISCORIAN FM)	0.1	0.05	42	14
RADIO ISLAM	0.2	0.06	46	20
JOZI FM	1.6	0.18	484	55
NEW PAN-HELLENIC VOICE (HELLENIC RADIO)	0.0	0.00	0	0
RADIO PRETORIA	0.4	0.09	122	28
RAINBOW FM 90.7 COMMUNITY RADIO	0.1	0.05	17	14
RIPPEL 90.5 FM STEREO	0.1	0.05	24	14
SOSHANGUVE COMMUNITY RADIO	0.6	0.11	177	34
1485 AM RADIO TODAY/RADIO TODAY	0.1	0.05	26	14
TUT TOP STEREO 93.6	0.0	0.00	2	0
TNG FM 96.2	0.1	0.05	36	14
TUKS FM	0.1	0.05	34	14
90.6 FM STEREO (VCR FM)	0.1	0.05	29	14
THE VOICE 95.4 FM (THE UNITY 95.4 FM)	0.1	0.05	16	14
VUT FM 96.9	0.2	0.06	60	20
TOTAL COMMUNITY RADIO-GAUTENG	**3.1**	**0.25**	**951**	**76**
NORTH WEST				
LETLHABILE COMMUNITY RADIO	0.2	0.06	52	20
RADIO LICHTENBURG	0.0	0.00	8	0
RADIO MAFISA	0.5	0.10	141	31
MORETELE COMMUNITY RADIO	0.3	0.08	87	24
VAALTAR FM (VTR FM)	0.3	0.08	94	24
TOTAL COMMUNITY RADIO-N.WEST	**1.6**	**0.18**	**493**	**55**
TOTAL COMMUNITY RADIO	**17.7**	**0.55**	**5365**	**167**

APPENDIX FOUR: *RADIO AL-ANSAAR'S COVERAGE MAP*
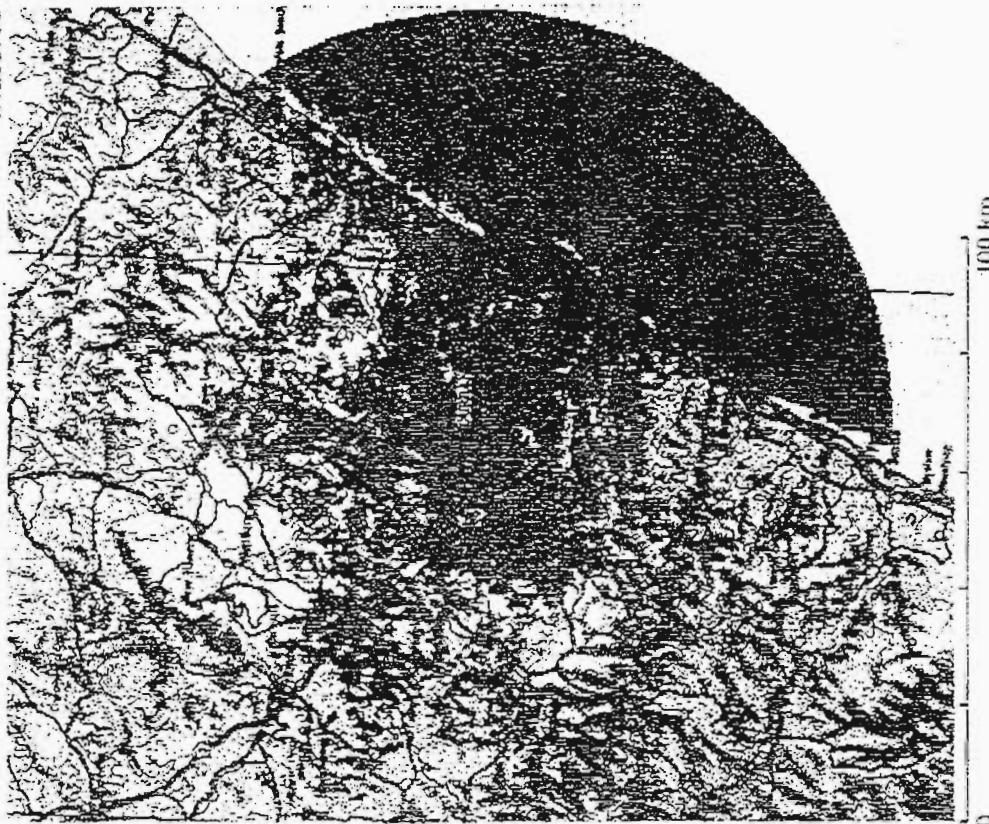
Transmitter Data

Name:	DURBAN
Coordinates:	30E43 00 / 29S46 11
Frequency:	103.000 MHz
Power:	5 kW
Height (AMSL):	772
Antenna Height:	198
Polarisation:	Vertical

Receiver Data

Antenna Height:	10 m
Polarisation:	N/A

Calculation parameters

Model:	LS VHF/UHF
Display:	C/I>0

[dB]

■ Covg
□ No Covg

1:1293758

0 — 100 km

SCHEDULE B3 (COVERAGE AREA)

RADIO AL-ANSAAR

ICASA

Tshifularo, 18.8.2004

RADIO AL-ANSAAR

ORGANOGRAM

103-106fm STEREO

AL-ANSAAR FOUNDATION
ALL BOARD MEMBERS

RIAZ JAMAL

ASIYA AMOD

ADVERTISING
FARRANA KADER
RADHIYYA DAWOOD
MARIAM VANKER
NOVANIA NAICKER
SURAYA ALLY
AFSANA MOIDIN

RECORDING
A.K.MOHAMED
NOVANIA NAICKER

PROGRAMMING
NADIA SAFFIDIEN
SUMAYA MOHAMED
WASEEM SHAIK

FINANCE
RASHIDA SULIMAN
AFSANA OSMAN

STUDIO
SAMEER KAZI
ALTAAF SULEMAN
EBRAHIM MITHA
NASREEN KHAN

MARKETING
NARGIS KHAN
FATHIMA KHAN
NADIA SAFFIDIEN

NEWS
BIBI-AISHA WADVALLA
NADIA SAFFIDIEN
SAMEERA DAWOOD
NASREEN SALOT
WASEEM SHAIK
SERAJ BASSA

ADMIN
NARGIS KHAN
FATHIMA KHAN
RESHAAD KHAN
HOOSEN OMAR

MAINTAINANCE - GERTRUDE / CASWELL

RADIO AL-ANSAR

⑤⓪

ORGANOGRAM

BOARD OF MANAGEMENT

MAG JOOSAB / A M BUX / MSE KHARWA / SGH SULEMAN/ RC JAMAL / MJ MAHOMED /
MH SHAIK / O ESSA / MRS BHAYAT / MR R BUX / MS A AMOD / ASGAR JOOSAB /
ABDULLA SEBALA / REGINALD MALUSI / MRS RASHIDA SULEMAN / SABIR JHAZBHAI

ADVISORY BOARD
PROJECT HEAD: SOLLY SULEMAN

DR SHAKIRA CASSIM / DR RAHIM BALLIM / ADVOCATE AB MOHAMMED / MOULANA ESSA /
MNL ISMAIL PATEL / MNL FAISAL KHAN / MNL CASSIMJEE / EBRAHM PATEL / M VARIAWA /
SAFEE SIDDIQUE / MRS RASHIDA BASSA / PROFESSOR S DANGOR / ABDULA SEBALA

STATION MANAGER
R C JAMAL

ADMINISTRATION
MS A AMOD
MJ MAHOMED
FATHIMA KHAN
SAKINA DLADLA
GETRUTH MASANGO
* *STUDIO SET-UP*
* *STAFFING*
* *OFFICE ADMINISTRATION*
* *LIAISON WITH SERVICE*
  PROVIDERS – ICASA /
  SENTECH / TELKOM

ADVERTISING & MARKETING
SGH SULEMAN
MRS S BHAYAT
MH SHAIK / O ESSA / MAG
JOOSAB / MSE KHARWA
ASGAR JOOSAB
* *MARKETING*
* *PUBLIC RELATIONS*
* *ADVERTISING*
* *FUND RAISING*

FINANCE
MSE KHARWA
MH SHAIK / AM BUX
MRS RASHIDA SULEMAN
NADIA SAFFIDIEN
* *FINANCIAL*
  ADMINISTRATION

LEGAL
SABER AHMED JHAZBHAI
A M BUX
MS FATHIMA KHAN
SHYAKH RAMADAAN
SITHOLE

* *LEGAL MATTERS*
* *THEOLOGICAL MATTERS*

PROGRAMMING
RIAZ JAMAL / SOLLY SULEMAN
MS ASMA ISMAIL
MOHAMED VARIAWA
ABDULA SABELA / AM BUX
BILAL ZIKALE
* *PROG CO-ORDINATION*
* *OUTSIDE BROADCAST*
* *PROGRAMMING*

RADIO AL-ANSAAR-RAMADAAN 2005
COST OF SPONSORSHIP PER PROGRAMME

TIME	PROGRAMME	DAYS		DURATION	COST	FREQ.
3.00-4.00 am	Suhur	Mon-Sun	H	1 hr	R750	4A-M
FAJR SALAAH & AZAAN						
4.00-4.30 AM						
4.30-6.00 am	As Subah	Mon-Sun	M	1hr 30 mins	R750	5A-M
6.00-8.00 am	Drive Time	Mon-Fri	P	2 hrs	R1 500	4A-M
6.00-8.00 am	Zulu/Islamic Culture	Sat	L	2 hrs	R400	4A-M
	Malawian Talk Show	Sun	L	2 hrs	R400	4A-M
8.00-8.30 am	Juz-A-Day	Mon-Sun	L	30 mins	R250	1A-M
8.30-9.30 am	Tibb-e-Nabawi	Mon	H	1 hr	R750	3A-M
	Comparative Religion	Tues	H	1 hr	R750	3A-M
	Qur'aanic Empowerment	Wed	H	1 hr	R750	3A-M
	Baby Talk	Thur	M	1 hr	R750	3A-M
	Best Lecture Series	Fri	M	1 hr	R500	2A-M
	Al-Fiqh	Sat/Sun	M	1 hr	R500	2A-M
9.30-11.00am	Medical File	Wed/Sat	H	1hr 30 mins	R1 000	4A-M
	Body Talk	Tue	H	1hr 30 mins	R1 000	4A-M
	How to Heal Your Life	Mon	H	1hr 30 mins	R1 000	4A-M
	Muslimah Today	Thur	H	1hr 30 mins	R1 000	4A-M
	Ramadaan Focus	Fri	H	1hr 30 mins	R1 000	4A-M
	Mind Talk	Sun	H	1hr 30 mins	R1 000	4A-M
11.00-11.15 am	Nasheed Break	Mon-Sun	M	15 mins	R200	1A-M
11.15-12.45 am	Food Fair	Mon/Wed/Sat	H	1hr 30 mins	R1 500	3A-M
	Counselling On Line	Tue	H	1hr 30 mins	R750	3A-M
	Muhasabha/Introspection	Thur	H	1hr 30 mins	R750	3A-M
11.15-12.15 pm	Arabic	Sun	H	1hr 30 mins	R750	3A-M
11.15-12.15pm	Jummah Inspirations	Fri	H	1 hr	R750	3A-M
12.15-1.00pm	Live Jummah Broadcast	Fri	H	45 mins	R1 000	3A-M
12:45-1:00 pm	**ZUHR AZAAN & SALAAH** *Mon/Tue/Wed/Thur/Sat* *Sun*					
12.15-12.30 pm	Shaik Deedat Lecture	Sun	M	1 hr	R750	3A-M
1.00-1.30 pm	Main News Bulletin/Promos	Mon-Sat	H	30 mins	R250	1A-M
1.30-2.30 pm	Prophets In Islam	Mon	M	1 hr	R750	3A-M
	Turkish Delight	Tues	M	1 hr	R750	3A-M
	Talking Point	Wed	M	1 hr	R750	3A-M
	A Day In The Life...	Thur	M	1 hr	R750	3A-M
	Jummah Round-Up	Fri	M	1 hr	R750	3A-M
	Halaal.Com	Sat	M	1 hr	R750	3A-M
	Sights & Sounds	Sun	M	1 hr	R750	3A-M

TIME	PROGRAMME	DAYS		DURATION	COST	FREQ
2.30-3.15 pm	First Things First......	Mon	M	45 mins	R750	3A-M
	Hadith	Tue/Thur	M	45 mins	R750	3A-M
	Urdu/Arabic Lecture	Wed	M	45 mins	R750	3A-M
	Tashkeel	Fri	M	45 mins	R750	3A-M
	Chill Zone	Sat/Sun	M	45 mins	R750	3A-M
3.15-4.15 pm	Bright Sparks(Children's Pen)	Tue	M	1 hr	R750	3A-M
	Fresh Vibes	Mon/Wed/Thur/F	M	1 hr	R750	3A-M
	Youth Quizz	Sat	M	1 hr	R750	3A-M
	Teen Zone	Sun	M	1 hr	R750	3A-M
ASR AZAAN & SALAAH/AFTERNOON DUAS						
4.15-4.30 pm						
4.30-6.00 pm	Tazkiyyah	Mon-Sun	SP	1hr 30 mins	R2 500	5A-M
MAGHRIB AZAAN & SALAAH & NEWS/AL-ANSAAR UPDATES						
6.00-6.30 pm						
6.30-7.15 pm	Qiraat Program	Mon	H	45 mins	R1 000	3A-M
	Business Sense	Tue/Thur	H	45 mins	R1 000	3A-M
	Political Perspectives	Wed	H	45 mins	R1 000	3A-M
	Legal Eagle	Fri	H	45 mins	R1 000	3A-M
	Mens Naath	Sat/Sun	H	45 mins	R1 000	3A-M
ESHA AZAAN & SALAAH/TARAWEEH						
7.15-8.15 pm						
8.15-8.45 pm	Saul-ul-Nur/Voice of Light	Mon-Thurs	H	30 mins	R750	2A-M
	Mystic Moments	Fri	H	30 mins	R750	2A-M
	Urdu/Ladies Naath	Sat/Sun	H	30 mins	R750	2A-M
8.45-9.00 pm	Special Announcements	Mon-Thurs	P	15 mins	R300	1A-M
8.45-9.45 pm	Make Up Your Mind	Fri/Sat/Sun	P	1 hr	R1 000	4A-M
9.00-10.30 pm	Nite Line	Mon/Tues	P	1hr 30 mins	R2 500	6A-M
	Muslim Dilemmas	Wed	P	1hr 30 mins	R2 500	6A-M
	Current Affairs	Thur	P	1hr 30 mins	R2 500	6A-M
9.45-11.15 pm	Nite Line	Fri/Sat/Sun	SP	1hr 30 mins	R3 500	6A-M
10.30-11.30 pm	Best Lecture Series	Mon-Thurs	L	1 hr	R250	4A-M
11.15-12.15 am	Best Lecture Series	Fri-Sun	L	1 hr	R250	4A-M
11.30-3.00 am	Pre-Rec/Nasheeds/Rep.Prog	Fri-Sun	L	3hr 30 mins	R500	4A-M
12.15-3.00 am	Pre-Rec/Nasheeds/Rep.Prog	Mon-Thurs	L	3hr 30 mins	R500	4A-M

Please note that the programmes are subject to change

PRESS RELEASE :

POPULAR RADIO STATION BACK ON AIR
RADIO AL-ANSAAR

One of Durban's popular faith-based community radio station, **Radio Al-Ansaar** will be on air from 07 October to 5 November this year.

The Radio Station which operates from its Overport studios has made a great impact on the community with its progressive outlook and innovative programmes. Although catering primarily for the Muslim community, the Radio station has a listenership from across all communities.

As the only Muslim-based Radio Station in Durban, Radio Al-Ansaar will broadcast during the month of Ramadaan (Muslim month of Fasting).

The focus of the 30 day broadcast will be information and discussion on Ramadaan.

Radio Al – Ansaar is well-known for its inclusive policy of allowing robust debates on community issues affecting South Africans. Radio Al – Ansaar is supported by high profiled presenters such as, Professor Suleman Dangor, veteran Lotus – FM presenter Asha Maharaj, and many other talented and experienced presenters such as Muhammad Variawa, Amina Jamal, Gayroonisa Ebrahim, Afzal Peerbhai, Moulana AR Khan, etc.

The Ramadaan Broadcast will include new programmes such as Political Perspective, Turkish Delight, Muslim Dilemmas, Muslima Today Tafsir and Ramadaan Focus.
Some of the new presenters are Mufti Zubair Bhayat, Shaykh Mosaid Dawood, Ahmed Morsi, Zohra Khan and Naseema Yusuf.

There will also be Live Broadcasts of Jummah and Taraweeh Salaah and from various Islamic Centres.

For Further Details, contact the Al-Ansaar Foundation on : (031) 2081601 or 2084866.

NEWS
031 308 2400

POST | PAGE 2
MAY 4 - 8 2005

Political philosopher to host own radio show

CANDICE SOOBRAMONEY

CONQUERING new horizons.

That's what's on the cards for Parhana Loonat, a continental and political philosopher at the University of KwaZulu-Natal, who will soon be taking to the airwaves on Radio Al-Ansaar on 103fm.

The 34-year-old of Buldana Road, Merebank, who graduated on April 19 with a bachelor of social science degree summa cum laude with 22 distinctions and who was the top undergraduate student in philosophy at UKZN, will host her own programme Political Perspectives on Al-Ansaar every Tuesday between 6-7pm from June 14, to discuss local and international political issues.

The mother of two, who is completing her honours in political philosophy, may be completing her masters abroad.

She said political philosophy included the analysis and development of political ideas and theories and the study of political philosophers across history.

"Political philosophy deals with questions of legitimacy and the organisation of society for the purposes of defining the conditions for human flourishing and in the interests of greater justice. It allows its students to bring more than one perspective to bear on political concepts and phenomena. In this way the understanding of issues is broadened and new way of thinking about old problems are encouraged."

She said continental philosophy dealt with the processes of thinking. The former Durban Girls Secondary pupil represented the UKZN's Political Science Department at the Democratic Convention in Boston in July 200 and attended the Philosophical Society of Southern Africa Annual Conference in January, where she had the opportunity of listening to papers presented by distinguished philosophers including those from Cambridge, Oxford, Durham and Brighton.

□ Al-Ansaar goes on air from June 10 to July 9.

thana Loonat ... takes on a new challenge

Picture: NINEY RUTHNAM

Weekly Gazette - 2 June 2005 - Page 12

Popular Radio station back!

One of Durban's popular faith-based community radio station, Radio Al-Ansaar will be on air from 10 June to 09 July this year. The Radio Station which operates from its Overport studios has made a great impact on the community with its progressive outlook and innovative programmes. Although catering primarily for the Muslim community, the Radio Station has a listenership from across all communities.

As the only Muslim-based Radio Station in Durban, Radio Al-Ansaar usually broadcasts during the month of Ramadaan (Muslim month of fasting). This year we decided to extend our broadcast to include the month of the birth of the Prophet Muhammad (SAW) and set-up the first Sirah Broadcast, said Asiya Amod, the Programme Manager of the station.

The focus of the 30-day broadcast will be information and discussion on the biography of the holy Prophet Muhammad (SAW), and the implementation of his teachings in contemporary society. Asiya said that, especially after 9/11, there has been unnecessary negative portrayal of Islam and Muslims in the world. The Radio Station hopes to educate the public about the true teachings of this great leader and the laws governing society in Islam.

Radio Al-Ansaar is well known for its inclusive policy of allowing robust debates on community issues affecting South Africans. Radio Al-Ansaar is supported by high-profiled presenters such as, Professor Suleman Dangor, veteren Lotus FM presenters Asha Maharaj, and many other talented and experienced presenters such as Muhammad Variawa, Dr Rahim Ballim, Salfaraaz Rasool, Siraj Bassa, Farrana Loonat, Dr Rookaya Hoosen and Fawzia Peer (Metro Councillor) and Satish Dupelia.

The Sirah Broadcast will include some new programs such as Tibb-e-Nabawee (Prophetic Medicine), Gardening, Political Perspectives, At your Service (serving the community), etc.

Live coverage of the following programs:

Youth Day Programme (16 June), Association of Muslim Schools Educational Conference (27 to 29 June), Islamic Medical Association Convention (1 to 3 July), Al-Ansaar School of Art & Culture (4 to 8 July), Al-Ansaar School of Art & Culture (4 to 8 July) and Disability Workshop (7 to 9 July).

There will be live link-ups with Radio Stations from Across South Africa, including the Voice (Johannesburg) and Voice of the Cape (Cape Town) along with some of Radio Al-Ansaars most popular shows, including Nite Line, Body Talk, Make up Your Mind and Medical File. For further details contact the Al-Ansaar Foundation on: (031) 208 1601 or 208 4866.

NEWS

Durban Muslim station on the air soon

YADIA SINGH

SWITCHING channels to 103 fm for the next month will enable Durban's Muslim Community to enjoy the contributions of Radio Al-Ansaar.

The radio station, which operates from studios in Overport, will run from June 10 to July 9 this year and has made a great impact on the community with its progressive outlook and innovative programmes.

Although catering primarily for the Muslim community, Radio Al-Ansaar has a listenership from across all communities.

As the only Muslim-based radio station in Durban, Radio Al-Ansaar usually broadcasts during the month of Ramadaan (Muslim month of fasting).

Asiya Amod, the chief operation manager of the station, said: "This year we decided to extend our broadcast to include the month of the birth of the Prophet Muhammad, Peace Be Upon Him.

"We have set up the first Sirah Broadcast, which will help provide knowledge about the life, times, teachings and practices of the Holy Prophet Muhammad."

The focus of the 30-day broadcast will be information and discussion on the biography of the holy Prophet Muhammad, and the implementation of his teachings in contemporary society.

Amod said, especially after 9/11, there has been unnecessarily negative portrayal of Islam and Muslims in the world.

"The station hopes to educate the public about the true teachings of this great leader and the laws governing society in Islam."

For further details contact the Al-Ansaar Foundation at 031 208 1601 or 208 4866.

MISSION & VISION

To provide and promote Islamic Education and guidance (tarbiyah & Ta'leem) at all levels in order to develop practicing Muslims who are fully equipped to meet the challenges facing modern society and the emerging changes in South Africa.

It's Genuine! The First-Ever Sirah Broadcast
10 June - 09 July 2005

Radio Al-Ansaar is back on air. This will be the first ever Sirah Broadcast (an exclusive broadcast on the life, times and practices of the greatest Messenger of Allah, Prophet Muhammad SAW).

Sirah in a literal sense may mean the biography of the Noble Prophet SAW, but the purpose of this broadcast goes beyond the level of acquiring information about his life and times. Greater than acquiring knowledge and informative stories and incidents about his life is the need to understand and reflect on how we as an Ummah can implement his teachings viv a vis the Qur'an in our daily lives. The Sirah Broadcast is focused therefore on the implementation of the Prophetic Model in our daily lives.

The primary focus of this broadcast is to create

awareness about the concept of Nubuwwat in Islam and its relevance today. Provide information & knowledge about the life, times, teachings and practices of the Holy Prophet Muhammad SAW.

Introduce discussions on the value, importance and need for the revival of the Sunnah &.Hadith in our times. Introduce discussions on how the Sirah must be implemented in contemporary life.

In addition the Radio Station will focus on the usual Islamic developmental content of the Radio Station. This includes the usual social (marriage, divorce, custody of children, respect to parents) economic issues (Islamic Finance, unemployment, Labour laws, etc.,) and political issues and other issues of culture (Islamic songs, architecture) etc, the usual confrontational and debatable issues of undertaken by Nite-line.

The New Voices on Radio Al Ansaar ...

Rashaad Isoo

Listeners can look forward to a number of new programs and presenters:
Rashaad Isoo, Satish Dupelia, Farida Desai, Yasmeen Seedat, Fathima Yusuf, Nazeer Jamal, Safura Khan, Fawzia Peer, Ashwin Desai, Muna Lakhani and Farhana Loonat.

Muna Lakhani

SIRAH BROADCAST
103 fm

AL-ANSAAR on the move

New Programmes on Radio Al-Ansaar's Ramadaan Broadcast

Nice n' New

Some of the many new programmes you can look forward to:

Turkish delight - by Brother Mustapha ren from Turkey
On Tuesdays at 1:30pm. He will be scussing the different Islamic events and ow it is celebrated in Turkey.

Ramadaan Focus by Mufti Zubair Bhayat on:
Fridays at 9:30am- Mufti Zubair Bhayat will officially welcome Ramadaan and inform us on What to do in this Holy Month, the Wisdom, Benefits of fasting, Itikaaf, Farewell to Ramadaan and Welcoming of Eid. Listen to these inspiring talks to uplift your spirits.

Muslimah Today, with Fatima Asmal on:
Thursdays at 9:30am - a dynamic magazine program packed with Islamic enlightenment, spiritual upliftment, education for women, etc.

Muslim Dilemmas by Fatima Asmal on :
Wednesdays at 9pm - A topical phone-in program, featuring contemporary issues affecting the Muslim Ummah and interviews with experts on the subjects at hand.

Arabic :

Radio Al-Ansaar teams up with Shaik Bahrawi & Ahmed Morsi of Egypt for a unique first time ever "Arabic by Radio" programme.

This unique ten minute Arabic by Radio programme aims at helping the listener to gain an understanding of the Qur'aan." The vocabulary and the content of the Arabic will be from the Qur'aan," said Shaik Bahrawi.

Tune into the Subah programme morning at 4.30 – 6.00am and be part of this grand Arabic Tarbiyyah programme.

Our focus in this programme is to help the listeners understand the beautiful language.

Tune in to Radio Al-Ansaar for many more interesting & educational programs only on our Ramadaan Broadcast
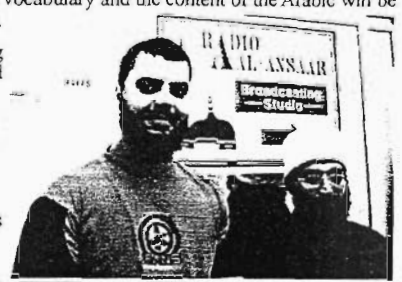
Radio Al-Ansaar Ramadan Broadcast

Programme Schedule 7 October - 5 November 2005

Dates	10-17-24-31	11-18-25-1	12-19-26-2	13-20-27-3	TIME	7-14-21-28-4	TIME	9-16-23-30	TIME	8-15-22-29-5
Days	**MONDAY**	**TUESDAY**	**WEDNESDAY**	**THURSDAY**		**FRIDAY**		**SATURDAY**		**SUNDAY**
00 - 4.00 am	Suhur	Suhur	Suhur	Suhur	3.00 - 4.00 am	Suhur	3.00 - 4.00 am	Suhur	3.00 - 4.00 am	Suhur
30 - 6.00 am	As-Subah	As-Subah	As-Subah	As-Subah	4.30 - 6.00 am	As-Subah	4.30 - 6.00 am	As-Subah	4.30 - 6.00 am	As-Subah
00 - 8.00 am	Drive time	Drive time	Drive time	Drive time	6.00 - 8.00 am	Drive time	6.00 - 8.00 am	Zulu Program	6.00 - 8.00 am	Malawian Program
00 - 8.30 am	Juz a Day	Juz a Day	Juz a Day	Juz a Day	8.00 - 8.30 am	Juz a Day	8.00 - 8.30 am	Juz a Day	8.00 - 8.30 am	Juz a Day
30 - 9.30 am	Tibb-e-Nabawwi	Comparative Religion	Qur'anic Empowerment	Baby Talk	8.30 - 9.30 am	Muhasabah	8.30 - 9.30 am	Al-Fiqh	8.30 - 9.30 am	Al-Fiqh
30 - 11.00 am	How to Heal Your Life	Body Talk	Medical File	Muslimah Today	9.30 - 11.00 am	Ramadan Focus	9.30 - 11.00 am	Medical File	9.30 - 11.00 am	Mind Talk
00 - 11.15 am	Nasheeds	Nasheeds	Nasheeds	Nasheeds	11.00 - 11.15 am	Nasheeds	11.00 - 11.15 am	Nasheeds	11.00 - 11.15 am	Nasheeds
15 -12.45 am	Food Fair	Counselling Online	Food Fair	Innovative Cooking	11.15am-12.15pm	Jumu'ah Inspirations	11.15 -12.45 am	Food Fair	11.15 -12.15am	Arabic
45 -1.00 pm	Zuhr	Zuhr	Zuhr	Zuhr	12.15 to 1.00pm	Jumu'ah Salah	12.45 -1.00pm	Zuhr	12.15 -12.30 pm	Zuhr
00 - 1.30 pm	Main News Bulletin	Main News Bulletin	Main News Bulletin	Main News Bulletin	1.00 - 1.30 pm	Main News Bulletin	1.00 - 1.30 pm	Main News Bulletin	12.30 - 1.30 pm	Shaykh Deedat's Lectures
30 - 2.30 pm	Prophets in Islam	Turkish Delight	Talking Point	A Day in the Life of	1.30 - 2.30 pm	Jum'uah Roundup	1.30 - 2.30 pm	Halal.com	1.30 - 2.30 pm	Sights and Sounds
30 to 3.15pm	First things First	Hadith	Urdu/Arabic Lecture	Hadith	2.30 to 3.15pm	Tashkeel	2.30 to 3.15pm	Chill Zone	2.30 to 3.15pm	Chill Zone
15 to 4.15pm	Fresh Vibes	Bright Sparks	Bright Sparks	Fresh Vibes	3.15 to 4.15pm	Bright Sparks	3.15 to 4.15pm	Youth Quiz	3.15 to 4.15pm	Teen Zone
15 to 4.30pm	Asr	Asr	Asr	Asr	4.15 to 4.30pm	Asr	4.15 to 4.30pm	Asr	4.15 to 4.30pm	Asr
30 to 6.00pm	Tazkiyyah	Tazkiyyah	Tazkiyyah	Tazkiyyah	4.30 to 6.00pm	Tazkiyyah	4.30 to 6.00pm	Tazkiyyah	4.30 to 6.00pm	Tazkiyyah
00 to 6.30pm	Maghrib Adhan	Maghrib Adhan	Maghrib Adhan	Maghrib Adhan	6.00 to 6.30pm	Maghrib Adhan	6.00 to 6.30pm	Maghrib Adhan	6.00 to 6.30pm	Maghrib Adhan
30 to 7.15pm	Qiraat Programme	Business Sense	Political Perspective	Business Sense	6.30 to 7.15pm	Legal Eagle	6.30 to 7.15pm	Mens' Naaths	6.30 to 7.15pm	Mens' Naaths
15 to 8.15pm	Esha Adhan Tarawih	Esha Adhan Tarawih	Esha Adhan Tarawih	Esha Adhan Tarawih	7.15 to 8.15pm	Esha Adhan Tarawih	7.15 to 8.15pm	Esha Adhan Tarawih	7.15 to 8.15pm	Esha Adhan Tarawih
15 to 8.45pm	An-Nisaa	An-Nisaa	An-Nisaa	An-Nisaa	8.15 to 8.45pm	Mystic Moments	8.15 to 8.45pm	Urdu	8.15 to 8.45pm	Ladies Naaths
45 to 9.00pm	Special Announcements	Special Announcements	Special Announcements	Special Announcements	8.45 to 9.45pm	Make up Your Mind	8.45 to 9.45pm	Make up Your Mind	8.45 to 9.45pm	Make up Your Mind
00 to 10.30pm	Nite Line	Nite Line	Muslim Dilemmas	Current Affairs	9.45 to 11.15pm	Nite Line	9.45 to 11.15pm	Nite Line	9.45 to 11.15pm	Nite Line
30 to 11.30pm	Best Lecture Series	Best Lecture Series	Best Lecture Series	Best Lecture Series	11.15 to 00.15am	Best Lecture Series	11.15pm - 00.15am	Best Lecture Series	11.15pm -12.15am	Best Lecture Series
30pm to 3am	Pre-Rec/Nasheeds/Repeat Programmes	Pre-Rec/Nasheeds/Repeat Programmes	Pre-Rec/Nasheeds/Repeat Programmes	Pre-Rec/Nasheeds/Repeat Programmes	00.15 to 3.00am	Pre-Rec/Nasheeds/Repeat Programmes	00.15 to 3.00am	Pre-Rec/Nasheeds/Repeat Programmes	00.15 to 3.00am	Pre-Rec/Nasheeds/Repeat Programmes

cluding Live coverage on the following: *Jummah As Salaam* *Conventions & Fairs

Call us: Fax: 031-2082426 Studio: 031-2084564 Reception: 031-2081601
Advertising: 031-2084866 Programme: 031-2081601

Programmes and Times Subject to Change

RADIO AL-ANSAAR

103 FM

YOUR NUMBER ONE ISLAMIC CHANNEL IS BACK !

RADIO AL-ANSAAR

RAMADAAN BROADCAST

7 OCTOBER TO 5 NOVEMBER 2005

103 FM

Phone: 031-208 1601

www.radioalansaar.co.za

APPENDIX SIX (J): CAR STICKER

RADIO AL-ANSAAR

RADIO AL-ANSAAR ꞁ.ꞁꞁ.ꞁꞁ.ꞁꞁꞁ

103 fm

Broadcasting on

7 October - 5 November 2005

Ramadan Mubarak to all our listeners

APPENDIX SIX (K)

Public Meeting – New Community Radio Station On The Cards

Dr. Yusef Amod (left) sits with station manager, Riaz Jamal in Radio Al-Ansaar's recording studio.

The Islamic Media Council invites members of the community to a public meeting at which the application for a permanent radio licence will be discussed. The meeting will take place on Saturday 07 October at 2:30pm at 189 West Road, Overport.

Chief Operations Officer of Radio Al-Ansaar Asiya Amod urged the Muslim public to attend this meeting to discuss not only the application of a permanent radio licence but also possible content and structure of the new station if the licence is granted.

Radio Al-Ansaar has been operating as a part-time community radio station since 1998 but has only ever been granted a 30-day licence at a time. According to Amod this was because ICASA did not have applications open for a full-time licence. However, Al-Ansaar has now been invited by ICASA to apply for a permanent licence before the end of October.

"This is a great opportunity for us because there is no permanent community radio station for the Muslim community and not everyone can afford to subscribe to the commercial one. Our listeners are always appealing to us to extend our airtime so they will without a doubt be pleased by this. A full-time community station would be accessible to all."

Amod said a permanent licence would mean forming an entirely new radio station with an official board and new name, making the participation of the community all the more pertinent.

The meeting on the 7th will also involve the appointment of members to an Independent Board.

Any person who will uphold Islamic principles and values and has experience in the fields of media and community work may become a member of the Board. Nominations are available from the Al-Ansaar Offices.

The deadline for submission of nominations is 29 September 2006.

For enquiries contact 208 1601 or 083 786 3360 (office hours) or 083 786 6368 (after hours).

DATE : 25 DECEMBER 03   PROG : NITELINE

THIS PROGRAM IS
BROUHT TO YOU BY

TEXTRIM

SITUATED AT 525 SOUYH COAST ROAD CLAIRWOOD DURBAN

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radio al-ansaar

SIRAH BROADCASTING

radio manual

Educating, Informing & uniting the Ummah

RADIO AL-ANSAAR MANUAL

INDEX

Dear Presenter

WELCOME
On behalf of the Directors and Management of the Al-Ansaar Foundation we wish you a warm welcome to our family. We hope that this will be the beginning of a long and lasting relationship between ourselves and that this relationship is beneficial to us and the Ummah at large.

ORGANOGRAM
The diagram below gives you an idea as to who you need to liaise with at the Radio Station.

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           ┌─────────────────────────────┐
           │  AL-ANSAAR BOARD OF          │
           │       DIRECTORS              │
           └──────────────┬──────────────┘
                          │
              ┌───────────────────────┐
              │      ASIYA AMOD        │
              └───────────┬───────────┘
      ┌───────────────────┼───────────────────┐
┌─────────────┐    ┌─────────────┐     ┌─────────────┐
│ PROGRAMMING │    │ ADVERTISING │     │  TECHNICAL  │
│ RIAZ JAMAL  │    │SOLLY SULEMAN│     │ AZEEM BUX   │
│ ASIYA AMOD  │    │FARRANA KADER│     │EBRAHIM MITHA│
│HUAYBA MAHOMED│   │      &      │     │ALTHAF SULEMAN│
│             │    │    TEAM     │     │RASHAAD ISOO │
└─────────────┘    └─────────────┘     └─────────────┘
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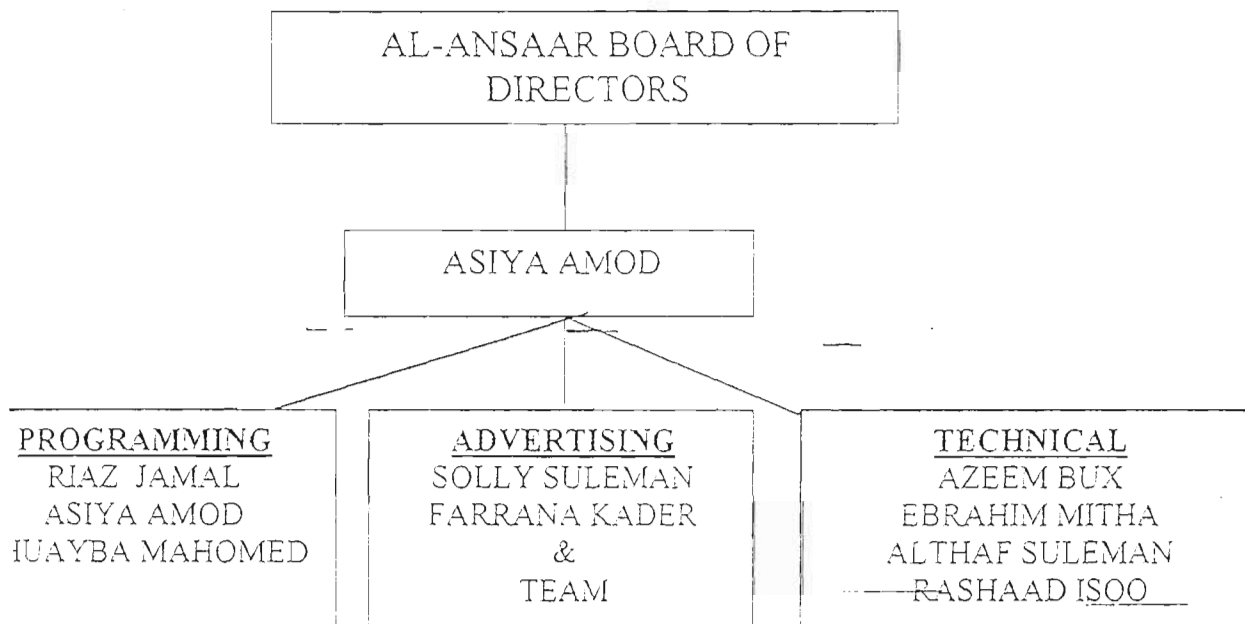
PROGRAMMING DEPARTMENT
The programming department is really the Heart-Beat of the Radio Station. It is from here that the core function of the Radio Station is controlled and managed. As a presenter, you fall within the ambit of this department.

Important Pont to note:
Please forward all information regarding your guests and the respective topics atleast one week in advance.

RADIO AL ANSAAR – JUNE BROADCAST
From Commitment to Implementation

1. Name of Broadcast

This Broadcast is called the **Sirah Broadcast**.

2. Contents of this Broadcast

The primary focus of this broadcast will be as follows :

1. *Create awareness about the concept of nubuwwat in Islam and its relevance today.*
2. *Provide information & knowledge about the life, times, teachings and practices of the Holy Prophet Muhammad (SAW).*
3. *Introduce discussions on the value, importance and need for the revival of the Sunnah &., hadith in our times.*
4. *Introduce discussions on how the Sirah must be implemented in contemporary life.*
5. *Introduce listeners about various concepts such hadith, sunnah, sirah, risalah, nubuwwah etc.,*
6. *Provide an insight into the lives of the past Prophets of Islam.*
7. *Introduce debates about the aspects of the Sirah in today's society.*
8. *Celebrate the achievements of Muslims both in Islamic history as well as in contemporary times.*
9. *Discuss issues relating to the need for an Islamic revival, Islamic renaissance and most importantly the institution of khilafat, the Islamic Movement etc.,*

In addition to the above the Radio Station will focus on the usual Islamic developmental content of the Radio Station. This includes the usual social (marriage, divorce, custody of children, respect to parents) economic issues (Islamic Finance, unemployment, Labour laws etc.,) and political issues and other issues of culture (Islamic songs, architecture) etc. the usual confrontational and debatable issues undertaken by Niteline etc.,

Finally, the Sirah Broadcast will contain the Quránic recitals, Naath, Hamd, Hazms etc.,

SUGGESTED SLOGANS THAT MAY INSPIRE THE LISTENERS

Prologue

Let us first get a clear understanding of out objectives and our concerns regarding this Sirah broadcast. Sirah in a literal sense may mean the biography of the Noble Prophet SAW, but the purpose of this broadcast goes beyond the level of acquiring information about his life and times. Greater than acquiring knowledge and informative stories and incidents about his life is the need to understand and reflect on *how* we as an Ummah can implement his teachings viv a vis the Qur'an in our daily lives. As Muslims living in the 21st Century there are certainly greater challenges that face us. We are not speaking of 9/11 or the threat of the US, or such similar concerns. We are speaking us Muslims; do we live as a minority where we are interact in an economy that is not Islamic, in a political climate that does not have Islamic values and in a social environment which is highly materialistic? How do we, as Muslims use the Prophetic model in our times is the real challenge that faces us. Let me give you some examples. Muhammad Rafick is a Principal in a state school. It has been a tradition of the school to organize debs ball. What does Rafick do? Ismail Vadi is a member of the ANC. His party is. clear that gambling is permissible. What does Ismail do? Fatima is forced to work in a shop. She must sell underwear to men? There are too many considerations of this nature. The Sirah Broadcast is focused therefore on the *implementation* of the Prophetic Model in our daily lives.

Useful slogans : -

From concern to commitment   - this is Radio Al Ansaar's first ever Sirah Broadcast !
Implementing the Sunnah in our times- this is your favorite station Radio Al Ansaar's Sirah broadcast !

Creating the Renaissance of Islam through Radio Al Ansaar's first-ever Sirah broadcast !

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Helping to educate the Ummah
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THE RADIO JOURNALIST
LEGACIES HANDBOOK
By Dmae Roberts

:PS FOR PUTTING TOGETHER A HALF –HOUR PIECE:

:P ONE:
·lves getting grounded and more honed on the subject you are tackling.

. *BACKGROUND RESEARCH*
Begin reading magazine, newspaper articles, books about the subject. The
idea is to get ideas not only for your narration but for interviews subjects,
archival material, creative material (such as poetry, dialogues, short stories,
that could either be included or inspire you). Also feel free to interview
specific people for background research. They could lead to some
fascinating interviewees.

. *LOCATION OF INTERVIEW SUBJECTS AND INTERVIEWING*
Do pre-interviews with likely potential interviewees either by phone or meet
with them for coffee, particularly if the subject is a rather sensitive one.

When looking for men who were former abusers and batterers, I interviewed
two Counsellors and had them put out the word that I was looking for men
to interview. Surprisingly several men called, but I also conducted mini-
interviews on the telephone and was able to tell who would be more open to
the process.
The tendency is to record relentlessly, but given the cost of DAT tape and
now mini-desks and the time involved in transcribing tape, it is best to
screen as many of the interviews as possible as well as to have a clear focus
on what exactly you want from the interviews and the process.

. *THE INTERVIEW*

The Conversation

Once you've located some of the people you want to talk to, organize a list
of subjects to be covered and questions you want to ask for the interview. ·

A good interview is a conversation between two or more people. Even
though you are asking questions, you are involved in the dialogue.

Radio Al-Ansaar 2005
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INTRODUCTION

Al-Ansaar was established in 1993, 1414AH with the Primary objective of promoting Islamic Education and tarbiyah.

In 1994, 1415AH premises were acquired at the Mariam Bee Sultan Islamic Centre where a Pre School, Nursery and Madressa were established. Since 1995, Al-Ansaar embarked upon a number of other educational projects such as the Haj Seminars, Qur'an School and the Islamic Library.

Al-Ansaar is focused on the view that the revival and renaissance of the Ummah can only be realized by education, tarbiyah and Da'wah. Al-Ansaar believes that for Muslims to re-assert their civilisational role, education and knowledge must be given the highest priorities.

Al-Ansaar Activities

The Ummah
Al-Ansaar Society for the Deaf
Mariam Bee Sultan Madrasah
Adult Islamic Classes
Hifz Ul-Quraan
Bookshop & Media Centre
Jamaat Khaanas
Literacy Classes
Maktaba Project

Radio Al-Ansaar

Umra Talks
Haj Seminars
Bursary Fund
Quran School
Public Lectures
Marriage Seminars
School of Islamic Art
Mariam Bee Sultan Pre-School & Nursery

Board of Directors

Mohamed Joosub (Chairman)   Hoosen Sheik
Azeem Bux   Saleem Kharwa
Solly Suleman   Baboo Mahomed Joosab
Riaz Jamal   Osman Essa

PRESENTERS

RADIO AL-ANSAAR
STRIVING FOR EXCELLENCE

It is by the grace of Allah that Radio al-Ansaar has received widespread support from the Muslim community of KZN. The success of the station has been due to a number of factors. The exciting programmes, the innovative topics, the management style, the technical efficiency, professional presentations and the neutral non-confrontational policy have been some of the factors that have led to success of the station all through the grace of Allah. Since our inception a few years ago and in our efforts to attain a higher level of professionalism, the Board has been making efforts at improving inter-group communications, introducing more sophisticated equipment and conducting workshops for presenters.

We have meetings with other radio stations, called for wide participation from the public, held meetings with numerous Islamic Organisations and have employed full time staff that are qualified and experienced.

As part of the process of becoming more effective and raising our level of service delivery it has been decided that we should pay present awards for excellence to the various divisions within the radio stations. The divisions referred to includes the Advertising department, the technical section, administration and the programming department.

The following factors and criteria have been agreed upon in making such awards:

Programming:
- Depth and extent of research
- Interview, style and techniques
- Presentation Style
- Listener response evoked
- Choice and relevance of topic / theme
- Impact
- Technical innovations (sound effects, etc)
- Interactive stimulations
- Group or team effort
- Follow-ups
- Use of technical and human resources
- Islamicity of programmes
- Professional outlook
- Effective Management
- Islamic code of conduct
- Originality

Advertising
- Innovative Islamically accepted scripts and ads
- Human relations and interactions with clients
- Highest client base assured
- Professional outlook
- Efficient management and recording of information.

Administration
- Note taking and recording
- Telephone technique and style
- Human and social relations
- Islamic code of conduct
- Professional outlook and import s
- Effective performance of tasks
- Co-ordination of style
- Group or team effort

A presentation event is planned to acknowledge and recognize the various individuals and teams who will meet the above criteria, Insha-Allah. The spirit of the exercise is to create a drive for excellence and to engender a cordial atmosphere of competitiveness. It is expected that the spirit of competition must be within the parameters of the Shariah. Notwithstanding this initiative we salute the commitment, sacrifice and efforts of every person at the Radio Station. Your contribution even in the smallest way has not and will not go unrecognised. May Allah bless you and grant you Barakah.

Policy Guidelines
Studio Manners
1. Please ensure that you are at least 30 minutes before your programme commences. . .
2. If you have any guests familiarize them to the studio and its procedures.
3. No eating is permitted in the studio.
4. Please ensure that you the presenters and assistants are in appropriate readiness for your programme.
5. Kindly familiarize yourself with the advertising schedule. Ensure your programme is synchronized with this schedule. Please discuss this with the technical assistant before-hand (if applicable).
6. If you and your guests are to remain for iftaar, please inform Brother Hoosen Sheik or his assistant.
7. Please clear off all papers / materials from the mike desks and tables after you have left the studio.

Salaah
1. Special provisions have been made for males and females salaat.
2. During Salaah times, ALL personnel are required to suspend their activities and proceed for salaat.
3. Salaah times will be advertised on several notice boards.
4. The station will literally STOP activities during these times, Insha-Allah.

Studios
1. Main studio has been set up, we expect you to do pre-recording. Contact person for blank tapes is Brother Hoosen Sheik.
2. Supporting studio are available to pre-record programmes. contact Asiya for Bookings.

Some further pointers
1. Islamic spirit Ukh'uwak must prevail at all times. Under no circumstances must there be any form of backbiting. ill talking. whispers.etc. If there are any problems, please seek solutions through a process of Shura. (consultations). within your own group. If you are not able to resolve it. you may bring it to the attention of the station manager.
2. Islamic code of dressing. mannerism and further conduct must be adhered to.

Fillers
1. The following has been decided on:
   Morning - Qirah / Zikr type of filler upto Zuhr (Urdu, Arabic, Zulu and English)
   Afternoon – Zain Bhika's and children's songs (Urdu, Arabic, Zulu and English)
   Evenings – Naaths (Urdu, Arabic, Zulu and English)
   (Boxes will be marked accordingly. please ensure that you replace once used)

Announcements Beforehand
If you are presenting a programme, please familiarize your with the programme that follows so that you can notify the listeners of the next programme.

RADIO AL-ANSAAR
COST OF SPONSORSHIP PER PROGRAMME

TIME	PROGRAMME	DAYS		DURATION	COST	FREQ.
3.50-4.00AM	FAJR SALAAH & AZAAN					
5.30-7.00am	As Subah	Mon-Sun	L	1hr 30mins	R500	5A-M
7.00-8.30am	Drive Time	Mon-Fri	P	1 hr 30mins	R1000	3A-M
7.00-9.00am	Zulu/Islamic Culture	Sat	L	2 hrs	R500	2A-M
	Malawian Talk Show	Sun	L	2 hrs	R500	2A-M
8.30-9.00am	Hadith/Pre-Rec VOC/R.Islam	Mon/Wed	L	30 mins	R200	1A-M
	Hadith	Tue/Thur	L	30 mins	R200	1A-M
	Hamza Yusuf Lectures	Fri	L	30 mins	R200	1A-M
9.00-9.30am	Juz A Day	Mon-Sun	L	30mins	R200	1A-M
9.30-11.00am	Medical File	Mon/Sat	M	1hr 30 mins	R750	3A-M
	How to Heal Your Life	Tue	M	1hr 30 mins	R750	3A-M
	Aches And Pains	Wed	M	1 hr 30 mins	R750	3A-M
	Tibbe-a-Nabawi	Thur	M	1hr 30 mins	R750	3A-M
	Hadith/Pre Recorded	Fri	M	1hr 30 mins	R750	3A-M
	Gardening	Sun	M	1hr 30 mins	R750	3A-M
1.00-11.15am	Qasidah Break	Mon-Sun	M	15min	R150	1A-M
1.15-12.45am	Food Fair	Mon/Wed/Sa	H	1hr 30mins	R750	3A-M
	Body Talk	Tue/Thur	H	1hr 30mins	R750	3A-M
	Jummah Surahs	Fri	H	1hr 30mins	R750	3A-M
	Meelad / Outdoor Broadcast	Sun	H	1hr 30mins	R750	3A-M
	ZUHR SALAAH/JUMMAH					
2.45-1.15pm	Live Jummah Broadcast	Fri	H	1hr 30mins	R750	3A-M
2.00-1.15pm						
00-1.15pm	News	Mon-Fri	H	15min	R200	1A-M
	Qasidah Break	Sat/Sun	H	15min	R200	1A-M
15.2.15pm	Comparative Religion	Mon/Wed	H	1hr	R500	2A-M
	Prophets in Islam	Tue	H	1hr	R500	2A-M
	Women Of Inspiration	Thur	H	1hr	R500	2A-M
	Jummah Round Up	Fri	H	1hr	R500	2A-M
	Enviro Talk	Sat	H	1hr	R500	2A-M
	Sh Deedat Lecture	Sun	H	1hr	R500	2A-M

TIME	PROGRAMME	DAYS		DURATION	COST	FREQ.
2.15-3.00pm	Hadith	Mon/Wed/Fr	H	45min	R500	2A-M
	Organisational Profile	Tue	H	45min	R500	2A-M
	Counselling On Line	Thur	H	45min	R500	2A-M
	Teen Challenge	Sat	H	45min	R500	2A-M
	Youth Quiz	Sun	H	45min	R500	2A-M
3.00-4.00	Fresh Vibes	Tu/Wed/Thu	M	1hr	R750	3A-M
	Bright Sparks	Mo/Fri/Sat	M	1hr	R750	3A-M
	Sights & Sounds	Sun	M	1hr	R750	3A-M
4.00-4.15pm	ASR SALAAH & AZAAN					
4.15-6.00pm	Evening Drive Home	Mon-Fri	H	1hr 30min	R1000	3A-M
	Chill Zone	Sat/Sun	H	1hr 30min	R750	3A-M
5.00-5.10pm	MAGHRIB SALAAH & AZAAN					
6.00-7.00pm	Mind Talk	Mon	H	1hr	R750	3A-M
	Political Perspectives	Tue	H	1hr	R750	3A-M
	At Your Service	Wed	H	1hr	R750	3A-M
	Talk Show	Thur	H	1hr	R750	3A-M
	Legal Eagle	Fri	H	1hr	R750	3A-M
	Outdoor Broadcast	Sat	H	1hr	R750	3A-M
	Urdu	Sun	H	1hr	R750	3A-M
7.00-7.30pm	ESHA AZAAN & TARAWEEH					
7.30-8.30pm	Make Up Your Mind	Mon/Thur	H	1hr	R750	3A-M
	Talking Point	Tue	H	1hr	R750	3A-M
	Quraanic Empowerment	Wed	H	1hr	R750	3A-M
	Halaal & Haraam	Fri	H	1hr	R750	3A-M
	Mens Naath	Sat/Sun	H	1hr	R750	3A-M
8.30-8.45pm	Special Announcements	Mon-Fri	H	15min	R200	1A-M
8.45-10.30pm	Nite Line	Mo/Fri/Sa/su	P	1hr30min	R1500	4A-M
	Business Sense	Tue/Thur	P	1hr30min	R1500	4A-M
	Media Show	Wed	P	1hr30min	R1500	4A-M
10.30-11.30pm	Best Lecture Series	Mon-Fri/Sun	L	1hr	R500	3A-M

Please note that the programmes are subject to change

APPENDIX TEN (B): PROGRAMME SCHEDULE 2004

TIME	PROGRAMME	DAYS		DURATION	COST	FREQ.
3.15-3.60am	Suhur	Mon-Sun	L	45 min	R 300	4A - M
	FAJR SALAAH & AZAAN					
3:50-4.00am						
4:00-6:30am	Spiritual Inspiration/Al-Ilham	Mon-Sun	L	2hrs30mins	R 500	5A - M
6:30-8:00am	Drive Time	Mon-Fri	P	1hr	R 2,000	3A - M
6:30-8:30am	Living Islam (Zulu)	Sat/Sun	L	2hrs	R 400	4A - M
8:00-9:00am	AM Talk	Tue/Thu	P	1hr	R 1,250	3A - M
	Harun Yahya Series	Mon/Wed	M	1hr	R 600	3A - M
	Best Lecture Series	Fri	M	1hr	R 500	3A - M
	In the Shade of the Quran	Sat	M	1hr	R 500	3A - M
:30-10:30am	Business File	Sun	P	2hrs	R 5,000	6A - M
3.00-9:30am	Juz A Day	Mon-Sat	L	1/2hr	R 100	1A - M
30-10:30am	Medical File	Mon/Wed/Sat	M	1hr	R 1,000	3A - M
	Naturally Healthy	Tue/Thu	M	1hr	R 1,000	3A - M
	Body Talk	Fri	M	1hr	R 1,000	3A - M
:30-11:30am	Talking Point	Fri/ Sun	H	1hr	R 750	3A - M
	Lifestyle	Tue/ Sat	H	1hr	R 750	3A - M
	Muhasaba (Introspection)	Mon/Wed	H	1hr	R 750	3A - M
	Al-Fiqh	Thu	H	1hr	R 750	3A - M
30-11:45am	Qasida Break	Mon-Sat	L	15mins	R 100	1A - M
	Jumuah Inspiration	Fri	L			
	ZUHR SALAAH/JUMMAH					
:45-12:45am	Food Fair	Mon/Wed/Sat	H	1hr	R 1,000	3A - M
	Alternate Therapy	Tue/Thu	H	1hr	R 400	3A - M
	Live Jummah	Fri	P	1hr	R 1,000	3A - M
	Teen Zone	Sun	H	1hr	R 800	3A - M
:45-1:15pm						
15-1:30pm	Main News Bulletin	Mon-Sun	H	15mins	R 250	1A - M
	UMMAH FOCUS					
30-2:30pm	Community News	Mon	L	1hr	R 500	3A - M
	We Care	Tue	L	1hr	R 500	3A - M

TIME	PROGRAMME	DAYS		DURATION	COST	FREQ
1:30-2:30pm	UMMAH FOCUS contd					
	Enviro Talk	Thu	L	1hr	R 500	3A - M
	Masmuk - Arabic	Wed	L	1hr	R 500	3A - M
	Jummah Round-Up	Fri	L	1hr	R 500	3A - M
	Lessons from Islamic History	Sat	L	1hr	R 500	3A - M
	Talent Search	Sun	L	1hr	R 500	3A - M
2:30-3:00pm	Back to Basics	Mon-Fri	M	30mins	R 500	3A - M
2:30-3:00pm	Media Review	Sat	M	30mins	R 750	3A - M
2:30-4:00pm	Outdoor Broadcast	Sun			R 3,000	6A - M
3:00-4:00pm	Bright Sparks/ Fresh Vibes	Mon - Fri	M	1hr	R 750	3A - M
3:00-4:00pm	Teen Zone	Sat	M	1hr	R 800	3A - M
4:00-5:00pm	Business Sense	Mon/Wed	M	1hr	R 750	3A - M
	Make Up Your Mind	Sat/Tue/Thu	M	1hr	R 750	3A - M
	Legal Eagle	Fri	M	1hr	R 750	3A - M
	Music Hour	Sun	M	1hr	R 500	3A - M
5:00-5:15pm	ASR SALAAH & AZAAN					
5:15-6:15pm	Tazkiyyah	Mon-Sun	SP	1hr	R 2,000	4A - M
6:15-6:30pm	MAGHRIB SALAAH & AZAAN					
6:30-6:45pm	News Bulletin - every hour		H	15mins	R 250	1A - M
6:45-7:45pm	Naath	Fri/Sat/Sun	H	1hr	R 1,250	3A - M
	PM Talk	Tue	H	1hr	R 1,250	3A - M
	Best Lecture Series	Wed	H	1hr	R 1,250	3A - M
	Minds Alive	Mon	H	1hr	R 1,250	3A - M
	Organisational Profile	Thu	H	1hr	R 1,250	3A - M
7:45-8:15pm	ESHA AZAAN & TARAWEEH					
8:15-9:15pm	AN-NISAA -THE WOMEN					
	Mystic Moments	Mon/Wed	H	1hr	R 500	3A - M
	Ladies Naath	Tues/Thu	H	1hr	R 500	3A - M
	Urdu Programme	Fri/Sat	H	1hr	R 500	3A - M
	Best Lecture Series	Sun	H	1hr	R 500	3A - M
9:15-9:30pm	Sp Announce/Forthcoming Prog	Mon - Sun	H	15mins	R 250	1A - M
9:30-11:30pm	Nile Line	M/Tu/W/Th/Su	SP	2hrs	R 2,500	6A - M
	Nile Line	Fri/Sat	SP	2hrs	R 3,500	6A - M
11:30-12:00am	Best Lecture Series	M/Tu/W/Th	L	30min	R 500	2A - M

re will be changes In broadcasting times to programmes affected by the changes till Iftaar times. Please note that the programmes are subject to change

APPENDIX TEN (C): PROGRAMME SCHEDULE

TIME	PROGRAMME		DURATION	COST	FREQ.
2.45am - 3.15am	Suhur	L	1/2 hr	R 300	2A-CM
	Monday - Sunday				
3.30am - 6.30am	Spiritual Inspiration / Al-ilham	L	3hrs	R 500	6A-CM
	Monday - Sunday				
6.30am - 8.30am	Drive Time - Monday to Friday	P	2hrs	R 1,500	4A-CM
6.30am - 9.15am	Living Islam (Zulu) - Sat/Sun	L	2hr45min	R 400	4A-CM
6.30am - 9.15am	Echo's of Islamic Civilisation Mon/Wed/Fri	L	45min	R 400	2A-CM
	Quran and Science-Tues/Thurs				
9.15am - 9.30am	Qasidah break - Mon to Sun	L	15min	R 100	1A-CM
9.30am - 10.30am	Medical file - Mon/Wed/Sat	M	1hr	R 750	4A-CM
	Naturally Healthy - Friday				
	Talking Point - Tues/Thurs/Sun				
10.30am - 11.30am	Dedication - Tues/Thur/Sat/Sun	H	1hr	R 750	4A-CM
	At Home - Mon/Wed				
	Pre-Recorded Recital - Fri	P		R 1,000	
11.30am - 11.45am	Qasida Break	L	15min	R 100	1A-CM
11.45am - 12.15am	Food Fair - Mon/Wed/Sat	H	1hr	R 1,000	4A-CM
	Al-Fiqh - Tues/Thurs	H		R 400	4A-CM
	Live Jummah - Fri	P		R 1,000	
	Teen Zone - Sun	H		R 800	6A-CM
1.10pm - 1.30pm	Main News Bulletin - Mon-Sun	H	20min	R 250	2A-CM

TIME	PROGRAMME		DURATION	COST	FREQ
1.30 - 2.30pm	Ummah Focus	L	1hr	R 300	2A-CM
	Community News-Mon				
	Family File - Tues/Thurs			R 500	
	Masmuk - Arabic - Wed			R 300	
	Pre-recording - Friday			R 400	
	Quizz Sat				
	Qasidah break - Sun				
2.30pm - 3.15pm	Childrens Pen	M	45min	R 500	4A-CM
	Fresh Vibes - Mon/Sat			R 500	
	Bright Sparks - Mon/Sat		45min		
4.00pm - 5.00pm	Business Sense - Mon & Wed	M	1hr	R 600	4A-CM
	Legal Eagle - Fridays only			R 500	
	Teen Zone Tues/Thurs			R 400	
	Sports - Sat			R 500	
	From the Heart - Sun			R 300	
5.15pm - 6.30pm	Tazkiyyah - Mon - Sun	P	1hr 15min	R 2,000	4A-CM
7.00pm - 7.15pm	News Bulletin - every hour	L	15min	R 250	M Begin & End
7.15pm - 8.15pm	Naath - Mon/Wed/Sat	H	1hr	R 600	3A-CM
	Current Affairs - Tues & Thurs				
	Pre-recorded lectures - Fri/Sun				
9.30pm - 10.00pm	An-Nisaa - Mon/Sun	M	1/2hr	R 300	2A-CM
10pm - 10.15pm	Sp Annouce/Forthcoming Prog	M	15min	R 100	2A-CM
10.15pm - 12.00am	Nite Line - M/T/W/T & Sun	P	2hrs	R 2,500	6A-CM

There will be changes in broadcasting times to programmes affected by the changes to Iftaar times

Interviewee: Riaz Jamal – *Radio Al-Ansaar* **Station Manager**   **Date: Wednesday, 7 September 2005**   **Time: 16h15 – 17h30**   **Location:** *Radio Al-Ansaar*, **189 West Rd, Overport**

1. Q: Why a Muslim community radio?

A: One of the points that we have raised about an Islamic radio station is that the notion in community is the only means or one of the means by which misinformation and misunderstanding and misinterpretation of Islam is featured. The broad perception is that television is the only means by which you can get the message of Islam across and television is the only means by which you are able to inform the Muslim brothers and sisters or the literature about Islam. When we look and study the role that radio plays in any community in any society you find it plays a very important integrative role because in the lives of people in general in modern times they are listening to the radio a great deal and it has a great impact. If you take pop music, the influence of television as far as pop music is concerned is far less than what you would find in radio. Radio has a far greater influence for some reason or the other.

So against the background that radio might have a negative influence on the community, there was a need to provide an alternative.

The second most important reason why an Islamic radio station is because radio is a major effective means of communication with a large number of people, masses. Besides television and literature the other major means of communication is radio so at one point in time you could speak to 80 to 100% of the community and send a message out. It's a major factor in the dissemination of knowledge of Islam and of course misunderstanding of Islam and misinformation and misrepresentation and so on.

The 3rd important issue of radio in any community now, in modern society the radio has come to occupy an important medium of communication, whatever that might be, for general upliftment, for general education, for communication, and so the need for an Islamic radio station to reach out to the Muslim community. Why the Muslim community did not establish it is because the opportunities were not there. The advantage was only

after 1994 when we had liberalisation of the airways through the new democracy that South Africa is experiencing.

2. Q: So radio still has relevance despite other competing and advanced technology?

A: Yes, certainly. There is definitely, in fact we should not look at television, literature, the computer and radio as competing means of communication, of interaction. I think they are complementary. When you are not able to watch television for whatever reason you will find that at that point of time you are able to listen to radio and vice versa. When you are able to watch television you don't want to listen to the radio. So in my opinion they are really complementary and therefore you would find all the radio stations, talk radio stations, apart from, not music radio stations, when you look at their programming content you would find that their prime times and their low times, their prime times are usually featured when people are not really going to be watching television. For example, at their really low times people are going to be watching television, for example between 4 and 6 'o clock is prime time for any regular radio station, look at the advertising rates, that's a yardstick and a benchmark to indicate to you why the rate is high. But say between 7 and 9 'o clock is low rate because of all the soapies on television, people are at home, they are watching, that's our modern society now. And after 9 'o clock they are not all watching television, they are listening to radio – it's a 50/50 split. If you look at the mornings when people are traveling to work, 80% or 70% of the community are working or going to school and so on, you find the listenership is at its peak because they can't watch television and many TV breakfast shows have not become popular, have not won any acclaim because no matter what kind of programming you might have there, you just don't have people to listen, life is like that, the target market is not there, the target market maybe those who are the professionals, the working class, those who employ people, you don't get them there, so you find that therefore it is very complementary and not competing with one another. So despite all these mediums, radio tends to play an important part.

3. Q: Explain *Al-Ansaar's* ownership

A: *Radio Al-Ansaar* operates like any other Islamic radio station in the country. Now if we say we own it then there are others who also own it. Radio 786 has ownership. In the case of Islamic radio stations my experience has shown that it is owned by, there is no ownership, there is management and control. There is no ownership as such, there is more management and control, is vested in non-profit Islamic organisations otherwise ICASA would not give a license to a profit generating organisation, then you would go for a commercial radio station. So ownership is by trust, and the trust is formed by, experience has shown in South Africa, the trust is established by a few people getting together with a common interest and a common vision, they establish a non-profit trust and that's the issue on ownership, but control and management of the radio station is in the hands of the trust which is non-profit and that is what *Radio Al-Ansaar* is as well.

4. Q: Is the radio a community entity?

A: Yes, if you are wanting to know how a community radio station is a community radio station – if you look at any radio station there are several important sectors. There's management, there's programming, there's finance. And if you look at the management and finance obviously it has to be vested in the hands of the employees. Programming can be controlled by the community so you find the process *Radio Al-Ansaar* employed over the many years, especially over the first five years of operation was to bring in Islamic organisations together, several meetings were held with them and inputs were taken from them and in some cases some members of the organisations were made part of this programming committee whereupon a programme was designed. In the second phase of our operation much of the programming has not changed because we were operating a Ramadan broadcast so you find that *taskiyyah* remains *taskiyyah* and *sehri* remains s*ehri*. The programming content doesn't change so much so there was no need for a direct meeting. But it does not mean that there is no, that the community does not have the means to make a change because we receive letters from them, we give them feedback, we have the *Ummah* Newspaper which plays an important role in informing the public

about *Radio Al-Ansaar* coming on air. So through the newspaper we are able to get feedback. In one year we had the services of a university lecturer, Suhaima Hussein who conducted a research on the impact of *Radio Al-Ansaar*. That also gives an opportunity to the community to come in with their inputs. So that is the manner in which, I'm not sure about other radio stations, but that is the manner in which *Al-Ansaar* campaign.

Our subsequent meetings have shown that when you call up the meetings the organisations, some organisations do not come, other organisations that are represented send low level employees to be part of the process, so they could not make any vital decisions. That was our experience.

5. Q: How else do you engage the community?

A: If you are talking specifically about programming, lets talk about volunteer services open to the public. You obviously have to go through a process. Anybody can walk in and say 'look I want to assist the radio station'. Obviously there has to be a process of applications, we have to find a place for you, otherwise there would be a flood of people here. So that's one avenue through which the community is free to come in. Secondly, through community participation all our activities, and I think that's where we are different from other radio stations, like already we are planning the Eid Milan. We had the souk, we take the radio station for 10 days there. You look at the numerous live broadcasts that go out to the community, so the lines of communication are open, in fact like in the *sirah broadcast* that we had in the last broadcast we had two months ago I think we recorded the highest number of live broadcast of activities. The IMA dinner, from a range of shades of thinking in the community, we even approached the ijtima committee. We had to virtually force them to let us have a live broadcast for 3 days with all the rules set by them, we said we would have no women if you want, if you want there would be no advertising, we would broadcast only from there, you would decide on the programming because the jamaat had a large sector of people who support it and we believe as a community to do that, but unfortunately they refused, they said that they had to set a precedent, it has never happened before, I don't wish to do it, but we were open to

it. Then we went across to the milaad function which is the other spectrum of the community and we had about 3 or 4 milaad functions, naath programmes in various communities, from Chatsworth, from Alpine road and from other centers, so there was an open line of communication. In respect of the management and finance as I said you have to have employees because it's a very professional field of expertise you need to have and therefore that is set out for employees, you are paying a person. So there, it doesn't necessarily have to be from the community, it might be out of the community, it might even be a non-Muslim for example who will come in and help us with the finance and control and part of the management of the radio-station. In respect of the programming anybody is free to come in and give us input, but we haven't got any formal structures in place for a broader community. We have planned for that now, to have an open meeting of the community. On two occasions we have attempted that, the responses were very pathetic. Unfortunately, like any other community the Muslim community responds when there is a crisis. If there was a big explosion then you might find the meeting thereafter would be packed, but when we said we are having a meeting in two weeks time, we placed an ad in the *Ummah* paper, it had to do with the programming of *Radio Al-Ansaar* and this is an opportunity for the community to come in and make an input, the response was pathetic. When I say pathetic I mean we had about two or three people. So what do we do – you might turn around, and that's what the thinking of ICASA is, that you have to educate the people about responding. You should have an educational programme why you need to be part of our radio station.

6. Q: Participation is a key principles of community radio, please elaborate on this aspect

A: Yes, what we found is that participation is a very varied, a very wide topic because what do you define as participation. Our estimation is our listenership is quite high – that is a form of participation because if you consciously switched off it means you never get involved in the community station.

Secondly our callership is quite high especially in the month of Ramadan for which our flagship broadcast is Ramadan broadcast, our callership is extremely high, our

advertising is absolutely popular. If I tell you now that we already started securing 6 weeks before Ramadan, we already got the rates out, we got people coming in to book; when we went for the *sirah broadcast* they said that there is (????) budget for the Ramadan broadcast. Why would advertisers spend so much of their money up to R3500 for a 1½-hour programme prepared to pay. Why would they want to do that because they know that the listenership is high and the radio station has an influence, so we define that as participation. Unless you talk about conscious participation where they come in and create the structures, but we attempted that and unfortunately it wasn't very successful, but that doesn't mean we are closing our doors.

7. Q: What do you see *Al-Ansaar's* role as?

A: We see our role as doing a service to the community, for the community because if you look at Al-Ansaar foundation itself, perhaps that's another reason why most of our activities and projects have received widespread popularity. There are certain sectors of the community that might not know, you might want to say that they are so called intellectuals, because we are a community based organization. Look at our *Ummah* newspaper for example, it is part of the ethos of Al-Ansaar foundation, our newspaper has got to a mundane activity like how do you paint the side wall of your house if it's getting damp for example, mundane as that activity, to issues such as what's happening in Gaza and the withdrawal of the Israeli occupation. So we find that the newspaper is one example of our community ness. And then our activities that we have, we have for example public lectures. We're not saying this with any sense of pride but we get a very high, a very large response from the community. In the last dinner we had almost 1400 to 1500 people there.

8. Q: Please comment on the governance of the radio station

A: This is what we presented to ICASA in our application so it is not something that is not public knowledge. Al-Ansaar management is a non-profit trust of eight members and they have mandated free from the committee to be part of the management and the

governance of the radio station. The one is involved in finance, say four, finance Salim Karwa; technical, Azim Bux; advertising and strategic planning, Solly Suliman; programming, Riaz Jamal. The other four trustees play a supporting role as far as the radio station is concerned.

9. Q: The trustees are all male and make up the board of management. Please comment

A: When the trust was formed it was male, but they are overall in charge. Now what we have done, we have got, they represent, there is a broader committee, but they represent the trust in this. Then to widen the circle of management we've got Asiya Amod, a female, who is also an employee of this institution.

10. Q: Who appointed the radio station board of management?

A: Who appointed them – whenever we end a radio broadcast we open the doors out for anybody wishing to join the radio station. If there is no response at the management level then we will take recommendations from organisations and individuals, Alims and that in the community who might give us some kind of indication, or leaders in the respected communities that we should go looking for and that's how we select them. And of course our own exposure and interaction with the community we know that certain individuals are able to play a role. So the channel for nominations by the community is open. In the absence of that we use this tactic or strategy by which we are able to get people on the committee board. So we've got Asiya who is the one lady and we've got a few others as well.

11. Q: Have the members been nominated by the community?

A: The community is not so highly structured to organise a nomination. How do you do that? Conversely if I had to ask you how do you get nominations from the community, what process do you use? It's an open book. If I say I must distribute 20000 handbills,

where do I distribute it, which person do I leave out, what if somebody doesn't (???), where do you distribute this. So we use the local newspapers, our own structures of the *Ummah* newspaper for the community we are serving, and we make the announcement on the radio station as well. But how do you do that then, how do you get community participation. It's not like a general election where there are voting stations everywhere. It's quite difficult.

12. Q: Would you agree that this is a shortcoming of the station?

A: When you say not chosen by the community, there's no formal elections. I cannot see community participation unless there is an election. If you got a listenership that runs across such a wide spectrum of the community it is going to be expensive for you to engage in it. And the radio station, then it means you're going to spend so much of money. Whether the communities are able to afford that is another question.
I think the key role in a radio station is programming.

13. Q: You did not have women on your board. What's the current situation?

A: We've got women, we've even got a sister who's blind, sister Safoora Khan. She's part of the board of management and we've got a sister of colour, if that is what is required. So we've got them there as part of the board of management of Al-Ansaar.
Sister Asiya plays an active role. When there are broader issues. The management operates on two levels. All of those who are on management except for Asiya are full-time employees elsewhere so their role is very advisable.

14. Q: Tell me about the Advisory Board

A: That's a critical advisory board because it's the board that is the voice of the community. The board meets every week, sorry during the broadcasts, our meetings are held immediately before, during a broadcast and immediately after a broadcast.

The advisory board is made of 10 members and they are from the various theological bodies in the country, the Sunni Jamiat ul Ulema, the sufi group, the university, like Prof Suleman Dangor and so on are represented there and we don't have the MJC here but we would have had them on board and we've got a few members from the board of Al-Ansaar who are part of the advisory board.

We couldn't dictate that because when we requested representation they sent us all males. We couldn't control that they were all men.

15. Q: Explain how the programming works

A: We have one person that takes ownership of the programme. The reason is that the broadcast is over a period of just one month and we found that we have a lot of programmes. We've got too many programmes with the result that because we have so many programmes a presenter really has 8 or 9 one hour or 1½ hour slots in that month. So there is no real need for him to have a producer and presenter and so on. And also we found that it works out a bit expensive to have a producer and presenter because all of them are somewhat compensated either for their petrol cost and telephone calls and so on. So it works out very expensive. We've been able to evolve from having a presenter to do production and the presentation.

I would say that just over 90% of the programmes are generated by the radio station totally by the radio station. Maybe just 10% represents what is taken from abroad, pre-recorded lectures and perhaps recitals from guests overseas. But otherwise 90% of the material is produced by the radio station itself, by the presenters of the radio station itself.

16. Q: Do you have statistics on the number of phone calls programmes receive?

A: Unfortunately no, we haven't done any research, scientific research. We don't even have statistics for our listenership. We only applied now, one of the reasons is because we operate one month and normally the amps reading is over a 3-month period. We have

applied for this for a special concession for us so we can have a reading for one month. And I don't know what criteria any other radio station would use to judge callership because does it mean if you have 5 callers or 50 callers is your programme successful because it doesn't mean it is successful because sometimes a programme may have a high listenership but a low callership and sometimes a high callership but a low listenership. It just depends what programme it is. Say for example a children's programme will have a high callership because if there are 50 children listening 40 would like to talk but if you got 50 adults listening to a programme only 10 would have liked to call in. so it doesn't mean callership, although it is some indication.

17. Q: Do you know off-hand how many listeners *Al-Ansaar* has?

A: No we've got an indication, it's about 120 000. You see the Muslim community is about 150/170 000 in the greater Durban area and our listenership is about 80% of the Muslim community.

18. Q: Some of the advertisers feel that the listenership has declined. Would you agree?

A: No, we haven't found that, we have found that our listenership is sustained, is very high.
This is the remarkable thing about a community radio station is that people like to listen about themselves and when you are broadcasting from a far distance away from you, even though the content maybe relevant you feel somewhat detached from that radio station. That affinity is not there. It's like your local newspaper, it's natural people want to hear and talk and listen about themselves you see. So you would find that our listenership, I don't think has dropped, in fact is has increased because our revenue has increased, our support in terms of our programmes has increased so I won't say it has decreased.

19. Q: Does the station reach out to non-Muslims as well?

A: Yes, we have a non-Muslim listenership, we have that because we find that fairly often in the programmes non-Muslims are calling in and if you want to know why it's because our policy is to even allow non-Muslim presenters.

20. Q: What do you think is the drawcard of the station?

A: The non-Muslim presenters are a drawcard, secondly our programme content is another factor, thirdly the level at which we operate the programme, although we are a community station I think we try to, our presenters, we owe it to them, the level of communication, the level of the content matter is definitely, can be compared to sometimes even the national broadcasting, although the presentation style might not be there but the content and subject matter can be compared. We don't have the finer skills of presentation, often we rely on a specialist in the field to be a presenter and a producer for example, a doctor to do the medical file programme cos he is a medical doctor, not a qualified presenter. National broadcasting, other stations use a qualified presenter to do a *medical file* programme. We would use a qualified MBA to do a business file programme and a lecturer of political science to do a political science programme like Farhana Loonat, so what we are doing is getting specialists in the field, so therefore the programme content and the interaction of that programme is of a comparable standard although the presentation style, presentation level might not be that of a you know, for example, adverts and so on they don't have that same style that a qualified presenter would have. But we understand that because a) we are a community station, b) we have more concern about the content and the interaction, than so much of presentation style although that is not unimportant.

21. Q: Which is the most challenging age-group to reach out to?

A: The most challenging age group in the Muslim community to reach out to is youth from age 13 to 30, the youth, the very most difficult sector in the community to reach out to.

I think youth by nature want very vibey stuff. They'd like to see the radio station being part of their kind of scenario and scene. They are bombarded, one of the topics we are going to talk about, they are bombarded by similar kinds of issues on other mediums, you find there are so many other things in society we have that cover those aspects and fourthly, really the most challenging, the most important reason is that we don't have the right kind of presenters; where we found in some years we had a presenter who was good the listenership increased of the youth increased but where we found the presenter mediocre the listenership dwindled, and to fire a presenter in youth sector is very difficult.

22. Q: How many staff do you have? And where do you source them?

We got about a 100 altogether. You have to define what you mean by staffing, is a presenter staff.

Paid staff through the medium of the newspaper, we put an advert and so on volunteer staff we also make an announcement, we contact the bursary students on our bursary fund, we got a bursary fund and we make it mandatory that if you get a bursary there must be 40 hours of community service, we make it mandatory. They have to sign an acknowledgement that they will spend forty hours in that year of receiving the amount of bursary they do voluntary service in the community. So we use that and then we also request volunteers for the radio station itself. We contact the high schools in the area, we ask the principals of the Muslim schools in the area to send youngsters and young people to come in and do some work.

23. Q: Are the staff compensated?

A: Yes, we give them, we give everybody, all volunteers receive some kind of remuneration/compensation and that is the measure we use just to cover them up their basic expenses and their necessities.

24. Q: Why do you think experienced broadcasters joined the station?

A: I think in the instance of, the last few that come in they were available, that's an A factor, they were not bound by any radio station, if they were with radio stations their contract meant that they could be with us. Secondly we were able to meet up with their demand for salary, we were able to give them comparable rate, although not the rate they would get at mainstream broadcast, they accepted the lower rate cos they understood that we are a community station. They also saw their role as contributing to the community and the other reasons why we were able to lure them is because we created programmes where they would easily be able to fit in although they themselves may not be Muslims. Many of them were non-Muslims.

25. Q: What criteria is used in terms of payment?

A: In terms of programming, it affects the individual presenter. We found that over a period of time the volunteers are made up of professionals; they are well-established in terms of their financial needs in the community so they would accept a gift, for example a doctor who comes in here or a lawyer who comes in here, there is a politician like Fauziya Peer who came in here they don't do it for financial gain, it's just for the pleasure and to serve the community. But amongst the presenters are those who look at this as a means to earning extra money so we recognise that and they request that so we are able to give them that.

26. Q: Do you find that your volunteers are poached by your competitors?

A: Oh yes, certainly. We found that we had not only volunteers we even had interns who come in and are being taken up by similar Islamic radio stations. There were one or two instances where it happened, there's this kind of poaching taking place, we found that many of our volunteers after they've served their duty or time here they now feel confident and apply to radio stations and some of them have had interviews, some of them have been offered jobs as well at radio stations and not only radio stations but also media organizations. I can give u many examples, (??) sheik, the gentleman who walked in now was interviewed, after he came in here, by radio lotus. Sister Suraya who is working for media review network was from here, Ismail something who is with channel Islam he does the news there, he was here, Muneera/Aisha Abdul Hay who is working with channel Islam, they were first here, Faizal Suleman was here, Noori was here, she was first with 786 in cape town. Many of the KZN presenters who are with channel Islam were first here and they went there, unfortunately they can't come back here, we don't mind that but they don't allow that, that's their regulation.

27. Q: You seem to resent this

A: Let me tell you one of the greatest difficulties we have is that because we spend the time and effort in training them, they make all the mistakes on our radio station, we are then labeled a community radio station, we cannot therefore be compared to the public broadcaster or the national radio station. They take them in, they refine them, so they've got the product, they refine them and then they are made to feel that their level of production and presentation is higher. That's one of the problems we are having so really I don't know who benefits here, that's one of the challenges. The second challenge we have is that we operate at odd times of the year; it's very difficult to get people to leave their work and come and join us but Alhamdulillah over the last 7 or 8 years of our broadcast we managed to sustain the listenership and managed to sustain the vitality of the radio station.

28. Q: Do you manage to reach out to non-Indian Muslims?

A: What we've done is we've got several programmes for the last few years and we've placed them at strategic times cos we know that the working class in our community are those who may not be all who speak English so on a Sunday morning we have a 2 hour programme in the Malawian language, every Sunday, even in our next broadcast sheikh Abdul Latif is the one who presents that in the Malawian language cos we know there is a large refugee community. In the one year we also had French cos there was a flux of people who had come in from Zaire and stuff, the former French colonies but every Saturday morning for 2 hrs and sometimes midday for 1 hour we had an Islamic programme in Zulu, so this reaches out to those who speak the Zulu language. Not only for da'wah but also just to talk about Islam cos we know there are a number of Zulu speaking Muslims who are listening to the programme. The da'wah programme is a midday one at lunch time, Sunday mornings is for those, we found that many of our Zulu community are working people, they don't have access to a radio so we placed this programme for 2 hours from 6 to 8 'o clock on a Saturday and Sunday morning. The response is very very good. The Malawian language has been very good. Abdul Latiff gives his cell no and that is an indication of the number of calls he's getting so what we are trying to do is embrace the refugee community here.

29. Q: What about people of other races?

A: We've decided now that all our Arabic programmes will be presented by Arabic specialists who are non-Indian, for the last 3 years we've had Faizal Uthman and Sheikh Ramadan who are from Sudanese indigenous Muslims. This year we have a daily Arabic programme done by Sheikh Bahrawi of Egypt. We've got a daily programme on the seerah broadcast for 45 minutes called hadith, and every 2nd day we had a Maulana Khalid Yacoob, a Malay brother. Every Thursday we had a zikr programme from various masajid and we ensured that the Malay community from Keal Road, the brothers and sisters in the Zanzibar community from unit 2 in the Bluff, Havenside, the Kings Road musjid, were also given an opportunity to come on the programmes. On our *nightline*

programme we've also had Sheikh Solly Kirsten who is the leader of the Malay community to be on the nightline programme, as a guest cos he was able to answer questions relevant to the Malay community. If you ask if we consider the participation of the Malay community to be at its optimum I would say certainly not, we have to move in the direction of embracing these communities because they are a part of the community and they should be given a voice. Sister Noori Domingo for example is a Malay sister who presents a programme. We've had one or two other volunteers who are also of Malay descent. But quite honestly we don't look at presenters in terms of what language they speak as long as they are able to present the programme. So the selection is not on the basis of what language they speak or what race you are, if you are able to do it we will bring you in so they got the criteria ready.

30. Q: Should there be a form of affirmative action?

A: There is definitely a need for affirmative action 100%, we have to do that, but with AA you need to also raise the skills and radio is not so a easy a task. What we've done is that on many occasions we've got the sisters to come in, like last year in the Ramadan broadcast we got sister Faiza Nyandu and her own sister to man the radio station in the evenings and we paid them, they were just the receptionists but we were trying our level best to bring them in at that level, it was quite a task.

One of the programmes we should look into at Al-Ansaar is skills programmes for the indigenous communities.

31. Q: Besides ICASA what other bodies influence governance?

A: There are no other authorities. The religious bodies don't influence the governance, it's just the Islamic ethos that governs it for example the separation of male and female and the kind of dressing you should wear and the way you should operate and interact, but that is not dictated by an outside religious authority. It is dictated by the ethos of the radio station. Your own laws make up that.

32. Q: Your policies and ideology seem to be aligned to those of the *ulema*. Please comment

A: Most of them are but we've created our own sector, because we said that those from the university sector, school sector, those representing madressahs, those representing the darul ulooms should come in on the advisory board.

33. Q: Do you bring other Muslim organisations on board?

A: For all our broadcasts we've had many requests for profiling organisations which we've done extensively. What we've embarked on now, is that we've now decided to sub-contract, if I may use this term, a programme to an organization. We started with WAMY last year, it was quite successful. We told WAMY this is an hour's programme and this is what the programme is about, we want you to produce it and present it and you will then sign off that this programme was presented by WAMY. This year we've taken that and given it to SA da'wah network. We also contacted IEOSA, we said look there's a programme here, you're an educational body, we want you to conduct this programme on education. You will produce it, you will present it, we will give you the guidance and the backup and support and you can sign off and say that this programme was produced by you. They didn't get involved because they said October is exam time so we are now embarking on, for e.g. the last eight years IMA all their medical programmes are produced and presented by the IMA, there's a letter write up here they did on the 6th of September which says from Dr. E. Khan the chairman of the IMA branch, "We wish to inform you that we are currently in the process of making necessary arrangements to prepare the medical programme file schedule; this will be sent to you as soon as possible, as soon as it is finalized." Just to indicate in the coming broadcast there's a letterhead of the IMA and the letter signed by Dr. E Khan, the chairman of the Durban branch. So the IMA programme, the medical file programme, the food fair we give it to the women's cultural group, they are the people who developed Indian Delights on of the largest number of cooking books in the world sold, Indian cooking, we sub-contract the food fair programme to them.

We've done this with a few organisations, some have come on board, others have not, like IEOSA hasn't come on board. We tried to contact MSA for them to fund the youth programme. It saves on two things, one our responsibility becomes less, we will become engaged in skills development and b) we are giving organisations the opportunity to showcase themselves as well as to bring in input from their sector of the community.
Yes, a very good relationship.

34. Q: If a listener is unhappy with something how do you deal with it?

A: Well up until we had the advisory body the operation was somewhat different. Now that we have an advisory body it has made our task very easy, we refer this to the advisory body and their general consensus of opinion prevails, whatever decision they take we abide by that.

Interviewee: Asiya Amod – Operations Manager

Date: Tuesday, 13 September 2005

Time: 14h15 – 15h00

Location: *Radio Al-Ansaar*, 189 West Rd, Overport

1. Q: What is your role at *Radio Al-Ansaar*?

A: My name is Asiya and I actually fall directly under the board of directors and under the station manager. I actually oversee the various departments in the radio station. The various departments are the programming department, the technical department, the advertising and the administration.

2. Q: Who selects programmes?

A: It is a collective decision or an idea. We sit with different groups of presenters. We have meetings with them and we decide together and we say 'we have a slot and we thinking of a new programme and sometimes the presenters come up with a slot, they have an idea as to what they want to do in their programme, they come up with a name and they are very often times when Riaz Jamal comes up with idea, and once we know, 1st of all we need to know what the content of the programme is and then we come up with a name. For example for this Ramadan broadcast Fatima Asmal came to us and said "I'd like to do a programme on profiles of individuals". Now we've done profiles of organizations throughout the years, many years already, many broadcasts, and this year the idea was good cos we've never done a profile on an individual as such, and she came up with the name 'A day in the life of...' and whichever individual she's going to be profiling she is going to coordinate that, so that idea came from here and we were able to fit it into the broader programme, into the schedule.

3. Q: Does the community come up with programme suggestions?

A: Very often we do have the community sending faxes or phoning us or email, not particularly programme suggestions, but the content of the programme, in other words they will say "I would like you to do a programme on HIV/Aids. I see you have covered many aspects of if but you haven't touched that subject". Then we look at the various programmes that we have and see which programme this topic will fit into, and then we will advise the presenters and say we have these suggestions from the public, is it possible for you to include this as one of your topics. And very often the presenters are very accommodating and they do take the suggestions from the public as well and include that in their programme.

4. Q: Are your topics of interest only to Muslims?

No, like for example we have certain social welfare issues which are not related to Muslims only but affects all human beings. For example a programme we do is called counselling online. It's to do with welfare issues, HIV/Aids, how to go about testing yourself. We actually did an online training programme for HIV/Aids as well.

5. Q: If listeners complain about a programme or presenter how do you respond?

A: If we get a complaint, very often we would ask the individual to fwd the complaint in writing which makes it easy for us. Then we take it to the station manager and obviously he looks at it and he will investigate or arks us to investigate and look at it, for example sometimes the listeners don't know the title of the programme. They will just say "I heard one of your presenters saying don't go to the *mazaar*", I'm just using that as an example. And then you'll find people in another camp who believe it is part and parcel of our religion to go to the *mazaars* and stuff like that. Then we take a look at it and see, and even have a meeting with the presenter and check in what context did the presenter say that. And if we find that is an error on the part of the presenter then we apologise, but if it is not an error made by the presenter we actually get various viewings from people

prominent in the community and actually do a programme on that. We've done that in the past as well.

6. Q: Do you feel every year has been a progress on the previous year's broadcasts?

A: Definitely, without a doubt. The programming itself, where we found that there were a lot of things we were not able to cover previously, which we are doing currently and also we are getting presenters. Initially when we started presenters didn't have experience, they just came on board and now throughout the year or at least once a year we have a radio training programme where we get experts from the radio field, we invite all the presenters to come over and we do a workshop with them. So we find that even the presenters themselves have improved drastically over the years as opposed to what they were when they started and now.

7. Q: *Al-Ansaar* is perceived to have a high turn over of volunteers. Please comment.

A: Well there are some instances where we found that a presenter, like for example if we just take Fahim Jamadat who used to be a presenter on *Radio Al-Ansaar*, and because now he is a full-time staff at *Radio Lotus* and because of the agreement in their clause, they are not permitted to go on to other broadcasting stations. He came in with his pros and cons but the Muslim community took to him very easily being a Muslim and identifying with him and hopefully we hope that there will be some change in his life as well. But unfortunately due to his permanent status at *Radio Lotus* he cannot present at our show. But then there are other cases, for e.g. what our presenters do is that they know that they are presenting at a certain time and sometimes we actually design our programmes, few of our programmes in such a manner that presenters are available during that particular day and time so that they can give their time to *Radio Al-Ansaar*.

8. Q: Would this be maintained if it were a fulltime station?

A: We hope, but we don't know because we haven't run a fulltime station.

I think so, it would be a great challenge to see if we would be able to sustain the broadcast, because *alhamdulillah* we have an exceptional phenomenal response from the public, in fact we get calls throughout the year from the public asking us why we are not on a fulltime basis.

Excellent feedback, definitely without a doubt there is a need. And also I think maybe because we are a community radio station we are very accessible to everybody, the individuals, the listeners from all walks of life. In the sense that somebody will call us who is very poor and very old we will be able to accommodate their views or even if we have a professional who calls us we adapt and change according to that so that we are able to give off our best to our listeners at all times.

9. Q: What has been the community's response to non-Muslim presenters?

A: Well we had very few negative comments, for example we were told, "Why can't you get a Muslim presenter instead of getting Devi Sankaree". In that instance...But obviously it was benefit to us and I think at the end of the broadcast Devi was able to understand Muslims much better, the Islamic religion as well and I think that everybody understood that although she was not a Muslim presenter, she was able to carry the programme. It wasn't the religion, it was her intellect and the content of her programmes which made her programme interesting.

10. Q: Do you think the non-Muslim presenters have fitted into *Al-Ansaar's* ethos?

A: So far they have fitted in very very well, and in fact what we have found is that even the listenership has grown in the non-Muslim community. If we have Satish Dupelia in our *sirah broadcast*, once he came on board you had a number of non-Muslims calling in cos he is a presenter on another radio station as well and due to being on there and people knowing him, well they would call and respond whereas in the past we didn't have these

non-Muslim presenters, we had interaction from non-Muslims but this was very minimal. Since we've introduced non-Muslim presenters we have found we have many non-Muslims listening to our station. For example, when we did an outdoor broadcast in our last *sirah broadcast* there was a white lady, a Christian lady that was driving past and she was trying to adjust her radio and she came across *Radio Al-Ansaar* and she called to find out what the station is about, she liked the music, the *naaths* and *qasidas* that we play and she said she is not going to switch off until the end of the broadcast. So we have many instances like this where people sometimes by accident get hooked on to the station and they stay with and we even have for example, we have an agreement with the *Rising Sun.* they've become our media partners during the radio broadcast and they are non-Muslims, and *Alhamdulillah* they make sure they listen to the station all the time.

11. Q: Do you have partnerships with other media?

A: We do a trade exchange to a certain extent where they will give us adverts in the media regarding *Radio Al-Ansaar* broadcast and we in turn give them adverts on our airwave. So we do a trade exchange in that manner.

12. Q: Why do you do outdoor broadcasts?

A: Well there was a need for it in the community because if you look at our *taraweehs* that we do or our *naath* programmes there were no other radio stations that actually went out and did this. And in the last Ramadan broadcast we found that Radio Lotus actually went to the Sparks Road *musjid* and did one or two outdoor broadcasts which they had never done previously.

13. Q: Do you think they got the idea from *Al-Ansaar*?

A: Well if they actually did that then obviously the idea came from somewhere. Because during our last *sirah broadcast* we had several, I think it was the highest amount of outdoor broadcast that we did. We had broadcasts from entertainment centers like Ushaka

Mmarine World, we had broadcasts from *milaads*, we had broadcasts from *naath* programmes, that the community had informed us about, we made the necessary arrangements and we broadcasted the programmes live.

14. Q: What has the community's response been to outdoor broadcasts?

A: Excellent. In fact by that way what we found is that at these public gatherings there were more people that attended during the period that we were on air rather than outside because it was the medium for them to advertise their activity via the radio station and people responded exceptionally to that.

15. Q: Please comment on your broadcasts from different mosques?

A: We don't actually have a roster. What we do is we put down the dates, how many Fridays we have and we have a meeting and we consult and decide ok last year we went to phoenix and chatsworth, this year we might as well cover a different area, so that we not only expose ourselves to those areas but those people are exposed to having a live broadcast as well.

16. Q: Have programme ideas been taken by stations such as Lotus?

A: Well I would say to a certain extend – in the *Deenyat* programme you will find that very recently they introduce a small insert on Islamic history. And they doing something now called forgiveness where you can call and *Al-Ansaar* did that many years ago already. So in some small way I would say yes they are implementing some of it.

17. Q: Which programmes do you consider as most popular?

A: Well you see the programmes where there's discussion, we actually won't know, in fact this year *Insha`Allah* we are speaking to somebody to actually do a this thing for us to see what the listenership is during the different times of the day so that we will give us

an idea, but the programmes that are open to the public where they can call in and give their views, we are never short of that. In fact so often we are not able to take all the calls, we are not able to handle the calls that come in.

18. Q: Do you have a theme for each broadcast?
A: Well we tried to do that to a certain extent for example in our *sirah broadcast* the first week we said we'll focus on health, the second week we'll focus on business, the third week we'll focus on something else. Certain programmes are able to fall within those categories but there are one or two programmes that due to the content of the programme are not able to fit in. I would say 50% of the programmes are able to fit in to that.

19. Q: In the past you had a theme for each broadcast, do you still have these?

A: Not anymore, we haven't followed anything, like as I said in the *sirah broadcast* we had four different themes which we tried to follow.

20. Q: Do you broadcast in other languages besides English?

A: On Saturday morning we have a *da`wah* programme in Zulu. On Sunday mornings we have a *da`wah* programme in Malawian and during the course of the week we have a lecture in Urdu, we have lecture in Arabic, it alternates and then we have an Urdu programme where we have one of our presenters from Pakistan who conducts the entire programme in Urdu. This year we have actually introduced and Arabic lesson where we are going to have a ten-minute insert everyday during our As-Subhah programme. We have our guests down who are sheikhs that are doing Arabic courses, and they are doing pre-recordings for us so everyday we will have a ten-minute insert on the Arabic language.

APPENDIX ELEVEN (C): INTERVIEW TRANSCRIPT

Interviewee: Farhana Kader – *Radio Al-Ansaar* Advertising Manager

Date: Tuesday, 13 September 2005

Time: 16h30 – 17h00

Location: *Radio Al-Ansaar*, 189 West Rd, Overport

1. Q: How long have you been working in the advertising department?

A: I work part-time in the advertising department. I started off with Minara Chamber of Commerce, I was employed full-time at Minara Chamber of Commerce, and because Solly Suleman is the director of Sparkport Pharmacy and the director of *Al-Ansaar*, the December periods are quiet at the chamber so he put me in advertising and then I worked my way through with radio advertising.

When I started in the advertising department we were lost because there was no system and I had to just find my way through it. We had like this (???) schedules, there were so many reps they didn't know what was going on, cos with advertising you got to sell like 30 seconds slots and you got to sell sponsorship. Now with sponsorship it's like the presenter will say "This programme is brought to you by willowton oil…" and then you get 30 sec ads in the programme, so you get much more mileage now. In the last 3 years I started dealing only with cooperates, I only handle cooperate guys because I've built a relationship with them I understand their business and I understand what spots they would fall under.

2. Q: Which programmes do advertisers consider as most popular?

A: The morning programme, Suhoor; the taskiyya programme; nightline and the make up your mind. Those are the most popular. With the suhoor people switch on to the radio station as soon as they get up for sehri they switch on the radio and those people who can't hear the azaan they will listen to the closing for sehri, and because of the presenter and the way he prepares for his show and the way he recites his duas.

3. Q: What other factors do advertisers consider when selecting the programmes they would like to advertise on or sponsor?

A: Well if a show is presented very well then you are going to get high listenership and that is what advertisers want. They want to have a high listnership because if people are listening to the radio and listen to that programme their adverts are going to be, you know it's like branding for their company.

4. Q: Have you developed an advertising base

A: Definitely, I have certain clients that I deal with and they are big advertisers. There's lots of hard work, I would say advertising is a 24 hour job, cos it's not just signing the contract and leaving it there. you got follow up with the contract. Although I work from Monday to Friday, I don't work weekends, I work from 8 to 5. but once I get home when the radio station is on I don't switch off. I still listen, make sure; that's the personalized service that we give to our clients. You listen for the ads going on because sometimes we have problems with technicians or when the computer crashes than we got to play the ads physically and that takes a toll on to my family, but Alhamdulillah my husband has been quite understanding and supporting my work, so I listen and I only switch off like at 12 'o clock when the last programme, the nightline programme is over.

5. Q: How do you find your work?

A: It's very stressful, you got to have the knack for advertising, you got to have passion for advertising and you got to be very hard working and dedicated. You got to also handle stress. But I sound very excited about my job cos I love advertising.

6. Q: Is it your full time job?

It's not my full-time job, I work at the Minara chamber of commerce and I work for *Radio Al-Ansaar.*

7. Q: What happens if advertisers don't like something they hear?

A: They don't threaten us in the way that they want to pull out their adverts but if their ads don't go on on time then we have a problem with them. They will phone us, they will keep your cell number and phone us, " how come my ad didn't' go on", or the sponsorship was not ready and sometimes the have problems where presenters don't mention that this programme is sponsored by the company and then the advertisers will call us, then they get highly upset. So then we have to make up for that and we give them a few free ads just to make up for the that mention for the ad that didn't' go on.

8. Q: Please give me an example of a complaint from an advertiser?

A: We've had that problem before with a company where they discussed the usage of oil, we've had problems like that but I think we've overcome that because they realize that advertising on *Radio Al-Ansaar* is worth their while, it makes a difference to their business because there are a few advertisers that stop advertising cos they have a problem with competition with other advertisers and they pulled out for a year or 2 and then they come back to us and say "you know we really lost out on business because we didn't advertise very well"

No Al-*Ansaar* didn't drop the programme, you see it was one topic, not so much a topic, it was the presenter who was taking calls from callers and they wanted to know if this product was harmful

9. Q: How did the organisation deal with the problem?

A: I don't know how it was dealt with the directors, I'm not sure how they dealt with it but the advertisers still came back to us. I don't know how they dealt with it.

10. Q: Is the *hajj broadcast* revenue the same as the *Ramadan broadcast*?

A: No definitely not. In Ramadan we have a very high listenership. People retain a budget for Ramadan and then the *hajj broadcast* they would utilise a very small budget. They were just supporting *Al-Ansaar*. And we don't make any revenue in the hajj broadcast because people are just advertising to support us and then some of the people that are taking stands at the souk they advertise just branding.

You can't compare it. The *sirah broadcast* was the first broadcast and people just tried it out. Definitely higher, we get a much more higher revenue in Ramadan.

11. Q: Why do businesses advertise on *Al-Ansaar*?

I think initially they started off supporting *Al-Ansaar* because it was a non-profit organisation but now they realise the value of advertising with us and they believe in their target market, and they've seen results, like certain companies they advertise with us and they took a stand at the souk and they said that because they advertised on *Radio Al-Ansaar* they have done phenomenally well. They were very successful.

We do have non-Muslim advertisers as well.

12. Q: Do you have certain criteria about the types of businesses and products that can be advertised?

A: Yes we don't allow alcohol, interest bearing, certain banks like Al-Baraka Bank will be allowed cos they don't charge interest and anything that's no halaal are not allowed to advertise on *Radio Al-Ansaar*.

13. Q: What other policies or guidelines do you have?

A: We encourage professional recordings and with advertising we only allow up to 35 words or seconds per ad.
We are not allowed any music, no musical instruments are allowed, just maybe a jingle here and there, but no music is allowed.

14. Q: How do the advertisers feel about this?

A: The advertisers are fine with it as long as it comes out clear professional, they are fine with it. We don't have that many non-Muslim advertisers, but the one's that advertise with us don't' have a problem with it.

15. Q: Are the advertising staff paid commission for the adverts they bring in?

A: For the reps, yes. At the moment we only have four reps and they handle the advertising which is which is quite tough and stressful. We are looking for more staff.

16. Q: How important is advertising as a source of revenue?

A: It is the main source of revenue. It pays for everything, staff salaries, all the accounts, telephone.

17. Q: And sponsorship?

A: Yes, most cooperate clients go with sponsorship cos they are familiar with certain programmes and the go with sponsorship.

Interviewee: Devi Sankaree Govender – Presenter of 'Hotseat'

Date: Monday, 26 September 2005

Interview was conducted via email

1. **Q: When and how did you get involved with *Radio Al-Ansaar*?**

A: In 2003 I was approached by the management of *Radio Al-Ansaar* (AA) to produce and present a talk show for the radio station. At that time, I was taking a break from radio and felt that I wanted to share my experience with the radio station. I worked at *Radio Alansaar* for 2003 and 2004

2. **Q: What was your role? Briefly describe the programme(s) you produced and/or presented, duration of programmes and frequency (weekly)**

A: I presented a daily talk show "Hot Seat" Monday to Friday. I produced and presented this show for one hour a day. In December of 2003 I produced and presented AA's Political Hotseat – which in my mind was the pinnacle of the year. I held daily debates with each political party which culminated in a two-hour debate with all political parties. AA was the first radio station in the country to take on such an endeavour on the eve of our third democratic election. I'm very proud of that. Especially knowing that it took a small community radio station to pull that off!

3. **Q: Why did you get involved with a community as opposed to a commercial, mainstream stations and specifically a Muslim station?**

A: Earlier in 2003 I had resigned from Lotus FM and was concentrating on my work with MNet's *Carte Blanche* and The Sunday Times. When the opportunity arose for me to work with AA for a period of two months, I decided to take it because the period of engagement was short and wouldn't interfere with my television work.

Further, I was excited at the prospect of returning to radio for a short time. It never made any difference to me that AA was based on the principles of Islam. I come from a Hindu background and the basic tenets of my religion are very similar to that of Islam. I knew instinctively that I would "fit in" and that if religion was a huge issue, I would never have been approached to work for the radio station in the first place.

4. Q: Comment on the management style at the station. Positives and negatives, if any

A: AA is run as a very tight ship. I was impressed with the management style of the station, which ran along both commercial and public broadcast principles. There was great attention to programming with the station manager routinely speaking with members of the on-air staff for feedback sessions. This led to the generally untrained staff, gaining both more knowledge and confidence, which I believe, led to better programmes. AA was clear in their role division – each individual within the management team had a specific responsibility. Unlike many community radio stations, where such role divisions are unheard off, I believe that this is one of the reasons why AA was so successful, especially in 2003.

5. Q: Were you given the space to shape your programme(s) as you saw fit?

A: Absolutely! I was given carte blanche on my programmes. Obviously I was mindful of the religious importance of Ramadaan and the needs of the audience, but I honestly do not believe that my own creativity or independence was in any way compromised. I think this has a lot to do with the fact that management was completely aware of what my intentions were and I was aware of what their needs were. I believe that we were able to get the best of both worlds which added to enhanced programme quality for our listeners.

6. Q: Modest dressing is prescribed for staff members, were you briefed on this?

A: No, I was never briefed, but I knew what the requirements were. Again, I instinctively knew what to wear so as not to offend anybody. I respected the fact that the month of Ramadan is one of the most important months in the Islamic calendar and dressed accordingly.

7. Q: What other aspects were you, if at all, briefed on by management? What was your response?

A: At our first meeting, Management did paint a picture of what Ramadan was all about and gave me a basic profile of the AA listener. I took this information and created topics that would pertain to this specific listenership. I must say that I had an extremely genial relationship with AA management. If I was unsure of anything, the station manager was only a phone call away.

8. Q: How was your work at *Radio Al-Ansaar* similar and/or different to your experience at *Lotus* and other radio stations you work/have worked at?

A: The on-air work was very similar to that of *Lotus FM.*

9. Q: Describe your experience of a predominantly Muslim work environment and listenership?

A: There really was no difference as compared to any other audience. Yes, there were a few specific areas of interest, but on the whole, they were just the same as any other audience. At the studio, the only difference was that people wore traditional clothing.

10. Q: Was it similar/different to your pre-conceptions? How so?

A: I must admit that I did have the notion that there would be this rigidity at AA – instead I found that my own culture and religious background were deeply respected and I returned the sentiment. For example, during my first year at AA, I celebrated Deepavalie and I received so many messages from staff at AA.

11. Q: What was the feedback from the audience to you, as a Hindu presenter on a Muslim station?

A: It was all good. I think it has a lot to do with the fact that the listeners were very familiar with me, having worked on Lotus FM for ten years prior to joining AA. There really was no negativity, apart from one call from a Muslim gentleman who called on my first show to say he couldn't understand why a Muslim radio station would want a Hindu like me. Well, after that the other listeners really set him straight!!! I had wonderful support.

12. Q: Were you a paid employee? If yes, was your fee market related?

A: Yes, I was paid – and very much a market related salary.

13. Q: Why are you no longer with *Al-Ansaar*?

A: I'm not sure if the station would have wanted me to work for them this year – I certainly wasn't contacted by anybody. However, I have relocated to Johannesburg, and working on AA would have been geographically impossible.

Interviewee: Nazeer Jamal - Presenter of '*Chill Zone*' (dedication programme – inspirational songs)

Date: Wednesday, 7 September 2005

Time: 15h30 – 16h00

Location: *Radio Al-Ansaar*, 189 West Rd, Overport

1. Q: Did you come up with the programme idea or did the station come up with it?

A: I did come up with the programme. At first I mentioned that I wanted it after 12 'o clock. When they had a night-time programme in the evenings; I said after the programme why don't we have --- till the morning, till *sehri* time we had nothing playing, we had just songs playing. I said why don't we have a dedication programme, a night programme; just talk about any issue, people want to phone in, dedicate songs, anything like that.

He suggested rather have it in the morning because at night they want to play some lectures and then move it down to the afternoon, and so at first I actually suggested that they have a dedication programme or a top five at 5. That was the main point, and then they said "OK", why don't I use the dedication programme in the day, but the main point was that I suggested we have a top five at 5.

Honestly other radio stations had it and when I listened to them I really enjoyed it. It was on 5fm and east coast radio that I used to listen to it. I really enjoyed it and saw that *Al Ansaar* never had it and since we are catering for mainly Muslims, even non-Muslims, but specifically Muslims and we are an Islamic radio station I said "let's have it."

2. Q: Which age group does your programme target?

A: The age I was looking at was a variety of ages. I wanted youth to participate in the sense that they must be phoning and dedicating mainly but I actually didn't want young children because we do actually have a programme for young children so I didn't want young children to phone in, but at the end of the day I did get more young children than

teenagers phoning in. And adults too but my target was say about between 12 and say 30 years, maybe also 35. I wanted people of those ages because we don't have programmes focusing on them a lot. We have, but not too many.

3. Q: Is this the age group that tuned in?

A: No, that's the thing. It was much more younger ones, it was mainly younger children, a few teenagers, about 15/16, but not many. I did get sms's.
Once there was a lady over thirty cos she dedicated to her husband.

4. Q: When did you start volunteering at *Al-Ansaar*?

A: I was actually quite young. It was about 8 years ago that Al=Ansaar started so I was with them from that time. Basically what I was doing was in the background typing stuff on the computer, I was quite young, about 12/13 years old, so I didn't do much then. But as the radio station ------ I joined the radio station itself I started answering telephone calls, screening the calls and putting them through, that's how I started. Then I went to the technical side where we use the mixers and the CD players and whatever else there is. That's my history of how I started off. And then at this recent radio station I suggested should I have a programme. I needed a space to have a programme. Exactly, as the radio station evolved I grew up. Ja.

5. Q: Have you always worked here on a voluntary basis?

A: Yes, it's always been on a voluntary basis. They do actually give a certificate, sometimes they'll give u maybe a gift certificate to show appreciation.

6. Do you mind not being given a travel stipend?

A: Not really, I just live down the road, so it's not very far, but not really. It doesn't matter to me. I don't mind.

7. Q: Why do you volunteer here?

A: It's something, sort of giving back to the community. It's just that I enjoy it here, it's a nice environment. You meet people, you know, you can talk about many issues, it's good and it's also KZN's first Islamic radio station, so it's also a novelty to be a part of it.

8. Q: Would you want work at the radio full time?

A: It would be difficult cos I'm actually studying at university so I'm going to ----- career but no I wouldn't do this full time. No, it's not a career for me. It's a hobby, a part-time job maybe.

9. Q: Would you continue to volunteer once you embarked on your career?

A: Ja, I wouldn't mind if I had time obviously, but even if they had, like my field is environmental, they do have programmes on environmental awareness on *Radio Al Ansaar*. So I don't even mind doing a programme such as that on the radio station, again voluntarily. I probably wouldn't come daily but I'll probably make a presence a few times a week. In the sense that now I would probably come daily if I were living far cos I can drive myself, I got car, so I would have come, but maybe if I were working, when I get my degree and start working I don't think I would probably have time to come everyday.

10. Q: Are you happy with the way your programme went in the last broadcast?

A: Honestly no, no I wanted more involvement from the people. People didn't phone in much and I wanted more calls and more dedications to come in through, but it wasn't as much as I expected it to be.

11. Q: What changes have you made?

A: This time I've got a co-host and he actually did a programme after me, it was called '*Sport Zone*', and we actually did something live at the Hartley Road Fair. We actually did a programme there live and people actually enjoyed. I received sms's with people saying it was good what we did and that we should do a programme together. So actually he suggested to me why don't we do a programme together, so the programming committee said yes it would go well if we did a programme together so we probably are going to do a programme together. That will be different and hopefully it will change people's perspective also, and also I wasn't very organized in my planning because I was studying, it was exam time so I didn't have much time to work out everything but this time I'm stating now early and hopefully it will be better.

12. Q: Do you think the radio station benefits the community?

A: Ja, I would think so definitely in the sense that when I started it was voluntary; even now it's voluntary. A lot people I know phone in and mainly old people phone in and say this radio station is ---- especially in the Ramadan programme where people tune to something else, any other Islamic radio station or anything Islamic they want to do in that month will probably definitely listen to *Radio Al – Ansaar*. It changes people, it informs, it guides people. Anything that promotes good, I'm sure will be good, so that's why I feel I'm definitely helping in whatever I'm doing.

13. Q: How do you benefit from it?

A: I definitely do benefit. Part of the benefit is that I'm part of the MSA I do sometimes pump the MSA with programmes, community use and stuff like that. In that way I'm getting out of it.

Interviewee: Hussein Wadi – Presenter of *'Suhoor'*, *'Asubah'*, *'Tazkiyya'* and *'Q&A'* programmes.

Date: 26 September 2005

Time: 10h15 – 11h00

Location: *Radio Al-Ansaar*, 189 West Rd, Overport

1. Q: How long have you been with *Al-Ansaar*?

I began eight years ago, started on the technical side and moved up to presenting. I hadn't ever considered going on air, never thought I would have the confidence to do so but was encouraged by Riaz Jamal. He encouraged me to start going on air, initially to just introduce the Qur'anic recitation and moving thereon gradually, to eventually hosting my own programme. I was initially not confident to handle both the technical aspects such as phone calls and to host the programme but eventually learnt to do so.

2. Q: What do you do besides your role at the station?

A: I am a teacher by profession

3. Q: Your invite member of the *ulema* on your programme. How do you select them?

A: I invite *ulema* from various schools of thought i.e. the *Jamiat* and the *Sunni Jamiata ul* ulema BUT would not invite controversial *ulema* or discuss controversial topics.

4. Q: Is this because it is the station's policy?

A: It is my personal choice and the policy of the station as well.

4. Q: Give me an example of a controversial *ulema* or topic?

A: I would never invite *shi`ah* scholars to discuss Islam, I would only invite them to discuss specific *shi`ah* beliefs.

6. Q: Why?

A: The community and the *ulema* would never accept this.

7. Q: Are you remunerated?

A: No, I Work voluntarily and would never consider payment. I've never asked to be paid and never will. I'm happy with the monetary gift at the end of broadcast.

8. Q: Would you consider working full time for the station if it obtains a full time licence?

A: Yes, I would consider involvement if station goes full time

9. Q: What type of feedback do you get from the listeners?

A: Largely positive feedback from the listeners. I do sometimes receive negative feedback.

10. Q: In what form do you get the feedback?

A: People calls, email, sms, I get faxes.

11. Q: Does your programme have non-Muslim listeners?

A: Yes, they sometimes phone in.

12. Q: What do you think about the management of *Al-Ansaar*?

A: It is very well run. I've never had problems. I agree with the station's policies. I have a good relationship with management. I liase with Riaz Jamal on programme ideas and seek the council of *ulema*

13 Q: What type of feedback do you receive from the *ulema*?

A: I never experienced negative feedback from the *ulema*

14. Q: You worked at CII. Please tell me more about that.

A: I worked at CII on weekends as well for one and a half years and find it commercialised compared to *Al-Ansaar*. CII did not want me to work voluntarily. I told them I don't have a problem working voluntarily but they said they don't have volunteer staff and offered me payment. I accepted but then did not receive for about eleven months. Every month they said they would pay me the next month and it went on like that until I got fed up and left. I use to arrange interviews using my cell phone, and had to go into town so had petrol costs. I don't have this problem at *Al-Ansaar*.

15. Q: Did *Al-Ansaar* not mind your association with CII?

A: No, they didn't mind me working at CII. I still have a good relationship with CII.

16. Q: Why do you work at *Al-Ansaar*?

A: I Love presenting, I see it as doing something for the community, giving back.

17. Q: Don't you find it difficult to start broadcasting at 3.30 in the morning?

A: I see it as a spiritual calling. I don't get tired. I arrive at the studio at 2.30am, makes *sehri* there and broadcast at 3.30. It's an amazing feeling to know that there is absolutely no-one else there and you are completely in charge of the success of the station at that time.

18. Q: What about your guests, don't they find it difficult coming in so early?

A: Interviews are conducted telephonically at that time of the day

19. Q: How does your family feel about it?

A: I have great support from family who are proud of me, especially late father was so proud of me and when people, he lived in martizburg and they would say 'we heard your son on radio.

20. Q: What do you consider *Al-Ansaar's* role in the community?

A: The radio station has changed the lives of many, example widowed women and others living on their own

21. Q: Why do you have a member of the *ulema* presenting the current affairs segment in your morning programme, *As-subah*? Why not a political analyst for example?

A: Maulana Essa does the current affairs programme cos he was recommended. He is popular with many listeners. They appreciate an *aleem's* perspective on politics.

22. Q: Any final comments about your involvement?

A: The radio has done more for me than I've done for it. I have really grown with it and developed as a presenter, gained in confidence as well.

Interviewee: Fatima Asmal – Presenter of *Muslima Today, Tazkiyya* and *Muslim Dilemmas* (formerly presented *Drive Time*)

Date: Tuesday, 13 September 2005

Time: 15h30 – 16h10

Location: *Radio Al-Ansaar*, 189 West Rd, Overport

1. Q: How long have you been involved with *Al-Ansaar*

A: My first appearance on *Radio Al-Ansaar* was a guest on Muhammad Variawa's nightline programme. It took a lot of convincing, a long time before that, I have really evolved in my Islamic thinking. In the beginning when I was about 20 years old I was brainwashed I believe, into thinking that a woman's voice is aura and that you couldn't go on air and whatever. And then Riaz Jamal would consistently nag me to come on air and I would keep on refusing and he would keep on insisting and then finally I learnt that a woman's voice isn't aura, and this is used in certain ways like you know like for something melodious or seductive and the Qur'an is very clear on that, and so Muhammad Variawa was doing a programme on women in islam and asked if I would come in. I said yes and then just before the programme before I could go to the musjid for taraweeh I told him I'm not going to come, I backed out cos I was really scared. The whole concept of radio was very new to me so I said no. he said ok fine if you come you come if you don't whatever. Then after the musjid my brother said lets just go, why don't we give it a try so I went and after that I was hooked, I really really enjoyed being on air and you know being able to express my views and after that I was guest again on the drive time show. At that time Fatima Suleman was working here, that topic was women's education in Islam, women being educated and I really liked that one as well. And then Hamdy Wady asked me to deliver a regular message on his souk programme cos he felt that there were not enough women delivering messages so he used to ask me to one every now and then. And then I did that, then I moved on to Channel Islam International for a long period of time. Finally when I came to SA last year in Ramadan on holiday from the UK I was a guest again on many shows for them and then this year I got involved on a full time basis with the *seerah broadcast*. They asked me what I

wanted to do and I didn't really know what I wanted to do at the time so I said what do you have in mind for me and they said we don't have anybody to do drivetime, so I did drive time Monday to Friday from 7 to 8:30.

I really enjoyed drivetime, I found it very challenging. I thought I was a person, in terms of radio, I couldn't extend beyond delivering motivational Islamic messages. I basically had very little confidence in my capabilities. What is enjoyable about drive time was the fact that it's a very jam-packed programme so you getting to do current affairs plus because it's an Islamic radio station you have to do some Islam as well plus you do a lot of news compilation as well. You find people are reluctant to do the news bulletin at 7 in the morning so you end up doing it so I found it very challenging getting involved and getting in touch with current affairs again, finding interesting topics to interview people about because you have to have a good mix of the serious and the light-hearted at that time of the morning and plus you have to throw in Islam as well. So I found that it was quite a nice mixed bag. I found production very very interesting, very challenging because *masha Allah* they let you produce your own programmes here and I really enjoyed that. I used to do most of the production myself and everything from drafting the questions to asking them to having a relationship with your interviewees on air, I found all of it challenging and extremely enjoyable.

2. Q: What has been the downside, if any?

The downside was co-hosting with Seeraj Bassa, no offense to him, but he's ten years younger than me. I found it was a big problem because I trained professionally as a journalist, he hadn't and I found that he would express an opinion about politics on air and I don't feel that as journalists we are allowed to do that and so he would do that and then there would be long periods of silence because I wasn't going to engage him cos I wanted to stay away from that line of discussion. So I feel the downside was co-hosting basically cos I just felt that when you have to co-host a programme you have to make sure that they are a similar age group, they think similarly and they have the same interest. He's more youthful and so it was a bit of a problem, whereas he would work

well with somebody else like Fahim Jamdaat or somebody like that. So that was one of the downsides.

The other downside was that it was taking me away from home a lot and at that time I didn't expect to be paid so I thought you know I'm doing all of this and at the end of the day there isn't any financial reward but *Alhamdulillah* there is that reward where you inspire people and you are propagating Islam, that type of thing.

Another downside is that people judge you also when you are on an Islamic community radio station. I had a caller who called me and was quite nasty off air, who said "if I were married I would never let my wife speak on air the way you do", that kind of thing no matter how hard you try not let it affect you at the end of the day it does affect you a little bit. On the whole I don't think there were many things I didn't like, I quite enjoyed it.

3. Q: What type of feedback do you receive from listeners?

A: *Drivetime* I got very positive feedback *alhamdulillah*, people like the guests really enjoyed (???), they enjoyed AB Dawjee who was my regular political analyst who would come on air; they enjoyed the content, we had some comedy, of course some people didn't respond well to the comedy, they found it too critical of the Muslim community' others liked it, the majority liked it. People gave me very positive feedback about myself as a presenter and that motivated me to do the Guantanamo bay programme, and to take on the Babr Ahmad programme, because if I hadn't done drive time I don't think I would have had the courage to take on those type of programmes. They really motivated me with their comments.

4. Q: What are the requirements to be a presenter?

A: Lots of professionalism, impartiality, the ability to produce the ability to ask questions, think on your feet. Unfortunately within the Muslim community we have this inferiority complex where we feel that if we are interviewing non-Muslims who are on a major public platform you think you won't do a good job or you won't be on the same level as a non-Muslim journalist. This is certainly what I was going through because I

had to interview on the Guantanamo Bay programme (???) who was being interviewed by many journalists around the world and I was like what am I going to ask him that will make him think it is a qualitative interview. There were quite a few people even the Guantanamo bay detainee himself, I was quite like maybe I'm out of my element here, maybe I shouldn't be entering these areas, but *Alhamdulillah* it went off well and it gave me lots of confidence for the future.

5. Q: Do you get paid?

A: I was not expecting to be paid at all. When I started working here they did mention to me that if we do have a little bit of money left over from advertising we do pay our presenters a nominal amount, but I didn't really depend on that, I didn't' think it was going to happen, they did pay me *Alhamdulillah.*
They paid me a few days after the broadcast, I think their motives were dual as well I think they paid me because they wanted me to stay on with al Ummah, so I think part of was also, they paid me quite a nice amount, I think it was incentive.

6. Q: Would you consider full time involvement?

A: I would only consider full-time involvement on a daily basis if there was payment. I could not volunteer everyday of my life for four years unless there was some payment attached to it. I don't mind volunteering in terms of standing in for someone but if I were doing a fixed programme over a 4 year period I would want to be paid and I'd want to be paid enough to support myself.

5. Q: Do you confer with management about programme ideas?

A: I don't really see the greater board of management participating so much. Riaz is the only one who you really interact with. Asiya, you tell her what your ideas are and she'll say, 'that's fine.' She doesn't really give you a hard time or interfere in what you're

doing as long as you tell her what you're doing she's ok with it. Riaz is bit afraid of the *ulema* but understandably so. He's very easy to bounce ideas off.

Afraid in the sense he doesn't want to get the radio station into too much of trouble, he doesn't want controversies, I understand where he's coming from, they have had a really hard time with a couple of issues in the past with the whole Yusuf Ismail show and the whole *ulema* bashing incident. They had to have an emergency meeting with the *ulema*. We dealing with a very strange set of *ulema* in south Africa so I understand where he is coming from, but he's very open to ideas and even if an idea which could be potentially dangerous for him he would advise as to how to go about it in a manner that wouldn't be overtly offensive, he'll tell you how to handle it in a tactful manner so that you achieve the message you want to convey but without offending anybody.

6. Q: Do you think the station espouses a particular school of thought?

A: I think they are pretty much a fruit-salad station like, if you compare with Channel Islam, people call them the taliban radio station cos they are very much into one extreme where people view them as a station which tablikhi people listen to or people who are followers of Maulana Yunus Patel.

7. Q: Would you say CII promotes a *Deoband* school of thought?

A: Yes yes yes definitely, where there like won't be any music, definitely not going to promote the idea of a *milaadun nabi* and they not going to interview say Na'eem Jeenah about something that relate to Islam, for them that's modernist, they stay away from that, whereas *Al-Ansaar* doesn't have a particular line which is problematic also. For me as a Muslim if find that problematic. I wouldn't manage *Radio Al-Ansaar*, I'd work as a presenter but I wouldn't manage it.

8. Q: Why?

A: I find it problematic because I find that after studying, I'm not an Islamic scholar but I've studied a considerable amount of Qur`an and *hadith* and I find that some things that happen in this community are a direct antithesis to what the Prophet (saw) taught us and what is revealed in the Qur`an. And I believe *Radio Al-Ansaar* promotes some of these practices and if I were the station manager it would mean that I was promoting it as well, whereas if I were presenting a programme, my programme doesn't have to promote it. So I wouldn't want to be manager.

9. Q: Why do you think *Al-Ansaar* do this?

They are trying to encompass the true spirit of a community radio station and I think that in doing so they compromise some Islamic principles.

10. Q: Then, do you not consider it as an Islamic station?

A: I see it as being an Islamic community radio station. I do see it as being a Muslim community entity, I think that they could do with more professional people working for them also people more qualified to handle different programmes because a lot of what happens on the station sometimes is very informal….

11. Q: Do you think the station reflects diversity?

A: Gender diversity, yes; racial diversity, no. I think it's very token, I think that even in the planning procedure it's very token. I've never sat in on the planning procedure but this is my understanding of the way I see things. Like, lets do a Zulu programme on Saturday cos we have to have a Zulu programme. It's supposed to be a natural path of the way things go and it's not like that.

I've never met a brother or sister from the indigenous population who does engineering so far and I think that's an important way of empowering them, you know giving them

skills, I've never seen that happen. Even in the news department I've never seen brothers or sisters from the indigenous population. It's just these once off programmes that they are given.

12. Q: Would you think say this is by default/

A: That's exactly what I mean. I don't think it's by design, I think it's just the way things are and maybe they've done market research and they find that they reach predominantly Indian homes and they are catering for the audience that they think they reach.

13. Q: Tell me about your programmes?

A: The next broadcast I have 3 programmes: one is called *Muslimah Today*. It's a magazine programme. It's focusing on contemporary issues with regards to Muslim women both from the point of view of *fiqh* as well as maintaining your Muslim identity within the Muslim community that we are living in cos we are living in what is perceived to be a western community where there are lots of clashes between your Muslim identity and the greater community, so I will be talking to Muslim women in the community who have managed to retain their Islamic identity and still managed to make a go of their lives in terms of providing for themselves financially, that type of thing, also we'll bring in some sisters from overseas to talk about Ramadan in their countries just to heighten that spirit of sisterhood which I think is missing among Muslim women in this community so we'll be talking to women from different continents about their Ramadan experience and their hijab experience and also asking them to share like a Ramadan recipe which is specific to their culture with our listeners. And I'll be doing *fiqh* in that women's programme which for me is very important because we will be discussing issues like women in the musjid, women and menstruation, but with an alim who I think will give you a ruling not according to culture but according to true Islam, so I'm expecting that to be controversial, but khair, but as long someone learns from it I'm prepared to take the controversy that will come with that.

14. Q: What about the ulema's response?

A: The *ulema* and then the *ulema* will put pressure on Riaz Jamal in all likelihood and then he'll say we need to talk about this, but Mr. Jamal told me as long as you have an alim who's saying all these things it's fine and I do have an alim so *insha'Allah* it will be ok.

I'm also going to do a programme called 'A day in the life of ….' Where I'll be profiling males cos *Muslima Today* will handle females. I will be profiling males who I feel don't recognize what they do. Their work might be recognised but nobody bothers to sit with them and ask them how did u start doing what you do, like Maulana Hassan Murchie of Madressa Noor for the blind, AB Dawjee, I always wonder where did AB start. Getting to know more about AB than what he actually does and one other programme which I haven't really structured for called 'missing dilemmas' I was supposed to tackle issues like should Muslims follow *madhabs* and those kind of things but I've been told it would be too controversial so I've been told to steer clear off that and to handle other issues like extremism in Islam.

15. Q: Does the ulema indirectly control the type of programmes?

A: Maybe some of the topics that will be discussed on those programmes, not actually the programme itself. I think the ulema indirectly controls the entire community to be quite honest and I think it is a problem and I think we have to talk about it and if you don't talk about it it's always going to be like that. Ebrahim bofelo wrote a nice article about it in al Qalam about the Islamic institutes, he was discussing about the darul ulooms. But that is not the right platform to discuss that cos most of the ulema are not going to read the al qalam anyway, so platforms like al ansaar should be the platforms to have these debates but ufortunately in this community debates are immediately viewed as being an attack so is there is no room for healthy debate, like my dream was to get someone who advocates following a madhab and someone who doesn't advocate following a madhab and get them talk about it because people this is how imam shafi, imam hanifa used to do it. There's no running away from the fact this is how they used to do it but you can't do that.

16. Q: Does the ulema see any community radio station as a threat to their position?

A: I think initially they might have done, but as long as the radio station makes them happy, keeps them at bay, always make sure taking into account their views then they become more comfortable with the idea.

17. Q: Do the ulema see the radio station as an extension of their platform?

A: No, definitely not! I think they look at *Al-Ansaar* as they don't know what they are doing, lets go give them hidaya. I don't think they are thinking *Al-Ansaar* is helping the community, let's help them help the community.

18 Q: Are you happy about non-Muslim presenters on *Ansaar*?

A: No, I just feel it's a Muslim community radio station so you cannot be accused of being prejudiced. It is a Muslim community radio station, the fact that non-Muslims were put on air made them vulnerable also because there were incidents where they didn't have a correct understanding of Islam and so they said things which didn't go too kindly with listeners. Also I feel that they have, if it is a Muslim community radio station your whole aim should be to involve members from the Muslim community. If you don't have anybody from the Muslim community who wants to do the programmes then fine I would say go to non-Muslims but if you have Muslims from within the community who are prepared to do it then I feel that you should give them first preference.
Suleman dangor had a big problem with non-Muslims on *Radio Al-Ansaar*.
He thought it was quite embarrassing some of the things that came through. I don't think there's anything wrong with having non-Muslim guests on the shows but I don't think that they should present the programmes because it's a Muslim radio station there are etiquettes you have to follow when you are presenting and you don't have to make apologies for that because it is a Muslim community radio station, that's what it's marketed as being.

19. Q: Do you think they reflect an Islamic ethos?

A: No I don't think they do and I don't expect them to. If you want to educate them first and then put them on air that's different, but judging from what I heard I don't think they understand the sensitivities within the Muslim community.

20. Q: Have you interacted with them?

A: No I have not interacted with them, I heard Sifiso's show and I remember he said (??????????) now we would know that is just not something you say on *Radio Al-Ansaa*r because you have all these people in the community. I've never interacted with them on a one on one basis.

Interviewee: Requested to remain anonymous

Date: Thursday, 22 September 2005

Time: 15h30 – 16h00

Location: Individual's business premises

1. Q: Explain your relationship with *Al-Ansaar*?

A: It started out as just a voice artist and then presenting, co-hosting. Could have been 2000/2001. Ja then I started doing adverts. My main purpose was adverts, making adverts.

No, it would be too costly (to outsource) so they kind of employed us, myself, the other person who makes the adverts temporarily, and moved to their premises without equipment and all that time we made the adverts.

2. Q: Did you have a contract?

A: Ja

3. Q: Did they pay you market related fee?

A: No.

4. Q: Are you happy with that?

A: No.

5. Q: So why did you do it then?

A: Well, it's certainly not the radio station itself and what it represents. It's a cultural preservation. It may not be the equivalent of what I might earn at another radio station, if it was perhaps owned by a different creed. But it still amounts to some money but I had to make a choice, do I take that work or not take that work, we have to make those choices everyday. Just so happened that the choice I made to work with these people and they are Muslim and they supposed to be an Islamic organisation, so I'm making the

same choice I make everywhere else. It's work at the end of the day. And that should summarise why I'm working there. primarily that's work, even if it's underpaid, it's work.

6. Q: What is your perception of what the radio station represents?

A: I would be wrong to say a one-sided perspective of Islam, I'd be wrong to say that, but I just that for a reason because at the end of the day it is a very Indo/Pak orientated listenership, programming, the scholars that come on there are majority from the Indo/Pak subcontinent even if they are from this country. The whole perspective is, it's not a universal, you know radio is a universal medium, but the station itself their programming and their approach to what I means to be a Muslim on air, that whole approach is not very universal, you know what I mean. The languages that they choose to use are not universal. When I say language I mean beyond the fact that a lot of the programmes have a very, there's a lot of lingo, Arabic or Urdu lingo, do you know what I'm saying. Besides that the language that they communicate through. When you listen to radio it's different to visual. It sounds unprofessional, it sounds too, you know community doesn't necessarily have to indicate that you know it must sound like "Okay, so take your roti and put in the this thing…" It doesn't have to sound like that. You know what I' saying. And then even if a guy calls he doesn't have to, I know I'm, I mean it could be somebody talking about *fiqh*, you know what I'm saying, and then the guy will say, the point is it doesn't sound, and I hate to sound like an academic cos I'm a ghetto intellectual, but the point is it just doesn't sound, you know, intelligent. It doesn't sound very intelligent, you know the way that they are communicating and the approach to a multi, you know, the whole thing of *Al-Ansaar* is, they're approaching this whole Islam or the religion of Islam as if it is from one perspective. They are no accommodating for the other ways that that word could be interpreted, Islam.

7. Q: Are other ways that Islam could be interpreted in this community is not reflected?

A: To a smaller extent. What I really mean by that, it's true, but what I mean by that, I'm talking about just across the world, even if there are no people who, group of people who

may practice that Islam, I don't think the word has the connotations or the meanings that the presenters and the programming and the substance of *Al-Ansaar* attached to that word Islam. I think it has a deeper meaning. The phrase that is cultural presentation, that's what it is about.

8. Q: What type of culture?

A: Of their culture. Islam is part of their culture, it's a culture for them. That's why majority of it is about preserving ignorance.

9. Q: Is it not a platform for diverse views?

A: No, it's not a platform for lateral thinking, it is not a platform for, it does not accommodate, cos I know from experience you have to censor what you say and they choose to put who on the radio. If they put somebody who opens their mouth and says something that will offend the listeners and the small conservative sector of the community then al-ansaar will be in big trouble. Then their funding and their support, if they do that they will be in big trouble.

10. Q: Do they control who comes on to the radio station?

A: Oh yes, 100%. They are starting to get more and more particular about who goes on the radio, it's getting more restrictive, yes for sure, definitely, definitely. I mean matters like you can't have music on the radio or musical instruments, female presenters on the radio station.

11. Q: What about female presenters?

A: It's becoming a serious problem, female presenters co-hosting with male presenters has become a very serious issue of contention. The sound of female singing in English is a problem, but if she's reciting an Urdu naath then it's no problem. *Al-Ansaar* never had a board, they've always had directors, but they didn't have a council. They have a religious council.

An advisory board, like clerics basically. It's all male and it's majority clerics of a certain framework from certain points of view.

Interviewee: Saleem Karwa – Financial Director of the Al-Ansaar Foundation and of *Radio Al-Ansaar*

Date: Sunday, 31 October 2005

Time: 15h00 – 4h30

Location: Interviewee's residence: 50 Booth Avenue, Sydenham

1. Q: Explain *Radio Al-Ansaar* in financial terms

A: *Al-Ansaar* is run as a business unit, on a cash flow basis. The radio is an integral component of Al-Ansaar, it's not a separate entity with separate financial statements

2. Q: What are the radio's sources of funding?

A: *Radio Al-Ansaar* is wholly funded by advertising and sponsorship. Initially Al-Ansaar put up the seed money for *Radio Al-Ansaar* to obtain a licence, purchase transmission lines, equipment. [*Al-Ansaar*] will never run into trouble because of the backing of Al-Ansaar [Foundation]. *Al-Ansaar* has not been in trouble financially because of strong business ethics.

3. Q: Has your advertising revenue increased over the years?

A: Advertising in December and January is better than November. This year, 2005 Ramadan, we are down by 30%. The 27th night is always popular but this year we're having difficulty selling spots.

4. Q: Why is this so?

A: We're not sure, October/November seems quieter. Despite less income, we will not run at a loss because of our business acumen – we cut expenses, like the phone in Ramadan it comes to around R50 000, 00 and in the *sirah broadcast* R11 000,00. Plus Al-Ansaar's infrastructural support reduces expenses, that's why the radio is able to make a profit.

5. Q: What are the profits generated used for?

A: We don't make much of a profit, if you look at the figures our expenses are quite high. Over the years we have gone for sophisticated transmission equipment to get better quality sound – stereo. It's costly, example 2002, music taxi cost R12 000. 2003/2004 Diginet plus live cost R47 000. The quality of sound improves ten-fold, 1 kw to 5kw. We are still paying off R500 000 worth of equipment.

6. Q: Besides business acumen what would you attribute *Al-Ansaar's* financial success to?

A: Business ethics. The radio can't be based on community participation, it has to have organisational support and Al-Ansaar took up the cudgel.

7. Q: Do you think the radio can be sustained over a long-term period?

A: Long-term radio is more viable. We can generate enough despite the dips. The highlight months are Ramadan, Hajj, Rajab and Shabaan. Four months in the Muslim calendar enough to utilise for the year. We pay R24 000, 00 more for a transmitter for one month than one year. It is more expensive to run a one month licence. Our advertisers too, get frustrated with this stop-start situation. Some of them say they want to take out a twelve month contract.

Interviewee: Faizel Kajee – Durban businessman: Owner of *Textrim Fabrics* and *Radio Al-Ansaar* advertiser

Date: Tuesday, 26 October 2005

Time: 12h00 – 12h20

Interview was conducted telephonically

1. Q: Why do you advertise on *Al-Ansaar*?

A: It is effective

2. Q: What do you think of it as an advertising medium?

A: *Alhamdullilah, sirah broadcast* was more effective than Ramadan

3. That's unusual? Why do you think it is so?

A: I'm not sure. I'll have to do research and find out what happened in Ramadan.

4. Q: Are you happy with your arrangement with *Al-Ansaar*?

A: No, actually I'm not. I'll tell you they are unethical and unprofessional staff as a media organisation. I advertise on Lotus, East Coast but they are the worst media organisation to deal with

5. Q: Why is it unethical?

A: I'm not happy with the price variations. Prime time prices understandable. I advertised first during the *sirah broadcast* when listenership was low. But they don't have a holistic perspective. I understand, they need access to more resources but the station is a business tool and huge disparities in prices. How can a special broadcast cost R3000, 00

6. Q: What do you think of the programming?

A: *Alhamdullilah,* no problems. They are liberal in their approach.

7. Q: What would you do if you were unhappy with something said or done on air?

A: Only if it was something totally un-Islamic. But look it would be unfair of me to pull out my advertising because I advertise on Lotus and East Coast as well.

RADIO AL-ANSAAR

STAFF / VOLUNTEER APPLICATION FORM

NAME   :   _____

AGE   :   _____

CONTACT NO'S :   (H)_____(W)_____

                         CELL_____

                         E-MAIL_____

OCCUPATION   :   _____

_____

_____

TIMES/ DAYS AVAILABLE:-

NOVEMBER_____DECEMBER_____

GENERAL   :   _____

_____

_____

_____

_____

PLACEMENT / DEPARTMENT   ;   _____

_____

OFFICIAL USE

AUTHORISED BY :   _____

DATE   :   _____

SIGNATURE   :   _____

To: The Directors of Radio Al-Ansaar

Respected Brothers in Islam,

My Resignation from Radio Al-Ansaar

As-Salaamu 'alaikum wa Rahmatullahi wa Barakaatuh.
I pray that this letter reaches you all whilst you are enjoying good health and strong Imaan.

I am writing to explain the events which led to my resignation from Radio Al-Ansaar, on November the 2nd - I'm sure Mr Jamal has or will tell you why I resigned, but this will be from his perspective, as well as from the perspective of your advisory board, and I believe it's important that as Muslims, who are running an Islamic organisation, you listen to my side of the story as well, before you draw your conclusions or arrive at any judgements.

I have been involved with Radio Al-Ansaar as a guest for about 3 years now, and as a presenter since the beginning of its Seerah broadcast, during which I was asked to co-host the morning Drivetime programme. I did so, and received an extremely positive response from listeners as well as from Mr Solly Suleman and Mr Riaz Jamal.
This led to Mr Suleman asking me to assist with Al-Ummah, and to Mr Jamal offering me the post of editor for Al-Ummah – I agreed to commit myself to editing four editions of Al-Ummah, the last of which was the 'Eid edition.

The programming department (i.e. Mr Jamal and Sister Asiya Amod) also asked me how many programmes I wanted to present during the *Ramadan* broadcast, and agreed to the three slots per week I had in mind, these being 'Muslimah Today,' for women, 'A Day in the Life' for profiling Muslim personalities, and 'Muslim Dilemmas,' for discussing contemporary challenges faced by the local South African Muslim community. When trying to find a Tazkiyyah replacement for Hafidh Wadi, Mr Jamal suggested that I present the Tazkiyyah programme on a Friday, and after giving it some thought, I agreed.

I always asked Mr Jamal for advice regarding topics he thought would serve a useful purpose, and when discussing the 'Muslim Dilemmas' series, he agreed that 'Differences of opinion in Fiqh,' was a good topic, which required discussion. He suggested that I focussed on this topic in the last programme in the series. In fact, he would check all my editorials for Al-Ummah newspaper before they went to print, and when he saw in one of my editorials that I had mentioned that this topic would be discussed on the 2nd of November, he didn't remove it from the draft and allowed it to go to press.

Anyway, the first week of the radio broadcast began and my programmes were alhamdulillah extremely well received. I was inundated with phone calls from listeners, all of whom spoke highly of the quality of the guests I interviewed, as well as the relevance and standard of the topics and the content.
During the second week of the broadcast, I managed to secure an interview with Shaykh Abu Ameenah Bilal Philips, an Islamic scholar of high standing, who is part of the Ahlus Sunnah wal Jama'ah.
He was a Christian, and became a Muslim decades ago, after which he was responsible for the conversion to Islam of thousands of American troops stationed in Saudi Arabia during the Gulf war.
I asked Mr Jamal for advice regarding the topic I should focus on, and he suggested that I talk about general topics, and not talk about issues like the blind following of a madhab as well as tasawwuf (which MANY overseas scholars are against). He said that if a listener called in and asked a question about these two issues, then it was up to Shaykh Abu Ameenah to answer the question and this would not be any fault of mine.

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He also told me that the programme we had agreed on for the last week of the broadcast, on 'Differences of opinion in Fiqh,' would have to be 'passed' by the advisory board. He later told me that the programme had been passed and that I could go ahead with it, with two members of the advisory board, Maulana Khaled Yacoob and Shaykh Ramadan Ahmed as my guests.

Meanwhile, I divided the Shaykh Abu Ameenah Bilal Philips programme into three topics, Da'wah, Women in Islam and Extremism, and at the end of each segment I allowed listeners to call in with their questions. During this programme, three questions were asked, which resulted in some concerns being raised during one of your advisory board meetings. The three issues were as follows:

- **ISSUE ONE:** During the segment on Women in Islam, I asked the Shaykh for an interpretation of the verse of the Qur'an in which Allah speaks about wife beating – I asked him this question because this is ammunition which Christians use against Muslims when trying to instil doubts in their minds about the truth of Islam. I have read numerous Indo-Pak commentaries on this verse, including the Tafseer Uthmani, which is sold at most Darul 'Ulooms, and I have to say that the Shaykh's response was mild compared to what these tafseer books state.
- **ISSUE TWO:** A listener called in and asked what the Islamic ruling on 'Salami' was. Abu Ameenah Bilal Philips is a Jamaican, who has lived in Canada, Saudi Arabia, the UAE and Qatar – he obviously isn't familiar with the term. So in all innocence he said, that to him salami was a type of food eaten in a sandwich. This wasn't surprising since Dr Ahmed Sakr's wife, and Dr Farooqi, had said the same thing when they had visited South Africa some years ago. The word 'Salami' seems to be unique to South Africa, and nobody in Egypt or England, where I have lived, had any idea of its meaning. I explained the meaning to the Shaykh and he responded with a very unclear ruling on the matter, which is further evidence that he did not understand what the concept means.
- **ISSUE THREE:** A listener called in and asked if people should blindly follow madhabs, and the Shaykh said that they shouldn't, because all four of the imams were human beings and were not above error. I responded by telling him that surely a layman in Durban, who is a Hanafi and who has no knowledge about Islam should follow the Hanafi madhhab, to which he responded by saying a layman should follow an open-minded Hanafi scholar who ruled according to the Qur'an and the Sunnah.
- **I must make it clear at this point that after the above issues were discussed, I stated very emphatically on air, that these were just the views of Shaykh Abu Ameenah Bilal Philips, they did not necessarily represent the views of Radio Al-Ansaar, and other 'ulama were likely to have different views, and that listeners should follow scholars whom they were used to following.**

Anyway a week after the programme took place, I received a call from Mr. Riaz Jamal, who said that the advisory board had met and that concern was expressed about the three issues listed above and that I, together with my brother, should meet with him, Maulana AR Khan and Haafidh Fudhayl Soofie, in order to discuss 'the way forward.' (I also heard through the grapevine, that Mohamed Variawa, who **is not** an Islamic scholar, had a problem with Shaykh Bilal's interpretation of the wife-beating verses, and said that he had given 'carte blanche' to men to beat their wives, which quite frankly was a preposterous lie on Mr Variawa's part).
I told Mr Jamal that I had already stated on air that Shaykh Abu Ameenah Bilal Philip's views were his own, but he still insisted on my meeting him and the above-mentioned individuals.

I agreed, and at the meeting, very little was achieved. Haafidh Fudhayl Soofie basically said in a very indirect manner that I was interviewing scholars who were extreme in their views. I found this surprising as he had based his judgement on one guest. My first guest was Yusuf Estes, a very light-hearted humorous Muslim who had previously been a Christian priest and on my other programmes, I had interviewed Mufti Menk and people from other backgrounds, yet he chose to focus only on Shaykh Philips. They questioned me about my next programme and my guest, and I told them the programme would be on modernism and that my guest would be a top scholar from the United States who was qualified to talk about the subject and that he would be joined by Professor Suleman Dangor.

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The meeting ended with me expressing the desire to resign if I was going to subjected to this very unnecessary type of censorship. However Mr Jamal pleaded with me to stay on, and the next evening when the programme on modernism received an excellent response he echoed his sentiments with more pleas to stay on.

I have to state here, that to this date, I have not received even ONE call from a listener to say that they had a problem with what Shaykh Bilal Philips said. Mr Jamal insisted that he had received many complaints, and told me that he was going to make an apology on air, and that the apology would be made in a very nice way.

The apology was made on the 1st of November during Mohamed Variawa's programme. The manner in which it took place was shockingly childish, unprofessional and extremely insulting to me. Mr Variawa basically told Mr Jamal on air, that due to the inexperience of 'new presenters' compared to 'senior presenters,' many 'mistakes' were made, could Mr Jamal run through some of the problems that occurred due to those 'mistakes.' Mr Jamal responded by saying that 'Sister Fatima Asmal had a guest on her programme, and he made some comments, and we apologise for this.' He then misrepresented me (which by the way is illegal) by saying that he had spoken to me and that I was 'regretful.'
I sent Mr Variawa a text message in which I told him that I thought his statements were arrogant especially considering the fact that he himself, as a 'senior presenter' had a few nights previously, invited a Shi'ah by the name of Safeehullah Khan onto his Niteline programme and had given him a good few hours of airtime. He responded by phoning me and using vulgar language.

Anyway I arrived at the radio station on the 2nd of November to present the last in my 'Muslim Dilemmas' series. The topic was 'Differences of opinion in Fiqh' – Mr Jamal and the advisory board had already agreed to the topic and to the guests, Maulana Khaled Yacoob and Shaykh Ramadaan Ahmed.
My guests had arrived and were waiting in the reception area. I went to greet Mr Jamal, whereupon he immediately asked me what my topic was, though he was well aware of it. He then said that he had received a phone call from Maulana Hashim Amod, who had received a phone call from Mufti Ebrahim Desai, and that they were 'concerned' about what would be discussed on my programme. I told Mr Jamal that my guests were in the reception area, and instead of inviting them into his office for a discreet meeting, he went into the reception area and began firing them with questions about what they would discuss. I found his attitude to be extremely unprofessional, insulting and rude. For every question he asked, they had an answer, and he responded with another question. This in full view of a number of people who were hanging around waiting for news about the Eid moon and packing hampers. I told Mr Jamal that the topic had been agreed to weeks previously in the presence of Maulana Hashim Amod, and it wasn't fair to put me under such pressure five minutes before a programme. He then began screaming at me in the presence of everyone, whereupon I said that I wouldn't do the programme. Shaykh Ramadaan Ahmed convinced me to go ahead with the programme, and I did so.
At the end of the programme, I announced on air that this was the last broadcast I would be involved in.
I am a professional and I do not embark on personal vendettas on air, and hence I did not mention my reasons for resigning during the programme.
However, I have received some private queries from listeners as to why I have chosen to resign and I have related the above to them, as it is their right to know that haqq is being suppressed by a few individuals who control the radio station, which selectively chooses the viewpoints it wants to propagate not for the pleasure of Allah and His Messenger Sallallahu 'alayhi wassallam, but for the pleasure of Mufti so and so, and Maulana so and so.

At the end of the day I am a woman, and I believe this is part of the reason why both Mohamed Variawa, and Mr Riaz Jamal were blatantly rude and unprofessional with regards to me. I know some of you well, others I don't know at all, but I pray that after reading this letter you will consider the following points, and come to your senses in the interest of the community you claim to be serving:

- an advisory board is there to advise, not to dictate. Mr Riaz Jamal seems to be confused as to the function of the advisory board. It is Allah who dictates, and it is Him who we should obey and fear.
- furthermore, I find it shocking that in spite of the fact that the advisory board seems quick to pick up the phone and make a noise about issues they feel uncomfortable with, **not a single one of them** had bothered to listen to my *entire* interview with Bilal Philips before coming forward with their concerns. Everything they mentioned was based on pure hearsay. In fact not even Mr Jamal had listened to the entire programme or to any of my other programmes in their totality, either. As a result, hurtful and baseless accusations and insinuations were made about me having an 'agenda,' and me being 'inexperienced' (by the way I'm a qualified journalist with ten years worth of experience both in the print media and on CHANNEL ISLAM INTERNATIONAL).
- In spite of Mohamed Variawa's rather naive comments that 'If Fatima Asmal can interview Bilal Philips,' he could 'interview a Shi'ah,' it has to remembered that Bilal Philips is part of Ahlus Sunnah wal Jama'ah. So are Maulana Khaled Ya'coob and Shaykh Ramadaan Ahmed. If Mr Jamal respects the advisory board to such an extent that he insults and humiliates other people in an effort to please them, then this smacks of double standards. What about Bilal Philips? What about Maulana Khaled Ya'coob? What about Shaykh Ramadaan Ahmed? They are 'ulama too. Shouldn't their views be respected too?
- Mohamed Variawa's comments on air about the inexperience of presenters and Mr Jamal's subsequent apology on behalf of myself, without my permission, was reflective of a sheer lack of professionalism, and shocking levels of ingratitude to those of us who sacrifice hours of time to be in the studio during Ramadan to serve the needs of the community. It was a slap in the face, and spoke volumes about where the loyalties of the radio station lie.
- Mr Jamal's public insults, which came five minutes before I was due to present a programme, again reflected a lack of professionalism, as well as the inability to abide by an agreement. The bottom line is that the advisory board had passed the topic weeks previously and had no business bringing it up five minutes before it was due to go on air. Mr Jamal had agreed to the topic with the presenter, and had no right to put me under such pressure. If he wanted to advise my guests, then a public arena was not the right place, and the manner in which he did it with a series of rhetorical questions was definitely not correct or in keeping with Islamic etiquette.

Mr Jamal would like me to think that I have 'caused problems.' In fact he says that I have no idea 'how many problems' I have caused.

I say Alhamdulillah – praise be to Allah, that He gave me the opportunity to serve as a catalyst for change, though be it for a month. People called me and told me that my guests had given them a new perspective on things. They told me that people who thought that Radio Al-Ansaar had no intellectual value had started to switch their radios on again to listen to my shows and my guests. My non-Muslim listeners continue to keep in touch with me. This to me is more important than the 'problems' I have supposedly caused.

I find it hilarious that Mr Jamal has little consideration for the hundreds of people my guests have succeeded in educating, and is concerned instead only with appeasing the personal goals of a few individuals in the community who do not want people to be educated.

I urge each of you today, to analyse the function of your advisory board, and ask yourselves if these people are there to advise you or to dictate to you.

I strongly advise each and every one of you to open your minds and hearts to the dynamic way of life called Islam which exists outside the boundaries of this country, an Islam which is untainted by innovation and ideologies, an Islam which attracts people from every racial group, an Islam which belongs to the people not to the Darul 'Ulooms.

I ask you to listen to some of the programmes aired on Radio Al-Ansaar, in particular some of the ridiculous questions and answers session with Mufti AH Elias, and some of the messages which 'Ulama deliver at different times of the day on different presenters' programmes, and then I ask you to compare them to the issues and questions answered by scholars who appeared on the following programmes, recordings of which are available at the studio:
October 12th Muslim Dilemmas – 9.30pm

October 26th Muslim Dilemmas – 9.30pm
November 2nd Muslim Dilemmas – 9.45pm,
then visit the website www.islamtoday.net , read what the scholars at www.islamonline.net say in their fatawah section, and then ask yourselves if Radio Al-Ansaar is really propagating the haqq, or if it's propagating an Islam which is tainted by culture.
And finally, I ask you to ask yourselves if on the day of Qiyamah, you will be accountable to your advisory board or to Allah Subhanahu wa Ta'ala.

I hold no bad or malicious feelings in my heart against any one of you, (I know only Mr Solly Suleman, Mr Hussain Shaikh, Mr Baboo Joosab and Mr Azeem Bux and have nothing but good to say about them). Having said, that, I think that I worked extremely hard for both Al-Ummah, as well as for Radio Al-Ansaar, and I expected very little return by way of financial compensation. I think that I was treated unfairly by Mr Jamal and Mohamed Variawa, and I wish to place this on record, so that you can avoid a similar scenario in the future.

A closing thought: I've heard that some at the Al-Ansaar Foundation were concerned that my programmes would offend some sectors of the community who wouldn't financially support the projects. In the few months that I worked at the Foundation on Al-Ummah, I noticed that a lot of effort was being made to secure Arab funding for the Foundation's projects. I would like to inform you that I am very well-acquainted with Arab culture and the Arab interpretation of Islam, and I can tell you with 100% certainty that if a Arab were to switch on Radio Al-Ansaar, he would think that it smacked of shirk, bid'ah, and innovation and he would not want to be associated with it.

May Allah Subhanahu wa Ta'ala cause the radio station to turn over a new leaf during the Hajj broadcast, may He inspire you all to have the courage in the face of difficulty, to practise and preach the truth as He has revealed it.
Jazakumullahu khayran for reading this.
Was salaam
Fatima Asmal