

**FREEDOM OF SPEECH WITHIN NAMIBIAN RADIO STATIONS: THE CASE OF
EAGLE FM, OMULUNGA RADIO NATIONAL RADIO**

**A research project report submitted in partial fulfilment of the requirements for the
degree of Bachelor of Arts in Media Studies (Honours) to the University of Namibia,
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By

**Immanuel T. David
(STUDENT NO: 201609145)**

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Supervisor: Ms M. Mosha

ABSTRACT

This research is a qualitative research that aimed at exploring the existence of free speech at the radio stations, determining the satisfaction of the public with free speech at the radio stations and comparing free speech at the radio stations. Article 21(1) of the Namibian Constitution gives the citizens the rights to free speech. However, Article 21(2) gives some restrictions to Article 21(1).

This study is designed to give in-depth information on the factors that contribute to some callers' calls being hanged while trying deliver their speeches on radio. Data was collected through semi-structured interviews with the radio station managers, radio presenters and employees at the Office of the Ombudsman.

The study found out that Namibia has the freest media in Africa. As a democratic country, Namibia is governed by the constitution where by the law enforcement agencies such as courts and the office of the ombudsman have to act up against any person that violates the constitution. Radio presenters protects the image of their radio station rules and regulations, media laws and ethics as well as the constitution through hanging up listeners calls who try to deliver hate speeches. It is a duty of the radio presenters to moderate and protect the rights of the public from defamatory and threatening speeches.

The public need to be educated to be able to differentiate between hate speeches and freedom of speech. People must know how to deliver their speeches without violating the constitution.

DEDICATION

This study is wholeheartedly dedicated to my mother Ndapewaoshali and my family who strongly submitted to a life. They have been a source of inspiration and gave me strength when I wanted to give up. They provided me with moral, spiritual, emotional and financial support that I needed to complete my studies.

To my friends, class mates and teachers, lecturers, mentors who advised me, corrected me and educated and encouraged me to finish this study.

Lastly, I will dedicate this study to the man above. It was because of God that I completed this study. He guided and protected me since day one.

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DECLARATION

I, Immanuel David, declare hereby that this study is a true reflection of my own research, and that this work, or part thereof, has not been submitted for a degree in any other institution of higher education.


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LIST OF ABBREVIATIONS AND ACRONYMS

AU	African Union
EFN	Editor's Forum of Namibia
NBC	Namibia Broadcast Corporation
SABC	South Africa Broadcast Corporation
SWABC	South West Africa Broadcast Corporation
SWAPO	South West Africa People's Organization
UN	United Nations
UNAM	University of Namibia

CHAPTER 1: INTRODUCTION

1.1 Introduction

This chapter presents the orientation of the study and highlights the research gap. The chapter outlines the objectives and the significance of the study. It further explains the limitations that this researcher encountered in carrying out the study.

1.2 Orientation of the study

Webster (2021) notes that Freedom of Speech is to freely express one's opinions, ideas and review. Namibia as a democratic country, it allows free speech and media enjoys open environment that is declared by the Namibia Constitution (Heinze, 2019 Nov).

Lister (2018) notes that freedom of speech is being protected by Article 21 of the Namibian Constitution. According to s. 21.1 of the Namibian Constitution 1990 (Namibia), "All persons shall have the right to freedom of speech and expression, which include freedom of the press and other media."

However, s. 21.2 of the Namibian Constitution 1990 (Namibia) notes that;

"The fundamental freedoms referred to sub-Article (1) hereof shall be exercised subject to the law of Namibia, in so far such law imposes reasonable restrictions on the exercise the rights and freedoms conferred by the said sub-Article, which are necessary in a democratic society and are required in the interest of sovereignty and integrity of Namibia, national security, public order, decency or morality, or in relation to contempt of court, defamation or incitement to an offence."

Newaka (2020, Feb 13) notes that there to 34 community radio stations and commercial radio with the frequencies that cover approximately 98% of the Namibian area. However, the

researcher only chose three radio stations that this study will look at which were chosen depending on various reasons which include frequency coverage, ownership and reliability. Scholars such as Kmezić, (2020) have argue that state-owned media is not transparent as private-owned media as most of the time there is there is some sort of censorship to protect the elite. The researcher chose two independent radio stations (Eagle FM and Omulunga Radio) and one state owned radio station (National Radio). Among them, Eagle FM is the youngest, it was established in 2019 (Eagle FM, 2021 April). Omulunga Radio was established in 2002 (Omulunga Radio, 2021). National Radio was established two years after the Namibian independence, in 1992 (National FM, 2021 May).

1.3 Statement of the problem

The media is the watchdog of the nation, whereby media has the role to keep the society informed, entertained and educated (UK Essays, 2018). The Committee to Protect Journalists (2001) notes that, media has the power to be there for the society and look out for it. There have been successes and weaknesses of freedom speech in the Namibian media (Ngatjiheue, 2021, April 20). There are a number of articles that praises freedom of speech in Namibia, mostly, the international ones and there are a lot of complains by the Namibian citizens against restriction on their freedom of speech and expression by the government. Ngatjiheue (2021, April. 20) notes that it was stated in the 2021 Word Press Freedom Index that Namibia scored the first position in Africa as the freest country in the world press freedom ranking and 24th out of the 180 countries in the world. However, the Reporters Without Boarder (2021) states that media outlets are being subjected to the government officials' violence and threats.

Now the problem is that there seem to be hinderance on freedom of speech and the way the media is doing its job. It is either freedom of speech is not fully granted to the radio stations or

there are a lot of misconceptions about it. There are times when the public call to the radio stations and their calls are being hang up after they complained about certain issues. The threats, arrests and attacks to the journalists and media houses might mean that, there are limitations on what the radio stations are allowed to publish.

1.4 Objective of the study

The objectives of this study are to;

- explore if freedom of speech exists at Eagle FM, Omununga Radio and National Radio as stated by Article 21 (1) (a) of the Namibian;
- determine the satisfaction of the audience about free freedom of speech at Eagle FM, Omulunga Radio and National FM; and
- compare the extend of freedom of speech between the Eagle FM, Omulunga Radio and National Radio.

1.5 Significance of the study

This study will help radio stations to be aware and diagnose what are the things they have to do in dealing with freedom of speech that in accordance to what the public expect from them. The findings of this study will be able to estimate the consequences that those with power may take after the journalist publish the news which will be regarded as a threat to them. Are the radio presenters and journalists protected?

This study will help the public to find out, which radio station among the chosen three fits their needs and desires? Importantly, this research will educate the public in deciding whether the radio stations do fulfill their responsibilities or the radio presenters decides what to do.

The study will be able to estimate what the public as well as the radio stations expect from the government. By understanding the extend of freedom of speech that both the public and media house wants, the government can then make some adjustments to deliver what the society want. It is very important to undertake this study to throw some light on the use of freedom of speech in the Namibian broadcasting media, particularly; Eagle FM, Omulunga Radio and National Radio.

1.6 Limitations of the study

The limitations of the study in research are those characteristics of design or methodology that impacted or influenced the interpretation of the findings from your research (Price & Judy, 2004). Since the study is based on Eagle FM, Omulunga Radio and National Radio only, the findings may not be completely generalized because the researcher only chose three radio stations while there are many radio stations in Namibia.

1.7 Summary

This chapter contextualized this research by presenting its orientation, whereby the researcher has defined the concept 'freedom of speech', give a few details of Article 21 of the Namibian Constitution and identifies the radio stations that this study cover. It also discussed the objectives of the study. The chapter further explained the statement of problem of the study. It also outlined that this study will be a great benefit to the public, radio stations and the government.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This section of the study provides materials to strengthen the researcher's points and arguments and it presents what other researchers have written about Freedom of Speech in the media, particularly the Namibian radio stations. The researcher read articles, websites, books and newspapers to appreciate what other researchers have written about freedom of speech and the media through citing them in this study. The chapter gives at a brief background of the Namibian broadcast and freedom of speech, factors affecting freedom of speech in the Namibian radio stations and the role of the media in promoting freedom of speech.

2.2 Freedom of speech

Schauer (1978) defines Freedom of Speech as the right of the people to express their ideas, opinions and thoughts through a desired media platform without any form of limitation, only when such limitations are necessary, such as where exercising the rights threatens the right of other persons, creates a public disorder or it is a threat to national security. Freedom of Speech as a form of freedom of expression is one of the fundamental human rights that are commonly presented in international documents Shelton (2017).

McCombs et al. (1997) state that, when the media concentrates on a certain issue, the public get the impression that whatever that issue is, it is important. Media informs, educate and entertain the people (Carlossom & Werbull, 2018). A lot of people know their rights because the media educated them. If the media reports about a certain issue without boundaries and allow people to participate freely in any discussion in the public interest, such media platform will invite more audience (Tworek & Tenove, 2020). Media must be transparency and the public must be able to

see it. This is important as McCombs and Ghanan (2001) also states that the media is useful in presenting information and facts to the nation and the same nation can determine which of the information presented in the media is relevant to them. In most cases, the radio station will only set the agenda when the public consider the information permitted by the radio is fair and transparent (Tworek & Tenove, 2020).

Democratic nations through their Constitutions must be able to give a choice to the public to choose their favourite radio station that meets their expectations in terms of freedom of speech (Lewis, 2003).

Namibia has implemented a democratic rule through a Constitution since 1990 which guaranteed all the citizens an equal right to freedom of speech (Wiechers, 2010). According to Wiechers (2010), the fundamental rights is enforced by the courts. People who thinks someone have violated their rights can go to court for help, and the court can make an order that will protect them. People can also make their complaints about the violation of their rights to an independent governmental official called ombudsman. Lister (2018) notes that Namibia is the freest country in Africa in terms of free speech and 24th in the world. However, the current good standing on free press does not mean there are no constraints or imminent threats from the outside elites as well as within the media sector itself (Ngutjinazo & Oliveira, 2020 October 12).

2.3 Brief history of the Namibian radio

According to Heinze (November 2019), during the German colonial rule from 1884 and before, Namibia had no single radio station in the country. Heinze (November 2019) notes that it was only in 1979, when the South African Broadcasting Corporation (SABC) started to operate

broadcasting services in Namibia (South West Africa that time). The first Radio Freedom for Namibians was when South West Africa People's Organization (SWAPO) used to broadcast a one-hour service from Tanzania then later they started broadcasting from Zambia, *the voice of Namibia*, which aimed at educating the Namibian people on what they were expected to do and to inform Namibians, mostly in the villages to assist SWAPO soldiers with food, water and shelter (Heinze, November 2019). In 1986, SWAPO expanded its broadcasting, operating from its neighboring countries such as Zimbabwe, Ethiopia, Madagascar, Angola and Congo (Heinze, November 2019).

South African Broadcasting Corporation (SABC) had introduced FM services that broadcasted in Namibia in the late 1960s, relaying Radio South Africa, Radio Suid-Afrika and the Springbok Radio (Riddle, August 1993). The South African administration in Namibia later realized that it was necessary for them to start broadcasting in the native languages (Heinze, November 2019). In the mid-1970s, the South African Broadcasting Corporation had started broadcasting in Oshiwambo, Damara-Nama and Herero, giving the majority of the Namibians the right to information (Riddle, August 1993).

The first broadcasting station in Namibia, the South West African Broadcasting Corporation was (SWABC) established in 1979 and it adopted its current name, the Namibian Broadcasting Corporation (NBC) in 1990 after Namibia got its independence from the South African colony (Heinze, November 2019). Heinze (November 2019) states that "NBC established Radio stations which catered for many vernacular languages such as English (the national language), Afrikaans, Khoekhoegowab, German, Oshiwambo, Otjiherero, Rukwangali, Setswana, SiLozi and !Ha." Riddle (August 1993) states that the Namibian democracy allows information transparency and many private radio stations find their way into the media industry with the aim to promote the

voice for all Namibians. The constitution commands what should be done, and the Namibian constitution commands for free media and the right of the citizens to engage in discussions in the public interest (Henze, November 2019).

2.4 Freedom of speech in the media

Free press is fundamental in ensuring that individuals receive information and ideas freely Shelton (2017). At the beginning of the world, man had sought to exercise freedom of speech within his social habitation (UK Essays, 2018). Lu (2017) notes that the introduction of Isegoria which means 'Free Speech' was the first landmark in fight for freedom of speech. This laid the foundation for freedom of speech in Athens and the whole world as it made countries to formally establish laws on free speech (Asad, 2009). The above-cited author states that the role of mass media is central in promoting the rights to freedom of speech and expressions to ensure transparency, democratic and accountability. The RSA vs. Sunday Times Newspaper (1995), made a comment that;

“In considering the comprehensive quality of the right, one also cannot neglect the vital role of health press in the functioning of a democratic society. One might even consider the press or other media to be a public sentinel, and to the extent that laws encroach upon press freedom, so to do they deal with a comparable blow to the public's right to health, unimpeded media.”

Spacey (2020) notes that journalists as well as TV and radio presenters from both privately-owned and state-own media houses needs protection that will allow them to report freely on any events that are on public interest.

2.5 Freedom of speech within the Namibian radio stations

Jha & Kodila-Tedika (2020) states that Democracy promotes a free flow of information, ideas and opinions by the citizens through their desired media. Namibia is democratic country, where freedom of speech is guaranteed to all the citizens by the territory's constitution (Committee to Protect Journalists, 2020). Article 21 of the Namibia Constitution guarantees all the citizens with freedom of speech, whereby all persons have right to freedom of speech in regardless of their skin colour, race, ethnic group and religion (Ngatjiheue, February 2021). According to s. 17.1 of the Namibian Constitution 1990 (Namibia), all the citizens the right to participate in peaceful political activities that are intended to influence the government operation and its policies.

However, most of the rights in the constitution are not absolute (Wasserman, 2010). Moreover s. 17.1 of the Namibian Constitution 1990 (Namibia) declares that the government will promote policies aimed at “encouragement of the mass of the population through education and other activities and through their organizations to influence government policy by debating its decisions.” It is common for the government to create intimidating laws such as overly broad and vague state secrecy laws that are aimed at pushing the publications into a state of self-censorship (Spacey, 2020). Wasserman (2010) notes that the government may as well use the process of cronyism to silence critics in the media. Heinze (November 2019) notes that, the Namibian Constitution guarantee all the Namibians to exercise their rights of freedom of speech though their desired media but the strong alites uses their power to limit such rights. However, Ngutjinazo and Oliveira (2020, October 12) states that journalists are subjected the government threats and that self-censorship takes place in the Namibian media. There are a lot of incidents where journalist and some media houses have been threatened by the government officials because of their publications (Heinze, November 2019). Ramages (2020) notes that the Supreme

Court ruled that the government must stop using national security as a pretext for preventing the courts from deciding whether the media could reveal certain information. More problems happened recently as from 2019 to 2021, whereby the tension started in 2019 after the arrest of two ministers and several businessmen in the fishing scandal, journalists and media outlets found themselves under attack when their revelation about government officials taking bribes to allow foreigners in the Namibian fishing ground (Reporters Without Borders, 2019). Reporters Without Borders (2019) notes that, the fishing scandal resulted in the firing of a journalist from a state-owned national news agency, as the government officials accused the media outlets of waging campaigns against the government. Several reporters were arrested in 2020, a Namibian Press Agency reporter was given a warning after a question was put to the president and many media outlets were banned from governmental press conferences about the coronavirus crises (Reporters Without Boarder, 2019).

The first ever journalists' union was only created in 2021 to protect the journalist and media houses from the government officials' threats (Reporters Without Borders, 2021). Threats against the media have been happening for many years after the country gained its independence in 1990 as media persons have been harassed and intimidated by government officials, as one of the incidents happened when a member of SWAPO had forced his way into a radio station and verbally as well as physically attacked the radio presenter, claiming that the producer had been sympathizing with the opposition party in 2014 election campaigns (Haidula, 2015).

2.6 A brief introduction of Eagle FM, Omulunga Radio and National FM

Even though there are a lot of radio stations in Namibia, this research only looked at Eagle FM, Omulunga Radio and National Radio. Eagle FM (April 2021) notes that Eagle FM plays a role in promoting free speech without any censorship or fear. Eagle FM was banned from broadcasting

in Windhoek geographical areas in February 2021 after it was found in breach of its broadcasting license but it still broadcast from the rest parts of the country (Ngatjiheue, 2021 February). There is a program called ‘Political ‘Spectrum’ that allows people to talk freely about politics which was introduced recently and, to promote freedom of speech, Eagle FM has created the ‘Box Buddy’ where all complaints, comments, concerns are collected and responded to (Eagle FM, 2021). Eagle FM (2021) also stated that there are also two independent shows, namely, Free Your Mind and Root Out Corruption Namibia that promotes freedom of speech at their radio station.

Omulunga Radio is a Namibian radio station based in Windhoek and it provide news, talks and informative programs (Omulunga Radio, 2021). According to Omulunga Radio (2021), Omulunga Radio is a commercial radio station that speaks to the Ovambo people. The radio station host talks with the Namibian society that discuss politics, relationships and health, and it promotes freedom of speech (Omulunga Radio, 2021).

National Radio is one of the oldest radio stations in the country and it broadcasts in the official language, English (National FM, 2021 May). National FM (2021 May) notes that the radio station covers 98 percent of the country on varying frequencies for different areas. They host talks which are informative about human rights and they let listeners to call in and freely participate in discussions (National FM, May 2021). National FM (May 2021) notes that, “National Radio prides itself not only being the voice of the nation but also as a player in the process of nation building.” National Radio has program such as “People’s Parliament” and “Phone-in Program” where listeners call in with their concerns, opinions and ideas about any issue in the public interest (National FM, May 2021). National FM (May 2021) states that the

radio station operates 24/7 and it “has played a key role in promoting the democratic principles of free speech and expression.”

2.7 The media as public watchdog

Various courts in the world have expressed the important role that media plays in democratic states (Ramages, 2020). Haidula (2015) argues that not only that the media have the task to impart information and ideas, the public has the right to receive such information too and it also have the right to engage themselves in discussions on the media that are in public interest. The RSA vs. Sunday Times Newspaper (1995) has remarked the importance of the media and the role that it plays as ‘watchdog’:

“The role of the press in a democratic society cannot be understated. The media is the frontline in the battle to maintain democracy. It is the function of the media to ferret out corruption, dishonesty and graft whenever it may occur and to expose the perpetrators. The press must reveal dishonest mal and inept administrations. It must also contribute to the exchange of ideas already allude to. It must advance the communications between the governed and those who govern. The media must act as a watchdog of those who governed.”

Shelton (2017) notes that the notion of public interest has now become a popular aspect of law on freedom of speech. The RSA vs. Sunday Times Newspaper (1995) articulates this concept better;

“[W]e must not forget that it is the right and indeed a vital function of the media to make available to the community information and criticism do out aspect of every aspect of the public, political, social and economic activity and thus it contribute to the formation of

public opinion. The press and the rest of the media provide the means of useful, and sometimes vital information about the daily affairs of the nation is conveyed to its citizens, from the highest to the lowest rank. Conversely, the media often becomes the voice of the people- their means to convey their concerns to fellow citizens, to officialdom and to government.”

McCombs and Ghanen (2001) states that media broadcasting is a mass media platform that reaches to a large number of audiences. There are different types of media in Namibia, which includes print media, electronic and broadcast media (Larsen, 2007).

2.8 Right to information

According to Cohen-Almagor (2017), freedom of speech is understood to be inseparable part of Fundamental Human Rights. Claiming Human Rights (2021) states that Namibia is a member of both African Union (AU) and United Nations (UN). Both AU and UN have conventions that address the rights of the public to obtain and engage in information about public officials;

The UN Convention Against Corruption requires that the public has “effective access to information.” The UN, 2003, art. 13 (1) requires the UN member states to adapt procedures or regulations to allow the public to obtain information the “organization, functioning and decision-making process of the public administration and, with due regard for the protection of privacy and personal data on decisions and legal acts that concern members of the public.”

Lister (2018) notes that currently Namibia is rated by Reporters Without Borders as the freest country in Africa and 24th in the world in terms of media freedom. After Namibia got its independence, in 1990, the country has amended a progressive constitution with incredible bill of rights (Lister, 2018). The Constitution of Namibia was put together by 72 elected members of the

Constituent Assembly in just 80 days in late 1989 and early 1990 (Amoo & Skeffers, 2008). The constitution is important because it is the highest law of the land (Negretto, January 2020). Lister (2018) states that Namibia is a democratic country whereby the government rule in accordance to the constitution.

The AU, 2003, art. 9 requires member states to;

“adopt such legislation and other measures to give effect to the right access to any information that is required to assist in the fight against corruption and related offences and create an enabling environment that will enable civil society to and the media to hold the government to the highest level of transparency and accountability in the management of public affairs.”

2.9 Theoretical framework

This study will use the Authoritarianism Theory. According to Kaya & Çakmur (2010), this theory, the media, though not under the direct control of the State, had to follow its bidding.

Under an Authoritarian approach in Western Europe, freedom of thought was jealously guarded by a few people (ruling classes), who were concerned with the emergence of a new middle class and were worried about the effects of freedom of speech (Raza, 2012). Steps are being taken to control the freedom of expression (Kaya & Çakmur (2010). According to (Raza, 2012) “theory promoted zealous obedience to a hierarchical superior and reliance on threat and punishment to those who did not follow the censorship rules or did not respect authority.” Censorship of the press and other media platforms is justified on the ground that the state always took precedence over the individual's right to freedom of expression.

Raza (2012) states that the world has been witnessing an authoritarian means of control over media by both dictatorial and democratic governments. Kaya & Çakmur (2010) also argues that today many nations, though, they deny practicing authoritarian principles used for expression but behind the curtain, authoritarian practice is carried out. The above-mentioned author cautions that these practices are used in different forms and techniques. In some countries, particularly in the developing ones in Africa, these are used in visible form like “Official Secret Act”, “National Security Act”, “Defamation of Character Act” and ‘Disturbing Public Disorder Act.’ Also, in some instances, control over the media is carried out in form of financial threat (Raza, 2012). Lawson (2000), argues that if any media house violates the government policies against license, then the authority has all right to cancel the license and revoke it. Eagle FM is ceased broadcasting in Windhoek by the government from the first of February 2021, after it was found in breach of its broadcasting license (Ngatjiheue, 2021 February 10). Lawson (2000), also states that the government have all right to restrict any sensitive issues from press to maintain peace and security in the nation. However, the above-mentioned author notes that, this gives the government an opportunity to protect their deeds and to silence the public from criticizing the government operations.

2.10 Summary

This chapter of the study represented views of various scholars and authors that are relevant to the topic understudy. Freedom of speech in Namibia is not only presented in the Namibian constitution, but in the UN and AU conventions too. Though Namibia has scored a good position in World Freedom Press Ranking in 2021, the country continues to witness a high level of threats and violence on journalists and media outlets.

The following chapter discusses the methodology that guided this study.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the description of the research process. It provides information concerning the method that was used in undertaking this study as well as a justification for the use of this method. It also describes the various stages of the research, which includes the selection of participants, the data collection process and the process of data analysis that was employed. The chapter further discusses the validity and reliability in qualitative research and discusses the way in which these two requirements were met in the current study. Snyder (2019) states that a research methodology or strategy is determined by the nature of the research question and the subject being investigated in the study.

3.2 Research Design

Kothari (2011) notes that qualitative approaches are based on attitudes, beliefs and perceptions such as feelings of disappointment. The researcher chose to use a qualitative method in this study to gain an understanding about freedom of speech within the Namibia radio stations through people's opinions.

3.3 Data collection methods

The researcher used semi-structured interviews as a method to collect data. Mann (2016) note that semi-structured interviews give the most direct and straightforward approach to gathering detailed and rich information about the topic under study. The interviews will be carried out via virtual meetings, where core elements of the phenomenon under the study will be asked about by

the researcher. Interviewees will be flexible as their own personality and perspective views on discussion will be highly allowed.

3.4 Population

According to Bell (1993) a small population is the expected norm in qualitative research. Such small population enable the researcher to gain a deeper understanding of participant experience and to develop a thick, rich description of that experience. The total population of this study is the Office of the Ombudsman's staff, radio presenters and station managers from both Eagle FM, Omulunga Radio and National FM. The Office of the Ombudsman is made up of the staff compliment of 44, Eagle FM consist of two radio station managers and 11 journalists who are also the radio presenters while National FM has a staff compliment of ten permanent and contract producers, eight freelance producers and a radio station manager (National FM, 2021 May). Omulunga Radio is made up of staff compliment of nine radio presenters, seven news anchors and the radio station manager.

3.5 Sample

The researcher sought to interview eight participants. The sample was selected from three radio station presenters, three radio station managers, and two employees at the Office of the Ombudsman. Participants were selected non-randomly.

The researcher used non-probability. Purposive sampling was used as information-rich participants were sought.

3.6 Research instruments

Interviews guides were used to allow the researcher to have flexibility in the way that questions were asked. The researcher wished to accurately capture the data and as a result all the interviews were recorded with a cellphone. According to Senapathi & Drury-Grogan (2017), semi-structured interviews play a role in allowing the researcher to understand the complexity of the situation without imposing any prior categorization.

3.7 Reliability and validity

Phillippo et al (2016) described reliability as the class of consistency with which an instrument measures the attribute it is designed to measure. The interviews which were conducted by the researcher has revealed consistency in responses. According to Phillippo et al (2016) argues reliability can also be ensured by minimizing sources of measurement error like data collector bias. Data collector bias was minimized as the researcher was the only one to administer the interviews, and standardizing conditions such as exhibiting similar personal attributes to all respondents such friendliness and support. For confidentiality purposes, those that do not want their names to be mentioned were respected and the researcher did what they said.

According to Phillippo et al (2016) validity of an instrument is the degree to which an instrument measures what it is aimed to measure. The extent to which an instrument represents the factors under study is being referred to as content validity. To achieve content validity, interviews included a variety of questions on the knowledge of participants about freedom of speech within the Namibian radio stations. Questions were based on information gathered during the literature review to ensure that they were representative of what participants should know about freedom of speech and within the media. Content validity was further ensured by consistency in

administering the interviews. Phillippo et al. (2016) described external validity as the extent to which study findings can be generalized beyond the sample used. Generalizing the findings to all members of the population is justified. Seeking persons who are willing to participate in a study can be difficult, particularly if some participants have no convenient place for the interview to take place or when they refuse to go to the researcher's office. However, if all the people approached to participate in a study declines, generalizing the findings to all members of a population is not easy to justify. The study needs to be planned on time to allow the smooth progress of the study.

3.8 Procedures

This study used semi-structured interviews to gather information about freedom of speech within Eagle FM, Omulunga Radio, National FM and the Office of the Ombudsman. During the research process and mostly during the data collection phase, interviews were conducted face-to-face. All consents were distributed to subjects by the researcher through their emails to give the participants all the information that they need to understand what they are agreeing to. The questions and instructions were formulated in simple language for clarity and ease of understanding. Clear instructions were given to the subjects and the researcher completed the interviews for those subjects who could not understand. Rephrasing of some questions was done to clarify the questions and more appropriate alternative response choices were added to the closed-ended questions in the interview to provide for meaningful data analysis. External validity was as well ensured. The interviews were conducted by the researcher and were all conducted in English. Conducting the interviews in English allowed the researcher to transcribe the interviews exactly as presented by the participants without translating what they said. The background of the research was explained to the participants before they agree to be interviewed and once the

participants agreed to be interviewed, an appointment was made with each participant at the time convenient to both themselves and the researcher.

3.9 Data analysis

The thematic content analysis method was used to analyze the data collected through interviews. This analysis method comprised of five steps, which are: transcription, checking and editing, analysis and interpretation, and verification.

Transcription is the first step that was used in analyzing data. The researcher transferred recorded data from the participants to papers, and read it to get an idea of what the data was really about.

The second step is checking and editing. The researcher divided the data was into smaller related (meaningful) units. This was achieved by reading each paragraph and recording the themes that were in every paragraph that the researcher wrote using the recording tape. To achieve this, the researcher then grouped themes together to make related units.

Analysis and interpretation are the third step in analyzing data. This was achieved by using the researcher's understanding of the themes that were presented.

The fourth step in analyzing data was generalization. The differences and similarities, between different interviews were identified, allowing typologies to develop. The researcher summarized the units in order by dividing them into related paragraphs. Different data was also grouped into individual paragraphs.

Validation is the last step in analyzing data. Validity of the data was checked by going through the transcripts again and again for three times. Through doing so, the researcher was able to obtain central theme.

3.10 Research Ethics

Several ethical considerations were taken into account to ensure that the study was conducted in an appropriate manner. To comply with ethical considerations in conducting this research all participants provided verbal consent to be interviewed and to participate in the research. The participants therefore willingly participated in the study after they were approached by the researcher. The research purpose and process were explained to them. Firstly, the researcher obtained an introduction letter from the University of Namibia before embarking on this project. To uphold ethics in this study, the researcher fully attributed all ideas taken from previous researchers and authors that were referred to in this study (UNAM Research Ethics Policy, 2019). Also, the researcher made sure that the chosen radio stations' management is fully aware concerning the ongoing research project and abide by rules and regulations of this organization before, during and after conducting the research. The participants were informed that the study was completely voluntary, and would not affect their jobs, in any way. The data collected was deleted on completion of the study. According to the UNAM Research Ethics Policy (2019) the researcher is responsive to the health needs and priorities of the population that participates in the study. This study was done during the Covid-19 pandemic; thus, it was done through online meetings to avoid face-to-face conduct between the researcher and the participants.

3.11 Summary

This chapter has presented the methodology of the study. The chapter also explained of qualitative research as a method for data collection and analysis was given. Semi-instruct interviews as well as non- probability sampling methods were all employed in this study. Measures that were followed during data collection process were discussed in this chapter and

the information about the sample was provided. The following chapter details the analysis process and describes the findings of the research.

CHAPTER 4: DATA PRESENTATION

4.1 Introduction

This chapter will present the findings of qualitative data that was collected via interviews with the Office of the Ombudsman and the radio stations. The researcher presented data according to the research objectives of this study.

4.2 Interviewees' Demographics

The research aimed to explore the use of freedom of speech at Eagle FM, Omulunga Radio and National FM. Interviews were conducted in accordance with the population and sample chosen and the respondents were;

1. Participant one- Ombudsman
2. Participant two- Chief Complain Investigator at Office of the Ombudsman
3. Participant three- Radio Station Manager at Eagle FM
4. Participant four- Radio presenter at Eagle FM
5. Participant five- Radio Station Manager at Omulunga Radio
6. Participant six- Radio presenter at Omulunga Radio
7. Participant seven- Radio Station Manager at National FM
8. Participant eight- Radio presenter at National FM

Table 4.2.1

Participants' Category

<i>Gender</i>	<i>Number</i>
<i>Male</i>	<i>5</i>
<i>Female</i>	<i>3</i>

Table 4.2.1 shows the category of the respondents that were interviewed. They are categorized by their biological sex. The table shows that only 37.5% of the participants are women while 62.5% are men. Regardless the gender of the participants, both male and female participants have the knowledge needed to complete this study and they also hold qualifications required by their careers.

4.3 Free speech in the Namibian media

After the researcher asked the relationship between article 21 of the Namibian constitution and the three radio stations, participants answered;

“Namibia is a democratic country which is being governed under constitution that came into effect after Namibia got its independence in 1990. It is through the constitution that we know our rights are being protected. The constitution gives every Namibian citizenship right. The right to citizenship is where all the other fundamental human fundamental rights follows, which includes freedom of speech. People got exposed to their rights through the constitution, schools, families, communities, media and the Office of the Ombudsman,”

“Namibia is a free country, with the freest media in Africa. We enjoy the environment of free speech in Namibia. We listen to the radio stations of our choice, whichever meets our desires

and interests. To me, free speech in broadcasting starts with the diversity of radio stations in Namibia. Almost everywhere you find yourself in Namibia, you will find people exercising their rights. Myself, I cannot really remember when I was first told that I have rights to free speech but it was during my early school days,” said Participant one.

“One of the media roles is to educate and inform. We inform and educate our listeners about their rights and where their rights end. Everyone has the right to speak, but his/her speeches must not violate another person’s rights and that’s not from us; the presenters or the radio stations, it’s in the constitution. Not all of us knows that our rights are limited. We experience listeners that call to the radio station, using hate speeches but if we tell them that their speeches are not allowed in air, they will apologize,” said Participant three.

“There is no specific subject at schools that can teach kids about fundamental human rights, which includes freedom to speech. The constitution gives everyone the right to speak for as long it does not violate the rights of another person. Violation of human rights is not only when you are saying things that are defamatory, threat to the national security or public order, but it also have to do with stopping people to exercise their fundamental rights. That is a violation of the constitution and any radio station that do it have to be prosecuted. In Namibia, we embrace freedom, all the radio stations operate accordingly and that’s the reason there is peace between listeners and the radio stations,” said Participant four.

4.4 Freedom of speech at the radio stations

The researcher asked the participants which radio stations do they listen to and they responded with the following;

“I do not listen to all the three radio stations. I only listen to Eagle FM and National Radio because of the language. I would really love to listen to Omulunga Radio as well but because they are more in Oshiwambo, it is not possible for me,” said Participant one.

“I listen to all the three-radio station and I found that, all of these three radio stations are doing well when it comes to freedom of speech. They inform us and they make us to engage with our leaders through calling to the radio stations,” said Participant two.

Table 4.2.2

Languages Used by Radio Stations

<i>Radio stations</i>	<i>English</i>	<i>Oshiwambo</i>
<i>Eagle FM</i>	✓	✓
<i>Omulunga Radio</i>	✓	✓
<i>National FM</i>	✓	

After the researcher asked the participants whether freedom of speech exist at the Eagle FM, they responded with the following answers;

“Eagle FM is young and new and promoting free speech is a way to market themselves. They address issues that a lot of the youth is more interested in. They talk about almost anything in the public interest,” said Participant two.

“Our aim is to make the voice of every Namibian heard. It must be heard by their leaders. The leaders need to know what the nation want and what they do not want. We do this through inviting leaders to the studio for a chat and we allow listeners to engage with our leaders or just any other person who can feed the public with rich information about things in the public interest,” said Participant three.

The researcher asked whether Eagle FM have programs that promotes a free flow of information with the public and the participants answered the following;

“We have programs that allow the general public or any other listener to call to the radio station and present their concerns, opinions and ideas about any matter in the public interest. There are programs such as the ‘Political Spectrum’ where we allow people to call to the station and raise their concerns, opinions and ideas in line with the Namibian politics. Another program is the ‘Box Buddy’ where all complaints, comments and concerns are collected and we give the feedback. Anything that you want to say, you can say it through Box Buddy. We also have the ‘Free Your Mind and Root Out Corruption where all the corrupt scandals are being exposed. The public calls to the radio station with a complain about a corrupt deed by the leaders and as a radio station we have to approach the accused and find out what they are saying about the corrupt deed they are convicted with and then we come back to the radio and inform the public of what the accused is saying,” said Participant three.

“We promote free speech at our radio station but only when it is exercised correctly. We do not tolerate hate speech and if any listener calls us and try to make hate speech, the first step that we will take is to try and stop them from making hate speeches and to make their voices heard without making any threats or defamatory but if they refuse to listen to us, it will be unfortunate because we will then hang his/her call, said Participant four.

When the researcher asked whether freedom of speech exists at Omulunga Radio, the participants responded as follows;

“Omulunga Radio is the voice of the people, not necessarily to speak on their behalf but to be in between the public and the government or leaders. Freedom of speech is protected by the

constitution and as a democratic country, we have to operate according to the constitution. Listeners that call to the radio station are encouraged to bring on opinions that are truthful and well informed. Our audience is mostly Christians, business people and people that likes music as we play music most of the time,” said Participant six.

“Omulunga Radio is a commercial radio, it is interested in making money. We do not really like to be involved in politics because too much politics and criticisms will ruin our relationship with our clients. Imagine criticizing the ministry of health and tomorrow they have an open tender to run their campaigns of Covid-19, then we will not win the tender, which is bad for our business,” said Participant six.

“We have a session in the morning whereby collect newspapers and through. We then allow our listeners to engage and raise their concerns, opinions and ideas based on the news published in the newspapers. We do not tolerate hate speeches at our radio station and we always emphasis to our listeners to bring their constructive but not destructive ideas on air. Every company has rules and regulations and as a radio station we also have ours that need to be respected by the public. Our rules and regulation are made based on the constitution as well as the media laws and ethics. Some people call to the radio station while they are drunk and spend the whole ten-minute mumbling, his/her call will be hanged to protect the next person from hearing hate speeches and just wasting time that was supposed to be given to the next caller,” said Participant five.

“We are a transparent radio station. Omulunga Radio accommodates freedom of speech but we do not allow too much politics. For, example, if we host a program that is aimed at criticizing the ministry of health, then we are limiting our chances of winning the bids to run the ministry’s campaigns. When there is something in the public interest, the public can call to the radio station

and complain as well as making suggestions about it but criticism is discouraged. The public is encouraged to state the issue and provide what they think is a solution to the problem and then the radio station will reach to the relevant authority and tell them what the public is saying,” said Participant six.

After the researcher asked how satisfied is the nation of Namibia with free speech at the radio stations, participants noted that;

“The Namibian nation is satisfied. There are times listeners call to the radio station and make hate speeches but when the presenters stop them from making hate speeches by hanging their calls, they will call back and apologize. That in my own opinion is because they do not want to ruin their relationship with the radio station. They want to keep a good relationship with the radio stations because the radio stations serve their interests,” said Participant five.

“Yes, we do clash with the callers but sometimes is just because of the lack of knowledge by the callers on what not to say. We can go to an extent of hanging their calls today and tomorrow they call back with another issue. This is because of the trust that our audience have on us. For someone to trust you, they must be satisfied with what you do for them first,” said Participant six.

The researcher asked whether freedom of speech does exist at the National FM, and the participants responded as follows;

“When it comes to freedom of speech, we are really mindful to what we allow for the public to bring on air. We allow them to say whatever they want to say but they must be respectful to not attack another individual. We discourage fabricated issue as we encourage the public to present facts as everything to be said on air must be within the parameters of the constitution,” said Participant eight.

“Freedom of speech when exercised correctly is a call to development. We allow people to call to the radio station and make people who are in the offices to hear that there are serious issues that they need to address in the communities and the leaders have to attend to that. Information that hold threats are discourages. As a presenter, I am objective and not subjective. If your views are divergent views from what masses are saying, I will have to engage you to find out why do you think in that manner? I will stop you from saying things that are not correct, especially when I know the facts,” said Participant eight.

When asked how do the presenters treats callers that over exercise their rights, participant eight answered that they will call the callers to order and if they do not want, then they have to hang their calls.

“We have programs such as ‘Peoples parliament’ where we allow listeners to call to the station with their concerns, opinions and ideas about things in the public interest. We will then find the relevant authorities in position to answer to the public queries, demands and ideas and provide feedback or we can invite them officials to the radio station and allow callers to call and engage with the officials. It’s a good form of democracy but we strictly discourage any violation of human rights. Whatever you are saying must be true and it must not infringe on the rights of the next person,” said Participant seven.

4.5 Justification of freedom of speech

After the researcher asked apart from the constitution, who else can influence the amount of free speech at the three radio stations, the participants answered the following;

“There are media laws and ethics that governs how the media operates. We do not make decisions based on ourselves, we make decisions based on the media laws and ethics,” said Participant five.

Participant one made a recommendation on how powerful is the radio in the Namibian communities as, *“freedom of speech begins with the frequency that these three radio stations cover. They have a very high coverage of the Namibian land which also go up to the neighboring countries such as Angola and Zambia. People in rural areas mostly depends on radio because it is the only media platform that works perfectly in most villages. Radio is the only media platform that a lot of villagers depend on to make their voices heard through calling to the radio stations.”*

“These radio stations cater for almost every Namibia because they all use English, the official language and the Oshiwambo, the second large spoken country in Namibia,” said Participant two.

4.6. Individual’s perspective on freedom of speech

Participants note that not every time that the callers’ phone call will be hanged while trying to make a speech to the radio studio.

“Sometimes a person can call in but he/she does not know what to say, he/she keeps on mumbling wasting time for the other people who wants to call in and make their views heard by the public. Some people call while they are drunk, we then kindly ask them to call back when they are sober but if they don’t want, we just have to cancel their calls and give the chance to other people,” said Participant six.

“Some people in Namibia only know that it is my right to speak without knowing what not to speak or what to speak at what time. Words have the power to make people sad. When the callers call to the radio station and say bad words about another person, institution or even a government is immoral and it is a violation to the Constitution of the Republic of Namibia. Radio stations just like other media, plays three major roles; educate, inform and entertain,” said Participant two.

“Any presenter that over exercise his/her right to violate the caller’s rights by hanging their call just because his/her views are differ from the caller’s is violating the constitution and shall be dealt with accordingly. Violation of human rights by any radio station is bias and it can tarnish the image of the station,” said Participant two.

The researcher asked if there is any form of censorship that influences how the media operates in Namibia and the participants responded as follows;

“If callers think radio stations are doing injustice to them, then why are they not reporting the matter to the Media Ombudsman or to the Office of the Ombudsman? We are doing good and we are the nation with the freest media in Africa. We are not violation people’s rights but we are just promoting transparency and accountability in the media,” said Participant seven.

One of the participants, a radio presenter from Eagle FM said that, the statement of a problem for this study comes in when, *“A radio station invites a guest to the studio and allow the public to call in so that they can engage with the public and they start talking about things that is not welcomed at the radio station,”* said Participant four.

“We experienced issues where the public calls to the studio and try to shame the guest. During the 2019 presidential elections we invited a lot of president from various political parties to

come to the studio and engage with the public but what was disappointing is when the public, particularly the anti-supporters call to the studio and tell the guest to shut up, not to lie to the public with promises and just bad words. For us not to allow arguments and conflicts on air, we just shut the call and allow other calls to come in,” said participant three.

4.7 Summary

This chapter presented qualitative data that was collected through interviews with the radio presenters, radio station Managers and the employees from the Office of the Ombudsman. Data was presented in accordance to the research objectives.

CHAPTER 5: DISCUSSION OF FINDINGS, SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter aims to presents the discussions of the findings in relation with literature review, the summary of findings, conclusion and recommendations based on the data presented in chapter four of the study.

5.2 Discussion of findings

Participant one notes that Namibia is a democratic country with a diversity of radio stations which gives a choice to every Namibia citizen the right to choose the radio station that meets their interests.

It is the duty of the Ombudsman to ensure that the constitution is respected and any matter reported against the violation of human rights shall be investigated and result in prosecutions at court. The media that violates the listeners' rights shall be held accountable. All the three radio stations enjoy absolutely free speech and there is/was nothing ever reported against them in connection with the violation of human rights.

5.2.1 Existence of free speech at the radio stations

According to the participants, Namibians knows that the constitution allows them to have free speech. However, only some people know that the constitution also forbid them to say words that are regarded as a threat to national security, public order, morality, decency, contempt of court and defamation of character. Presenters play an educating role to ensure that the public understands what is regarded as free speech and what is regarded as hate speech. Sometimes

action speaks louder than words and when the presenter cuts the listeners' calls because of their hate speeches, they will know that hate speeches are a bad thing and it is not allowed at the radio stations.

All the three radio stations promote public engagement between the members of the public and their leaders. They help the public to reach out to the relevant authorities through inviting them to the radio stations and allow the members of the public to call to the radio stations with ask their questions, requests, concerns, ideas and comments. This is what a democratic nation requires. The Namibian media is transparent.

People working at the Office of the Ombudsman acts as the eyes of the public and they help in investigating matters as well as helping them to apply for legal aid when they think their rights were being violated by a certain radio station. So far, since the establishment of all the three radio stations, no case was reported against the violation of fundamental human rights by these three radio stations.

Namibia is a democratic state that is governed by the constitution. The media operates as a custodian to the fundamental human rights that the constitution guarantees all the citizens. Namibia enjoys an independent media environment.

The participants state that there is a strong relationship between the three radio stations and article 21 of the Namibian Constitution.

5.2.2 Namibian's satisfaction with the radio stations

The media plays a watchdog role for the Namibia population. Namibia promotes a free media environment and because of this, Namibia is topping Africa in the 2021 Free Press Index. Both Eagle FM, Omulunga Radio and National Radio reaches a high number of the Namibian people

because their frequencies cover a bigger geographic area of Namibia and this is where freedom begins. The masses of the Namibian people listen to these three radio stations. First of all, these three radio stations cater for the majority of the Namibian people, even if they have some programs that they host in the vernacular languages such as Oshiwambo they can also listen to and assist callers who are speaking in other languages, particularly English. This are understood well when they are being published in vernaculars. Omulunga Radio speaks mostly to the Ovambo community but they are not only limited to Oshiwambo, Eagle FM hosts some programs in vernacular languages too, which promotes the public to engage more in the programs.

The Namibian media is transparent. Through the media, the public can engage with their leaders and influence on the decision making by the government. Media operates as a moderator between the listeners and the public. Public engagement as well as public influence in the decision making is promoted at these three radio stations when the radio station invites the public servant to the station and allow the public to call in and ask question, give their views and suggestion about a matter that is in the public interest.

Participant two notes that government regulations on the media also promotes freedom of speech when the media is invited to the events and allow the public to engage with the leaders. The fact that the Namibian media is dominated by the private media outlets is already a sign that the Namibian media is transparent. Also, the fact that Namibia is a democratic country is already a sign that the Namibian media is accountable. *“Accountability and transparence of the media is what satisfies the public,”* said Participant five.

In a response to the question of how satisfied is the Namibians with freedom of speech at these radio stations, participant one said that any member of the public that thinks their rights is being

violated by the media have the right to take the matter to court or to the Office of the Ombudsman.

These radio stations just like all other media platforms in Namibia operates accordance to the media law and ethics as well as the constitution of the country and because of that, there was never in a situation where the caller thinks the radio stations have violated his/her rights and take the matter to the third party, such as Court of Justice or the Office of the Ombudsman. Of course, the three radio stations just like any other radio station in Namibia, they avoid to be bias. Callers who call to the radio station and tries to threaten the national security, public order and defamation of character stands no chance to deliver their hate speech on air, as a result the presenters are allowed by the article 21(2) of the Namibian constitution and the media laws and ethics that regulates the way they operate to hang the calls.

If there is any Namibian who is not satisfied with how our radio stations operates when it comes to free speech, then they are not satisfied with the constitution,” said Participant six.

Some members of the public that clashed with the radio presenters from the three radio stations because of their hate speeches that they bring on air but when the presenters try to stop them, they turn against them. The only thing that the presenters have to do is to cancel their call to prevent more problems. Sometimes, listeners will call back and apologize to the radio station and to the presenter. Giving an apology in most cases means ‘I was wrong, can you forgive me? That shows that they are satisfied.

Despite a high number of radio stations in Namibia, Eagle FM, Omulunga Radio and National Radio attracts a high number of audiences. This determines that the Namibian society is satisfied with these radio stations.

In a response to how satisfied are the Namibian with freedom of speech at these radio stations, participant two answered that everyone needs to be protected. The public feel protected when the radio station avoids hate speeches though hanging the call. These radio stations protect the image and dignity of any person from hate speeches, in regardless of who they are in the society. They protect the public from information which is morally wrong, threats to the public order and to national security as well as from speeches that infringement on the rights of the other people.

It becomes an individual's faith when they feel protected by these radio stations. They know that, just as much as free speech is permitted at these radio stations, people's dignity is also protected.

The public is allowed to criticize the government without any favour or fear but that has to be done correctly. The public communicates to the relevant authorities for their needs to be addressed through the services offered by the radio stations. There is no form of censorship by high authorities such as the government to stop free speech at the three radio stations because Namibia is a democratic state and everything has to be done in line with the Namibian Constitution. *"Freedom of speech is neutral and that's what the nation wants,"* said Participant seven.

5.2.3 Compare free speech at the radio stations

Participants noted that the Namibian Constitution protects the rights of the children thus the presenters have the right to hang the callers' calls just to protect the kids from hearing irrelevant speeches that are immoral to the them.

In the response of to what extent of freedom of speech the radio stations, participants responded that radio stations help in making the voice of every Namibian heard. Listeners influences on the decision making by the government and as a result this contribute to the majority rule. There are programs such as 'People's Parliament' 'Political Spectrum', 'Box Buddy' and 'Free Your Mind

and Root Out Corruption Namibia' where callers engage with their comments, suggestions, opinions and ideas about any matter in the public interest.

Eagle FM is more interested in bringing the truth to light and to point out the wrong doings by the leaders. They believe that when the public is criticizing the leaders' corrupt deeds and their failure to deliver public services to the community, will promote a transparent governance and development.

The participants note that they believe these radio stations have a bigger audience, thus the callers' opinions, suggestions and ideas on something will have an influence on many people whereby some people will agree and some will disagree. This will promote a public engagement with the leaders and a depth understanding will be provided by those with knowledge in the matter. Racism of any type is strongly discouraged and it may result in a presenter and the caller to part ways. It will be unfortunate that the presenters will end the listeners' calls if they are over exercising their rights to free speech.

Omulunga Radio is also a commercial radio station that is more focusing on business. The audience of Omulunga Radio is matured people, people who likes entertainment, business people and Christians. Of course, freedom of do exist at Omulunga Radio but they avoid too much politics. They are interested in making money and they believe that more politics will kill their relationship with their clients. They have a role to play as the eyes of the public but they are not too much in politics because business people are not interested in politics. Unlike other radio stations such Eagle FM, criticism is highly discouraged at Omulunga Radio.

According to the participants both radio stations allow free speech when listeners call to the radio station with their question, comment and suggest on something that is in the public interest.

People calls to the radio station to ask for public services as well as to complain or compliment on particular leaders.

People's Parliament is one of the programs that National FM uses to make people's voices heard. This program allows listeners to call to the radio station with their concerns and opinions and the radio station try to reach to the relevant authorities on their behalves. The radio stations encourage listeners to bring on their concerns politely and we reach to the relevant authorities to provide a feedback on what the public is saying. Infringement speeches are not welcome. Listeners are encouraged to say out their concerns without using bad words against others. Concerns that are aimed at promoting the national security is more encouraged but it must be exercised as correctly.

5.3 Summary of findings

Through data collected from all the eight participants, the researcher found out that Namibia is doing good when it comes to freedom of speech. Both Eagle FM, Omulunga Radio and National FM offers a variety of freedom of speech. It can be through listeners calling to the radio stations which this study aimed to explore on. These radio stations reach a high number of audience and they have a very being influence on the public.

They all have call-in programs that allow listeners to call to the radio station to make comments, suggestions and opinions on things that are in the public interest. Freedom of speech allows leaders to listen to the needs of the public and they will address them. People calling to the radio stations promotes an engagement between the members of the public and their leaders, it is a chance that the radio station give to the public to influence on the decision making which is a good form of democracy.

The presenters have a role to mediate the situation at the radio stations, and they make sure that what is being brought/discussed at their radio station is in line with the media laws, media ethics and the constitution. If listeners call to the radio stations and violates the constitution by making hate speeches, the presenter have the right to end their calls to promote accountability.

Freedom of speech must always be exercised correctly by anyone. There is no form of censorship or favour when it comes to freedom of speech. It is the right of everyone to publicly make their voices heard, provided it that their speeches are not violation the rights of another person or institution.

When presenters hang up the calls of listeners who threatens peace. The audience feel protects and this is what satisfy the audience. The nation wants to be protected from hate speeches and that is what presenters at Eagle FM, Omulunga Radio and National FM do.

The researcher found out that freedom of speech is highly promoted at all the three radio stations but they differ in how they promote it. They promote free speech in accordance to their audience, their missions and visions. Both Eagle FM, Omulunga Radio and National Radio operates according to the Namibian Constitution but they have different rules and regulations and everything that happens at the radio station must be in line with the radio station's rules and regulations. Listeners that call to the radio station and violate what the radio station allows on air are regarded as offenders and their calls will be hanged up.

In most cases it is lack of knowledge that results in the disagreement between the presenters and the radio presenters as some listeners does not know that there are limits to freedom of speech. Some listeners call to the radio station to speak their minds off, which in the end violates another person's rights and as a presenter, the right thing to do is to cut them off air.

5.4 Recommendations

Further studies should be done which shall include other radio stations that are not covered in this study. This will gather more information and the findings will be generalized to other radio stations in Namibia. In addition, future researchers must expand the sample size of their studies to get more accurate information so that a large number of radio stations must be presented.

The public need to stop doing self-attacks that violates the constitution. For the public to take it seriously that self-attacks and hate speech is a serious crime, the radio stations need to report any member of the public that violates other people's rights with their speeches to courts for prosecutions. This will create fear in people to make hate speeches.

Radio stations must promote pure transparency and this can only be done if all the radio stations are allowing the public to air their views, suggestions and comments that are in public interest, being it political, economic or social. The public must be able to exercise their rights to free speech at any radio station of their choice freely without any restriction.

The government also need to start monitoring how free speech is being exercised at the radio stations and make sure that the public is allowed to exercise their rights to speech without any limitation from presenters. To avoid defamatory and all kind of violations of Article 21 of the Namibian Constitution, the government must introduce a compulsory subject that will teach learners about their rights to speech because not everyone knows that there are restrictions to what they can say. Learners must also learn about the constitution at school.

5.5 Summary

This chapter notes that freedom of speech exists at all the radio stations as stated by the constitution. However, Omulunga Radio does not entertain political speeches and they are more

interested in advertisements. Listeners who experienced their calls being hanged by presenters are those that violate Article 21 of the Namibian Constitution with their speeches. Violation of the constitution is because of lack of knowledge on what is not allowed to be said on air.

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APPENDIX 1: COPY OF A RESEARCH PERMISSION LETTER

RESEARCH PERMISSION LETTER

Student Name: Immanuel T. David

Student number: 201609145

Programme: Bachelor of Arts in Media Studies (Honours)

Approved research title: FREEDOM OF SPEECH WITHIN NAMIBIAN RADIO STATIONS: THE CASE OF EAGLE FM, OMULUNGA RADIO NATIONAL RADIO

Date: 12th August 2021

TO WHOM IT MAY CONCERN

I hereby confirm that the above mentioned student is registered at the University of Namibia for the Bachelor of Arts in Media Studies (Honours) programme in the Department of Social Science.

The proposed study met all the requirements as stipulated in the University guidelines. Permission is hereby granted to the student to carry out the research as stated above.

For further information you can contact the head of department whose details are listed below.

pp.



Mr W. Uutoni
HoD: Social Sciences
School of Humanities, Society & Development
Tel. (061) 206 3844; Email: wuutoni@unam.na

APPENDIX 2: COPY OF A CONSENT FORM

Title of Research Project: Freedom of speech within Namibian radio stations: The case of Eagle FM, Omulunga Radio National Radio.

Name of Principal Investigator: Immanuel David

Phone Number of Principal Investigator: +264 81 726 7263

A. PURPOSE AND BACKGROUND

Immanuel Tuyoleni David, a fourth year media studies student at the University of Namibia, is conducting research on the use of freedom of speech within the Namibian broadcasting media, particularly; Eagle FM, Omulunga Radio and Nation FM. The purpose of your participation in this research is to help the researcher to explore if freedom of speech exists at Eagle FM, Omununga Radio and National Radio as stated by Article 21 (1) (a) of the Namibian Constitution.

You were selected as a possible participant in this study because the researcher understood you have some useful information to aid his study.

B. PROCEDURES

If you agree to participate in this research study, the following will occur: the researcher will send you the interview questions to go through a day before the interview, the interviewee and the interviewer will agree on the time suitable for both of them. Due to covid-19, the interview will be conducted online for not more than 30 minutes. The interview will be recorded to save time as taking notes might be time consuming.

C. RISKS TO THE PARTICIPANTS

There shall be no risks to the participants as all one has to do is to partake in virtual meeting.

D. CONFIDENTIALITY

The records from this study will be kept as confidential as possible. No individual identities will be used in any reports or publications resulting from the study. All the recordings will be given codes and stored separately from any files or other direct identification of participants. Research information will be kept in locked files at all times. Only research personnel will have access to the files and only if the research supervisor request to see identifying information will have access to that particular file. After the study is completed, the recordings will be destroyed.

E. BENEFITS OF PARTICIPATION

There will be no direct benefit to you from participating in this research study. The anticipated benefit of your participation in this study is trying to find how Article 21 of the Namibian Constitution plays a role in the broadcasting media and who can influence the media.

F. VOLUNTARY PARTICIPATION

Decision whether or not to participate in this study is voluntary and will not affect your relationship with the University of Namibia or with the researcher. If you choose to participate in this study, you can withdraw your consent and discontinue participation at any time without prejudice.

G. QUESTIONS

If you have any questions about the study, please contact the researcher (Immanuel David) at +26481 726 7263 or at immanueltd4@gmail.com. You can also contact the University of

Namibia at (061) 206 3111 with any questions about the rights of research participants or research related concerns.

CONSENT YOU ARE MAKING A DECISION WHETHER OR NOT TO PARTICIPATE IN A RESEARCH STUDY. YOUR SIGNATURE BELOW INDICATES THAT YOU HAVE DECIDED TO PARTICIPATE IN THE STUDY AFTER READING ALL OF THE INFORMATION ABOVE AND YOU UNDERSTAND THE INFORMATION IN THIS FORM, HAVE HAD ANY QUESTIONS ANSWERED AND HAVE RECEIVED A COPY OF THIS FORM FOR YOU TO KEEP.

Name of Principal Investigator.....

Signature Date.....

Research Participant Name.....

Research Participant Signature..... Date.....

APPENDIX 3: COPIES OF THE INTERVIEW QUESTIONS

Interview Questions- Radio presenters

Freedom of Speech within Eagle FM, Omulunga Radio Station and National

Background information

Apart from being a presenter, what other role do you play at the radio station?

Questions

Article 21 of the Namibia Constitution guarantees all citizens with fundamental freedoms. It states that “All persons shall have the right to freedom of speech and expression, which shall include freedom of the press and other media.”

Can you tell me about your experience on freedom of speech within the Namibian broadcasting media, particularly your radio station?

- What is the relationship between Article 21 of the Namibian Constitution with what you allow as freedom of speech?
- What is your experience with callers when it comes to freedom of speech?
- Do you also participate to give your views about any topic?

What do you see as a benefit of freedom of speech at your radio station?

- Good democracy?
- Is it a threat to peace?
- Can freedom of speech via the media lead us to a pure democratic state?

How do you treat callers who have ideas/complains and views which are against yours?

- Do you hang the call?
- Do you tell them to change the topic?
- Do you allow them to finish the conversation?
- Do you also participate or you just let them go on their own?

Did you ever clashed with a caller that you think he/she was over-exercising his/her rights of free speech?

- What happened?
- How did you handle the dispute?
- Did it ended there or there was a third party such as the Office of The Ombudsman involved for justice purposes?

At your radio station, are there some limits on what the audience can bring on air which they understand is their right to freedom of speech?

- Please tell me, what speech is prohibited at your radio station?

Interview Questions- Station Managers

Freedom of Speech within Eagle FM, Omulunga Radio Station and National

Article 21 of the Namibia Constitution guarantees all citizens with fundamental freedoms. It states that “All persons shall have the right to freedom of speech and expression, which shall include freedom of the press and other media.”

What is the relation between Article 21 (1) of the Namibian constitution and your radio station policies that are related to free speech?

- Do you have any policies that relates to freedom of speech and what are they?
- How do they serve Article 21 (1) of the Namibian Constitution?
- Apart from the Constitution, who else can influence the policies of freedom of speech at your radio station, the public or some specific organizations?

How do you make sure you serve callers' rights as stated by Article 21 (1) of our Constitution?

- How do you deal with presenters who are reported to have abused their rights to violate the callers' rights by trying to silence them while addressing/complaining about a matter in line with the Constitution?
- How do you deal will callers who calls to your radio station and violates Article 21 of our Constitution as well as the rules and regulations of your organization?

Is the nation happy with satisfied your service?

- Do you receive audience complains about limited of freedom of speech at your radio station?
- Do you have any platform where callers and audiences can leave their comments and rate your radio station's service? If any, how do you determine your audience satisfaction?
- According to their reviews about your radio, are you doing what they expect you to do or maybe there are some slight changes that you may need to do?

What does your radio station do to promote freedom of speech in the broadcasting media?

Do you have program/s that promotes free speech?

- What are the programs and how do they work?

Can anyone from the public make a request to your studio to address an issue which is in public interest?

- If yes, what are the facts that you look at before you welcome them to your studio?
- How is freedom of speech treated at your radio station?
- Is the nation allowed to participate fully in the topics that are in the public interest?

Interview Questions- Office of the Ombudsman

Freedom of Speech within Eagle FM, Omulunga Radio Station and National Radio

Background information

What is your role in ensuring free speech in the media? What is the role in dealing with conflicts in terms of free speech?

Questions

Article 21 of the Namibia Constitution guarantees all citizens with fundamental freedoms. It states that “All persons shall have the right to freedom of speech and expression, which shall include freedom of the press and other media.”

Which of the three radio stations do you listen to?

How do you rate how much freedom of speech is used at these three radio stations?

- Do they follow Article 21 of the Namibian Constitution or maybe they operate a bit different?
- How do you ensure that these radio stations operate according to Article 21 of our Constitution?

Who controls the media?

- Apart from the Constitution, who else can influence how the media should operates in terms of free speech?

Did you receive complains or witnessed issues that Eagle FM, Omulunga Radio and National Radio has violated Article 21 of the Namibian Constitution?

- If yes, what was/were the issue/s and how many times?

How satisfied is the Namibian community with these Radio Stations?

- Is the nation happy with what is being published by these three radio stations?
- What criteria do you use to measure the usage of free speech within the Namibian broadcasting media?
- How free is the media in Namibia?
- Is there any reported/witnessed form of censorship in the media?

How much freedom of speech do these three radio stations offer to the nation?

- Do they have programs that promotes free speech?
- What is the contribution of the Office of The Ombudsman in promoting free speech?

Between the three radio stations, on your opinions or maybe according to the statistics if there is any, which one is doing well in promoting freedom of speech?