COMMUNITY RADIO AS A TOOL FOR SPORT DEVELOPMENT: A CASE STUDY OF MDANTSANE FM

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SUPERVISED BY
PROF. O. O. OSUNKUNLE

AUGUST 2018
DECLARATION

I, the undersigned Yamkela Sifingo (201415304), hereby declare that this dissertation is my own original work and has been submitted to the Varsity, it cannot be presented at any other varsity for a similar or any other degree award.

Y. SIFINGO

DATE

August 30, 2018

PLAGIARISM DECLARATION

I, YAMKELA SIFINGO (201415304), hereby declare that I am fully aware of the University of Fort Hare’s Policy on Research Ethics and I have taken every precaution to comply with the regulations. All sources have been referenced where applicable, with citations to acknowledge authors.

Y. SIFINGO

DATE

August 30, 2018

ETHICAL CLEARANCE DECLARATION

I, YAMKELA SIFINGO (201415304), declare that I am fully aware of the University of Fort Hare’s Policy on Research Ethics and I have taken every precaution to comply with the regulations. I have obtained an ethical clearance certificate, from the University of Fort Hare’s Research Ethics Committee and my reference number is OSU281SSIF01.

Y. SIFINGO

DATE

August 30, 2018
DEDICATION

I would like to dedicate this work to my Grand Mother Nosisana “Nonani” Sifingo, my mother Vuyokazi Sifingo who has always supported me in low and high tides, and the whole Sifingo family who has always been there for me through thick and thin.
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• Fast Shooters Basketball Club representatives
• Mighty Bucs Football Club Coach
• Sensei (Karate Coaches) around the township
• Local and PSL referee
• Mdantsane FM (Staff and Management)
• President of Moetsepe Foundation

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ABSTRACT

This study focuses on critically examining the role of community radio in sports development, using Mdantsane FM as a case study. To carry out the study, the researcher employed a mixed research methodology as both qualitative and quantitative research approaches were used. In-depth interviews were conducted with key stakeholders and in addition, two focus groups discussions were conducted consisting of eight individuals in each group. The first focus group was held within the radio station and consisted of radio presenters and news readers. The second focus group was held with the external stakeholders who run sports programmes around Mdantsane community, from both the schools and local leagues and competitions. To try and fully represent the studied community and considering the vast population in Mdantsane, a survey/questionnaire study was also carried out. The research findings revealed that Mdantsane FM Community Radio Station listeners and members of the community are of the views that the radio station is playing a crucial role in driving community sport development programs, fixtures, leagues and tournaments. The sport fraternity feels that the radio station promotes local content and it represents the community it serves. Community sport coverage and announcements are said to be always accepted as the sports department operates with an open door policy, where every community member has the equal right to exercise the presence of the radio station accordingly.
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CHAPTER 1
INTRODUCTION AND BACKGROUND TO THE STUDY

1.1. Introduction and Background to the study

Community media has gained popularity in South Africa and throughout the world, and the industry has grown at an alarming rate over the years. According to the South African Audience Research Foundation (2012), community radio in South Africa was introduced after 1994, with a few radio stations operating. The landscape gained popularity around the year 2000, and there are more than 175 community radio stations operating around the country currently. According to Patil (n.a) community media is viewed as a tool that can enhance and help voiceless and peripheral communities participate in development processes that affect their lives. This landscape is seen to have the potential to help citizens participate actively, initiate and drive their own development at local level. Community media is seen as a vibrant sphere that can stimulate thought, initiatives, and ideas of independent (community) development other than relying on government development programmes. Radio is a participatory medium that allows debates, robust engagements, and where the community can share views and thoughts that can help the community educate itself by critically questioning and sharing knowledge (Windhoek Declaration 25 Anniversary, n.d.)

Community Radio can also serve as a therapeutic platform, where the community can identify, discuss, and give solutions to all sorts of aspects that affect the growth, development, and progress of the community (Windhoek Declaration 25 Anniversary, n.d.) . Community radio is where the community can share a common vision and take a consensus decision of what to be done. Community Radio is unique and critical in the sense that it knows its community inside out, including struggles, achievements, initiatives and the aspirations of the community at large, as it is said to speak the people’s language (Windhoek Declaration 25 Anniversary, n.d.).

Community Radio in South Africa was solely introduced to give access of what is enshrined in the South African constitution that has its corner stone as the
freedom Charter. The charter stipulates that all citizens of the country are entitled to the right to information and knowledge. It also encompasses the right to freedom of expression and sharing of knowledge. The introduction of community media was to give voice to the voiceless especially those occupying the previously disadvantaged communities that were segregated and ignored under the rule of apartheid regime. This medium is seen to be inseparable from development as they go hand in hand. Community media entities are for changing the community for the better, and development is also changing the community for the better, be it socially, economically, or otherwise (South African History Online, n.d.). Development is mostly associated with infrastructure, employment and business opportunities. However, flipping the other side of the coin, human development is another aspect of development. Sport is one other factor/thread of human development, based on the motive that sport promotes discipline, social cohesion, fights substance and drug abuse, promotes healthy life style, breaking social and cultural barriers to name a few (Coakley, 2011).

Sports has long been upheld as a culture at the Mdantsane Township, dating back to the early 1980’s. The Township has long been hailed as the Mecca City of Boxing in South Africa and it still lives up to that legacy. According to Daily Dispatch (2016) currently the township has 57 boxing clubs and more than 23 champions originally from this township inclusive of national and international world champions. Having champions from this community dates back to the likes of the late legendary Happy Boy Mgxaji, Welcome Ncitha and Vuyani Bhungu (Daily Dispatch, 2016). In other sporting codes, the township has produced young cricketers from the Mdantsane Cricket Hub who play at the schools SA under 18’s and under 19’s teams like Akhona Mnyaka and other local cricketers now play for the South African National Team (Boyce, 2018). In rugby the township has produced Border Rugby Woman stars who now play for SA Seven’s Team (Mvumvu, 2015). In Football the Township has produced refined quality referees who are at the top flight league in the country which is the Premier Soccer League, Lwandile Mfiki who was also part of the FIFA referee’s panel in 2011 (Jimlongo, 2011).
The main focus of this study is to examine the role played by Mdantsane FM, in driving the development of community sport in the township, and in other surrounding areas. As it was already argued above that sport is a component of human or community development, the community radio station has the responsibility to promote and drive community sport development initiatives/programs as its role of bringing about change in this community. The role of community radio in sport development, is associated with covering sport content, informing community members on sport development news. However, over and above that, the radio station has the responsibility to educate community members on the importance of community sport development and expose issues that hinder sport development within this community.

Mdantsane Township is a former disadvantaged community under the apartheid government, with little or no resources at all to drive community sport development. Members of this community have been segregated and sidelined for years. Hence, this study seeks to explore the role of this radio station in sport development. According to Patil (n.a) community radio is meant to be a voice to the voiceless as people in peripheral communities are not accommodated by the dominating commercial/publicly owned mediums. Community sport development in community media should be one of the primary focus as there is a need to drive and bring about change. Given the progress and achievement of community sport development in Mdantsane, the radio station needs to expose the harsh, hostile, and impossible conditions that sport developers in this community are operating in. Over and above that, the radio station needs to expose challenges that hinder sport development such as corruption, lack of local investment in community sport development, lack of resources and the none-existence of proper sport facilities (Elitsha, 2016).

1.2 Overview of Mdantsane FM.

According to Malingo (2011), when the long awaited Mdantsane FM was launched, people from this community had high hopes, and sport development exposure was among those hopes. In the sports arena, the buzz word was “sport development, exposing corruption, exposing the lack of sport
facilities, lack of resources, and the investment drought facing community sport development. The participants, activists, and fanatics in sports believed that local support would increase, due to publicity. On the other hand, they believed and hoped that, the station would bring remedy and voice out the sport challenges they are facing. They also thought the station would advocate sport development, while being watch dogs of what happens in Mdantsane relating to sports management and development. Such expectations were fair and practical, in the sense that radio would be there to promote publicity and support, while availing discussion platforms under themes and issues challenging sport development progress. Such discussions would promote trust, accountability, and community participation (Bozo et al. 2013).

According to Mjwacu (2002), the station would not only expose corruption and exploitation of sport active participants in this community, but also bring about educational information pertaining sport development programs, funding opportunities, trial dates of local, provincial and national teams etc. Example: Local community members who initiate sport development programs, usually come around the station seeking advice and help as to how they can get funding and opportunities to run their ideal sport programs.

Community radio ownership is entitled to the community itself, where community members elect their own representatives, but of utmost importance, they need to be part of the content production process. Hence, there are logos like “community talking to community, for the community by the community”. This means that the issues bugging local sports development, would be communicated through discussions and engagement. This requires the station to frequently contact and investigate issues on the ground, in order to be relevant and represent its community (Mjwacu, 2002). In light of the above, this study seeks to explore how Mdantsane FM serves as a tool for sport development. It also seeks to examine how the active participants, fanatics, developers, and sports structures around Mdantsane view the role of this radio station in sport development.
1.3. Problem Statement

Force removals of black people from the East and West Bank of Buffalo River before 1950 gave birth to the old and still existing concentration camps in Duncan Village and Iziphunzana. The intensified and inhuman apartheid regime wanted black people far from White/Coloured communities and designed what was known as a concentration camp (Mdantsane Township) in the early 1960’s where thousands and thousands of black people were designated to stay, under the watchful eye of Brigadier Sebe who served his slave master (whites) with loyalty (SA History, n.a). Concentration camps were not designed to enhance nor allow the flourishing of human and community development in all aspects. However, Mdantsane has long thrived, operating under hostile and inhuman conditions to promote sport development where there are no facilities and resources as the system was designed to oppress (SA History (n.a). Such hostile conditions, lack of sport facilities were hoped to disappear at the dawn of democracy but funny enough still exist. Black communities/bodies have always been sidelined and prevented from developing sport talent and participating in competitive (Elitsha, 2016).

It is no secret in the South African history that media in general was not designed and neither did it care to cater content for black people under the apartheid regime. It was however, used as a government mouthpiece to propagate and inform black people of what was seen important for them to know. There were no programs designed to engage and debate sport development related issues happening in former black communities even though blacks were segregated and discriminated under racial lines (SA History, n.a). The dawn of South African democracy brought about hopes that the media in general will cater content and create space for former disadvantaged and peripheral communities to be heard. The hopes and ideas never materialized as there is still little space for the voiceless to be heard. The prevalence and introduction of community radio was seen as the only option for peripheral communities to be heard and bring their issues to the center (Mtimde 1998). Hence, the introduction of Mdantsane FM to this community created a buzz as it had long been awaited (Malingo, 2011).
A radio station introduced in a community with the above mentioned political history and a rich sport culture as it is hailed the Boxing Mecca, sport development in Mdantsane is inseparable from the harsh and inhuman political background. The role of Mdantsane FM is not only to inform, educate and entertain, but also to conscientize and educate community members that community sport development needs a racial redress, because the current situation is a result of the past (Mtimde, 1998). The radio station is also faced with the responsibility to mobilise and create an active community that understands development as a human right, and sport as a component of human or community development (Patil, n.a.). Thus the study, explore how community radio is a tool for sport development, using Mdantsane FM as a case study.

This study examines how Mdantsane FM fulfills this role within the community. According to Mtimde (1998) community radio is about creating opportunities for locals or listeners to engage and debate around topical development issues. Radio has a role to promote and drive human and community development through sport, as sport is a human and community development component (Patil, n.a.). Sport promotes good health and community participation, while breaking social barriers. This therefore, infers that sport development, and community participation are inseparable from community media because community radio is for the well-being of the community and sports is for the well-being of the people.

1.4 Research Aims

The aim of this study is to explore community radio as a tool for sport development, examining the role of Mdantsane FM is sport development within this community.

1.4.1 Research Objectives

The objectives of this research study are:

- To explore the role of Mdantsane FM as a tool for sport development in Mdantsane.
• To assess how listeners perceive the role of Mdantsane FM in sports development
• To examine whether or not the station’s sports content is of need and relevant to the community it serves.

1.5 Research questions

The research questions that this study seeks to answer:

• What is the role that Mdantsane FM plays in community sport development?
• How do listeners perceive the role of Mdantsane FM in sports development?
• To what extent is Mdantsane FM sports content relevant to the community it serves?

1.6 Research Methods/Instruments

According to Strauss and Corbin (2000) quoted in Mhlomi (2014) a research methodology can be defined as a scientific process seeking to provide answers to research questions through an approach that is systematic supported by credible data, while giving systematic value to the research problem. A research design comprises of essential parameters which can be termed research approaches, which are either qualitative, quantitative, or mixed methods (triangulation). This research study made use of a mixed research method (qualitative and quantitative).

1.6.1 Qualitative research method

According to SAGE (2005) qualitative research can be described as a form of planned, ordered, and public empirical inquiry into meaning. The author explains furthermore that qualitative research is grounded in the world of meaning and seeks to uncover how the studied subjects make sense of their meaning. SAGE (2005) writes that in qualitative research, the researcher(s) seek to study the phenomena in its natural setting, interpret, and make sense of the phenomena in terms of the meaning people bring to them. Arguing in support of the above, Du
Plooy (2009) is of the view that in qualitative research, certain approaches need to be applied to get to the meaning. The author states that data collection methods like interviews, and focus groups are vital to be applied to bring out sufficient or desired research finding to answer the research question.

1.6.1.2 Focus Group
According to Du Plooy (2009) a focus group can be defined as a group of five to twelve people/research participants assembled together in one place to discuss issues relating to the research phenomena. The participants need to be part of the studied population, be affected by the problem and represent the population they were sampled from, in order to give data findings that can be generalized to the entire population. Two focus group discussions were applied in this study. The first focus group comprised of all Mdantsane FM staff/management, while the second focus group comprised of sport development pioneers, activists, sport bodies, and coaches (sport stakeholders) from the community of Mdantsane.

Du Plooy (2009) argues that focus groups have the advantage of bringing out most important information as compared to the question and answer, or open type of interviews as the members get into a robust discussion/engagement that might trigger out information that might not possibly be uncovered by conducting interviews. Thus the researcher found it important to employ focus group discussions. It was decided upon by the researcher and the supervisor that interviews were not necessary, as all the participants would get more or less the same set of research questions. Hence the use of focus groups, to stimulate discussions that yielded sufficient data needed for this study. The details of this methodology are discussed in Chapter three.

1.7 Quantitative research method
According to Johnson et al (2007), Quantitative research methodology comprises of scientific observations and mathematical statistics made out of scientifically gathered research findings. The motive behind such methodology is that scientific numbers/numerals reflect the truth. Quantitative research methodology applies survey/questionnaire research, to gather information that
can be quantified into statistics, diagrams, graphs, tables, frequencies etc. Based on the above argument, one can conclude that science is what bring us the truth because it is evident and backed up by numerical facts/evidence. The researcher saw it as of utmost importance that the qualitative data findings be backed up by scientific, numerical findings to make the findings more reliable and valid.

1.7.1 Questionnaires

According to Johnson et al (2007), a questionnaire can be defined as a set of questions scientifically structured to get attributes, identities, and characteristics of a group of people in a community, whether it is geographically or community of interest. Such questionnaires may entail open and closed ended questions, also helping the researcher to quantify how many respondents said what, where, and why? Therefore, the researcher distributed 395 questionnaires amongst community members in Mdantsane to fill in their numbers. The details of this methodology are discussed in Chapter three.

1.8. Significance of the study

Community radio has the mandate to educate, entertain, and inform the community it serves. However, according to the community radio movement around the world, community responsibility and potential is beyond that. Many scholars believe community radio has the responsibility to educate and mobilise community members through debate and engagement to be aware of their own development, challenges, and what solutions can be offered as remedy. The essence of any community radio station is to bring about change/development for the better within a community, through development communication.

Sport is an aspect of community/individual development as it promotes a healthy living lifestyle, helps to curb substance/drugs and alcohol abuse, fighting crime, and most importantly opening opportunities for one to be able to change their lives in a socio-economic context. Hence, Mdantsane FM has the responsibility to expose sport development related challenges within this community and also expose the achievements of community sport development in Mdantsane. This study is significant because it examined the role of Mdantsane as a tool for sport development, and the impact that this radio station has made in promoting
community sport development and creating exposure of achievements/challenges that hinder the desired development.

This study is significant because even though the township has made remarkable achievements by producing world class boxers, cricketers, and rugby players from history to date, it still remains under developed. There is no state of the art training facilities; there are no agencies or companies throwing sponsorship for development. Even local business personnel do not have faith in this business venture. The situation may be as a result of muzzling of funds and misuse. For instance, Xolisani Ndongeni the Premier Boxing League champion was not paid his 1 Million Rand prize. The Mdantsane born boxer won this boxing league and now his money is nowhere to be found, but the issue is still being discussed by Boxing South Africa and other relevant stakeholders. In the football fraternity, facilities are a major challenge. Fields are in bad conditions and have no maintenance yet more than a million was released by South African Football Association to bring about development in terms of infra-structure, but no change was made in such facilities.

1.9 Limitations of the Study
Limitation to this study were also considered, and this (limitation) speaks to the fact that not all residents from this township were part of the questionnaires that were selected, and that might have an impact on generalizing the findings to the entire population. The reason to limit the study was due to the time frame of the study, lack of resources and mostly to make it more manageable.

1.10 Ethical issues
The researcher abides by the ethical issues and regulation governing the conduct of conducting research at the University of Fort Hare. This study aims to focus on information found by the researcher, all participants were presented objectively and so were the findings. A consent form was acquired by the researcher as it was clearly explained to all participants what the research is about, and were assured confidentiality. See the consent form attached under Appendixes.
1.11. Conclusion
This chapter has set a clear outline of the aims and objectives of this research study, it has also clearly stated the methodology applied with regards to the collection of data, presentation, and analysis of the research findings. In addition to that, this chapter has also highlighted the background to the research study, the research problem has been stated, and the significance of this research study has also been highlighted. The following chapter looks at the review of literature.
CHAPTER 2

Literature Review

2.1. Introduction

This chapter focuses mainly on reviewing the available literature and contributions of various scholars who have carried out research on the topic, the role of media in sports development. It is of utmost importance to note that there is a scarcity of literature on community media and sport development, but rather the role of community media in development. Hence, the researcher deemed it necessary to collect relevant literature that can be used in the context of this research study. In this research stage existing academic material is reviewed and aligned with the research topic. This chapter looks at the history of broadcasting in South Africa, the use of radio under the apartheid government, exclusion of non-whites in sport, prevalence of community radio, defining community radio, functions of community media, community radio and development, sport as human and community development. In this chapter the researcher also focused on the aspect of sport as a human right. It should be noted that this chapter has been divided into sections.

2.2. Mdantsane FM's Overview

According to Malingo (2011) Mdantsane FM was officially launched to broadcast legally with a license in November 2011 by the then Mayor of Buffalo City Metro Municipality (BCMM) Zukiswa Ncitha, it operated at Mdantsane Sun Hotel. Mdantsane FM is a brain child of “Mdizee FM” which operated illegally as a pirate radio station from 2007-2009. When it was closed down by the Independent Communications Authority of South Africa (ICASA), Mdantsane (NU 5) residents and other community members from around the township marched to the East London City Hall, Office of the Mayor Zukiswa Ncitha where they handed in a memorandum demanding that the BCMM provides license for the station, which was re-named as Mdantsane FM. This is according to further community research that was carried during the study. This showed that the Mdantsane Township and its surroundings had a need for a community radio station and the first ever was launched in 2011. The station is currently situated at Mdantsane
City Mall (NU6) and this unit is known to be at the centre of the township.

According to Malingo (2011) the station does not only broadcast to Buffalo City Metro where it is situated, but it goes beyond to municipalities such as the Great Kei, Ngqushwa and Amahlathi. According to Khayalethu Mabhuulu the Programmes Manager of Mdantsane FM, the station carries the mandate to Inform, educate, and entertain. During the launch of the station Bongi Bozo who was the coordinator of Eastern Cape Communication Forum (ECCF) the station would benefit the community by providing local news and entertainment (Malingo, 2011). However, community mandate is coupled by the community engagement responsibility, where an open sphere for debate, dialogue and coming up with solutions is open.

2.2.1. Mdantsane FM Listenership

The research findings from interviews that were held with active individuals/pioneers of sport development within this township reveal that Mdantsane FM is fulfilling the mandate of informing, entertaining, and educating the community. This was reflected by programmes such as Thetha Mhlali “Let the Community Speak” and Sizingena Nzulu “In-depth and robust discussions and debate” on current issues that affect people in the communities. The listeners raise such issues and are given platform to engage. The coverage of local and other relevant news, and the top bottom educational programs that are of need to the community play the educative role.

However, this research study focused mainly on sports related shows, news, bulletins, show structure, and content. Hence it was learnt that the sport content is relevant to both urban and rural communities, and it caters for all ages and gender. The station caters for all the literate and the illiterate, rich and poor as the survey findings reveal that listeners find the content relevant. The station is able to bridge the information gap, and it covers all sporting codes, in various communities, and avails airtime to various sporting and development facilitating community members. Ordinary community members are able to comment and be part of the shows. The audience seeks to know what is happening locally, the
progress/achievements of community sports, challenges facing community sport development and offer possible resolutions. According to the survey findings, the radio station Mdantsane FM, is fulfilling its role of promoting community sport development because it is centrally focused on local content and is part of the community due to visibility and going out to cover leagues, events, tournaments, and so forth.

According to Malingo (2011), the station broadcasts in 80% Isixhosa and 20% English. The station promotes local identity by prioritize the Isixhosa indigenous Language, and it makes it easy for the audience to relate and attach to this community radio station. The use of Isixhosa is an advantage to conservation of culture, but also is determined by the dominating population of dwellers in this part of the Eastern Cape which is Amakhosa who are the target audience of Mdantsane FM.

2.2.2. Mdantsane FM’S Community Profile

Mdantsane FM Community consists of various locations, villages, and suburban areas and surroundings as it goes from Great Kei, Ngqushwa to Amahlathi local municipality. Mdantsane on its own is not just named the second biggest township, as it consists of 18 Native Units which makes it impossible to have the time and resources to include the whole population in this study. Hence it was narrowed down to listeners of Mdantsane FM, who reside in Mdantsane, and follow the sport programmes of the station to answer whether or not the station does play a role in sports development. The race, culture, and ethnicity of the population in Mdantsane is almost identical, because they are the same culture, speak the same language, and share the same ethnic group. Even though that was not taken into consideration, however the findings can be attributed to the total studied population because the sampling is representative.

2.3. The Historical overview of South African Broadcasting

According to Mhlambi (2015), the introduction of radio in South Africa was based more on interracial mistrust. The author is of the view that the opening up of radio to the indigenous African people had to be controlled and contained, as the white authorities feared that technological exposure may be of assistance for
Africans to take over. The author also claims that the technological exposure and exclusion of Africans, can be traced back to World War 2. He further adds that, even though Africans were part of the War and fighting on the frontline, they were not armed and they were excluded from using military technology, they were only considered to be labourers and nothing else in the War. This brings us to the assumption that the technological deprivation of indigenous people by the government was keep them illiterate and contain their thinking span and ideas. This was a strategy to keep indigenous people suppressed in positions that did not allow freedom of knowledge, thought and creativity.

Mhlambi (2015) argues that the colonized Africans in Zulu Land were recommended to wait for gaining technological expertise and consciousness. He further states that around the 1930's to 1940's the South African constitution for publicity was rooted on the basis of racial exclusion and limitations of the time. The technological politics used segregation as the foundation because such orders of the society could not be changed, as they were the foundation of apartheid or the racial divisions between societies. This therefore brought the author to the conclusion that the introduction of radio in South Africa cannot be viewed separately and independently from the colonial regime. Hence he argues that radio at the time was a symbol of European existence and dominance over Africans. This laid a firm foundation for cultural dominance of whites over blacks, having a replica effect on race dominion (white over black) and perpetuated white superiority over black inferiority.

Mhlambi (2015) iterates that the broadcast content, news and everything was a characteristic of the coloniser. Contextualising the argument, the author is of the view that broadcasting is interconnected with the European enlightenment and progress, and the racial politics of segregation and exclusion, hindered the scientific knowledge, enlightenment and progress of the indigenous African people. All they had to do, was to listen and consume the content, as they were not entitled nor given any other option.
2.4. How Radio came about in South Africa

According to history and written material by academics, there is no exact date, and time as to when, where and how radio was introduced in the country. However, according to Mhlambi (2015), the interference of amateurs in what was not their concern (broadcasting) is what gave birth to radio in South Africa. With reference to the SA Railway and Harbours Magazine article issued in January 1924, Mhlabi (2015) argues that the first broadcast according to the author of the article “Broadcasting at last. Is it a dream or is it real?”, the first broadcast in the country was made at the then Railway Headquarters in Johannesburg, on the December 18th in 1923. The author argues that this series of broadcasts was organised by SA Railway, in assistance by wireless amateurs and local musicians. The fundraising was meant for a British Exhibition which was to be staged in England in 1924 (Mhlambi, 2015: 11). This argument paints a clear picture that broadcasting was something that belonged to the people, for the people, and by the people even at the inception stage. Even though some big companies had an influence or say, it was still meant for the people.

According to (Mhlambi, 2015) the Western Electric, which worked in partnership with the SA Railway staged a successful outdoor broadcasting. Mhlambi (2015) further states that this outdoor broadcast was aired to quite a big number of audience outside the Cape Town Railway Station and a loud speaker system was installed outside the Johannesburg station. Outside broadcasts are usually carried out to take a radio station/broadcast to the people. It is carried out outside in front of listeners. This brings life to the broadcast as it is done in a natural setting/outside environment.

Mhlambi (2015) further explains that, a few citizens who were already having radio sets at the time could tune in four miles away from the event. However, not everything was perfect, because there were some interruptions of the speaker General Smuts, who was making a speech and the musicians. The voice was heard on two pairs because of Brown’s 800 ohms’ headphones. Poor quality of sound and an approaching thunderstorm lightning interfered with this broadcasting frequency, however the engineers were not blamed since it was
a first broadcast. However, engineers took this into consideration and the invention of an earthing system came with radio sets once radio was fully fledged (Mhlambi, 2015: 12). Interestingly enough radio receivers that tuned in from the households used crystal radio receivers, a basic home-made radio receiver out of a cigar-box. These were the technological baby steps towards a technologically sophisticated radio set. “Crystal radio did not require an electric current to run, but would use the frequency itself for their power” (Mhlambi, 2015: 13). The fact that the radio sets were home-made and were aimed creating a conducive environment for every at home to be able to tune in, meant that broadcasting was solely designed for people at home to listen, entertain themselves and get political updates from political elites like General Smuts.

Another technological innovation came into play around 1906, when a US army General made a discovery of carborundum (a chemical compound of silicon and carbon) which can be used as a wireless detector. This invention was found to be durable, inexpensive, and managed to eliminate the unwanted frequency waves that cause interference, resulting to an unclear sound. The author also paints a distinct between the crystal, which could only be listened to with headphones, and the intimate feeling and experience shared with word of mouth socially. The valve sets which could fill a room with sound but were however expensive (Mhlambi, 2015). People at home took the crystal set alternative which was inexpensive and could allow a lot of people to have radio sets. This increased radio listenership, and reflected that radio was not meant to be an expensive medium so as to cater for the masses.

2.4.1. South African Radio develops through Civic Movements

South African radio listeners developed great enthusiasm for listening to radio and developed radio listenership civic organisations. This was fueled by the mere fact the radio listeners were techno-junkies, as Mhlambi (2015) explains. The author argues that listeners started by hacking into radio stations as far as USA and Britain around the 1920’s, this was aided by the shortwave band which could
carry as far as one can imagine. Hacking into radio stations as far as the USA shows that radio listeners had curiosity and hunger for knowledge of what is happening outside South Africa. This shows that radio is a medium that was meant to break boundaries between people and a medium that allows them to connect and consume content. This then also brings us to the view that, the regulation of radio and frequency was not as rigid as in our days. “Radio junkies grew at such a high-tech rate, that they became organised into civic movements, like the South African Radio Relay League, the Transvaal Radio Society, and the Scientific and Technical Club” (Mhlambi, 2015: 18). The motive of radio junkies creating a civic society to develop broadcasting, was driven by the fact that people in general wanted to take over broadcasting as they had some sense of ownership and development of broadcasting.

This led to the foundation of the Durban municipal broadcast in 1924. According to Mhlambi (2015) a municipal worker known as John Roberts who was a beach front engineer and a radio hobbyist, came with a plan of using floodlights (75 feet steel) masts for wireless antennae, and then approached the Postmaster General in Pretoria for licensing in 1922, and the Durban local broadcasting prevailed. Many more home radio stations spread at an alarming rate around the country, but mostly in Durban, Cape Town, and Johannesburg, hence the Postmaster General in Pretoria felt and saw that there needs to be regulation and allocation of broadcasting through the granting of licenses to the junkies as the home-made and free from regulation radio was now being abused.

Mhlambi (2015) quotes the Postmaster General as saying “It has been decided to grant license to persons who are likely, by the use of their wireless apparatus, to promote scientific organisations. In this way a feeling of responsibility on the part of the amateur investigator has been engendered and so far the privilege has been exercised with restraint” (Mhlambi, 2015: 20). The popularity of home radio was a sign that people had ideas of creating a broadcasting industry, and also ideas what content to share, hence home radio/broadcasting was popular. The government decided to curb the right to freedom of communication and expression, and embarked on regulating and introducing legislative measures to what was seen as a promising/potential broadcast industry.
Even though during this period, wireless communication was only considered to happen in the context of aeroplanes and airships, the state now turned things around. Radio also fell under this category, hence restraints and legitimate allocation was to be rendered by the state (Mhlambi, 2015). The author further states that this was mostly driven and influenced by business interests. The reason being, because radio is already in demand and having listenership even though it was scattered and informal, the sale of radio sets was somehow guaranteed, and the government would also generate money from the allocation of licenses. Business companies from outside the country took the opportunity, for example a firm named Western Electric from the United States started supplying free transmitters to be used by the public. The regulation and legislation of this industry as it was called, was a government strategy to take away what was created and developed by people, with the aim of expressing themselves and creating knowledge through sharing ideas, was turned to a business venture and centralisation of power in telecommunications prevailed. This means the space was dominated by capitalist interests instead of community interests. The space was now squeezed to only fit the elites who were to enjoy the profits.

2.5. The first official broadcast stations in South Africa
In Mhlambi (2015) it is said that the government officially granted licenses in 1923, where broadcasters could operate legally. License applications were requested from interested broadcasters all around the country and the service was officially regulated. The free and unstructured broadcasting came to an end during this period, because the Postmaster-General had the authority to decide who will own a transmitter and who could own a radio receiver. The first official radio station was launched on the 01 July 1924 in Johannesburg by the AS & T Broadcasting Company Limited, while another radio station was officially launched in Cape Town and Durban towards at the end of the same year.(Mhlambi, 2015).

Mhlambi (2015) paints the picture of the radio inside station as having heavy sound absorbing material all over the walls, and the ceiling also decorated with the same material which was called (draping) at the time. Adding more on his
elaboration the author explains saying, the room (studio) was furnished with an announcer’s desk, a grand piano, movable microphone, chairs and music stands. (Mhlambi, 2015: 23). This setting paved the way of how a radio should look like, besides the technical innovation and scientific knowledge, the design and layout of a radio station is more or less the same. Even today radio stations have sound proof and sound absorbing material, the presenter has a chair, there are three microphones for a presenter and two for guests, there is an operational desk but technologically sophisticated in our days. There is an open space for live performances and some radio stations do have music instruments in their setting.

The programming structure of these amateur broadcasters also paved a way for the foundation of broadcasting structure of radio today. Even though it differs from one station to the other, but the programming structure of these first radio stations gave an idea of how it should be. According to Mhlambi (2015:23) the programming structure of these radio stations started around 12:30 pm weekly exceptional to Sundays. The programming was split into three sessions (12:30pm-2:00pm), the afternoon session started at 4:30pm- 6:00 pm, while the evening session was 7:00PM-11pm. Having worked at and understanding radio, the programming structure is somewhat more or less the same. The pillar shows and prime time shows in any radio station is the breakfast show, which in most stations is 6:00 am-9:00 am, the drive time show 3:00 pm-6:00pm and 6:00pm-9:00 pm. In between those slots there are three hour shows, but the difference is that in our day’s radio needs to operate 24 hours, it never goes silent.

According to Mhlambi (2015) these radio stations had most of their content consisting of in-house classical music played by double quartet, and gramophone records of symphonic concerts. Having been knowledgeable of the radio industry, in our days’ radio stations that have similar content programming are called music radio stations because they have less content. For example, radio stations like Algoa FM and some campus radio stations like Rhodes Music Radio “RMR in Graham’s town. The author further elaborates on the issue of content programming saying, these radio stations also had ‘Markets and Share
Report’ on the Johannesburg booming business. These are now called advertisements in our days and radio stations take ad-breaks in-between broadcasting throughout the day. The author further states that the broadcast were only carried out in Afrikaans and English, there were no broadcasts carried out in any indigenous African language. The exclusion of indigenous in broadcasting was a sign that blacks did not deserve and neither were they recognized in the broadcasting market. However, language was not a barrier because they still bought radio sets and listened to broadcasts. This brings us to the conclusion even if there are measures put in place to exclude the indigenous, the power of radio still made a way for them to penetrate, relate and listen to broadcasts. The nature of broadcasting is not exclusive on the basis of language or skin complexion.

2.5.1. The role of Business in Broadcast Development
Business and broadcasting have since been linked starting way-back in the days of the first official broadcasters. According to Mhlambi (2015) a well-known businessman from America by the name of I W Schlesinger looked at the growth of the radio medium with an enthusiastic business eye. The author further claims that, He (Schlesinger) then saw a good business opportunity and embarked on taking over the three official broadcasting stations for business venture purposes. Schlesinger also came up with a new business idea modelled in the American business style, when he built a national broadcasting house (for the three radio stations) and in that same building there were cinemas and other entertainment business models accommodated. “Schlesinger was granted a ten-year concession from the government in order to operate broadcasting, as from the 01 April 1927 under the ambitious name: The African Broadcasting Company (ABC)……” (Mhlambi, 2015: 38). The business model of radio reflected that broadcasting was not for engaging on social and political issues of the time that were inhumane, but it was meant for entertainment. The word entertainment means happy people have a medium that brings them joy, and obviously the non-whites were not enjoying themselves, based on the political and social climate of the time. Broadcasting at this time was concerned with indigenous people or their communities.
Financial problems prevailed and the ABC faced multiple problems. Mhlambi (2015) states that the increased entertainment content by ABC was coupled with news bulletins and health promoting/exercising content. The license was granted under certain conditions and one of the pivotal condition was that it be registered as a public broadcaster with shares split between the subscribed/registered listeners at a pound each, however ABC operated as a business company which imposed more problems. “…… only 10% of the profits of the company could be allocated amongst the shareholders, the rest were to be divided amongst the government, the company and listeners. That of the listeners would help to reduce the licensing fees within the area” (Mhlambi, 2015: 38). The author further argues that the financial challenges to ABC after it had bought both the Durban and Cape Town broadcasting stations was related to deteriorating listenership in 1929 after it significantly grew with impression between 1927 and that year. This posed a threat to the existence of the radio station. This brings us to the idea that listenership is key to any radio station, should the listenership deteriorate it can be concluded that there is no need of this radio station, hence the ABC was facing a challenge of this nature and its sustainability. The deterioration of listenership can be a result of aspects like the lack of interesting or relevant content, and the fact that broadcasting only catered for whites, which was the least population in South Africa.

The situation was bad for ABC to an extent that it wrote to the government, applying and requesting financial bailout but however, it was declined. The only option they had was to go for a retailer scheme in 1930. Mhlambi (2015) states that this turned-out positive even though it was perceived to be a foul move. Retailers were to add a price on the original price of radio sets and pay over the amount to the Broadcast Company and this was successful. This led to the ABC meeting its revenue expenditure and doing improvements where infrastructure is concerned, as they were able to install new transmitters to help almost the whole country to be receptive of broadcasts.

2.6. The Restructuring of SA Broadcasting and the prevalence of the SABC
There dire state of Broadcasting in 1929, as the ABC station in Johannesburg was losing listenership, urged Prime Minister J B M Hertzog to invite the Director-
General of Britain Broadcasting Corporation (BBC), to use his expertise in restructuring the South African Broadcasting industry (Mhlambi, 2015). The author further elaborates saying that Sir John Reith was a big figure and lead the broadcasting industry of Commonwealth countries such as Australia, Canada and South Africa. Adding furthermore, the author elaborates saying when Sir John Reith came to South Africa in 1934, many scholars around the country were suggesting and proposing that the SABC be founded. This was due to the growing political tensions between the Afrikaners and the English people, as the ABC was seen to have content more representative of the English ethnic group and less Afrikaans. At this point in time the availability of native languages was the least of priorities, but the dominance of whites was the issue, pushing for 50/50 use of both languages (English and Afrikaans).

Mhlambi (2015), argues that in a research that was carried out by the Director General of BBC, the finding were that South African public and listeners were mostly aware and fond of the entertainment element of broadcasting, not conscious of the potential broadcasting has with regards to national consciousness because there were significant events such as the recent Anglo-Boer War and the outbreak of the Second World War. At this point in time Broadcasting or Media in general were expected to play the role of promoting peace, political consciousness and tolerance. This brings us to the assumption that broadcasting has more responsibility than entertaining, but to be a just world or society. This infers that radio has the responsibility build the community and the nation as a whole towards development and progress. This was the sole purpose of purpose of a radio station being introduced. Hence it is relevant to this research study, which seeks to show that community radio can be used as a tool for sport development within a community. This is because radio is expected to bring change for the better (development) within a community. This is promoted or fostered by means of communication, with the aim to bring about change.

According to Mhlambi (2015) in one of the research recommendations of Sir John Reith, was that the government takes over the ownership of broadcasting, this was based on the notion that the increased or maximum benefits of
broadcasting cannot be secured under a commercial model/system of broadcasting. However, Reith cautioned the ownership or intervention of the State in Broadcasting saying, “the state ownership implicit therein should not entail State control or intervention in any way other than in accordance with the terms of the statute” (Mhlambi, 2015: 45). Such propositions were well received by both political constituencies of the Afrikaans and English ethnic groups, as this inferred that there would be equal content catering for both groups. This implied that government ownership should not influence on the content and structure of the radio station, and the stations should be free from politics and independent so that people have the power over broadcasting, while the primary role of the government is to grant licenses and regulate usage of the spectrum.

According to Mhlambi (2015) the recommendations made by Sir Reith were emphatic that a Board consisting of six members would be selected by the Governor-General-in-Council, serving a five-year term. However, this board would be accountable to both the broadcasting community and the government. He also emphasised on high ethical standards of perfectly and well-presented programs and content. The author further claims that, Sir Reith touched on the issue of content that does not aim to be politically motivated but rather uplift the confidence of the community. This was implicit to him forbidding propagandistic content, as it was the case in other countries where broadcasting was controlled and owned by the State. These recommendations were based on the findings that the groups that have political power were not using radio to empower all groups living in South Africa, but were pushing ideology of political power and dominance of whites over non-whites. The nature of radio proved that this is medium that should equally represent all sectors/groups of society, with equal rights and justice amongst all. However, in the commercial radio stations or commercial stations there is no space for that. Hence community radio in this study is seen as the only broadcasting to accommodate and foster equal development and exposure of all racial groups, as the commercial/public stations are have monetary or capitalist interests.

Based on the financial constraints that were encountered by the ABC which
faced a threat of being closed down due to the incapacity of self-sustainability, Reith recommended that the state financially supports the broadcasting industry through its Treasury. This was to aid the existence, growth, and sustainability of the broadcasting sector. He argued that this would help the technological progress, and the expenditure of maintaining this sector. This recommendation was based on the notion that, if radio can safe guard and promote democracy in this country, it is the States’ responsibility to support the broadcasting sector. This was well received by both political constituencies of the Afrikaner and English community. In contradiction to this notion, the safe guarding and promotion of democracy was not for racial groups in the country, but that of the whites. Ethically and morally this was incorrect because Sir Reith promoted the exclusion of non-whites on the other hand, as he did not emphasise that broadcasting caters for all racial groups equally.

According to Mhlambi (2015) Sir Reith did not offer only recommendation after he carried out the research on South African Broadcasting, he also offered the uphold of ethical and intellectual standards, however, he claims this seemed to be overridden even before the first broadcast of the S.A.B.C. A policy statement on the coverage and broadcasting of news to be free from censorship, be authentic, and factual. However, this was directly opposed on paperwork. The policy statement argues that political news reports should be regarded as correct until proven otherwise:

“Political news should be deemed prim facie controversial, and shall not be broadcast…. All news reports, whatever their nature, should conform to the S.A.B.C.’s interpretation of good taste. This should apply particularly to physical handicaps, deformities, racial or colour questions, medical details or reference to the human body parts........ Details of torture, the execution of death sentences and of human or animal suffering shall not be broadcast” (Mhlambi, 2015:48).

The South African Broadcasting Corporation (SABC) was eventually founded in 1936 as a public broadcaster after long discussions in parliament. The parliamentary discussions were mostly central around the Afrikaner political
constituencies proposing equal representation in terms of programming with the English people. Imperialistic propaganda was also part of the main concerning issues before the launch of this public broadcaster, as it was clear that both political constituencies hoped for a broadcast corporation that will cover news and report objectively with no censorship or propaganda. The governments’ basis for the Prima Facie was based on the fact that there were already strikes, protests and fights happening around the country so such coverage would perpetrate more of such behaviour which was not needed by the government at the point in time. The English people looked with the same spectacle as Sir Reith did in his research recommendations that the mandate of the SABC was to Entertain, Inform, and Educate, which Sir Reith said was the core existence of broadcasting in any country that seeks to uphold and promote democracy (Mhlambi, 2015). The author further argues that the SABC was not only expected to cater for the English and Afrikaner people with regards to content representativeness, but also the African indigenous natives and Indians were to be represented according to the recommendations.

2.6.1. Segregation of native people in broadcasting by SABC

Even though the recommendations made by Sir Reith explicitly demanded that the native people be represented through broadcasting content, and in their own language, the segregationist government of the apartheid regime was not prepared to take a step to that direction. The recommendations were clear that representing native people was a social responsibility which will help bring about development progress in the country. “......presence of backward races especially natives” was seen to hinder the success of broadcast initiatives (Mhlambi, 2015: 51). The author argues furthermore saying, the broadcast in a native language came around the 1940’s, as an initiative that lacked confidence or that was yet confirmed. It only came about during the outbreak of Second World War, not that it was designated for social responsibility neither was it meant to happen. This brings the researcher to the view that native people were not meant to obtain any form of technological/scientific knowledge as this was only meant for the English and Afrikaner people/community. The influence behind this government stunt was fear that with protests looming around
the county, having a medium that cater for them would ignite mobilization and riots that would make the country ungovernable. The tactic to keep the citizens governable was to keep them in the dark and deprive them communication mediums that will vouch for their struggle. Hence community radio is seen as the alternative powerful that is pro-community, and the only platform for them to voice out the struggle and be heard.

According to Mhlambi (2015) the native people were segregated at the time of ABC which was steered by Schlesinger as a business model. The author explains that native communities such as those who lived on the farms or outskirts could not receive the broadcasts, due to the lack of infrastructure as the transmitters were not installed. This meant that people in the periphery were not able to be updated on what was going on around the country. This is still the case in some areas around the country, where there are no signals and people are sufffering in silence. Even at the inception of broadcasting, the natives were not prioritised, with regards to content and language representativeness. Only at the Second World War outbreak, the British Empire was on the move to recruit native people into the war, did they have interest for native people.

The SABC dedicated 12 hours of broadcasts to War related content for British Empire to reach the illiterate and semi-literate native people to be recruited, but still access to broadcast was very difficult. Broadcasting was only made available and catered for the natives when it was convenient for the British Empire. This means radio was used as a medium to indoctrinate the natives to see a need to go and fight a war that is not theirs and does not include their struggles. Hence, they opted to carry out a roadshow throughout the country. The Afrikaner community was also faced with the same situation as the Native people, Afrikaans did not get priority with regards to programming and content even though the agreement was 50% equality. The Afrikaners were also geographically located on the farms and outskirts, so they also had challenges in the reception of broadcasts, so they were also faced with illiteracy.
2.7. South African Radio turns to News Source

According to Mhlambi (2015) the sense of a looming Second War had immense power and influence of news being broadcasted throughout the day. It was now of high importance how quick and soon news was broadcasted in South Africa, especially what was happening abroad. News were now broadcasted in both English and Afrikaans, equally, because the English political constituencies needed the Afrikaners to also be part of the war they were hesitant to join, fighting for the British Empire. Funny enough, the government gave less priority clearly because news reports were censored and propagated at some instances when issues were concerning the state, but suddenly because the English constituency needed the Afrikaners to join the War it was deemed necessary to provide Afrikaans news. However, the division between the two ethnic group still existed, the programs could not be broadcasted on the same transmission.

The government installed transmitters which catered for the Afrikaners. And it is of utmost importance to raise the issue of broadcasting not being constrained as to only broadcast issues within the country, now the content was largely dominated by news from abroad to get regular update on what was happening in the European countries. According to Mhlambi (2015) the war influenced everything in content broadcasted, other than the news updates sourced abroad, the remaining time was then filled through radio documentary and radio drama to try and paint a vivid picture of the war to the listeners. The author further elaborates that the broadcasting sector promoted and preached patriotism, with Afrikaner arms heroes were called in much more of a complementary manner other than opposition to the English Political Constituencies.

According to Mhlambi (2015) the Second World War was a trauma to people in the country, but flipping the other side it was a blessing in disguise as far as broadcasting was concerned. Now Afrikaner communities were changed to be broadcast-able, as new masts were being installed and this paved a way for native communities to be accommodated in the broadcasting. “As the Afrikaner populations were into the range of a broadcast-able community, it opened up the doors for other languages and (marginalized communities) to be considered in the near future. Afrikaans thus laid a foundation for
considerations of African-aimed broadcasting, which were by the 1940s beginning to take off” (Mhlambi, 2015: 62).

2.7.1. Native Languages in the Air
Mhlambi (2015) argues the loud speaker broadcasting in South Africa sparked interest and lobbied listenership from the Native communities. This was a significant time where the first native language of a Black South African was heard on Air. The author argues the golden boy at the time was K E Masinga. However, Charles Mpanza soon took over, a man born in Zululand. “Before he started the world of broadcasting, he was already asked by the SABC to recite lines in different Zulu dialects……in programmes on the English Service. He was also asked to say Izibongo of Shaka on the radio” (Mhlambi, 2015:63).

When the Zulu Society was initiated in 1936, the Native Affairs Department together with the SABC in Natal/Durban wanted to start broadcasting in loud speakers. Mpanza assisted with the dissemination of the Department’s War news to the Zulu native people using their language and this was done with success (Mhlambi, 2015). The author further argues saying, the Society later on pushed for the installation of loud speakers in hostels, beer halls, factories and wherever the Africans worked. However, the State did not approve of Native people being addressed in their language because this was a legitimate and proper thing to do in a democratic country, but rather because they were illiterate and not all these marginalized communities could understand what was said in English, so they were not relating to be recruited to fight the War for the British Empire. So the government decided using their language to make them understand this whole war that was to break-out. The idea behind was to make Native people relate and feel patriotic to participate in the war, as they were resisting to take charge and join. It was literally an interpretation of what was said in English to Zulu. This brings us to the notion that using the language of the audience you desire to reach is of utmost importance. This is because by using their language you make it easy for them to receive, decode, and understand the message, hoping it will trigger the desired end result to the audience. Language makes it easy for the target to understand the message.
2.7.2. The Prevalence of Relevant Content for the Natives

According to Mhlambi (2015) the prevalence of relevant content was laid upon the provision of War news in the language of the native Zulu people, followed by talk radio of certain interesting topics framed by the White political constituencies that were ruling broadcasting, such topics ranged from issues of behaviour in general, hygiene, and money. African Scholars wrote in criticism of such topics because they were imposed, and secondly black listeners were not given a chance to engage and voice out their views. This shows that listeners or the target audience needs to be engaged, and they get to determine or tell what is relevant to them, why and how it should be approached. This shows that radio is a medium that belongs to and is for the people. Content that is imposed makes the audience rebuke and repel as they do not relate to it. Hence it is important to let the people decide because it is their medium. There were presumptions on these topics, for instance on the issue of behaviour, blacks were seen as guilty because they whistled whenever they saw a beautiful looking women on the streets. The criticism stemmed from the fact that this is a generalization to all of them, based on an observation of a few as not all people/blacks behave the same way, so it was guilt by association. This means the medium (radio) was used to control and influence behavior according to the Western social standards that were imposed upon blacks. The criticism of these shows by native scholars also shows that radio is a platform where listeners get to express their views and opinions on issues that affect them. It is a space where social-ills are addressed and remedies are offered by the same community to their problems. Hence, community media was identified as the perfect space to address black lives matters.

However, the relevant content on topics prevailed through the South African Institute for Race Relations (SAIRR) after it had conducted a study on African listeners. The research report by the SAIRR proposed topics such as the African literature, African Culture, the lives of African leaders (Mhlambi, 2015: 96). The author further stipulates that the relevant content was written and provided by Oliver Walker, Editor of the South African Institute for Race Relations Publications as the recommendation was implemented in 1947. A 15-minute talk series was then put together, and presented by presenters selected in the list of 14
experts on the proposed topics. This talk show opened with Nkosi-Sikelel Africa as a signature tune. These small talk programs were broadcasted weekly every Friday, and focused on topics like who are the Bantu, Bantu leaders past and present, to the effects of urbanization etc. (Mhlambi, 2015). These were socio-politically related issues, and burning issues that were affecting the natives. This reflects the educational aspect of broadcasting and how it can help construct a better society. Hence the researcher finds it relevant and possible that radio can be used to promote community sport development if it is used strategically. The implementation of such talk shows, also reflects that the audience has power to determine what programs and content they need. The discussed topics are issues that help to rebuild the confidence, community and society of the natives.

K E Masinga also played an influential role in the prevalence of relevant native content in the broadcasting industry. Also from the Zululand, he pulled great strides in the broadcasting industry when he was employed at the SABC, when he had coincidentally gone Job seeking around 1941. According to Mhlambi, 2015) Masinga went for shopping in town when he saw broadcasting studios in Durban with police officers outside, who denied him access but because of his persisting charisma he eventually managed to get in, as he was passionate and involved in broadcasting. The denial to access broadcasting studios in Durban was enshrined in the constitution under the “Job Reservation Act of 1924, which did not allow native people to work into the advanced employment market, and broadcasting was clustered under the same umbrella of the Act” (Mhlambi, 2015: 101). The author further explains that when Masinga finally walked into the studio, he managed to pave his way in and spoke to Mr Hugh Tracey the Studio Manager, and was granted a chance to read the War News at 7:00pm that very same night.

The employment of Masinga at the SABC was a significant breakthrough for the recognition and official use of other indigenous or native languages the following year, as Masinga made an astonishing job which made impression across other European countries. “By 29 September 1942, the African Language broadcasts were launched nationally, in Xhosa, Sotho, and Zulu. So Masinga’s broadcast that night opened the door for all African aimed broadcasts” (Mhlambi, 2015: 104).
There were a number of developments that prevailed after the introduction of African languages in broadcasting, however it is not for this research study to discuss them. However, radio development in the country had great potential to grow and it was only then that broadcast in indigenous languages got recognition from the government due to the alarming rate at which listenership was growing. This brings us to the assumption that black people have always been fond of broadcasting. In addition, this shows the power of radio, that no matter the circumstances, the medium is naturally non-exclusive of race. According to the South African Broadcast Corporation (n.d.) in 1943 the SABC began preliminary experiments with the FM broadcasting system which led to the establishment of a commercial radio station.

2.8. The Establishment of Commercial Radio Stations in South Africa

According to the South African Broadcasting Corporation (n.d.), the South African Government expressed and shared the same sentiments of opposing the establishment of a commercial radio station in this country, but however that faded away around the 1940’s as there were already signs prevailing for the need and establishment of such a radio station. According to the author on 1 May 1950 Springbok Radio made its first broadcast, and made enormous success. The announcers were propelled into the limelight and they were rounded and followed by the crowds whenever they were in the public space all around the country.

Due to the stations popularity and growth of listenership, it started generating big chunks of revenue through advertising. “By 1952, Springbok Radio was bringing in millions of rands’ worth advertising revenue” (SABC, n.d). This has shaped the sustainability of the broadcasting sector even to date, because whether public, commercial or community, radio stations sustain themselves by selling airtime to advertisers. The pricing of airtime slots to advertisers is determined by the listenership of the radio station, the larger the amounts of listenership the more expensive is the advertising slot. However, of course the choice of the advertiser will rest on the notion of the type of listenership a radio station has,
because advertisers are cautious of the fact that they need to advertise their products or services to the correct intended audience, because advertising is all about creating potential consumers for such services or products.

The big underlying question from advertisers that needs to be answered by radio stations is, who are your audience? Which is not easy to answer because advertisers need facts to confirm listenership or readership figures. How does the station provide facts on listenership? Because phone calls from listeners are not enough to answer this question. Hence there needs to be scientifically collected data that is logically assembled and correctly displayed or logically structured to give facts or truth. The history or establishment of what is now called listeners survey can be traced back to Springbok Radio. “The first national market research survey into a radio station was done in 1952, two years after the birth of Springbok Radio. It showed that Springbok had 632 000 adults listening to it on an average day – at the height of its popularity, it had an audience of Two Million!” (SABC, n.d).

News seemed to be at the heart of broadcasting since the days of amateur radio, hence the SABC found it of utmost importance to establish its own news service, which was mainly for the elite ethnic groups (English, Afrikaner), and Radio Springbok was also on the list. “The SABC introduced its own news service in July 1950, serving the English broadcast service, Afrikaans broadcast service, and Springbok Radio with daily news bulletins. To everyone’s surprise, the news bulletins soon proved to be the most popular programs on radio and the initial four bulletins were increased to six. This reflects the fact that radio is a medium that is designed/meant to inform the audience. The popularity of news bulletins meant that the audience had hunger for information. This is what makes the informative role of radio as one the primary mandates of any radio station. Hence Mdantsane FM is faced with the responsibility of informing the audience. In the context of this research study, Mdantsane FM is expected to play an informative role within Mdantsane township, on sport development related content.
The native language or African aimed broadcasting was tip-toeing behind the elite intended broadcast, also achieving and making remarkable/significant progress bit-by-bit. “By 1960, full-scale radio program services were introduced in isiZulu, isiXhosa, and Sesotho (referred to as Radio Bantu). Each of these radio services broadcasted for 90 minutes a day on a medium and shortwave transmitters. These were followed in 1962 by services in Sepedi and Setswana, and in 1965 by services in Xi-Tsonga and tshi-Venda” (SABC n.d.).

According to the author, Radio Bantu gained popularity from the inception, as they had been receiving letters from audiences and the general public sharing their excitement and appreciation of this radio station. However, the establishment of a radio station designated for the African audiences did not only pave a way for the native communities and its people to feel represented and part of broadcasting, but however opened up opportunities for native people who had the passion of radio, talent, and skill to partake working in the broadcasting industry.

The inception of radio services in African Languages gave rise to demand for black people to fill up positions at the various stations. New radio stations also opened up new avenues for the abundance of black talent that until then, had had scant opportunities for display. This result in broadcasting shows that scientific knowledge is not something you can deprive people based on their skin colour. Even though the government had strategies of excluding non-whites, they still managed to find a way to break through/tap into the industry. As uttered above, this break through meant that non-white groups of society were also interested in broadcasting. This makes radio a universal medium that speaks a universal language.

2.8.1. The Inception of Radio (FM) in South Africa

According to SABC (n.d.) for the first time a radio station in South Africa was introduced under the Frequency Modulation (FM) system, which was a significant achievement as it was launched as a regional radio. “At 05:00 on September 1, 1964 Radio Highveld went on air. It was a special day for radio in
South Africa since it was the birth of the very first regional radio station on VHF-FM” (SABC n.d.). VHF-FM in this context refers to Very High Frequency-Frequency Modulation.

The introduction of the above mentioned radio station paved a way for many other radio stations that were introduced after its inception. “In 1982, Radio Swazi was introduced on FM, Radio Ndebele followed in 1983. 1986 saw the introduction of Radio Metro, the first English Radio Station directed specifically at black urban listeners throughout the country. It was also the first station run by a black Manager. This led to other radio stations intended for a variety of ethnic groups to be represented in the airwaves. According to SABC (n.d.) a radio station intended for Indians was introduced in the late eighties as Lotus FM, while the English, Afrikaans and Radio Springbok were shutting down on the midnight of 31 December 1985, the morning after that was the birth of Radio South Africa (SA FM), Radio Suid-Afrika (Radiosondergrense) and Radio 2000 were starting their broadcasts.

2.9. The Transformation of Radio in South Africa
Broadcasting and regulation has always been aligned with political influence and control around the globe, especially in the former colonized states starting from North America to the African continent. In particular, to the South African context, broadcasting or media as whole has always been under the control of the ruling elite political constituencies.

As mentioned above, the ruling elite political constituency at the time would centralise broadcasting or media in general to their ruling. As the first medium that was established in South Africa around 1923, was radio, it was under the political rule and control of the English political constituency. They were ruling the country after the First World War, radio was used to promote their political beliefs, cultural dominance, ideology and so forth. The broadcasted content on radio was dominated by the English language, designated to maintain and uphold their elite group, with the Afrikaans language being suppressed as the second elite group in the country and the native languages of black African people were not even in the picture.
Towards the Second World War, Afrikaner political constituencies fought for the recognition and use of Afrikaans as a language officially in broadcasting. This took some time over discussions in parliament, after Second World War an agreement was reached having 50% of content dedicated for the English ethnic group, and 50% for the Afrikaans ethnic group. Even though political parties had this agreement, English designated content was overlapping the Afrikaans. Gradually with time this never really materialised hence the establishment of Service B which was aimed at broadcasting content and using the Afrikaans language, while Service A was for the English speaking people. The Native Black African language was caught in-between and given a short provisional space with no content, but rather a translation of what was broadcasted in Service A and B. When the Afrikaner government came to rule, segregation according to race driven by apartheid regime was institutionalised. After the establishment of Bantu Radio, there was broadcasting for English, Afrikaans and Black Africans. The segregation was not only in broadcasting but also in the geographical location of people based on race, so was the case in terms of work. The worst jobs, and working conditions were for Blacks, while the sophisticated type of jobs were only meant for the minority elite groups.

This whole situation discussed above brings us to the notion that political dominance, economic dominance, and control of broadcasting or media in general were inseparable because one influences the other. Hence, in a democratic society there needs to be a referee with regards to the regulation and function of the media. Communication can be seen as the fabric of democracy because there is equal space and voice to express without suppression of any race by the other. The Native people (Blacks) have always suffered in silence with their voices suppressed since the inception of broadcasting. Hence political organizations and civic organizational groups fought for the official recognition of Black languages to be used in broadcasting and there was a need for transformation. Now communication for change was not seen as a single channel from superior to inferior as was the case in the South African context and other former colonies.
2.10.1. Political Economy

According to Ngubane (2006: 4) who quotes Moscow (1996: 25), Political Economy can be defined as “study of the social relations, particularly the power relations that mutually constitute the production, distribution and consumption of resources”. According to Ngubane (2006) there are conflicting views on political economy and can be named as the Classical Approach. This approach stems in three main traditions which are the Lockean tradition of political philosophy which is extracted from ideas of self-interest, private property and the labour theory of value. On the other hand, the neo-classical approach consists of the mercantilist tradition which contributed the notion of exchange value and finally the French physiocratic notion of Laissez (Ngubane, 2006: 4).

The aforementioned author further explains that this paradigm is of the view that institutions had to be closely monitored as they have the ability to cease the independence and freedom with regards to the choice and social interaction. In this paradigm institutions were also seen to restrain the free flow of ideas. The government gave a watchful eye and regulated the media, creating spaces where there were privileges only accessible and can be enjoyed by certain social or ethnic groups while excluding the other. In the context of South Africa privileges were only enjoyed by the elite minority while the majority was excluded. Broadcasting was enjoyed and designated for the white English and Afrikaner people, while the little provided for native people was suppressed and restrained. The apartheid government is a good example of such. The SABC was tightly gripped by the government, under an autonomous ruling the broadcast corporation was used as a government mouthpiece to distribute propaganda and the corporation had no competition. The government before 1994 used the media for self-interests, self-enrichment, and the interests of the ruling social group through their political constituency.

According to Ngubane (2006) the situation of political economy being central to government was seen as a bad idea because the masses who are labour in creating the same economy did not reap the fruits, but rather they were enjoyed by the minority of the ruling class. “It is not ideal because diversity and pluralism
are seriously compromised under such conditions, which is not good for the society as a whole” (Ngubane, 2006: 6). The author further claims that this paradigm defended and supported capitalism or free market systems which open up for labour exploitation.

Looking at the neo-classical paradigm/theory Ngubane (2006) argues that it prevailed around the 19th Century after the criticism of classical paradigm by various scholars. However, the author gives reference particularly to the Bentham’s utilitarian attack on classical defence of natural law and rights. Bentham was of the view that the ethical and moral behaviour should solely stem from both pain and pleasure, his main argument was that the government maximises pleasure for and in all sectors of society while minimizing pain on the other hand. The main argument was that this can be achieved through the recommendation of institutions that can bring about social change. The paradigm further criticised the classical theory on the basis that it shifted central focus from prioritising the needs and right of people, but rather the wants. According to Ngubane (2006) the neo-classical theory was also criticised to be idealistic, however, it is not for the interest of this thesis to dwell further more on that.

2.10.2. Communication as Political Economy

The personal and family ownership of the press, electronic media and telecommunications, is what led to the influence and prevalence of political approach to communications. These transpired to corporations, this raised the long standing and still existing question of how much power is in the hands of the media owners and the influence it may have on the society. According to Ngubane (2016: 8) communication as political economy can be traced back to Canadian Economist Haral Innis who argued that it roots to the knowledge monopolies concept.

In Ngubane (2006) it is argued that, knowledge monopolies are based on the concept dating back in history, that certain social groups such as priests, monarchies, bureaucrats, and scientists, have always enjoyed the privilege of accessing certain kinds of knowledge exceptionally. At first this concept was
viewed based on the growth of production in the communications industry, political economy was then viewed under the spectacle of the government role in production, distribution, consumption and regulator of communication. According to Ngubane (2006) the state’s role has always been crucial because since the inception of telecommunications and establishment of broadcasting in South Africa the state could not help but jump for the opportunity of taking broadcasting of the hands of the individuals but under its control and regulation.

Communications was seen as bad idea under government control, but the privatization became a problem because it was then under market and business objectives when it was free-market and capitalist rule, so from one control it fell to the hands of another control other than the general public ruling the production, distribution, and consumption. This concept also spotted another issue of media imperialism, because the developing and under developed countries had to consume content that was imported from the developed countries. The basis of the argument was that media products are also cultural products, which mean the high consumption of foreign culture imposed upon the developing and under-developed countries, which created cultural imperialism and dominance. This led to the founding of New World Information and Communication Order (NWICO) by groups originating from the former colonized states like North America, Europe, Africa and others from around the globe, trying to resist and fight for independence. The neoclassical approach was then faced with criticism because the media industry was ever dynamic and changing, hence writers had to come up with new alternatives. For instance, it changed from institutions and structures, to social change, social processes, and social relations. According to Ngubane (2006) who makes reference to Moscow (1996) a new map had to be devised and it comprised of commodification, spatialisation, and structuration.

2.10.2.1. Commodification

There concept of commodification has no cast and stone single definition as various scholars offer their views and assert certain attributes to the concept. However, this does not mean these scholars have no similarities with regards to
their offered definitions, for the purpose of this research it is relevant that we take a definition that relates to this study. According to a source quoted in Ngubane (2006: 11) commodification is “the transformation of a non-commodity into a commodity, to assign a monetary value to something that traditionally would not be considered in monetary terms, for example, an idea, identity, gender”. Supporting the definition is (cf. Marx and Eagles, 1848) also quoted in Ngubane (2006) says commodification is a process of transforming products that have the determination of value on how such products can meet the communal and individual needs changed into how much input they can have in the marketplace.

The aforementioned author further argues that commodification can be aligned to capitalism as it paves the way or allows for wealth accumulation in a continuous process. Wealth is accumulated through the production, and sale of products from use to exchange value. According to Ngubane (2006) the communications industry goes through the same process and in this context content is the product exchange for monetary purposes. “The commodification of content is basically the transformation of pieces of information into marketable products” (Ngubane, 2006: 12).

Contextualising this to the South African Broadcasting industry it means that what the people hear on radio can influence and shape their scope of thinking and world view, hence the issue of media ownership needed caution because the power rests in the hands of the individuals. The South African Broadcasting Corporation before 1994 influenced and shaped the thoughts of the majority, bombarding them with content designated for the elites. As discussed above that the accommodation of native people in radio was not that they influenced the consumed content, but rather news from abroad were translated to their language. This had influenced on the sales of radio sets, and the licensing fees demanded that listeners forked out for the sustainability of radio stations they did not own nor dictate what to broadcast.
The audience can also be seen to have a tag on their heads as they are sold to the advertisers. For instance, the Springbok Radio as the first commercial radio, it was the first to conduct a listenership survey. The survey was not conducted solely on the interests of knowing who listens to the station, where, when, and why. It was on the capitalist basis, to have a scientifically backed statistics to give and persuade advertisers to buy airtime and give commercials to the station. Advertisers in return expect an increase on the consumption of their offered products and services. So audiences were the exchange products for money, to the advertisers and caught between advertisers and radio stations.

This also raised eyebrows because listeners were the general public and people who listened to such a station, and they get nothing in return from the exchange. However, we need to be sceptical that it is the ratings and statistics put on the table by the station that are sold, not the people themselves. On that note, we need to know that the content is influenced as it is designated to suit a particular audience and class, so that the advertiser knows that the product is sold to the audience that meets the caliber to consume the product or service.

2.10.2.2. Spatialization

According to Ngubane (2006) spatialization is the process of overcoming geographical location with regards to the distribution of information, media content, and accessing potential consumers. As this is relevant in the South African context in the broadcasting industry. Broadcasting was first a privilege for the then bigger cities such as Durban, Cape Town, and Johannesburg. But with time it was seen that through installing transmitters that can reach the whole country would mean increase to the listenership and expansion of broadcast audience, hence they embarked on the technological development. This on the other hand was a benefit to the Media houses abroad to be able to distribute their content to South Africa, and the content was consumed. Hence, the direct translation of content on War were broadcasted in all station in the country.
The above mentioned author cautions that spatialization has the ability to lead to imperialism as what was produced abroad was spread across the country through these radio station. Ngubane (2006) also argues that the concept of spatialization was seen to also lead to monopoly, as a few sources of information were controlling the broadcast industry. SABC before 1994, was an example as they operated in a space where competition was not welcome. This issue was also eyebrow raising to audiences, academics, social movements and so forth.

2.10.2.3. Structuration

According to Ngubane (2006:15) the theory of structuration had its primary founding suggestions on the fact that, “the rules and resources [structure] drawn upon in the production and reproduction of social action are at the same time the means of system reproduction”. The author argues that structures exist because of human agency, and therefore the two are inseparable. This brings us to the assumption that even though these structures exist because of the need of humans, they still have the upper hand to reproduce themselves for monetary purposes while having the human agency as their core foundation. Which brings up the question, are they reproducing themselves and expanding to deal with human agency. Or does the human agency keep them afloat to be able to generate profits and revenue? These and other questions that popped up, called for the regulation of the structures and their operations. “The attempt to regulate the media industry is a goal oriented, reflexive action. It is supposed to address or rectify certain problems that exist in the media industry. Unfortunately, there are forces that make it difficult to achieve this goal” (Ngubane, 2006: 15). This brings us to the assumptions that agency maybe the reason for regulation and policies while structure may represent capitalism or monetary motives.

In the South African context, it is a free market system space where the media operates, meaning the commercial and private media outlets can make money. This then gives such media outlets, loopholes within the government policies and regulators that seek to facilitate and uphold human agency to be at the heart of these operating structures. In an open market system, so long the
government is making money human agency seems to be compromised, because regulators cannot really enforce human agency or have much of a say. So long the structures operate within the policy and regulatory space.

2.11. Media Ownership and Control

According to Aufderheide (1994) and Doyle (2002) quoted in Ngubane (2006), the concern of media ownership is rooted on the notion that media influence is thought to have an effect on socio-cultural, political and economic lives of the general public or individuals who consume the disseminated content. This is an eyebrow raising issue because the ownership of media can be concentrated on the hands of the minority elite group. This then means that some sectors of society or individuals voices may be suppressed with regards to sharing their own view points and opinions in terms of participating.

The author further claims that the suspected under-represented voices may pose threats and challenges to the interests of the society. Hence, media control and ownership needs to be measured through policies that advocate pluralism and diversity. In the context of the South African broadcasting sector, under-representation, suppression of the voices of the majority, repression of pluralism and diversity is a practical example that was experienced by all other ethnic groups and races exceptional to the English and Afrikaners. This is because media was owned by these political constituencies that were ruling before 1994.

It is of utmost importance to give a brief definition of pluralism so that one understands how this concept links to broadcasting and this topic of research. It is a common fact that in a democratic country, there be a variety of voices, opinions, and expressions from all sectors of the society. According to Ngubane (2006) who again quotes Doyle (2002: 11), pluralism can be defined as follows “the presence of a number of different and independent voices, and of differing political opinions and representation of culture within the media”.

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Diversity on the other hand in a nutshell, can be viewed as such mentioned opinions and voices be heard from a variety of social and ethnic groups, races, cultures, and languages, as this is the beauty of democracy in a multi-racial and diverse country. One of the fundamental principles in democracy is the freedom of speech and participation, as enshrined in the South African constitution that that there is a Freedom of speech so long it is no threat or harm to other people. Democracy also comprises of equality and fairness. This suggest that all sectors of the society need to be equally represented within the media, where there is no greater preference of a certain minority group, race, culture dominating over the other, where they are all represented in a fair and justifiable manner giving all sectors of society the needed satisfaction.

However, the concept of pluralism has no cast and stone single definition, as argued by a number of scholars and authors. According to Ngubane (2006), this concept maybe viewed on a different aspect. The author argues that diversity can be seen as the existence of diversity of media supply by an independent but also autonomous media organization that caters for diverse media contents. This then raises questions as to how can an individual and autonomous media house promote and be compelled to advocate pluralism if it has no competition because this is not guaranteed. Hence it is then suggested that there not only be one media organization supplying pluralism and diversity, but rather, a variety of media houses supplying pluralism and a diversity in terms of content. For example, in the South African context, a single media organization seeking to bring about pluralism and diversity in terms of content, may try its utmost best but still not reach that objective or goal. There are eleven official languages, however this does not mean these are the only racial group in the country. It is said that the country belongs to all those who live in it, and there are a whole lot of other races living in South Africa with citizenship who are not or may not be heard, and represented. Hence there is a call for a variety of media organizations supplying plural and diverse content.

Pluralism can be seen just as idea thing because there is no tangible or feasible proof of what is plural. This brings us to the suggestion that it is difficult to measure and have indicators that the content supplied by media outlets is plural
or diverse. In the context of a free market system or economy, it makes it even more challenging and difficult for media organizations to assure pluralism and diversity. This is rested on the fact that not every, and any media organization has the motive of generating profit revenue, as the primary goal more than anything. This then brings to the suggestion that the plural and diverse content supplied, is structured along what may generate profit for the media organizations. That being the case, to a certain extent media organization chose and select what constitutes pluralism and diverse opinions. It needs to be noted that not any or every content can attract advertisers or investors, hence the content will be designed and crafted to generate listeners or audience desired and targeted by corporate organizations to come advertise in that particular media organization.

The broadcasting industry in the South African context is inseparable from political, government control and the corporate influence. Political power gave the state the control over broadcasting industry, and the nationalist and apartheid government was able to craft privileges for the Afrikaner political constituencies, as result segregating and suppressing other sectors of the society especially the none-white races. Under apartheid regime diversity and pluralism for non-whites was not within the vocabulary of this government. The government used the SABC as its mouth piece to spread propaganda, promote racism, promote hatred towards black races, cultural and ideological dominance was also in the picture. This led to the transformation of the media industry along with the wave of political transformation. When politicians returned from exile, with political parties unburned around late 1980’s to 1990 the negotiations and operations towards a non-racial and democratic South Africa had all systems running.

2.12. The Transformation of South African Media
The media and broadcasting to be specific have been at the heart of the political struggles in South African from one phase of government to the other. When the English Political constituencies were ruling, the control over media was within their hands, when the Afrikaners got hold of political power it was a 50/50 type of control but the content broadcasted was dominated by the Afrikaner political constituencies. The apartheid government of the National Party used
the media to promote their cultural, ideological, racial dominance. Media was used to enforce the racial divide, and social class divisions on all aspects of society. This government control over media and its contents dates back from the 1920’s. This gave the power struggles of civil organizations, political parties, and advocates of freedom and equality having media and communication as one of the major issues that also need transformation and liberty in the country.

Around the 1970’s the New World Information and Communication Order (NWICO), was the struggle of former colonies such as South America and Africa. Where it was seen as imperialism and there had to be a change in the ways of communication from the colonizer to the colonized, where contents were distributed from top to bottom, but rather the argument was that communication be seen as two- way or (horizontal) where the sender and the receiver are equal. In the South African context, political parties like the ANC, liberation movements, civil groups, and all other interested individuals and organizations embarked on the media transformation struggle around the 1970’s. The struggle intensified in the late 80’s pushing rather for negotiations than blood bath, and media transformation was one of the key items to be ironed out in 1990. When political activist came back from exile, the African National Congress and other political parties were unbanned. This lead to the negotiations from 1990 when Nelson Mandela was released in Robben Island to the first ever democratic elections that were held in 1994, for a new democratic, non-racial South Africa.

2.12.1. The Viljoen Task Group

According to Ngubane (2006) the big debate on media policy and the role it can play in democratic transformation can be trace back to the appointment of the Viljoen Task Group, which was done around March 1990. The author further states that this Task group was appointed by the South African Cabinet, to primarily give advice on media policy. However, it is argued that this appointment did not sit well with the masses such as the liberal and leftists, questioning the representativeness of the group in terms of all races and sectors of the society. With the aforementioned question, came along criticism that the
group held its meetings behind closed doors in dark chambers of big buildings. There was a suspicion of transparency and mistrust, but the crux of the matter was whether or not these negotiations will put the interests of the masses at the heart of these negotiations/meetings. Quoting Louw (1993), Ngubane (2006:41-42) says “the Film and Allied Worker’s Organization (FAWO) activists saw a need to protest against this process, as they believed the media issue belonged in the public realm. As a result, they engaged in discussions with members of the Campaign for Open Media (COM), who organised a March on the SABC’s Auckland Park headquarters in August 1990”.

The aforementioned protest that was held in collaboration of the two mentioned organization, mounted a bit of pressure on the Task group and as a result it was considered their concerns be listened to. According to Ngubane (2006) who shares the same views with Fokane (2003) the Task group even though they had a continuation of holding the negotiations behind closed doors, had a single session of an open meeting in November 1990. The author further explains saying that Christo Viljoen responded to the claims of the protesting group saying the South African social sector has a lot of organizations, individuals, activists who claim to have a stake on media policy. However, Viljoen explained that if all these concerned parties were to be involved in the negotiations it would take quite an enormous task group, which he implicitly saw it impossible. The Task group, then decided that the masses, individuals, organizations, activists and all stakeholders claiming to have interests on this matter, submit handwritten concerns and whatever they think should be key to give a media policy that would satisfy everyone. The Task group then received the hand written submissions.

When the Viljoen Task group continued with the negotiations and engagement, it came out with recommendation but is of utmost importance to for the interest of this research to focus on the three problematic issues that the Task group identified. According to Ngubane (2006) the problematic areas of concern were, the outdated legislation, lack of a comprehensive, long-term broadcasting policy, and the fragmented control of broadcasting. The author claims that the control of
broadcasting in South Africa went from the hands of the other cabinet ministers to those of the other, which resulted to lacking continuity and direction.

Ngubane (2006) who is also supported by Fokane (2003) further claims that the task group made a recommendation that a team of expertise would be worth giving advices and devising the desired media policy for broadcasting. This lead to the prevalence of the Independent Broadcasting Authority (IBA). However, this was accompanied by the condition that whoever is appointed into the IBA, it be accountable and vetoed by Parliament to safe guard the interests of the public and not centralise power or vest it upon the (IBA). These conditions also called that the IBA be representative of other parties, and be accountable to the public with exception to financial or monetary issues. To be cautious as to how the IBA exercises it power Ngubane (2006) quotes (Viljoen and Cronje, 1993: 34-35) who argue “……all deliberations of the IBA except confidential financial details, are a matter of public record; the IBA’s accountability to Parliament and Broadcasting Court to review and redress, if necessary, findings and rulings of IBA”.

When the Viljoen Task Group concluded its negotiations and research, it wrote a report which made accessible to the public. However, nothing has no criticism especially on sensitive issues like trying to devise and formulate a media policy for a country that comes from such a political background of segregation, repression, and dominance of other races over the other as South Africa has experienced and suffered in all government prior 1990 or 1994. The Task group was criticised for its vagueness and lacking to acknowledge the challenging issue of transforming broadcasting. This was sparked by the non-existent recommendation made for interim purposes of regulating and controlling the media (Ngubane, 2006). The author also notes that the Film and Aligned Worker’s Organisation (FAWO) was not well with the fact that the Task group did not shed light and be emphatic on how the previous government used the media/broadcasting to enforce and safe guard its political motives/purposes. In conclusion to this the author explains that even though there was criticism on the Task group, flipping the other side of the coin something positive came out. The author claims that FAWO gave thumbs up on the recommendation that
there be a reduction on the SABC’s dependency on advertising and revenue for sustainability, and the fact that signal distribution was recommended to be ceased from the hands of this public broadcaster.

2.12.2. Jabulani! Freedom of the Airwaves Conference

The Jabulani! Freedom of the Airwaves Conference (1991) is one of the significant conferences of the turning around point of South African broadcasting and media industry at large. This is a conference that was held in 1991, Doorn, in Holland. This conference was instrumental in shaping and devising a media policy that was seeking to meet the interests of the public, and free the media from all forms or shapes of influence and controlling of the media from political, government, internally and externally. In this conference, resolutions were taken that the broadcasting industry be broken down into various categories or levels.

In the conference resolution paper, it is explicitly articulated that the broadcasting levels were in the forms of: Public service broadcasting, Commercial broadcasting, and Community broadcasting. It is utmost importance to define and breakdown these levels of broadcasting and their working definitions before moving any further with the discussion of this research paper, Fokane (2003) also argues in support of the above.

2.13. Working Definitions of the Three Levels of Broadcasting

2.13.1 Public Broadcasting Service

The ownership of this broadcasting services lies solely in the hands of the public, and is guided by a charter that ensures and enshrines the provision of content or programming that is educational, entertaining, and informative (Jabulani! Freedom of the Airwaves Conference, 1991). The conference resolution paper further states that the public service broadcaster must consider to cater for a variety or for all tastes and interests that represent not particularly geographically located audience but rather all sectors and geographical location of all South Africans possible, so that everyone feels represented and relates to the broadcasted content. The guiding charter of such a broadcaster is free and
totally independent from the government, whilst it is also and only accountable to the public. The word public in this sense suggests or can be directed to mean the general listeners/viewers, the civil society groups, media organisation and the advocates or activists operating within this sphere (Jabulani! Freedom of the Airwaves Conference, 1991).

2.13.2. Commercial Radio and Television Enterprises

The above mentioned enterprises were given the go ahead and operational right to mainly operate in a more business orientated format. The conference resolution states that such enterprises mainly operate for generating profit revenue, through selling slots or airtime to advertisers, as advertisers will get to access potential consumers of the goods and services because the main aim of advertising is to spark interest and action for listeners to consume the advertised products or services. Adverts seek to make the audience see the need for the product or service and thus consume it (Jabulani! Freedom of the Airwaves Conference, 1991).

2.13.3. Community or Participatory Broadcasting

It is stated in the conference resolution that this form of broadcasting is initiated by the community, controlled and owned by the community. Community in this sense refers to either a group of people who share the values, principles, views, opinions, experiences and thought, or it may refer to a group of people geographically located in the same proximity or geographical area. This type of broadcasting will enhance and facilitate the process of the community express their concerns, needs, and aspirations with no form of interference coming outside of this community. It is only governed and accountable to the community, and the Independent Broadcasting Authority (IBA) (Jabulani Freedom of the Airwaves Conference, 1991).

For the purpose of this research paper, it is necessary to discuss the conference resolutions with regards to community media. As these resolutions were the foundation of the community broadcasting sector. The Jabulani! Freedom of the
Airwaves conference took a collective decision that, consistency in the development of this sector needs to be given primary priority even though it had already existed in the country before the conference. It was however, noted that the community broadcasting sector need to be solely independent and stand-alone from public and commercial broadcasting (Jabulani! Freedom of the Airwaves Conference, 1991).

The content of community broadcasting was said to be determined by the needs of that community as perceived by that community, as they control and own the radio station. In the context of Mdantsane FM Community Radio, the content of the radio station is controlled by the community members and listeners. The listeners club also plays a critical role in terms of moderating and overlooking whether or not the radio station responds to the community needs. There is a show that gives a chance to community to call in and tell the station problems pertaining development, challenges and any relevant issues of interest to the community, this is the “Thetha Mhlali (let the people talk)”. The producers would then note down these issues, carry out investigations, invite relevant people to account and create a talk show around such issues, and then a solution to the issue would prevail. The same applies to the sport department in this radio station. Listeners, sport development activists, community clubs, coaches and all parties in the sport arena in this community. The presenters, and producers of sport content would then do in-depth research, invite relevant people to have discussion around those raised issues with the aim of coming up with solutions to the community problems. Sport is regarded as a community need at this radio station, because the Mdantsane Township has an old, rich history with success in sports. Hence, the radio station responds to this community need. The educational role of community was strongly believed in this conference, hence the consensus decision taken that community broadcasting be utilised and exhausted as a vehicle. The conference believed that this role was a contribution to the democratic educational process (Jabulani! Freedom of the Airwaves Conference, 1991).
2.14. The Language Policy for the Broadcasting Industry
In the Jabulani! Freedom of the Airwaves Conference it was taken as a resolution that the broadcasting sector be aligned with the language policy. A strong belief that language is inseparable from identity, was the motive behind this recommendation. This lead to the suggestion that a comprehensive language policy be devised, this was based on the fact that South Africa is a multi-lingual society, so broadcasters need to represent all races/ethnic groups through broadcasting in their language (Jabulani! Freedom of the Airwaves Conference, 1991).

The above mentioned conference resolution, was also rested on the notion that broadcasting in all languages will help the people master and conserve their languages, whilst it will help empower them on the other hand. Of utmost importance, giving validity and equality in all languages, would help cease away the divide and segregate apartheid regime notion of broadcasting in different languages, in different channels. Hence the promotion of multi-lingual broadcast used in the same program where it will not compromise the gist, coherence and relevance of the content (Jabulani! Freedom of the Airwaves Conference, 1991).

2.15. The formation of the Independent Communications Authority of South Africa (ICASA)

According to the ICASA (n.d.), the Independent Communication Authority of South Africa is a product of a statue, and an ICASA amendment Act 200, which was officially amended in 2005. The formation of ICASA is as a result of a merger between the Independent Broadcasting Authority (IBA), and the South African Telecommunications Regulatory Authority (SATRA) in the year 2000. The authority as stated in the website, is solely established for the purpose of regulating the broadcasting industry, and licensing the frequencies and spectrum of the broadcasting industry, while it also has vested the authority to run the telecommunications industry and the postal industries in this country.

In the above mentioned process, ICASA also ensures the provision of high quality at low cost, while it also safe guards and does this withy the aims of fulfilling
public interests. However, amongst other duties, the authority also ensures the compliance of the broadcasting media organizations with the rules and regulations stipulated as per the mandate of such an organization. This education is also expected to fulfil the task of being eyes and ears to the masses, shall there be any queries brought to the fore about any broadcasting or media organization breaching such regulations and posing threats on the public interests through the use of such medium. According to ICASA (n.d.), this organisation has every right to follow up and whoever is liable should be held accountable.

ICASA was founded on the basis of a free independent broadcasting regulator to safeguard the interests of the people. ICASA facilitates a free and fair broadcasting industry that enshrines democracy, and equality to all sectors of the society. These are the resolutions that were reflected in the Jabulani Freedom of the Airwaves Conference, along with CODESA negotiations and all other significant campaigns, negotiations and conference of stakeholders in the broadcasting or communications industry in general, during the transformation period (ICASA, n.d.). In the fore mentioned ICASA document it is stipulated that, community radio also goes through the same channels of applying for a broadcasting license and be allocated a spectrum by the authority. The authority then stipulates licensing conditions, rule and regulations that need to be followed, these may vary from one radio station to another but yet remain identical as they govern the whole broadcasting industry in South Africa. In this way the community radio broadcasting sector is protected from being infiltrated and sucked into the vacuum by commercial and business interests and it is stipulated that the motive of generating revenue is prohibited in the community radio broadcasting sector. It also helps to protect and ensure that it is free and independent from any forms of influence that may derail it from serving the interests of the community (ICASA, n.d.).

According to Ngubane (2006), the legislation and framework of broadcasting in South Africa can be traced back to the Independent Broadcasting Act 1993, which actually came into action in 1994. The author claims ICASA still operates under the scope of this act even thou the IBA and SATRA were merged to form one big
structure which is ICASA. The author further claims that ICASA operates and is influenced by the Broadcasting Act 1999, which vests the authority and vitally compels the authority with an important responsibility with regards to community radio. Ngubane (2006) argues that this act compels ICASA to ensure that a community radio station be controlled, by a democratically elected board which represents and comes from the community where the community radio station will broadcast. This Act is also emphatic on the aspect of a community radio station addressing the community needs, while also playing a community developmental role.

2.16. The History of Community Radio in South Africa
Community radio or community broadcasting in South Africa got official recognition in the late 1980’s as the winds of change were sweeping in. The political struggle as discussed above in this chapter, incorporated and had communication and the media at the heart starting from the 1970’s. The motive behind was to fight the top-down type of communication that was practiced at the time, moreover, the ownership and control of media was in the hands of the government since the inception and recognition of need to formalize and organise this sector. The civic organizations, human rights movements, political parties and all relevant stakeholders in this sector fought for the decentralization of power to the independence of media. The issue of freedom of expression, the right to information and communication were also factoring issues which lead to the recognition of communications to be the fabric of democracy (Wanyeki, n.d).

However, as the struggle strived to cease dictatorship, repression, and racial segregation in the broadcasting sector and shift towards democratic state in South Africa, it soon realised that communication is key to development. The masses and stakeholders in the broadcasting sector soon realised that a two-way communication is necessary for development, and radio can be the perfect tool to facilitate participatory communication. This was influenced by the fact that the masses needed to participate democratically in their development so that development is not a top-down approach but rather bottom-up. The people had been suppressed for quite some time and their voices had to be heard, and they had to have a say on the development policies and initiatives that affect their live
According to Wanyeki (n.d.) the 1990’s saw the inception and growth of the type of media which was not corporately nor publicly owned, these can be broke down in two categories. The author claims that in the first category these media are independent and corporately, however they have the community development orientation and community participation at heart. On the other category the author claims we have communication initiatives seeking to rope in community participation in the areas of management, production, and ownership.

The community radio sector had already existed in the operations of the African National Congress (ANC), as it had already had a community radio station operating in exile, it was named Radio Freedom. This was a channel to update masses in the South African borders as to what was happening to their leaders, and how they intend to transform the country into a free for all democratic state. It played the essential role of bringing hope to the people as democracy, freedom and liberty was due to be achieved. Another radio station that was operating was the Cassette Education Trust (CASET) which operated in the Cape Town.

The Council for Democratic South Africa (CODESA) negotiations were a mile stone in the official inception of community radio. They managed to pressure the National Party Government to issue out Licenses in 1991, however the government was selective in its selection criteria. Which resulted into what may be named a Pirate Radio Station as it operated without a broadcasting License, this was Bush Radio which operated in Cape Flats and Radio Zibonele, which was also situated in the Cape in Khayelitsha (journalism, n.d.).

As discussed above in this chapter that for a free from government, commercial forces and independent community radio sector, it was the formation of the Independent Broadcasting Authority that responded to these public interests. The IBA could not issue out license due to the transformation process from
1991, and the ongoing negotiations towards the first ever democratic elections of 1994. A few radio stations were issued out broadcasting licenses later this year, but this saw an escalating and alarming growth in this sector when 80 Community Radio Stations were operating mid-1995 (journalism n.d.).

According to Wanyeki (n.d.) South Africa was one of the first countries to constitutionally recognise community radio and incorporate it in the categories or pillars in the broadcasting sector. The aforementioned author further explains that the umbrella body of community radio in South Africa played a significant role in developing community in and out of the country to its neighbouring countries. “South Africa’s National Community Radio Forum (NCRF) an umbrella for community radio groups together over 60 community radio initiatives. Community radio initiatives are also found in every in every country of the region.” (Wanyeki, n.d.: 28).

The author further stipulates that the NCRF played a significant role in facilitating the growth of community radio in Kenya, Uganda, Malawi, Namibia, Tanzania and so forth. All these media initiatives seek the pursuit of dealing with community issues like the use of land, and dealing with community issues posing a challenge or threatening community development. But of utmost importance community media outlets seek to enable a community environment where members can share information with each other, educating each other, and participate in their definition of community development and how it ought to happen. However, the issue of defining community media, and how it can enhance and promote community development is something we will focus later on in this chapter. It is critical however to give history on the NCRF, how and why it was established.

2.16.1. The establishment of the National Community Radio Forum

According to the NCRF (n.d.) this umbrella body was established in 1993, in Orlando Soweto. The NCRF prevailed as one of the greatest achievements by the Freedom of the airwaves campaign and the later formation of ICASA from IBA as
discussed above. It is stipulated that one of the key objectives of founding this umbrella body was to unite all community radio stations in the country as they affiliate under it, but most significantly it is to consolidate democracy and deepen democracy, through forging partnership with the social and civic groups.

The NCRF further explains that the South African community radio sector is placed under a healthy environment where it can facilitate the information needs of communities and development oriented goals as most radio stations are located in communities that were previously disadvantaged residing the poor and working class. In the context of this research topic, Mdantsane F.M. Community Radio is also located in a community falling under this category. “The National Community Radio Forum (NCRF) with 156 members, is the strongest and most representative body in the sector............The NCRF represent 98% of community radio stations in the country...........” Mdantsane F.M. Community radio is also affiliated under this umbrella body. It is of utmost importance to note that the NCRF identified the unavailability of spaces, or rather the small pocketed participatory procedures of the general public in local governance. The procedure of community participation is not long enough to hear the outcry of suppressed voices with regards to participation in community development and service delivery in local governance. This frustration of suppressed masses results to violent protests and demonstrations, as the community members do not know who to talk to nor blame for this situation.

However, it should be noted that at times the government operates in channels and Hierarchy, meaning the issues might at times been dealt with but need approval or go ahead from the chain of command. But because the masses do not get regular update, they tend to think their voices are ignored or their development needs are not taken care of. Hence the NCRF saw it possible to facilitate participation using the community radio medium. Through this participatory mediums, dialogues which seek to close the information gap between the government and the people is possible. “Community radio is especially important in the country’s many townships where, as a legacy of apartheid, many residents are unable to read or write. In many instances,
community radio is bridging the information gap between the literate and the illiterate in South” (NCRF, n.d.). This is a powerful sector because according to the NCRF (n.d.) community radio reaches about 6.2 Million people across South Africa. In conclusion to the above, the NCRF has a sub-body that represents it in all the nine province. In the Eastern Cape, where Mdantsane F.M. is located, this umbrella body has 21 Community Radio stations affiliated under the Eastern Cape Community Radio Forum (ECCRF).

2.17. The relevance of Community Radio in Africa

According to Mtimde (1998) Community Radio is relevant to Africa and it has various advantages that are of need to the communities being served. The author is of the view that the aim of upholding and promoting indigenous languages throughout the continent can be achieved through community radio. Mtimde, further states that for the African people it is not a matter of whether or not listeners can hear the broadcast, but rather understanding is the most important aspect of community broadcasting.

Community radio is said to have the capacity of addressing issues that affect the served communities, and addressing issues that pose challenges to social needs. With community radio, it is believed that issues of human rights can be addressed. This can be done through facilitating and fulfilling the right to information and communication. This then brings us to the assumption that through community broadcasting, the right to freedom of expression can access to information can be achieved at grassroots/local level through the use of this participatory medium (Mtimde, 1998).

One cannot run away from the fact that for the African continent to develop, this has to start from a local to a continental level. It is thus argued that for development to prevail, the people need to be informed and given the platform to communicate and express themselves. The Native people, have suffered segregation and kept in the dark to be uninformed for many decades, hence it is key that information filters top-down to community level. Thus making some form
of political and social redress. “The majority of the people in Africa have been starved of information. In these days of the information society, community radio can offer some form of media education, creating an information culture” (Mtimde, 1998: 9).

According the above mentioned author, community radio also has the following advantages:

- It enhances emancipation and self-worth.
- Community radio can serve as a platform for debate, exchange of ideas and reactions to plans and projects. It can accommodate people’s ideas and satisfy their spiritual and psychological wellbeing much better than any other form of broadcasting (Mtimde, 1998: 9)

2.17.1 The Power of Radio

Scholars, writers, researchers in the concept of community media throughout the world are of the view that it is a powerful medium when used strategically, to empower the communities it serves. The service rendered by community media outlets seeks to inform, educate, and entertain. Community media is also faced with the task of creating spaces where the community can engage, share ideas, experiences, define itself. In addition to this, community media is expected to create an active citizenship where the people can partake, discuss, object, development policies that affect their lives directly or indirectly.

Mtimde (1998: 15) argues ins support of the above saying, “Community radio can play a vital role in development and democratisation, by enabling communities to voice their own experiences and to critically examine issues, processes and policies affecting their lives; and enabling communities to voice their own experiences and to critically examine issues, processes and policies affecting their lives” ..................

Community media can be a platform creating spaces for the served communities to be conscious and aware of the real situation in the community, and recognise
issues that hinder their development. Community radio also has the capacity mobilise citizens, and make them participate, shape, and define their development. This is according to Mtimde, (1998: 15) who wrote that community radio can play a pivotal role in democratisation by ……. “educating and mobilising communities around development initiatives and strategies that will result in a better life for listeners (voter education, AIDS, local government, gender issues, peace building, environmental problems, etc.)” ………

In addition to this, community radio is a tool that facilitates community participation. The station, is just a medium and platform owned by the community, for the community, and by the community. It is just a means for the community to utilize is it and have a voice to express themselves. According to Pather (2012), Community Radio has a purpose and an impact within the community. The author argues that participants who were part of a workshop organised by the Right 2 Know Campaign, revealed that the purpose and impact of community radio includes empowerment, changing mind-sets, deepening democracy, creating access to information amongst others.

Pather (2012: 26) argues that participants at the SOS/R2K workshop saw the following roles for community radio:

- A mechanism for empowerment;
- Through encouraging dialogue and debate, a tool for changing people’s mind-sets and deepening democracy;
- A conduit for information and engagement between role---players (particularly government and communities);
- A platform to ‘tell the truth’— i.e. a vehicle for transformation and justice;
- A powerful tool for creating access to knowledge and resources and supporting community Development – i.e. making positive differences in communities;
- An education, information and entertainment role;
- A role in creating cohesion in society and highlighting heritage and histories of communities’ community broadcasters as reflections of communities and provide a ‘pulse’ of the community;
• Provide a space to share experiences and give profile and voice to local and untold stories (particularly those of the less empowered), heroes, musicians, poets, etc.

2.18. Ownership and control in Community Media

As argued above in this chapter that, the issue of ownership in the media industry has raised questions from the ordinary citizens to activists, writers, scholars, researchers, and media professionals. In most cases these questions are prompted by suspicions relating to how the media affects the people. Media ownership for instance raises a question of who to trust, who owns the media may influence what we see, read, or hear. The media is a source of information, but now what is information and who is the source, and what is he sourcing / may also arise as a question (Mtimde, 1998). What the researcher is trying to put across is that in other media levels such as Public and Commercial broadcasting in South Africa. People will never have total control over programming, production, management, content, and operational strategies and day to day running of such media outlets. Even though in the case of public broadcasting, they may be represented by political constituencies (Parliament, ICASA, BCCSA, Elected Board Members, and policies that are crafted to guide and regulate (Pather, 2012). However, in the case of community media it is a totally different story. The radio station is owned by the community and controlled by the community in the inception stages. The application process of a radio station for a broadcasting license is paperwork done by the community, coupled by a petition from the community that they need and apply for a broadcasting license to have a station (Mtimde, 1998, Pather 2012). The author further argues that a community radio station is based on community needs assessment, and the license in granted to the community not any individual.

Mtimde (1998: 16) writes in support of the above argument saying:

“This can be effected through communities holding public and open meetings where leadership of the station is elected, either into a Board of Trustees or Board of Directors, or into a Co-ordinating Committee of the station. The leadership takes decisions in between annual general members meetings (AGM), which are the supreme decision-
making forums. Such a leadership is meant to represent community interests in the day-to-day running of station activities and ensure that policies guiding the daily management are developed and that they reflect the interest of the community the station serves. Those elected leaders shall be subjected to re-election after a period (one or two years generally) decided by the community, in its AGM. Should they have not done their job properly, they should not be re-elected but rather replaced by other representatives of the community”.

In support of the above, as it has been discussed previously in this chapter that the broadcast and frequency spectrum in South Africa is controlled, regulated, and allocated by the Independent Communications Authority of South Africa (ICASA). This independent body is the one that stipulates the application process and sets the requirements for a community radio station to get a broadcasting license. The mandate, license conditions, rules and regulations are also set out by ICASA. If the radio station by any chance violates any of the above, it will be held accountable and if it needs be one will be held accountable for such, this is in according to (Mtimde, 1998).

The researcher deemed it necessary to start by clarifying the issues of ownership in community media, so that it is clear to whom the media outlet belongs to, before it is even defined. The researcher found this necessary because just by knowing who is the owner, already ideas come to mind as to what connotations can be attached to the coming definitions. The following discussion seeks to define and break down the concept of community media.

2.19. Defining Community Media

The concept of community radio cannot be given a cast and stone or single definition, but rather it shifts and changes from one community another. There are a variety of community radio stations operating around the world, and they all serve different communities, responding to a variety of community needs. All community radio stations are known to be unique, and hence this makes it a difficult task for scholars, writers, community radio activists, and all relevant stakeholders in the community radio sector to offer a single definition (Mtimde, 1998).
According to Journalism (n.d.) some radio stations may cover a very small area, while some may have wide coverage in terms of their foot print (broadcast area reached) and might have distinct focal areas of interest through their programming. However, it is possible for a radio station to incorporate all aspects of community needs responding to the interests of listeners through programming that is versatile. The word community radio may also mean not serving a specific geographically located members of the community, but rather a community of interest and ideology. This means it represents people who happen to share the same ideology, thoughts, experiences, ideas, opinions and so forth. These people make up a community and can be represented even though they are not located in the same geographical space (Journalism, n.d.).

Given the challenging exercise of giving a single definition to community radio, there is however, a common ground that community radio shares. This is the point of departure when one wants to define community radio, because without these fundamental features, the radio station is good as dead. According to Journalism (n.d.) all community radio stations are community owned/have to belong to the community it serves, managed by the very same community and programmed by the same community it serves. The author further claims that the radio station is accountable to community structures which may differ from one community to the other. In addition to the above, the author is of the view that community radio is a non-profit organization which seeks to respond to community interests/needs, it gives priority to these community needs as they are expressed by the community (Journalism, n.d.).

It is impossible to shy away from the fact that, community radio throughout the world prevailed due to a response to a form of struggle. In the South African context, the types of struggle pointed out by this author are all applicable. Community radio was born because the majority of non-white ethnic groups had no voice, were suppressed and had no space to share their ideas, but rather than being receptive to what was imposed upon them. The government before 1990-1994 had no belief that such racial groups could participate and make their voices heard in any issue that hindered or affected their development (Mtimde,
1998).

The broadcast sector was under government rule and was used to promote the dominance of other races over others. Secondly the author states that some community radio station prevailed because of a response to the struggle of cultural imperialism, and this is what non-white people experienced in this country before democracy. The culture of Afrikaner and English people was imposed upon the other racial groups. The broadcasting structure and its content were dominant over other racial groups for quite a long time and this had an impact of identity, as language is one of the features that compromise any person’s identity. The economic aspect of community media responding to this need, goes without saying. Non-white races were only the working force to create and maintain the economic development of the superior white group (Journalism, n.d.).

The issue of freedom of expression, and the right to communication and information also played a pivotal role in the prevalence of community radio in South Africa. The worst experience of alienation of such rights, and suppression of diverse voices in marginalized communities is what made democratic government of this country to give recognition of the community broadcasting sector. As already uttered that the word “community” goes from geographical location to a community of interests, which implies that a community can also be a collective people, located in different geographical areas but sharing the same interest/vision. This made it a difficult task for the government or sector to be under a single category, and hence opted for a variety of categories in community radio and representing various communities. Community radio is now structured or categorised under the following (Mtimde, 1998):

2.19.1 Stations serving specific geographic areas:

These stations are categorised based on the fact that they are located and they serve people who live in areas that were previously disadvantaged and marginalised before 1990-1994, under the apartheid government. The author points out that these radio stations have the mission to educate the community, but moreover the mission to develop the community. It is however noted that
development varies from one community to another as the concept is not cast and stone, but rather how it is perceived and defined by that particular community (Mtimde, 1998).

According to oral political history of elders within this community, in the context of this research topic, Mdantsane F.M. Community radio falls under this category. Mdantsane Township is a former disadvantaged and marginalised community, under the apartheid government. This community was as a result of force removals of black people from the East Bank, of East London to the slums in Duncan Village and Iziphungzana. They were then evicted from the slums to Mdantsane ‘a Concentration Camp’ Mdantsane Township as it is usually said by the elders within this community.

2.19.1.2 Stations serving religious communities

According to (Mtimde, 1998), the democratic government of South Africa also found it of pivotal importance that there be license granted to serve the religious communities. The right to religion is also enshrined in the country’s’ constitution and is key in a diverse and multi-racial society like South Africa.

2.19.2. Campus based stations

These radio stations are known for their popularity amongst students and within the campus because their programmes are mostly less content and dominated with music playing. However, some of these projects strive beyond that and try to integrate the communities that listen to this radio station (Mtimde, 1998).

2.19.3. Cultural or ethnic stations

According to Mtimde (1998), these radio stations serve communities that are defined in terms of religious belief whether it be Christianity, Hindu etc. This also was seen as a very important aspect of democracy as marginalised communities had their religious beliefs suppressed.
2.20. Community Radio and its aims

According to Journalism (n.d.) community radio is compelled to have certain aims that comprise its existence within the community. At the heart of these aims, community radio needs to serve particular needs of the community it caters for, it needs to educate, entertain and inform. In addition to this, the author affirms that community radio is expected to allow the listeners to actively participate in the radio station.

Community radio is also expected to be guided by five A’s to enhance and promote these aims, and these A’s are listed by (Journalism, n.d.) as follows:

**Available:** The station is expected to be available to the listeners and community members equally, they need to all be able to participate in the programmes, express community needs and also discuss their issues of interests in relation to their community.

**Accessible:** The radio station needs to be geographically located within the community it serves, so that listeners and community members can access it whenever they need to. All community members on equal terms should be able to walk in and out of the radio station and receive equal treatment at all times.

**Acceptable:** The radio station is expected to broadcast content that caters for everyone within this community, taking into priority the language used, and respect the beliefs, cultures and traditions of other people within the community.

**Accountable:** The radio station is accountable to the community it serves, in the form of structures. For instance, the board, management, and staff of the radio station is expected to be community representatives. The listeners club can also have the radio station accountable for what happens on air. Over and above that, with the Annual General Meeting where the station does a presentation and accounts for the whole year, community members need to be involved.

**Affordable:** The radio station is the baby of the community it serves, because the station may not have enough financial or other operational need the community may be expected to donate the least of what they have to keep it
running. Affordable in this context is that the station needs to accept what is available and not dictate the terms.

2.21. Community participation

According to Ngcezula (2008) and journalism (n.d.) community participation is not a cast and stone concept as it varies from one community radio station to the other. This however has emphasis on the community being part of the process from board, management, staff, running the station on a daily basis, producing the content and being active in the programmes other by calling in, using social media, emails and any platform accessible to be part of the content and engage.

Mtimde (1998:17) supports the above argument saying,

“Another very important aspect of a community radio is the issue of community participation, to guarantee that the community really owns and control the station. The requirement of community participation ensures that members of the community are involved in the running of the station, i.e. in the following activities:

- election of leadership (Board members or trustees)
- policy-making for the station
- management of the station
- selection and provision of programming
- production of programmes
- external representation of the station

According to Mtimde (1998), the Board Members of a community radio station should be representatives who come from the same community served by this radio station. These are community members who are democratically selected by the community members, and were entrusted to take the radio station to the right direction. The Board can be made up of eight individuals or more who are originally from the community (Mtimde, 1998). This author further states that the policy of the radio station must be crafted by the community, through representatives. The policy of a community radio station needs to reflect their
aspirations and come straight from the community, concludes (Mtimde, 1998).

The programming structure of a radio station must be planned in accordance with what the community wants. Community members need to be part of the programming planning. A community meeting has to be held, the community members express what type of programmes they want to have at what time of the day. The representatives would then devise ways in which these programmes can be made (Mtimde, 1998). Adding furthermore, the author explains that the radio station need to give priority to the fact that the community needs to be part of the production process.

Community participation is seen as the main ingredient to have a healthy radio station that is up and running, but most importantly it yields community support and generates listenership. However, community participation is an ongoing process that ensures that the radio station is the community voice, it represents the community and it forwards the needs of the community. The concept of community participation is not exclusive to anyone, any organization or any group that belongs to the community served by the radio station.

According to some researchers and writers, community participation is not only important for the radio station, but for the community itself, because the community benefits in a variety of ways from this process. The author claims that through community participation in the radio station, the community can gain confidence and self-reliance to be able to engage and recognise its own problems, but most importantly the community can be able to bring their own solutions for their own problems. This helps the community to be independent, other than depending on the government or outsiders to solve and identify problems. In this process, the community is being empowered to see what need to be changed, how, why, and most importantly what needs to be done to bring about such change. In addition to the above, the aforementioned author, also argues that community participation can helps understand community needs and priorities through dialogue and engagement. If the radio station champions
this process successfully, this means more development for this community (journalism, n.d. & Ngcezula, 2008).

According to Ngcezula (2008), there are two ways to approach community radio, and it depends on the community to choose which one to adopt or best suits the situation. “One stresses service or community model – focused on what the community radio station can do for the community. The other stresses involvement and participation. Within the service model localism is often prized and within participatory model, the participation of the community in producing content is seen as a good in itself” (Ngcezula, 2008: 26).

The aforementioned author also raises one of the important characteristic of community radio which makes it stand out, be unique, and clear the blurry lines that might at times occur between community radio and commercial broadcasters. This is the issue of community radio playing the social development role within the community through community participation. This type of participation is key because it helps the community develop itself, as they engage on community development issues. In addition to this Ngcezula (2008) argues that the most important resource of community radio is the listenership or community members. This brings us to the idea that should there be no community support or listenership, the existence of the radio station might be at threat because these is a symptom that the radio station is no longer a need, or it is not representing the community needs.

2.21.1. Programming in Community Radio

According to Mtimde (1998) programming and content production in community media must not result in the exclusion of community members, in any form, shape or size. The author emphasises that community members must always be at the heart of this process and given first priority. The author further explains that this may take place unintentionally, but reason (excuse) being the fact that production is a specialised area, and quality of programming cannot be compromised. To act against exclusion of community members, it is key that
selected community member or volunteers need to be trained to carry out this process.

Mtimde (1998) also adds to the above saying, qualified individuals may assume that what they are producing in programming is of need to the community. However, community members will know and be certain of what is relevant and needed by the community, hence they need to be involved.

"It has become apparent that even professional journalists and qualified radio producers lack skills when it comes to community radio programming. They might try to work for the community but they might not have the skills to work with the community and to involve the community in producing its own programs – in the field and in the studio" (Mtimde, 1998: 23).

The programming structure of community radio is not one that is in isolation or standing alone from any other forms of broadcasting as they are all radio stations, whether public, private or commercial. However, the programming of a community radio station is unique in the sense that the media outlet gives service to the community it serves. The structure of programming is the set or aligned to serve a mandate and respond to the community interests or needs that come to the fore. Hence, in the community broadcasting sector the programming of one radio station may differ from the other. This is because radio stations within the community are unique because they respond to different community interests, they are not standard and even communities themselves are unique, as they are not the same.

According to Ngcezula (2008) community radio programming has however, more or less similar shows but different content incorporated in those programs. The author elaborates more on this saying these radio stations have magazine shows, talk show programs, and music shows.

Music programs are known for their popularity for in the community radio sector and there are factors that lead to situation. According to Ngcezula (2008) they are popular because listeners and community members get the chance to call-in and request their favourite songs. They may also be popular because listeners or
community members may also request to shout-out to friends and family while they request these songs, or even say who they dedicate these songs to. This brings us to the conclusion that, these type of shows may be classified as means of entertaining the community or listeners served by this radio station. In the context of Mdantsane FM these are weekend programs starting on Friday and Saturday. 

Talk show programs usually focus on a certain topical issues that were raised or seen to be of interest for discussion for the community, by the community, within the community. These topics may range from politics, service deliver, community development, social development or fall within the range of what the community relates to (Ngcezula, 2008). In the context of Mdantsane FM this may be the “Thetha Mhlali Siguqulu Bomi” which means (The community must talk we are changing lives). The community members call-in a week before, and raise the topical issue they would like to discuss in the following program. The producer and presenter would then go and gather guest that are relevant for the topic, organise them to come live for the discussion. They also gather facts around the issue, and the people affected by this topic. The discussion would be held in a robust manner from the community to the relevant officials is the approach used. However, the program seeks to yield solutions to these issues bugging the community (Ngcezula, 2008).

For the purpose of this research topic, it is of importance to include the magazine show programme offered by community radio stations. According to Ngcezula (2008), this type of programme uses a variety of forms for broadcasting. “……dialogue, field reports, special features, interviews, music, quizzes, jokes, news and practical tips” (Ngcezula, 2008: 38). In the context of Mdantsane FM the sport programs are classified under these shows because this is how their shows are structured and designed. The shows will be discussed below:

**OVERVIEW OF MDANTSANE FM PROGRAMS**

**2.21.1.2. Sports Review Show: Mondays 18:00- 19:00 pm**

This show is presented by Monica Lahle, and produced by Andisiwe Mali. This show does a post analysis on what was happening in the community sporting
arena, this may be boxing fights from amateurs (development) to professional fighters. Guests from different places and different boxing clubs around Mdantsane are there, the Mdantsane Boxing Organization (MDABO), including professional coaches and boxing promoters are invited.

Other sporting codes like football are also analysed and full results are offered. Mdantsane Local Football Association (MDALFA) representatives are invited to reflect on what happened during the weekend, players and coaches may also be invited. This ranges from football to Athletics, because athletic clubs that were hosting a race are invited to give full outcomes of how everything went. This includes all sporting codes available within this community from Karate, Basketball, Netball, Table tennis, weight lifting, aerobics, chess and so forth as they all get equal opportunity.

2.21.1.3. Sports Preview Show: Wednesday 19:00- 20:00 pm

This show focuses on analysis of upcoming sport events, league, tournaments and so forth. This is where organisers of those events or local league administrators are invited to inform the community what will be happening in the community sporting arena the following weekend. Coaches are also invited to reflect and analyse what are the possible results to expect, be it a football match, a boxing fight, an athletic race, a rugby match and so forth.

2.21.1.4. The Sports Arena: Saturday 18:00- 19:00 pm

In this show it where listeners get to listen to a discussion between the presenter and the invited guests (community sport development initiators, coaches, activists, players etc.) The guests get a chance to reflect on the state of sport development in Mdantsane, and get to tell listeners about the challenges, possible solutions, and achievements. However, the listeners can also call in to directly engage with the guests, ask questions, share ideas and advices. Listeners or community members can also participate using social media like Facebook, WhatsApp, and twitter.
The presenter would also cross live to journalists covering sport events locally to get fresh and live update what is happening. At times the presenter might have a live interview with coaches or players about a match or tournament happening at that particular time in any sport code.

The show also has sport news from local (Mdantsane) to international, but giving priority consideration to the issue of relevance, and interest to the listener. There are also special features where we invite professional sports people to encourage the youth to participate in sports and reflect on how one can be successful through sports, but also how it helps an individual develop as a person.

2.21.1.5. News and Current Affairs in Community Radio

According to Ngcezula (2008) it is the role of the community radio station to keep its listeners and community members informed, and educated as part of their mandate. The local news coverage element of community radio is what make it unique and distinct from commercial broadcasters.

The news content of community radio or current affairs issues is strictly local news, so the radio station needs to cover news stories about the community, in the community, for the community, by the community. Just the name community radio, brings us to the assumption that the news stories and current affairs issues are more than 80% or 85% local at all times.

The reporting or coverage approach of community radio is distinct from that of commercial broadcasters. Commercial broadcasters only come to the community to cover the newsworthy story and then they are gone, they will come back again when something newsworthy happens or is bound to happen. However, this is a different story for community radio because it is there to stay in that community, hence the coverage is continuous and development oriented. By applying this approach, the radio station promotes community progress and development (Ngcezula, 2008).
The community radio station is expected to always offer fresh, current, relevant and newsworthy information on a daily basis. Hence, the station needs to have a bigger newsroom with a number of journalists to be able to be eyes and ears of the community, and always stay ahead or be the first to know what is happening in the community. According to Ngcezula (2008) the radio station needs to use the available resources and collect local or community news. Having worked at a community media outlet, it is best to appoint volunteers (community members) who come from the community that the radio station serves. However, it is strategic to appoint people who represent different areas, sections, or villages within the very same community served by the radio station. This makes it easy for the station to always have fresh news that the whole community can relate to, because the news will talk about issues and places that they know.

In broadcasting, news is an independent functional department that produces newsworthy information for the community, by the community, in the community. This department is headed by the News Editor, who is responsible to oversee the production and editorial process behind the news, before they go into script and turn into bulletins. The script is then taken by the newsreader for a dry run (rehearsal) before going on air for the news bulletin at a given time. “The community radio station should have newsreaders who read each news bulletin live in the studio at specific times during the broadcast day” (Ngcezula, 2008:39).

In the context of Mdantsane F.M. Community Radio, news bulletins start at 06:30 am during the breakfast show (06:00 am to 09:00 am). Every hour, and every half hour is a news bulletin from the breakfast show until the end of the drive time show 15:00 pm to 18:00 pm on a weekly basis. On weekends you still find news every top of the hour, from morning up until 15:00 pm.

Sports in Mdantsane FM is an independent department that is fully functional. However, it works hand in hand with the news department as they are inseparable. Both departments seek to inform and educate the public on a constant basis every day. At the radio station, all news bulletins go with sport bulletins. Therefore, sport is considered and given equal priority just like news.
This then brings us to the assumption that Mdantsane F.M. listeners are updated as to what is happening in the community sporting arena. This is an advantage for this radio station, because it is the only radio station that offers local sports news about Mdantsane, and that cannot be offered by any commercial radio station.

2.22. Challenges in the community radio sector

According to Mtimde (1998), the community radio sector faces different challenges that have been there for quite some time, as these are issues that are not easy to solve. The author argues that different community radio stations throughout the world face similar challenges.

The issue of encouraging, maintaining and sustaining volunteers in a community media outlet is a problem. The volunteers come from the very same community that is being served by the radio station. In most cases these are people who are unemployed, because those who are employed will either not have enough time to work for the radio station, or will have little interest as this job is not paying most of the time (Mtimde, 1998). The issue of volunteers not getting a stipend/ paid when working at community media outlets has a good and bad side. The good side is that the station is empowering community members with the skills of broadcasting and thus facilitating development. However, flipping the other side of the coin, the very same volunteers need money to carry out and perform their tasks. There needs to be transport fares paid to go out to the field and cover stories. Some may need transport to come to work. Every human being needs to have something to eat at lunch time. Without this financial power, volunteers may opt to drop the job, and then the station needs to look for other volunteers who will face the same problem (Mtimde, 1998).

The above mentioned author further argues that, the radio station is doing a good job by empowering community members with broadcasting skills because this increases their chances of being employed. However, community radio is a training ground. When these individuals are confident with their skills and employable, they leave the organization. This means the station will need to look for other volunteers and train them again. The station will consistently run short
of skilled personnel and this affects the quality and running of the radio station.

Mtimde (1998: 32) notes that, "many community radio stations experience problems with staff turnover. In some cases, a few people are being trained and then hold on their positions for too long, thereby excluding turnover and wider community participation. In other cases, these few people are offered jobs elsewhere as soon as they are trained and it creates difficulties with unexpected turnover"

Devising ways for community participation and maintain such can be a problem. Mtimde (1998) stipulates that for community members to actively participate and maintain the relationship means they need to be convinced and feel like they belong to/or own the radio station. At times community members may support the radio station, but leave the programming, production and day to day running of the radio station to a few individuals. However, the very same community members, will be the first to criticise that the radio station does not address the needs of the community.

SECTION B: COMMUNITY DEVELOPMENT AND SPORTS

2.23. Defining Community Development
According to Cavaye (n.d) development is a process in which community members partake. The author argues that in this process community members do not only seek to achieve employment or job creation, physical/infrastructure development, neither are they aiming to have greater income. In this process, the community seeks to make their community become better able to manage change. The author further states that there are concrete/physical connotations attached to development and these may encompass employment and infrastructure development. However, this development can never be served on a silver platter with a golden spoon, there are strides that the community needs to make to achieve this development.

Cayage (n.d) states that development can be achieved when the community members change their attitudes as to how they see things, when the community mobilises the skills already existing and increase their cycles of
networking, think differently about the problems they are facing, and use what they have as a community differently instead of whining about the lack of resources. In the development process the community seeks to improve their current situation to build an independent and strongly functional community, not only through economic means. In conclusion, Cayage (n.d.) stipulates that there are five components in development and these are social and environmental, physical, financial, and human development. The concept of community development can be broken down into its simplest form, and as the word points out that this is a combination of the word ‘community’ and ‘development’. It is then necessary for the purpose of this discussion to define each word separately to create a more vivid picture and understanding.

The word community refers to a group of people collectively located in a geographical area, sharing the same identity. However, community may go beyond geographical boundaries, and be seen as a group of people sharing the same interests, which is termed a community of interests (Cayage, n.d.). The author further states that for the development process to take place the community needs to collectively partake, other than having individuals active in the process. In the context of this research, as argued above, community radio can serve either of the two or both communities at the same time. Researchers, writers, activists and other relevant stakeholders, strongly believe that community radio has the power to mobilise and ignite the community to participate in the development process.

Development on the other hand, also accommodates and happens in both communities. However, above the concept of development was briefly discussed, it is therefore necessary that it be thoroughly defined and broken down to its simplest form. In Cayage (n.d.) it is argued that the process of development increases the chances of for community members to have a variety of choices. The author is of the view that with development prevails diversity and new ways of seeing things. In addition to this, the author argues that the development process involves transformation, progress and robustness. Cayage (n.d.) quotes other authors who define development as follows:
“.........It means new options, diversification, thinking about apparent issues differently and anticipating change (Christenson et.al., 1989). Development involves change, improvement and vitality – a directed attempt to improve participation, flexibility, equity, attitudes, the function of institutions and the quality of life. It is the creation of wealth – wealth meaning the things people value, not just dollars” (Shaffer, 1989).

Having broken down and defined community development. It has become clear that this concept simply means that the community itself partakes in a process that seeks to change the social, financial and environmental situation of the community. This simply implies that development is by the people for the people. In this process the community is equipped and empowered to independently take collective decisions on how to use their skills, infrastructure and sharing of ideas to bring about change within their community for the better.

According to Cayage (n.d.), there is a difference between development and growth. However, the author agrees that growth may be part of the development process. The author is of the view that growth means more jobs created, and more investment. However, he further states that growth may imply more of the same thing, which may not necessary yield the desired end result of community development. Cayage (n.d.) states that growth can possibly take place without development, and development may occur without growth. This is rested on the notion that growth does not create more choices, networks, neither does it empower the community with the ability to manage change.

The concept of economic development was also seen as not holistic or community development. According to Cayage (n.d.) economic development may also comprise of some development elements, but it is mainly aimed at improving the relatively economic condition of the community. According to Flora etal (1992) who is quoted by Cayage (n.d.), “......it does not necessarily lead to improved quality of life nor involve “collective agency”. Economic development largely aims to improve employment, income and the economic base of the
2.24. The Principles of Community Development

Community development is not cast and stone, hence defined in varying ways by activists, researchers and scholars. However, this flexible process that shifts and changes from one community to the other, has key founding principles that create a common ground for a community development process (Cayage, n.d.).

According to Cayage (n.d.) these principles include starting where the community is. The author explains this principle saying the problem/challenges that are currently existing and the current situation is a starting point. In the context of this research topic, the starting point is realising that community sport development is faced with challenges in the Mdantsane Township. The research findings reflect that the lack of resources and poor infrastructure is a problem in this community. The facilities are in hostile conditions and the available facilities are not up to standard. The community is demanding new sport facilities for various sporting codes other than the traditional sports like soccer, rugby, boxing and netball. The sports fraternity is demanding new facilities like basketball court, Tennis court, swimming pools, and so forth.

The author also argues that community development may be seen as a vehicle that ignites people to act on their concerns. In the context of sport development in the community of Mdantsane, now that the community has issues of concern. It needs to collectively act and embark on the process of seeking to change the current situation for the better. The Community Radio Station Mdantsane FM, played a role in making the community recognise it concerns and challenges regarding community sport development. It has served as a platform for such issues to be discussed and recognised as problems that hinder community sport development.

In the principles of community development stipulated by Cayage (n.d.), the issue of passion and enthusiasm from the locals is the fuel in the tank for community sport development. In the community of Mdantsane, there are many enthusiasts like the Mdantsane Local Football Association (MDALFA), the
Mdantsane Boxing Organization (MDABO), and Basketball for Change. The list includes activists and coaches of football like the ARAH Football Academy championed by the Liberation in Sports NGO.

Community ownership/involvement is also one of the key principles in the development process. In the community of Mdantsane, the community is driving community sport development. The sporting leagues of a variety of sporting codes are administered and spearheaded by community members. The radio station Mdantsane FM Community Radio always involves the community members in its programmes. The locals are always at the heart; hence the radio station is popular for promoting community involvement in community sport development.

According to Cayage (n.d.) the community can build motivation and community capacity through participation. The radio station is always promoting community participation and community support for community sports development. It reports on latest new on community sports and always give announcements and fixtures for community members to go and supports. The station also reports on current challenges facing the sport fraternity in Mdantsane. Through involving community members in engagements and discussions around community sports development issues, it seeks to motivate locals and build community capacity.

2.25. Key Elements of Community Development

Cayage (n.d.) argues that community development has certain key elements that are inseparable from the process, to achieve a successful community development process. The author is of the view that a level of dissatisfaction may yield enthusiasm and a sense of feeling that things can get better. In the context of community development in Mdantsane, sport activists, coaches, pioneers, community organization, affiliated sport bodies/organizations are of the view that things will get better in Mdantsane.

According to the research findings that prevailed in a focus group, the participants are driven by the belief that things will change. “As Basketball for Change, we
feel and believe that things will change. We are working on promising projects with the National Basketball Association (NBA) in Africa. They have promised to build us a Basketball court here at N.U.5. We have spoken to the Councilor and we have identified a piece of land. Now we are in the process of getting the lease and then we take it from there,” said one of the participants. This was not the only participant who had the belief, as pioneers of sport development in various codes shared the same sentiments. According to one of the focus group participants who has a Karate Dojo, the Buffalo City Metro Municipality (BCMM) where Mdantsane is located, the karate trainers were requested to meet up together and make a petition as the municipality is planning to construct a karate center in the township.

The concept of belief and self-help was also highlighted as one of the major ingredients to achieve a successful community development process. The activists and community development pioneers in Mdantsane are self-reliant. In 2016 the Mdantsane Boxing Organization organized a sponsor from Mr Patrice Moetsepe, who donated R 1 million Rand for the development of boxing in Mdantsane. MDABO used the money to buy equipment for training like punching bags, speed balls, skipping ropes, boxing gloves etc. This equipment's were shared amongst all boxing clubs in Mdantsane and the surrounding areas. The handing out of the equipment was held at Mdantsane Sun Hotel.

Cayage (n.d.) also stipulates that local leadership cannot be left behind in any community development process. The sport organizations, bodies, and clubs, are led by local's/community members. These individuals do not only lead but are also training and empowering future leaders. For instance, MDALFA has been sending enthusiastic football coaches for training and having FIFA accredited certificates in football development at grassroots level. The local football organization has even managed to produce professionally recognised referees who now work with the elite football league in South Africa, which is the Premier Soccer League. These are the likes of Lwandile Mfiki, and Athenkosi Madela to name a few in the list. The culture of collaboration is key in community development. In context of Mdantsane community sport development, all sporting
codes have collaborated and formed the Mdantsane Sports Council as they are seeking the same objective and goal, which is to change the current situation and drive community sport development in this township.

2.26. The Historical background of Sport in South Africa

According to Nongongo (2015), the historical background of South African sport is a topic that cannot be left behind in the literature of this research paper. Indigenous or South African people of colour experience racial divide and alienation of human rights before 1994. The Apartheid regime based on colour, segregated and treated black people as inhuman.

The right to participation in sport was at first, none whatsoever enjoyed by the people of colour, at a certain stage they were allowed to play sport, but in their geographical locations, and by or amongst themselves. The none-white races administered their own sport programs under racial restrictions that were almost impossible for them to nurture, and develop their sports talent. Neither were they awarded access to the opportunity to play competitive sport for or against the whites (Nongongo, 2015).

The native, indigenous, and people of colour had to rope in, the right to equal participation and equal opportunity in sport participation, be it recreational or competitive. It took more than 20 years for the blacks to be recognised and eventually granted that. The interested stakeholders who were dedicated in fighting this struggle, had to mobilise and resist racial sport from the community, local, regional, provincial, national, and international scale of sporting arena (Nongongo, 2015).

According to Nongongo (2015), South Africa was eventually banned from international games, tournaments, and international sporting events like the Common Wealth Games, and the Olympic Games. However, it must be noted that the racial discrimination was constitutionally eradicated, but what remained was the lack of resources, facilities, skills, and finances, to identify, nurture, and
develop sport talent in black communities to be able to partake successfully in competitive sport.

**2.26.1. Tracing South African racial policies in sport**

According to Nongongo (2015), the challenges of exclusion and discrimination of non-white races in South African sports can be traced back from the Colour Bar Laws, and the later Apartheid system policies, this can be traced back to 1948. The author argues that Cricket was seen as a British Gentlemen’s sport code, and this came in the rise of British Empire which had its crown represented in every continent and especially in the British colonies, since the late 19th Century. Nongongo (2015) quotes Andre Adendaal in his writing “Foreword” to Empire & Cricket who argues that Cricket as a sport code, “.... served as a potent symbol of exclusivity and discrimination, shaping patterns of development which continue to influence countries long since independence”.

The aforementioned author further claims that cricket came in the spread of British Empire. In addition to that, Nongongo (2015) further stipulates that the culture, religion, habits, language and customs were since entrenched in Southern African colonies of British Empire. The British form of sports and games were transplanted in South Africa. The author further argues that after post-war there was a shift from the issue of languages (recognition of Afrikaans over English) to the colour differences. Politically and socially non-whites in South Africa were seen as subordinates, and this obviously was applicable in the sporting arena. Around 1910 the SA sport Union was fully controlled by the English speaking constituencies and hence resulted to sporting bodies being founded on racial grounds. The sport clubs (locally), provincial, and national sport bodies were separated into white, other, and Black races. However, the author notes that out of Good will, there were mixed racial sports taking place until 1948 (Nongongo,2015).

It is no secret that during this time, Blacks were seen and forced to be labour in areas where the Europeans stayed. However, due to these areas being preoccupied, laws restricting Black people had to be crafted and applied to control
their movement, this was achieved through introduction of the Group Areas Act. These laws forced Hottentots to have registered addresses of where they stayed and worked, and were also forced to stay in their defined geographic areas according to the administration, which was the one granting permission to travel. The segregation and discrimination based on colour was the foundation of the Homelands/Bantustan policies, which were enforced by the nationalist government in 1854, as the Union Government initiated the Class Areas Bill.

The above mentioned policies and laws, can be seen as the root of inequality in all sectors of society, and had direct influence in sport inequality, segregation, and discrimination. Hence, the Black majority had to fight to deracialise sport, and also for equal and fair opportunity to participate in sports, Nongongo (2015). The author argues that during this period, sport bodies and individuals in the authoritative positions practised discrimination in sport with confidence and having their chin up. According to Nongongo (2015), the South African Amateur Athletics Union (SAAAU) boldly articulated that under no circumstance will they deviate from government policy and deracialise sport, neither would they have a mixed races playing against each other. While on the other hand, the South African Rugby Board officials supported laws like the Group Areas Act. In addition to the above, the South African Olympic and Common Wealth Union fully backed the racial policies, based on the notion that this was the law of the land.

This led to all the segregated and discriminated races in sport mobilising each other and uniting to fight against segregation. Their plan was to resist within and outside South Africa. Due to such circumstance, the Committee for International Recognition was formed in Durban 1955, with the aim of fighting for international recognition. The main aim of the committee was to rally for international support and make strategies that South Africa be banned from participating in international sports, until it deracialises sport for all people to participate freely and have equal opportunity.
South African sports bodies based on their racial policies did not allow races to play against each other, and it was ensured that they never play in the same team. Funny enough, this was applicable even to visiting teams. They were not allowed to bring a mixed race team into the South African soil. According to Nongongo (2015) this can be backed up by a few incidents in the list. The first incident evident to this argument is when the South African Cricket team in (1894) did not allow Krom Hendricks (Coloured) to partake in their England Tour. “In 1919, a New Zealand army rugby team member and decorated forward, A. “Ranje” Wilson, was not welcome in the country as part of the touring side, which was invited by the South African Rugby Board……In 1928 New Zealand rugby controlling body had to leave their full-ball Maori, George Nepai behind in an attempt to avoid confrontation in the South African tour……” (Nongongo, 2015: 64). The author further explains that this caused a spark in the Maori team, which refused.

When the white people established themselves in South Africa, Black people were their labour working for their companies, governments, institutions, mining sectors and so forth. This means Blacks have always been part of White people’s lives. If SA is long known of its history and sport culture, it means both the Black and White races had interest and thus participated in a form of sport. Which brings to the notion that sports have no race, neither can it be totally taken away from any race, under any circumstance.

According to Nongongo (2015), even under the harsh conditions with racial and discriminatory laws, bills, and Acts, which enforced difficult conditions for blacks to participate in sports, they still participated and excelled in international sport show pieces. As argued above that black people worked as labour even in mines. There were slight opportunities for them to participate. Hence he claims that sport in South Africa existed before 1940’s.

2.27. The prevalence of international sport participation

Sports in South Africa is something that has always been part of our communities, however the indigenous tribes (Africans according to history) had their sporting
codes played and named differently from organised sports (which we may say is originally from the West). Nongongo (2015), states that capitalist and organised sport were introduce to South Africa in 1795, by the British. This had signs of developing, and rugby match between the army team and civilians was organised, played in Green Point Common, Cape Town in 1862. Media was used as one of the mechanisms used to lobby support from the locals, and promote sports in South Africa.

The South African literature on sports does not avail any documented games, tournaments, and codes, because sports was informal. This implies that sports were meant for recreational and entertainment purposes, for socialising and interaction between locals. However, through organised sport the first ever documented international participation prevailed, in 1884. “When E. L Williams and E. W Lewis reached the final of the first men’s doubles at Wimbledon Tennis, albeit they lost. In 1893, Laurens S. Meintjes became South Africas record holder in cycling. He won the sixty-two mile international championships at the World Fair Cycle Meeting in Chicago,” (Nongongo, 2015: 67). According to this author, these are just a few achievements from a list, which helped the South African government to have a good relationship with the International Olympic Committee. South Africa won its first rugby test against Britain in the revival of Olympic Games in 1896.

The special relationship was proved by the fact that South African sport persons gained unofficial access to participate in the 1904 Olympic Games. Surprisingly enough there were two Black men in the team. According to Nongongo (2015) Len Tau and Jan Mashiani took part as Athletes, and came out in the 9th and 12th place. The author further states that Len Tau also ran in the mile race and finished third. However, the author notes that these two black athletes did not participate because they were chosen, but received the opportunity as it availed itself. These athletes were just part of the Anglo Boer War work team.

It was the first and the last time black South Africans representing the country in an international sports show piece, from 1908 to 1960, the South African Official Olympic team excluded blacks on a racial basis enforced by policies. During this
period this SA Olympic team was banned from participating internationally as it did not participate in the Rome Games in 1860, it did partake in the 1964 Seoul, and 1968 Mexico Games (Nongongo, 2015: 67). The author concludes by stating that in 1970, the country was expelled by the International Olympic Committee because of its racial and discriminatory sport policies, of excluding and segregating blacks.

2.27.1. International Sports and Racism

As mentioned above that racism in SA sports dates back to imperialism and colonialism, a series of instances has already been mentioned above, where sports persons were excluded based on colour bar laws. The story of Krom Hendricks who was excluded from the SA team because he was black (Coloured), and the New Zealand Army rugby team player who was not welcome in SA when they visited the country on a tour of 1919. These were not the only instances as many unfolded.

The most significant event that cannot be left behind, when trying to paint a clear picture that the SA State/Government was not prepared to let go of racial discriminatory sport, is the Empire Games of 1930, which were deemed to be later called the Common Wealth Games. The country turned down hosting these games, when they were informed that they would have to accept officials and athletes from Asia, Jamaica, India, Pakistan and other Caribbean countries. The administrators were not prepared to let go of the colour bar laws, and could not accept any black race from abroad to partake competitively with their whites only sport teams (Nongongo, 2015). According to the aforementioned author, in response to this, the International Olympic Committee (IOC) in 1939, revealed that SA will no longer host the Olympic Games until racial discrimination in sport policies are abandoned.

The extent which racial discrimination was rooted in the sport institutions within SA, it was applied from one code of sport to the other. When a Weight Lifting Association in 1939 pulled the race card by lifting the colour bar, black locals were banned, segregated, and excluded again in this instance. What makes this
one a slightly different from the others is the fact that, initially weight lifting was open and free to all races (Nongongo, 2015). The author explains furthermore that when the Weight Lifting Federation was launched in 1933, and expelled in 1939 for its actions of excluding blacks. There were activists such as Millo Pillay, who attended the South African weight lifting conference which was in the Transvaal. Nongongo (2015) states that the primary mission for Pillay attending this conference was to plea that the lifted colour bar be abolished, for blacks to participate in the sport.

2.28. Defining Apartheid

According to Nongonago (2015), the word apartheid is originally from an Afrikaans word which stands for apartness. In this context this word was used to overtly show that the Nationalist Party government is not ashamed to maintain division and apartness between the White (English and Afrikaans), Blacks (Indigenous, Coloureds), and other non-white races. This was enforced by means of laws, Acts, etc. The barriers between blacks and whites was strengthened and infiltrated through government and social institutions created to safe guard the so called superiority & inferiority of white over black, in 1948 when Nationalist Government came to power.

This ideology of Apartheid was backed up by various reasons and statements. One of the most popular was that, Afrikaners were concerned about the preservation of purity within and amongst races (Nongongo, 2015). The popular saying of South African people who suffered under apartheid regime is that they Afrikaners believed that they are “The ones who see the light” and have the divine power to lead, rule, and be superior as the Afrikaners. The blacks on the other hand had only to be inferior, labour, oppressed and discriminated because they are “in the darkness” and they are black.

This was a significant period in the changes of government, which played a critical role in oppressing and disabling blacks. The Nationalist Party government played a significant role in depriving black people the opportunity to participate in sport, especially competitive. This regime had policies that maintained and promoted division between black and white.
“The policy of apartheid comprised of numerous pieces of legislation that controlled almost every facet of people’s social life in South Africa and fundamentally racist based and oppressive to all Black people and groups of people who would otherwise be called the non-European or Non-White population,” (Nongongo, 2015: 71). This afore mentioned policy was backed up by selectively pin pointed interpretation of the scripture, which speak of preserving white civilisation and depriving the deemed inferior black race from civil right.

The administrators of whites only sport in South Africa even had lame fabricated scientific excuses, when asked why the SA Team has whites only yet they are a majority in the terms of population statistics. According to Nongongo (2015: 71) “whites only” South African National Olympic Committee Frank Braun once said, “Some sport the Africans are not suited for. In swimming, water closes their pores so that they cannot get rid of carbon dioxide and so they tire quickly”. This was an explanation offered when he was asked, why the SA swimming has whites only.

The policy of apartness was to safe guard, preserve, and promote the minority superiority of whites, over the inferior majority of blacks so to say. Social class division was applied with black obviously at low while Whites enjoyed the privileges of the high class. It was mainly driven by capitalist ideologies that the white be rich and healthy while the Black stay poor. They enjoyed the privileges and also ripped the benefits of apartheid policy. The white power was maintained through Acts like the Natives Land Act, which prohibited blacks from owning a piece of land anywhere else, other than the Homelands/traditional areas (Townships, Locations, slums). The Blacks were systematically forced to migrate from the Home lands, where they had a self-sufficient livelihood of farming (livestock), planting. They had to migrate to the urban areas, cities to find jobs in the mines, factories and white owned farms.

2.28.1. Sport and Apartheid in South Africa
The stand taken by the South African sport federations, Associations, Organisations, government structures when it comes to race, sport, and policies, was quite contrary with their aspirations of partaking in international sporting
events. SA was one of the last man standing country holding onto sports discrimination based on race/colour. The International Olympic Committee operated based on an international Charter, which guided this international sport organization. The charter stipulated that any nation with policies discriminating one race or the other and alienating its right to sport participation, shall not be part of any sporting event hosted and organised by the IOC (Nongongo, 2015).

Surprisingly enough even though the NP government promoted racism, exclusion and segregation in sport, did not amend any new Acts, or Bills but rather legitimately adopted the existing ones from colour bar and imperialism and made them legal. According to Nongongo (2015: 72) “……the Nationalist Party did not introduce specific legislation to prohibit racially mixed sport or sport specific policy or law until the 1954’s Boxing and Wrestling Act which naturally affected these two sporting codes”. He further explains that the Whites-only sport federations announced their sport policy in 1957, where it was stated that interracial sports were forbidden, and the apartheid government was in support of this. The author claims that this was done through making expensive travelling expenses that were impossible for blacks to afford, also having separate sport facilities for each race. The Whites enjoyed the luxury of having the most adequate, up to standard, and expensive facilities that were quite a number of them (Nongongo, 2015).

The South African Minister of Interior, JanDe Klerk uttered words that overtly promoted racial discrimination in sports when he said that, “the government will not approve any form of mixed participation in sport in global sporting events, and it will not welcome any teams from abroad with mixed races of especially Black. The non-White SA sport Federations were affiliates of International sport bodies which controlled the access to international sporting events. The international bodies were also racially discriminatory, as they made it difficult for non-Whites to access and participate in such sporting events. According to Nongongo (2015), those non-Whites who did manage to compete for South Africa at the international level were not awarded their awards/medals to honour the fact that they represent the country, as this was only meant for whites.
2.28.2. South African Sport along the racial lines

According to Nongongo (2015: 77) the most popular South African sports originate from Britain and were introduced by the soldiers who settled in the country, these include sporting codes like rugby, cricket, and soccer. The British did not only come with the sports but rather their cultural, social, and class racism. Race in sport was there during the British rule and prior the system of apartheid.

The organisation and development of sport along the racial lines in SA started mid-19th Century. The local sports clubs and organizations were obliged to adhere to strict racial policies from community, regional, provincial and national level. According to Nongongo (2015: 77) the South Africa Amateur Athletics Union (SAAAAU) and the South African Cricket (SACU) intentionally segregated publicly on racial grounds in 1931, where their player selection was only from the persons of European origin. The author further claims that the South African Football Association (SAFA) had a constitution, and rules that overtly stipulated that its members need to be fully of European descent, the organization also refused an invitation to play an all-Indian team.

2.28.2.2. Population registration Act

The 1950 Population registration Act, was the first step to entrench racial discrimination and segregation in sports. This Act according to Nongongo (2015) was established because the White/European people were filled with fear after World War 2, when many Black people migrated from the rural and homelands to the Cities. The people of colour were job seeking and looking for greener pastures, there was a demand for labour. The author claims that the Europeans had anxiety and feared that there would be more visible poverty of blacks in white areas, there would be an increase of informal settlements, and anticipated high crime rate. The very same Act was used to forbid black people from entering in some stadiums.

However, when it was conducive and beneficial to the very same European people, Blacks were granted permission to enter these stadiums but under certain conditions. They were allowed to enter using a separate entrance designated for
black, use rest rooms designated for Blacks only, and have their own stand designated for the. It is of high importance to note that they were not allowed to enter because they deserved to or they were welcome. They were allowed to enter because money was not black, and for the sport organizations to generate revenue they needed the money from a black person’s pocket. Black people were known to have love and support for some sport codes such as horse racing, without them being permitted it meant there would be no profits. Hence they were granted the permission some of the stadiums.

2.28.2.3. Group Areas Act
The Group Areas Act was introduced in 1950/1951 as a way of controlling the Black Coloured, and Indian people from entering European or white’s only areas. It was also a strategy of protecting the property and other means of white ownership from Blacks. The native people were not allowed to be in white communities, not unless they were granted a right and stamped in their pass that they can be in that white area.

However, they were only allowed to be in the white spaces during working hours of the day and prohibited to own any property or permanently settle in white communities. The Group Areas Act confined native people in the Homeland, Village, Location, Coloured Settlement areas etc.

SPORTS AS A HUMAN RIGHT
2.29. The history of human rights
Having discussed the history of sports and racism in South Africa above, it is of utmost importance to unpack and discuss the concept of human rights. History tells us that The British colonization of Africa and South Africa in particular, came with discrimination and segregation, oppression of the non-whites by the European or white minority. The change in governments mean more suppression of the inferior (Black, coloureds, Indians) by the superior (European and English).

It is no secret that under Apartheid regime, divide and rule was key. The government of the national party alienated every aspect of what can be seen as a human right, through the spectacle of any non-white descent person in the country. Race was applied in all aspects of life and sectors of the society.
However, before moving any further with the discussion, the concept of human rights needs to be defined.

2.29.1. What are Human Rights?

According to Kidd & Donnelly (n.d.), a human right can be described as a right that one is entitled to, because of being a human being. The author claims that this right is coupled by proposes that humans need, not for life, but for a life of dignity. Trying to explain and discuss this concept further the above mentioned authors quote Barnes (1996: 17), who defines human right in a more legal aspect. Barnes (1996), claims that a “right” is “a just claim or recognised interest, it is a moral or legal entitlement that others are duty-bound to respect” (Kidd & Donnelly, n.d.). In support to the above, the authors also quote Kidd & Eberts (1982: 17) who argues as follows, “rules [which] protect individuals, or confer upon them some benefits, are popularly referred to as ‘rights’ and sometimes known as ‘civil liberties’”.

According to the Chief of Justice Bora Laskins (Supreme Court of Canada), rights can be classified into four categories, namely the political, economic, legal, and egalitarian. However, some scholars felt it necessary to add or include cultural, social, and civil rights to make the general public active within society (Kidd & Donnelly, n.d.). The history of human rights and its documentation can be traced back to the age of enlightenment/thinkers, around 17th and 19th Century when great philosophers such as Hobbes, Rousseau, and Locke. These philosophers and political thinkers drafted the first series of bills, and charters which now influence our basic understanding of human rights (Kidd & Donnelly, n.d.). The author(s) further state that it should however be noted that theses drafted documents left out the rights for women, and all non-European humans. In addition to that, these were communities that practised and promoted slavery. It goes without saying that the slave was a black or non-European individual, while whites or European descent individuals were the slave masters. This consequently resulted to the rise of Anti-Slavery Movement and Feminism, however this may be an argument for another day. This led to an international/universal or global standards of human rights, because all people are humans and they deserve equal rights, this was a mission to curb the
alienation of human rights in the colonised and enslaved communities (Kidd & Donnelly, n.d.).

2.30. Shortfalls or Problems in the Concept of Rights

It of utmost to note that the recognition of rights is political and can only exist or be approved under certain conditions. According to Kidd & Donnelly (n.d.) the interpretation and articulation, accepting and realising human rights is a recurring difficult process. The author is of the view that struggles and negotiations between the competing parties is at the heart of this process, as it seeks change the in social, economic, political, and ideological context.

The above mentioned author notes that human rights are at the heart of the fundamental and philosophical questioning of the nature of citizenship, society, and how the two relate. The author strongly believes that one creates tension for the other. He argues that a right for another human, automatically allocates a responsibility for another person. In addition to this, the author argues that the state/government usually takes the responsibility to interpret and decide who is entitled or allocated what right and how they receive or exercise it (Kidd & Donnelly, n.d.).

The aforementioned author further explains that the realization and application/enforcement of rights requires the very complex process mentioned above. This author is of the view that civil human rights which protect the masses from government interference and any other institutions, to a struggle and complex political process to be established. The same struggle to maintain these rights is required, and this complex process continues.

According to Kidd & Donnelly (n.d.), the Universal Declaration of Human Rights cannot be seen as absolute universal values, but rather as a reached agreement between countries in the world that the stipulated rights ought to be available to all. In addition to this, the author claims that, already developed countries promote political and civil rights, while being negligent to social and economic rights. The author strongly believes that the concept of realizing and availing
human rights is still a distant goal. Making an example to try and elaborate, the author argues that U.S.A. is one of the countries that did not endorse the International Charter of physical education and sport (UNESCO, 1998), adding that the United Nations is unreliable and inconsistent with regards to this. This discussion was necessary to link us to the recognition of sport participation and activity as a right.

2.30.1. Sport and Physical Activity as a Human Right
According to Kidd & Donnelly (n.d.) those who are eager and passionate to use sports as an aspect of human development, realise and enforce such rights need to follow the trend of drawing up bills that will enforce the desired interest. “Despite the familiar moral claims of sports- the rhetoric of universality, fair play, character and a level playing field- few of the initial proponents of modern sport ever intended them to be universal and inclusive” (Kidd & Donnelly, n.d.). In contrary to this, the author notes that sports were designed and meant for the upper class, and has always been discriminatory towards women. However, the bills and charts prior the Universal Declaration of Human Rights lead to ceasing away with discrimination and the following prevailed, in the 1923 (US) Conference on Athletics and Physical Education for Women and Girls adopted resolutions that promote availability of opportunities, universally to prepare boys and girls for the duties and enjoyment of citizenship and life as a whole.

According to Kidd & Donnelly, (n.d.) after the Second World War, countries started crafting Charters that recognised and realised to sport participation as a fundamental right. “The first declaration of access to sport and physical education as a human right began to develop as a right to participate in the 1970’s (Kidd & Donnelly, n.d.). The author further explains that these countries were influenced by the 1975 European Sport for all Charter. In this charter it was stated that every individual should have the right to participate in sport. The was subsequently followed by the 1978 International Charter of Physical Education and Sport, which stated that physical education and sport is a fundamental right for all (Kidd & Donnelly, n.d.).
According to Hordey (1980) quoted by Kidd & Donnelly, (n.d.) argues that an American organization named Sports for the People proclaimed the following:

- **The right to sports for every one of every age, every nationality, every race, and both sexes.**
- **The right to sport whether rich or poor.**
- **The right to programmes funded by the government and organised by the community.**
- **The right to sports facilities- pools, playgrounds, gyms, beaches, parks, rings, rinks, courts, fields, and diamonds- available to every community everyday, open all day long.**
- **The right to a healthy body- drug free, well-fed, well-clothed, and adequately sheltered.**

It is however of utmost importance to note that, even though the Universal Declaration of Human Rights stipulates the ideal of promoting and creating access to sports for everyone and anyone in the country, there still some challenges regarding this. According to Kidd & Donnelly (n.d.), there needs to be devised strategies to help assert and secure these stipulated rights above.

The author identified that the challenges posing a threat on sport accessibility by all and for all includes the issues of the widening inequalities of conditions. This brings us to the notion that previously advantaged or so called upper class communities (for the rich/white minority) are better in terms of facilities, development, and access to competitive opportunities. While on the other hand, the previously disadvantaged communities (black communities), the conditions are the direct opposite, with no facilities, and the conditions are hostile. In addition to this, the issue of the shrinking of the public sphere. Sports is now commercialised and community sport participation is no longer promoted. The author amongst the list of challenges also noted that the Mass media has now been monopolised, hence the coverage may come with their own distortions, promoting the commercialization of sports. This is the gape where community media needs to come in and promote/cover community sports development. In conclusion, the author notes that sport/media coverage has been globalised,
meaning it is controlled by the big media houses and global sport organizations or federations. This brings us to the assumption that commercial sport is more dominant and suppressing community sport development (Kidd & Donnelly, n.d.).

2.31. The Public Sphere
The public sphere cannot be left behind when one discusses or unpacks the concept of local/community sport development. One may have a question, what is the public sphere. The public sphere can roughly be described as an area of social where ordinary citizens or individuals may gather around be it physically or communicatively, to discuss societal problems, identify solutions and embark for political action to bring remedy to their societal problems.

In the sporting arena there also exists a public sphere, hence the relevance to discuss this concept. According to Kidd & Donnelly (n.d.) there exists a problem in the 21st century, where there is an unequal and growing class discrimination. The author strongly believes that the existing policy model, which transfers the control of economic factors from the hands of the public, to those of the private sector. The author believes that this is a pressing challenge, because overcoming class discrimination and globalised economy, maybe a daunting challenge because market decision and the ability to pay, have taken over and replaced the democratic entitlement to citizenship.

The author (s) make an example that in North America, the neo-liberal policies have made it extremely difficult for public institutions to maintain sport programmes for the traditional middle class communities, especially those in dire need, it is difficult to respond to such needs. However, it should be noted this is the exact situation facing the community sport development fraternity in South Africa. The government has cut back in financial allocation to maintain sport development in schools, colleges, communities and municipalities, and it is extreme at local/community level. However, this is a contrary situation because they have cut down on welfare, and health care, but there is an increased funding for correctional institutions and the policing services. In addition to this, the franchise of elite/commercial sports are generating large amounts of revenue from the tax of the general public. In the US context it is the big
Basketball and hockey Leagues, in the South African context it is your Premier Soccer League (PSL), South African Rugby Union (SARU), Cricket South Africa (CSA) etc.

According to Kidd & Donnelly (n.d.) the upper and upper middle class still to continue to maintain and improve the quality of school’s sport participation as co-curricular in the so called private or former multiracial schools. The facilities are top class, the programmes are professionally handled, but strange enough these are cut out of the public sector. In government or public schools there are no resources, no facilities, and no professional development.

2.32. The transformation of Sport in South Africa
In a nut shell, transformation can be seen as a complex process of changing the worst situation of the general public for the better. It is a joint or collective process where all sectors of the society engage and embark on a consensus decision of changing the past, present, to a better future. Since the dawn of our democracy from 1990-1994, S.A new democratic government has been faced with the challenge of transforming the country from the apathy to a democratic and free non-racial society. It is however a challenge, because our new government inherited a relic of class discrimination, which assert that in social stratification the upper class (white) enjoyed all opportunities and access of better things in all aspects of life, while the inferior (non-white) were entitle to the worst. This has been deeply rooted in social constituencies, and this transformation process cannot happen over a few years. Sport transformation in South Africa, still has a long way to go.

The main reason why sport transformation is key in our society is because, non-whites were deprived, suppressed and alienated the right to sport participation. When granted that right, they were racially discriminated not to partake in competitive sport. The issue of facilities, resources, development, and success in sport was allocated along racial lines. Hence, you still find the former white communities being better off than the former native/black communities.
According to the National Sport lindaba (2011: 17), recognises that due to the historical segregation, discrimination, and exclusion, sport participation is still inaccessible to the greater majority of South Africa, especially for the poor, working class, and former black communities. The paper does not shy away from the fact there still exist barriers hindering the general access of sports by ordinary citizens. The paper also stipulates and recognises the fact that elite sport seems to be flourishing, while at community the development is in a dire state. In addition to this, the grass roots or community sport development cannot run successfully due to the lack of investment. The author further explains that there needs to be a provision of infrastructure and facilities in communities that were previously deprived the opportunity.

The call for transformation is triggered by the fact that South African sports fraternity is still fractured and the structures of sport development are still discriminatory. There are still sporting codes for the Black/non-white and there are sports for the black. Without even consulting literature or readings, as someone following sports in country it is easy tell which codes are for blacks and which ones are for whites. Traditional sports for traditional communities is a notion that still echoes and is maintained. For example, in black communities the sporting codes available is soccer/football, rugby, cricket, and netball. In white communities if I may say you find cricket, rugby, swimming, ice hockey/hockey, volley ball, basketball, squash, tennis or let me just say all sport codes, with adequate facilities and resources. Hence you find that racial dominance in many competitive and better paying sport codes are dominated by whites, and the boxing and football is dominated by the black. It is rare to find a white team playing with a black team, whether it be in local/community level, school sports, provincial or nationally. The separate development based on colour still exists within the social structures and constituencies.

MEDIA AND SPORTS DEVELOPMENT

2.33. The Role of the mass media in sports development
The media is inseparable from sport coverage or sport development, as it plays a critical role in promoting sport participation and news distribution to trigger interests of the general public. The media sport coverage is assumed to create
enthusiasm for support, fanatics, and active participation in sport activities and events. It is however, important to roughly describe and explain what the media is, and how it is connected to promotion of sport participation or development. According to Marwat (2014: 158), the mass media can be described as mediums/forms of communication comprising of print, and various electronic mediums such as radio, TV, and the internet, which can disseminate information to a large number of audiences within a very short space of time. These mediums do not only disseminate information, but can also be used as reservoirs to store the information and data. The author is of the view that the electronic media (Radio, TV, Internet) have an advantage over the print medium, as they are fast paced and have the capacity to fasten up the process of distributing information to the different target audiences, while the print media take 24 hours to distribute what happened a day before, when it is a hard copy due to the editorial, printing, and distribution procedures.

Marwat (2014) uses arguments by Acosta (2002), who point out that the relationship of media and sport play a critical role in the possible investment outcomes and publicising and promoting sports. The author affirms that competitive sport can only survive and develop with the cooperation of the media. “All sporting events either played indoors or outdoors, major or minor, have been struggling hard to attract media’s attention to get prompt exposure and resultanttly more financial benefits,” (Marwat, 2014: 158). In addition to this, the author argues that media sport coverage should be given the credit of creating sport stars out of the individuals who actively participate and excel in their sporting codes, as they eventually tend to be millionaires due to the exposure of their excellence in sports. In the context of community media (Mdantsane FM), the radio station is creating local/community sport stars and somehow motivating those unseen or undiscovered talented children at the grassroots level. He strongly affirms that sport coverage is growing at an alarming rate in the mass media industry, hence we now find TV and Radio stations giving full sport coverage all day, every day, all around the globe.
According to (Marwat, 2014: 158), different media channels have been competing and struggling to reach a minimum of 50 million audiences within a very short space of time. In comparison of these various mediums, it took much longer time for Radio to reach this target audience, while it took lesser for TV and internet. However, the author notes that through the use of social media it took less than a year. “In this regard Erik Qualman, the author of the Socialnomics reports that, to reach 50 million people, Radio took 38 years, TV took 13 years, Internet took four years, IPod took three years but, the most recently introduced Facebook took only nine months to reach the double population of 100 million people. Let us have a look at the relationship of sport and the print media,” (Marwat, 2014: 158).

2.33.1. Radio and sport development

For the purpose of this research topic, the researcher deemed it necessary to only focus on the role of radio in sports development. This discussion seeks to paint a vivid picture of the role of radio as one of the mass mediums playing a critical and pivotal role in promoting sport development.

In the U.S.A. the establishment of radio can be traced back to 1895, where Guliemlo Marconi did the invention of Broadcasting. During this time, radio was the only medium to instantly communicate and disseminate information, sport coverage and sport news dissemination was and could only be performed through this medium by covering live sports events. “Prior to the invention and its introduction in the field of sport, there was no other immediate source to convey the latest position of the happenings of the sport activity,” (Marwat, 2014:159).

The author further explains that, before the introduction of radio and its role in sport coverage, there were only two options available. To be part of a sporting events it meant that one had to be playing in the team for one of the teams. This option was not really catering for everyone because to be part of the team it meant that an individual had to excel in that particular sport code, to train, have fitness, and time to practice. The second option was also accommodating to a
few, because being part of the audience (fanatics), individuals had to pop-out money or pay to get into the stadium. This was problematic for the general masses who could not afford, and the consumers of sport were left behind. Radio and sport coverage came to the fore, seeking to bridge the gap between sport players, fanatics and consumers. This medium bridged this gap by covering live sporting events and keeping people updated while in their living rooms, at home, or wherever they are.

“Live reporting about the activity and simultaneous transmission of the information to the listener has always been the prime distinction of radio coverage. Secondly, reception of radio’s broadcast has always been much easier, feasible and affordable for the consumers. One can easily listen to the radio’s live broadcast anywhere and at any time as it does not need any costly instrument or availability of the power supply or some special environment etc.” (Marwat, 2014: 159).

The first live radio broadcast of a sporting event was held in the 1920’s in the U.S.A. where a boxing fight was covered. According to Marwat (2014: 160) this was a Boxing fight between Johnny Ray and Johnny Dundee from Pittsburg Motor Square Garden, in 11 April 1921 when KDKA Radio made its landmark in radio sport coverage/live broadcast. The further states that this was just an introductory stage, in 1927 40 million audiences listened to a boxing fight between Dempsey and Sharkey, and the credit to such a perfect listenership can be awarded to KDKA Radio as it gave the fight coverage before and during the fight. This asserts that the listeners were eager interested in live sport broadcasting.

In the context of Mdantsane, because the station does not have resources such as the Outside Broadcasting Van (OB Van), and it also lacks the financial muscle to buy the coverage rights. The radio station usually arranges with the promoter of the fight, the coaches, the boxers, organiser or referee, to get live updates by having a telephonic interview with someone at the event to give updates of what is happening. When the event comes to an end, the station would have another live telephonic interview with either the judge, referee, or promoter to get the overall results. By doing this, the radio station seeks to keep
its listeners informed and updated.

We cannot shy away from the fact that radio has been through so many battles, as it was seen as a threat that can completely kill the existing traditional mass medium of the time, which was print media. The defensive strategy of print media, was to impose restrictions as they feared to lose readership. However, this was just a misconception because the introduction of one medium does not assume the death of the other medium. In England, the British Broadcasting Corporation (BBC) received a Ban, which restricted the corporation from broadcasting sport news before 07:00 O’clock in the morning. According to Marwat (2014: 160) “……this opposition was nothing more than a misconception it proved to be incorrect after the world heavy-weight boxing fight between Joe Louis and Max Schmeling in 1935. This fight was live broadcast from the radio even then more than 88000 paid audience witnessed this fight in the stadium,” (Cashmore, 2000, p. 277).

In the context of Mdantsane FM and its role in community sport development, the radio station plays a vital role to lobby audience and in popularizing a certain sport event. The radio station starts covering the event at the organizational level of the event. Relevant organizing individuals are called into the studio for a live interview where they sell the event. The event would then be placed under announcements or sports bulletins every day to promote and lobby community support. When the actual date of the event is near, another interview would be held to get an update on the organization and the actual event. Competitors would also be given a slot for an interview just to promote and sell the event, up until the actual day of the event. When the event takes place, a live coverage of either a journalist reporting on the scene, or via a telephonic interview with the organizers would be held to give the listeners update and results.

2.33.2. The role of the internet in sport development
When one discusses the role of mass media in sport development, cannot leave behind the establishment of the new medium known as the internet. In a nutshell, the internet can be described as a medium using internet connection but consisting of various mediums such as the social media networks. The internet
allows individuals to create online communities of interest where they can generate their own news content, distribute and share it amongst themselves. The internet has managed to break down the barriers of geographical location and promoted the notion of a global village, as one can interact, share, and discuss the content.

According Marwat (2014: 161), the internet is one of the technological innovations that have made a big impact and dramatically changed the mass media landscape. The author strongly believes that with regards to sport coverage, the internet has made great improvement in creating enthusiasm for sport lovers and consumers to follow up on sports. He further argues that the internet has made sport very popular and Radio & TV also utilise this medium to disseminate sport news and coverage, other than seeing it as a threat to their very own existence. “........ all the conventional media sources including radio and TV have largely been relying upon internet and they have started utilizing it for the dispersal of the news and information. Internet is the fastest spreading technology of the present era. Majority of the people using either source of the media, have now been switched over to the single medium of internet,” (Marwat, 2014: 161).

In the context of Mdantsane FM, the radio station uses the social media site known as Facebook, to keep the masses updated with regards to sport news local. In this Facebook page called “Mdantsane FM Sports” it is where all the local, national, and international relevant sport news are uploaded. At times the sport presenter, producer or page manager uploads the sport news after each sport bulletin. At time times the page is used to lobby listeners into the sport show, so a glimpse of a story detail would be shared and at the bottom written, “Get the full detail at the Sports arena on Saturday 17:00 pm to 18: 00 pm where we will be having our guest live in studio”.

It is no secret that the internet has created a platform for a two-way, horizontal, bottom-up type of communication. In this platform, listeners can be able to share their views, opinions, and participate in the content presented during the sport show. The presenter would keep reminding listeners that for comments they can
follow the Facebook page and comment. However, it should be noted that, engaging through this internet platform, does not cease away call-ins from listeners to participate in this sport program.

“It carries all the characteristics of an efficient, reliable and competent source of media. Like television, internet also has the capacity to transmit motion picture related to different fields of life including sport. The community of internet viewers is very vast and according to a careful estimate, there are billions of viewers of internet throughout the world,” (Marwat, 2014: 161).

For the radio to utilise this platform, it is possible to generate listenership and drive sport consumers from the internet to the radio station where they tune in. This also helps the radio station be popular and known by the general masses within the realms of the internet community. It also helps the radio station content to be consumed by people who are not geographically located within the foot print of the radio station. In Marwat (2014: 161) ii is stipulated that, “The official websites of the 2000 Summer Olympic Games in Sydney, the 2002 winter Olympics in Salt Lake City, and the 2002 Soccer World Cup in Japan and Korea registered billions of page views within a few weeks,” (Settele, 2002).

2.34. The direct impact of media in sport development

According to Edim etal (n.a) the role of media in sport development does not start and end with it popularising/publicising and covering live sport events, buying broadcasting rights, creating exposure for sponsorship and so forth. The author(s) believe that the role of media is beyond that because, in Nigeria media outlets organise workshops and seminars with the objectives of crafting and devising strategies of how sport can be developed. In Edim etal. (n.a) it is said that, “They push for good governance and ethics in sports administration and also fight racism and corruption. Stories in the media about the success of sporting idols have also inspired generations of young athletes, and led to the discovery of new talents”, (Osagie,2007).
In the context of Mdantsane FM, the radio station serves as the community watch dog. Mdantsane FM covers of corruption in sport and every involved individual is invited for a live interview in the studio, over the phone telephonic interview, or are interviewed and recorded using devices and the audio would be edited and broadcast during sport shows or bulletins. One of the highlights of corruption in sports happens in the boxing cycles, where boxers are not paid their money after fighting because they are being robbed by boxing promoters.

These issues are discussed in depth, involving supporters and community members. Also in the football cycles money laundering is not a rare habit to find, the radio station once followed up on a R 2 Million that went missing, which was meant to revamp sport fields around Mdantsane Township. This radio station also plays an inaugural role in community sports development.

According to Edim et al (n.a), some media houses even go to a point of organising sport events, tournaments, and competitions in the name of sport development. This is achieved and made possible by organised sponsors by the media house, to fund and sustain the sport events to develop sports. This is a step that has not been taken by Mdantsane FM, because the station lacks resources and the financial muscle. However, this is possible because the initiative will not be sponsored by the radio station. As a community radio station located in a township where the culture of sport is the heart bit of this community, this is a gap or expectation that needs to be met. The story might be different for other media houses around the world, based on the financial muscle and connections to lobby sponsorship for such initiatives. “Unarguably, the most competitive and uncreative cycling race in the world today the “Tour de France”, is an initiative of a French media house. From primarily French field, riders from all over the world began to participate in the race each year,” (Edim etal, n.a.).

Through the love and passion for sport development, some media houses feel that sport players need to be appreciated and motivated to continue participating in and playing sports. Hence, they take bigger strides to initiate sport awards. According to Edim etal. (n.a.), the African Footballer of the Year Awards were an initiative established by a media house initially before it was taken by the African Football organization. In addition to these prestigious football awards, the
European Footballer of the Year Awards were also started by a media house. “African Footballer of the year award, presented to the best African Football (Soccer) player each year, now a project of the Confederation of African Football (CAF) since 1992, was an initiative of France Football magazine. Similarly, the European Ballon d’Or – was also awarded by the magazine since 1956 before it was taken over by UEFA,” Edim et al. (n.a.). In the context of the Community Radio Station Mdantsane FM, these would be small scale/community initiatives, which seek to promote the support and participation in community sport development. The idea behind is to motivate young children to get into the culture of sport, recognize the talent and the exceptional performance displayed.

2.34.1. Media sport coverage, and its relation to sponsorship

Sport coverage is believed to have the ability to pave a way for sponsorship in sport development. This assumption is based on the notion that with more coverage and sport popularity by the media, potential sponsors may have interest to invest in sport development. With more coverage and exposure, excelling sport players have the chance to be seen through the media, and can even end up being icons/brand ambassadors from a local to international level. The power of media in covering sports can even open up opportunities for sport players to be selected and play for elite clubs at a competitive and professional level.

“The likes of Sunday Oliseh and others were discovered by Mumuni Alao, an illustrious media Practitioner. In his column in Complete Football Magazine (1994), he wrote the famous article, “Westerhoff, here is your destroyer”. The Dutch acted immediately and Oliseh was invited into the National team,” (Edim et al. (n.a.).

According to Edim et al. (n.d.), in Nigeria, sport coverage by the media has long been pioneered before the DSTV, Super Sport channels were established. With specific reference to radio, football or sports commentary has played a pivotal role to maximise spectatorship and support for sport. In addition to this, the live radio commentary is what made consumers stay glued on their radio, enjoying sports in their living rooms. For instance, Osagie (2007) in Edim et al notes that the
magical moments in Nigerian football, including the many years of frustrating efforts to qualify for the Federation of International Football Association, (FIFA) World Cup, would not have been so memorable without the incredibly talented broadcasters, whose exploits on radio contributed in many ways to inspiring Nigerians to take part in sports”.

Through sport coverage in Nigeria, most of the sport codes had sponsorship for development because the media sparked interests of sponsors through giving exposure. According to Edim etal. (n.d.), “Athletics enjoyed the sponsorship of Mobil, UNIC Insurance, Folawiyo Nigerian Limited, Nestle, and Nigerian Breweries; while Table Tennis had Cadbury, Lever Brothers, Nigerian Breweries, Coschairis and of course Chief Molade OkoyeThomas who has sponsored the Asoju Oba Championship in the last 44 years, to mention but a few” (Abdullahi, 2013).

2.35. The Effects of media in sport development

It is believed that media coverage with regards to sport, has effects be it positive or negative. According Edim etal. (n.d.), in Nigeria media sport coverage had positive effects in sports development as articulated by Davis and Harris (2014). The author states that amongst these positive media effects, the Generation of income is top of the list. The author explains that even though media companies pay for broadcasting rights, but the coverage of sports by the media generates more sponsorship, it also raises the performer’s wages.

Second in the list of Davis and Harris (2014), the media in Nigeria also had a positive effect with regards to educating the masses. The author strongly believes that the consumers get to learn the rules of the game from either watching TV or listening to Radio. In the South African context, every Mondays on SABC 1 Sport show, there is an analysis of mistakes done by football referees and their officials. The Presenter invites an expert on referee rules of the game, who points out the errors and explains in detail where the fault is, and what the correct or expected call was. This helps fanatics and consumers to learn the rules of the game.
According to Davis and Harris (2014), media coverage on sports also indirectly creates role models for upcoming sport players. The author(s) explain saying that seeing good sport players on TV, Newspapers, or hearing about them helps upcoming sport players to model themselves through those people. In the context of Mdantsane FM, by inviting successful Premier Soccer League (PSL) professional referees, inspires the upcoming and motivates them to believe that they can also make it, because a person from the same community was able to break through and make it. When professional boxers are invited to the show and tell their stories of how they became international champions, inspires the upcoming boxers. When the grassroots young boxers are invited in the show and asked who their role models are, the call local boxers like Ali Funeka, Noni Tenge, Zolani Tete, a few amongst the list. This serves as a form of motivation and belief. The coverage of media especially TV because it has sight and visual, it helps the upcoming players to learn from the professionals, how certain techniques are done and in return, this improves their technical ability and skill. In addition to this, the media also has a positive effect of making individuals train for sports because TV gives them the platform on which to demonstrate their skill and talent.

2.36 Theoretical Framework

This study is underpinned by two theories namely the democratic-participant theory and the agenda setting theory. The two theories are discussed below and well linked to this study.

2.36.1 Democratic- Participant Theory

The history of this theory trails back from the 1960’s. It is claimed that the prevalence of this theory is attributed to the failure of the Libertarian theory “where media is controlled by the state or authorities” (Karppinen, 2013). This is relevant for the study because, this was the case in South Africa up until 1994. The former apartheid government of the National Party used the South African Broadcasting Corporation as a tool to promote their supremacist racial culture, and control the public through propaganda. This was done through programming
intended to influence behavior of the public and to enforce government control. However, this was not successful because people still resisted and rebuked against the system, through political mobilization and activism, which then prevailed the new democratic South Africa. The origins of the democratic-participant theory can be attributed to the community/grassroots media, as it was seen as the only option to liberate the airwaves and media consumption in the republic.

This theory moves from the premise that there should be no monopoly and commercialization of the media, it should be freely and easily accessible to the people at all times. However, the main focus of this research study is the fact that it argues democratic participatory theory argues tha, “the press should be pluralistic, decentralized, bottom-up or horizontal and must have equality. The major concept is participation and full circular communication,” (Karppinen, 2013: 2). This theory is centrally focused on the receivers of the message rather than those who send it. It is mostly concerned about feedback other than the transmission of the message. This brings us to the assumption that this theory strives to promote the bottom-up or horizontal approach of communication, where both the sender and the receiver have equal opportunity and chance of sending and receiving messages to reach an understanding.

“The theory considers local information, feedbacks and social action in community level to be the roles of media. It discourages uniform, monopolized and commercialized media culture. Rather, it wants local non-institutionalized media to provide the information relevant to small groups of population. This theory makes interaction between the media and the audience possible as the population is less. It also encourages feedback which is only possible in small groups and communities. The model is completely non-political and does not bolster political control; its main objectives being encouraging national development, supporting local culture and maintaining a good relation with other countries,” (Karppinen, 2013:4).

The Democratic-Participant Theory holds up to a list of major features, attributed by various scholars. For the interest and focus of this research study, a few from
many features listed will be highlighted and to avoid reiteration, the list will be offered in the form of bullet points (Karpinnen, 2013: 5):

• Encourages horizontal and bottom up approach in media
• Supports democracy, existing political rule, national socio-economic development efforts and to implement policies
• Media has supportive rather than critical role
• Replacement of media from big media houses to small media

• Participation and interaction of media and audience (as both are from the same group of population)

Flipping the other side of the coin, it has been pointed out that this theory has its own disadvantages. According to Karpinnen (2013) this theory is difficult to be applied in developing and underdeveloped countries but rather a privilege to the developed and first world countries. The author bases this on the premise of expertise or knowledge of running a vibrant and non-polluted/influenced media sector that functions independently. The author is of the view that if the broadcast community media sector depends on the government for financial aid to keep these outlets running, then government intervention is bound to occur.

In the disadvantages of this theory, it is also argued that the community media sector does not have the potential to compete against and outplay the dominance of monopoly by the public or commercial sector. In the context of radio, the community media sector is in no state to dominate already established and fully functioning big radio stations in terms of listenership. However, in the small communities that they exist in, it is possible that each community radio station dominates. The essence of community media existence is not founded on listenership numbers, but it rests solely on the premise of availing a voice to the voiceless, representing the community, and enhancing community participation in development. Community media is unique in its sense of mobilizing and engaging communities to fully participate rather than being spectators in their own democracy. This helps to eliminate marginalization and lack of information and expression in the new democratic state. Hence Mdantsane FM needs to be a platform of engagement and encourage community members to
be active in community sport development. The radio station should give voice to the voiceless regarding community sport development issues, through programming that allows robust debates and seeks to bring solutions.

2.36.2 The Agenda Setting Theory
The media (print, radio, and TV) are believed not to control thoughts and minds of content consumers as to how to think, but media has the ability to influence as to what to think about. The theory is based on the notion that media is the source of information and knowledge to people around the world, hence given the credit to have the ability of shaping and constructing the reality to the media content consumers.

According Brown & Deegan (1998) the agenda setting theory can be defined as, “relationship between the relative emphasis given by the media to various topics and the degree of salience these topics have for the general public……In terms of causality, increased media attention is believed to lead to increased community concern for a particular issue. The media are not seen as mirroring public priorities; rather, they are seen as shaping them”.

Brown & Deegan (1998) argues that one of the studies done on the topic of agenda setting theory by the media, can be traced back to McCombs and Shaw (1972). These authors carried out a research study on how the media played an influential role on the 1968 United States of America Presidential campaign, however this study specifically looked at the role of the American press with regard to shaping public agenda on the then campaign for presidential elections. According to Brown & Deegan (1998), McCombs & Shaw (1972) extracted similar findings to a study that was carried out by Berelson (1942). These findings revealed that there is a relationship on the focus of media on certain issues, and rising concern on the community on those topical issues. According to Brown and Deegan (1998), “there is a significant relationship between the emphasis placed on different campaign issues by the media, and the judgment of ‘undecided’ voters as to the salience and importance of various campaign
topics (McCombs and Shaw 1972:176).

According to Brown and Deegan (1998), each and every members of the whole production team HIEARCHY in news organizations play an important role in shaping political reality, in the context of the study of McCombs and Shaw (1998). The author is of the view that the journalists, news team, news editor, all have a role to play in the production process of news. In Brown & Deegan (19998) ‘in choosing and displaying news, editors, news room staff, and broadcasters play an important role in shaping political reality’ (McCombs & Shaw, 1972).

It is for this research study's interest to note that even the media organizations have their own policies, vision and mission which are interconnected to the type of content produced, in what storytelling angle/approach, with what objectives. In the context of Mdantsane FM, the stations' motto in the banners says "Mdantsane FM Siguqulubomi" which can be directly translated as saying "Mdantsane FM, we are Changing Lives". This means in the broadcasted content of the radio station, in every program, on a daily basis the information and knowledge needs to inform and educate listeners to change their lives. This is interlinked to development at community level, as development thrives to change lives for the better. Community development is quite a broad and vast topic, and cannot be thoroughly discussed in this research study due to its main focus. Hence, the study discusses the sport development component, of community development. The agenda setting theory is of the view that if the community radio station in its programs critically focuses on community sport development issues, the listeners (community) would then start to identify that these issues pose problems to the development of their community, due to the constant exposure to these issues, and discussions they will take note of it and start to think of how such social ills can be dealt with. The community would then bring remedy to their own problems, by the community for the community.

According to Brown & Deegan (19989), Zucker (1978) carried out a research study that had relevance to the agenda setting theory. This study extracted findings reflecting that when people are not directly affected by an issue, or have
no direct experience with the issue or problem at hand, they rely on other means of information (mass media) for analysis and interpretation of such issues. Zucker (1978), categorized this form of receiving information from the media and interpreting the topics of focal areas and relating to them as the media world. The author argues furthermore saying, in the media world it is up to the news reporters, editors, and production team to decide what and how to think about an issue. The author also pointed out the second world as the real-world. In this world he explains, the people or consumers of media content are directly affected by the problem, they have direct experience and effect of the issue at hand. In this world the people can make up their own observations, analysis, and relation to the issue affecting them. However, the author also revealed that this world is bounded to geographical location or proximity of the affected individuals.

2.37 Conclusion
Based on the above discussion, one can come to the conclusion that radio is an effective medium of communication in promoting community sport development when utilized strategically and effectively. Mdantsane FM has proved to be promoting and enhancing community sport development. Furthermore, it has been revealed that community radio has the community interests, participation, and actively being hands on and driving their own development. Mdantsane FM has proved to be fit and actually performing that role because it prioritizes local content and coverage of local issues, it promotes the exposure of challenges and issues that hinder community sport development. The station embarks on issues that are of interest to the community and issues that affect the community, because the topical areas covered for content are also raised and come from this same community.

This study embraces the Democratic- Participant Theory in assessing the impact of Mdantsane FM and its role in community sport development. However, the above discussion tries to ling sport and politics by tracing a brief historical background of South African sports and the exclusion of other races by the former white supremacists. Hence it also revealed that pre and prior 1994 there has been no change with regards to availing resources, facilities, and opportunities of sport
development in the previously disadvantaged communities. This is added up with a glimpse picture and nature of democracy in relation to community/public participation, which has shown some flaws pertaining flow of information, lack of constant engagement and that gap can possibly be closed by community media. The study reveals that Mdantsane FM is fulfilling the mandate of educating, informing, and entertaining. Moreover, the station is for sport development for the people by the people.
CHAPTER 3
RESEARCH METHODOLOGY

3.1. Introduction
This chapter discusses the research methodology applied to carry out the study. It also focuses on the research design, data collection methods, as well as the sampling methods and procedures that were utilized in the study. This chapter also focuses on data analysis and presentation of quantified data and also incorporates study limitations and ethical issues that are relevant for this study.

3.2. Research Methods
Research Methodology can is seen as a guiding scientific process used, where the collection of information and data can either be qualitative or quantitative (Johnson etal,2007). Research methodology also includes sampling methods and procedures, that were employed in this study. The researcher applied non-probability sampling in the qualitative research method for data collection. The selected research respondents for participating on the focus group discussions were selected on the basis that they are affected by the problem, they have experience of the research phenomena, are directly involved, and knowledgeable of the research problem/area. For quantitative research methodology, the researcher employed probability (simple random sampling) where all the community members had equal chance of participating as respondents on the survey/questionnaires that were distributed.

The research study was carried out in the form of a mixed method, where both the qualitative and quantitative approaches were fused together to deliver valid and reliable research findings. The study applied qualitative research methods through the use of two focus groups for data collection. The first focus group comprised of five to twelve stakeholder representatives that are hands on in community sport development around Mdantsane. The second focus group comprised of five to twelve Mdantsane FM staff (presenters) members including the middle management (station manager, programs manager, head of news, head of sport, and producers). The study also made use of the quantitative
research method through the distribution of 395 survey questionnaires to the community members of Mdantsane. This data was analysed by means of a Software SPSS Program that is mostly used in social sciences and was presented by means of tables, pie charts and graphs.

3.2.1 Qualitative Research Method

According to Du Plooy (2009) Qualitative research methodology can be described as a scientific method that generates words, experiences and views/opinions of respondents to get to the truth. This method is based on the premise that to get to the truth of social sciences on needs to see and understand the meaning of shared knowledge on the perspective of the respondent. This brings us to the assumption that the studied phenomena is in its naturalistic state and the information provided by the respondents is un-altered. Qualitative research methodology employs data collection methods like focus groups and interviews to gather scientific findings. The researcher employed qualitative research methodology to get to the truth of the explorative study of Mdantsane FM as tool for community sport development. This was determined by the nature of the research phenomena that study seeks to give answers to the research question.

3.2.1.2 Quantitative Research Methodology

Quantitative research methodology is a positivist research approach that was initially designed for the natural sciences to investigate or study a research phenomena (Du Plooy, 2009). This method moves from the premise that numbers or science is the only way humans can find the truth about the world in natural sciences. Quantitative research methodology defeats the belief that words can bring us to truth, because they are not backed up by facts or statistics. Hence the numerical study of a research phenomena, so as to quantify the data and present it in a statistical form of tables, graphs, and pie charts.

3.2.1.3 Mixed research methodology

According to Du Plooy (2009) mixed research methodology can be described as the use of both qualitative and quantitative research methodology on the same research study to yield sufficient, reliable and valid research findings. In this
research method, the researcher uses his/her own discretion in employing qualitative data collection techniques such as focus groups to excavate data findings from the interviewees/respondents of the study. To understand social phenomena or culture, qualitative research methods are most suitable to understand meaning of the findings and experiences of the participants, seeing things on the view of the participants.

Quantitative research methodology was also applied in this study. This helped to describe the characteristics and quantify the views/opinions and experiences of the respondents towards the research phenomena. This was deemed necessary by the researcher due to the fact that, the qualitatively collected data be supported by numerals/statistics (facts) to strengthen and make the findings reliable and valid. Hence the employment of questionnaires to the community members, which is compared and contrasted with the qualitative data. The researcher employed a mixed method research to the study based on the above discussed reasons.

3.3 Data collection methods

According to Du Plooy (2009), the data collection stage of a research investigation is crucial and key because it leads to the stage of data analysis. The author further claims that the data collection techniques are a set of tools that the researcher intends to use to gather and collect raw data from the field. The researcher is compelled to make proper planning before embarking on the data collection stage. The researcher needs to strategically think of the proper and necessary sampling procedure that will yield the desired end result and findings sufficient to answer research questions and objectives. Should there be flaws in the sampling and data collection, the findings shall be deemed null and void, meaning the research was pointless and useless (Du Plooy, 2009). The author is of the view that for validity and reliability of the findings, it is up to the researcher to utilize various techniques of data collection. In this study focus groups and survey research were used for data collection and getting answers from the respondents.
3.3.1 Focus Group Discussion
A focus group can be seen as a discussion among five-twelve individuals belonging to the same research population that is being studied. These members are carefully selected (sampled) in a balanced manner to ensure representativeness of the population they were drawn from, so as to make the findings generalizable to the entire population.

According to Du Plooy (2009) focus group discussions can be seen as a data collection technique unders qualitative research, that can help to yield sufficient research findings and actually uncover information that would not surface had interviews been employed instead of questionnaires. Many scholars argue that this information surfaces due to the robust engagement and debate happening between the group members. Hence, the researcher decided to embark on focus group discussion with community sport development stakeholders and staff members employed at Mdantsane FM.

3.3.2 Questionnaire discussion
Du Plooy (2009) argues that survey/questionnaires are the perfect data collection instrument for quantifying descriptions, experiences and views/opinions of the respondents. A questionnaire is described as a maximum of three pages, logically put together questions designed to gather reliable findings. The researcher employed survey/questionnaire as a data collection techniques, where 3965 questionnaires were distributed among Mdantsane community members.

The distribution of questionnaires can be done in two ways. The first way is that these questionnaires can be filled in at the presence of the researcher on the field, where the questions are explained to the respondent, and they answer the questions and the researcher writes down the answers. Questionnaire can also be distributed the respondents, the researcher explains all the questions and the respondents fill in the answers in the absence of the researcher. In this research study, all the questionnaires were filled in at the presence of the researcher.
Questionnaires can be designed to either have open-ended questions, where the respondent is given space to write down their own views/opinions or experiences. However, questionnaires can also have close-ended questions, where the respondent is given a number of options to choose their answer. The design of the questionnaires distributed in this study had both the open-ended and the close-ended questions. The respondents were allowed to write down their own answers, but were also given a number of options to choose their answers for this research study.

3.4 Sampling Procedure
According to Lindlof and Taylor (2011), sampling, can be seen as scientifically selecting a group of people, who are extracted from a certain population involved or affected by the research phenomena being studied. In Jeke (2015), Oliver (2010) is of the view that a research population can be seen as a cluster of people or objects which the study mainly focuses on. Such individuals need to be identical to the population being studied with characteristics, experience, and thoughts. This same identity means representativeness of the population studied, so that the findings can be generalized to the total population. In this study the sampled research participants were identical to the population being studied. All the responded were from Mdantsane township, they were affected by the research phenomena, and were select in a scientific manner that represents the entire studied population.

The procedure of sampling most used or popular in field of social sciences as a method of data gathering from a population, without having to measure the whole population. The sample for this study was therefore community sport development stakeholders from around Mdantsane, Mdanstane FM staff members for (focus group discussions) and community members from Mdantsane in the survey/questionnaires.

In qualitative research methods, non-probability sampling can be utilized by the researcher. This type of sampling is applicable when the researcher is knowledgeable of the research problem and can be able to use his/her own discretion to select respondents or participants that are best suitable to provide
sufficient information to answer the research questions. The researcher then used his own discretion to sample focus group respondents, based on the criterion of being hands on in community sport development (external stakeholders focus group), having experience and being knowledgeable on research phenomena, and have broader understanding of community sport development sector and its challenges. For the quantitative research methodology, the research population was the whole population of Mdantsane community members. researcher employed probability sampling (systematic sampling) as the sampling method for this study. A sampling frame was developed so that the researchers does not get to choose the respondents and they all get equal chance of participating in the survey research, and eliminating biasness and exclusion of certain research units.

3.4.1 Non-probability sampling (Purposive sampling)

According to Du Plooy (2009) purposive sampling may be seen as a process where the researcher is knowledgeable and informed of the characteristics of the required data collection units for analyzing the data extracted. The researcher applied purposive sampling method in this study for sampling focus group discussion participants (Mdantsane FM focus group and the External sport stakeholders focus group). This type of sampling method is used when the researcher is free to use his/her own discretion and judgment to choose the respondents or interviewees. For this study the selection of focus group members for both focus groups was laid upon the researcher’s discretion. The researcher believed these were the right individuals holding the expertise and necessary knowledge to answer the research question.

3.4.1.2. Systematic Sampling

According to Du Plooy (2009), quantitative research, requires that a researcher applies a sampling strategy when circulating survey/questionnaires to the affected population of study. For the purpose of this research study, systematic sampling was applied. According to Du Plooy (2009) systematic sampling requires that the population elements are listed and every element on the list is systematically chosen to be included in the sample. The population of this study
has more than 100 000 community members residing in Mdantsane, and the
township is divided into 18 Native Units as it is formally known. These units are
then divided into areas that make up each unit and the researcher needed 395
respondents. The house numbers/address were put in a list and every 15th house
number per unit would be chosen, with the first house number being randomly
chosen to start with, to avoid any possible human biasness by the researcher.

In the context of this study, the researcher accessed a list of the number of
population density along with house numbers from the local municipality. A
sampling frame was then devised based on the obtained house numbers from the
municipality, twenty-two houses were selected from (18) Native Units. This
sample of 395 participants was a representative of the population because they
were all from Mdantsane, and 95% of them were listeners of the community radio
station, and 23 houses (participants per household) per unit were chosen, and the
participants were interested in topics of community sport development.

3.5 Data Analysis

The analysis of data compels the researcher to narrow down the wide collection
of raw data to meaningful and manageable data, categorized and sorted in the
correct order. According to Du Plooy (2009), data reduction in qualitative research
can be carried out by means capturing and categorizing the data into themes,
through thematic analyses. The thematic analyses was fundamental for this
research study as it seeks to identify important themes and issues which arose
during the discussions of the role of Mdantsane FM in community sport
development within this community. Du Plooy (2009) is of the view that the
researcher is knowledgeable, understands, and knows what the categorized
themes mean, depict, or represent when he/she analyses the data. The author
further rubber stamps the issue of themes linking with the research question.
Over and above that, the author claims that transcription of collected data from
the focus groups, helps the researcher be familiar with the data to be analyzed.

At this stage the researcher listens to the recorded audio during the discussions.
He or She would transcribe the data exactly in the context that it has been said,
it might require direct contextual translation. Writing the audio data as it has been said it helps to maintain the natural context of the discussion or interview. The transcribed data would then be typed into an interpretation friendly format such as Microsoft word. The data collected during the discussions was quite an exercise because the researcher and the respondents used ISixhosa as a language of interaction during the discussions. Hence, the data had to be translated to English after it was transcribed. The issue of language was considered crucial to break barriers in expressing and understanding the questions and why their participation was key to making the research study a success. The researcher wanted the participants to freely express themselves in the language they fully understand and are able to speak fluently without hesitation.

By means of thematic analyses the data was then analyzed into categories and themes that can clearly be distinguished from each other and not confuse the researcher. Themes were grouped in accordance with each other, hence it was not a task to identify themes. The organization of raw data and coding helped the researcher to make thorough analysis (Du Plooy, 2009). The researcher then reached a stage of making a descriptive analysis regarding themes that prevailed during the discussions. Different and separate categories were allocated to all the themes; the analysis was conducted in the context of having the themes discussed in sections as preliminary data. This helped the researcher get to the key research findings of the study.

According to Du Plooy (2009) quantitative data is different from qualitative, in the sense that it is systematic, rigid, and strictly focuses on numerals/numbers. The author further states that quantitative data in scientific and based on the notion that numbers can scientifically get us to truth, and can serve as strong evidence to support a findings of a research phenomenon. In the context of this research study, quantitative data was collected by means of survey questionnaires as this is a mixed research method. The researcher deemed it necessary to conduct survey research, to back up the data extracted by qualitative research methods.
Quantitative Data Analysis was applied in this research study, as quantitative data was collected by means of a survey, where 395 questionnaires were circulated. The gathered findings were numerically analysed by SPSS Software and presented by means of percentages, tables, bar graphs, and pie charts.

3.6 Ethical Considerations
Universally social science research or any form of research is guided by principles that protect both the researcher, and the participants. The guiding principles of research therefore, compel the researcher to abide and uphold the fulfilment of certain responsibilities. During this research study, the researcher abided and followed the rules and regulations of the Research Ethics Committee at University of Fort Hare. The researcher found it necessary to obtain an ethical clearance certificate from the ethical research committee of UFH, before even interacting with the sampled representatives of the study population/participants. The Ethical Clearance form ref no: REC-270710-028- is attached as Appendix A. The researcher carried out a qualitative research methodology which then required interaction with people either in the form of focus groups and interviews. The methodology was mixed with quantitative research through a research survey that was carried out by means of face to face interaction with respondents. Hence it was necessary for the researcher to have the ethical clearance certificate. It was of utmost importance for the researcher to get consent from the participants by explaining the whole and what the study is about, and a consent form is attached in the appendixes, anonymity and confidentiality of participants was protected, amongst some of the ethical responsibilities.

3.7 Conclusion
This chapter encompassed how the researcher followed steps from the research paradigm, design, data collection, and the analysis of research findings. The chapter also discussed the mixed research methodology utilized in the research study or investigation, it incorporated issues like sampling in both qualitative and quantitative research, the target population, the sampled representatives, data collection instruments, analysis of findings/data, and the ethical considerations of this research study. The following chapter presents and analyses both the
quantitative and qualitative data, followed by a discussion of research findings, relating the findings to the role of community radio in community sport development.
CHAPTER 4

DATA ANALYSIS

4.1. Introduction

This chapter focuses on the interpretation and analysis of data which was collected by means of Questionnaires, which were circulated to community members around Mdantsane Township. The respondents were required to fill in the questionnaires about the role of community radio (Mdantsane, FM) in community sport development, this is where opinions/expectation of how this radio station should do to promote or play a role in sport development arose. The sample of this study was selected by the researcher as it is almost impossible to include all residents living in the Mdantsane Township, consisting of 18 Native Units, with a vast population. In addition to this some constraints had to been taken into consideration such as time, and the financial muscle for travelling costs. Age was not considered a problem in this research study as the research topic required general feedback from the community. The data evaluation process was carried out through analytical and logical reasoning, giving thorough examination of all components of the gathered data individually. The researcher deemed it necessary to gather, evaluate and analyse the data to come up with reliable findings and conclusions for this research study.

4.2. Quantitative Data Analysis

4.2.1. Questionnaires

Three Hundred and Ninety-Five Questionnaires were distributed to the participants/respondents around the community of Mdantsane Township. The same number of distributed survey questionnaires (395) were returned back to the researcher, for data analysis and presentation. The questionnaires covered some aspect regarding the role of community radio (Mdantsane FM), in community sport development. These aspects included the issue of whether or not Mdantsane FM is playing a role in community sport development, seeking opinions and views of respondents. The Questionnaires also incorporated, how community members understand community sport development. However, it
should be noted that the selected respondents only reside in Mdantsane, and listen to Mdantsane FM. All the distributed Questionnaires were filled in and returned by the respondents which were part of the sample. The researcher then made a quantitative analysis, which is presented below.

4.2.2. Demography of the Questionnaire Respondents

Demography can be described as vital statistics comprising or that show the size of the populations, the growth and distribution of respondents. These statistics represent the human characteristics of the population. In this research study the researcher made use and distributed Three Hundred and Ninety-Five Questionnaires, which were filled in by community members residing in the Mdantsane Township which has a population density of more than 100 000 people of which the unit of sampling was randomly selected as the researcher did not choose who must or must not participate. Out of anonymity, the respondents were not required to give out personal information such as their names, residential address or otherwise, they however participated voluntarily.

4.2.2.1 Geographical Location of Participants

During the data collection process of this study, the research uncovered the following findings with regards to the geographical location of the participants. All 395 (100%) of the respondents said they live in Mdantsane. This is represented in Table 1 below.

**Table 1.**

<table>
<thead>
<tr>
<th></th>
<th>NO</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>0</td>
<td>395</td>
</tr>
<tr>
<td>100%</td>
<td>0</td>
<td>100%</td>
</tr>
</tbody>
</table>

Geographical location of participants
4.2.3. Mdantsane FM Community Radio Listenership

A detailed analysis of Mdantsane FM listenership is provided below, the Table demonstrates that out of 395 respondents, all 395 (100%) of the respondents are listeners of this radio station as presented in the table below.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>395</td>
<td>0</td>
<td>395</td>
</tr>
<tr>
<td>100%</td>
<td>0</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 2. Mdantsane FM listenership.

4.2.4. Functions of Community Radio

There are four function of community radio, the research findings have revealed that out of 395 respondents, 327 (83%) believe that community radio has the function of educating, 33 (8 %) of the respondents believe radio has the function to inform, while 30 (8%) of the respondents believed radio should also entertain. Community engagement was also raised by 5 (1%) of the respondents as a functional role of community radio. The radio station (Mdantsane FM) has it stipulated in it social media Face Book page that it has three core functions which are to: Inform, Educate and Entertain. “Mdantsane FM 89.5 is Eastern Cape’s ultimate source of Information. Education and Entertainment” (Mdantsane FM 89.5, n.d.) In Pretorius (2013) Lance Rothschild the CEO of the MTN Music Awards argues in support of the above saying, “......... radio is a very important medium in South Africa. It is a companion, an educator, an entertainer, and an informer”. The research findings are demonstrated below:
Graph. Functions of community radio.

4.2.5. The Relevance of Mdantsane FM sport content

When asked whether they find interest and relevance in the sport content broadcasted in local radio station Mdantsane FM, out of 395 respondents, 333 (84%) of them found the content relevant, 45 (11%) found it highly relevant, while 11 (3%) found it neutral, the research findings also revealed that 6 (2%) of the respondents found the content not relevant. According to Pretorius (2013) the success of a community radio station is not measured by revenue generation. However, one of the measuring indicators of a community radio station is the ability to compel and retain community members and individuals to listen to the radio station. This can be attained only through the broadcast of
relevant content, which keeps listeners glued and attract new listeners at the same time. In addition to this the article stipulates that listenership figure are not important, but the relevance of content is what matters most (Pretorius, 2013). The findings are demonstrated in the chart below:

**Pie chart. Relevance of sport content.**

![Pie chart showing relevance of sport content](image)

**4.2.6. Respondent's opinion on Community Sport Development**

When asked to define what community sport development means to the survey respondents, four aspects were brought to the fore. Out of 395 respondents 331 (84%) raised the issue of sponsorship, 30 (8%) believed building new sport facilities is key for community sport development. The issue of training coaches to be qualified was raised by 10 (2%) of the respondents, while 15 (4%) called for upgrading of existing sport facilities, the research findings also revealed that proper maintenance of sport fields also falls under community sport development as it was raised by 9 (2%) of the respondents. In Pretorius (2013) it is stated that a radio station needs to identify a specific need or value set in their
community and deliver sincerely and truthfully to that, in order to be successful. Sport development oriented content at Mdantsane FM is a dire need in this community. According to Hordey (1980) quoted by Kidd & Donnelly, (n.d) it is a right to have access and participate in sport no matter age, group, race, nationality and sex. The author also argues that it is a right to have sport programs funded by the government and organised by the community. This is inclusive of the right to sport facilities available to every community, play grounds, the right to a healthy and drug free body. When Mdantsane FM covers and runs debates around these issues, it is not only promoting community sport development, but rather human rights. The findings are presented below:

Pie chart. Respondent’s opinion on community sport development.

4.2.7. Role of Mdantsane FM in Community Sport Development

When the Questionnaire respondents were asked to share their view and opinions on the role of Mdantsane FM in sport development, as reported by Mdantsane FM in its various sport programmes, five concepts were raised as the role of the radio station. Out of 395 respondents 274 (64%) believe that the role of the
station within this community is to cover and prioritise local content, while 53 (13%) of them are of the view that the station should also expose challenges facing community sport development. The station was also said to perform the role of doing community sport announcements by 44 (11%) of the respondents, while giving airtime to coaches and players was raised by 20 (5%). The radio station was also said to have the responsibility to promote community engagement on sport development issues by 4 (2%) of the respondents. The Democratic Participant Theory argues that community media has the ability to create horizontal means of communication and dialogical platforms on local content and engage with the community (Karppinen, 2013). The research findings are presented below:

Graph. Role of Mdantsane FM in sport development.
4.2.8. The importance of sport within the community

When asked to comment on the importance of sport participation within the community as highlighted by Mdantsane FM in its sports programmes, out of 395 respondents 235 (60%) of the respondents are of the view that community sport development is crucial and important for health purposes, while 78 (20%) of the respondents said sport can help to curb drug and substance abuse. However, 45 (11%) respondents said sports was good for creating good community relations, on the other hand 7 (2%) of the respondents felt that sport can help instil discipline, while 20 (5%) believed sport can be used for recreational and entertainment purposes. Lastly, it was raised by 10 (3%) of the respondents feel that sport can also help self-sustenance. According to Brown & Deegan (1998) the agenda setting theory supports that if the media put emphasis and more coverage on community sport development, the community is bound to see the importance and necessity of supporting community sport development. According to United Nations (2002) sport is good for youth participation because it helps to keep healthy, learn respect for others, boost self-esteem, make income and prevent drug abuse. The research findings are best presented below:

Pie Chart. Importance of sport within a community

health
building good community relations
entertainment
fight against drugs
installing discipline
self-sustenance
4.2.9 Challenges of Community Sport Development in Mdantsane

When asked to share the opinions on the challenges facing community sport development in Mdantsane, as reported by Mdantsane FM in its various sports programmes, a variety of issues were raised by the respondents. Out of 395 respondents’ corruption was raised by 195 (49%) as a leading factor, while 95 (24%) respondents raised the issue of sport politics. Lack of unity was also amongst the contributing factors as it was raised by 37 (9%). Power hungry individuals were also seen to hinder sport development by 18 (5%) of the respondents, while 50 (13%) of them believe there is a lack in the vision for development. Other issues that were raised were negligence, disorganization, and exploitation. According to Wignall (2016) the lack of facilities is a challenge for community sport development in the United Kingdom and in the South African context. On the other hand, corruption has proved to pose a threat in the local football cycles, as the Arah Football Academy in Mdantsane was allegedly involved in corruption, by taking money from players/parents and not delivering the promised opportunities of taking them to elite football clubs in South Africa (Phandle, 2015). The research findings of the questionnaires are presented below:

**Graph. Community radio challenges**
4.3. Summary of Key Quantitative Data Analysis

In this part of the survey research findings, the researcher deemed it necessary to focus on the final research outcomes or findings rather, of the research phenomenon. By conducting this research study, the researcher was seeking information as to whether or not community radio can be used as a tool for sports development. However, the survey was used as a data collection tool to get the views from community members who were respondents. The main idea behind circulating this survey, was to get feedback from the community, as to whether Mdantsane FM is fulfilling the role of promoting community sports around the township.

In addition to the above, the researcher was seeking to find out if community members understand the role of community radio in promoting community sport development. It was of utmost importance to understand if community members understand the concept of community sport development in general. However, a radio station has no capacity to promote community sport development, without community support through listenership, hence it was vital to establish if the radio station has listenership.

Community sport or sport participation in general is hailed to be important in terms of human development, be it instilling discipline, fighting crime, health, and a tool for breaking social barriers. Thus the researcher had to get feedback from the community, with regards to their thoughts pertaining these issues. Community sport development is faced with various challenges, and through circulating the survey, the researcher deemed it important to find out what sport development challenges are there in this community.

The relevance of content plays a pivotal role and is inseparable from promoting sport development. If listeners or community members in general do not relate to the content, this role of promoting community sport can be deemed as a futile exercise. The relevance of content is what proves whether or not the radio station represents the community it serves.
The research findings have revealed that community members have a clear understanding of the functions of community radio, hence the expectations of community members that the radio station should promote community sport development are not unreasonable. The first function that was highlighted by community members is that the radio station should perform an educational role. This brings us to the assumption that the radio station should broadcast educational sport related content. The issue of being informative was not left behind in the functions of a radio station. Mdantsane FM is expected to inform community members on community sport development related news/programs. In addition to this, the radio station is expected to play the entertainment role, it is of utmost importance to note that sport is entertainment news. In conclusion, the community members revealed that community engagement is pivotal in any radio station.

Based on the responses of the respondents, Mdantsane FM has proved to broadcast content that is of relevance to the community it serves. This brings us to the assumption that the radio station focuses mostly on sports related news happening around the township, hence the content is relevant. This asserts that the radio station represents the community it serves. The locality of news is given first priority; hence listeners relate to the content.

Funding community sport development was one of the echoed and demanded aspect of community sports development, based on the responses of the participants/respondents of the research survey. The respondents strongly believe that to run a community sport development program and maintaining it, takes a financial muscle. The proper maintenance of the available or readily existing facilities, was seen as another aspect of community sport development. This asserts that the community members understand that before demanding new sport facilities, the available ones need to be taken proper care of. Based on the respondent’s views, new sport facilities that are up to standard was not left behind by the respondents when they broke down the concept of community sport development. This was resonated by issue of doing away with traditional sports for traditional communities. The community members demanded new facilities like a basketball court, Karate Dojo, Swimming pools, Tennis courts and so forth.
What seems to be the problem pertaining the above views shared by respondents, the process of local government availing the required or needed facilities to promote sport development is that the stories are being told, promises made, but no delivery. The local government seems to be failing the people by not delivering or availing sport facilities for all sport codes. Funding seems to be a strain posing a challenge for community sport development in the area.

4.4. Conclusion to Quantitative Data Analysis

In this chapter, the data collected through the circulation of questionnaires was analysed and presented in the quantitative data analysis form. The researcher used tables, bar graphs, and pie charts to analyse and present the data. Interesting findings were revealed by the research findings and represented using quantitative methods, to suit the research method/design of this study. Respondents shared their views on the functions of community radio, which were to educate, inform, entertain, and community engagement and the role of Mdantsane F.M. in community sport development, which was to cover local content, expose challenges, do community announcements etc. The majority of the respondents also shared their views on the relevance of Mdantsane F.M. sport content which they found interesting.

The survey findings also revealed that the sports arena within the township are faced with quite a number of challenges comprising of fraud & corruption, lack of facilities, local sport politics and the lack of a vision for community sport development. The respondents also showed sound knowledge and understanding of community sport development as a concept. In addition to this, questionnaire respondents also revealed that sport is important within this community, as it can fight crime, and most importantly keep the community healthy, while creating good community relations. Thus, the findings have proved that Mdantsane F.M. is fulfilling the role of promoting and driving community sport development. Mdantsane F.M. has the capacity to drive community sport development, due to the community support and listenership that the radio station has.
4.5. Qualitative Data Analysis

4.5.1. Introduction

This part of the data analysis chapters, seeks to evaluate and analyse and the data extracted by means of focus group discussion. It focuses on the findings of the study and presentation of the analysed data in relation to the research topic, and the theoretical frameworks of this research study. The data collected was transcribed in detail, placed under categories, and analysed to give meaning. This has helped the researcher to have findings and therefore formulate conclusions based on the extracted data. The data analysis process required that the researcher categorises the most important information, to therefore formulate themes that the researcher will then discuss under. Furthermore, the themes drawn from the extracted data, are aligned with the research objectives and questions which essentially seek to explore the role of Mdantsane FM in community sport development within this community.

4.5.2. Analysis of Focus Group Discussions

4.5.2.1 Mdantsane sport development stakeholders focus groups

One focus group was held with relevant stakeholders that drive community sport development in and around this township, a few amongst the list were stakeholders like the Mdantsane Amateur Boxing Organization (MDABO), Mdantsane Basketball Forum, Mdantsane Local Football Association (MDALFA), Mdantsane Cricket Hub (Winter Rose Athletic Sport Club), Mdantsane Athletics club, and sport players. The focus group consisted of participants/respondents ageing between 18-50 years of age, with gender equality not prioritized as it will have no effect in the research findings, nor will it alter the credibility of findings. The sampled representatives were all from this township, all speaking Isixhosa as the first or home language. Mdantsane population density is dominated by Xhosa speaking people; hence it was relevant for the study not to mix the participants with regards to language and race. The numbers of participants comprising this focus group were eight members.
These participants revealed that they were not from the same zones/native units as Mdantsane is a big township made up of 18 Native Units or Zones. However, they assured that they all reside in this township. Besides being hands on and participating in community sport development, the focus group members were also listeners of Mdantsane FM sport Programs both midweek and on weekends. The participants had the ability to offer credible and required information to answer the research questions and objectives. The data and results found from discussion between researcher, assistant, and focus groups are discussed in section in this chapter. The research assistant helped with the transcription and note taking of information that transpired during these discussions, translating the notes from ISixhosa to English.

The main reason why this focus group was held, it was to gather facts on how the members and sport development drivers within this community perceive the role of a community radio within the society (mandate), its responsibility with regards to community sport development. It was of utmost importance to know if these stakeholders find the content relevant and whether or not they know how this station can assist to drive community sport development.

4.5.2.2 Mdantsane FM Focus Group

Another focus group was put up consisting of sport presenters, sport editor and producer, including the programs manager and other staff members from the station. They mainly were combined to discuss how they think the station contributes and promotes community sport development, through programming and content. Because the radio station is youth driven, the participants ranged between the ages of 18-35 years old. Similar to the external stakeholder’s focus group, the participants came from different zonal areas and units from around this big township. The participants were all Xhosa speaking as the total population in Mdantsane is dominated by AmaXhosa. Other than being staff members in Mdantsane FM, the participants are also from this community as they have resided in Mdantsane for more than 10 years. The number of respondents in the focus group was equal to the external stakeholder’s focus group as it also comprised of eight members.
4.5.2.3 Demographic and ethnographic information of participants

The sampled participants of the two focus groups ranged between the ages of 18-50 years. The majority of participants with regards to gender were mostly men; however, this had no effect on the credibility and reliability of the excavated information. This to the researcher seemed natural because the sport fraternity in this township is male dominant. The employment/occupational activity of participants ranged from employed to unemployed in the formal and informal sector. Some members were employed in the government sector many as teachers, while others volunteered in sport development organizations that they are serving. In addition to the above, the participants revealed that they have been residing in Mdantsane.

4.6 Analysis of data from the two focus groups

The research investigation through these focus groups, studied the underlying notion of this study, that community media can actually play an important and crucial role in the promotion and enhancement of community sport development. The findings reveal that according to listeners, Mdantsane FM sport programs play the educative and informative role to meet community/listener’s needs. This is because the community directly or indirectly benefits from these programs. Mdantsane FM sport programs help the community to identify their achievements as sport development pioneers, the challenges faced by sport fraternity. It helps to conscientise the community, avail discussion platforms on such issues. However, these sport programs are aimed at coming with solutions for such situations, this then becomes a therapeutic process for the ills faced by the sporting fraternity. This helps to mobilize and ignite community members to drive and spearhead their own development.

The following section will look more into the role of Mdantsane FM in sport development, how it’s perceived by listeners, content relevance, mandate/function of community radio, definition of community sport development, importance of community sport. The views and opinions from both focus groups have been combined. The views from the two focus groups (Mdantsane FM Focus Group
and the External Stakeholders Focus Group) maybe similar due to the fact that they all reside in the same area, also having different ideas of fulfilling and dealing with the same social problem, which is community sport development. Moreover, the community radio and the community being are more or less one and the same thing. This is because the same people working at the station are appointed by the community, to serve the community, and they are from the same community.

The analysis of both focus group discussions (Mdantsane FM focus group and the external stakeholder’s focus group) is not separated during the analysis. The findings from both focus groups are compared and contrasted under themes for analysis. Hence, a theme/topic is discussed on views from both sides and not independently and in isolation of one focus group from the other. The opinions or views may be the same because the same question guide for both focus groups was used.

4.6.1 Functions of community radio

A major theme from the findings was on ‘functions of community radio’ and the views of the Mdantsane FM focus group show that the radio station fulfils its function/mandate of educating, informing, and entertaining. According to the participants, the radio station runs a variety of sport programs that seek to educate the public on issues of community sport development. According to Larsson (2001) community radio is the perfect communication medium to implement the mandate of informing, entertaining, and educating the masses in former disadvantaged and poor communities. The author motivates this based on the fact that, radio is cheaper and reaches a wider spread. However, radio is also faced with the responsibility to engage community members on issues affecting them be it- socio economic, social ills, and community development related issues. Sport is also part of development, on a personal and community perspective, as it promotes a healthy living lifestyle, instils discipline, fights against crime and other unacceptable social behaviours that the community is facing.

The station has a weekly magazine talk show on Monday 19:00PM-20:00 PM
called “The Sports Review”. The show analyses previous sport games that were held on weekends and also call live interview guests from the community and from relevant government structures of local, regional, and provincial sporting departments. They would then engage on issues touching community sport development, its challenges. Then listeners and guests would reach a consensus decision bringing remedy to the situation. On Wednesday 19:00-20:00 pm every week, the station has another current affairs sport show where local guests are also invited to tackle on issues that hinder community sport development. The guests invited to the radio station are strategically selected to form balance of different sporting codes representativeness and fairness. The radio station does not focus on a specific code. However, the following example is made to try demonstrating the studio setting and paint a clear picture using boxing as the sporting code.

The programming style, structure, and objectives of the above mentioned sport shows offered by Mdantsane FM is supported by Larsson (2016), who argues that the main functions of community radio are to enhance democratic processes at a local level by giving a voice to the marginalised and the poor. This is contextual to this research study, because Mdantsane is a former disadvantaged community which came as a result of force removals and political segregation as discussed in the literature review chapter. Larsson (2016) also argues that increasing or diversifying content, and giving plural voices to a topical issue is also one of the functions of community radio, as it encourages individuals to express their voices. The community of Mdantsane is given a platform by Mdantsane FM to voice out their expressions, regarding community sport development in Mdantsane.

Example: The station calls upon boxing promoters, coaches, trainers, and boxers themselves to discuss issues like exploitation and corruption in boxing cycles. The panel would include a boxer who has been exploited to fight for a small amount of money so that the promoter generates a higher profit revenue. Like the case of Athenkosi Dumezweni, a professional boxer from Umtata who has a world title and an SA Title who dropped a fight because he was offered R16 000. His trainer was invited, the boxer was invited, the promoter Ayanda
Matiti was invited, and a representative from Boxing South Africa a national body that runs boxing across the country. According to one of the participants who is the Programs Manager at Mdantsane FM the station is sure to fulfil the role of being an educator to the community. He noted that:

“Our programs are designed in a manner that the listeners can consume information that is of need and assistance in the quest for community sport engagement and development. Hence we try bridging the information gap and call upon relevant stakeholders to fall into the panel to address issues of relevance to their office”.

The Democratic Participation Theory fully supports the above mentioned programming style of Mdantsane FM, as it promotes equality in the discussion and communication process, where the community engages relevant stakeholders regarding community sport development. This theory promotes a bottom-up approach, which is from the community up to the relevant structures that ought to render or deliver the service of community sport development. The focus is on the problem the community is facing, and relevant individuals be held accountable by the community itself, through the media platform Mdantsane FM.

The participants also revealed that as far as the informing function of community radio is concerned, the station is performing that role successively. The radio station on a weekly basis has sport bulletins/news from 06:30 am, 07:30 am, to 08:30 am in their weekly breakfast show. There are sport bulletins on the three hour show 09:00 am-12:00 am, from 12:00 am-15:00pm the show also has sports bulletins. The Drive time show in this radio station also has sport bulletins from 15:30 pm, 16:30 pm, and 17:30 pm. So throughout the day there are sports update that help to inform the listeners/community at large. According to Mdantsane FM Head of Sport and Editor, the station is compelled to broadcast fresh and updated news. He stated that:

“When I combine the news and write up a script, for every single bulletin I make sure that we are current and updated because in radio there is always new information. What was current 30 minutes before, is no longer news for the next bulletin so we try to be always ahead at all times”.

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An entertainment role was also revealed by the participants that it is also fully performed by the radio station. Sports on its own falls under entertainment news and not hard news, so it is articulated in an entertaining manner. It is also mixed with entertaining station ID’S, Bed, and they are coupled with music to try and ease the atmosphere.

According the external stakeholders (focus Group) participant’s view, Mdantsane FM is fully performing its role to be educative as a community radio station to a satisfactory level. We consume content that is of need and assistance to us as community sport development pioneers and beneficiaries. They always call on panels that educate us on community sport development. According to Mdantsane Amateur Boxing Organization (MDABAO) the station must be given thumbs up. One of the participants noted that

“For instance as a boxing development volunteer and activist in the township, the radio station does call on the federation that drives boxing development national and internally and give us the annual plan. They called the South African National Amateur Boxing Organization President (SANABAO), who gave us the 2016 annual calendar. When boxers from Mdantsane did not qualify to participate in the 2016 Rio Olympic Games due to South African Sports Council (SASCOC) ruling of being incompetent, the station called upon SASCOC panel and SANABO President to fully explain the situation”.

The Agenda Setting Theory which underpins this research study, according to Brown & Deegan (1998) supports the educational sport programmes offered by Mdantsane FM. These two above mentioned authors strongly believe that, when the media gives importance, focus, and repeatedly discusses and ravel issues of community sport development, it makes community members realise the problem, talk about the problem, and come up with remedies to their own problems. This can be interpreted as “a community therapy through communication and discussions, by the community, with the community, and for the community. Community radio has the potential to make community members engage in development initiatives, define their own development, design, and carry-out their
own development, while developing themselves and their community in the process.

The argument uttered by the Mdantsane FM focus group that the station always covers community sport news at first hand, was also backed up by the external stakeholders’ focus group. According to one of the respondents, the National Basketball convener of Basketball Forum, which drives grassroots basketball development throughout the township stated that

“Mdantsane FM is always there on time to cover fresh news. They cover our fixtures, matches, and other newsworthy staff happening in and around the basketball fraternity”. In addition to this a focus group participant who was a representative of MDABO also uttered the same view saying, “as MDABO we are proud to have a radio station that is always there to cover events, leagues, and newsworthy things that are happening locally in our boxing cycles”.

According to Mthimde (1998) the core essence of community radio is to generate information, knowledge and content, that is for the community, from the community, by the community and distribute it to and amongst the community. Hence local content is seen as the main function and source of attracting listenership and rallying community support. Local content is what makes listeners distinguish between a commercial radio station and a community radio station. With regards to entertainment, the external stakeholders’ focus group participants share the same sentiments with the Mdantsane FM focus group. The participants are of the belief that sport is entertainment on its own so the function of entertainment is fulfilled by the radio station. One of the participants said

“Sports on its own is entertainment and the shows are conducted in an interesting manner that is at ease for expression and consumption of content,” said the participant.
4.6.2 The relevance of Mdantsane FM sport content

According to the Mdantsane FM focus group participants view, the radio station is compelled to cater and broadcast content that is of relevance and interest to the listeners. One of the participants stated that

“The relevance of content is the essence and existence of our community radio station Mdantsane FM. If our content is not relevant then we are good as dead, we might as well close down. Relevance of content is what determines whether our listenership is growing or deteriorating”.

In addition to the above view, another participant revealed that the station does not compromise when it comes to newsworthiness and relevance of content. He noted that

“I always make sure that we broadcast newsworthy and needed content and all programs and departments need to toe the line. The sports department serves relevant content at all times with no exception and compromise. Hence we make sure that we cover news that are raised by this community, from this community, affecting this community. We specialise and prioritise local content as our main focal area”.

According to the external stakeholder’s focus group participant’s view, Mdantsane FM has always stood for relevant content with no compromise. One of the participants explained saying

“Mdantsane FM always offers relevant news and sport programs in general. They always talk about something that we know, someone that we know, they always talk about local issues that we can relate to. We always here interesting staff when we listen to the radio station. What I like about them is that they highly prioritise and live up to local content, because they don’t speak of things happening in national and international sports, hence we find them unique. It is the only radio station around where we can consume local sport content”.

According to Pretorius (2013), who argues in support and promotion of local content, the success of a community radio station is not measured by revenue
generation. However, one of the measuring indicators of a community radio station is the ability to compel and retain community members and individuals to listen to the radio station. This can be attained only through the broadcast of relevant content, which keeps listeners glued and attract new listeners at the same time. In addition to this the article stipulates that listenership figure are not important, but the relevance of content is what matters most (Pretorius, 2013). Mthimde (1998) also stresses that the community radio station should be the first to report any newsworthy information or stories coming from the community it serves. The author adds on saying, community radio needs to be visible within the community, which means going out to the community (field) to cover and collect local news.

According to the focus group participants the radio station Mdantsane FM has good relations with the local sport stakeholders. One of the participants noted that

“The offered content on sports discussions and updates is home brewed. They have good relations with organisations and stakeholders ranging from all stakeholders like football, rugby, cricket, basketball, karate, netball, chess, dancing, tennis, etc.”

4.6.3 Community sport development
Community sport development according to the external stakeholder’s focus group participants, can be attributed and asserted with various meanings and definitions. According to Eastern Cape Amateur Boxing Organization (ECABO) sport development can be defined as

“The availability of resources and facilities to the people at grassroots level to perform recreational and extra mural activities. Idealistically these facilities and resources would be coupled by a free and fair environment where anyone with interest can participate without any restraints. Over and above this, equal competitive and success opportunities be availed to people of all races in all spheres of society, taking consideration the unequal grounds between former disadvantaged communities and former developed or white communities”.

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Other participants also incorporated issues of availing newly developed facilities, introducing facilities for other sports, other than the traditional sports for traditional communities like football, cricket, rugby, and boxing. The participants also revealed that it is impossible to drive sport development without financial aid, hence financial investment also falls in the definition of community development in a broader sense. He stated that

“Our boxers travel kilometres by foot when they go to boxing tournaments, before they fight they are already tired. After the fight they walk kilometres back home without a rest and having starved for the whole day,” said one of the participants.

When Mdantsane FM engages its community members and relevant stakeholders regarding community sport development, it is playing a critical role because, sport is a component of individual and community development. Sport facilities and participation are not just demands, but rights. When the community knows what community sport development, it means they know what their rights are and how they should be delivered, protected, and not violated. The state of facilities and the state of community sport development programmes currently is a violation of human rights.

In Pretorius (2013) it is stated that a radio station needs to identify a specific need or value set in their community and deliver sincerely and truthfully to that, in order to be successful. Sport development oriented content at Mdantsane FM is a dire need in this community. According to Hordey (1980) quoted by Kidd & Donnelly, (n.d) it is a right to have access and participate in sport no matter age, group, race, nationality and sex. The author also argues that it is a right to have sport programmes funded by the government and organised by the community. This is inclusive of the right to sport facilities available to every community, play grounds, the right to a healthy and drug free body.

The Mdantsane FM focus group defined community sport development in a manner similar to what was offered in the external stakeholder’s focus group. In the Mdantsane FM focus group, one of the participants stated that
“An open activity and engagement equally availed to all South Africans to exercise and engage on extra mural activities. The citizens in all communities whether privileged or former disadvantaged shall enjoy the privilege of equal state of facilities and resources, coupled with the privilege of accessible leisure to all sporting codes that are of need to the community. The standardisation of opportunities and equal chance to compete and be selected to contest at higher levels”.

Adding furthermore in support of the above argument, the participants felt that issues of history, oppression, and the redress after 1994 is an issue that cannot be left behind. One participant stated that

“The racial redress and equity of grounds cannot be left behind when we speak community sport development. This is because for a very long time former black communities were segregated, isolated, and deprived the opportunity to freely and equally engage with no racial restraint. Racial transformation can be used as a majoring indicator whether or not community sport development has been carried out successfully”.

According to Brown and Deegan (1998) who argues in support of the above, each and every member of the whole production team HIERARCHY in news organizations, plays an important role in shaping political reality. When Mdantsane FM covers the issues of community sport development as a racial redress, it is helping community members to understand that sport is interconnected and inseparable from politics. We all know in South African history prior 1994 that native people did not participate on national and international sport tournaments because of their black skin colour, they had to fight and campaign to be recognized. During the apartheid era where the Mdantsane Township came about, sport facilities for recreational and entertainment purposes were not built in black communities just like Mdantsane. The dire state and scarcity of sport facilities, and the lack of community sport development programs, can be attributed to our historical background.
4.6.4 Mdantsane FM in community sport development

The Mdantsane FM focus group findings have revealed that Mdantsane FM community radio, is compelled with the responsibility to promote, enhance, and drive community sport development. This the station ought to attain through the content broadcasted and programming structures. The station does community engagement to know what are the issues affecting sport development in the community. One of the participants who is the Programs Manager at Mdantsane noted that

“We have constant community consultation where our presenters/reporters frequently research and investigate the burning issues on local sport development”.

In addition to the above the, Editor and Head of Sport revealed that Mdantsane FM stand for and advocates for the promotion of community sport development in this township. He said that

“We are compelled to drive community sport development by holding accountable relevant office occupiers who ought to bring the service to this community at local government structures and that we do. We are also whistle blowers guarding against community sport development. We tackle issues pertaining the muzzling of funds by individuals aimed at self-enrichment”.

The findings reveal that the station facilitates community sport development through covering local content and exposing the challenges in the local sports arena. One of the participants noted that

“We drive and promote community sport development through covering local content as a primary focus, exposing sport development challenges, doing community sport announcements, covering community sport achievements, giving players and coaches airtime, engaging with the community members on sport development issues”.

The participants in the external stakeholder’s focus group expressed views of satisfaction when it comes to the station’s fulfilment of promoting community sport
development. One of the participants noted that

“Mdantsane FM is always with and for the people, we are always welcome to come to the station. As Mdantsane Local Football Organization (MDALBO) whenever we give them announcement for meetings and league fixtures, they do announce it. They even go to the field and cover our tournaments and league matches so they do promote sport development”.

In addition to the above, another participant revealed that covering achievements by sport development pioneers and participants/players, is another way of promoting community sport development. He noted that

“Our achievements as community sport development pioneers are always broadcasted and covered by the radio station, they always have open doors and arms to give us airtime so we are satisfied with their role and assistance. With regards to community engagement on sport issues, every week during the week and weekends they are attacking new issues that we find relevant”.

The Agenda Setting Theory fully supports all the above focus group discussion findings on the role of Mdantsane FM in community sport development. The theory is based on the notion that media is the source of information and knowledge to people around the world, hence given the credit to have the ability of shaping and constructing the reality to the media content consumers. According Brown & Deegan (1998) the agenda setting theory can be defined as, “relationship between the relative emphasis given by the media to various topics and the degree of salience these topics have for the general public……In terms of causality, increased media attention is believed to lead to increased community concern for a particular issue. The media are not seen as mirroring public priorities; rather, they are seen as shaping them. Mdantsane FM can only play a communication, educational, informative, and engagement role in promoting community sport development. By focusing more and constantly raising and discussing community sport development related topics, the community of Mdantsane will eventually raise eyebrows and take this form of development

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seriously and see the importance of solving issues that hinder this development. While on the other hand, the Democratic Participation Theory argues also in in support of the above as it moves from the premise that, community radio should serve as a voice to the community, and help the community express itself, be a voice to the voiceless, and democratically participate in development initiatives, and the first step to development is communication.

4.6.5. The importance of sport within a community

According to the United Nations’ 17 sustainable development goals, sport is listed on the top three. This is because sport promotes good health and personal well-being, as it is argued that being sport active helps to reduce the chances of well-ness related illnesses like obesity, and high cholesterol diseases (UN Chronicle, 2016). This is noted as part of this research study because South Africa is one of the member states that need to live up to and promoted these development goals.

Sport can not only be seen on a competitive basis where there needs to be a winner and a loser. However, it entails an aspect of human development, hence the United Nations preaches and promotes youth participation in sport. Accord. Psychologists strongly believe that life skills can be taught through sport participation. “.... Value of youth participation in sport as a way to enhance a range of life skills and engender global citizenship. Such life skills include cognitive, emotional, interpersonal and social skills that promote social development, independent living and the enjoyment of life. More specifically, at the personal level, these skills include emotional self-regulation, enhanced self-esteem, feelings of empowerment and character development” (UN Chronicle,2016).

In the community of Mdantsane, sport is used to curb ill-social behaviours such as crime, substance/drug abuse, binge drinking and teenage pregnancy. The pioneers of community sport development believe that if youth participate in sports at tender age they will be able to focus, learn discipline, and stay away from bad habits. Now this leads to the question, how does link with community
radio? Well based on the consulted literature relating to this research study, community radio’s fundamental existence in any community, is to bring about better change through the exchange of information, debates, and community engagements and creating an open platform for the community to teach each other. Community radio is also in a community and expected to identify a need and respond to it. In the context of Mdantsane FM community sport development is a need to this township as it has long been known of it sport culture. It is the duty of Mdantsane to report on the sport achievements, but most importantly focus on the challenges relating to community sport development. The station needs to educate the community of Mdantsane about the benefits of being sport active and participation, on a social and health aspect to all ages.

Community radio has always been known for its ability to reach out to large numbers of people as a mass medium. However, most importantly community radio or media in general has the best advantage of being able to reach out to audiences where commercial and private media outlets cannot reach. Community radio talks strictly to people at the grass roots level. Community radio has the advantage and free will of speaking the people’s language in the simplest form for them to understand. Hence, it is critical that Mdantsane FM covers and educates its community on topics related to community sport development and participation. As some mediums used by the United Nations and National government may not be accessible to all the masses, if they do they cannot really decode and understand the message due to various issues which may include illiteracy.

The research findings show that the Mdantsane FM focus group participants are of the view that sport has an important role to play in the development of the humanity. These participants have also commended the role of Mdantsane fm in this regard. According to the Sport Editor, sport is important because

“First and foremost sport is important for health purposes. Sport active individuals can eliminate chances of having diabetes, heart disease, and a fresh and fully functioning mind is in a sport active body”.
In addition to the above a presenter from the radio station revealed that sport can be used for entertainment purposes. He noted that

“Sport is good for entertainment purposes; it can promote good community relations. But most importantly sport has the potential to curb drug, substance and alcohol abuse. Sport can help to instil discipline while promoting human development because as a sports active individual you don't eat everything, you choose your socialising space, and at least you get to learn social behaviour and expectation, but most importantly it promotes collective living and team work”.

The external stakeholder’s focus group shared the same sentiments with the Mdantsane FM focus groups as they pointed and reiterated more or less the same issues. According to MDABO representative sport is important because

“Sport can help to curb substance, drugs, and alcohol abuse. As the organization we take this sport to the most notorious areas in Mdantsane like NU 1, NU2, NU3 to lobby sport engagement by the youth and those at grassroots level. We also take it to areas like NU 15 where there is high binge drinking/alcohol abuse to try and show they youth that alcohol is health hazardous yet sport is health friendly”.

In addition to the above argument, sport can also help to instil discipline. According to Sensei Master who was one of the participants, sport is good for discipline. He noted that

“I run karate classes in this community and I hear parents saying it has influenced behavioural change of the children. Now they are less problematic and more obedient to their parents so sport is very powerful”.

According to Ncokazi (2013) Sport has always been used in Mdantsane as a way to curb drug/substance and rehabilitate the youth. Even the South African Police Services run sport programmes to create a drug free community. The article also reflects that to keep the youth busy, and curb crime, sport programmes need to be offered in this community to keep the you active and
busy on a weekly basis.

4.6.6 Content production process at Mdantsane FM
The views of the external stakeholder’s focus group show that the listeners, and other community members are happy with how they are included in the content production process of the radio station. One of the participants noted that

“Whatever is said in the content of sport in Mdantsane FM is what comes from us as community sport developers, activists, facilitators, coaches, players, and ordinary community members. Whatever is said in this radio station is what we are doing and something we know, at times its new things that we did not know are happening around our community”.

In support of this another participant was of the view that the visibility of the radio station is excellent. He noted that

“The station is visible in our community, they record us when they cover events and we hear our voices, our people, and our community speaking in those airwaves, so we fully participate in the content production process”.

According to Mthimde (1998) the content production process of community radio requires and demands community involvement. The community first mandates and designs the type of content they need and the type of content they want broadcasted in their community radio station. The station then employs broadcasters that are originally from this community. The content of the radio station whether it is sport or news related, needs to be within the proximity of this community for relevance purposes. Hence the station needs to cover issues happening in this community, affecting this community, and talk to people of this community. This is also supported by the Democratic Participation Theory which stands for giving a voice to the marginalised and realising community radio as a medium that can give a voice to the voiceless, while assisting them to wholly participate in development processes and initiatives. This theory promotes a bottom-up communication approach/horizontal communication approach where both the sender and the receiver are equal.
According to Brown & Deegan (1998) the Agenda Setting Theory argues that community radio station’s content is aligned with the station’s vision and mission, which determines the type of content broadcasted by the media outlet. It is for this research study's interest to note that even the media organizations have their own policies, vision and mission which are interconnected to the type of content produced, in what storytelling angle/ approach, with what objectives. In the context of Mdantsane FM, the stations' motto in the banners says "Mdantsane FM Siguqulubomi" which can be directly translated as saying "Mdantsane FM, we are Changing Lives". This means in the broadcasted content of the radio station, in every program, on a daily basis the information and knowledge needs to inform and educate listeners to change their lives. This is interlinked to development at community level, as development thrives to change lives for the better.

The findings also revealed that accessing the radio station is easy when you want to participate in their programmes. The participants revealed that social media makes it easy for listeners to partake and share their views/opinions. He noted that

“We use social media like WhatsApp, Facebook, twitter, when we want to participate in the sport programs of the radio station. We also participate by means of calling in, being interviewed live on air”.

According Marwat (2014: 161), who argues in support of the above research findings, the internet is one of the technological innovations that have made a big impact and dramatically changed the mass media landscape. The author strongly believes that with regards to sport coverage, the internet has made great improvement in creating enthusiasm for sport lovers and consumers to follow up on sports. He further argues that the internet has made sport very popular and Radio & TV also utilise this medium to disseminate sport news and coverage, other than seeing it as a threat to their very own existence. “…… all the conventional media sources including radio and TV have largely been relying upon internet and they have started utilizing it for the dispersal of the news and information. Internet is the fastest spreading technology of the present era.
Majority of the people using either source of the media, have now been switched over to the single medium of internet," (Marwat, 2014: 161).

Mdantsane FM staff, presenters, and managers believe that the radio station has community participation at the heart of their content production processes. According to the editor and head of sport the content production process is as follows, the station has the annual sport fixtures and calendars of sporting codes around this township so early in the morning we hold news gathering meetings, where we pitch stories for the day. Then we would agree on the stories to be covered based on their relevance. In this sense, relevance means newsworthy on impact to community, prominence, the area of broadcast. He noted that

“We take into consideration the aforementioned issues when selecting stories, but also timeliness and angle of the story to make it interesting is important. However, continuity in ongoing stories like tournaments, playoffs, league matches, disciplinary cases, court cases on money laundering and muzzling of funds also need to be checked on a daily basis. We always make sure that what we consider to be a story, is something happening in this community, by someone from this community, for this community. The station does not say things on behalf of this community, the community says things utilizing the community radio station as a medium of communication. In our programs we always make sure that we involve listeners to call in and interact with themselves, not with the presenters,” he concluded.

4.7. Conclusion
This chapter first presented and analysed quantitative data, collected by means of surveys which were conducted to get opinions and views of community members, Mdantsane FM sport listeners, and pioneers driving community sport development. These opinions collected by means of survey were in relation to the research study “Community radio a tool for sport development”. The researcher deemed the survey necessary to get views of the community members, as to learn whether or not Mdantsane FM is fulfilling the role. These views from the questionnaires were coupled by two focus groups. One focus
group consisted of members from Mdantsane FM, while the other comprised of activists, facilitators, coaches, and players. The focus groups revealed that the radio station plays a role in promoting and driving community sport development, and this was complemented by the survey research findings. The findings also revealed that the content of Mdantsane FM is relevant to listeners. Mdantsane is believed to fulfil the mandate of informing, educating, and entertaining. The chapter supported the notion of using community radio as a tool of disseminating information with the aim of conscientising and igniting people to drive and be hands on in community sport development. The study is informed that the radio station puts the community at the heart of the content production process, and community participation is highly promoted in this organization through call-in and inviting guests with expertise on community sport development, local guests from the sporting arena, and inviting players who have great achievements, also researching on the challenges.
CHAPTER 5
Conclusion and Recommendations

5.1 Introduction

This research study was carried out mainly to explore and evaluate the use of community radio as a tool for sport development, using Mdantsane FM as a case study. The objectives of this research study were to learn the role of Mdantsane FM as a tool for community sport development in this township, to know and understand how the community of Mdantsane defines community sport development, and to learn and understand whether or not Mdantsane FM sport content is of need and relevant to this community.

The research findings as presented, analysed and discussed in chapter four reflect that these research objectives have been achieved. Mdantsane FM has proved to be instrumental in community sport development through prioritising local content, local sports coverage, having educational sport oriented programmes and robust discussions. The questionnaire findings gave the researcher an understanding of how this community defines community sport development as the respondents attach aspects of investment in local sport, maintenance and availability of sports facilities etc. With regards to the relevance of sport content, Mdantsane FM listeners found the content of the radio station relevant.

The previous chapter focused on the presentation and analysis of data collected through the use of a survey questionnaire, and the use of two focus groups that were conducted during the data collection process. The first focus group comprised of Mdantsane FM staff, while the second one was made up of community sport development pioneers and involved stakeholders.

This chapter will focus on the critical issues that were uncovered in the previous chapter. The chapter will also incorporate the main conclusion of the study, and its recommendations which are open to further research regarding the use of community radio as a tool for community sport development. In addition to this,
this chapter will also look at limitations of the study and further research suggestions.

The researcher deemed it necessary to highlight that in this chapter, the data obtained by both the quantitative data collection methods (survey/questionnaire) and qualitative data collection methods (focus group discussion) will be fused together in the discussion of major research findings or themes. This will help to draw a conclusion from both sides, and in the relevant aspects of this chapter such as recommendations and study limitations.

5.1.2 Summary of Key Findings
5.1.2.1 What the research study is about
This research study discussed the fundamental aspects of community radio, using communication to facilitate and promote sport development. The study primarily focused on learning if Mdantsane FM is playing this role within the township. The research findings can be linked to the secondary data collected in the literature review (chapter 2). The two focus group discussions, and the survey questionnaire conducted revealed that the availability of the radio station facilitates and promotes sport development in and around Mdantsane.

5.1.2.2 Radio as a development communication medium
The research study confirms that radio is one of the best mediums for development communication, as a medium that requires and facilitates engagement and dialogue with the aim of bringing solutions to social ills. This study in addition has also confirmed that, development starts with communication, and development is by the community for the community. Community radio on the other hand is for the community, by the community. Hence, Mdantsane FM was seen fit and performing its role as a tool for community sport development.

According to Choudhury (2011) who argues in support of the above, communication can be described as a two-way process where messages flow from sender to receiver and receiver to sender, with the sharing of meaning flourishing in the process. For the interest of this research study (Choudhury, 2011) further stipulates that communication is the use of traditional media (radio, TV, and Print), social and new media as an empowerment tool for
facilitating and encouraging people to participate in development activities. These mediums are then used strategically for effective communication of knowledge and information to people for the sole purpose of development.

Development can be briefly defined as a process that seeks to bring about change for the better within a community, be it socio-economic, environmental, community and human development (Choudhury, 2011). Now this brings us to the understanding that, development communication in this context is a communication process facilitated through media, to make the community recognise its development needs through engagements and debates, define community goals, and come up with plans and means of executing development plans collectively to change the community for the better. Such distributed communication messages seek to mobilise and ignite community members to take collective action and change behaviours/perceptions towards communication.

Community radio is a vital tool that can be used to change attitudes, perceptions and behaviours regarding community sport development. If this platform is utilised effectively and strategically, people at grassroots can recognise the need for community sport development as a need for individual and community development. Robust debates and engagements on community sport development can possibly make community members realise that community sport development needs to be supported by the community itself before it can be supported by community outsiders. Community radio is participatory in nature, which makes it easy to facilitate debates/dialogues that can yield the desired end result. Mdantsane FM has proved to facilitate development communication in their sport programs, as they do have programs meant for such debates relating to community sport development. Community radio has proved to be the perfect medium for development communication and is utilised in various countries around the world.

“.........Radio from its very inception played an important role in development communication; this is mainly due to its advantage of reaching to a large number of people from difference section of the society......... Community radio is
another important medium which is growing in importance especially in rural India. Here, NGOs and educational institutions are given license to set up a local community radio station to broadcast information and messages on 7 developmental aspects. Participation of local community is encouraged. As community radio provides a platform to villager to broadcast local issues, it has the potential to get positive action” (Choudhury, 2011: 6-7).

5.1.2.3 Fundamental principles of development
Development as discussed in literature review for this research study, is not cast and stone, as it can be seen in different views and aspects as discussed by various scholars. However, there are fundamental principles of development which create a common ground. In a nutshell, development may be seen as any initiative, sharing of ideas, exchange and engagement with the aim of better changing the lives and the situation for the better within the community. Sport has also proved to be an aspect of community development but it also is part of human development.

According to the United Nations (2002) this stems from the fact that sport promotes health, instils discipline, can curb crime, fight substance and drug abuse. In addition to this, sport is entertainment but also facilitates good community relations and breaks social barriers. This relates to the findings that Mdantsane FM broadcast programs for community development, with sport programs part of this, for community development. Sport can be seen as an aspect of community development because it breaks social barriers and creates social cohesion, it facilitates peace, it instils better self-esteem amongst youth, helps to discover and nurture talent, is a form of expression, facilitates discipline, reduces health related illnesses, promotes mental health, and teaches perseverance and endurance to succeed (Unite Nations, 2002).

5.1.2.4 Community sport, an aspect of community development
It is important to highlight that community sport is aspect of community development that is not popular and sometimes taken for granted. Commodity sport is given priority and is more popular amongst the people, however,
community sport is more important and critical. The media coverage on community sport has no space in commercial media, hence, community media needs to step up and own the space with regards to covering and promoting community sport development. The literature review, as discussed in chapter two, reveals that sport falls under the category of being a fundamental right in South Africa and beyond. The participants in this research study revealed through focus groups and surveys that Mdantsane FM promotes and facilitates community sport development, and the sport programs are helping a lot as the community is learning a lot from them.

According to Dispatch (2016) when the EC MEC for Sport Pemmy Majodina launched a one-stop sport program at N.U 13 in Mdantsane, she was adamant that community sport will bring about social change. “This model further offers diversity of sporting codes and recreational activities for both in and out of school youths and adults, therefore creating footprints of excellence through the delivery of quality programs bringing about positive social change” (Dispatch, 2016).

5.1.2.5 The dialogical nature of community radio

Regarding research participant’s opinions community radio is one of the exciting mediums, due to its nature of being dialogical and interactive. Community radio are categorised from campus radio, religious radio, and those that serve certain geographical areas to name only a few. Such radio stations that serve certain geographical areas, have topical or relevant issues affecting the community they serve, that they need to focus on. The research participants in the focus group revealed that the presenters always interact with the listeners during sport programs and listeners find the topics relevant and interesting, hence they call-in, and also participate through social media (Facebook & WhatsApp). The participants also revealed that if they were not benefiting anything from these programs, they would not be giving such positive response.

According to Mtimde (1998) community radio is participatory in nature. This author claims that community participation is at the heart of community radio as the station is for, managed and owned by the community it serves, and it takes
the mandate from the community itself. Community radio is seen to have its existence based on the interaction with the listeners and community members in general. Community is a platform for debates, engagements and the community educating itself through sharing experiences, knowledge and information. Community radio facilitates dialogues around issues that seem to pose a threat to the development of this community.

In the context of Mdantsane, the community radio station Mdantsane needs to close the information gap relating to community sport development and how sport can help to develop the community of Mdantsane. This is important because, the culture of sport participation and development has long been upheld in this township, hence its popular name as the “Mecca of Boxing” in South Africa.

“Community media exist to satisfy the communication needs of their communities’ members and to enable them to exercise their rights of access to information and freedom of expression. Their aims are directly related to the communities they serve and represent including: the promotion of social development, human rights, cultural diversity, pluralism of information and opinion, peaceful coexistence, and the strengthening of social and cultural identities, among others. They are pluralist media and for that reason must ensure the access, dialogue and participation of a range of social movements, races, ethnic groups, genders, sexual orientations, religions, ages and others” (UNESCO, n.d.).

5.1.2.6 The mandate of community radio

According to Mtimde (1998) community radio has the mandate to educate, entertain, and inform. This author further claims that community radio is faced with the responsibility of going an extra mile for its community, which means facilitating dialogues/debates around social issues that affect the progressive development of the community. Mdantsane FM does not only cover tournaments and report on sport related content because it does not start and end there. Through sport programs that are designed to be educational, dialogic and uplifting/promoting community sport development, community radio is expected to inspire children involved in sport and make them realise they can be sport stars. This is done through inviting professional sport players originating from this community, and let them tell their success stories as to how this started. In this way, the children will believe in their dreams and be more committed and dedicated. The station also invites young sports players who are stars among
local cycles and have conversations with them in studio. They use the platform of being recognised as sport stars for inspiration.

It is reflected in the research findings Mdantsane FM facilitates dialogues around issues that affect this community where community sport development is concerned. These issues may involve aspects on the lack of sport facilities in this community, the slow service delivery where community sport development is concerned, challenges facing the sporting arena in this community, issues of corruption and self-enrichment were also some factoring issues to the challenges faced with the sport development programs running in the community. Mdantsane FM invites relevant government officials, relevant individuals representing sport organizations in this community, the affected people by that particular issue and facilitate a dialogue with the aim of coming up with the solutions. Based on the research finding, this has proved to be fruitful and beneficial to this community.

5.2 Summarizing major themes from the research study

The establishment of the long awaited Mdantsane FM, a radio station which started operating like a pirate radio station by the name “Mdizee FM” has brought along change in the sport cycles in Mdantsane. Now community members are more educated and informed on sport related issues happening in and around this community. The station is seen by community members as promoting community support, influencing community members to go out and support. The achievements earned by sport clubs, players, coaches and so forth can now be popular and communicated to the community, while on the other side exposing the challenges faced by the community relating to community sport development. The research findings show that community members are satisfied and recognise the role played by Mdantsane FM as a tool for community sport development. The following discussion will highlight major theme that prevailed in the previous chapter.
5.2.1 Functions of community radio

According to Karl (2001) community radio has the mandate to inform, educate, and entertain. This was the case when broadcasting was first introduced in South Africa. This is relevant in the context of this research because the author emphasizes that the educational role of community radio is highly important in the developing countries. “Radio is often overlooked in favour of its more glamorous big brother, television, but is perhaps the ideal tool to 'educate, inform and entertain' in the developing world” (Karl, 2001). The educational aspect of community radio was the most concern of community members as more than 80% of the survey respondents raised this issue as the primary or fundamental role of community radio as far as community sport development is concerned.

5.2.2 Role of Mdantsane FM. in sport development

According to Bratt (2016) article in the media online website, the Independent Communications Authority of South Africa (ICASA) has stipulated quotas for local content, and this applies to all tiers of broadcasting which is public, commercial and community radio. “A hot topic that has dominated discussions has been quotas for local content. While not included in the new ICASA regulations, these were included in a discussion paper and see the following recommendations: quotas for public and community radio be increased to 80% effective in one year from the increase” (Bratt, 2016). In the context of Mdantsane FM, the Survey research findings revealed that more than 60% of the respondents believe that the role of the station within this community is to cover and prioritize local content. The findings reveal that the station facilitates community sport development through covering local content and exposing challenges.

5.2.3 Editorial process and content production

“Community participation is an integral characteristic of rural radio. Participation is inclusive of live public shows, village debates and involvement in the actual management of the radio station. This approach empowers rural people to
participate in the dialogue and decision-making processes essential for them to control their own economic, social and cultural environment and play an active part in development activities” (Miche’l, 09: 2015). Mdantsane FM is not a rural radio station, however, community participation according to the discussion group findings is fulfilled by this radio station. One of the external stakeholder’s group participant noted that “The station is visible in our community, they record us when they cover events and we hear our voices, our people, and our community speaking in those airwaves so we fully participate in the content production process”.

5.2.4 Mdantsane FM sport content relevance

The research survey findings have revealed that this radio station broadcasts content that is of relevance to its listeners, as more than 80% of the survey respondents believe that the content is relevant. The survey findings reflect that relevance and the locality of content go hand-in-hand or are inseparable. This was backed up by the discussion group findings where one of the participants noted that Mdantsane FM offers relevant sports news and sports programs. According to Kramer (2015) local content is more than relevant as it also helps to make community members get to know each other better. “Local radio and newspapers are huge! Public media ties a community together and offers an outlet to share the stories of your neighbours — not only can you gather and send information that relates directly to the community, but you can also get to know each other better”.

5.3. Limitations of the study

The research study has managed to explore the use of community radio as a tool for sport development, a case study of Mdantsane FM. It is of utmost importance to note that the research findings may be totally different, if for instance another researcher implements a completely different or similar research design, in a different setting with different research variables. A boundary on Mdantsane FM listenership and coverage was drawn, the purpose was to direct the study to a specific area as Mdantsane FM covers even municipalities beyond
Buffalo City Metro Municipality (BCMM), which would make it almost impossible to cover all such areas. Other factoring issues were matters of less resources, less financial aid, time frame of the academic research, and the accessibility of other geographical areas, hence the study focused only on listeners residing in Mdantsane.

This research study applied qualitative research methodology through focus group discussions. However, the focus groups were not inclusive of everyone from this community, but rather were represented by relevant sport stakeholders that were purposively sampled due to the expertise and knowledge they have, regarding community sport development in Mdantsane. This is noted because Mdantsane as a township has high population density, and not everyone’s opinion was heard. In addition to this, the study also utilised a quantitative research methodology, as a survey research was conducted using a random selection probability sampling as this was a Mixed Research Method. Only 395 individuals participated out of more than 60,000 people. The findings of this research study can only be universally applied in Mdantsane Township, but not in the surrounding areas. It’s of utmost importance to note that, a border line was drawn during this study because Mdantsane FM does not only broadcast for this township, but also other municipalities like Nkonkobe Municipality. However, the researcher was cautious to have controllable information.

5.4 Conclusion of the study
This study shows that community radio has the power and ability to serve as a tool to promote, drive, and enhance community sport development, when used strategically in the community it serves. The consulted literature reflects that community radio is the perfect medium to educate and inform community members on issues that are community sport development oriented. This was supported by findings uncovered during the two focus group discussions and the survey research conducted during the data collection stage of this research study. In addition to the above, the focus group discussions revealed that community radio is a participatory medium, hence the community members need to be part of or completely be in control of the content production process.
The radio station (Mdantsane FM) is performing its role as a tool for sport development as it does inform its listeners on sport related issues through sport bulletins running throughout the day for the whole week. The radio station also has current affairs sport related programs on Monday, Wednesday and on Saturdays. The research findings reflect that the listeners of this radio station are satisfied and confident that Mdantsane FM broadcasts relevant content through giving priority to local content. Mdantsane FM is clearly fulfilling its mandate of playing a pivotal role in enhancing, steering, and promoting community sport development. The radio station does fulfill the mandate of educating and informing this community on sport related issues.

Community sport development needs to get serious coverage from all community media platforms because more coverage, means more exposure. Community media needs to play the watch dog role, holding accountable all those implicated in money laundering and corruption because these issues factor to the under-development of community sport. Mdantsane FM needs to follow up and expose issues like the lack of facilities and resources, and continue to hold accountable all relevant stakeholders that are expected to deliver these services.

5.5 Recommendations of the study
The Mdantsane FM Head of Sports and Editor shared their challenges but requested that it be off the record, even though he gave the researcher the permission to use the information where he sees fit and necessary in the research study. The first point that he made was the fact that the radio station is facing a problem when it comes to the shortage of reporters/journalists in the Sport Department. He explained that, only the Programming and News Departments are given priority when it comes to staff recruitment, and there is a lack of understanding that sports and news deserve equal priority because the township has an enormous, historic, and successful sport culture. The researcher amends that the radio station looks into the above issue and try to recruit and retain more sport journalists or reporters. This will help the radio station to have many reporters in the field and increase the probability of being everywhere and
being the first one to tell the story.

Having listened to the radio station and checked the structure of the sport programmes, time (Hour) is not enough for a current affairs show to unpack issues under a certain topic, with a panel, and engaging with listeners. This was also raised by the sport editor and head of department, he revealed that in 2012/2013 and 2014, the sport programmes were 3 hour shows. Community radio is a participatory medium in nature, and Mdantsane FM is trying its level best to make sure that community members and listeners are part of the content production process and participate in the programmes. They participate through social media and call in. However, there is a lack of that natural taste. The station needs to go out and do vox - pops (semi interviews or getting opinions from people on the streets) and make sure there is gender and age group balance. This is because some people do not have airtime, phones, social media access, but that does not mean they do not have views and opinions on the discussed topics.
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APPENDICES

Interview Guide for Focus Group Discussion in Mdantsane with Mdantsane Sport Stakeholders and Mdantsane FM Staff members.

Dear Participant

I, Yamkela Sifingo, a Masters student in the Department of Communication at the University of Fort Hare is conducting a research regarding “Community Media as a tool for sport development. A case study of Mdantsane FM”. I am interested in finding out more about the role that can be played by the station in sports development, and how the people perceive this role in this community. I am carrying out this research to help understand if the station is fulfilling a community need for sports development, if no, how it intends to fulfil this role.

Please understand that you are not being forced to take part in this study and the choice whether to participate or not is yours alone. However, I would really appreciate it if you do share your thoughts with me. If you choose not take part in answering these questions, you will not be affected in any way. If you agree to participate, you may stop me at any time and tell me that you don’t want to go on with the interview. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way. Confidentiality will be observed professionally.
I will not be recording your name anywhere on the questionnaire and no one will be able to link you to the answers you give. Only the researchers will have access to the unlinked information. The information will remain confidential and there will be no “come-backs” from the answers you give.

The interview will last around 60 minutes (this is to be tested through a pilot). I will be asking you questions and ask that you are as open and honest as possible in answering these questions. I know that you cannot be absolutely certain about the answers to some of these questions but I ask that you try to think about these questions. When it comes to answering questions, there are no right and wrong answers. When I ask questions about the future, I am not interested in what you think the best thing would be to do, but what you think would actually happen.

If possible, once I have completed this study, I will try to inform you of what the results are and discuss my findings and proposals around the research and what this means for students.
Appendix A: Consent Forms

INFORMED CONSENT

I hereby agree to participate in research regarding “Community Media as a tool for sport development. A case study of Mdantsane FM”. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not in any way affect me negatively. I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to contact should I need to speak about any issues which may arise in this interview. I understand that this consent form will not be linked to the questionnaire, and that my answers will remain confidential. I understand that if at all possible, feedback will be given to my community on the results of the completed research.

........................................

Signature of participant    Date:........................

I hereby agree to the tape recording of my participation in the study

........................................

Signature of participant    Date:........................
Mdantsane FM Focus Group Discussion Guide

Facilitators Welcome, Introduction and instructions to participants.

Thank you very much for agreeing to partake on this research study on a voluntary basis, I acknowledge that you are busy.

Introduction: The design of this focus group is to explore and assess the role of community radio in sport development. A case study of Mdantsane FM.

Anonymity: There is assurance of anonymity for all the participants in this focus group discussion. However, for the purpose of accuracy and data capturing/transcription. The recordings will be kept safely and kept out of reach from any individual other than the researcher. Participants will be advised to be honest as possible and will not be linked to any statements. Furthermore, participants will be discouraged from discussing other participants’ views outside this platform or after this focus group discussion.

Rules

- The first rule is that one person speaks at a time
- All the participants will get equal chance to voice out their opinions, views, and experiences.
- There is no particular talking order
- There is no correct or incorrect view, neither is there a less important or most important shared view/opinion.

Introduction

- The researcher re-introduces himself to the participants.
- Participants also introduce themselves.
**Guiding Question for Mdantsane FM Focus Group**

1. Please explain and paint us a picture of how you select newsworthy local sports stories? What criterion do you use?
2. How do you keep track and relevance of what sport audience intend to consume from the radio station?
3. How do you guys open up for maximum participation of listeners, keeping them involved?
4. In your sports programs content, how do you enhance sports development?
5. One of community radio tasks is to mobilize masses and make them active, how do you influence listeners to support community sport?
6. Community radio also avails platforms for discussion, so that the community can share ideas and educate each other, how does the station fulfil this task?
7. What would you say are the most challenging issues of community sport development around Mdantsane?

**NB:** Be informed that follow up Questions were not incorporated in this interview guide as they pop up naturally, based on the flow of the interview.

**Closing Remarks**

- Once again thank you for your participation, this was a fruitful discussion.
- Your view and opinions are highly valuable in this research study as they form part of the research findings.
- Anonymity and confidentiality will be maintained, as a reminder this research is only for academic purposes and the recordings will only be accessible to the researcher.
- I hope you found the focus group discussion interesting.
Mdantsane Sport Stakeholder’s Focus Group

Facilitators Welcome, Introduction and instructions to participants.

Thank you very much for agreeing to partake on this research study on a voluntary basis, I acknowledge that you are busy.

Introduction: The design of this focus group is to explore and assess the role of community radio in sport development. A case study of Mdantsane FM.

Anonymity: There is assurance of anonymity for all the participants in this focus group discussion. However, for the purpose of accuracy and data capturing/transcription. The recordings will be kept safely and kept out of reach from any individual other than the researcher. Participants will be advised to be honest as possible and will not be linked to any statements. Furthermore, participants will be discouraged from discussing other participants’ views outside this platform or after this focus group discussion.

Rules

• The first rule is that one person speaks at a time
• All the participants will get equal chance to voice out their opinions, views, and experiences.
• There is no particular talking order
• There is no correct or incorrect view, neither is there a less important or most important shared view/opinion.

Introduction

• The researcher re-introduces himself to the participants.
• Participants also introduce themselves.
Guiding Question for Sport Development Stakeholders in Mdantsane

1. Please give us a glimpse explanation about your organizations and their roles in sport development?
2. What’s the significance of sport in a society?
3. How can it bring socio-economic and human development within a community?
4. In your view, what’s the significance of local media in a community?
5. In what way can working relations between your organization and Mdantsane FM help bring about sport development?
6. How do you support the sport programs and content of the station?
7. Do you think Mdantsane FM is working towards the achievement of community sport development?
8. What do you think are the critical issues to be exposed, discussed, and given attention by the station?
9. What do you think are key factors killing sport development in Mdantsane?
10. Do you think media at grassroots level motivates kids to participate and continue playing with confidence?

NB: Be informed that follow up Questions were not incorporated in this interview guide as they pop up naturally, based on the flow of the interview.
This questionnaire is for an academic research survey, which is required by the qualitative mixed methodology used by Yamkela Sifingo student number 201415304 at UFH Alice Campus. This task is a major project required by the institution from all Masters Student at the Department of Communication

1. Are you from around Mdantsane?

   YES          NO

2. Do you listen to Mdantsane FM?

   YES          NO

3. What do you think is the role of community radio?

   EDUCATE      ENTERTAIN

   INFORM       Community
               Engagement

4. Please rate below, how relevant/interesting, is Mdantsane FM sport content?

   Not Relevant at all   Local Content
<table>
<thead>
<tr>
<th>Relevant</th>
<th>National/INTERNATIONAL SPORT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highly Relevant</td>
<td>Mix of Both</td>
</tr>
</tbody>
</table>

5. How would you explain community sport development?

<table>
<thead>
<tr>
<th>Building new sport facilities</th>
<th>Training coaches for qualifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upgrading existing sport facilities</td>
<td>Funding Community Sport</td>
</tr>
<tr>
<td>Proper maintenance of sports field</td>
<td>Increasing Community participation</td>
</tr>
</tbody>
</table>

6. Do you think Mdantsane FM, is playing a role to help bring about sports development?

<table>
<thead>
<tr>
<th>Cover local sport content</th>
<th>Expose sport development challenges</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doing community sport announcements</td>
<td>Cover community sports achievements</td>
</tr>
<tr>
<td>Give airtime to players and coaches</td>
<td>Engaging with the community on sport issues</td>
</tr>
<tr>
<td>Health</td>
<td>Fight against (drugs, crime, pregnancy)</td>
</tr>
<tr>
<td>-------------------------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Building good community relations</td>
<td>Instilling Discipline</td>
</tr>
<tr>
<td>Entertainment</td>
<td>Self-sustaining</td>
</tr>
</tbody>
</table>

7. What do you think makes community sport very important within society?

8. What do you think is killing community sport development?

<table>
<thead>
<tr>
<th>Corruption/Fraud</th>
<th>Sport POLITICS</th>
<th>Lack of unity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of facilities</td>
<td>Individuals fighting for power</td>
<td>No development vision</td>
</tr>
<tr>
<td>Negligence</td>
<td>Disorganization</td>
<td>Exploitation</td>
</tr>
</tbody>
</table>

9. How do you support community sport development?

Thank you for your participation
ETHICAL CLEARANCE CERTIFICATE
REC-270710-028-RA Level 01

Certificate Reference Number: OSU281SSIF01

Project title: Community radio as a tool for sport development: A case study of Mdantsane FM.

Nature of Project: Masters
Principal Researcher: Yamkela Sifingwana
Supervisor: Dr.OO.Osunkunle
Co-supervisor: N/A

On behalf of the University of Fort Hare’s Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of:

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.
Special conditions: Research that includes children as per the official regulations of the act must take the following into account:

Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
  - Any unethical principal or practices are revealed or suspected
  - Relevant information has been withheld or misrepresented
  - Regulatory changes of whatsoever nature so require
  - The conditions contained in the Certificate have not been adhered to

- Request access to any information or data at any time during the course or after completion of the project.

- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research. Yours sincerely

[Signature]

Professor Gideon de Wet
Dean of Research

29 June 2016