LEAVING GÄVLE, SWEDEN will not be the same as the moment I arrived. Before travelling to Sweden, I had not allowed myself to have any preconceived ideas about what to expect because I knew I might be disappointed. It was my first time travelling outside of South Africa, and so I opened up to the new experiences that were about to come my way. These are the experiences I took back with me when I came home.

Three Honours students (Zuleika Sheik, Ashlina Ramdutt and myself), were selected from the 2012 honours class in the Centre for Communication, Media and Society (CCMS), to undertake the student exchange programme that CCMS has with Gävle University (Högskolan i Gävle) in Sweden as part of the Linnaeus-Palme Programme. Linnaeus-Palme is a programme that aims to strengthen Swedish educational institutions’ cooperation with universities in developing countries in order to expand and increase global contacts within higher education.

In the time I spent in Sweden I have found a couple of similarities and differences between the University of Gävle (HIG) and CCMS at the University of KwaZulu-Natal (UKZN).

In terms of similarities, I found that the seminars are conducted in the...
The seminars are often student led, whereby students are required to present lectures based upon the prescribed readings for the week.

However I found that the discussions at HIG are more in-depth because all four students, sometimes five with a visitor, were required to take part.

The research projects conducted by students in the two intuitions are different. In CCMS the topics of research projects are very much linked to the outlines of each course. As a result, there are guidelines already set out by the course for the research project. Whereas at HIG, the onus is on the researcher to conduct a study of his/her interest, not set in course guidelines per say.

This exchange not only exposed me to the different education systems, in methods of lecture deliveries, but also the different social/cultural setups. During one particular weekend Ashlina, Zuleika and I went to Stockholm as tourists. This is by far the most incredible city I have ever been to, I loved it. We visited Gamla Stan, an old town of Stockholm situated primarily on the island of Stadsholmen. We walked on beautifully crafted cobble stones, passed Façades of the Royal Palace and sipped mulled wine (although I didn’t understand why anyone would want to drink hot wine mixed with raisins but I tasted it anyway). So there I was feeling like ‘the tourist’ because I was walking between the attractions in the streets of Gamla Stan. To my obliviousness I did not realize that I had also become one of the attractions. Some other tourists took pictures of me either in my face or positioning their cameras under their armpits to take a snapshot of me. I felt like a moving African version of the Stature of Liberty because I like to think I symbolized freedom and international friendship.

If I had to do this trip again I wouldn’t change a single thing about it. Thank you to all who made it possible.
South Africa: A land divided, but in a conference united

IN 1913, THE Native Land’s Act was introduced by the Parliament of the Union of South Africa. This legislation made it illegal for “native” South African’s to own land outside the designated “native” areas, and was instrumental in the enabling the racial segregation that came to characterise South Africa. Despite such policies being repealed, South Africa continues to struggle to address historical land dispossession and the resulting inequalities. To debate issues surrounding the Native’s Land Act, South Africa’s land reform process and land reform in general, the University of Cape Town (UCT), in conjunction with the Universities of the Western Cape and Stellenbosch organised The Land Divided Conference in Cape Town, between 24th and 27th March 2013, marking 100 years since The Native Land’s Act was instituted.

By Julie Grant

The conference attracted researchers, land activists, practitioners working with land reform beneficiaries, and government officials and employees. The conference was opened by Mr Gugile Nkwinti, Minister of Rural Development and Land Reform, who gave a detailed description of the new green paper on land reform. He failed, however, to address how government would ensure successful implementation of this policy, something that has seriously affected the success of the current land reform policy. Ms Prisca Shabalala, land activist and Chairperson of Rural Woman’s Movement and member of the Matwaneskop community, then gave an impassioned account of her community’s struggle to achieve land rights. Despite achieving their rights, government legislation has allowed the land to be controlled by the local chief rather than the community. Ms Shabalala told delegates that the chief uses the land for his own benefit, selling it as he pleases. Dr Mamphela Ramphele (Former Vice Chancellor of UCT and political activist), then addressed delegates, affirming Ms Shabalala’s sentiments. She accused government of passing laws encouraging, and in support of the autocratic power of chiefs, reasserting practices akin to those of the apartheid government, thereby entrenching inequality and poverty. The manner in which undemocratic chiefs, sanctioned by government, were able to control land to the detriment of communities was a recurring theme at the conference. Consequently, it was clear that the ANC government was to be given no “free ride” in relation to government land reform performance.

My own presentation, focused on the ‡Khomani Bushmen land beneficiary community of the Northern Cape. It problematised the term “community” in relation to land restitution, while highlighting the failure of government to provide post-transfer support to communities. Numerous presentations echoed similar outcomes. At times presentations were emotional, especially when local people, NGO personnel and researcher-activists had been involved in long-term battles to achieve land rights. The majority of South African land reform outcomes that were reported on were characterised by poor rural communities being let down by government and chiefs. One presentation initially seemed more optimistic, detailing the case of the Cata community, who despite a lack of government post-transfer support had managed to develop their land. Given this encouraging news, I asked what had inspired this community to these achievements, as most communities typically become despondent and depressed in such circumstances. NGO personnel that had worked with the community articulated that the NGO had aimed to demonstrate that land reform beneficiaries could achieve successful outcomes without government support. Somewhat depressingly, we were informed that the Cata outcome would probably be replicated, given the amount of financial support and personnel required.

Overall, the conference importantly marked a significant historical event, bringing together people to enable discussion and an exchange of ideas. Throughout the conference, the South African land reform policy came under fire. It was acknowledged that not only is the policy inadequate but that a lack of capacity and political will is disabling the land reform process. The fact that the South African government has an enormous challenge in regard to land due to the legacy of colonisation and apartheid, cannot be denied, however, the usage of such legacies to excuse poor performance by government is wearing thin. Conference delegates were united in using the event to challenge government to fulfil their obligations, while simultaneously offering recommendations to enable a more equitable distribution of land to alleviate poverty and transform South Africa into an equitable and just country.
ON 19 APRIL 2013, Dr Lutz Van Dijk of the Holocaust Centre in Cape Town came to UKZN’s Howard College campus, to share his insights about the treatment of homosexuals during the Holocaust. Professor Ruth Teer-Tomaselli of the CCMS Department introduced Dr Van Dijk, remarking on his mixed German and Dutch heritage.

By Danica Hansen

Mduduzi Ntuli of the Durban Holocaust Centre spoke briefly about the sheer scale of the Holocaust, highlighting the scope of the various groups that were targeted under the Nazi Regime. Ntuli dispelled the common misconception that Jewish people were the primary target during the Holocaust, listing several targeted groups including gypsies; the disabled, both mentally and physically; Jehovah’s witnesses, homosexuals and black people. In particular, Ntuli mentioned homosexuals as a target group, saying that homophobia cuts through all cultures and societies.

Dr Van Dijk who was born 10 years after the war, grew up in West Berlin. Though his father was 5 years old when Hitler came to power, neither of his parents mentioned a word about the Holocaust throughout his upbringing. At the age of 19, Van Dijk spent a year in the U.S where he encountered Jewish survivors.

Van Dijk defined the current exhibition at the Durban Holocaust Centre as a documentation of the persecution of homosexuals and lesbians during the Holocaust. Van Dijk related that many condemned ‘homosexuals’ were sent to concentration camps on the basis of assumptions regarding their sexuality. Anyone who was accused of homosexuality was sent to a concentration camp and people could simply suggest that someone was gay, if they disliked them.

Van Dijk revealed, shockingly, that these instances included a mother condemning her own son. The aptly named exhibition, ‘In Whom Can I still Trust’ addresses the continuing prejudices toward homosexuality in a memorial adapted for South Africans.

Van Dijk recalled an encounter when he was 17, commenting on how elderly bystanders at a march for gay pride shouted, ‘you perverts; you should go to the concentration camps.’ Van Dijk commented that homosexuals suffered continued suppression after 1945 when other targeted groups could, at least say, ‘this period of terror is over for us.’ Within the system of open racism that was perpetrated under the Nazi regime, homosexuality was considered synonymous with bestiality. Indeed, the same harsh rejection of homosexuality is evident within contemporary contexts.

Van Dijk pinpointed issues arising around sexual minorities in South Africa’s rural townships. Recounting the heartbreaking reports from some 60 school children who were invited to represent their schools at the Cape Town exhibition; Van Dijk revealed that the matter of homosexuality is rigidly taboo in rural societies.

The magnitude of homosexual marginalisation was defined within a global
Dr Lutz van Dijk

Dr Lutz van Dijk is a German-Dutch writer born in Berlin in 1955. Having taught in Hamburg and been a senior staff member of the Anne Frank House in Amsterdam (1992-1999), he has lived in Cape Town since 2001. He is a founding member and co-director of HOKISA, (Homes for Kids in South Africa) an NGO which cares for children affected and/or infected by HIV/AIDS.

He was awarded his Doctorate of Philosophy (History of Education) from the University of Hamburg in 1997 in which he examined the resistance of teachers about the Nazi regime. He has written many books which have been translated into various languages and he travels the world working with human rights groups. In 2006, his novel, ‘Themba’ was made into an international film.

Dr van Dijk co-edited ‘Challenging Homophobia – Teaching about Sexual Diversity’ which will be launched as part of the ‘In Whom Can I Still Trust’ project.

context as Van Dijk related Uganda’s plan to implement a death penalty against gay people. Russian Parliament, as Van Dijk commented, goes a step further, by criminalising the public expression of respect for homosexuality. Hence, Russian journalists not denouncing homosexuality nor identifying homosexuals as criminals are subject to persecution. Van Dijk revealed that 80 countries legally prohibit homosexuality while a mere 13 defend sexual orientations.

Significantly, however, Van Dijk highlighted that even countries that defend homosexuality cannot warrant protection. Van Dijk addressed the misconception that homosexuality is a ‘mistake’ which can be corrected, commenting on lesbians in society and instances of correctional rape and subsequent murder.

Van Dijk further commented on the concept of correction within the context of the Holocaust, saying that despite the offer of freedom to homosexuals that changed, medical experiments and attempts to ‘re-educate’ homosexuals via forced labour failed.

It was clear that freedom was seldom granted to homosexuals during the Holocaust when Van Dijk talked about a man who was 27 years old man when he was sent to Auschwitz in 1939. The man devised a survival strategy, a ‘clever trick,’ to swap the pink triangle which marked him as a homosexual for the red triangle that marked the Communist dead political prisoner next to him on the train to Poland. This ensured that he was not dealt with as a homosexual but rather as a political dissenter, which was a marginally less harsh regime.

This Holocaust survivor returned to Auschwitz with Van Dijk who relates how the man cried twice, once when he found the exact place where he had lived and once when he saw that Polish authorities had disposed of the handmade pink triangle and flowers that the party had left as a memorial to their gay grandfathers and friends who had perished in the concentration camps.
ARRIVING AT THE Centre for Communication Media and Society’s (CCMS) formal Orientation 2013, I thought I knew what to expect, but as I would later find out, what I thought I knew turned out to have been not even the vaguest of ideas…

By Noma Lorraine Mpofana

Being totally honest, I was literally left with stars in my eyes. I was completely and utterly dumbstruck by an array of things, topping a very long list including the dizzying levels of professionalism, dedication and unimaginable genius that the Centre and its staff exude. As a new Honours student, and a fresh graduate of UKZN, I had honestly never experienced anything like it. Dr Lauren Dyll-Myklebust had encouraged all students (Honours, Masters and PhD) who were new to CCMS to attend their now annual Freirian Workshop, as it was guaranteed to give us all a peek at what CCMS was “really about”. I, already feeling like a fish out of water, had not really been looking forward to it, however I was pleasantly surprised…

The Freirian workshop is hosted annually by CCMS as an extension of the formal Orientation Programme for all new students welcomed into the discipline. As “Freirian” might suggest it is a participatory bonding event for students based on the Freirian notion of participatory learning which promotes learning in a participatory environment where everyone’s contribution is valued. In this sense, it works to debunk the traditional “banking system” in which the teacher assumes a position of the superior and learner the subordinate. In essence, the line of thought is that learning is at its optimum when learning is reciprocal. It is therefore no surprise that the workshop has been famously dubbed the “ice-breaker” by attendees of prior years.

The full day workshop centres around the main activity of body mapping, which is an exercise of documenting one’s lived experiences. This is achieved through the basic action of drawing ones outline on a large sheet of paper and recording ones lived experiences in the outline using individual artistic expression with the aid of pastels, paints and writing. The whole activity was a process guided by our facilitator, Ms Eliza Govender, who is also an academic and lecturer at CCMS.

I had honestly never experienced anything like it
The workshop overall in my opinion was one of the few (if not the only) really enjoyable and learned experiences I’ve ever had at an orientation event.

Myself and many other students found the exercise not only to be thoroughly engaging because it was lively, interactive and full of colour, but also very challenging and introspective. This is largely down to the fact that in completing the exercise we all had to really dig deep within ourselves and answer some very simple yet seldom thought about questions concerning ourselves as individuals. I personally found (as I would later share with my fellow students) the experience of using my hands particularly therapeutic. I suspect this is most probably because it is something academia rarely encourages, since everything about academia largely works and is confined to the headspace. Being able to bring to life one’s physical and psychological self in a form of physical manifestation was really for me the most rewarding experiences of the exercise.

The exercise was concluded with a feedback session in which three of our fellow students volunteered to share their beautiful body maps with the rest of us. All the students who had attended left the workshop on a natural high, after having undergone a thoroughly enjoyable day of colour, fun and bonding, coupled with serious introspection and self-documenting.

The most important outcome of the exercise for me was that we all left feeling invigorated and prepared to take on anything but most importantly feeling part of a family, the CCMS family!
AFTER EXTENSIVE FIELD research in Katlehong, a township east of Johannesburg, seven postgraduate students from the University of KwaZulu-Natal’s Centre for Communication, Media and Society now understand the significance and meaning of participant observation. As researchers we committed ourselves to regular visits to Katlehong to spend a length of time, over 2 to 4 days per visit to study the ReaGilè Complex.

By Sandisa Nyokana

According to John Eschenburg, the founder of ReaGilè, “the ReaGilè complex is operated as a profitable, affordable, sustainable business to promote the economic and social welfare of the co-op members and uplift, educate, entertain and protect our community”. This co-op business is a pre-fabricated complex which comprises of a 60 seat cinema/ theatre with 3 external 2.7m video screens for community shows and 2 screens for advertising. The project also plans to build a Community Policing Centre (CPC) and Community Care Centre (CCC).

ReaGilè is expected to roll out across the country. However, at present a functioning ReaGilè mini-cinema is located in Katlehong, in the Ekurhuleni Metropolitan Municipality. To be even more specific, the ReaGilè mini-cinema is sited in the Ke-Ditselana Cultural Village in which Sotho, Tswana and Zulu are the primary spoken languages. Therefore in order to “blend in”, so to speak, we spoke Zulu. From this research six honours projects and one master’s dissertation will emerge.

Prior to the trip we were just as confused and bewildered as some may be when we have to unpack arbitrary terms like “development communication”, “communication for development”, “participatory communication” and “participatory development communication”. However, we found a way to understand these phenomena by immersing ourselves in field research using the participant observation method. This method is expected to be a natural one where we do not influence the subject, so that is why we opted to just blend in.

We observed everything. The Ekurhuleni townships can be best explained as hubs of growing economies as opposed to the density of poverty we often associate them with. These townships have an emerging economy of businesses, such as...
hair salons, internet cafés, take-away shops, car washes, taverns, various small shopping complexes and the Chris Hani Crossing Mall. Katlehong is not any different. In fact it shows the potential to facilitate development in terms of self-sustainable entrepreneurship.

Driving through the township we observed how small-scale businesses attempt to facilitate sustainable development through entrepreneurship. In the car we discussed our observations and established that these small-scale businesses may foster a sense of urgency and provide multiplier effects to the community by alleviating youth unemployment.

Tshepo, who is one of the co-op members in the ReaGilè complex, told us that from high school he enjoyed business studies. He says “I see this project as an opportunity to commit myself to learn how to run a business”. We recognised this perception from Paulo Freire’s Participatory Development concept which supports the notion of local people perceiving the opportunities and constraints in their world or in their context and acting on these.

In the community we found that the ReaGilè in Katlehong represented both entertainment for community members and an opportunity for filmmakers to screen their movies. The ReaGilè mini-cinema shows video based educational material from 08:00 till 15:00 and feature films from 15:00 till 24:00, 7 days per week, to paying customers. The prices of tickets are considered as cheap because they range between R8.00 to R12.00. For many young people in Katlehong this complex is an ideal place for leisure because as we observed, it is primarily young people who use the complex. They come to the cinema at different intervals and in groups to request their favourite films. Some also scout it as a potential place to perform for audiences to showcase their talents.
A Publishing Interlude: Authenticity and Contemporaneity

THE SCENE: ELANGENI Hotel pool deck
The event: A performance on publishing by a ‘traditional’ Zulu dance group
The sponsor: Taylor & Francis, hosting a cocktail party for Communicatio, Ecquid Novi and Critical Arts
The performers: (Mxolisi Mhlongo, Thobani Mbhele, Mnafuthi Mrshali, Fikisiwe Shangase, Thamie Mkhize, Thobani Madlala, S’phelele Ndlovu), Drama in Aids Education,
The evening performance began with a loud dramatic music accompanied by djembe drums. DramAidE’s Youth-out of school dance and drama group were in full African traditional attire performing a traditional Zulu dance. Dancers showed different dance styles and got the crowd involved with dancing. The group also performed a Pantsula dance. Pantsula dance was developed in the townships as a form of defiance to the apartheid regime. Dancers also added hip-hop moves leaving some delegates spellbound. One of the delegates said, “Amazing performance!”, after the performance.
Since the evening was about ‘Publishing’, one of the actors recited a poem (written by Mmeli Mhlongo) entitled WRITE, oh Africa WRITE!

WRITE! oh Africa WRITE!
Write, for it is RIGHT
Let’s WRITE for the nations to see
WRITE for them to read, so they’ll understand
and then know how we feel
Written is better than spoken
Spoken is easily forgotten
Spoken is better when written
Written can be passed on from generation to generation from one to another
Written is permanent, never loses meaning or taste. Let’s speak silently, they will hear us so loudly

Let’s fight right and nobody gets hurt when we WRITE
‘Let’s bridge the gap between races, nations and cultures
And display our diversity in language, food and music
WRITE about the pansula, the traditional dance and ballet’
When written it will never be forgotten
Let’s WRITE Africa,
For the Nations are patiently waiting to see our great writing.

And, so, we thus commemorated the successful publication arrangements between the three journals and Taylor and Francis, at an event hosted under the auspices of the International Association for Communication and Media Research conference hosted by YUKZN in July 2012.
Zamashandu Mbatha
DramAidE and CCMS

The Centre for Communication, Media and Society

THE CENTRE FOR Communication, Media and Society (CCMS) is the Southern African region’s premier graduate research and educational unit in media studies. The unit consists of both graduate and undergraduate components. The staff, research and publications of CCMS are internationally renowned and read, and its leading staff members have been visiting professors in a variety of universities all over the world.

CCMS was established after the Soweto uprising of 1976, in order to develop strategies of cultural resistance through media and culture. The aim of CCMS was to teach critical media and cultural studies and to actively contribute to political change from inside the anti-apartheid coalition then known as the Mass Democratic Movement. Staff and students set out to develop theories and strategies to enable grassroots empowerment and local media and cultural development projects.

CCMS offers courses of an interdisciplinary nature, calling on contributions for the faculties of Humanities, Social Science, Science, Architecture and Education. Graduates find employment in a wide range of professions including:
• Non-government or community-based organisations
• University-based education, research and consultancy
• Film industry
• Television and radio broadcasting
• Marketing and market research
• Journalism
• Community development

With the advent of democratic political processes in South Africa, CCMS has shifted its emphasis to policy research and development support for communication projects, in the context of reconstruction and policy studies. This requires working as critical consultants for the state and parastatal corporations, commissions and task groups, as well as the progressive business sector. CCMS also engages in major research projects, development projects, conferences and media production.

CCMS graduates:
Ready for work,
Ready for the world!

“...when you get a degree from CCMS you know that you have earned your stripes and can go toe to toe with the best in the industry!”

Richard Delate (Hons, MA) Country Programme Director, Communication, Johns Hopkins Health and Education SA; previously Advocacy and Media Advisor, UNAIDS Eastern and Southern Africa.
CCMS STRIKES BACK!

By Andrew Dicks

What is?

RIOT

Hmm... You know what that means right?

Dude, it's going down

LET'S DO THIS!
Graduation 2013

All dressed up and their futures to go to! CCMS Honours graduates in academic regalia

Masters Graduates

Lungelo Dlamini
Supervisor: Dr Emma Durden

Miliswa Magongo
Title: Ripples of Empowerment?: Exploring the Role of Participatory Development Communication in the Biesje Poort Rock Art Recording Project.
Supervisor: Dr Lauren Dyll-Myklebust

Wesley Mathew
Title: Cutting into Perceptions: Investigating Men’s Understanding of Protection – through Medical Male Circumcision for HIV Prevention, in Durban, KwaZulu-Natal.
Supervisor: Dr Emma Durden

Wandile Sibisi
Title: Breaking Free: Exploring dialogue for collective action in the Footballers 4 Life Intervention at the Heidelberg Correctional Centre.
Supervisor: Ms Edwa Govender

Natasha Sundar
Title: An exploration of the loveLife generation on the mobile network MYMsta.
Supervisor: Professor Keyan G. Tomaselli

Siyasanga Tyali
Title: Investigating Beneficiary Communities’ Participation in HIV/AIDS Communication through Community Radio Stations: A case study of X-K FM.
Supervisor: Professor Keyan G. Tomaselli

Claudia van den Berg
Supervisor: Mr Mike Maxwell

Duduzile Zwane
Title: Assessing perceptions – Addressing (mis)conceptions: An exploration of interventions to address the health needs of female teenagers affected by Bilharzia.
Supervisor: Dr Lauren Dyll-Myklebust

Honours Graduates

Bianca Beharie
Danielle Evans
Rolan Gulston
Shree Jokhun
Celani Mkhize
Mbalenhle Mthembu
Dumisani Mthethwa
Sandisa Nyokana
Ashlina Ramdutt
Phelbie Sakarombe
Zuleika Sheik

CCMS Masters Graduates
Miliswa, Wandile and Duduzile at Graduation

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