

CHAPTER ONE

INTRODUCTION

1.1 Contextualization

This research is unique in the sense that it proposes a hypothetical community radio station for a National Game Park¹, such as the Kruger National Park, in South Africa. The reasoning behind this choice of venue is twofold. The Kruger National Park has many ethnic communities living along its borders while the park itself is regarded as one of the most popular tourist attractions in South Africa. Community radio stations in rural areas often have difficulty generating enough revenue to be sustainable therefore a station with ready access to a potential source of revenue, namely the tourists, is arguably an ideal solution. Such a community radio station is able to act as a ‘broker’ between visitors who want to buy handcrafts or visit cultural villages for instance and the ethnic communities who want to sell their wares and expertise to them.

This thesis also presents a case for a bilingual ‘ethnic and English’ community radio station that broadcasts in an ethnic language and in English at the same time. The researcher focused on the Kruger National Park to prove that such a station will be a viable asset to a National Game Park itself, since it can be used to promote the park; provide its ethnic communities with an important source of revenue; while its programmes on nature and wildlife will provide the visitors with a ‘field guide’ in their vehicle.

A further unique aspect in this concept is the ‘three tier approach’ which will allow all National Game Parks to communicate on national level at a certain time of the day. The researcher aimed to create a unique community radio setup, which abides by the rules set out by the Independent Communications Authority of South

¹This thesis does not differentiate between the terms National Game Park and National Game Park as they both mean the same thing and therefore are used interchangeably.

Africa (ICASA)², the regulator responsible for issuing broadcasting licences, which will appeal to visitors and ethnic communities alike.

The study also establishes a new radio community (Parks Emergent Radio Communitiess / PERCs) for the park, consisting of tourists and ethnic communities. This argument is based on the findings of Kepe (1999:418-419), Anderson (1987:15-16), Riggins (1992:2-5) and Clarke (2002:3-4) with regard to what constitutes a community. References vary from the 'hot' and 'cold' media approaches used by McLuhan, to Anderson's 'imagined communities' and Ong's studies of the social impact of 'oral residues' in a literate society.

It is generally taken as a given in post-apartheid South Africa that the unique characteristics of the diverse communities and tourist attractions that South Africa has to offer, need to be targeted as outstanding areas for social, economic and tourism development. This in turn has opened up marketing challenges and opportunities for community-based tourism, with the emphasis on participation and co-ordination at community-tourism level.

The researcher will argue that there are not one but two basic communities at this level of community tourism, in this moment of participation and co-ordination. The first community is the obvious or traditionally conceived one - a social system that owns land and culture that is of interest to the second community. The second community will be argued to be a 'tourist community.' In the National Game Park situation, for example, the second community might be described as 'the community of visitors to the park.' In this sense the 'property' is not owned but 'hired' (through fees levied), and the 'social system' is one of 'tourism.' And finally, in reference to tourism, a 'common benefit' will accrue, leading to the 'shared pleasure' of an effective and satisfactory tourist excursion. Given this, it is obvious that a synergy should exist between these 'real' and tourist communities.

A microcosm of the potential interface between the local community and tourism/tourists was evident in the International Conference held from 1 to 3

² Before ICASA the IBA or Independent Broadcasting Association was the regulator responsible for issuing broadcasting licences

October 2001 in Pretoria. It was hosted by the University of Pretoria's Centre for Afrika Tourism under the leadership of Prof D Wilson, and will be used here as an indication of the range and variety of the demands which occur at the interface.

The title of the conference: 'Tourism as catalyst for community-based development in Africa', immediately indicates this interplay. Papers were delivered by delegates from South Africa and as far afield as the United States of America, Kenya, the Netherlands, Zimbabwe, France and Australia. A total of 43 papers were delivered and a brief overview of the titles of some of the papers indicates the interweave of community, development and facets of tourism:

- Rural community tourism development - the need for three way public private participation (J Fowkes and P Jonsson, Metaplan (Pty) Ltd, Cape Town).
- The use of community radio to develop community-based tourism projects (John van Zyl, ABC Ulwazi).
- Community-based tourism development in Southern Africa: rhetoric or reality? (AJ Mayoral-Phillips, University of Pretoria).
- There is no such thing as community-based eco-tourism (PK Bewsher, Eco-tourism Afrika, Pretoria).
- Looking for a win-win-win: implementation of economically, environmentally and socially sustainable tourism development (PM Norton, Peter Norton and Associates cc).
- Measuring destination and community attractiveness: a proposed framework (S Formica, ESSEC Business School, Cergy-Pontoise, France).
- Handcrafts and retail shopping as contributors to tourism development (MA Littrell, Iowa State University, Ames, IOWA, USA).
- Towards strategies for sustainable development of tourism: the case of Manuel Antonio and Texel (VR van der Duim; J Caalders and A Cordero, Wageningen University (the Netherlands), Buiten Consultancy (the Netherlands) and Flacso (Costa Rica).
- Analysis of the social and cultural impacts of tourism on rural communities of Zimbabwe (J Toland, Cavan Monaghan Rural Development Co-op Society Ltd).
- Comparison of socio-economic community benefits from two different community benefit systems operated by nature-based tourism operations in South Africa: Rocktail Bay (wilderness safaris) and Ngala Private Game Reserve (Conscorp) (AF Spenceley, Institute of Natural Resources, University of Natal).
- The synergism between craft enterprises and tourism: challenges and solutions (AM Trollip, Department of Consumer Science, University of Pretoria).
- Community involvement as a fundamental of eco-tourism (DR Queiros and GDH Wilson, Department of Tourism Management and Centre for Afrika Tourism, University of Pretoria)

From these topics it is clear that tourism especially, has become a catalyst for community-based development in South Africa. Ancillary to tourism, and developing the theme of tourism, certain key concepts come to the fore. These

include development; partnerships; benefits and sustainability; social, cultural and environmental impact; nature-based tourism; eco-tourism; crafts and curios; and finally public and private initiatives.

A further reference to the importance of tourism is the tourism Indaba 2003 held in Durban from 3 to 6 May (Tourism will benefit ... 2003:1) and the fact that Durban won the international convention bid which allowed them to stage the annual tourism indaba for a further three years, from 2004 to 2006. The “Indaba is worth R40 million to the city and region and a whopping R500 million when marketing spin-offs are included. During 2006, the four-day Indaba at the International Convention Centre in Durban attracted 1 300 exhibitors and 1 500 delegates” (ICC Durban Wins... 2002:1).

The researcher will argue in this work that one of the cornerstones of the entire initiative will be communication. More specifically this communication will be about the initiatives, and between the various initiating communities and forces. The researcher shall argue that one of the most effective modes of communication in this regard will be the radio for reasons of accessibility, diversity, cost effectiveness, scale and mode of operation. The researcher will also argue that both communities, as outlined in broad terms above, will have immediate benefit from such a communication medium.

This partnership between tourism and community makes particular demands on the partnership. Appropriate training and development needs to take place. It also calls for infrastructures and transport challenges to be met as well as optimizing the opportunities that are available in this electronic age. Against this background, and relying on the opportunities the electronic field offers, the researcher has chosen the subject of research. The focus will fall on the fact that both community (and therefore community development) and tourism rely to a great extent on communication, which the researcher will link to radio, which is by virtue of its very nature, a communication medium.

Jansen (1995:115) identifies communication, “as that component necessary to facilitate democratic ... social development by the development of a public sphere

in SA.” Here she implies that the effective communication is not only a tool for effective democratisation, but also an effective tool for social and economic development. Furthermore, because it appears in the public sphere it demonstrates and facilitates development.

Within the generalised definitions Jansen (1995:31) defines community radio as:

...a participatory form of communication. It implies the participation from those who are not necessarily specialists in the management and control of the (electronic) media. By implication, this itself means that it is not so much the apparatus itself that is the determining factor in the communication process, but it is the human agents - people - who determine the nature of the message, and ultimately, the communication process. For this reason, it is not difficult to see why so-called electronic media, radio, can be used in this process of human development.

Within the broad field of tourism, and then more specifically (as shall be argued) within the realms of a National Game Park, such as the Kruger National Park, which provides one with both a community and a major tourist attraction, community radio will become the site for the play of human agents, for the communication process, and for human development, and consequently, for this research project.

In this modern day and age radio and print are regarded as the leaders of mass communication, which Ong (2002:134) refers to as ‘secondary orality.’ With community radio becoming increasingly popular, one should consider the benefits it holds for the community. At a workshop on Rural Radio and Food Security at the Food and Agriculture Organization (FAO) headquarters in Rome (2001) the importance for a community radio station to be able ‘to satisfy a need within the community’ was emphasized, and is a view shared by Collie (1999:51).

Tadesse (2002:1), referring to illiteracy in the Horn of Africa countries, sees radio as a lifeline for those living in rural communities and an important tool in spreading information. This perception is echoed by Elmahdi ([sa]:1) who describes community radio as the most appropriate medium for distance learning in developing countries since it is often the only accessible means of education for numerous African communities.

Radio is seen as the great equaliser. Case studies prepared by the Commonwealth of Learning and the United Nations Educational, Scientific and Cultural Organization (UNESCO) demonstrated the cost-effectiveness of community radio and its effectiveness as a means to combat HIV/AIDS and provide children with access to educational opportunities. On these grounds the Commonwealth of Learning has employed low-powered FM community radio to deliver education at a distance³ (Boulahya 2002).

For Tadesse (2002:1) community radio stations provide members of a community with the opportunity to exchange ideas in their own language on matters that affect their lives. Tadesse (2002:1) maintains: “Community radio promotes active participation of communities in development and democratization by enabling communities to articulate their experiences and to critically examine issues, processes and policies affecting their lives.”

Rivard (2002:1) also lauded the benefits of community radio and described it as an instrument that could be used to manage conflict and disputes. It could also assist to break down language, social and cultural barriers and restore harmony and understanding. Rivard pointed out that radio had the ability to spread information and knowledge in the absence of functioning telephone and postal systems and for that reason community radio stations were of vital importance.

Tegegne (2002:2) observed that being informed allowed members of society to educate themselves especially in areas which had little or no access to newspapers or television, while Rivard (2002:1) also believes that community radio stations could be used to introduce social adjustments, cultural improvements, economic growth and democratisation.

³ Community radio case studies prepared by the Commonwealth of Learning and UNESCO and presented at the UNESCO Conference of Ministers of Education of African Member States (MINEDAF V111) Dar es Salaam, Tanzania 2 - 6 December 2002

All the benefits mentioned so far seem geared to the advantage of the ethnic members of Parks Emergent Radio Communities/ PERCS. In the instance of a community radio station operating from a National Game Park, the benefits will have to extend to the tourist community as well. For instance, 'democratisation' as referred to by Rivard (2002:2) could imply social equality. This will mean that all nationalities visiting the park will have representation or recognition on air since it may be argued that, as tourists, they all share similar values and interests.

Apart from the informing and educating its listeners, one of the important focus areas of a community radio station in a National Game Park will be the park itself, since, arguably, the park is the reason why tourists come to visit, why members of ethnic communities bordering on the park work and stay there, while others rely on visitors to the park to make use of their services, buy their handcrafts or visit their cultural villages. The interests of the park and its promotion will therefore feature prominently on the proposed radio station. Furthermore, as the station will cater to both tourist and ethnic members of PERCs, a much broader spectrum of programming will apply than for other rural community radio stations where the main focus is on educating the community.

Community radio will be the ideal vehicle to disseminate information about community tourism. Being a communication tool it can motivate community tourism, as well as inform a community how to go about acquiring the skills to do it, while benefiting financially from advertising and sponsorships that result in economic development. To prove his point van Zyl (2001) refers to the following facts:

- Community radio licences are issued freely in South Africa, unlike elsewhere in Africa, making community radio a unique resource;
- Regarding developmental and educational programmers, many community radio stations provide a similar service to alternative public broadcasting;
- A community radio station can become the voice of civil society in South Africa and be instrumental in its development since civil society is still in its infancy in many rural areas.

- If made to be sustainable, community radio stations “can transform communities, create employment and relieve poverty.”

This last point is one of the main benefits and argument in favour of using community radio for the development of community tourism.

1.2 Theoretical framework of the study

One of the objectives of this chapter is to provide a backdrop to the research problem. It is against this background that the problem statement and the solution must be seen.

1.2.1 What does the term ‘community’ imply?

The word “community” usually refers to “a social system in which property is owned by the community and each member works for the common benefit” (Hawkins 1984:125). Three central issues are raised here: the fact that the community manifests a ‘social system’ points to the individuality of the community, as well as to its forms of social, cultural, political and economic formations. Secondly, there is “property ... owned by the community” (and in this one would point to geographical as well as cultural and intellectual property), and it is this property that will factor into the shared opportunity of tourism -- in fact it is the ‘shared ground’ that will be the space for the interface. Finally, community members ‘work’ for the common benefit of all. It is in this aspect that the ‘tourist community’ plays an increasingly important role, as shall be argued in this thesis.

Gilfellan (2001:18) points out that local or community participation in tourism, although often seen as the “key to sustainable tourism development”, not necessarily equates “into greater community control, empowerment and beneficiation.” He raises questions such as: “Who or what is the community? Under whose terms are participation? Who represents the interest of the community?” Gilfellan is referring to a high-profile rural tourism development in the Barberton Mountainlands in Mpumalanga Province of South Africa. According to him, preliminary results showed that there was still a long way to go from the

“traditional passive and manipulative” forms of participation towards “genuine, empowering” forms (2001:18).

Within a National Game Park and its tourist connections one finds the community of such a park. Being a National Game Park, the property is owned by the state, but the community benefits from the number of tourists that visit the park. Job opportunities arise from the staff that have to be employed to cater for the tourists, as well as the possibilities it holds in store for the local arts and crafts, which all stand to gain from tourists visiting Kruger National Park.

The researcher has argued, and wishes to stress this aspect here, that there is another type of ‘community’ in the park situation, that might be described as ‘the community of visitors to the park.’ Fundamental to this position is that this ‘community’ is ever changing and yet has a common purpose - the purpose of being a tourist with all that this entails. The tourist only ‘hires’ the properties (physical and cultural) of the local communities (with all the implications of rights and responsibilities). Furthermore, there is a very specific ‘culture’ or ‘social system’ that characterizes the tourist community in its actions of being a tourist. Yet, in all of this, the two communities share in a ‘common benefit’ - a sharing of cultural and economic capital, for the sake of argument. Put another way, tourist pleasure is economic pleasure to the community.

This ‘double community’ concept will become central to the entire argument that is to follow. It is only if a synergy should come to exist between these ‘real’ and ‘tourist’ communities, that the concept of a community based radio station will have any chance of succeeding. The central thrust of the research for this thesis will need to be around discovering this synergy, and then planning an effective development of that synergy. As mentioned previously it is within a National Game Park and its tourist connections that one will find the community of the park.

1.2.2 A National Game Park as the backdrop for a community radio station

Regarding a National Game Park it must be explained that South Africa’s wildlife sanctuaries fall into three main categories, namely: Nature Parks, Private Game

Reserves and National Game Parks. Nature Parks are more noted for their scenic beauty than their wildlife. Tourists on walks therefore mainly access such parks, and as a result the benefits of radio are not immediately obvious.

Private Game Reserves, because of their personalized service, are especially appealing to the international visitor. Here the visitors are taken on game drives in open-topped vehicles, ensuring the best game viewing opportunities, while their accommodation and personal comfort is luxuriously catered for. The majority of these private reserves are along the western border of the Kruger National Park (Damman [Sa]:68) while others can be found in northern KwaZulu-Natal and the Eastern Cape.

National Game Parks are reserves, on the other hand, that are self-catering and mostly explored by tourists driving their own/hired vehicles, although game drives are offered by some parks. These parks allow the tourists the freedom of setting off at their own pace, going where they feel inclined to go and becoming 'explorers' to a certain extent. This only adds to the allure and appeal of the park. This may well be one of the reasons why the Kruger National Park is so popular with South African tourists as well as international visitors. Accommodation ranges from self-contained rest camps to bushveld and private camps.

South Africa's National Game Parks total 20 of which 14 offer park-run accommodation according to a SAN Parks brochure on tariffs (2004:1). For this proposal the researcher has chosen to look at the National Game Park that has the largest tourist accommodation facilities as well as the largest species of game and bird-life, since, logically, it ought to attract the largest number of tourists. This in turn will influence the communities and population groups in and adjoining the park, by providing job opportunities, as well as creating a market for local arts and crafts and other produce.

The Kruger National Park was established in 1898 to protect the wildlife of the South African Lowveld. The Kruger National Park's vast size makes it the largest National Game Park in South Africa. Its nearest rival; the former Kalahari Gemsbok National Game Park (incorporated with Botswana's Gemsbok National

Game Park to form the Kgalagadi Trans-frontier Park, since May 2000) is less than half the size of the Kruger National Park. The rest of the National Game Parks do not come near it in size.

The Kruger National Park covers 1,948,528 ha. stretching 350 km from north to south and 60 km from east to west. The southern part of the Kruger National Park is in Mpumalanga's Lowveld and its northern part in the Northern Province. The park shares borders to the north with Zimbabwe's Gonarezhou National Game Park and to the east it adjoins wildlife areas of Mozambique.

The Kruger National Park has an excellent infrastructure, yet it creates an impression of unspoilt wilderness especially in the northern section that is less frequented by visitors. Accommodation comprises eleven main camps (a total of 4,000 beds), each camp with restaurants, shops, telephones, laundries and filling stations. There are camping facilities at eight of the camps and there are four camps with swimming pools. Environmental education centres can be found at three of the camps as well as a library at Skukuza and an elephant museum at Letaba. Car repairs are carried out at three of the camps while Skukuza, the "capital of the Park" (Dammann & McGeehan [Sa]:69) has a bank, a post office and a doctor. The park also includes four private camps and six bushveld camps that are not open for day visitors. Accommodation for day visitors is available outside the park, mostly near Hazyview (Dammann & McGeehan [Sa]:69).

The Kruger National Park has the greatest concentration of mammals (147 species) in the world. This includes 8,000 elephant, 2,500 white rhino, 300 black rhino, 20,000 buffalo, 2,000 lion, 900 leopard, 250 cheetah, 4,600 giraffe, 13,000 wildebeest, 140,000 impalas, 900 sable antelope, and 30,000 zebra to name but a few. In addition, 507 species of birds, 114 species of reptiles, 34 species of amphibians, 49 species of fish and 336 species of trees can be found (Dammann & McGeehan [Sa]:69).

Most of the international visitors explore the park in their own rented vehicles. As far as the roads are concerned, 700 km of the 2,000 km of internal roads are tarred, as well as the roads leading to the eight main access gates in the Park.

There are daily flights from Johannesburg to the main camp, Skukuza, where cars can be rented. The park also offers organised safaris, game drives and wilderness trails (Dammann & McGeehan [Sa]:69).

When all of these factors are taken into consideration, it is not surprising that the Kruger National Park has become a world-renowned Park, offering a wildlife experience that ranks with the best in Africa. On these grounds the researcher decided to choose Kruger National Park with its exclusive, indigenous environment and community, as the 'test' location for a community radio station. Skukuza seems to be the obvious location for the proposed radio station, since it is the main camp in the park with the best infrastructure.

Before deciding on the format and programming of such a unique radio station, the researcher will establish which countries / language groups visit the park in greater numbers in order to ascertain which language is understood by the majority of the visitors. The station will broadcast in more than one language and the ethnic population groups working in the park or living in close proximity to it, will be central to the development of the radio station. In this instance the ethnic communities will decide on their own ethnic language of choice.

Furthermore the researcher will consult sources such as Statistics South Africa and South African National Game Parks to gather information regarding the daily activities of the ethnic and tourist communities, as a guide to plan the station's programmes. On account of the proposed community radio station being situated within a tourist attraction, tourists and therefore tourism becomes an important factor to deal with.

1.2.3 The role of tourism

Tourism is described, amongst others, as a "people orientated industry" by the Mpumalanga Tourism Awareness programme (Mkhize and Briedenhann 1996:23). In an abstract from a paper on 'The role of municipal town and regional planners in tourism development' de Ridder, (2001) (a town planner with the Phalaborwa Municipality), refers to tourism as "a physical activity that implies that a

geographical space will be taken up by the attraction, accommodation and infrastructure. This space will be located in a municipal area, which ... necessitates the inclusion of a municipal town and regional planner.” Following on from this, in his paper on ‘Measuring Destination and Community Attractiveness,’ Formica (2001) (from the ESSEC Business School, Cergy-Pontoise, France), notes, “the driving force of the tourism industry is represented by the attractions offered by the destination and its communities. Travellers have no reason to visit communities that have nothing to offer.”

Fundamental, therefore, to tourism are location, accessibility, and attraction. As such, the cornerstone of tourism must lie with the communication of information about such a location, information concerning its accessibility, and finally, and perhaps ultimately, the ‘selling’ of its attractions. In this, radio can become a central tool by promoting and advertising these attractions. Apart from tourism, the term eco-tourism has become synonymous with tourism and warrants looking into.

1.2.4 Ecotourism becomes an important feature in the tourism industry

Ecotourism is derived from the words ‘ecology’ (which refers to the study of the relationships between people, animals, and plants and their environments) and ‘ecosystem’ (which refers to the system of relationships between animals and plants and their environment) (Collins 1995: 245-246). Ecotourism is designed to “contribute to the protection of the environment or at least minimize damage to it “ (Collins 2003:237). According to Queiros and Wilson (2001) the term ‘eco-tourism’ is perceived as “controversial” and “vague.” They argue that the term finally decided on is not as essential as addressing the following four fundamentals:

- sustainable utilisation of the resource base (both natural and cultural);
- involvement of the local community;
- interaction of the tourist and
- The role of the eco-tourism industry.

If all four fundamentals are in place in a balanced manner, it dictates that eco-tourism cannot merely be a product, a destination, or an experience – as some

have described it. It must rather be viewed as an approach to tourism, even as a philosophy (Queiros & Wilson 2001).

In South Africa today, ecosystem tours (eco-tourism) have become a multi-faceted discipline aimed at opening up the natural environment to tourists, while ensuring the local population benefits both economically and socially, particularly in the poorer, rural areas where most of the eco-tourism is based. Job creation is an obvious spin-off. According to the information in South African Tourism's *Holiday Guide*, "for every 30 new tourists welcomed one direct and two indirect new jobs are created. Kruger National Park, for instance, has a workforce of 3,400. Tourists also contribute by buying local curios and crafts" (Dammann [Sa]:68).

Prof. Mary Littrell (2001) of Iowa State University, claims that "shopping is the most common tourism activity among travellers globally," and "handcrafts constitute a significant segment of traveller's shopping purchases," in an abstract for a paper on Handcrafts and retail shopping as contributors to tourism development. This implies that the size of a National Game Park will determine the quantity and the quality of the available handcrafts, simply because of the number of local communities surrounding the park. This will no doubt influence the amount of money spent in the park. The Kruger National Park for example, caters for around 700,000 visitors a year (Dammann & McGeehan [Sa]:68). During an investigation, commissioned by the Department of Environmental Affairs and Tourism in March 2001, the information gathered, showed that "next to accommodation, tourists spend the largest amount of money on gifts and crafts." Both the tourism industry and the craft producers would no doubt benefit from direct marketing to tourists. A community radio station can become an important marketing tool for both the tourism industry and the ethnic communities by means of advertising what is on offer, on air. This will ensure that a far larger audience will have immediate access to important information.

1.2.5 Radio as medium of communication

Radio is essentially a communication medium. In modern times and with the opportunities available in our electronic age, the radio experience is about "being

entertained and informed, but more than this - it is about companionship” (Wilby and Conroy, 1994:71). Radio, according to Wilby and Conroy, uniquely combines the following characteristics that, as the researcher shall argue, are ideally suited to a National Game Park:

- Radio is about immediacy. Radio’s technology and infrastructure enables it to report events quickly and provide live on-the-spot coverage.
- Radio is about people. Its focus on the spoken word and the sound of the human voice directs it constantly towards the ‘human angle of any story.’
- Radio is simple. It provides a linear sequence of sound events with no other information simultaneously transmitted. This means the story has to be simply told and illustrates how the lack of visual images can actually be a strength.
- Radio is targeted. It aims its output at a target audience and tells stories that are likely to interest a defined listener group.
- Radio needs an endless supply of features. It seeks a continuous supply of stories that can be produced quickly and with minimum use of resources. This calls for creativity and innovation on the part of the broadcaster.
- Radio shows its greatest asset as a medium when it “engages the imagination.” It calls on the listener’s active participation in constructing an experience of sights, smells and sensations evoked by the pure medium of sound “(Wilby and Conroy, 1994:154).

Radio is a ‘blind’ medium, as so aptly put by Andrew Crisell (1996:10-11) which enhances two of its main advantages, namely: imagination and flexibility. On imagination, McLeich (1978:16) explains:

Unlike television, where the pictures are limited by the size of the screen, radio’s pictures are any size you care to make them ... Created by appropriate sound effects and supported by the right music virtually any situation can be brought to us.

Another advantage of radio being a ‘blind’ medium is its flexibility. It leaves the listener free to perform other activities such as game viewing or driving while listening, when “the radio becomes an intimate mode of communication ... because they (the radio station) frequently reach him in circumstances of solitude and privacy and accompany him in an unprecedented range of places and

activities ... and is assimilated to his daily existence much more than are the other media” (Crisell 1996:13). This is especially true for community radio, which becomes an even more ‘intimate’ mode of communication on account of having to cater to a far smaller community than for instance a commercial radio station.

1.2.6 Community radio in a National Game Park

Community radio has been described as:

...a system of locally owned, democratically controlled open access radio. A community radio station comes into existence, and develops, in response to the perceived need of a community and is supported and run by the community which it serves (Community Radio Association 1987:3).

In this instance the Kruger National Park, its tourists and the ethnic communities along its borders will form the unique ‘community’ of the proposed radio station. The station will therefore be run by the ethnic community as well as tourist representations. Partridge (1982:14) is very clear that a community radio station must operate according to a code of practice such as the Community Broadcasting Charter drawn up in 1979 in the United Kingdom by the Community Communications Group (COMCOM), as well as the Code of Practice of the Community Radio Association (CRA), published in Britain. These documents state that community radio stations must “serve geographically recognizable communities or communities of interest” (Partridge 1987:2). In the instance of the Kruger National Park, there will be the indigenous / ethnic community as well as the visitors / tourist community.

The Code of Practice further states that community radio stations must draw their programming from “local/regional rather than national sources” and that their ownership be “solely representative of their locality or community of interest” (1987:2). These matters are also echoed in the regulations of the Independent Communications Authority of South Africa (Van Zyl 2003:9) (see 4.1).

For practical and logistical reasons a community radio station will be situated in the largest / main camp of a park, such as Skukuza, which is the main camp in the Kruger National Park. It will employ and serve the immediate community as well as

cater to the tastes of tourists. Ideally the community radio station will function on three levels, nationally, regionally and locally in the sense of local 'breaking news' items.

On a national level it will broadcast to other National Game Parks at scheduled times. For this reason, sequence programming should remain consistent. This implies that there must be specific time slots for scheduled programs so that listeners may know when to tune in to them. It also allows listeners from a broader spectrum (other game parks) to identify with certain programs, and tune in.

On a regional level a National Game Park will only broadcast to the communities that fall within its regional broadcasting range. This can also be regarded as 'live' radio, and should therefore be quite popular, since "immediacy is a key factor in the successful interaction between radio and its audience" (Wilby and Conroy 1994:165). This implies broadcasts that only cover matters of interest within a specific park.

Apart from national and regional broadcasts, provision should be made for local 'breaking news' items. Scheduled programming may be interrupted via a field guide's short wave or two band radio or even a phone in (from a tourist for that matter), should the news warrant it. Here the studio announcer will have to use his own judgement on whether to allow the interruption or not. Again the sense of immediacy is being stressed.

As far as the radio signal is concerned, it should be picked up in all National Game Parks as well on specific wave bands best suited to each regional park. Car radios within the parks must also be able to tune in.

A community radio station for a National Game Park, speculatively, presents the following characteristics:

a) It caters to and for the community and provides jobs. This aspect of the community radio station is immensely important because of the nature of the proposed burgeoning synergy suggested above;

b) It caters to and for the tourists and provides info-tainment on the following, speculative, aspects:

- Important data about the park itself and the specific camp the tourist resides in;
- Tourism and game-watching rules and etiquette, procedures to be followed;
- New and upcoming events;
- Warnings about fires, floods, road conditions, malaria outbreaks - what symptoms to look for and what preventative measures to take;
- Information on moments of interest, such as rare sightings;
- Stories from the area told by field guides and other members of the community, relating harrowing experiences or interesting information on wildlife, community life, and so forth;
- Children's programmes with quizzes, stories, and descriptions of their day's sightings;
- Community advertising - from arts and crafts to game walks and park restaurants;
- Weather and temperature updates;
- Mood music, creating ambience and atmosphere conducive to game watching;
- Arrival and departure times of local and overseas flights;
- Debates, discussions and phone-ins on game-related topics;
- Travel bulletins;
- Interviews with prominent wildlife/nature-conservationists; and
- News updates.

As can be seen, it would appear that the bulk of the items mentioned above are geared towards the tourist community. However, the interface with the 'local community' needs to be extremely powerfully connected, for the community radio station to function adequately. One of the primary concerns, therefore, in this study is to discover the way that this interface will work.

1.3 Problem statement

Given the above, and the acceptance of the necessity for a community radio station, how does a community radio station, designed for the needs of a National

Game Park and its ethnic and tourist communities, function and develop, while addressing the empowerment needs and potential of the ethnic community and the requirements of the tourist community? This study attempts to explore the dynamic of the processes described in the following statements:

1.3.1 Research sub-problems

A community radio station for a National Game Park will reflect the needs of the twofold communities sharing the park. Furthermore it will operate and function through the input of the tourists and in particular the ethnic communities and their desire to service the needs of the ethnic and tourist communities. The community radio station will develop according to the synergistic and interlocking future needs of the two communities. Finally, it will also include the interface between the community's social needs and employment, and with others, such as eco-tourism and the like.

1.4 Methodology used

The researcher will make use of literature study as well as unstructured interviews and consultations with experts in the field of National Game Park requirements, as provided by SAN Parks, as well as community radio stations such as Radio Safari and Highway Radio. Radio Safari is of particular interest and concern to the researcher as it attempted a similar project as proposed in this thesis. After its initial popularity and success, which included sponsorship from the Vodacom cellular network, the station ceased to exist after only a few years. The researcher aims to determine what caused it to close down. Highway Radio is of interest to the thesis because it is a bilingual community radio station that broadcasts in both English and IsiZulu to a multicultural society which mirrors the cultural and language issues of the proposed community radio station.

Time use surveys that cover population activities over time, as provided by Statistics South Africa, will be implemented when designing a hypothetical radio programme to suit the target audience identified in this research. Finally, through a process of redesigning and drawing from two different programming formulas, one

specifically designed for the ethnic community and the other for the tourist community, the researcher will design a workable hypothetical programming format for a community radio station in a National Game Park.

1.5 Scope of the study

The researcher will use the following chapters to demonstrate how a community radio station, designed for the needs of a National Game Park, will look, operate and develop.

Chapter one introduces the *background and aims* of the study. It presents an introduction referring to the importance of tourism and community development in South Africa today. It highlights the suitability of a community radio station for a National Game Park and poses the problems it presents, how it will operate / function and how it will develop.

Chapter two focuses on the *community* of a community radio station within a National Game Park. This chapter will argue for the interface that exists between the various indigenous ethnic communities that surround a National Game Park such as Kruger National Park and the tourists that visit/stay over in the park.

Chapter three deals with *tourism as economic component* and catalyst for the ethnic communities bordering a National Game Park. The focus in this chapter will be on tourism as a means by which poverty can be assuaged in previously disadvantaged ethnic communities living in and along the borders of a National Game Park (such as Kruger National Park) and the important central role a community radio station can be perceived to play in this regard. Because the focus of the chapter is on tourism, the role of the tourist will also be foregrounded in the synergy.

Chapter four explores the *characteristics of radio*. Furthermore, it also looks at the aims and objectives of community radio and examines the benefits it holds for the community, including the problems that can be expected and possible solutions to these.

Chapter five proposes a *hypothetical programme* schedule for a community radio station in a National Game Park, based on the findings of the previous chapters. It services both the ethnic and tourist members of the combined or “retribalised” communities, to use McLuhan’s somewhat controversial term (1967a:304) (see 4.1.5). As will be argued at the relevant place in the thesis, this will be referred to as Parks Emergent Radio Communities (PERCs).

Chapter six concludes this thesis by *summarizing* the preceding chapters. It considers the contributions of this study and its limitations and suggests areas or possible topics for further research.

1.6 Outside the scope of this study

This study however does not investigate matters related to the financing of the proposed community radio station or budgets, the administration of the station or legal and recruitment proceedings. It does not resolve the ethnic broadcast-language(s) issue nor does it make any in-depth study of community radio licensing procedures. An environmental impact study of the utilization of natural resources by ethnic communities is not included in this study. The views and opinions of the SAN Parks Board, tourists and ethnic communities regarding a community radio station in a National Game Park were not tested. Furthermore no in-depth study was made of other community radio stations in the vicinity. In this regard the researcher only focused on Radio Safari as it presented the closest example to the community radio station the researcher proposes. The researcher is also aware that the cooperation of tour operators and field guides are issues needs to be addressed and researched.

1.7 Conclusion

In summary, this study makes use of literature studies as well as interviews and consultations with experts in the field of community radio and National Game Park requirements to provide the ground-work for a community radio station within a National Game Park. Once the potential synergy between community radio

station, the 'double community' and National Game Parks has been established, the researcher shall construct a hypothetical programme for a community radio station in a National Game Park.

The next chapter engages with the central concept of 'community', and then proceeds to the community of a radio station that is situated within a National Game Park.

CHAPTER 2

THE COMMUNITY OF A RADIO STATION WITHIN A NATIONAL GAME PARK

2.1 INTRODUCTION

This chapter will argue for the interface that exists between the various indigenous ethnic communities that surround a National Game Park such as the Kruger National Park and the tourists that visit/stay over in the park. On account of their coexistence with the ethnic communities bordering the park, the tourists become tourist members of these communities. In order to substantiate/validate the argument the researcher will investigate what is understood by the word 'community', which concepts can be linked to the word and the interface that exists between the indigenous/ethnic and tourists/tourist members of a community as a result of their co-existence.

One of the main components of the community radio station the researcher proposes for a National Game Park, such as the Kruger National Park, is the community for whom the radio station is intended. The community of a radio station that is situated within a National Game Park will consist of two kinds of community members. In the first instance there are the different ethnic/indigenous local people who inhabit the park and its surrounding areas and will in all likelihood share one of the indigenous languages that are spoken, social systems, customs, traditions and the like. It may also be true that they do not share all of the above-mentioned similarities. They may for instance only share a common locality and language and the same economic dependence on tourists. As an example the researcher refers to the Kruger National Park and the ethnic people along its western and southern borders, since the Park's northern and eastern perimeters form the border with neighbouring countries namely Zimbabwe to the north and Mozambique to the east. According to statistics provided by the Census of 2001 and confirmed by Helen Mmethi (2005), social ecologist of the park, there are mainly four different ethnic groups that reside along the Park's western and southern borders namely the Venda, Tsonga, Bapedi and Swazi people. For the

purpose of this thesis they will be referred to *en masse* as the ethnic people or the ethnic communities or the ethnic members of the community of the proposed community radio station.

The second group, the tourist⁴ or visitors⁵, become the tourist members of the community by virtue of sharing the same area or space as the local ethnic people for a period of time, through paying for it. For the purpose of this thesis they will be referred to as the tourist members of the community of the proposed radio station. Furthermore the tourists enhance their community status within the ethnic community by being perceived as a source of income for that community and therefore a vital component and an important partner within the structure of what is considered to be a 'community.'

2.2 Defining 'community'

Olorunnisola (1997:247) finds that the term 'community' has become somewhat 'shop-worn.' He believes many authors have "either avoided the task of definition or assumed a unified interpretation in the minds of readers." Olorunnisola (1997:247) cites Jakubowicz's (1989:2) definition which mentions that the term originally implied to

...a group of people who occupied a geographical area; people who were together engaged in economic and political activities, who essentially constituted a self-governing social unit with common values, and who experienced feelings of belonging to one another ... relatively small areas and numbers of people, no more than can maintain face-to-face relationships.

According to Olorunnisola (1997:247-248) this definition is important when trying to define rural African communities since they share many of the components described while also displaying their own distinctive characteristics. Compared to the African city, a rural community displays a "higher level of social and cultural cohesiveness" as well as a "higher level of interpersonal relationship, contact, and

⁴Tourist – provisionally, this may be defined as a person who is travelling or visiting a place for recreation (Hawkins 1984:716)

⁵Visitor – provisionally this may be defined as one who visits a person or a place (Hawkins 1984:756)

inter-group reliance at the rural level.” These issues as well as those mentioned by Jakubowicz will feature in this chapter in order to define the term ‘community.’

According to Anderson (1987:15-16): “Communities are to be distinguished, not by their falsity/genuineness, but by the style in which they are imagined.” Anderson explains by referring to Javanese villagers who “have always known that they are connected to people they have never seen, but these ties were once imagined particularistically - as indefinitely stretchable nets of kinship and clientship” (1987:15-16).

As far as a National Game Park is concerned, it can also be said that “indefinitely stretchable nets of kinship” (in the sense of people sharing the same locale/space) and clientship (on account of economic ties and interdependence) exist between the tourists as tourist members of the community and the ethnic/indigenous communities that live in or along the borders of the park.

Clarke (2002:3), in identifying a common understanding of the term ‘community’, uses a semantic approach to analyse the term and finds that two broad meanings emerge. One meaning identifies geographically identifiable people who usually belong to the same tribe and therefore share the same tribal land as a community.’ In this instance it would infer the ethnic people living in and around a National Game Park and the visiting tourists who share the same space albeit for a short time only. Clarke’s second interpretation of ‘community’ refers to groups of people who share a common purpose, such as a nongovernmental organization (NGO) or people who belong to a monastic order, for instance. In a National Game Park this could imply an ethnic people that rely on the tourists/visitors to provide them with financial gain for their products, be it handcrafts, or other skilled services they can provide, like being tour guides, trackers, waiters and cleaners, to name but a few. Clarke (2002:4) uses both connotations (namely geographic identity and shared purpose) to identify tourism and community concepts and also cites the editors of *The Penguin Dictionary of Sociology* (Abercrombie et al 1994), for pointing out that within the sociological context of the time, the term ‘community’ is by and large without any “specific meaning” (2002:4).

The ethnic community referred to in this thesis will always imply the local/ indigenous community living in and around a National Game Park. As far as the term 'ethnic' is concerned, Riggins disagrees with the general concept that "ethnicity is an unalterable fact of life, determined at birth" (1992:2). Along with contemporary research, he concurs with Anderson (1983:15) in conceptualising ethnicity as a "social construction, a matter of negotiated self-identity and imagined communities" (Riggins 1992:2). Although ethnic identity does have ascribed characteristics that are in part determined at birth, it is also "in part an achievement at both individual and group level" (Riggins 1992:2). Riggins maintains that instead of being a "primordial given", ethnicity can also be "rediscovered" or "reclaimed" (1992:2). In this instance he refers to groups that disappear through assimilation and acculturation as well as the continual forming of new ethnic groups. Riggins (1992:5) further explains that ethnicity involves an individual's choice to identify with a group and the reaction to that group by outsiders. He illustrates by quoting Marger and Obermiller (1987:2):

Ethnicity is not a constant or uniform social experience either for individuals or for groups. Rather, it is a variant, processual, and emergent phenomenon and will therefore reveal itself in different forms and with varying degrees of intensity in different social settings.

In this instance the diverse local ethnic people that exist in and around Kruger National Park come to mind. The ever-changing 'variant', revealing themselves with "varying degrees of intensity in different social settings" (Riggins 1992:5) can be applied to those members of their community who return after an absence of working elsewhere and those who are departing to work further afield. To a certain extent the same applies to the tourist members of the community who, as tourists, can be regarded as a "variant, processual, and emergent phenomenon" (Riggins 1992:5). As tourists they are in a continuous state of change, departing, a constantly evolving/emergent, procession of arrivals and departures.

Kepe (1999:418) describes the word 'community' as one of the most frequently used terms in development circles (the latter referring to those instances that are involved with land reform and land restitution programmes). Although the term 'community' has long been used in social science, it has also been proven to be very elusive, because of numerous "competing interpretations" (Kepe 1999:418

citing Bernard 1973; Sanders 1975; Cousins 1989; Selznick 1996 & McLain and Jones 1997). This lack of consensus regarding the central meaning of the term 'community' is a cause of concern for many social scientists. Kepe (1999:418) addresses these interpretations in order to determine what constitutes a 'community.' He again cites Bernard (1973), who requires three basic characteristics as a minimum, to describe a 'community,' namely a shared locale, social interaction and common ties. In this case one may ask whether people who share the same interests and who communicate through the internet for instance, but do not share a common locale unless the locale is the internet itself, may also be regarded as a 'community'? Furthermore it may be argued that radio itself creates communities - that is, communities of shared interests that might not share a 'common locale.'

The question inevitably arises of how big the notion of 'locale' is. It is possible for instance, that indigenous inhabitants might have different concepts of who is a neighbour and who is not. The researcher therefore argues that 'community' is not a fixed concept but may embrace a number of paradigms depending on the intent of segmentation. As Myers (in Fardon & Furniss 2000) is quick to point out, it is dangerous to rely too much on "the homogeneity and cohesion of any social grouping" since splits will occur "in any community: of a religious, caste, class, gender, age, income-related nature." In practice the 'community' of the proposed community radio station will be the people that fall within the radius/reach of its transmitted power which depends on the strength of its effective radiated power (ERP) according to Victor Grootboom (2005).

Taking Bernard's viewpoint into account, it can be said that both the ethnic (indigenous) and the tourist community members of a National Game Park share the same locale, albeit for a short space of time, as in the case of the tourists who pay for the privilege. Their shared interaction would refer to the purchasing and selling interaction arising from arts and crafts markets, tourist and guide relationships, as well as all other spontaneous contacts such as those between staff and tourists. The common tie in this instance will be tourism, since it is the catalyst of the cultural and social experience between the ethnic and tourist

community members of a National Game Park, and the reason for their co-existence.

A South African interpretation of the term 'communities' could imply "groups of black, poor, political and historically marginalized people living in rural areas" (Clarke 2002:19, citing Njobe, Nomtshongwana & Stowell 1999:21). In this instance the term implicates race, class and status. Maphanga (2001:20) also draws attention to this perception when he points out that interpretations of the word 'community' in the South African context differ from the global context. Maphanga (2001:20), as does Clarke (2002:19), refers to black communities being associated with "poor standards, lack of resources, low quality of life," and so forth. This does not apply to the way the word is used in the researcher's field of study, since the word 'community' will describe and refer to both the ethnic and the tourist community members of a National Game Park.

Kepe (1999:418) places Bernard's three prerequisites for 'community' next to three similar requirements proposed by Dikeni, Moorhead, and Scoones (1996), who define 'community' as a spatial unit, a unit consisting of kinship, cultural and social relationships and an economic unit. For the sake of defining the community of a National Game Park and its surrounding areas, as well as guide the discussions in this chapter, the researcher proposes to follow Kepe's example and adopt Dikeni et al's three main definitions to describe a community. The researcher shall from time to time however also refer to similar definitions used by Brandon (1993).

2.2.1 Community as a spatial unit

Kepe (1999:419) points out that Selznick (1996) is of the opinion that the most common definition for 'community,' refers to people sharing the same locality. He also refers to Bernard (1973), who claims that, the phrase "*the community*" [emphasis added] refers to people in a particular geographical location. Kepe finds this does not necessarily emphasize common ties or social interaction, whereas the term 'community' does. Kepe further differentiates between the locality that accommodates a specific community with common ties and social interaction and

a geographical location, which refers to a much broader spectrum of society and is not as conducive to social interaction or common ties.

As far as defining the term 'community' is concerned however, Kepe refers to Dikeni et al (1996), for pointing out that in reality planners and policy makers, such as those involved with land - restitution and reform programmes, are rarely as circumspect in making this distinction and often use terminologies ranging from 'community', 'the community', 'local community' to 'community of place' when referring to people in a specific location. According to Kepe (1999:419) citing Dikeni et al (1996) whenever these terms are used, the spatial unit is the one most rural planners adhere to in development planning in South Africa's rural areas. Kepe is of the opinion that land reform cannot be separated from the spatial aspect of 'community' thereby prompting the question "how and by whom locality is defined?" (1999:419) Kepe (1999:419) points out that before 1994 the indigenous chiefs and headmen were responsible for the allocation of new sites in the former homelands of South Africa, which then had to be endorsed by the District Magistrate. Since immediate neighbours also had to give their approval, it often resulted (as in the former Transkei, situated in the eastern region of South Africa) in neighbours being organized in a "well-defined geographical cluster within the village, often centring around a dominant lineage, and with their own subhead man." (1999:419) Kepe concludes that the concept of 'community' as a spatial unit involved at least four different social actors; the applicant, the traditional authority, the formal administrative structure (for instance the magistrate) and the grouping of people within the village or *isithebe* - after the grass mat on which food is prepared for the group during feasts.

After the 1994 all-race elections the role of state and local government subsequently changed. In rural areas this created great uncertainty about the form that local government should take. To define 'communities' in terms of space now questions the historical roles of the state and traditional authorities. A 'two-tier' rural local government system was established at regional (district councils) and local (Transitional Representative Councils / TRCs) level. As Transitional Representative Councils were not accorded the power of fully - fledged local authorities they relied heavily on district councils where they could represent their constituencies. At the

same time the role of traditional leaders was restricted to that of custodians of tradition and custom, effectively removing their land allocation powers. In their place legal entities, comprising holders of land rights in a particular area were given the responsibility of deciding the spatial 'community' (Kepe 1999:420). Although the spatial unit concept is strongly linked to defining 'community' Kepe (1999:419) points to Leach, Mearns and Scoones (1997) who claim many studies have shown a range of social relations and dynamics that transcend the spatial boundaries of communities.

Regarding a community radio station in a National Game Park, the phrase "*the community*" [emphasis added], as suggested by Bernard (1973) cited by Kepe (1999:19), would be more correct, as the researcher will be referring to a community consisting of tourists and indigenous/ethnic local inhabitants who share the same locality, but not necessarily the same background or any of the other common ties, usually linked to the term 'community,' such as language, kinship or tradition. This does not mean that there are no ties between ethnic and tourist communities, on the contrary, only in this instance the ties that do exist are those brought about by tourism, not birth.

For the purpose of this project (establishing a community radio station within a National Game Park), the 'community' referred to, will implicate the local ethnic community (indigenous to the area), sharing a common space/locality, namely those areas in South Africa inside and adjoining a National Game Park, with a tourist community visiting and residing within the park.

Defining a community purely on the grounds of its spatial boundaries becomes inevitable when dealing with radio frequencies (available air-time) for a community radio station, since they only deal with specific spatial areas / locations. However if a shared space was regarded as the sole definition of the word 'community,' it could lead to unwillingness to participate in a community radio station project, since such a narrow definition does not allow for social relations or other dynamics that transcend these spatial boundaries. As mentioned in 2.2 the tourists as members of the community, are in a continuous state of change and can on account of their continuous arrivals and departures be seen as an evolving

procession which Riggins (1992:5) describes as a “variant, processual, and emergent phenomenon.”

On the other hand tourism may become a catalyst, by incorporating ethnic culture into the tourist section of the community. Sharing the same space by virtue of inheritance through tribal/ethnic linkages or by paying for it as tourists, thereby earning them the right to share the same space with the ethnic people residing in and around the park creates a common bond between both parties. It not only conforms to Anderson's (1987:15-16) definition of community having indefinitely stretchable nets of kinship, but also complies with the first of Kepe's (1999:418-419) three requirements/definitions for a community, namely sharing the same spatial unit. A radio programme could use the opportunity for cultural exchange to the benefit of both parties, thereby broadening their horizons. This topic will be explored in chapter four, which focuses on radio programming.

2.2.2 Community as a web of kinship, social- and other relations

Social interaction of some kind forms part of Bernard's (1973) three-point criterion for a community (cited by Kepe1999:418). In his definition of the word 'community' Kepe refers to a web of kinship, social and cultural relations (referring to Dikeni et al 1996). Kepe (1999:421) regards people with ties of kinship and who share the same history, customs, beliefs, morals and knowledge, as a 'community.' This does not necessarily mean that they stay in the same locality or belong to the same economic interest group. Their community identity depends on the strengths of their social relationships.

The local ethnic community seldom gets examined, either in “design or implementation” as Neumann (2000:231) points out. They are usually treated as a “homogeneous entity” (2000:231) where little attention is given to ethnic differences, gender or class distinction. The fact that rural communities are often “politically fractured and socially differentiated in complex ways” (Neumann 2000:231) is hardly ever recognized. This is why Kepe (1999:420) mentions in a further definition, which describes 'community' as a web of kinship, social- and other relations, that people “may or may not occupy the same locality or belong to

the same economic interest group.” The strength of a community’s identity depends “on how strong the social relationships are,” according to Kepe (1999:420).

With regard to the tourists, the local ethnic people often have “a very practical and ancestral knowledge of their areas and can be trained to be excellent guides”. They can also be involved in providing “enlightening, participatory, and interactive nature and cultural activities for tourists” (Queiros & Wilson 2001:4 citing McNeely, Thorsell & Ceballos-Lascuráin 1992). In this way social ties and relationships are formed and strengthened, which Kepe (1999:420) as previously referred to, regards as one of the strengths of a community. This is of particular importance as far as the interface between the ethnic and tourist community of a National Game Park is concerned.

Although the ethnic members of the community have an important role to play, the tourists also have a part to play, by utilizing the culture of the community to foster community involvement. “Many tourists are increasingly requiring contact with authentic local communities, desiring to learn about local cultures in an interactive manner” (Queiros & Wilson 2001). Also in South Africa the trend to mix game watching with a cultural experience seems to be on the increase among the number of overseas tourists visiting the country (Queiros & Wilson 2001:4). Based on the psychographic approach used by Littrell (2001:1-3) to differentiate between the different kinds of tourists, tourism styles and shopping approaches (see 2.2.3), tourists that want to combine a cultural experience with game viewing, will resort under “ethnic, arts and people” tourists (Littrell 2001:1-3), because of their active involvement with the local ethnic community. They hereby meet both Kepe’s (1999:418) further definition of a ‘community,’ that requires cultural and social relationships, as well as Bernard’s (1973) definition of social interaction cited by Kepe (1999:418).

The cultural and social relationships that will be formed, between the ethnic and tourist community members of a National Game Park, will depend on the kind of tourists visiting the park as well as the ethnic people they get to meet or come into contact with and on how sensitive both are to the specific needs of the other. For

example, ethnic people who want to impart information on their culture or their historical background will stand a greater chance of being appreciated by the ethnic, arts and people tourists than by the active, outdoor and recreational tourists. However these are issues that can be addressed in a radio programme to the mutual advantage of the ethnic community and those visitors who are interested in such information.

In all three instances used to define 'community,' Kepe (1999:421) considers it important to know who is acknowledged as belonging to the 'community' of the geographical area in question. As far as the community of a National Game Park is concerned, both ethnic and tourist members should be acknowledged as belonging to the 'community' of the geographical area in question. Their shared locale just happens to be a National Game Park in this instance. Social interaction (Kepe 1999:418 citing Bernard 1996) will depend, as mentioned, on the interests of the type of tourists described by Littrell (2001:3) (see 2.2.3) that are visiting the park and the ethnic people they come into contact with.

It can therefore be argued that the ethnic people and tourists residing in and around a National Game Park can lay claim to being a unit consisting not of kinship only but of cultural and social relationships (Kepe 1999:418 citing Dikeni et al 1996). It can also be described as an interchange that takes place between people of different backgrounds, each one benefiting and learning from the other. Furthermore, based on McLuhan's (1967:302,304) reference to radio's ability to "tribalise" mankind (see 4.2.5), this unique unit or 'blend' of ethnic people and tourists, that coexist in and around a National Game Park can be regarded as the 'tribalised' community of the park. At this stage the researcher wishes simply to make an assertion about McLuhan's notion of "tribalized," in order to move the argument forward, and to create a more 'user friendly' term. Fried (1972:1) reaches the conclusion that tribes are usually characterized by flexible borders, diverse character, unconfined by narrow borders, and vibrant. However such an adaptation of the word 'tribe' is not devoid of controversy.

The view that African people are "primarily tribes people" while Europeans are "primarily organized into nations" is considered to be a myth, since historically,

Africans have never used the word “tribe” when referring to themselves. The source of the word is European and originates from referring to the “tribes” of Israel (*Myths about Africa...* ([sa]:1). The word ‘tribe’ is associated with being “socially backward, not advanced or sophisticated, and therefore Westerners employ it liberally to refer to Africans.” The fact that many Africans have accepted the European terminology is ascribed to the colonial period of the early twentieth century during which time the term became “internalized” (*Myths about Africa...* ([sa]:2). This view is underscored by Lowe, Brimah, March, Minter and Muyangwa (1997:1-5) in which the term ‘tribe’ is considered to be a ‘vague’ term (1997:5) since it helps to create false stereotypes. According to Lowe et al (1997:1) the word ‘tribe’ causes “misleading historical and cultural assumptions,” since it:

... blocks accurate views of African realities. At best, any interpretation of African events that relies on the idea of tribe contributes no understanding of specific issues in specific countries. At worst, it perpetuates the idea that African identities and conflicts are in some way more “primitive” than those in other parts of the world.

[Furthermore] ... anyone concerned with truth and accuracy should avoid the term “tribe” in characterising African ethnic groups or cultures ... using the term “tribe” does not contribute to understanding these identities or the conflicts sometimes tied to them.

The term ‘tribe’ therefore appears to be socially frowned upon. Other terms rather than the term ‘tribe’ are preferred by scholars and the media such as the British Broadcasting Corporation. In Western society and most other media however, the terms “tribal” and “African” still appears to be synonyms (Lowe et al 1997:1). Therefore instead of using a theoretically acceptable name such as ‘tribalised’ (which would have referred to ethnic people as well as tourists) the researcher proposes the term ‘PERCs’ which, in the researcher’s view, will be socially more acceptable.

A radio programme exploring the cultural diversities of the tourist and ethnic communities with regard to language, customs, beliefs and traditions would further strengthen their cultural and social relationships. It must also be remembered that communities sometimes define themselves and at other times they are defined by policy makers, politicians, industrialists, and the like. There may be a dynamic tension between self-realized identity and given identities. Radio might mediate

between these identities, depending on who owns the station and what economic interests are at stake. This leads to one of the main concerns behind defining 'community,' namely the importance of the support of the community, resulting in their working together in order to make a success of any project.

2.2.3 Community as an economic unit

Explaining his other distinction in defining 'community' Kepe (1999:420) cites Dikeni et al (1996) and the International Institute for Environment and Development /IIED (1994) to illustrate that people who share common interests, control particular resources or partake in similar economic activities for a livelihood can be regarded as a 'community.' It also forms part of Anderson's (1987:15-16) definition that a community shares "indefinitely stretchable nets of clientship." According to Ceballos-Lascuráin (1998:9) there has been a worldwide increase in tourism in general, in the four years since 1994 to 1998, with international tourists expected to double between 1990 and 2010, growing to 1.018 billion in 2010. This leads one to surmise that these figures, if they are accurate, will also have an impact on South Africa and its National Game Parks, by creating more revenue than in the years preceding 1994, especially with the expected influx from the 2010 World Cup Soccer competition.

If the ethnic and tourist members of a community residing in or around a National Game Park partake in similar economic activities, such as bartering for goods, it will comply with Kepe's three-point concept of a 'community' as far as economic ties are concerned, and serve as an important unifying link. Other economic activities may refer to the creation of jobs, such as waiters, cleaners and field guides to mention but a few. The jobs are the direct result of the number of tourists that visit the park, since the National Game Park has to employ people from the ethnic community to cater for the visitors. This may also take the form of building new accommodation, renovating existing accommodation, repairs, and maintenance work, for example. Furthermore most National Game Parks have restaurants and shops in their rest camps, which in turn require the necessary staff. In the end it becomes a matter of give and take, in the sense that the ethnic people provide the tourists with experiences, artefacts (memorabilia),

video/cinematic/photographic material and the like, which forms an important part of their tour, since it can be savoured long afterwards as memories, memorabilia, photos or video material, making it a memorable experience and preferably one they will wish to repeat. At the same time the tourists provide the ethnic community with much-needed revenue, by paying for their expertise, craftsmanship and insight into their way of life.

According to Lindberg (1998:89) the accessibility and popularity of Africa's wildlife has strong potential for generating economic returns. Factors that might influence the demand for a site are the image of the destination, availability and prices of competing attractions, cost of travel to the destination country and the attraction itself, the quality of the attraction, quality of the general trip experience, political and economic stability and complementary attractions. Although Lindberg is referring to ecotourism, the same factors will affect National Game Parks or any other nature-based tours (1998:93-94). South Africa, by virtue of its accessibility and political and economic stability, is already well known for its wildlife. It offers quality attractions, at fair prices, including the cost of travel to South Africa. Such a financially favourable situation for tourists will also be to the advantage of the local ethnic community of a National Game Park.

As far as ecotourism and for that matter tourism in National Game Parks are concerned, it is not only important "how much money flows into the region of interest (the country, state, province or local community)", but also "how much of what comes into the region stays in the region, thereby producing multiplier effects" (Lindberg 1998:103). The ethnic and tourist community of a National Game Park, as an economic unit, shares interests, control of resources and economic activities. It is therefore important that the money generated by the tourists stays within the ethnic community, which should result in three different impacts, identified by Lindberg (1998:103) as direct, indirect and induced.

Direct impacts arise from the initial tourism spending, such as money spent at a restaurant within the National Game Park. Indirect impacts are caused when a restaurant buys goods and services from other businesses. Induced impacts are generated when restaurant employees spend part of their wages buying various

goods and services. Lindberg (1998:103), citing Nourse (1968) and Walsh (1986), perceives there may be a problem of leakage when a restaurant purchases goods and services from outside the region, since the money will no longer have an indirect impact on the region. In the instance of a National Game Park, the community as an economic unit can experience the indirect impact of tourism spending when the tourist community buy fresh produce as well as handcrafts from the local ethnic community. The local ethnic people should therefore be encouraged to become reliable suppliers of quality produce, goods and services, thereby preventing the high level leakage of money to outside institutions.

Spending most of the money brought in by tourists within the community and confines of the park and surrounding areas will generate a greater distribution of income or wealth to the local community. By becoming an important supplier of food produce, arts and crafts as well as providing other services, such as being waiters in restaurants, clerks in offices, shop-assistants, cleaners, guides and field guides, the ethnic community as an economic unit, will increase its lobbying power regarding matters of concern to them. Simply put, by increasing their input and output the ethnic community becomes equal 'shareholders' with the tourist community, thereby strengthening their ties as an economic unit.

Lindberg (1998:103) citing among others Brandon (1993), Lindberg (1991) and Smith and Jenner (1992) is concerned about the high level of 'leakage' consistently found by economic impact studies, especially in developing countries. He explains that much of the initial tourist expenditure leaves the country and in particular the destination site itself, to pay for imported goods and services used in the tourism industry. In a typical developing country the estimated leakage is 55 %. According to Lindberg (1998:105) more than 90 % of tourism spending leaks away from communities in the vicinity of nature tourism sites. He refers to claims that guides and food are usually brought in from the provincial capital resulting in few benefits being retained at village level.

Regarding the 'community' of a National Game Park as an economic unit, the researcher considers it important that the ethnic people in and surrounding the park provide the park with employees such as field guides, cleaners, waiters and

the like as well as fresh food produce in the form of vegetables and fruit for instance. In this way the ethnic people will benefit financially and prevent the leakage of tourism spending being used to pay for these commodities elsewhere. Lindberg (1998:108) raises another provocative point by suggesting that goods that are needed but are not being produced by the community be identified, the demand for such goods be determined and that the likely benefits of local production be ascertained. This will of course make it clear whether it will be worth while for the community to pursue the matter further.

From an economic viewpoint, ethnic arts and crafts rely heavily on tourist and ethnic group participation. It is arguably one of the most important aspects as far as the community as an economic unit is concerned. Ethnic arts and crafts rely solely on the ethnic members of the community to provide indigenous handcrafts that are much sought after by their tourist counterparts as gifts, keepsakes, memorabilia and items for practical use. In turn the ethnic members rely solely on the tourists (as members of the community) to buy their handcrafts. In this instance the tourist and the ethnic members of the community share a common interest, namely that of bartering - one with the purpose of buying and the other with the purpose of selling. In so doing they unite and become an economic unit, thereby fulfilling Kepe's (1999:418) other criteria for a 'community.'

Establishing economic ties between the tourist and ethnic community members of a National Game Park relies on one of the things the average tourist saves up for, apart from the trip and accommodation, namely spending money. As summed up by Littrell (2001:1) "when tourists travel, they want to shop." She maintains it has been identified by tourism researchers worldwide that shopping is by far the "most common tourism activity among travellers" (2001:1). According to surveys, tourists spend almost one third of their total holiday budget on shopping, with handcrafts as their primary shopping goal. Littrell's (2001:1) research shows handcrafts form the second most important source of income after agriculture in most of the developing world. Littrell found that craft products had the most significant potential for growth in the tourism retail market and could "diversify the

economic base of a rural area or community” (2001:1)⁶.

Referring to the ethnic members of the community, Littrell (2001:1) points to a further advantage, since “developing a tourism market for their crafts stands as one path for keeping the craft traditions alive.” This refers to mass-produced alternatives that have caused many craft producers to lose their local market. It can therefore be concluded that apart from becoming financial partners, tourists can also be seen as the custodians, so to speak, of local craft traditions, helping to keep it alive by demand and by paying for it and in so doing meet Kepe’s (1999:418) definition of ‘community’ as an economic unit.

Regarding the community’s economic interdependence, it is important for the ethnic suppliers of handicrafts to take heed of the fact that Littrell’s (2001:2-3) research further identifies two major shopping approaches, namely ‘product’ shopping and ‘process’ shopping. The first implies tourists who appreciate one-of-a-kind products and need to experience their aesthetic qualities by means of viewing and touching. Row on row of similar products would not appeal to these tourists, since they would appear factory-made to them. Process shoppers on the other hand, want to soak up local culture while they shop. They search for authenticity by meeting local artisans, watching craft demonstrations and learning about the historical and cultural context for a craft. These tourists according to Littrell (2001:2-3) appreciate “short stories, quotations, and photographs from artisans about the significance of handicrafts and craft production in their lives” and are often interested in “the teaching and learning of craft within the community or artisan group.” One can expect tourists who are process shoppers to become very much a part of the exclusive community they have bought into, for the length of their stay in the National Game Park. Since Littrell also refers to them as ‘culture’ consumers this is not difficult to understand.

As Littrell’s (2001:2) research has shown, “sampling a way of life different than their own and expanding a world view” is an important shopping ingredient for

⁶ Environmental impact studies on the uncontrolled utilization of natural resources needs to be addressed by conservationists and all other parties concerned.

tourists who are process shoppers. Littrell (2001:2) describes these tourists as participating in an “intimate human interchange that can transcend cultural differences”, by purchasing crafts directly from local crafters / artisans, which again relates to Kepe’s principle of the community as an economic unit. Littrell (2001:2) maintains that stories of how a product is made and the conditions under which it is produced, contribute to global dialogue between buyers and sellers.

This area of interest should be exploited in radio programmes since a programme that features handcrafts will benefit both the ethnic and the tourist members of the community as an economic unit. Stories can be told by the elders (translated into English) of the origin of the handcrafts, the manner in which they are made, what special features to look out for, and if there are any symbolic meanings attached to the colours and shapes that are used. The researcher refers to the Ndebele people as an example in this regard. They use colourful design motifs to symbolise important elements and events in their lives, such as a light bulb, a razor blade or a television set, (symbolising the impact of technology in their lives), to mention a few. These popular motifs are blended into their painted or beaded artwork and used to decorate their homes as well. The motifs however are so interwoven into the overall design pattern that they will be hardly recognisable unless pointed out to the unsuspecting buyers.⁷

Since Littrell (2001:2) describes product shoppers in general as more practical by nature, not interested in lengthy person-to-person interactions and wanting to make their decisions quickly and easily, a radio programme will be the ideal medium in which product consumers can be updated on the various ways a product can function or be put to use in their homes. This kind of programme should be a regular feature and can be presented by a local presenter, knowledgeable on handcrafts, their original uses and so forth. It should be presented in such a manner that it becomes an appetizer to the visitors, enticing them to want to know, see and eventually purchase more handcrafts with a better

⁷ During the 2001 congress in Pretoria on Tourism as catalyst for community based development, the researcher was fortunate enough to view such examples firsthand during a trip to an Ndebele cultural village. The design motifs were pointed out and their meanings explained by an experienced guide.

understanding and appreciation.

Littrell (2001:3) is of the opinion that a community, artisan group or retailer should adopt a combination of both the product shopping- and process shopping approach. She also points out that “depending on the kinds of activities featured at the tourism destination, one approach may lead to greater return on the investment than the other.” Littrell (2001:2) differentiates between the product shoppers, who are more interested in the skill with which the product was made than the craftsman and the process shoppers, who want shopping experiences that are authentic to the culture that they are visiting. Lindberg (1998:110) suggests information gathering. Visitor surveys and focus groups can help identify potential interest in new handicrafts as well as a means for obtaining feedback on existing handicrafts. Healy (1997a) as cited by Lindberg (1998:110) regards focus groups, which might involve discussion and evaluation by eight to ten tourists, as an excellent way of determining tourist desires such as “inexpensive but interesting gifts for people in my office”; or questions like “what’s so special about natural dyes?” and concerns “it looks too fragile”. These surveys can also be used to evaluate alternative designs (referring to the colours and patterns of the craft/product); sizes (concerning garments) as well as prices and packaging. These matters would be of concern to both the practical inclined product/craftsmanship shoppers and the more culture orientated process shoppers referred to by Littrell (2001:2).

Apart from distinguishing between the product- and process-shopping approaches, Littrell (2001:3) further distinguishes which of these approaches can be applied to the different tourism styles, namely ethnic, arts and people style, history and parks style and active outdoor and recreational style. The ethnic community should regard Littrell’s tourism styles as a tourism-shopping model on how to present and promote their crafts. These considerations should benefit the ethnic community especially, by helping them to avoid unnecessary labour and expense on items that do not sell.

Littrell (2001:3) describes the “Ethnic, Arts, and People” tourists as being actively involved in their tourism. When they travel “they want to visit with local residents

and enjoy meeting interesting people in the places they visit.” It also appears eating in interesting restaurants of the region is high on their priority list. Littrell (2001:3) considers the process-shopping approach a clear choice for communities whose tourist attractions cater to these tourists, when presenting and marketing handcrafts.

A tourist community in a National Game Park will consist of different kinds of people, some of whom will no doubt be very interested in the ethnic community, their arts and crafts and therefore enjoy the process-shopping approach when it comes to presentation and marketing. The shared common interest, which Kepe (1999:420) considers necessary in order to be part of the economic unit of a community, will be the handcrafts presented by the ethnic members of the community.

Another shared common interest is the ethnic members' expertise and knowledge as field guides, storytellers and tribal dancers that they are willing to share at a price, with the tourists. The ethnic community relies on the tourists to show interest in - and a willingness to pay for what they have to offer. The tourists that fall under the Ethnic, Arts and People category want to savour and experience as much as possible from a foreign culture and look forward to buying arts and crafts as well as sharing other experiences with the ethnic community. They also come well prepared to pay for it, since it forms an important part of their itinerary. In this sense the local ethnic people and the tourists are interdependent on each other, and can therefore be considered to be part of an economic unit that helps to form a 'community' (Littrell 2001:3).

The tourist style Littrell (2001:3) refers to as 'History and Parks,' focuses on history and the beauty of nature. According to Littrell these tourists visit among others, historical sites, recreated villages that depict a past way of life and National Game Parks. They are not so much interested in active outdoor pursuits like backpacking or camping and would prefer to enjoy the scenery as well as the sense of the place and perhaps to reflect on the past. The process shopping approach, suited to marketing handcrafts, must also be considered by communities whose tourism focus is local history and natural beauty.

With regard to this thesis the shared link between the ethnic community and tourists with an interest in History and Parks, will be the tourist's interest in the villages of the local people and their history, places of historical interest within the park (such as old wagon trails or routes), well known landmarks, areas of scenic beauty within the park and bird- and game-watching at waterholes. A further important link between both parties would again be their shared economic interest, referring to the ethnic people providing the tourists with much sought after handcrafts, and gaining financially by doing so.

The Active Outdoor and Recreational tourism style is more complex to match with shopping approaches. Littrell (2001:3) mentions that this group enjoys "vigorous outdoor activities" like hiking, nature walks, backpacking and so forth. She perceives both product and process approaches suitable for tourism sites that cater to the Active Outdoor and Recreational tourism style. Although these tourists may also be interested in handcrafts, they would much rather be outdoors on a game trail or hike with an experienced field guide. Their common interest in this instance will be their immediate surroundings combined with an element of danger such as tracking down big game, following a spoor, or setting up a bush camp. In all of these practices the tourists must rely on the field guides' expertise and intimate knowledge of their surroundings.

As is the case with handcrafts, recreation is also a matter of supply and demand. Tourists wanting to be more exposed to nature and wildlife are willing to pay for the services, expertise and knowledge of local indigenous people, as field guides and helpers, who can provide them with these outdoor experiences. This is yet another example of the ethnic and tourist members sharing common interests and partaking in similar economic activities. For tourists it provides pleasure and excitement, and for the service providers, a source of income. Once again radio can play an important part by promoting or advertising these excursions and services on air.

The interdependence of the ethnic and tourist community members on each other is apparent from both Littrell and Lindberg's viewpoints. Littrell's (2001:3) approach

regarding the community as an economic unit, is tourist-shopper orientated, and explains the different tourist-shopping approaches and needs. This in turn, highlights the dependence of the tourist community on their ethnic counterparts to supply them with the handcrafts and other expertise they seek. Lindberg (1998:110) on the other hand, focuses more on the ethnic community by acknowledging the employment and income that can be generated by them from the tourism industry. Economically he sees tourists as providing the most obvious opportunity for the ethnic community to benefit from. As examples Lindberg (1998:109) cites employment in the tourism industry itself, or providing goods such as food and handcrafts, the latter being rated very high on Littrell's (2001:1) tourist-shopping list. Her research shows handcrafts to stand out as "a primary shopping goal" among the products tourists shop for.

Apart from handcrafts, Lindberg (1998:111) also regards ethnic related industries, such as local transportation, (ranging from the traditional to the modern) and purchases from the local agricultural sector as a means by which tourists can increase local benefits. Lindberg claims this is where inbound tour operators play a critical role in providing domestic and local benefits at destinations. Government agencies and non-government officials play other important roles in "providing the capital availability and entrepreneurial and business development training, necessary for wide distribution of benefits" (1998:109).

As far as the community as an economic unit is concerned, it remains important to remember that tourists shop for handcrafts "with a variety of product criteria, definitions of product authenticity, and motivations for shopping" (Littrell 2001:4). This multiplicity of expectations in a tourism-shopping model is viewed by Littrell as an opportunity for tourism planners, retailers and artisans to market their products and their cultures in ways that can help generate income for the artisans and retailers. At the same time tourists are offered "a picture on their worlds" (2001:4). Since handcrafts have been pointed out as "a primary shopping goal" among the products tourists shop for it will be to the advantage of both the ethnic and tourist members of the community if Littrell's (2001:1) approaches to tourism were taken into account. It will not only help to boost local sales, but may also serve as a deterrent for easy available, mass-produced alternatives.

When it comes to revenue sharing and local control, a variety of factors come into play, such as political support and the goodwill of the tourism industry. Lindberg (1998:110) mentions opportunities for increasing visitor spending on infrastructure and services at ecotourism destination areas, such as lodgings, restaurants or snack bars, souvenir shops, visitor centres, cultural performances and so on. As is true of all business ventures, careful planning is important before substantial investments are made in the form of accommodations and other large infrastructures. Often only a small investment is needed, as with small-scale handcraft development.

Regarding the selling and buying of crafts in and around a National Game Park setup, Littrell's (2001:3) 'product- and process' shopping approaches together with the tourism styles she refers to are important as a tourism-shopping model to help a community or group of artisans decide how to present and promote their crafts. It may also become a regular feature program on a community radio station to educate both the ethnic and tourist communities in each other's customs, likes and dislikes, to name but a few. Such promotional programmes together with the selling and buying of handcrafts will help strengthen the ties between the ethnic and tourist members of the community. This can be seen as the cultural and social interaction that is part of Kepe's (1999:418) definition of a 'community' (see 2.2).

Littrell (2001:1-3) focuses mainly on the different kind of tourists, their different shopping approaches and tourist styles. By explaining the importance of ethnic handcrafts in the tourists' shopping itinerary, their interest in experiencing ethnic culture and their reliance on ethnic expertise as guides for example, Littrell inadvertently highlights the dependence of tourists on the ethnic community. In similar vein, Lindberg (1998:110) points out how much the ethnic community relies and depends upon tourists. He therefore regards employment and income from the tourism industry itself as the most obvious opportunity for the ethnic community to benefit from. He even mentions local transportation, ranging from the traditional to the modern, and the local agricultural sector as a means to increase local benefits through tourism-related purchases (Lindberg 1998:111). It can therefore be concluded that both Littrell and Lindberg, while focusing on a

different community (one tourist, the other ethnic) illustrate the interdependence of these two communities upon each other. In doing so they comply with Kepe's (1999:418-419) definition of a 'community' as an economic unit. It also underscores why it will be advantageous to bring the tourist community on board instead of simply setting up a conservation radio station catering only for one or more of the indigenous languages. A National Game Park is one of those rare instances where the needs and interests of *two* diverse communities can be catered to by a community radio station, to the mutual benefit of both.

So far it can be said that apart from sharing the same geographic location, both the ethnic and tourist communities share economic interests. This refers to both parties bringing something to the table. In the first instance the ethnic community bring their crafts, produce, skills, services, knowledge, expertise and the like to the table, with the sole purpose and expectation that it will be purchased by the tourists. In the second instance the tourists come to the table fully expecting to find - and prepared to purchase, what the ethnic community has to offer. This is what the tourists have been saving up for since deciding to come on the trip. In this instance they will be providing the local community with much needed and sought after financial gain, resulting in further economic empowerment of the ethnic community.

For the tourists it means money well spent on gifts or memorabilia that will only further personalize and enhance the enjoyment of their visit/tour since they now have something tangible to take home with them. In a sense both the indigenous community and the tourist community will have become an interdependent economic unit, each one relying on the other to either provide or purchase the goods - be it handcrafts, services, produce, expertise or knowledge.

It is clear from the foregoing that the link between tourism and its influence on the ethnic community is an important factor that needs to be considered further. This matter will therefore be taken up in chapter three.

2.3 Conclusion

This chapter investigated the potential audience for the proposed community radio station and set out to prove the interface that exists between the various indigenous ethnic communities that surround a National Game Park such as the Kruger National Park and the tourists that visit the park. It drew on the work of Benedict Anderson and his reference to 'imagined communities,' amongst others.

According to Anderson, (1987:15-16): "Communities are to be distinguished, not by their falsity/genuineness, but by the style in which they are imagined."

Anderson explains by referring to Javanese villagers who know that they are connected to people that they have not met or seen (Anderson 1987:15-16).

As far as a National Game Park is concerned, the thesis argues that "indefinitely stretchable nets of kinship" (in the sense of people sharing the same locale/space) and clientship (on account of economic ties and interdependence) exist between the tourists as tourist members of the community and the ethnic communities that live in or along the borders of the park.

The study argued that the tourists became tourist members of these communities on account of their coexistence with the ethnic communities bordering the park. In order to validate the argument three basic criteria were used to define the term 'community', namely: sharing the same locale or space (Kepe 1999:419) whether by virtue of inheritance through ethnic linkages or, earning the right to share the same space albeit for a short space of time, as in the case of the tourists who pay for this privilege; shared interaction such as tourist and guide relationships and spontaneous contacts such as those between staff and tourists. In essence the tourist relies on the presence and functions of the ethnic community and the ethnic community relies on the presence and commercial interest of the tourists and in the last instance, shared common interests or similar economic activities (Kepe 1999:420), such as the ethnic arts and crafts that rely heavily on tourist spending, illustrate the interdependence of these two communities upon each other.

Drawing on McLuhan, it was argued that radio is able to merge different communities, in this instance the ethnic communities and visitors to the park, into a single “tribe” and thereby “tribalize” them, in McLuhan’s terms (1967a:304) to form the community of the proposed radio station. The term ‘tribe’ has however proved to be a socially unacceptable term, associated with being “socially backward” (Myths about Africa... ([sa]:1). This thesis used the term ‘tribalize’ in the context of merging (‘tribalizing’) different communities (one ethnic and the other tourists to the park) into one ‘tribe’ in what McLuhan (1967a:304), regards as an “almost instant reversal of individualism into collectivism.” With McLuhan’s term ‘tribalised community’ in mind the researcher called it a Parks Emergent Radio Community or PERCs.

Having identified and defined the ‘community’ of the proposed community radio station, namely PERCs, Chapter Three will investigate the nature of the South African tourism industry, with specific reference to the National Game Parks and look at the role that a community radio station will play, serving as a ‘broker’ between the ethnic and tourist communities.