

Afrocentrism in the communication strategies used by the Department of Health and Social Developmental Welfare in the North West Province

Patricia Boikanyo, BA, BA Hons

Mini-dissertation submitted in-partial fulfillment of the requirements for the degree Magister Artium in Business Communication at the Potchefstroomse Universiteit vir Christelike Hoër Onderwys.

Supervisor: Prof. J.D. Froneman

Co-supervisor: Prof. G.F. de J. de Wet

Potchefstroom, November 2001

ACKNOWLEDGEMENTS:

I would like to extend my sincere appreciation to J. Leeuw for his support, patience and understanding and my supervisors, Prof. J.D. Froneman, and Prof. G.F. D De Wet for their guidance and encouragement, officials of the Department of Health in Pretoria and those of the provincial Department of Health and Social Developmental Welfare in Mafikeng for their tireless assistance and for making the information available that enabled me to conduct this study.

ABSTRACT

In an attempt to apply the new government policies and initiatives, the Department of Health and Social Developmental Welfare in the North West Province attempted since 1994 to take the lead in ensuring that it applies the government programmes in an inclusive, participative and informative way. This was noticeable in the way they publicized their programmes and embarked on campaigns to make their programmes known and understood by the public.

This study firstly contextualises, describes and analyses programmes of the department, regarded by the provincial department to be the three top programmes, namely those pertaining to HIV/Aids and sexually transmitted diseases; mental health and substance abuse; and the maternal health and women's health. This was done to find out if the top three programmes are informed by the departmental mission statement, the Reconstruction and Development Programme, an African Renaissance and the four Afrocentric world view dimensions as discussed by Mbennah (1999:138-196).

It was found that notwithstanding the policies of government most programmes were still informed by a Eurocentric approach. In analysing the programmes in terms of the characteristics of an Afrocentric world view, it is concluded that very little "Afrocentrism" could be identified in the communication strategies.

1.4	ANC Manifesto.....	11
1.5	Research problem.....	12
1.6	Specific questions.....	12
1.7	Objectives of the study.....	13
	1.7.1 Objective 1.....	13
	1.7.2 Objective 2.....	13
1.8	Theoretical point of departure.....	14
	1.8.1 Theoretical statement 1.....	15
	1.8.2 Theoretical statement 2.....	15
	1.8.3 Theoretical statement 3.....	15
	1.8.4 Theoretical statement 4	16
	1.8.5 Theoretical statement 5	16
	1.8.6 Theoretical statement 6	17
1.9	Research method used.....	17
	1.9.1 Literature review.....	18
	1.9.2 Departmental publications.....	18
	1.9.3 Interviews.....	18
	1.9.4 Observation.....	20
	1.9.5 Description and analysis of the programmes and Afrocentrism in the communication strategies used to communicate them.....	20
1.10	Validity of the study	20
1.11	Conclusion.....	21

CHAPTER 2

Afrocentric world view dimensions and theoretical statements used to analyse the communication strategies used by the department

2.1	Introduction.....	22
2.2	Defining world view.....	22
2.3	Characteristics of world view.....	25
	2.3.1 Theoretical statement 1.....	26
2.4	Traditional African world view.....	26
	2.4.1 Features of traditional African world view.....	32
	2.4.2 Characteristics of traditional African thought.....	33
2.5	Afrocentrism defined.....	34
2.6	Dimensions of an Afrocentric world view.....	34
	2.6.1 The epistemological dimension.....	35
	2.6.1.1 Theoretical statement 2.....	38
	2.6.2 The axiological dimension.....	38
	2.6.2.1 Theoretical statement 3.....	41
	2.6.3 The chronemic dimension.....	41
	2.6.3.1 Theoretical statement 4.....	43
	2.6.4 The ontological dimension.....	44
	2.6.4.1 Theoretical statement 5.....	46
2.7	Culture, religion, world view and philosophy.....	46
2.8	The South African environment in which the three programmes were communicated.....	5 0
	2.8.1 Theoretical statement 6.....	50
2.9	Conclusion.....	52

CHAPTER 3:

Description of the programmes and Afrocentrism in their communication

strategies

3.1	Introduction.....	54
3.2	The newly established Government Communication and Information System (GCIS).....	54
3.2.1	Vision.....	55
3.2.2	Mission.....	55
3.2.3	GCIS: North West Province	55
3.3	The national structure of the Department of Health.....	56
3.3.1	The national communication directorate of the Department of Health.....	56
3.3.2	The national Department of Health programmes.....	57
3.3.3	Communication methods.....	57
3.3.4	Publications and language.....	57
3.4	The Department of Health and Social Developmental Welfare: North West Province.....	58
3.4.1	The mission and vision.....	58
3.4.2	Communication methods and publications.....	58
3.5	The provincial health programmes.....	59
3.5.1	The HIV/Aids and sexually transmitted disease programme.....	59
3.5.1.1	Communication strategies used in the HIV/Aids and sexually transmitted diseases programme.....	61
3.5.1.1.1	Radio.....	61
3.5.1.1.2	Events.....	62
3.5.1.1.3	Political parties and interdepartmental collaborations.....	62
3.5.1.1.4	People living with HIV/Aids.....	63
3.5.1.1.5	Newspapers.....	64

3.5.1.1.6	Aids Helpline.....	64
3.5.1.1.7	Life skills programme.....	65
3.5.1.1.8	Television.....	66
3.5.1.1.9	Publications.....	66
3.5.1.2	Afrocentrism and the HIV/Aids and sexually transmitted disease programme	68
3.5.1.2.1	Radio.....	68
3.5.1.2.2	Events.....	74
3.5.1.2.3	Political parties and interdepartmental collaborations.....	78
3.5.1.2.4	People living with HIV/Aids.....	85
3.5.1.2.5	Newspapers.....	90
3.5.1.2.6	Aids helpline	94
3.5.1.2.7	Life skills programme.....	97
3.5.1.2.8	Television.....	101
3.5.1.2.9	Publications	104
3.5.2	The mental health and substance abuse programme.....	108
3.5.2.1	Communication strategies used in the mental health and substance abuse programme.....	111
3.5.2.1.1	Radio.....	112
3.5.2.1.2	Publications.....	112
3.5.2.1.3	Summits.....	113
3.5.2.2	Afrocentrism and the mental health and substance abuse programme.....	11
3.5.2.2.1	Radio.....	113

3.5.2.2.2	Publications.....	113
3.5.2.2.3	Summits.....	116
3.5.3	The maternal health and women's health programme.....	120
3.5.3.1	Communication strategies used in the maternal health and women's health programme.....	123
3.5.3.1.1	Radio.....	123
3.5.3.1.2	Television.....	123
3.5.3.1.3	Publications.....	123
3.5.3.1.4	Summits.....	126
3.5.3.2	Afrocentrism and the maternal and women's health programme	127
3.5.3.2.1	Radio.....	127
3.5.3.2.2	Television.....	133
3.5.3.2.3	Publications.....	137
3.5.3.2.4	Summits.....	141
3.6	Conclusion	144

CHAPTER 4:

Research objectives analysed, conclusion and recommendations made on the findings

4.1	Introduction.....	145
4.2	Research objectives analysed.....	145
4.2.1	Objective 1.....	145
4.2.2	Objective 2.....	146
4.3	Conclusions on the analysis of the programmes.....	147
4.4	Conclusion on the research problem.....	150

4.4.1	Validity	150
4.4.2	Reliability	150
4.4.3	Triangulation.....	150
4.5	Recommendations on the findings.....	150
4.6	Conclusion	151

CHAPTER 1

Overview of the problem statement, objectives and research method

1.1 Introduction

After the 1994 general elections, the new government set out to introduce programmes consistent with the Reconstruction and Development Programme (RDP). This overarching strategy was aimed at shifting the focus from a mostly privileged minority to a formerly mostly disadvantaged majority. The public service was restructured, a process which included changing communication programmes and appointing blacks to senior positions (cf. Government Gazette, 1994).

Following the publication of the RDP forums guidelines document, RDP forums were established through a process of consultation and holding meetings with stakeholders, including meetings with community leaders (Motsepe, 1994). The central RDP office, which was situated in the then-president's office, was however later disbanded and all RDP activities decentralised to individual departments. This was not to be seen as a departure from the RDP idea, but a tactical shift in an effort to ensure that the RDP in fact succeeded. The RDP was therefore still relevant, as this could also be noted in the ANC's 1999 election manifesto.

The initial 1994 rhetoric focus shifted from the RDP to nation-building, stressing "masakhane", an African communalistic approach in projects and programmes. Proposed programmes, subsequently resulted in green and white papers, which were aimed at involving all communities in projects and the legislative processes through public hearings. In time the well-known nation-building and rainbow nation concepts were replaced by President Thabo Mbeki's idea of an African renaissance. With this he attempted to

encourage Africans to join hands and rebuild the country and revive their past. This was to be seen as an attempt to bolster the original RDP initiative, not replace it.

In line with this philosophy and rhetoric, the North West Province's Department of Health and Social Developmental Welfare was since 1994, challenged with the task of redirecting its programmes. Its services had to be taken to the people at grass-roots level and they had to be encouraged to participate in the programmes. One of the challenges was then to ensure that people understood what the objectives of the government were, particularly in relation to the new programmes. This had to have an impact on how the department was to communicate its programmes, and whether the communication strategies were really in line with the basic RDP concept of government.

1.2 The reconstruction and development programme (RDP)

The Reconstruction and Development Programme (RDP) was the result of many months of consultation within the ANC, its alliance and partners and other mass organisations in the wider society. This consultation resulted in the policy framework contained in the document (Mandela, 1994: preface) and formed the policy basis on which the ANC alliance fought the 1994 elections successfully. As such it became government policy and still informs government actions today.

1.2.1 Defining the Reconstruction and Development Programme (RDP)

ANC (1994:1) describes the Reconstruction and Development Programme as an integrated, coherent socio-economic policy framework. It sought to mobilise all the people and the country's resources toward the final eradication of apartheid and the building of a democratic, non-racial and non-sexist future.

Within the framework policy represented by the RDP, the ANC was to develop detailed positions and a legislative programmes of government. This process of consultation and joint policy formulation had to continue as the

RDP is developed into an effective programme of government. Other key sectors of society such as the business community had to be consulted and encouraged to participate as fully as they may choose.

Those organisations within civil society that participated in the development of the RDP had to be encouraged by the government to be active and responsible for the effective implementation of the RDP. The inclusive approach for developing and implementing policy was unique in South Africa's political history. According to government thinking, the special nature of the ANC as a former liberation movement and the traditions of the Freedom Charter make it a political organisation capable of unifying a wide range of social movements, community-based organisations and numerous other sectors and formations. It was envisaged that the widespread and broad-based extra-parliamentary support was to allow the ANC to implement the programme (ANC, 1994:1)

1.2.2 Motivation for the RDP

The original motivation for the RDP was that segregation (apartheid) in education, health, welfare, transport and unemployment left deep scars of inequality and economic inefficiency. Millions of ordinary South Africans struggled against this system over decades to bring about a more just society. Individuals fought this struggle against apartheid, by political organisations and by a mass democratic movement. It is this collective heritage of struggle, these common yearnings which were the country's greatest strength. The RDP was to build on it.

The RDP was then a programme aimed at being achievable and sustainable. It had to meet the objectives of freedom and an improved standard of living and quality of life for all South Africans within a peaceful and stable society. The RDP document did not promise that each and every expectation would be realised and each and every need met immediately. It acknowledged that hard choices would have to be made. But the RDP provided a framework within which those choices could be made (ANC 1994:1).

1.2.3 The key programmes of the RDP

The Department of Health and Social Development Welfare in the North West Province, was also challenged to come up with programmes that would meet the objectives of the Reconstruction and Development Programme.

1.2.3.1 Meeting the basic needs.

The first priority was to begin to meet the basic needs of people - jobs, land, housing, water, electricity, telecommunications, transport, *a clean and healthy environment, nutrition, health care and social welfare*

People were to be involved in these programmes by being made part of the decision-making and being employed to manage and administer these large-scale programmes.

1.2.3.2. Implementing the RDP

The RDP raised many challenges in its implementation because it involved processes and forms of participation by organisations outside government that were very different to the previous government. To implement the RDP required the establishment of effective RDP structures in government at a national, provincial and local level.

1.2.4 Meeting the basic needs: vision and objectives

The central objective of the RDP was to improve the quality of life of all South Africans, and in particular the most poor and marginalised sections of our communities. This objective had to be realised through a process of empowerment, which gives the poor control over their lives and increases their ability to mobilise sufficient development resources, including those from the democratic government where necessary. The RDP reflected a commitment to grassroots, bottom-up development that was owned and driven by communities and their representative organisations (ANC, 1994:2).

The strategy for meeting the basic needs rested on four pillars, namely:

1. Creating opportunities for all South Africans to develop to their full potential;
2. Boosting production and household income through job creation,
3. Productivity and efficiency, improving conditions of employment, and creating opportunities for all to sustain themselves through productive activity; improving living conditions through better access to basic physical and social services, health care, education, and training for urban and rural communities; and
4. Establishing a social security system and other safety nets to protect the poor, the disabled, the elderly and other vulnerable groups, (ANC, 1994:2).

In view of these policy objectives, the communication strategies used by the Department of Health and Social Developmental Welfare will be described and analysed to find out if they did meet the said objectives, which the African National Congress claim to be an ongoing process.

In his address at the opening of Parliament at the National Assembly in Cape Town, 25 June 1999, President Thabo Mbeki indicated that the Reconstruction and Development Programme (RDP) and the Growth, Empowerment and Redistribution Programme policy (GEAR) were implemented by the first democratic government to achieve socio-economic transformation and macro-economic stability.

The President continued to say that the structural changes entailed within these processes were also to take place within the context of our economy, becoming more competitive as it integrated itself within the global economy. He said the RDP and Growth, Empowerment and Redistribution (GEAR), would remain the basic policy objectives of the new government to achieve sustainable growth, development and improved standards of living.

1.2.5 Telecommunications

The RDP aimed at providing universal affordable access for all as rapidly as possible within a sustainable and viable telecommunications system. To develop a modern and integrated telecommunications information technology system that is capable of enhancing, cheapening and facilitating education, health care, business information, public administration and rural development, and to develop a Southern African cooperative programme for telecommunications. In terms of the RDP, telecommunications services had to be provided to all schools and clinics (ANC, 1994:2). The study will attempt to establish if the Department of Health and Social Developmental Welfare utilised this communication strategy or not.

1.2.6. A democratic information programme

The communities had to be informed about the said programmes. In this regard the RDP outlined the following position on information policy (ANC, 1994:5):

* Open debate and transparency in government and society were crucial elements of reconstruction and development. This required an information policy, which guaranteed active exchange of information and opinion among all members of the society. Without the free flow of accurate and comprehensive information, the RDP would lack the mass input necessary for its success.

* The new information policy had to aim at facilitating exchange of information within and among communities and between the democratic government and society as an important role in facilitating projects in such areas as education and health.

* The democratic government had to encourage the development of all three tiers of media, public, community and private. However, had to seek to correct the skewed legacy of apartheid where public media were turned into instruments of National Party policy; where community media were repressed; where private media were concentrated in the hands of a few monopolies,

and where a few individuals from the community determined the content of media. New voices at national, regional and local levels, and genuine competition rather than a monopoly of ideas, had to be encouraged.

* An affirmative action programme, consistent with the best experiences in the world, had to be put into place to empower communities and individuals from the previously disadvantaged sectors of society. This had to include: mechanisms to make available resources needed to set up broadcasting and printing enterprises at a range of levels; training and upgrading; and civic education to ensure that communities and individuals recognised and exercised their media rights.

* Measures had to be taken to limit monopoly control of the media. Cross-ownership of print and broadcast media must be subject to strict limitations determined in a public and transparent manner. The democratic government had to encourage unbundling of the existing media monopolies. This included monopolies in the areas of publishing and distribution. Where necessary, anti-trust legislation had to be brought to bear on these monopolies.

* The democratic government had to set aside funds for the training of journalists and community based media and, at the same time, encourage media institutions to do the same. To ensure the free flow of information with the broad parameters of the Bill of Rights, the Freedom of Information Act had to be broadened.

* The democratic government had to have a major role to play in the introduction of a new information policy. There had to be limited facilitation rather than dabbling in the editorial content of media enterprises. Further, a deliberate policy had to be followed to prevent unwarranted state intervention in leveling the media playing field or in preserving privileged status for government information. The Bill of Rights and, if necessary, legislation were crucial in this regard.

* The South African Communication Services (SACS) had to be restructured in order to undertake two important tasks: the provision of objective information about the activities of the state and other role players, and the facilitation of the new information policy (see 3.2).

To carry out these two functions, the original RDP document envisaged two distinct structures were necessary. At the same time, the information arms of various ministries, especially those dealing with reconstruction and development, had to be strengthened.

It was thus important and in line with basic government policy, for the communities to understand information dissemination strategies used by the Department of Health and Social Developmental Welfare in the North West Province.

1.3 The African renaissance

The term African renaissance was still in use when the study was conducted in 1998, but now the term currently used is the Millenium African Recovery Plan. For the purpose of this study, focus was made on the old term, the African renaissance.

An African is described as a person born or living in Africa, especially a person belonging to one of the native tribes of Africa; a black person (WBD:38). However, contrary to this definition, Mbeki (1996:3) emphasised that our Africanness shall not be defined by our race, colour, and gender of historical origins. It is a firm assertion made by ourselves that South Africa belongs to all who live in it, black and white.

Renaissance refers to a new birth; revival or a period of marked improvement and a new life, especially in art, literature, or music (WBD:1769).

The word renaissance comes from the Latin word re-nascere and refers to the act of being reborn. During the Renaissance, many European scholars and artists especially in Italy, studied the learning and art of ancient Greece and

Rome. They wanted to recapture the spirit of Greek and Roman cultures in their own artistic, literary, and philosophic works (Anon., 1994:16).

The renaissance thus represented a rebirth of these cultures and is therefore also known as the revival of antiquity or the revival of learning. Renaissance thinkers emphasised people's responsibilities and duties to the society in which they lived. They believed that society could civilize people rather than make them wicked (Anon., 1994:16).

Gyekye (1987:12) noted that the modern African philosophy, to be African, and have a basis of African culture and experience, must have a common connection with the traditional African philosophy.

Addressing parliament at the adoption of the South African Constitutional Bill in 1996, the South African nation began to hear about the envisaged African renaissance when then-Deputy President Thabo Mbeki gave his "I am an African speech". He called on all Africans to look back and revive their roots, as mentioned in section 1.3.

The then-Deputy President reiterated the fact that RDP and Gear remained the two basic policy objectives of the new government, the African Renaissance is now the new government focus under the leadership of President Thabo Mbeki, an Afrocentric approach to government policy implementation (Mbeki, 1996:2).

As then-Deputy President Mbeki said in parliament in 1996: "Among us prowl the products of our immoral and amoral past- killers who have no sense of the worth of human life, rapists who have absolute disdain for the women of our country, animals who would seek benefit from the vulnerability of the children, the disabled and the old, the rapacious who brook no obstacle in their quest for self-enrichment. All this I know to be true because I am an African! Because of that, I am also able to state this fundamental truth that I am born of a people who are heroes and heroines. I am born of a people who would

not tolerate oppression. I am of a nation that would not allow that fear of death, torture, imprisonment, exile or prosecution should result in the perpetuation of injustice” (Mbeki, 1996:2).

Further explaining his African Renaissance, he said: “The constitution whose adoption we celebrate constitutes an unequivocal statement that we refuse to accept that our Africanness shall be defined by our race, colour, and gender of historical origins. It is a firm assertion made by ourselves that South Africa belongs to all who live in it, black and white. It gives concrete expression to the sentiment we share as African, and will defend to the death, that the people shall govern. It recognises the fact that the dignity of the individual is both an objective which society must pursue, and is a goal which cannot be separated from the material well-being of that individual. It aims to open doors so that those who were disadvantaged can assume their place in society as equals with their fellow human beings without fear to colour, race, gender, age or geographic dispersal” (Mbeki, 1996:3).

Mbeki emphasised that the constitution provides an opportunity to enable each one and all to state their views, promote them, strive for their implementation in the process of governance without fear that a contrary view will be met with repression. It rejoices in the diversity of our people and creates the space for all of us voluntarily to define ourselves as one people. As an African, this is an achievement of which I am proud, proud without reservation and proud without any feeling of conceit. Our sense of elevation at this moment also derives from the fact that this magnificent product is the unique creation of African hands and African minds.

“We the ANC say that the children of Africa, from north to south, from the east and the west and at the very center of our continent, continue to be consumed by death dealt out by those how have proclaimed a sentence of death and dialogue and reason and on the children of Africa whose limbs are too weak to run away from the rage of adults”.

President Mbeki thus appealed to all Africans, both black and white to work together and help rebuild the country. As such, his renaissance concept was vital in the communication strategies of government particularly those of health departments.

1.4 ANC manifesto

Following the formulation of the Reconstruction and Developmental Programme (RDP), the Growth, Empowerment and Redistribution policy (Gear) and the African renaissance concept the African National Congress (ANC) came up with a manifesto in 1999 to guide government's broad programme of change. This was also a guiding tool for the Department of Health and Social Developmental Welfare in the North West Province in applying and communicating its programmes.

According to the ANC election manifesto (1999), there were many things that form part of the broad programme for change that do not appear in the manifesto. The reasons for this were:

The Reconstruction and Development Programme (RDP) outlined the broad programme for changing South African society. It remained the only relevant detailed programme to carry out SA freedom and social justice.. There is no need to change this basic framework. If improvements are needed, we shall cooperate with others to do so. Because, at this very moment, each aspect of this Manifesto is being elaborated into concrete steps. We are consulting with our allies, communities, social movements, role-players and experts to ensure we begin to implement our programme from Day One of the new government.

It was clear that according to the manifesto, the RDP is an ongoing process, but the outcry is that the changing process is very slow. The Department of Health and Social Developmental Welfare as an implementation tool of government, under the leadership of Dr. Molefi Sefularo, was faced with the challenge of ensuring that the words of President Mbeki do not fall on barren soil.

If the RDP and the idea of an African Renaissance in fact inform all government programmes, it was important to establish how the characteristics of an Afrocentric world view were visible in the strategies used

to communicate the programmes. It was therefore also important to define what was meant by an Afrocentric world view, given its epistemological, axiological, chronemic and ontological dimensions discussed by Mbennah (1999: 138-196).

Given the point of departure that world view influences, among other things, information processing, decision making and social action (Sodowsky *et al.*, 1994:314; Grunig, 1992), the study will then look at the programmes and how *the manner in which they were communicated* were informed by an Afrocentric world view as discussed by Mbennah (1999:138-196).

In view of the above mentioned initiatives and the fact that the North West Province has a primarily black population, one could expect the communication strategies to cater for people whose world view orientation could be assumed to be Afrocentric to some extent (cf. Mbeki, 1998; Mbennah, 1999; Van der Walt, 1997; Shutte, 1993).

1.5 Research problem

Given the before-mentioned the research problem posed in this study is formulated as:

Did the communication strategies used in the programmes of the Department of Health and Social Developmental Welfare in the North West Province, during 1998, reflect aspects of an Afrocentric world view, as discussed by Mbennah (1999:138-196)?

1.6 Specific questions

Based on the background and general question, the following specific questions then arise:

- * What the top three selected programmes of the Department of Health and Social Developmental Welfare in North West Province during 1994 to 1998 were, and whether these programmes were informed by the department's mission statement, the Reconstruction and Development Programme (RPD), the African Renaissance and an

Afrocentric world view dimension, as discussed by Mbennah (1999:138-196)?

* What communication strategies were used to communicate the three top programmes and whether the strategies used to communicate these programmes were informed by the department's mission statement, the Reconstruction and Development Programme (RPD), the African Renaissance and an Afrocentric world view, as discussed by Mbennah (1999:138-196)?

1.7 Objectives of the study

In view of the above mentioned questions the following objectives were then put forward:

1.7.1 Objective 1

To determine what the top three selected programmes of the Department of Health and Social Developmental Welfare in North West Province during 1994 to 1998 were, and whether these programmes were informed by the department's mission statement, the Reconstruction and Development Programme (RPD), the African Renaissance and an Afrocentric world view, as discussed by Mbennah (1999:138-196).

1.7.2 Objective 2

To determine what communication strategies were used to communicate the three top programmes and whether the strategies used to communicate these programmes were informed by the department's mission statement, the Reconstruction and Development Programme (RPD), the African Renaissance and an Afrocentric world view, as discussed by Mbennah (1999:138-196).

1.8 Theoretical point of departure

Government departments were all undergoing transformation and restructuring. New policies and programmes were, to some extent, emerging in line with aspects of an Afrocentric world view, as discussed by Mbennah (1999:138-196). Programmes were being communicated with particular reference to the disadvantaged communities and those in the rural areas. People were to be encouraged to participate in the programmes.

Since these programmes focussed mainly on disadvantaged communities, the communication strategies used to communicate them were expected to be in line with some aspects of an Afrocentric world view dimension. For these programmes to be effective, they ought to have reflected and incorporated aspects of an Afrocentric world view, but bearing in mind that not all Africans share the same world view and also taking into account that a significant portion of the North West Province population does not live in rural areas.

The study then looks at the Reconstruction and Development Programme (RDP), the African Renaissance, the ANC manifesto, and the four Afrocentric world view dimensions as discussed by Mbennah (1999:138-196).

This theoretical framework is discussed fully in chapter 2, taking a closer look at the four Afrocentric world view dimensions discussed by Mbennah(1999:138-196) and basing the research in the South African context which was influenced by the department's mission statement, the Reconstruction and Development Programme and the African Renaissance as emphasised by Thabo Mbeki (1998).

From the discussions of the theoretical points of departure, the following specific theoretical statements which will be analysed in chapter 2, were formulated:

1.8.1 Theoretical Statement 1:

Based on the political context already discussed in this chapter, as well as the different definitions of world view it could be expected that the programmes of the department of Health and Social Developmental Welfare in the North West Province were, to some extent, informed by an Afrocentric world view.

1.8.2 Theoretical Statement 2

An epistemological Afrocentric world view dimension is characterised by:

- * The theory of knowing and how the thought process relates to cultural differences.
- * Cultural orientation's theory of knowledge.
- * Methods of knowing and concept of truth.
- * A people's characteristic cognitive structure and thought process
- * Different thinking styles which would result in different use of evidence
- * Understanding events and reality through emotion and feeling is considered both valid and critical.

1.8.3 Theoretical Statement 3:

Axiologically, Afrocentrism is characterised by:

- * Emphasis on the value of interpersonal relationships and the maintenance and enhancement of harmonious interpersonal relationships.
- * The concept *umuntu ngumuntu ngabantu*, meaning a person is a person through other persons (cf. Steyn, 1997:70).
- * The concept that personhood is achieved through participation in the community. Thus, a person is a being-in-community, though he belongs primarily to his immediate, his relative, his clan, his tribe and his ancestral community - and secondarily, to the larger community of humanity.
- * Gudykunst (1996:511) notes that individualism or the self is attributed to whites and collectivism or the group is attributed to blacks.
- * Behavioural patterns and attitudes characterise the scope, function and patterns of communication.
- * Cultural values permeates a cultural orientation and determine how people ought to behave.
- * Cultural values inform a member of a culture on what is good or bad, right or wrong, true or false and positive and negative.

- * The aged are respected and treated with dignity and the elderly are seen as the true repositories of wisdom and knowledge and, therefore, as assets of great value to the community

1.8.4 Theoretical statement 4:

Chronemically Afrocentrism conceptualises the following:

- * The use of time in relation to past, present and future differ across cultural orientations.
- * Afrocentrics would, in Eurocentric terms, be rated as slower, with a relatively flexible punctuality range.
- * Time is considered as consisting of collective representations that derive time into "personal" time which is the undifferentiated flow of duration, and the collective social time, which has a morphology of cognisable units and imposes itself on all minds (Mbennah, 1999:160).
- * Pace of life and punctuality, which use various measures of tempo, punctuality and time-keeping.
- * Pace of life is generally faster in industrial than in non-industrial cultural orientations and tended to be faster in larger than in smaller cities (Mbennah, 1999:161).

1.8.5 Theoretical Statement 5:

Ontologically, Afrocentrism conceptualises the following:

- * Key to an Afrocentric world view is the conception that everything is a unified, interdependent, and integrated whole.
- * Ontological dimension appertains to the nature of relationships between mankind and the universe.
- * Or, human beings and nature are or should be in harmony, promoting a respect for the environment.
- * Relationship between human beings and nature could be one of subjugation, feel, understand, and live helplessly, presumably at the mercy of nature.
- * The past orientation places a high value on tradition; the present orientation places a relatively little attention to both what has gone on in the past and

what might happen in the future; and the future orientation highly values change.

- * Individualism is characterised by autonomy of the individual, lineality focuses on the continuity of the group through time (the family), and collaterality focuses on the laterally extended group.
- * . People in different cultural orientations holds different beliefs about the character of human nature, what it means to be human, and what characterises being human.

1.8.6 Theoretical statement 6

The RDP and African renaissance were characterised by:

- * Consultation and holding meetings with stakeholders, including meeting with community leaders.
- * Encouraging Africans to join hands and rebuild the country and revive the past.
- * Meeting the objectives of freedom and an improved standard of living and quality of life for all South Africans within a peaceful and stable society.
- * Meeting the basic needs of the people.
- * Improving quality of life of all South Africans and in particular the poor and marginalised sectors of communities.
- * Providing universal affordable access for all as rapidly as possible within a sustainable and viable telecommunication system.
- * Developing a modern and integrated telecommunication information technology system that is capable of enhancing, cheapening and facilitating education, health care, information and rural development.

1.9 Research methods used

In this qualitative study, the following methods were used:

- (i) Literature study
- (ii) Policy documents of the department were studied
- (iii) Interviews
- (iv) Observation
- (v) Description and analysis of the communication strategies

1.9.1 Literature review

Relevant literature on the Reconstruction and Development Programme (RDP), the African Renaissance, the ANC manifesto, world view, Afrocentric world view and the Government Communication and Information System (GCIS) were studied.

1.9.2 Departmental publication

Policy documents, posters and z-cards of the department were collected during the interviews and studied.

1.9.3 Interviews

Interviews were conducted with the following;

1.9.3.1 Mrs T. Kotze - Communication officer

Interviews were conducted in Pretoria firstly with Mrs T. Kotze, the communication officer, to get a feeling of how the directorate operates at that level. She gave a brief description of the operations. The researcher then continued to the printing section where posters, booklets and pamphlets were collected.

1.9.3.2 Dr. T. Perez – Director: Communication

Mrs Kotze then introduced the researcher to Dr. Perez, the director of communication who explained how the directorate relates with the provincial offices.

1.9.3.3 Mrs N. Legalatladi – Assistant Director: Communication

In the North West, a visit was made to the provincial office of the Department of Health and Social Developmental Welfare in Mafikeng where interviews were held firstly with Ms Nombulelo Legalatladi who was the communication officer for the department. She also gave a description of the operations of communication sub-directorate and its relations with the national directorate and gave contact names for the people involved in the three top programmes.

1.9.3.4 Dr. Chipfakacha – Director: Contageous Diseases and Mrs K. Sefularo – Assistant Director: HIV/Aids and sexually transmitted diseases

A joint interview was then held with the Director of the contagious diseases, Dr. Chipfakacha and the assistant director for HIV/Aids and sexually transmitted diseases programme, Mrs K. Sefularo. They both explained what the programme was all about and how it worked. They then referred the researcher to Mrs Phuduhudu, the HIV/Aids co-ordinator in the province. Mrs Phuduhudu gave a detailed explanation of how the programme operated at ground level and the specific methods that were used in the programme. An explanation of the communication strategies used to communicate the programme was also given. A number of publication were also collected from her office.

1.9.3.5 Mrs W. Roos – Deputy Director: Mental health and substance abuse programme

An appointment was made with Mrs W. Roos, the deputy director of the mental health and substance abuse programme, who was based in Potchefstroom. The interview was then held with her in the head office in Mmabatho. She gave a background description of the programme and how it operated. An explanation of the communication strategies used to communicate the programme was also given. A few posters were also collected from her.

1.9.3.6 Mrs P. Choeu – Deputy Director: Maternal health and women's health programme

The sixth interview was held with Mrs P. Choeu, the deputy director of the maternal health and women's health programme. She also explained what the programme was all about and how it was implemented. She also gave the researcher some posters on the programme. An explanation of the communication strategies used to communicate the programme was also given.

1.9.3.7 Mr C. Mokgakala - Administrative Officer: GCIS

The last interview was held with Mr C. Mokgakala, the administration officer of the Government Communication and Information Service (GCIS) in the North West Province. He explained how the GCIS originated and operated in the province in relation to its head office in Pretoria. He also explained how they related with the North West Communication Service.

1.9.4 Observation

Basic observation was also done through observing the HIV/Aids programme awareness campaign, the pandemic which was dominant among the youth. Thus, daily experiences and observation also formed part of the research methodology in this critical analysis.

Observation was used in this study of qualitative research in terms of the relationship which existed in the immediate environment, although people were not interviewed to find their opinions on the studied programmes, as this would form another dimension of the study.

1.9.5 Description and analysis of the programmes and Afrocentrism in the communication strategies used to communicate them

In the theoretical chapter the researcher then continued to describe and analyse the department's mission statement, the Reconstruction and Development Programme, the African renaissance and how the four Afrocentric world view dimensions, as discussed by Mbennah (1999: 138-168), namely the epistemological, the axiological, the chronemics and the ontological dimensions, informed the communication strategies used in the three top programmes.

1.10 Validity and reliability of the study

The study was valid in as much as it analysed relevant documents and material of the chosen department. A broad overview of relevant data was thus used. Triangulation was applied in order to ensure the reliability of the study. Specifically, data triangulation was applied by correlating material and

verifying the findings by interviewing key role players. The ability to observe the situation as explained in the interviews was also intended to add value to the study.

1.11 Conclusion

In this chapter the Reconstruction and Development Programme and its objectives and the African Renaissance were outlined. The two concepts were then applied to the communication strategies used by the department when analysing the programmes in chapter 3. Specific questions, and the research problem which will be applied in chapter 3 and the objectives of the study will be reviewed in chapter 4. Theoretical statements, which will be applied in chapter 2, will also be tabled. The research method which will be used in chapter 3, was also outlined and lastly, the validity of the study was looked at.

Chapter 2 will then focus on the literature review on world view, Afrocentrism and theoretical statements, whilst chapter 3 will describe the programmes, communication strategies used in them and Afrocentrism in the programmes as discussed by Mbennah (1999:138-196).

CHAPTER 2

Afrocentric world view dimensions and communication strategies

2.1 Introduction

In this chapter, the study will take a closer look at what an Afrocentric world view is, and its four dimensions, namely the epistemological, axiological, chronemic and ontological dimensions as discussed by Mbennah (1999:138-196). These, and the theoretical statements formulated, will then be applied in the analysis of the communication strategies used to communicate the three top programmes of the department of Health and Social Developmental Welfare in the North West Province, the HIV/Aids and sexually transmitted disease programme, the mental health and substance abuse programme and the maternal health and women's health programme. This will be done in chapter 3.

Given the government's attempt to focus on improving the lives of disadvantaged communities, (with the main emphasis on the rural areas), departments had to come up with programmes aimed at improving conditions in the rural areas.

Official statistics indicated that the North West Province had a population of 3 354 825 which constitutes 8,3% of the South African population (Statistics SA, 1999: 8). Furthermore, Statistics SA (1999:41) suggested that 20% of Africans had received no education as against 10% Coloureds, 7% of Indians and 1% of Whites.

In view of this demography and the questions posed earlier, it was imperative to define what world view was and identify what an Afrocentric world view entailed.

2.2. Defining world view

There was no one definition of world view, Mbennah (1999:133) stated that these propositions were useful in so far as they brought conceptual understanding of world

view, but they were too general to be used for a comparative investigation of world view and its effect. He concluded that a further step was required to categorise the diverse items that constitute world view.

Following Redfield (1952:33), who suggests that world view can be seen as a characteristic attitude of purpose or obligation toward that which is confronted, maintained, obeyed or acted upon, Mendelson (1968:576) suggests that world view is one of the concepts used in the holistic characterisation and comparison of cultures, it deals with the sum of ideas which an individual within a group (and/or that group) has of the universe in and around them.

Redfield (1952:33) sees world view as some center on man, nature, and God about equality and some variety in regard to the attitude of man toward his relationship with the confronted, cognitive and affective (Mendelson, 1968: 578). Concurring with Redfield in this aspect, Porter and Jain (1981) advance the notion that world view is a cultural orientation towards God, man, nature, universe and philosophical issues concerned with being. This relates to the ontological dimension (see 2.6.4).

Van der Walt (1997:39) following on the footsteps of Redfield and Mendelson, conceptualises that world view is a philosophical core of a culture and provides a view of the whole reality guided by way of norms and values. It is more implicit - implied but not expressed directly and is pre-theoretical in nature. He further noted that world viewish dimension of a culture arrives at full self-consciousness in philosophy, a scientific reflection of world view. This relates to the epistemological dimension (Mbennah, 1999:184), (see 2.6.1).

The aspect of reality follows a definition by Sol Tax, who noted that world view is the mental apprehension of reality, the way a man in a particular society sees himself in relation to everything around him (Mendelson, 1968:557). The ontological dimension as discussed by Mbennah (1999:163), also took a closer look at the relationship of man and the universe, which will be discussed later in 2.6.4.

Kearney (1975:247) takes world view to be virtually synonymous with anthropology in the basic sense that “cognition” indicated in its etymology: co-gnoscere, “to get a knowledge of. Kearney contends that world view study in contrast makes heavy use of nonverbal behaviour and ethno semantics as traditionally practised is overwhelmingly concerned with analysis of folk taxonomies. The view was later supported and expanded by Sodowsky (1994:314), who suggests that world view influence cognitive processes, including styles of communicating and information processing, decision making and social action.

In his later discussions on world view, Kearney (1984:10) defines world view as a set of images and assumptions about the world, and also refers to world view as a macro thought. It describes well the concept of schema, large abstract structures of knowledge that people use to organise what they know and make sense of new information that comes to them.

Whilst Van der Walt suggests that world view is reality guided by norms and values, Shutte (1993:6) following Kearney (1975 and 1984) defines world view as the search for knowledge and understanding of the nature and meaning of the universe and of human life.

Shutte emphasises the searching aspect whilst Van Der Walt highlights the guiding principle. The latter also continues to note that it is the search for truths and values that are true and valuable for every place and time. This view of Schutte will be revisited when discussing the chronemic dimension (see 2.6.3). The view is also preceded by Humboldt (1836:95) who suggested that world view has served anthropology as a term for the philosophical dimensions of culture seen as having a degree of coherence in time and space.

From the above definitions the impression is that many authors have tried to define world view, but the essence is that world view has to do with behavioural patterns of different cultures and what others think of them.

The way people think and respect nature, God, their values and cultures is very much revealed by the way they behave and the way they have accepted a way of life to be a correct one. Hence we find that different cultures have different religious beliefs and many people are influenced by their religious beliefs, which in turn influence their behavioural patterns.

In conclusion, the researcher accepted the orientation by Mendelson (1968:576), who suggests that world view is one of the concepts used in the holistic characterisation and comparison of cultures, it deals with the sum of ideas which an individual within a group (and/or that group) has of the universe in and around them and Kearney (1984:10) who brings in the macro thought, the concept of schema, large abstract structures of knowledge that people use to organise what they know and make sense of new information that comes to them. When people interpret what they understand, it is normally influenced by what others say or believe. Programmes that were introduced after 1994 were meant to bring change and people are normally uncertain when new things are introduced and would thus rely on what others think or believe to be right.

2.3. Characteristics of world view

Foster (1966:31) suggests that a formulation of world view should express the implicit conception of the natural and social universe which exists at a subconscious level. People are not normally able to articulate it.

The epistemological, the axiological, the chronemic and the ontological dimensions will be discussed, examining both what they are and how they might have influenced the communication strategies used in the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province.

In conceptualising world view and in relation to public relations, Grunig (1994:38) suggests that excellent world view for public relations will be the one that is logical, coherent, unified, and orderly the internal criteria. It should also be effective in solving organisational and human problems, as judged by relatively neutral research or by history, the external criteria. Grunig finalises this by noting that it should be

ethical in that it helps organisation build caring, even loving relationships with other individuals and groups they affect in a society or the world.

This suggestion by Grunig will assist in evaluating the three top programmes of the Department of Health and Social Developmental Welfare to find out how the department (in the strategies they have utilised in communicating these programmes), build relationships with the societies with the aim of ensuring that communities understood the HIV/Aids programme, mental health and substance abuse programme and the maternal health and women's health programme. Hill and Manneheim (1992:381) note that world view also suggests reflection and mastery of a repertoire of forms and meanings, neglecting the way culture is shaped in everyday practices below the threshold of awareness.

2.3.1 Theoretical Statement 1:

Based on the political context discussed in chapter 1 as well as the different definitions of world view it could be expected that the programmes of the Department of Health and Social Developmental Welfare in the North West Province were, to some extent, informed by an Afrocentric world view.

This will then be looked at when analysing the communication strategies used by the department to communicate its programmes based on the four world view dimensions of Mbennah (1999:138-196) in chapter 3.

2.4 Traditional African world view

The North West Province had a diverse African population, which then suggested that the people hold different modes of thought, which to an extent may also have been influenced by different political beliefs.

The traditional mode of thought holds that the modern scientific mode of thought is regarded as Western and the original pre-scientific west mode of thought is regarded as traditional (Van der Walt, 1997). The pre-scientific is taken as knowledge by man in the street and is associated with the communal mode of thought attributed to Africans, which are influenced by social traditions, beliefs and rituals. He holds that cultures of Africa and the West mutually affirm as well as correct each other and

western science and technology provide opportunities without which a developing country like ours cannot survive.

According to Daniel (1976:28) there are basic underlying thought patterns that exist among Africans and underlying similarities in religious outlook and moral injunction. He adds that the traditional African World view focuses on the similarities in the world views of geographical disparate Africans as seen in the patterns of communication in the USA. Daniel also noted the call-response in the traditional Black worship service, the "deep structure".

A different view to this is taken by Wiredu (1980:37), who suggests that African philosophy is often or usually taken in the sense of the traditional folk of thought of Africa and the significance of the current process of modernisation in Africa should be realised in terms of material and intellectual development. Each man has some background of traditional thought (pre-scientific), but Western societies have passed through a stage where explanations of phenomena relied on the agency of spirits.

Wiredu (1980:41), further notes that a culture can be literate and yet remain traditional and an example was made with the Indians. He states that many traditional African institutions and cultural practices are based on superstition which are said to be unsupported belief in abstract entities. Various people employ different ways, they believe in spirits in an attempt to achieve a coherent view of the world. He concludes that all people Western or non-westerns are engaged in the quest for development of religion, moral and political spheres by the spirits and even while calling for modernisation. Influential Africans can still be seen to encourage superstition practices in the belief that in this kind of way, they can achieve development without losing their Africanness.

Africans have a strong sense of interdependence of persons on others, hence the saying that "a person is a person because of others" which is captured in the Zulu proverb: *umuntu umuntu ngabantu* (Shutte, 1996:46) and echoed by Steyn (1997:70). The proverb is further conceptualised by Mbennah (1999) in his discussion of the axiological dimension of Afrocentrism (see 2.6.2).

In the traditional African thought, it is the community which defines a person as a person and the self is seen as outside, the relationship with others, natural or social environment. Shutte (1996:46) notes that traditional Africans are a community based society which is described as communal, people conspiring together. They are a community or society which see a person from society to individual. A person exist first in the community and then as an individual, whilst in the Western thought, focus is from an individual to society. Collectivist places emphasis on individuals and their activities which is a Western thought.

To develop, Africans must break with the old world, uncritical habits of thought, which will help to advance past the stage of traditional thinking. Ghosts, gods, and witches are not African philosophy, but part of traditional African philosophy (Wiredu, 1980:44).

Wiredu (1980:44) notes that Horton (1970), in comparing African traditional thought and Western science, first examines the similarities that underly them and then features which distinguish them, and says in effect that the similarities are more significant than the differences. The fundamental difference is that whereas traditional thought is closed to alternative basic assumptions, Western science is relatively more open to such alternatives.

Daniel (1976:28) attributes the following common patterns in the traditional world view:

- * Unity between spiritual and material aspects of life, the self - unity between God-man-nature. Here he speaks of the lower mind, which is described as inheritance from visible world of nature and higher mind, the inheritance from invisible world of the spirits. Man's ultimate destiny is to move on to the higher ground of spiritual world.
- * Centrality of religion - this is seen as a dominant force in life as Africans cannot exist without religion, which is perceived as man's journey to the spiritual world. Harmony in nature and the universe, the laws governing oneself and those governing the universe are the same. A living witness (he must be and act it), align with the

forces of nature and strive to live in harmony with the universe (spiritual and material). Africans find unity in the sacred and secular aspects of life.

This pattern is also discussed by Mbennah (1999:163), when addressing the ontological dimension of world view, which emphasises cultural orientation and the relationship with nature and the universe. In this ontological dimension, Mbennah (1999:164) posits, that one aspect of ontological dimension appertains to the nature of the relationship between mankind and the universe and the ontologies of some cultural orientations hold that human beings can, do, or should exercise control over nature for their own benefit. Such people would also presume that nature is God's creation and, therefore, nature and all living things in it are sacred.

* African society patterned after natural rhythms "I am because we are, therefore I am". Special events like marriage are seen to be participation of everyone and "an injury to one is an injury to all". This pattern is also consistent with the third ontological aspect identified by Mbennah (1999:165), which highlights individuality and the group(see 2.6.4).

* Time as participation in events - time takes place in circles "spiral", it is not exact abstract time of month or day, but one's participation in a wedding or harvest during a given period on the year or season. Time is more of a fulfillment of an activity. Africans concentrate not to be "on time" but "in time" whilst firmly rooted in the past experiences of elders and the living dead.

Philosophy in Africa. Shutte (1993:6) defines philosophy as the search for truths and values that are true and valuable for every place and time, and added that a successful philosophy is the one that is able to grasp what is universally true in particular circumstances of its setting. This is added to what Mbennah (1999:145), has discussed under the axiological dimension of Afrocentrism, which will be applied to analyse the strategies used to communicate the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province.

Preceding the definition by Shutte, earlier on Wiredu (1980:6), put emphasis on supernaturalism as an African philosophy and explains it as humanistic, and moral in the sense that what is descent for man, what brings dignity, respect and prosperity to

man and the community. Wiredu notes that freedom from supernaturalism in our traditional ethic is an aspect of our culture which we ought to cherish and protect from countervailing influences from abroad.

Wiredu (1980:6), states that in African culture, kindness to strangers, reference to ancestors, mourning, witchcraft, polygamy, large families respect for chiefs are tradition and our children should be initiated early in life into the discipline of formal and informal logic and methodology of rational thinking. People live for most part as strangers, with relationships regulated by the formal rules of state law rather than the informal rules of face-to-face communal living. It would profit us little to gain all the technology in the world and loose our humanistic essence of our culture.

Lack of writing in Africa's historic past, which led to the absence of doxographic tradition, a tradition of recorded opinions led to African traditional thought not to always be accepted as philosophy and the absence of written philosophical literature does not in anyway imply the absence of philosophical thinking or ideas. African philosophies consist of what the elders said or are said to have said, resulting material could hardly provide the basis for the main part of a modern course in philosophy (Gyekye, 1987:3). This notion by Gyekye will be re-visited when analysing the three top programmes of the Department of Health and Social Developmental Welfare to find out how the doxographic tradition has influenced the strategies together with the literacy state in the North West Province, in relation to Mbennah (1999:160) in his discussion of the chronemic dimension of Afrocentric world view (see 2.6.3).

Wiredu (1980), also put forward a notion by Weidenfeld (1966), who argued that because African philosophies concede nothing to the world views of the European philosophy, why then should the African philosophy student not be steeped in his own heritage of philosophy before looking elsewhere. Africans are faced with a problem of unthinking willingness to submit themselves to institutions in the philosophies of other cultures before attending to those of their own, they master the discipline of physics before they can be in a position to apply knowledge and skills to the African situation.

Horton (1970:6) notes that lack of development of formal systems of logic in African thought, despite its eminently rational and logical character cannot be considered a sufficient reason for eliminating philosophy as a component of African thought, any more than the lack of formalised logic in ancient Greek philosophy, before Aristotle meant that philosophy did not exist in its completeness in ancient Greece.

Furthermore, pre-Socratic thought has become the foundation of the Western philosophical tradition and philosophers select concepts determined by culture, history, intentions, hopes, fears or their combination.

Wiredu and Bonurin believe that African philosophy is still in the making but Gyekye does not agree. Gyekye (1987:83) argues that we cannot recreate that which is in the future. He states that Shutte notes that man comes into this world with a specific and unalterable destiny apportioned to him by the Supreme God and this belief affects his conduct and how he regard himself. We are living in transitional epoch in which our actions are and habits of mind are governed, frequently unconsciously by inherited traditional conceptions in combination with ideas and attitudes coming to us from foreign lands.

To conclude this discussion, Wiredu seems to make sense in highlighting that Africans should not loose their Africanness due to influences from abroad. Africans have to respect their cultures and not to leave them to fade away, whilst embracing other peoples cultures. There are a lot of good philosophies in the African cultures with the greatest emphasis on communalism. In communicating their programmes, the Department of Health and Social Developmental Welfare was also challenged with following the African Renaissance route in order to be in line with the vision of the new government. This will then be established when discussing the strategies used to communicate the programmes in chapter 3 and if they were informed by the four dimensions of Afrocentric world view as discussed by Mbennah (1999:138-196).

What Gyekye (1987:3) mentions on the lack of writing on the African past is a huge disadvantage to the African cultures and history hence many Africans end up respecting other people's cultures because they learn about them and read about how good they are and end up taking them as the only correct way of living. The fact

that African philosophies are not documented poses a problem because there is no proof to that effect, and as a result they are not regarded as credible. What Africans learn about other cultures in formal institutions of learning, taught by academics whom they respect because of their knowledge and thus easily adopt them as the golden philosophies.

The fact that Africans have existed for millions of years, is enough to argue that they do have philosophies, but disadvantaged because they could not write. The influence that the Africans are getting from outside cultures are the ones which are affecting and even confusing most Africans because they leave their philosophies or combine them with those from outside but at the end, leave them disadvantaged.

The three chosen programmes were studied to find out if they were really reducing the imbalances of the past which were also noted by Gyekye (1987:3), because much as most disadvantaged South Africans could not read or write they did have the power to think.

Western societies have passed through a stage where explanations of phenomena relied on the agency of spirits. Africa is a third world country and is still in the process of development. Westerners also had a time when development was at a pre-scientific stage. Africa will also pass this stage and be developed but this does not mean that Africans should forget their roots and inherit the western ones in order to be seen as civilised. The two cultures should compliment each other.

Mbennah (1999:138-196), in his discussions on the chronemical dimension and ontological dimension, enabled this study to focus on these patterns by Daniel, and how they influenced the communication strategies used in the programmes of the Department of Health and Social Developmental Welfare in the North West Province. This then gave an indication of the type of communities which existed in the North West Province and how this informed the strategies used to communicate the programmes (*see chapter 3*).

2.4.1 Features of traditional African world view

Apart from the distinguishing features already discussed by Mbennah (1999), Shutte (1996:26) mentions the following features:

- * Fundamental unity between spiritual and material aspects of existence. (which links with Mbennah's epistemological dimension of an Afrocentric world view.);
- * Harmony in nature and the universe (which is discussed by Mbennah in his discussion on the ontological dimension);
- * Individual participation is necessary for individual survival (which is also discussed under the ontological dimension);
- * Universe move in rhythmical and cyclical fashion believing in the past world of the spirits (which Mbennah discusses under the chronemic dimension);
- * Age and experience serve as basis for social arrangements an aspect (discussed by Mbennah under the epistemological dimension).

Many of these are discussed in the Afrocentric dimensions discussed by Mbennah (1999:138-196) which will be used in this study to find out if there is Afrocentrism in the strategies used to communicate the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province.

These features of an African traditional world view are very relevant as most Africans are both spiritually and materially influenced. Based on observation, African people believe in their ancestors and at the same time most Africans still worship their ancestors and pray God, hence most Africans are attracted to many spiritual churches that are emerging in most townships.

2.4.2 Characteristics of traditional African thought

For the purpose of this study, which focusses on Afrocentrism, it was important to understand what characterises African thinking, which will then be aligned with Mbennah (1999:138-196) in his discussion of the epistemological dimension of an Afrocentric world view dimension.

This was applied in the analysis of the strategies used to communicate the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province.

Shutte (1996:26, quoting Senghor), characterising traditional African thought as follows:

- * Reality is force and the world a process of interplay between forces.
- * Humanity is part of the universal field of force.
- * At the bottom of all forces is alive, spiritual rather than material.
- * The individual's life and fulfillment are only to be found in community with others and not to end at death.
- * Morality is the development of natural tendencies to fuller being and more abundant life.
- * All human life and world process is directed and empowered by transcendent origin of life and force.

Traditionally, Africans do believe that there is an eternal force which is influencing man and nature, hence the believe in supernatural forces like witchcraft. In order to be fulfilled and to be accepted by the community, Africans participate in societal come togethers and gatherings at which life is discussed and normally money is saved to help each other with funeral burials etc.

In terms of a traditional Afrocentric view, morality is taken very seriously and Africans believe that respect for the elderly and the ancestors will bring them good luck and even make them live longer. Some Africans thus believe in dualism, worshipping the ancestors and praying God.

2.5 Afrocentrism defined

Afrocentrism is defined as the doctrine that African cultures are a principal source of European and American ideas and customs (Anon, 1994:38).

The main purpose of Afrocentrism is to encourage black nationalism and ethnic pride as a psychological weapon against the destructive and debilitating effects of universal racism (Carroll, 1998).

2.6. Dimensions of an Afrocentric world view: theoretical statements 2-5

Mbennah (1999:138-196) has discussed four world view dimensions in his attempt to define Afrocentrism and what characterises it. The four dimensions; (the epistemological, axiological, chronemic and ontological dimensions) were therefore discussed in detail and applied in determining Afrocentrism in the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province.

2.6.1 Epistemological dimension

The term epistemology is derived from Greek words meaning the study of knowledge. It examines the nature of knowledge and the ways knowledge is obtained. As a dimension of world view, epistemology is a cultural orientation's theory of knowledge, methods of knowing, and concept of truth. It has to do with the value for, and sources of, wisdom and authenticity, as well as the structure of logical reasoning. The epistemological dimension thus concerns the metaphysics of a people and entails a people's characteristic cognitive structure, thought processes and ways of knowing (Mbennah, 1999:184).

Cognitive structure: The fields of anthropology, linguistics, and psychology have had a common question to attack: How do people's thought processes relate to the culture in which they grow? Taylor the anthropologist, considered the study of culture as the study of human thought and viewed differences in cultures as evidence of fundamental differences in thought processes (quoted by Cole *et al.*, 1971:5).

Condon and Yousef (1975:211) suggest that generally, one element is found in the three disciplines, that people of different cultures would differ in their cognitive structures. Thinking involves conceptual behaviour and logical relations, both of which mature during a person's growth process. It refers to what is reasonable, real and logical. Whereas what is reasonable relates to what is familiar and to the appropriate authority for reasonableness and both are inseparable from cultural assumptions, what is seen as reality is part of the perception of the environment, and

a logic system is a learned system, based on such things as a culture's assumptions about human nature, the natural and supernatural worlds.

The cognitive structure could be explained in terms of the schema concept (Mbennah, 1999:138). He cited that Kelly (1955) who posits that individuals strive to make their worlds predictable, and for that reason, they develop constructs to interpret reality.

Ways of knowing. One view is that human ways of knowing vary cross-culturally in very important ways (cf. Van der Walt, 1997). A contrasting view is that ways of knowing are essentially the same across cultures. Wallace (1968:538), for example, posits that invariable logical principles underlie all logics, maintaining that presumed different logics are but variants Mbennah (1999:141).

Psychical. Where the thinking pattern is psychical, there is an emphasis on intuition, in which case the knowledge emanates from inner experience and vision. Within this thinking pattern, nature, mankind and history are linked to the supernatural, generally transcending the secular-sacred distinction, and instead, bring the secular and the sacred together. Attention is given to the involvement of the gods, spirits and ghosts.

The basic assumption in the psychical thinking mode is that people are not essentially rational. The truth cannot be found by searching it through Aristotelian approaches. At least, these approaches are not the only means to arriving at truth. Rather, one could wait. If truth is to be known, it will make itself apparent, implying that truth is seen as an active agent, which would be known through its own assertion.

The implication of this view is that people would (and would want to) be recognised in terms of what they have done in the past, rather than the potential they have. Ontologically speaking, the view is that "I feel, therefore I am".

Contextual. Typical of the contextual thought processes is the view that the world of man and the world of nature are inseparable and interdependent, and that beyond and within the mysterious system operation of the universe (in its relation to human destiny) lies an external order of law, truth and doctrine.

This is a magical structure, an orientation whereby people are identified with objects, as there is a high sense of tangibility. There is only one dimension event, space, time all happening at a given point. Accordingly, there is a fascination about power, defining power in terms of making things happen. To be effective, communication would have to utilise concrete forms such as stories, metaphors, similes, symbols, allegories, emblems, drama, and use accepted truth or ordinances.

Conceptual. Finally, in the conceptual mode thinking is primarily theoretical or postulational, and where this thinking pattern is predominant, concrete relationships would be next in significance, and psychical experience would be least significant. With an emphasis on the supremacy of reason, conceptual thinking also holds such a high sense of naturalism that the supernatural is dismissed as the vestigial notion of some less developed stage of man's evolution. Nature is there simply to provide a generally hospitable habitat of mankind, although man himself is viewed as basically a random collection of atoms and a small planet in a remote corner of a vast expanding universe. In a typical Darwinian view, man is a developing product of nature and a continuation of the rest of nature.

Within this structure, man and the world are understood to be dualities, existing independent of each other, not polarities on the same continuum. With a set of horizontal co-ordinates of reality, the view within the conceptual thinking is that all things ought to be at the perceiver's level, anything else is primitive. All things are to be viewed from an either-or orientation, and from its antithetical disposition, people and things that do not meet the standards of the conceptual perceiver are primitive, wrong, deficient, inferior, or defective. The implication of differences in thinking styles is that there would be differences in the use of evidence, for example, and consequently, the most useful communication styles.

Beliefs: Besides the primary ways of thinking, the epistemological dimension of world view would also consist of a "knowledge stock" which would vary across cultural orientations. "Knowledge stock", here refers to both the specific contents of the understanding and the categories of such understanding that are unique to a given

people. Obviously, there would be areas, and possibly levels of knowledge that overlap across people in different cultural orientations. However, one area of knowledge stock whereby people in different cultural orientations would differ is belief.

Based on the discussions above, the epistemological world view dimension, which puts emphasis on knowledge acquisition and the thinking process will then be applied to the four world view dimensions as discussed by Mbennah (1999:138-196), in order to find out if the communication strategies used in the three top programmes of the department were informed by this world view dimension. The following theoretical statement is then formulated on this world view dimension:

2.6.1.1 Theoretical Statement 2

In terms of the discussions above, the epistemological dimension of an Afrocentric world view is characterised by:

- * The theory of knowing and how the thought process relates to cultural differences.*
- * Cultural orientation's theory of knowledge.*
- * Methods of knowing and concept of truth.*
- * A people's characteristic cognitive structure and thought process*
- * Different thinking styles which would result in different use of evidence*
- * Understanding events and reality through emotion and feeling is considered both valid and critical.*

2.6.2 Axiological dimension

This dimension has to do with value orientations and value systems and their influence on human behaviour. Rokeach (1972:159) notes that people have values if they have beliefs and specific mode of conduct is personally or socially preferable to attendance modes of conduct or end-states of existence. In his later suggestions on values, Rokeach (1979:133) posits that values have to do with modes of conduct and end-states of existence.

To have value is to have an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence. Once a value is internalised it becomes consciously or unconsciously, a standard or criterion for guiding action, for developing

and maintaining others' actions and attitudes, for morally judging self and others, and for comparing self with others Rokeach (1973:160).

Values vary with individuals and cultures and define the behavioural patterns and attitudes that should be promoted as well as characterise the scope, functions and patterns of communication Mbennah (1997:45). Building up on this ideology, Mbennan (1999:146) advances the notion that there could be variations of values among individuals in each society, but there would also be values that are dominant to the extent that they are identified with particular societies. These values tend to permeate a cultural orientation, or cultural values.

Cultural values would usually be derived from the larger philosophical issues that are part of a culture's milieu, it is the cultural values that constitute the axiological dimension of world view. These values are usually normative, in that they inform a member of a culture on what is good or bad, right or wrong, true or false, and positive or negative.

In support of this view, Sitaram and Codgell (1976:164) suggest that as values develop standards and guidelines that establish appropriate and inappropriate behaviours in a society, they determine how people ought to behave. Consequently, people in different cultural orientations exhibit and expect behaviours according to their value system.

We have to understand the influence of culture upon self-identity, values, patterns of speech and non-verbal communication habits. Added to this is fact that intercultural communication deals with the imprint of social and cultural factors of any communication engagement between individuals, groups and nations. Intercultural communication is concerned with message, the nature of the sender and the receiver of the message, reciprocity and feedback, and the outcome after interaction between people (Dodd,1987:3).

Adding value to this notions, Schwartz (1994:142) suggests that values serve as a major component of the personality that helps individuals maintain and enhance their

self-esteem, and values predominant in culture influence values an individual learns, because individuals learn values through the socialization process.

Defining communalists as collectivists, Schwartz (1994: 141) conceptualises that collectivists often show less consideration than individualists do for the welfare of strangers. This is further articulated by Feather (1995:162-163) who suggests that collectivists or group may activate interdependence self construals with general in-group members, but uses independent self construals with close friends or out-group members as self-construal measure must be adapted to specific situation.

Following the footsteps of Dodd, Gudykunst (1996:510) suggests that when individuals are socialised, they learn various patterns of interaction that are based on the norms, rules and values of their cultures which form the basis for individual's communication styles.

This may be concluded by noting that many stated facts, reveal that there are differences in communication patterns among Africans and that they should be viewed individually, but as having commonalities. The view of Hui (1984) and Triandis (1988) may not be the case in all Africans as there are cultures among Africans that take the welfare of others, especially strangers very seriously, especially as one goes up North, where the cultures are very humble and more harmonious than is the case in Johannesburg, where it is everyone for himself.

The view of Gudykunst (1996:510) is that individuals learn various patterns of interaction based on norms, rules and value of their cultures which form the basis of our communication styles and is highly visible in the South African context. South Africans have lost their cultural values completely and have adopted those of others, both from whites and other Africans from North of the continent. There are just too many cultures in South Africa who bring their own religion, habits, dress codes etc., and these are all adopted by South Africans, at the end of the day it is very difficult to define a South African by any of these visible norms amongst them.

Following the explanation of what the Afrocentric axiological world view dimension entails, which will then be applied to the communication strategies used in the three top programmes of the department in order to find out if the strategies used were informed by this dimension or not. In its application in chapter three, the following theoretical statement will be used:

2.6.2.1 Theoretical Statement 3:

Axiologically, Afrocentrism is characterised by:

- * Emphasis on the value of interpersonal relationships and the maintenance and enhancement of harmonious interpersonal relationships.*
- * The concept umuntu ngumuntu ngabantu, meaning a person is a person through other persons (cf. Steyn, 1997:70).*
- * The concept that personhood is achieved through participation in the community. Thus, a person is a being-in-community, though he belongs primarily to his immediate, his relative, his clan, his tribe and his ancestral community - and secondarily, to the larger community of humanity.*
- * Gudykunst (1996:511) notes that individualism or the self is attributed to whites and collectivism or the group is attributed to blacks.*
- * Behavioural patterns and attitudes characterise the scope, function and patterns of communication.*
- * Cultural values permeates a cultural orientation and determine how people ought to behave.*
- * Cultural values inform a member of a culture on what is good or bad, right or wrong, true or false and positive and negative.*
- * The aged are respected and treated with dignity and the elderly are seen as the true repositories of wisdom and knowledge and, therefore, as assets of great value to the community*

2.6.3 Chronemic dimension

According to Mbennah (1999:60) time is the key concept in understanding the traditional religion, world view and the cultural orientation of the African.

It could be taken that the conception and use of time is an important aspect of describing cultural orientations. We shall, therefore, look at some specific aspects in

which time is not only a dimension of world view, but also how it constitutes a category of comparison across cultural orientations. Maxwell (1971), among many authors, founded time in the image of social diversity, qualitative heterogeneity and conceptual segmentation. Bringing the notion of time closer to communication, Schultz (1962:220) suggests that communication-based theory grounds social time in consociative processes in which people actively create inter-subjectivity and a sense of co-ordinated life times in their daily interaction.

Jones (1998) and Zaleski (1994) (as quoted by Mbennah, 1999:161) notes that cross-cultural research on time has focussed on differences in beliefs concerning the importance of the past, present and the future

In using Ibrahim and Kahn's scale to compare the relative focus on the present, past and future among White American students, mainland Chinese, Taiwanese, and African students at the university of Nebraska, Sadowsky *et al.*(1994:321) notes the finding that, compared to White American students, African students focussed more on the past and the present and not on the future like other students. These findings support the idea of Kriel (1984) and Zahan (1979) about the traditional African views of cyclical nature and time.

Cross-cultural research on time has also focussed on pace of life and punctuality, which using various measures of tempo, punctuality and time-keeping, Levine (1988, 1990); Levine and Bartlett (1984), found substantial differences across people of different cultural orientations.

In supporting the notion that different cultures perceive time differently, Hall's *Beyond culture* (1976) expresses an important theory about the way people across cultural orientations process time, proposing the monochronic and polychronic orientations. This is noted by Mbennah (1999:162) who continues that in the monochronic time orientation, people are urged to do one thing at a time and, characteristically, monochronics have high need to see things completed and are dissatisfied with loose ends. With their high degree of time-orientedness monochronics would be concerned with the schedules, orderliness and a short punctuality range.

Punctuality range here refers to the time limits within which lateness is defined. As they have a low tolerance for ambiguity, when uncertainty arises, monochromics would tend to articulate solutions quickly. Monochronic audiences usually think in a linear fashion, that is, they internally process information in a sequential, segmented ordered fashion.

In the polychronic time orientation, in contrast, the configuration pattern of thought follows a non-linear order of attention to stimulus. Typically, polychronics would think about and attempt to do a number of things simultaneously. In their event-orientedness they would be concerned with the quality of the happening, including what happens and who takes part. Polychronics could experience high degrees of information overload and, as they seem to be highly visually oriented, they would tend to struggle harder to articulate concepts or situations without visualisations.

Dodd (1998:89) suggests that people display tendencies of monochronic and polychronic functioning depending on the prevailing circumstances.

This discussion of the Afrocentric world view dimension which puts emphasis on time in the image of social diversity, will then be applied to the three top programmes of the department, applying the theoretical statement below, to find out if the strategies used to communicate the programmes were informed by it, or not. This will be done in chapter 3.

2.6.3.1 Theoretical statement 4:

In view of the preceding discussions, Afrocentrism conceptualises the chronemical dimension as follows:

- * *The use of time in relation to past, present and future differ across cultural orientations.*
- * *Afrocentrics would, in Eurocentric terms, be rated as slower, with a relatively flexible punctuality range.*
- * *Time is considered as consisting of collective representations that derive time into "personal" time which is the undifferentiated flow of duration, and the collective*

social time, which has a morphology of cognisable units and imposes itself on all minds (Mbennah, 1999:160).

** Pace of life and punctuality, which use various measures of tempo, punctuality and time-keeping.*

** Pace of life is generally faster in industrial than in non-industrial cultural orientations and tended to be faster in larger than in smaller cities (Mbennah, 1999:161).*

How the department addressed these aspects in the communication strategies it used to communicate its three top programmes is fully analysed in chapter 3.

2.6.4 Ontological dimension

The ontological dimension of world view has to do with the concept of being that people in particular cultural orientations have. Each cultural orientation would have its own self-concept, which would manifest in the sociological, psychological and practical aspects of the people in that cultural orientation, as well as in their place and relationship with nature and the universe (Mbennah, 1999:163).

In the challenge of conceptualising the ontological dimension, Mbennah (1999) attempts to conceptualise this dimension within the concept of world view. It seems that they are addressing questions of ontology, and it is in this light that their work is reviewed and insight from it is drawn (Mbennah, 1999:164).

In Mbennah (1999:164), Kluckhohn and Strodtbeck (1961:4) suggest that ontological orientations are complex but definitely patterned principles which give order to the ever flowing stream of fundamental human activity and thoughts in pursuit of the solution of human problems. They argue that the existential beliefs regarding five problems shared in all socio-cultural, influence the choices that people make in their day interactions.

The first aspect of the ontological dimension appertains to the nature of relationships between mankind and the universe. The ontologies of some cultural orientations hold that human beings can, do, or should exercise control over nature for their own benefit, or people in a given cultural orientation could hold that human beings and nature are or should be in harmony, promoting a respect for the environment, or the

relationship between human beings and nature could be one of subjugation, in which case the people with such an ontological disposition feel, understand, and live helplessly, presumably at the mercy of nature.

Those who hold the nature-over-man subjugation view would see everyday life as an ongoing struggle for survival. Unfavourable climatic conditions, scarcity of water, and a limited level of technological development would make them perceive nature as an active, capricious force beyond human control. These differences in conceptualising the relationship between mankind and nature would result in different frames of reference for perceiving and understanding messages and communication intentions.

The second aspect of the ontological dimension concerns orientations with respect to time. This is not exactly the same as in the case of the chronemic dimension (see 2.6.3), the focus of which is the conception and the use of time, although there would obviously be overlapping aspects. In ontological terms, the past orientation places a high value on tradition; the present orientation places a relatively little attention to both what has gone on in the past and what might happen in the future; and the future orientation highly values change.

The third ontological aspect concerns how people define their relationships with fellow humans, whether individualistic, linear or collateral. While individualism is characterised by autonomy of the individual, lineality focuses on the continuity of the group through time (the family), and collaterality focuses on the laterally extended group.

The fourth aspect of the ontological dimension concerns activity orientation, describing the self-expression of human beings and activity; as *doing*, *being*, or *being-in becoming* (Kluckhohn and Strodtbeck, 1961:16). Whereas *doing* focuses on activities that have outcomes outside the individual, *being* involves a spontaneous expression of what is conceived to be given to the human personality, and *being-in-becoming* concerns who humans are, not what they have accomplished.

The fifth aspect of ontological dimension of world view also has to do with the different conception of human nature. People in different cultural orientations holds

different beliefs about the character of human nature, what it means to be human, and what characterises being human.

2.6.4.1 Theoretical Statement 5:

In view of the preceding discussions ontologically Afrocentrism conceptualises the following:

- * *Key to an Afrocentric world view is the conception that everything is a unified, interdependent, and integrated whole.*
- * *Ontological dimension appertains to the nature of relationships between mankind and the universe.*
- * *Or, human beings and nature are or should be in harmony, promoting a respect for the environment.*
- * *Relationship between human beings and nature could be one of subjugation, feel, understand, and live helplessly, presumably at the mercy of nature.*
- * *The past orientation places a high value on tradition; the present orientation places a relatively little attention to both what has gone on in the past and what might happen in the future; and the future orientation highly values change.*
- * *Individualism is characterised by autonomy of the individual, lineality focuses on the continuity of the group through time (the family), and collaterality focuses on the laterally extended group.*
- * *People in different cultural orientations holds different beliefs about the character of human nature, what it means to be human, and what characterises being human.*

2.7 Culture, religion, world view and philosophy

Africans were influenced by religion and this may be observed from the way they dress. Culture, religion, world view and philosophy cannot be left out of this discussion since it will be interesting to note how they have influenced the strategies used by the Department of Health and Social Developmental Welfare in communicating their programmes.

The black cultural pattern of call and response is basic black expressive behaviour because it integrates all three elements of stimulus, structure and manner of participation (response) into a working relationship with one another like in speech, song, dance, drum, and call response . Black presentations are said to be

emotionally intense, dynamic, demonstrative and involving more argument (Carbaugh, 1990:196).

According to Carbaugh (1990:193) presentations are modest and emotionally restrained and they involve unemotional discussion to engage an issue. White culture grants individuals acting as "other" by modernising the forcefulness of their behaviour to the level that others can tolerate and their norms for proper participation require that individuals exercise greater emotional self restraint, a polite expression. Carbaugh concludes by noting that whites understate their exceptional talents and abilities and blacks tend to boast theirs.

Philosophical core of a culture provides a view of the whole reality . World view is more implicit, (implied but not directly), and pre-theoretical in nature. The first order thinking, whilst philosophy is a scientific reflection about a world view (Van der Walt, 1997:10). Added to that is the fact that philosophical core of a culture provides a view of the whole reality. According to Van der Walt, religion and world view determine cultural perceptions, values, behaviour etc., and cultural perceptions are determined by more concrete visible socio-economic-political circumstances or daily experience of people which also influences their cultural perspectives and behaviour.

The traditional Black church had a cognitive content which has been borrowed from the Western and the communication of that content, the affective process has remained essentially African, where traditional black folk create much of their reality (Daniel :1976:27).

According to Daniel, the verbal and non-verbal interaction between the speaker and listener in which each speaker's statements (calls), is punctuated by expression (responses) from the listener ("Amen") is a symbol of traditional Black church which is a human phenomenon responding to social and economic upheavals. In the traditional African world view, the call-response pattern in the traditional Black worship service symbolises the "deep structure".

Adding some light into this notion in his epistemological dimension of Afrocentric world view, Mbennah (1999:142), in his discussion on the *psychical* thinking process posited by Smith (1991) notes that pattern, nature, mankind and history are linked to the supernatural. Generally attention is given to the involvement of gods, spirits, and ghosts.

Van der Walt (1997:16) also highlights two cultural perspectives;

Among Africans relationship to one's fellow human beings is of paramount importance and individual has no existence apart from outside community and the community has priority above the individual, *communalism*.

Western stresses the importance of the individual, not in the community but mean independence or being on one's own, *individualism*

The communal and individual aspect of world view have been discussed by Mbennah (1999:165), where he sites individualistic, linear or collateral relationships (see 2.6.4).

Van der Walt (1997:19) interprets reality of culture as follows; firstly in an African world view, a person is a reflection of the community (I am because we are) whereas the Western world view contends that community is an expression of the individual will. Secondly, Africans believe in communal relationship towards God and Westerners believe in individual relationship to God, personal confession of sin and salvation.

Thirdly, Africans view nature as a reflection of community (tree, mountain, animal, are symbol of family, tribe, clan). Westerners use nature for personal purposes a tree is a potential firewood (object) for furniture to be sold. The African drum, can only be "alive" when people, steeped in a world view, use it. Both communalism and individualism are encountered amongst different groups in different parts of the world in different degrees, not that communalists do not acknowledge individuality at all and not that individualists have no idea of what community is. Africans and Westerners with low degree of communalism and individualism will be much closer to each other and extremists will be far from each other (Van der Walt, 1997:47).

Supporting Van der Walt's view, Gudykunst (1996:511) posits that individualism is characterised by independence, achievement, unique persons concerned with the

self and immediate family, whilst collectivism is characterised by harmony, solidarity, interconnected with others.

Mbennah (1999: 142) also indicates this aspect of world view in his discussion of the Afrocentricity in the epistemological dimension on the *psychical* thinking process (see 2.6.1).

In conclusion, culture is very much influenced by religion, world view and philosophy. It is very difficult to separate the four concepts as they are intertwined. But on the other hand, other African countries in North Africa have maintained their cultural values, although foreign religion has influenced them to a large extent. Although the way they dress was largely influenced by religion, they proved to be strongly adhering to their culture and remaining to their customary humbleness as compared to South Africans who have adopted the western religion, world view and philosophy in searching for the truth and in trying to be in harmony with the universe.

The concept of the traditional Black church by Daniel is an indication that although the African culture has been subjected to western influences or their world views, there is a significant amount of African world view which still remains and visible in what he refers to as the call-response, what Van der Walt would refer to as the pre-theoretical nature of world view.

In the South African context, there were black churches which have emerged like the Zion Christian Church and the International Pentecostal Church which attracted a huge number of South Africans, but were not the same as the traditional western churches, and thus have retained some traditional African content in them. These churches were in competition with the recent western churches like Zoe Ministries which resemble American churches and administered by North Africans.

Van der Walt's interpretation of reality of culture may be concluded by indicating that, for the first one, the influence of western religion had an effect on the South African Blacks and this was highly influencing those who joined the churches to discard their cultures as they tend to believe that worshipping ancestors was a sin, and they were also adopting the concept of individualism, which was highly western.

The second interpretation also tallied with the first one as most Africans were adopting the concept of individual relationship with God and they were doing this in great numbers. Joining these new churches had made a significant influence on the African culture, world view and philosophy.

The South African culture strongly believed that a woman may not go to church wearing pants, but the new western churches had brought a counter notion to this culture, which was accepted by those who joined the churches and criticised by those who were opposed to these churches. The low degree of communalism was a contributing factor to the influence and changing of African cultures and religions to the western ones.

The third interpretation still holds because African nationalities and clans were all related to animals and trees. When an African praised himself, he would normally mention that he belonged to such and such a clan and the clan praised such and such an animal or plant.

The Department of Health and Social Developmental Welfare in the North West Province also took religion to be a very critical tool in implementing their programmes. This was revealed by the fact that each day at clinics in the townships and rural areas, an observation was that patients started their days with a prayer, whether one was an in-patient or out-patient. Many of their programmes were also implemented in church buildings as a result of lack of infrastructure.

The study intended to find out if the communication strategies used by the Department of Health and Social Developmental Welfare in the North West Province, to communicate their three top programmes had elements of Afrocentricity, based on the four Afrocentric dimensions as discussed by Mbennah (1999: 138-196).

2.8 The South African environment in which the three programmes were communicated

Afrocentrism in the communication strategies used by the Department of Health and Social Developmental Welfare in the North West Province to communicate their

programmes, was a study conducted in the Republic of South Africa. It was therefore imperative to look at the entire country taking into account that new programmes were introduced since the new government came into power.

Ethnic group affiliations were used as a rationalisation for apartheid, and are perceived to have been part of the mechanism of oppression (Biko, 1970:81-86). In support of this notion, Shutte (1996:112), posits that apartheid has led to the actual social situation in South Africa and the degree of political power depended on race.

Human persons are completely dependent on their environment for development and fulfillment as persons and we must mix European and African materials to build a society. Well (according to Shutte, 1996:13) notes that it is necessary for humans to draw well high the whole of his moral, intellectual and spiritual life by way of the environment of which he forms a natural part. Urbanisation in South Africa resulted in migratory labour, forcing men to leave their families and the depopulation of countryside to cities. Van der Walt (1997:76), taking a view of President Thabo Mbeki, notes that in the new South Africa, conscious efforts are made to seek out the traditional roots and revive them.

The Reconstruction and Development Programme (RDP) was still an initiative of government during that period and it had its objectives as explained above. Because the RDP was aimed and disadvantaged communities, in its application to the programmes in chapter 3, it will then be determined if the strategies used to communicate the programmes were informed by the objectives of the RDP with the application of the following theoretical statement:

2.8.1 Theoretical statement 6

The RDP and African renaissance were characterised by:

- * *Consultation and holding meetings with stakeholders, including meeting with community leaders.*
- * *Encouraging Africans to join hands and rebuild the country and revive the past.*
- * *Meeting the objectives of freedom and an improved standard of living and quality of life for all South Africans within a peaceful and stable society.*
- * *Meeting the basic needs of the people.*

** Improving quality of life of all South Africans and in particular the poor and marginalised sectors of communities.*

** Providing universal affordable access for all as rapidly as possible within a sustainable and viable telecommunication system.*

** Developing a modern and integrated telecommunication information technology system that is capable of enhancing, cheapening and facilitating education, health care, information and rural development.*

In the following chapter, a brief look at the Government Communication and Information Service was taken and the role the structure is playing in the province in assisting the department of Health and Social Developmental Welfare in the strategies they used to communicate their programmes.

The national Department of Health's communication strategies and their relation to the provincial department will be looked at. Lastly, the chapter looked at the HIV/Aids and sexually transmitted disease programme, the mental health and substance abuse programme and the mental health and women's health programme, and Afrocentrism in the communication strategies used to communicate them.

2.9 Conclusion

It may be concluded, noting that similar to Shutte, Van der Walt and Steyn, South Africans were focussing on seeking out their traditional roots and reviving them. This was indeed the case as South Africans were now focussing on the African Renaissance.

South Africans had realised that they have an opportunity to look inside themselves as they realised that they were losing their traditional cultures whilst other nationalities were retaining and enriching theirs (Mbeki, 1998).

It was also difficult for a black South African to learn about their cultures because history books only concentrated on white history. Black history and cultures were not recorded, therefore taken as word of mouth and invalid. Black South Africans had to

concentrate on writing about their cultures so that generations that follow should have written facts about their culture.

The two aspects which will be analysed in chapter 3, namely the Reconstruction and Development Programme (RDP) and the African Renaissance have already being discussed in chapter 1. Chapter 2 took a look at the four Afrocentric world view dimensions which will be applied in chapter 3, and formulated the theoretical statements which will be applied to the communication strategies used. Chapter 3 will then outline the department's mission statement, outline the programmes, the communication strategies used to communicate them and Afrocentrism in the communication strategies, applying the four world view dimensions as discussed by Mbennah (1999:138-196).

An analysis of the health programmes in terms of Afrocentrism in their communication strategies

3.1 Introduction

As mentioned in the previous chapter, the study focussed on the provincial Department of Health and Social Developmental Welfare in the North West Province, it was however very significant to find out what happened at the National Department of Health, and how they then linked with the provincial department. In this chapter, the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province were detailed and analysed to determine whether the communication strategies used to communicate them, were informed by the department's mission statement, the Reconstruction and Development Programme (RPD), the African Renaissance and the four Afrocentric world view dimensions, as discussed by Mbennah, (1999:138-196).

3.2 The newly established Government Communication and Information System (GCIS)

The democratic government elected in 1994 was faced with a challenge of having to restructure the old South African Communication Service (SACS) to deal with the dissemination of information to all South Africans, in a new and transparent manner.

This was a structure that was supposed to assist all government departments in ensuring that South Africans were informed of the policies of government.

Formally tabled in parliament by Dr. Essop Pahad the then Deputy Minister in the office of the Deputy President and headed by Joel Netshitenzhe, as the Chief Executive Officer, the process of establishing the GCIS was initiated by Deputy President Thabo Mbeki in 1995 when he appointed a task team (Comtask) to investigate government communication, and the GCIS was then established in 1998

(Government Communication and Information System, 1998:2).

In his speech delivered at the first Government Communicators Consultative Conference held in May 1998, on the task of the GCIS, Dr. Essop Pahad said:

Our task, hand in hand with partners in the communication industry including the media, is to ensure that this right is indeed realised in practical life. It is to see to it that all South Africans receive comment and information that enable them to make rational choices about their lives. It is to see to it that they themselves can pass on information and views about their activities as they change their lives for the better. They have got the right to know and be heard (Government Communication and Information System, 1998:4).

The GCIS's vision and mission statements were;

3.2.1 Vision

A comprehensive communication system on behalf of government to facilitate optimum involvement of the majority of South Africans in the entire process of reconstruction and development, nation-building and reconciliation.

3.2.2 Mission

Playing a coordinating, facilitating and strategising role for all of government communication, and to provide cost-effective communication services to all of government. (Government Communication and Information System, 1998:4).

3.2.3 GCIS: North West Province

According to communication by Mr C. Mokgakala (1999), the GCIS also had an office in Mmabatho at the Garona government buildings. These offices existed during the then Bophuthatswana government but were referred to as the South African Communication Service. After May 1998 Comtask established the office and named it the Government Communication and Information Services (GCIS) at provincial level.

The GCIS worked hand in hand with the North West Communication Service (NWCS), but they then focussed on disseminating information from national level and handling all enquiries in the province. They also circulated the Diary of Government activities to all communication divisions in the department on daily basis. Negotiations were ongoing between the management of the NWCS and GCIS to define the roles each structure had to play in the province and work out a clear working relationship.

By then, the GCIS intended to establish Information Resource centres, where the communities could go to a building and get all government information under one roof. This was to be accomplished as soon as community liaison officers were appointed. The provincial office contacted the national office if it needed to have information that the province wanted, but it was not yet a fully functional office.

These two communication structures, whose roles were not clearly defined within the province, were very important in terms of ensuring that people understood policy issues of government which would also facilitate their understanding of the programmes of government. They were then supposed to assist the Department of Health and Social Development Welfare in the North West Province. The findings are then discussed in chapter 4.

3.3 The national directorate of the Department of Health

The national communication directorate of the Department of Health was based in Pretoria and all the policies and acts were negotiated at that level and the implementation was done at the provincial directorate level. The initial interviews and data gathering were conducted at the national level before proceeding to the North West provincial department in Mafikeng.

3.3.1 The national Communication Directorate of the Department of Health

According to a communication by Mrs T Kotze (1998), the national communication directorate had undergone a lot of change and had cut down a lot of posts from the previous structure, although even at national level there were still a lot of posts which still needed to be advertised, whilst some were already advertised.

According to a communication by Perez (1998), the national structure of the department was undergoing a lot of change and the duties of the newly proposed structure were still to be defined. The structure had however changed from the previous one to a much smaller and more efficient one. It was also important to note that the department did not incorporate developmental social welfare services, but just dealt with health issues.

3.3.2 The national Department of Health programmes

According to a communication by Kotze (1998), the communication section of the national Department of Health was involved with programmes like save motherhood, substance abuse, early childhood development, HIV/Aids and STDs, advising and strengthening the Aids directorate, harmonising national and provincial programmes and strategies, lobbying for research based communication (goal measuring adverts) and network support.

However, the communication section was not very directly involved in these programmes, but only gave technical support to sections that were involved with the programmes.

The projects to implement the programmes were still at a planning stage and the section was at a process of drawing up a communication strategy for them, holding meetings and concluding the objectives of the exercise. The national office assisted provincial departments with workshops, arrangement of meetings and visits by foreign dignitaries and funding. The national office thus did not include the provincial department in the planning of their projects, but only distributed material to the provinces after completion.

3.3.3 Communication methods

According Kotze (1998), methods at national level, included; e-mail, letters, informal and formal memos (interdepartmental letters), telephone, fax, workshops, visits, press releases, radio interviews and adverts, awareness campaigns, and annual reports.

3.3.4 Publications and language

Publications for the national Department of Health included; leaflets, posters, plastic bags on HIV/Aids, Aids help line, newsletter – Red hot news and Masiphile - Aids newsletter.

According to a communication by Mrs T Kotze (1998), external publications were mainly in all the nine official languages, as there were people within the department who were responsible for linguistics, who translated the publications to other languages. Some of the posters and leaflets were in all languages and distributed to the relevant provinces.

3.4 The Department of Health and Developmental Social Welfare, North West Province.

As already proposed, the study was focussing on the provincial Department of Health and Social Developmental Welfare in the North West Province and its head office was based in Mafikeng, the capital city of the province.

3.4.1 The mission and vision

The provincial department of Health and Social Developmental Welfare defines its mission and vision was as follows;

Vision- Optimum health for all individuals and communities in the North West Province

Mission - To co-ordinate and deliver accessible, equitable, affordable, efficient and effective developmental health through community participation in the North West Province.

The mission clearly indicated that the department was focussing on community participation as one of the key strategies. When analysing the communication strategies used by the department in this chapter, an observation will be made to find out whether the communication strategies used to communicate the three top programmes were in line with the mission statement of the department.

3.4.2 Communication methods and publications

According to a communication by Mrs N. Legalatladi (1998), the provincial office used the following communication methods to communicate internally and externally; the health and welfare newsletter, e-mail, tele-conference meetings, staff meetings, briefing systems with the sub-divisions, TV/radio interviews, pamphlets, annual reports and posters.

Most of these had not been done since the communication deputy director left, but with the help of other divisions, the two communication officers put together an annual report. The HIV/Aids and STD directorate had a number of publications which were produced on a more regular base than other directorates' programmes.

3.5 The provincial health programmes

According to a communication by Mrs N. Legalatladi (1998), the programmes in the Department of Health and Social Developmental Welfare in the North West Province were been ranked according to their importance within the department. This study then focused on the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province. According to the ranking order:

- the HIV/Aids and sexually transmitted diseases programme was ranked number one,
- the mental health and substance abuse programme ranked number two,
- the maternal health and women's health programme was ranked number three.

The three programmes will now each be described, communication strategies discussed and the relevant analysis of their Afrocentricity, made.

3.5.1 The HIV/Aids and sexually transmitted diseases programme

The programme was rated number one (1) in the order of importance. Acquired Immune Disease Syndrome (Aids) was disease caused by a germ or virus called Human Immune Syndrome (HIV). The HIV germ could only live in blood, sperm and vaginal juices, and it was too small to see. The HIV germ was passed on from one person to another person through sex juices or blood. It then began to attack the body from the inside. An unborn baby could also get Aids if the mother has the HIV germ (Soul City and Jacaranda: 2).

The HIV germ slowly damaged the immune system if it got into a person's body. The body would thus start to lose its power to defend itself against other germs, such as TB. The body would thus lose its power and strength to heal itself. Slowly, the HIV germ would get stronger and stronger. The person would start to feel sick

when the HIV germ had broken down most of his or her immune system, which may have taken many years to happen. That person with a very weak immune system would have Aids. The person with Aids would be very weak and could get sick from many different germs.

The HIV germ passed into a baby if a pregnant mother was HIV positive; from one person to the other, through blood transfusion, through sharing razor blades, by injecting drugs and through unsafe sex.

The mission of the programme was ensuring and providing effective and efficient education, counseling, care, treatment and the provision of information regarding the spread of HIV/Aids and other sexually transmitted diseases (STDs) with the aim of reducing the number of infections (Department of Health and Social Developmental Welfare, 1997/1998:9). A national Aids intervention strategy was adopted for implementation in the provinces and the sub-directorate had undertaken activities aimed at informing and educating the public on the dangers of HIV/Aids and the need to curb certain behaviours.

The department of Health and Social Developmental Welfare in the North West Province had evidence to the fact that the HIV/Aids epidemic was well established in South Africa and in the province. Figures for 1994 indicated that among women attending the ante-natal clinic in the North West, 5.7% were HIV positive. While preliminary figures for 1995 indicated that the percentage had increased to 6.9% with syphilis figures standing at 9.8%. The figures then meant that an estimate of 59 600 women throughout the province were HIV positive, while 83 000 had syphilis, with the worst infection rate found in the 20-30 age group. Another noteworthy fact was that the number of reported cases had increased from 1, in 1989 to 705 by the end of 1995 (Department of Health and Social Developmental Welfare, 1995/1996:11).

The results of the 1997 HIV/Aids survey among ante-natal clinic attendees revealed that the prevalence of HIV infection was 18,1% and a review of the programme was

conducted in order to identify its strength and shortcomings with the view of improving strategies to fight this pandemic (Department of Health and Social Developmental Welfare, 1997/1998:9).

Chifakacha (1998) continued to explain that with the view of improving the strategies to fight the epidemic, a review of the provincial HIV/Aids/STDs programme was conducted in August 1997 in order to identify its strengths and shortcomings. A consultative meeting was held in Rustenburg in the same year, to present the findings of the review to all stakeholders and to come up with strategies to implement the recommendations from the review.

3.5.1.1 Communication strategies used in the HIV/Aids and sexually transmitted disease programme

Each districts had its own promotion coordinator who worked with health promoters to promote all health issues in the department (Phuduhudu, 1998).

3.5.1.1.1 Radio

The sub-directorate embarked on a massive awareness campaign on radio explaining the importance of the understanding of HIV/Aids among the provincial people. This was done through stations namely;

- (I) Motswedding FM - Mmabatho
- (II) Radio Mafisa - Rustenburg
- (III) Radio Winterveldt - Pretoria

The radio slots gave the officials an opportunity to interact with the community as these were phone-in programmes. At the time, the programme had been suspended due to lack of funds. However, negotiations had re-started with the possibility of the stations, especially Motswedding FM which was a national *Setswana* station, considering giving the department free radio slots. The department had a 2 hour slot on Tuesdays and on the radio station and a 30 minutes slot on Wednesdays and they also utilised people living with HIV/Aids on the radio slots.

3.5.1.1.2 Events

The sub-directorate participated in provincial and national events, especially in rural areas when events like Freedom Day celebrations, which were organised by other departments like Arts and Culture were held, by helping to teach people about HIV/Aids and distributing condoms. Districts also hosted their smaller events by mobilising people and assembling them at a common point to teach them about HIV/Aids.

The programme was also included in events that were organised by other sub-directorates like the day for the Aged which was organised by the Welfare section.

3.5.1.1.3 Political parties and inter-departmental collaborations

Political parties were also lobbied in parliament to pledge for their commitment to the HIV/Aids programmes by including these in their speeches. Many political leaders, including the President, Premiers and MECs were seen to be wearing the Aids awareness ribbon in their public appearances. The departments in the North West Province had all formulated an HIV/Aids pledge signed by all the MECs and different departments and had also included the HIV/Aids logo in their official letterheads and publications.

The department of Health had gained the involvement of other departments in promoting the HIV/Aids awareness within their own departments. All the departments had committed themselves to the HIV/Aids pledge which was signed by all the MECs and availed in all departmental offices. The department of Education MEC committed himself to reading of the HIV/Aids pledge at the beginning of all his departmental management and directorates meetings from 1998 onwards (Phuduhudu, 1998).

Other departments, like the department of Finance held their own HIV/Aids awareness campaign in 1999, where HIV/Aids awareness was promoted by the department with posters printed and all officials wearing their Aids T-shirts. This was

a special day to promote the HIV/Aids awareness within the department and indicated their support of the programme.

3.5.1.1.4 People living with HIV/Aids

The sub-directorate had tremendous support from people living with HIV/Aids who voluntarily helped to address masses of people at schools, universities and community gatherings to conscientise people of the seriousness of the epidemic. Session meetings were being held fortnightly where they discussed their health and social problems. These people, who were peer groups of the students at the schools, were also deployed to schools for a certain period, to teach their peers of the pandemic. One such person, the researcher found at the office, was a matriculated volunteer worker, who had just finished a month at a high school educating her peers of HIV/Aids, during guidance periods. Some of them were also used at colleges and universities. At the beginning of March 1999, the programmes were to be introduced in primary schools.

The number of affected persons was envisaged to increase and the department had identified a house in Unit 2, Mmabatho, which was very user friendly, where they assembled in bigger numbers, and the place was soon to be advertised, for the public to be aware of it. The sub-directorate was to launch a programme for volunteer people living with HIV/Aids.

Person to person counselling, called care support counselling, was offered to people who have been referred to the sub-directorate by clinics, the blood bank, Operation Blanket, private doctors and traditional healers. These people formed support groups to discuss their common problems and supported each other, as already indicated. Traditional healers who were trained by the department on health issues, were invited to the awareness campaigns and worked hand in hand with the health promoters.

Commercial sex workers, whose clients were mainly truck drivers were targeted at their catchment areas between 20:00 and 24:00 and were made aware of the

dangers of the HIV/Aids disease and the importance of using condoms with their clients. This was a problem, as some of them complained that they were being disturbed whilst on business, and at times they were found to be too drunk to listen to the health promoters. A number of places in Mafikeng were identified where the sex workers conducted their businesses (Phuduhudu, 1998).

3.5.1.1.5 Newspapers

The department had a number of media releases which were forwarded to them from the national office and they forwarded them to the local newspapers. At times the national department sent the media releases directly to all media, emphasising the increase in the number of people infected with HIV/Aids, the precautions to be taken and enlightened people of the importance of testing for HIV/Aids and using condoms.

3.5.1.1.6 Aids helpline

Life line Southern Africa managed the Aids Helpline (0800 12 322) for the Department of Health from Johannesburg. In the North West Province there were life line centres in Mafikeng (Monday - Friday from 09:00 - 20:30), Rustenburg (Monday - Friday from 08:00 - 22:00), Sun City (Monday to Friday 24 hours) and Klerksdorp was open seven days a week from 10:00 until 22:00. The sub-directorate introduced an Aids telephone service in 1996, through which the local community could phone for more information on HIV/Aids and people were able to be counselled through the use of the line, instead of approaching someone personally as some people did not have the confidence to do so.

People had the opportunity to get more information on the pandemic which was also highly confidential as people were allowed not to identify themselves, but were always encouraged to approach their nearest centres offering help. It is important to note that these centres in the province operated with normal telephones charging Telkom rates.

3.5.1.1.7 Life skills programme

The in-and-out of school youth were utilised for the HIV/Aids education in schools and in the community. They helped by teaching the youth and the community about the disease.

School visits were conducted by health promoters and Aids counsellors, and a school nursing service was provided to schools weekly on Wednesdays. This was possible through the utilisation of the guidance periods. Educators were trained to do the life skills programmes, but most of them were not confident to teach students and pupils about HIV/Aids. Measures to eradicate this problem were being discussed, as such training had caused the department a lot of money.

Nursing sisters in clinics were also given training with the aim of changing their behavioural attitudes towards handling STD and HIV/Aids patients, for the patients to find the clinics approachable and user friendly.

Successful Aids day activities were run in conjunction with Mmabana Cultural Centre, Mmabatho which staged an HIV/Aids drama which went tour in 1995 to educate the youth about HIV/Aids (Department of Health and Social Developmental Welfare, 1995/1996:11). The second drama, staged by Glaxo cast, the out of school youth, called "broken dreams" educated the youth on HIV/Aids, TB and child abuse. The third notable drama was the controversial "Sarafina" which was funded by the national Department of Health. The sub-directorate was then identifying youth organisations in order to share ideas with them on how to spread the word on the disease and also to participate in the discussion groups.

In the villages, with the use of local clinics and the permission of the local chiefs people of mixed groups were assembled at a common point, given health talks with different messages for parents and the youth.

Another awareness campaign programme, called the Aids Quilt, which originated from America, was also in the pipeline. People were to make pieces of square

materials with Aids messages which would then be sewn together and displayed in the streets. These would be pieces from all nine provinces which were to be sent to a place and sewn together to make a country's Aids Quilt.

Workshops were conducted on home based care, where people living with HIV/Aids and their families were workshopped on the stages involved and how to deal with them, including infection control at home and the handling of their infected and affected family members.

Workshops were also conducted for traditional healers with the emphasis on the use of blades and the dangers involved in using the same blade for a number of people.

3.5.1.1.8 Television

The national department had a television programme: *Soul City*, which addressed a number of issues including primary health care and HIV/Aids. The television programme *Soul City* was mainly focussing on HIV/Aids and it was a real eye opener in educating the nation on the epidemic.

3.5.1.1.9 Publications

The following publications were utilised by the provincial department:

- (I) Love sick - this was a booklet on sexually transmitted diseases (STDs) with emphasis on how to get treatment, how to protect yourself and how to protect your partner. The booklet which was developed by the national Department of Health, explained procedures of using condoms by the use of graphics, and also included common STDs. A very impressive message in a form of a "special valentine" tear-off card which should be taken to the clinic was included, as a measure of ensuring that people were aware of the disease. The booklet emphasised the use of condoms and encouraged teenagers to go to clinics with a message that stated that "most STDs can be cured with treatment, so don't wait-visit your nearest clinic or doctor for a check-up and treatment (Love sick).

Language: English

(II) Z-cards

Emphasis on HIV/Aids publications was put on z-cards and links between HIV/Aids and sexually transmitted diseases, living with HIV/Aids, HIV/Aids and rights, key points about HIV/Aids etc. These z-cards were the only publications that were printed in three languages in one z-card, and *Setswana and Afrikaans*, was also included and the graphics were also easy to follow.

(III) ROXY

This was a magazine on life, love and sex in the nineties, which used dramatised black and white picture thrillers. This photo-comic was a valuable medium of exploring issues of peer pressure, poor self-image, ignorance and lack of consciousness about the importance of control over one's own body. The treat of Aids presented us with a marvellous opportunity to help young people to examine their lifestyles and to assume greater responsibility for their future (Ramphela, 1997).

Language : English.

(IV) LADUMA

A photo-comic magazine on a story of love, sex and dreams. This comic helped the youth of our country to prepare and protect themselves in terms of sexual health. By reading this comic and working together one could learn how to be safe and make our dreams come true by achieving our goals (Kungwane, I.S).

Language: English

(V) Life Line

This was a newsletter produced for Life line by First National Bank on the Aids Helpline and its success at the national office were notable, and the fact that calls were increasing in number and the issues around the helpline were also on the increase (Perez, 1998).

Language: English

(VI) Life line Southern Africa - directory of centres

As indicated, this was a directory of centres throughout the whole Southern Africa, with their office and crisis numbers and fax numbers. The directory also noted that life line manages the Aids helpline (0800 012 322) for the Department of Health.

(VII) Aids in our community

This was a booklet about understanding what Aids was, where you got it from, and how to prevent it. The booklet was in English but had translations of difficult English words into Zulu, Xhosa, Sesotho and Afrikaans. It was easy to follow with graphics of the real people who were acting on "SOUL CITY" television programme. It had all the questions and answers on HIV/Aids.

3.5.1.2 Afrocentrism and the HIV/Aids and sexually transmitted disease programme

The Department of Health and Social Developmental Welfare in the North West Province committed itself to co-ordinate and deliver accessible, equitable, affordable, efficient and effective developmental health, through community participation, in its mission statement. The communication strategies used will be analysed according to the department's mission statement, the Reconstruction and Development Programme (RPD), the African Renaissance and an afrocentric world view dimension as discussed by (Mbennah, 1999:138-196).

3.5.1.2.1 Radio

As already discussed in section 3.6.1, the provincial department did utilise radio as a communication strategy to communicate its three top programmes.

With reference to the theoretical statement 6 formulated in chapter 2, section 2.8.1, Afrocentrism in the use of radio as a communication strategy in the departmental

mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The use of the three radio stations clearly complied with the accessibility aspect of the mission statement of the department in an effort to ensure that the strategies used in communicating its programmes were accessible to all in the province. The talk shows ensured that there was participation of the community during the programmes. According to Phuduhudu (1998) the radio slot opened lines for people to call-in and ask clarifying questions, this then gave the department an idea as to whether people understood what was discussed. It indicated the level of awareness amongst the communities.

The RDP broadly outlined the broad programme of change in society and the departmental engagement of a radio slot was an effort to promote consultation. Motsweding FM was national radio station which broadcast throughout the North West Province. The involvement of the two other community radio stations; radio Mafisa in Rustenburg and radio Winterveldt in Pretoria was ensuring that some disadvantaged, poor and marginalised sectors of the communities in the province were reached, in line with the RDP.

The RDP also encouraged dialogue, and having radio talk shows where members of the community could phone-in and ask questions of clarity, was a step towards the right direction, in accordance to the basic framework of change in an effort to ensure that there was dialogue amongst members of the community. The participation and use of community radio stations for communicating the programme redirected public and community media to the disadvantaged communities, which were the priorities of the RDP.

In line with the African Renaissance, the use of radio stations ensured that people were able to communicate and criticize the department. This gave the department an opportunity to open doors so that the disadvantaged could assume their place in society as equals, by being part of the radio programmes which belonged to them,

which were on their national and community stations. This was an effort by the department to open doors of knowledge by informing the communities on the seriousness of the HIV/Aids and sexually transmitted diseases in the languages they understood.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of radio as a communication strategy in the epistemological Afrocentric world view dimension could be analysed as follows:

(a) Afrocentric epistemology

This world view dimension is based on the theory of knowledge, methods of knowledge as discussed in chapter 2. This Afrocentric world view holds that people's thought process relate to cultural differences in the thought process, the organised knowledge about concepts/stimulus. How the mind affects culture, society and language and how internal knowledge differ from one culture to the other. One group being (psychical) linked to the supernatural, believing in gods, spirits and ghosts; the other group being (contextual) linking objects ideas and the last group (conceptual) having high sense of naturalism and holding that man and the world are dualities existing independent from each other.

The use of radio as a means of communicating the programme by the Department of Health and Social Developmental Welfare in the North West Province, took into account the different thought patterns among societies in the province. The societies targeted at were the disadvantaged communities in the province, although the department only targeted the *Setswana* speaking communities.

People understood the language used in the radio stations and could relate to their reality and discussion topics were on issues at hand based on practical experiences.

This meant that discussion topics affected their emotions and feeling in discussing the three top programmes with special reference to the HIV/Aids programme.

With reference to the theoretical statement 3, formulated in chapter 2, section

2.5.2.1, Afrocentrism in the use of radio as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The North West Province was a diverse province with both black, white and coloured people all in rural and urban areas, and with 2/3 of the population in the rural areas (Statistics SA, 1996:6). This world view dimension emphasised the value of interpersonal relationships and personhood and participation in the community, attributed to individualism and collectivism in cultural orientation and the treatment of elders by communities. This would in turn influence the strategies used by the Department of Health and Social Developmental Welfare in the North West Province, on their choice of the use of radio stations as a strategy in communicating the HIV/Aids and sexually transmitted disease programme.

Prior to 1994, there were no community stations in the country and people were generally excited by their introduction, and they therefore felt that they belonged to them. Motsweding FM, which used to be radio *Setswana*, also changed its programmes when they changed their name to serve and be in line with the disadvantaged communities of the North West Province. Although many people were in the rural areas could not afford to purchase radios, although this would not mean all of them. What was important was that people did listen to radios as a way of life.

As this world view indicated, people in the province may have also been influenced by cultural factors on what is good or bad, right or wrong true or false, and positive and negative personality factors.

The use of radio indicated how people related to each other as the phone-in programmes allowed for different views and how people should treat each other, whilst working towards understanding others' mode of thought. The radio programmes encouraged people to work together and help others who are affected by the programmes, also indicating to communities what is right or wrong in terms

of their understanding of the programmes. The programmes were also helpful as they were broadcast during the day, when the elderly people were at home and possibly listening to the radios stations, for them to understand what the programmes entailed and how to best deal with them (Phuduhudu,1998).

Respect for the elderly was evident in the way the programmes attempted to explain to the rural communities how to communicate the programmes with their families and how to communicate the HIV/Aids pandemic with their families, as this was not customary in the *Setswana* culture.

As this world view dimension indicated, values vary with individuals and cultures and define behavioural patterns and attitudes and characterise the scope, functions and patterns of communication (Mbennah, 1999:45). This may have been the case in the case in the eastern region of the country where a diversified number of cultures and concentrated in the Garankuwa, Mabopane, Brits and Temba districts, where people behaved differently and even the *Batswanas* in these areas did not speak pure *Setswana*, but a lingua franca was spoken in the area. They held different cultural values and the use of radio Winterveldt, which incorporated local the local language, encouraged the value of harmonious interpersonal relationships.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of radio as a communication strategy in the chronemic world view dimension could be analysed as follows:

(c) Afrocentric chronemics

This dimension suggested that cultures differ by the meaning that they intuitively attach to time, in relation to the present, past and the future, the pace of life and punctuality and the pace of life, as a core system around which they build the picture of the world and it is the key concept to understanding cultural orientation of the African.

In his studies Sodowsky et al. (1994:321) concluded that compared to white

students, African students focussed more on the past and the present but not significantly more on the future. The North West Province was predominantly occupied by black *Setswana* speaking Africans. Although there may have been a small degree of non-*Setswana* speaking Africans, basically they would not hold the same concept of time in the rural areas and the urban areas. People in the rural areas would have a slower pace of life than those in the urban areas of the province.

Although holding different religious beliefs, most Africans in the province may have believed in the past and the present, with their worshipping of the ancestors and clinging to the beliefs of the past, which then influenced their actions, irrespective of whether they were in the urban or rural areas.

In a study Levine (1998;1990) advanced the notion that pace of life was generally faster in industrial than in non-industrial cultural orientations and tended to be faster in larger than smaller cities. The North West Province was faced with both these situations but with the choice of radio, this was a good solution in that both people in the rural and urban areas listened to the same radio stations.

Even though those in the urban areas may understand faster than those in the rural areas, the radio programmes could easily accommodate both of them, although those in the urban areas benefitted more because of being exposed to many other communication mechanisms. Hence the explanation by Dodd (1998:89), that people with both monochronic orientation, which is attributed to Africans, who are generally thinking in linear fashion and those having polychronic orientation, who think in non-linear order, display these tendencies depending on the prevailing circumstances.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism the use of radio as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

As already indicated in chapter 2, this world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change. Relationships with fellow beings are explained as individualistic, lineality which focuses on continuity of group through time (the family) and collateral focused on the laterally extended group. The activity oriented group have self-express in activity, the doing, being and being-in-becoming.

The use of radio according to this world view dimension took into account the three groups of people as described above, who had variations within one society but this was mainly evident in the eastern part of the province.

People in the urban areas were also mainly *Setswana* speaking except the Eastern region of the province, were mainly to have the present and future orientation and the use of radio would be very useful to make them keep pace with life and they were people who would be interested in change. Radio would then assist people to understand things as they happened, which was what the urban people would be interested in.

Although people in rural areas could place high value on tradition and have past orientation they would be assisted through the use radio to try and make them understand the changes that were effected and the dangers of some of the past orientations like the believe in initiation schools. The use of radio in the HIV/Aids programmes was used to warn these people on the dangers of using same blades for different people, thus radio was a useful tool.

3.5.1.2.2 Events

Participation in the provincial events drew people from different walks of life and the objective of the North West Province was to rotate these events throughout the province. This gave the opportunity for people from both rural and urban areas to

participate in the events. People were normally bussed in to these celebrations and these events were a mechanism for educating people about HIV/Aids and the sexually transmitted disease programme (Phuduhudu, 1998).

This indicated that the department could co-ordinate developmental health through community participation. At these provincial celebrations people had the opportunity to participate by visiting the HIV/Aids stalls to get more information from the pamphlets and also had the opportunity to pose questions to co-ordinators and health promoters and also listened to HIV/Aids talks.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of events as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The mission statement emphasised community participation and this would have meant that the department would organise an event in which the community could then participate. This would have been in line with the mission statement.

The RDP intended to mobilise all people in the country and improve the quality of life for all South Africans, in particular the poor and marginalised sections of our community. In the process of rebuilding and reviving the past, people had to be consulted and meetings be held. The standard of living be improved and basic needs of people be met, particularly the poor and the marginalised and modern information technology be developed.

The use of provincial events platform to educate people on the HIV/Aids pandemic was in line with the RDP as people were gathered to one particular venue in the province and had the opportunity to be exposed to information about HIV/Aids. This was a positive mobilising tool as these events were planned to attract the poor and the marginalised as they did not have to pay for transport to the events and did not have to pay any entrance fees.

Provincial events including the celebration of the national Aids day were not celebrated in this fashion previously. The rebirth of culture concept revived by President Mbeki, where there was an effort to reach the poor and marginalised sectors of the community was well vested in the idea of provincial celebrations. Based on the fact that in the past people were even not allowed to gather in stadiums and be addressed on issues of their concern, this was helpful in that elderly people were also recruited to these celebrations and given a platform to hear about the programmes from a horses mouth.

Cultural groups from the rural areas were also targeted to ensure that rural communities would be interested in the events. This was a good strategy, which gave the Department of Health and Social Developmental Welfare an opportunity to address rural people. This was in line with giving people information and developing the rural communities.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1; Afrocentrism in the use of events as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

This world view dimension indicates that people in different cultures think differently and therefore internal logic differ from one culture to the other. Even though people have different belief systems, when organising these provincial events people heard about them on radio and they were able to attend them. The people in the province were not that much affected by cultural differences except in the East, but their thought processes had a commonality and they lived harmoniously. Their ways of knowing within the society had a common ground.

People generally think differently and they would thus understand these events in different ways. Events would affect people emotionally and they would feel differently about them. Thus the use of events as a platform to educate people to

understand the programmes seemed to have been successful. In the province, people had the same cultural orientation and their theory of knowing would generally be the same.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of events as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

This world view dimension emphasised the value of interpersonal relationships and personhood and participation in the community, attributed to individualism and collectivism in cultural orientation and the treatment of elders by communities. This would in turn influence the strategies used by the Department of Health and Social Development Welfare in the North West Province, on their choice of the use of events in communicating the HIV/Aids and sexually transmitted disease programme

Rokeach (1973:161) posits that political orientation shape similar ways in the value systems of people. The provincial events were mainly (but not exclusively) attended by members of the ANC and this party had membership across all cultures and this then was influenced by their values and actions.

At these events, people from different cultural orientations attended and they seemed to enhance harmonious interpersonal relationships as people attended together, listened together and sang together and achieved personhood. This was a sign of participation in the community.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of events as a communication strategy in the chronemic world view dimension could be analysed as follows:

(c) Afrocentric chronemics

Time is the key concept to understanding cultural orientation of the African and the

pace of life in industrial areas than non-industrial areas. Monochronics will do one thing at a time whilst polychronics do a number of things simultaneously and these influence behavioural patterns. This dimension suggested that cultures differ by the meaning that they intuitively attach to time, in relation to the present, past and the future, the pace of life and punctuality, as a core system around which they build the picture of the world is the key concept to understanding cultural orientation of the African.

Although the paces of lives in the province will vary from those in the East where the area was predominantly urban and industrial, this would not that much influence their attendance to the provincial events. The people in the industrial areas would have easy access to the stadiums where these events were held, whilst those in the rural areas would depend largely on the number of busses availed to them by the preparatory committee. This was a clear restriction on the people in the rural areas and one other aspect was that, the stadiums in the rural areas did not have infrastructure and a basic necessity for such events, like electricity. They would then attend in smaller numbers than those urban areas.

Thus the pace of life was faster in urban areas than in rural areas. This was one aspect which contributed to people in urban areas, who were also used to attending music festival in large numbers, and exposed to a faster pace of life than people in the rural areas. In this regard this communication strategy would have been a successful one, although people in the urban areas benefited much more than those in the rural areas.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of events as a communication strategy in the ontological world view could be analysed as follows:

(d) Afrocentric ontology

The dimension focuses on relationship between mankind and the universe based on

people's self-concept. The world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change. Relationships with fellow beings are explained as individualistic, linearity which focuses on continuity of group through time (the family) and collateral focused on the laterally extended group. The activity oriented group have self-express in activity, the doing, being and being-in-becoming.

The use of events as a communication strategy to communicate this programme brought forward the notion that people had the opportunity to be unified and have a feeling that they depended on others to succeed. They depended on the officials of the Department of Health and Social Developmental Welfare to help them understand the HIV/Aids pandemic and how to deal with it. People were thus taught how to deal with their environment when living with people affected and infected by HIV/Aids.

This was an opportunity to explain to people in the rural areas how to deal with the situation which they were faced with, in terms of the disease. Those in the urban areas, who lived a fast way of life were then taught of the importance of using condoms, sticking to one partner and abstaining from sex, given their urban busy schedules.

3.5.1.2.3 Political parties and inter-departmental collaborations

The participation by political leaders, who were also leaders of different government departments, on making people aware of the HIV/Aids pandemic was a useful mechanism. The departments were also taking their own initiatives by organising their own campaigns in educating their employees and the communities about HIV/Aids.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1,

Afrocentrism in the use of political parties as communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The mission statement indicated that the department intended to deliver developmental health through community participation. Educating the nation about HIV/Aids and the department's efforts to encourage participation by political leaders and other departments were useful commitments, in line with the mission statement of the department.

The RDP framework highlighted mobilising all the people in the country to participate in making this country a better one. Participation by political leaders of the country set a trend for all citizens of South Africa, including the North West Province. This was also observed by President Mbeki and Deputy President Zuma's HIV/Aids awareness statements televised and broadcast on different radio stations in the Province.

In an effort to revive the roots of Africanism among the people of South Africa political leaders were setting the pace in helping to rebuild the country. President Mbeki urged all South Africans to renew Africa and open doors of knowledge.

Many South Africans were infected by the HIV/Aids virus, with the majority being black and the North West Province being one of the leading provinces with infected people (Phuduhudu,1998). This then urged communities to take part and educate each other about HVI/Aids. According to Statistics SA (1996:36) 22,7% of the people in the province were not literate, but because politicians, whom they respect, spoke in their different languages, which they understood. The departmental campaigns were attempting to encourage community participation.

Politicians held meetings with communities at various levels and people associated themselves with them, unlike in the past. The mentioning of HIV/Aids by all political parties in their speeches when addressing communities was a vital tool utilised.

The national Department of Health and the provincial Department of Health and Social Development Welfare gave politicians the Aids ribbons and encouraged them to wear them as a sign of pledging their concern on the spread of the pandemic (Phuduhudu, 1998).

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of political parties and inter-departmental collaborations as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

This world view dimension indicates that people in different cultures think differently and therefore internal logic differ from one culture to the other. The dimension emphasises the theory of knowledge and how the thought process relate to cultural difference. Political leaders in the province were at the same time the most important and top people in their different departments and had an commitment to educate the nation about HIV/Aids.

People belonging to different political parties were exposed to the same message about HIV/Aids in the speeches the politicians made and in all correspondences received on official letterheads of all departments. The aim was for communities to be able to internalise, contextualise the meaning of the Aids pin or ribbon and the participation in departmental campaigns and relate this to their environment. This was intended to influence the communities' belief systems.

Through the use of political parties and different departments, people were aimed at acquiring knowledge about HIV/Aids and this thus influenced the way they thought although belonging to different cultures. Although politicians and departments participated in the HIV/Aids awareness campaign, none of them would have the same style in their approach in educating communities of the disease.

Some people may have liked or associated themselves with a certain politicians or

departments and thus and would understand the reality through emotion and feeling, differently. This strategy which also aimed at ensuring that the thought process of rural people were influenced, proved successful as politicians visited people in rural areas on continuous basis. People could relate to them and most of the politicians who were deployed in provinces, belonged to the same cultural orientation like to provincial communities.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of political parties and inter-departmental collaborations as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

This world view dimension emphasise the value of interpersonal relationships and personhood and participation in the community, attributed to individualism and collectivism in cultural orientation and the treatment of elders by communities. The people's established ideas about life (values) influence their behaviour and this differs according to cultures and therefore their attitudes and opinions will then differ.

The use of political leaders and departments in educating people in the country on HIV/Aids would also contribute to an attempt to making people who believe in them, taking this pandemic seriously. People were believed to have had different ideas concerning many political parties but the fact that the message about the pandemic was a similar one, was aimed at ensuring that there was no confusion based on people's value systems. Departmental campaigns were also reaching some sectors of the community, whom they were dealing with (Phuduhudu,1998).

Political parties and departments were attempting to form interpersonal relationships with the communities by talking to them and listening to people's problems. This was in line with enhancing harmonious interpersonal relationships. Departments

usually held HIV/Aids workshops with communities, and communities, including the elderly, were made to participate and this also enabled them to view the message positively.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of political parties and inter-departmental collaborations as a communication strategy in the chronemical world view dimension could be analysed as follows:

(c) Afrocentric chronemics

Time has already been indicated as the key concept to understanding cultural orientation of the African, with the pace of life being faster in industrial and slower in non-industrial cities. Many campaigns, events and speeches were certainly delivered in the cities but the rural areas were not necessarily left behind. Speeches delivered by political leaders in the industrialised areas were meant to reach the rural areas through print and electronic media.

Based on the fact that the North West Province was largely rural, this then meant that most of the public addresses would have been delivered in the urban areas when politicians address the communities on different issues. Although the world view dimension viewed rural communities as slower than urban communities, people in the urban areas would have had an opportunity to mix with politicians more frequent, and thus get used to seeing, talking and mixing with them more often. The pace of life was slower in the rural areas, the use of political parties would be useful in the sense that they would have had an opportunity to listen and relate to them at their own pace as most of the politicians understood those communities well.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of political parties and inter-departmental collaborations as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

This dimension focuses on the relationship between mankind and the universe based on people's self-concept. The world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change (Mbennah, 1999:164). Relationships with fellow beings are explained as individualistic, linearity which focuses on continuity of group through time (the family) and collateral focused on the laterally extended group.

The North West Province may have been viewed to be a harmonious province with different cultures living together peacefully with past, present and future orientations and good relationships. People in the province, like all other poor and previously marginalised communities in South Africa, would have been struggling for survival. The political parties involvement in this programme were attempting to cater for people belonging to different cultures who were living in single society. No single society in the province was defined as being entirely traditional and not affected by the developments taking place in the rest of the province. People were now seen to be participating in campaigns more than they did in the past.

Events which were put up by different departments were intended to allow participation by the communities in an attempt to enable them to have a sense that departments also relied on their participation, for their programmes to be successful. People in both urban and rural areas would have been eager for change, but those in the urban areas would have been future oriented and would want to see a speedy change than those in the rural areas. People in the urban areas would want to see what politicians were doing and saying and not worried about what happened in the past years, so the use of this strategy would help to strengthen this strategy more in the urban areas.

People in the rural areas would view participation in departmental events and those

addressed by politicians focussing on continuity of the group and would thus feel comfortable and would understand messages more clearly.

3.5.1.2.4 People living with HIV/Aids

The department of Health and Social Developmental Welfare in the North West Province was coordinating and giving counselling to people infected with the HIV/Aids virus who were willing to talk about their situation and some of these volunteer workers were helping the department in educating the communities about the disease (Phuduhudu, 1998). Occasional visits to sex workers and educating them about sexual diseases and HIV/Aids would have been viewed as a positive step on the part of the department. Workshopping families of those infected was also helpful.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of people living with HIV/Aids as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and the world view dimension, could be analysed as follows:

Along with the mission statement, people living with HIV/Aids were assisting the department co-ordinate community participation and the involvement. The training of traditional leaders also ensured that the patients they gave treatment to, would be handled by people who understood the dangers of HIV/Aids in line with the mission statement. This would then encourage efficiency and effective development.

The use of people living with HIV/Aids would be viewed as being in line with the mission statement in that these people were able to go to the communities and this enabled them to have access to see and talk to people with HIV/Aids and prove to themselves that the pandemic existed.

The RDP would have been an achievable goal if all people of the country and its resources were mobilised. The RDP put emphasis on empowerment, commitment

to grassroots and being community driven. The volunteer services provided by people living with HIV/Aids to educate the youth in the province on the pandemic would have been in line with the RDP. An added effort was to educate the traditional leaders in the dangers of using the same instruments on different people and also introducing them to safety measures. People living with HIV/Aids visited communities at gatherings, at provincial events, addressed students in schools during their guidance and counselling classes. The RDP framework was aimed at taking services to the people.

The constitution of the country aimed at opening doors so that disadvantaged communities could assume their place in society as equals. The rising from the ashes call by President Mbeki, called for all to be part of making South Africa a better place for all. Participation by the people living with HIV/Aids would have been a clear indication that there was an attempt to show the communities that Aids was real and was killing people in the country. Taking the initiative to go to the people and educate them about HIV/Aids would have been viewed as opening doors of knowledge in a step to rebuild the country.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of people living with HIV/Aids as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

The world view dimension is about the cognitive aspect of how the thought process relate to cultural differences and how organised knowledge about a concept or stimulus was held. People living with HIV/Aids and having the courage to talk about it on radios and in public gatherings was an aspect which indicated that the African society was changing towards the right direction.

People in different cultures would not behave the same to this gesture, black South Africans would find this more difficult because their cultures were not open to talking

about such issues, especially at home and with elderly people. Not all people living with HIV/Aids would be able to accept their status and some would not be able to talk about it. In many instances the families of those living with HIV/Aids would make sure that people do not know about their status, and even after the death of an infected person, people would still not want others to know the cause of death.

The way the society thought about HIV/Aids, affected the way they would have been able to accept it and talk about it. People would have thought differently about the disease and the presence of people living with HIV/Aids, when availing themselves to others in the society, made an effort for people to see that the disease was there and it killed. The use of evidence was clearly displayed as people who saw these infected people, talking about the disease and this assisted in changing the mind set of the communities.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.4.2.1, Afrocentrism in the use of people living with HIV/Aids as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The world view dimension emphasises the value of interpersonal relationships and personhood and participation in the community, attributed to individualism and collectivism in cultural orientation and the treatment of elders by communities. Value orientations and value systems influence behaviour. People living with HIV/Aids were faced with a difficulty of having to talk about a disease, people in the communities were afraid to talk or hear about (Phuduhudu, 1998).

According to Phuduhudu (1998), the fact that the black communities were still dominated by adults who did not talk about those issues in the family was a real stumbling block. People's attitude towards people infected with the virus was another serious situation facing the infected people, many people did not accept them or treat them like normal people. The situation was still a learning curve, but was a positive step towards making people aware that HIV/Aids was there and real.

Harmonious interpersonal relationships were very difficult to enhance as communities rejected people who were affected, but efforts in that regard were made to ensure that this negative perception was changed. Some families were even reported to have chased away their infected members (Phuduhudu, 1998). The concept of personhood, which was dominant in black communities, would have thus been lost.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of people living with HIV/Aids as a communication strategy in the chronemic world view dimension could be analysed as follows:

(c) Afrocentric chronemics

As already indicated above, time has been indicated as the key concept to understanding cultural orientation of the African with the pace being faster in industrial and slower in non-industrial cities. The pace of life among South Africans differed in that those in the cities were exposed to a faster way of life and in the rural areas, life was generally slow. But the true picture was that the people in the rural areas did get exposure to both these two life styles.

According to a communication by Dr. Chipfakacha (1998), people living with HIV/Aids were also exposed to people of different cultural orientations and the Department of Health and Social Developmental Welfare was mindful of the fact that people were not yet educated about the HIV/Aids pandemic and this was a serious concern to the department .

Efforts were being made to engage communities both in the rural and urban areas in talks, although people in the urban areas were exposed to all mechanisms utilised to educate people about HIV/Aids. The use of infected people reinforced these mechanisms. In the rural areas, where there was a high rate of illiteracy, (according to Statistics SA, 1996), talks of those nature were highly essential and would be highly successful if parents could accept that the community needed to talk about

such issues. The school visits were attempting to address the issue among the youth.

People in the rural areas would begin to see and understand that believing in the past was faced with a hard reality of what was happening then. Their own family members were dying of HIV/Aids and they were shown the importance of disclosing family members who were infected.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of people living with HIV/Aids as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

The world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change.

People's self-concepts are affected by their orientations towards life (Mbennah, 1999:164). There may be a probability that people living in the rural areas, and not working in urban areas and thus not exposed to city life would not be an easy audience to understand HIV/Aids, as there was a possibility that they may have been traditional in orientation, would not easily have the confidence to listen to addresses by people living with HIV/Aids.

If more people living with this virus could join the department in fighting this pandemic, it would be much easier to combat HIV/Aids. There was still denial among all communities that this virus existed and that it may infect anybody, but there were still those who felt it could not affect them and those who rejected their family members who were infected. People living with HIV/Aids were helping to alter the communities' self-concept on HIV/Aids.

3.5.1.2.5 Newspapers

An update information of statistics of infected people across the country, was occasionally included in the newspapers. In order to encourage community participation and accessibility of health programmes, it was important to keep the community informed of developments and progress made, so it was very imperative to ensure that they were informed through newspapers (Phuduhudu, 1998).

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use newspapers as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and worlds view dimension, could analysed as follows:

The mission statement of the department highlights the accessible developmental health but not many people would read newspapers, given the level of literacy in the province. Newspapers would not be an effective strategy as it would only reach a small number of people.

The RDP also emphasised improvement of living conditions through better access to health care. Taking into cognisance the fact that our province was primarily rural with 91,2% people being black/African, 67,8 % *Setswana* speaking, 22,7% with no education and 37,9% people unemployed, this gave a clear picture that not many people would have access to, or afford to buy a newspaper, in line with taking services to the people, as per the RDP framework. Transparency and free flow of information was highlighted by the RDP.

In reviving the African roots and rebuilding the nation, it was important that people had access to information and the availability of a free newspaper, the "North West Mirror" which was a government funded newspaper, was an attempt to open the doors of knowledge to the people of the province. Another additional factor would be the fact that the newspaper included in *Setswana* as well. So those who did not understand English had the chance to read the *Setswana* versions of the paper.

The newspaper does not however cater Afrikaans speaking communities, even though the newspaper printed only 60 000 copies and the province had 3, 3 million people, and 3 million of them classified as black/African.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of newspapers as a communication strategy in the epistemological world view dimension could analysed as follows:

(a) Afrocentric epistemology

The cognitive aspect of how the thought process relate to cultural differences and how organised knowledge about a concept or stimulus was held. This Afrocentric dimension of world view posits that the cognitive thought process of what is reasonable (familiar) what is real (perception of environment) and what is logical (learned cultural assumptions) differ from culture to culture. Internal logic would therefore differ from one culture to the other.

The internal logic of people in the rural areas was likely not to be the same and newspapers may have been something they viewed unfamiliar or even unreasonable as the are more in to the traditional leaders' meetings, where they were verbally briefed. They may thus not view that as a realistic strategy to communicate to them. This may still have been a challenge facing the Department of Health and Social Developmental Welfare in the North West Province.

The fact that not many people could read hindered the progress in terms of availing newspapers to them. The dimension indicates that people thought differently and especially in the rural areas, where there were still people who could not read nor write.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of newspapers as a communication strategy in the axiological world view dimension could analysed as follows:

(b) Afrocentric axiology

The world view dimension emphasised the value of interpersonal relationships and personhood and participation in the community, attributed to individualism and collectivism in cultural orientation and the treatment of elders by communities. Value orientations and value systems influence behaviour.

Collectivists, who were mainly associated with Africans, had cultural orientations emphasising goals, needs, and views of the in-group over those of the individual; the social norms of the in-group, rather than individual pleasure; shared in-group beliefs, rather than unique individual beliefs; and a value on co-operation with in-group members, rather than maximising individual outcomes (Dodd, 1998:92).

Interpersonal relationships in the North West Province would generally be sharing this view. They were mainly in the rural areas and depended more on what was said by their chiefs and political leaders than rely on what may be contained in the newspapers and this may have been influenced by their level of literacy. The elderly were highly respected and these were people who could not read a newspaper even if it was availed to them. By observation, even in the urban areas the culture of reading a newspaper was still very poor. The strategy would thus benefit a few people.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of newspapers as a communication strategy in the chronemics world view dimension could be analysed as follows:

(c) Afrocentric chronemics

As already indicated above, time has been indicated as the key concept to understanding cultural orientation of the African with the pace being faster in industrial and slower in non-industrial cities. The pace of life among South Africans differed in that those in the cities were exposed to a faster way of life and in the rural areas life was generally slow.

Many people in the rural areas were illiterate or semi-literate , believed in a slow pace of life and believed in the past, they would therefore not be worried about what happened at that moment. They would therefore not have the same culture of reading like those in the urban areas, especially based on the fact that they may not even afford to buy a communication medium like newspaper.

Based on this dimension's view on the pace of life in the industrial and non-industrial areas, people in the non-industrial areas were not likely to read newspapers as compared to their counterparts in the industrial areas. In most cases these people would not even afford to buy food for themselves and their children and one could not expect them to afford to purchase a newspaper.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of newspapers as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

The self-concept of being and value orientation which is used to compare cultural orientations and describe variations within a single society posits that Africans in the North West Province would also differ. Traditional Africans have a high value on tradition and the reading culture was not traditional to many people and highly influenced by the level of literacy dominant in the province. People in the main predominant part of the province were likely to be left out in the culture of reading newspapers.

The probability of people in the rural areas to have been past oriented was likely and would thus place high value on interdependency and valued tradition, believe in harmony with nature and would therefore not worry about what was happening in other areas. They would mainly rely on what people were saying, continuity in the group being very important. Reading a newspaper would not be a priority.

3.5.1.2.6 Aids helpline

The Aids helpline was a telephone service which was accessible to those who could

afford to make a phone call for counselling. The life line toll free number would then refer the caller to the phone number of the nearest centre in the province.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of the Aids helpline as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The mission statement committed the department to co-ordinate and deliver affordable, efficient and effective developmental health. From the information gathered by Statistics SA (1999) in the country, only a limited number of people in the North West Province would be accessible to this service and also, only a few would afford to make a counselling call. Many people in the rural areas would not afford to utilise it.

The RDP framework aimed at improving the quality of life for all South Africans in particular the poor and the marginalised sections of the community. The Aids helpline was also a means which was very useful, given the fact that some people would be afraid of face-to-face counselling (Phuduhudu, 1998). The main problem was that only those who could afford, would have access to such counselling and it had already emerged that these would be in the minority and the service benefited those in the urban areas more than those in the rural areas.

In the rebuilding of the African nation and in line with the constitution of the country which aimed at opening doors so that the disadvantaged could assume their place in society as equals, public telephone lines were installed in many parts of the country including the rural areas. This was a way communities could utilise the programme, to reach the Aids Helpline, which was advertised in all clinics and it was also emphasised during the radio talk shows when the provincial department was in a position to pay for the talk shows.

According to Statistics SA (1996:81) only 16,8% of the people in the province had telephones in their houses, or a cellular phone. This percentage was thus very low,

but could be augmented by the use of public telephones.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of the Aids helpline as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

This world view dimension indicates that people in different cultures think differently and therefore internal logic differ from one culture to the other. The dimension emphasises the theory of knowledge and how the thought process relate to cultural difference. According to this dimension's theory of knowing, people think differently. The difference in thought process would then influence the knowledge acquired by different people, and this was likely to influence their use of the telephone system which may then vary across the province. Although in villages besides the question of affordability, there may be a possibility that some young people would know more about using the telephone than elderly people.

The cultural knowledge in this respect would not hinder young people, if they afforded to do so, to use the telephones for HIV/Aids counselling. People were generally not fully aware of the dangers of this pandemic and some were really scared to even talk about it), and not all villages had access to telephones and not everyone, even in the urban areas were aware of the Aids helpline. Poverty put the province in a disadvantaged position to access the service(Phuduhudu, 1998).

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of the Aids helpline as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The world view dimension emphasise the value of interpersonal relationships, personhood and participation in the community, attributed to individualism and collectivism in cultural orientation and the treatment of elders by communities.

According to the world view, value orientations and value systems influence behaviour.

People's established ideas about life and their behaviour would be influenced by a number of aspects. People in the urban areas would use telephones in their daily lives. They were also exposed to the cellular phones which became very popular even among school going youth, some even at primary schools. The culture of telephones was somehow vexed in their daily lives.

The use of this telephone service would be very useful to youth across the province, but clearly the ones in the urban areas would use the service more than those in the rural areas and so would their families. The availability of the public telephone systems also accorded those who did not have telephones at home to have the opportunity to access phones and schools have been a target in this case. Young people were then getting used to the use of telephone and this service would then have an opportunity of being utilised, but more in the urban areas than in the rural areas. Many people in the province would still be left out.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of the Aids helpline as a communication strategy in the chronemic world view dimension could be analysed as follows:

(c) Afrocentric chronemics

The pace of life in the urban and industrial areas would have an impact on the possibility of using the helpline. There were telephones all over in the urban areas and to some extent also in the rural areas although the difference may have been vast. As already explained in the axiological afrocentric world view dimension in (b), the same explanation will apply here, regarding the use and accessibility of the helpline service.

People in the rural areas who lived a slower kind of life would not use the service as much as those who lived in the urban areas, where public telephones were even

installed in schools, all public places and streets in the urban areas.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of the Aids helpline as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

This dimension focuses on the relationship between mankind and the universe based on people's self-concept. The world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change.

The self-concept or orientation will differ among those who believed in the traditional way of life with those who hold the present and future cultural orientation. People in the last two cultural orientations were likely to have valued the use of the helpline service and encourage others to do the same. The traditional oriented cultures, who were likely to be mainly in the rural areas, would not that much encourage the use of the telephone service as they may not value it as a basic life necessity given the level of poverty they were faced with and the level of literacy.

People in the urban areas who valued change were likely to utilise the service more in order to get help or counselling, therefore the urban areas would use the service more, depending on how extensive the service was advertised.

3.5.1.2.7 Life skills programme

The life skills programme which was conducted by in-and-out of school youth, health promoters, Aids counsellors and clinic nurses, co-ordinated programmes aimed at reaching the community at large. Aids talks in clinics and schools together with drama tours and an Aids Quilt community exercise, were strategies used to educate

the community on HIV/Aids.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of life skills as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension could be analysed as follows:

Co-ordination of community participation was emphasised in the mission statement of the Department of Health and Social Development in the North West Province. The programmes all meant taking the service to the community. People were likely to visit clinics, students also had to go to learning institutions and if life skills were utilised to educate people on HIV/Aids a number of people were likely to be reached.

The Reconstruction and Development Programme indicated clearly that people in the country should be mobilised and this was a clear mobilisation strategy, dealing directly with the community person-to-person at grass root level. This also encouraged open debate and dialogue with different communities at the level they would accept.

Reviving the roots of Africans also meant getting them to participate in the rebirth of culture in the country. Participation by the community and taking services to them helped them rise from the ashes and open the doors of knowledge in the communities. The school visits made students participate in Aids talks, and the clinics visited would also address this problem especially in that the elderly were the ones who visited clinics more frequently. Young mothers and all the sick in general also visited the clinics. It was then easier to address them in the clinics because there, they would have no choice but to listen to what the clinic nurses had to say, as it was important for them to understand and cascade the knowledge their children (Phududhudu, 1998).

With reference to the theoretical statement 2, formulated in chapter 2, section

2.5.1.1, Afrocentrism in the use of life skills as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

People in different cultures would not think the same and their knowledge would differ. The difference in knowledge acquired and belief systems may have been accessed by the use of these life skills communication strategy. The youth were likely to be able to talk to other youth in the manner they understood best, and so would the health workers with the elderly, young parents and males who visited clinics. The youth also did believe in watching shows and were likely to have benefited from watching the drama shows, although they had been discontinued.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of life skills as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

Value orientation influences behaviour and differs with cultures. Ideas of life may differ with location, age, literacy and poverty level. Different cultural orientations exhibit and expect behaviours according to their value systems. In addressing different groups, this may be easily achieved as different health workers would be able to adjust to every situation. The use of in-and-out of school youth would enhance the ideas other youths had about life in that they could relate to them as they interacted with them on a daily basis.

According to this view, personhood is achieved through participation in the community. This dimension also encouraged collectivism and instilled a positive culture in the community. Interpersonal relationships were accorded. Elderly people, who were likely to be highly respected, were also given an opportunity to be exposed to explanations on how to deal with the difficulties which were involved in the three programmes.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use life skills as a communication strategy in the chronemical world view dimension could be analysed as follows:

(c) Afrocentric chronemics

The pace of life of different people also was relevant to this dimension. The faster people in the industrialised areas of the province were likely to be approached in the pace that would be suitable to them and those in the non-industrialised areas were likely to also be approached slowly, at a pace that would be suitable to them. The cultural concepts of ages would be taken care of as adults were likely to view the nursing sisters and counsellors in clinic as people with knowledge and would then respect them, so would the youth with their peers and their educators.

The cultural orientation of people in the urban areas were likely to be of present and future orientation and they would then view this dimension as being useful, as they were exposed to these life skills measures, more than those in the rural areas. People in the rural areas were likely to have more respect for nurses, health workers and teachers. There was a possibility for them to be more willing to listen to those talks and learn from them. The dimension was likely to be successful in both rural and urban areas.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use life skills as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

The self concept of "being" and variations within a single society was well taken care of as this strategy used people at all levels who were able to directly communicate with people in different levels within a society. Different categories of people concentrated in their group levels and this would then have made educating their groups easier.

People in the rural areas, who were likely to be past oriented and traditional, and were likely to be approached in a manner that would be acceptable to them and this would have made acceptance easier. There would generally not be a problem when it came to people in the urban areas, who were likely to value change and understand the programmes more than their counterparts in the rural areas.

3.5.1.2.8 Television

The use of television to educate the nation on HIV/Aids appeared to be a good strategy although only a number of people would be reached, because not everyone possessed or afforded to purchase a television set.

In terms of accessibility, the use of television was likely to be able to access a number of people both in the rural and urban areas. Most people in the rural areas would not afford to own a television set, but there were those who could afford to do so. Most of the people accessed, would then be in the urban areas.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of television as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The mission statement of the department indicated delivery of developmental health through community participation and the use of television was likely to contribute towards this especially, when topics like HIV/Aids were being discussed. People were likely to see people who were infected with HIV and those who had fully blown Aids. Special programmes on the pandemic would have been one way to educate the communities on HIV/Aids.

The RDP framework aimed at improving the quality of life for all South African citizens. The use of television as a medium of communicating had a long way to go in the North West Province, faced with all the problems encountered in the predominantly rural province. The rate of unemployment in the province made this

intention of the RDP not viable. Not many people had television sets and not all could understand English.

The rebirth of culture also focused on opening doors so that the disadvantaged could assume their place in society as equals. This was not easily achievable. The renewal of Africa would then mean that everyone should be assisted to be at the level of others. The country and in particular, the North West Province was faced with 22,7% of the population without any education, 4,2% of the population having acquired higher education and 37,9% unemployed (Statistics SA, 1996). Affording and understanding what was communicated on television remained a great concern. This strategy was likely to benefit a small number of people and leave out the majority.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of television as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

According to this dimension, organised knowledge about a concept, how the mind is affected by culture, society and language differ from culture to culture. Every culture has its own ways of knowing and thinking. The use of television episodes like *Soul City* were likely to reach more people in the urban areas than in the rural areas. The television episode was also televised in English, which was likely to disadvantage the illiterate communities.

Only those people who afforded a television set and those who understood the English language were likely to understand the contents of this television episode.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of television as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The dimension put emphasises on interpersonal relationships and personhood which was to be achieved through participation in the community, which would be viewed positive or negative. People in the rural and urban areas would have different established ideas about life. Television may have been a significant tool in the urban than the rural areas.

Even when television was used as a communication strategy, the language in which the episode was presented was likely to be problematic in the North West Province. Although television would be an effective tool to educate communities on HIV/Aids, cultural values specify what is good, bad, right, wrong, true, false, positive or negative. Based on observation and background the researcher had, some parents would not be comfortable to sit before a television set watch and explain to their children what really went on in the drama series. Thus television, among black people, would not, to some extent be a good strategy.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of television as a communication strategy in the chronemic world view dimension could be analysed as follows:

(c) Afrocentric chronemics

The pace of life in cities was faster than in the villages as already explained in this chapter. People in the cities would know that, not having a television set was a disadvantage and once the neighbours acquired a set, the next family would also be exposed to the importance of acquiring one. Students in the urban areas were exposed and had access to model C schools, where issues of this nature were discussed and they were likely to be conversant on issues around HIV/Aids and the other two programmes.

The drama series were usually enjoyed by learners and students and were therefore likely to be easy to understand and relate to. There was a possibility that some

children in the rural areas were likely to be left behind in discussing television episodes with peers, as many of them were likely not to be exposed to television sets at home.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of television as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

The world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated, highly values change.

Value orientation is used to compare cultural orientations and describe variations within a single society. Some communities were highly traditional and some believed in the present and the future. Traditional societies were likely not view television as an essential tool for survival and keeping in touch with the rest of the world, whilst the present and future oriented societies would know that it was virtually unrealistic to live without one. This would then mean a sizeable number of people in the province would not find it absolutely essential to own a television set whilst some would not even have a choice but just having to live without, because they could not afford it.

3.5.1.2.9 Publications

Numerous publications were noted and the main concern was that the provincial Department of Health and Social Developmental Welfare did not produce its own publications but relied on what they received from the national office in Pretoria.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of publications as a communication strategy in the

departmental mission statement, the RDP , the African Renaissance and world view dimension, could be analysed as follows:

Accessibility to health was highlighted in the mission statement and through publications some communities within the province were then reached and enlightened about HIV/Aids.

In an effort to improve the quality of life of all the citizens in the North West Province, publications were distributed throughout the province in clinics and hospitals, schools, community centres, provincial celebrations events and public buildings. The poor and the marginalised were also reached as none of the publications produced by the department were for sale. They were widely distributed in clinics, departmental offices, some schools and hospitals. Everyone was free to pick up a copy of the publication and read it at his or her own pace. Most of these publications focussed on the youth, who were the ones who were more affected by the HIV/Aids pandemic.

These publications, which were mainly aimed at the youth, enabled them to understand the dangers of the HIV/Aids pandemic . People were encouraged to take these publications home and share them with their families and friends. The culture of reading was inculcated in the communities.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of publications as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

Thought processes and the theory of knowing differ from one culture to the other and language is also an influential factor to cultural differences. Language seemed to be a problem as far as the departmental publications were concerned. Except the HIV/Aids z-cards which also incorporated *Setswana* and *Afrikaans*, many other publications were not addressing the needs of the majority of communities in the

North West Province, who were African and *Setswana* and some Afrikaans speaking.

One notable factor was that the publications contained the predominant language in the Pretoria area, which was Northern *Sotho* and some were in languages which were also spoken around that area. These publications seemed to be targeting the people in those areas and not the country as a whole. Majority of them were in English and thus as already indicated, did not cater for the needs of the majority of the people in the North West Province.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of publications as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The dimension put emphasises on interpersonal relationships and personhood which was to be achieved through participation in the community, which would be viewed as positive or negative. People in the rural and urban areas would have different established ideas about life.

Values are guideposts and specify how individuals should behave and specify what behaviours are important and which are to be avoided. Established ideas about life would differ from culture to culture. Ideas of life may differ with location, age, literacy and poverty level. The use of publication could likely make different people to understand the publication according to their own value systems they have acquired.

There was a possibility for some people to find some graphics in the publications disturbing as they illustrated private parts, sex and fluids, especially those who had traditional belief system. The culture of education was an influential factor in this case and some teenagers would not even take these publications home as they may be offensive to their families (Phududhudu, 1998).

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of publications as a communication strategy in the chronemical world view dimension could be analysed as follows:

(c) Afrocentric chronemics

The pace of life in the urban areas was faster than in the rural areas as already explained in this chapter. Afrocentrics would be rated slower than eurocentrics.

Teenagers in the cities would, to some extent be exposed to the culture of reading, with the availability of libraries and the fact that most of them did attend schools. The publications were mainly meant for teenagers and parents. With the availability of these publications in schools, clinics and hospitals, people in the cities were likely to pick up a publication at these venues and peruse through it whilst waiting for consultation.

The fact that these publications could be taken and the fact that nurses usually encouraged patients to take the publication home and explain to others at home was helpful in that in that, in communities where there were people who could not read or write, nurses encouraged those who took them to also explain to them (Phududhudu, 1998).

The pace of life would then make one to expect the communities to take these home and go through them according to their own life style, read them to others or just make them available.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of publications as a communication strategy in the ontological world view dimension could be analysed as follows:

(c) Afrocentric ontology

The world view dimension holds that man has value orientations used to compare

cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change.

The youth from traditionally oriented societies would be familiar with listening to stories adults told, than concentrating on reading, whilst those in the present and future oriented societies would be exposed to different kinds of information gathering and reading, having enquiring minds, exploring would be part of them. Their self-expression in activity would then differ according to their cultural and societal orientations.

Expectations could be that those who were future oriented were likely to read more than those who were present and past oriented. Publications as a communication strategy were likely to add value to the popularising the pandemic.

3.5.2 Mental health and substance abuse programme

According to a communication by Mrs W. Roos (1998), the programme was rated number two (2) in the order of importance. It was important to note from the beginning that this programme did not receive the necessary attention it deserved and it was only running with only one person and who handed over policy matters and actual programmes to the school nurses and nurses in hospitals and clinics, who were the ones educating the community on mental health and substance abuse.

This programme was mainly aimed at the youth, and this was done through school programmes which were handled by the coordinators and also targeting pregnant women.

The programme was separated from others prior to 1994 and there were no national guidelines to guide its implementation process. The provincial mental health policy was available, but the act was not yet in place, the draft of the new mental health

care act was submitted for comments. The mental health district coordinators (nurses) and the substance abuse district coordinators (social workers) formed one combined district integration team in January 1998.

(a) Mental health

Mental health programme dealt with diseases of the mind that affects a person's thoughts, feelings or behaviour. Most people have periods of sadness, anger and fear. Mental health play an important role in both the way people behave and the way they feel (Anon, 1994:95).

Emotional development through experiences during childhood strongly influence a person's mental health throughout life. Children thus develop the knowledge necessary to deal with difficult situation in life. This knowledge helps them maintain good mental health.

Feelings of stress are the body's response to any threatening or unfamiliar situation. If not handled properly, stress can lead to physical or emotional illness. Social relationships have an important influence on mental health. Close personal relationships with friends and relatives provide opportunities for communication, sharing, and emotional growth. Such relationships could also provide strength and support for dealing with challenging situations or personal problems.

Mental health was a programme which was mainly handled in conjunction with the department of education in schools for the mentally disabled. The Department of Health provided nurses at these institutions. The only mental health institutions which offered psychiatric services were the Bophelong hospital in Mafikeng and the Witrand Hospital in Potchefstroom, which also had a multi-disciplinary team which acted as a screening team to assist the pension officers with difficult pension applications.

According to a communication by Mrs W. Roos (1998), during the mental week, the department held talks at the clinics and schools to educate the community on mental

health. Traditional healers were also targeted at, the main reason being that most black people still took their mental patients to them for healing. They were thus given training programmes that enabled them to combine both Western and traditional medicines in treating their patients. Traditional healers in Delareyville, Ventersdorp and Mmabatho were contacted to define their role in psychiatry and to determine their training needs. Traditional healers were involved in community based services for people with mental disorders, mental disabilities and substance abuse.

100 psychiatric nurses had already been trained in the province to render psychiatric services to hospitals and they also did school visits with the school sisters. The training facilities at the Witrand Hospital were utilised in order to integrate services and orientate all health and welfare workers in the province.

A communication by Mrs W. Roos (1998), continued to indicate that in March 1998, 15 psychiatric professional nurses attended a four week course to enable the department to implement integrated psychiatric services. Four consultants were trained to implement home based services for the intellectually disabled. Twelve social workers/professional nurses were trained so that they could introduce community based services for people.

(b) Substance abuse

According to a communication by Mrs W. Roos (1998), substance abuse would refer to an abuse of an intoxicating or narcotic drug by a person taking it. Substance abuse was very rive among the youth (drugs and alcohol), and this programme was also tackled with the help of the department of education, auxiliary section. Youth forums were also encouraged to participate in the programme to help educate the youth on substance abuse. The youth leaders were also involved in peer group counselling. The department also set up rehabilitation units to educate the youth and pregnant women on how to prevent substance abuse and how to help those who were affected.

Health workers and school based teachers were continually trained on how to counsel the affected patients. At the district level, the programme was handled by coordinators and this was an effort which was tackled including other departments and NGO's. The districts had substance abuse forums which were handled in conjunction with community members.

Ross (1998) indicated that school nurses and teachers were also trained on how to give information on suicide to youths, as this was also a huge problem among the youth especially towards and during exams.

Outreach programmes were also done with other departments and the two provincial universities. The Potchefstroom University pharmacology research section had established a level of knowledge in both rural and urban areas to plan for facilities to render this service.

The other challenge which faced the department was to de-institutionalise chronic psychiatric patients in an effort to rehabilitate them back to their homes and also to educate their families on how to handle them. Plans were underway to integrate psychiatric services with primary health care.

The provincial policy on mental health and substance abuse was finalised in November 1997. This policy, which was developed in consultation with the community and other role players, would enable the department to render integrated psychiatric community services. Training of health and welfare officers started on psychiatric services, home-based care for the intellectually disabled, as well as community based programmes for people with substance abuse problems.

3.5.2.1 Communication strategies used in the mental health and substance abuse programme

The department used the following strategies to communicate the programme:

3.5.2.1.1 Radio

The Deputy Director did not do any radio interviews, but the health coordinators went for the interviews during the International day against drug abuse and illicit trafficking on June 26 and on the International day for the disabled which was celebrated on December 3.

3.5.2.1.2 Publications

There were virtually very few publications on mental health and substance abuse. In most cases, these were posters obtained from the national Health Department, and used by both this section and the section on maternal health and women's health.

- (a) Play it Safe with Alcohol - This poster illustrated an African woman drinking alcohol from a bottle, and the baby in the tummy saying: "Please don't damage my brain" cautioning the effects of alcohol on the unborn baby and the fact that when a mother drank, the baby drank too, therefore it urged women to know that pregnancy was special.

The poster urged mothers and fathers to do the best for their child. If you drank alcohol while pregnant your child may; not grow as well as other children, he or she may have difficulties paying attention and have difficulties at school.

Language: English

- (b) The effects of alcohol on the brain by the department of Welfare - the poster illustrated a man affected by what was called vital centres after taking certain amount of alcohol. After taking 1 to 2 drinks, it affected reasoning, caution, intelligence, and memory. After 3 to 4 drinks his self-control and judgement were affected. After 5 to 6 drinks his senses were affected and this was said to can result in road accidents. After 7 to 8 drinks his co-ordination was affected and after 10 or more drinks he did not have balance and fell down.

Language: the poster was also in English.

3.5.2.1.3 Summits

The sub-directorate held summits on the International day against drug abuse and

illicit trafficking on June 26 and also invited traditional healers and relevant stakeholders to converge to a common zone to discuss issues of commonality. Most of the communication at grass root level was spread throughout the sub-directorates and they were assisted by the health promoters who coordinated promotions of all health issues at district level.

3.5.2.2 Afrocentrism and the mental health and substance abuse programme.

Afrocentrism in the communication strategies discussed in 3.7 will then be analysed as follows:

3.5.2.2.1 Radio

The radio interviews on the local stations were only done on June 26 and December 3 and Afrocentricity in this communication strategy has already been discussed under the discussions on the HIV/Aids and sexually transmitted diseases programme (see 3.5.1.2.1).

3.5.2.2.2 Publications

According to communication by Roos (1998), posters, as already indicated in the previous programme, were only produced at the national Department of Health in Pretoria and only two posters were found. These posters were mainly found in doctors' surgeries, clinics and hospitals.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of posters as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The mission statement put emphasis on delivering an effective developmental health. The use of posters with messages which cautioned people on the dangers of alcohol, appeared to be an effective tool because when mothers to be, saw the posters, if one was a drinking mother, it would make her think twice, as the danger

the baby was exposed to, was very visible. The poster on the effects of alcohol on the brain cautioned drivers from drinking and driving.

Roos (1998), indicated that the objective of the RDP was to improve the quality of life for all citizens and the two posters were aimed at educating communities on the programme. For people who visited hospitals and clinics, the posters were attempting to drive a message home, given the fact that most African women drank when they were pregnant and with most drivers being men, who drank and drove and got involved in accidents. The posters were therefore encouraging them to improve their quality of life by avoiding taking alcohol when pregnant and when driving.

Rebuilding the country for the better future required a sober nation and doing away with the culture of drinking when it may cause harm, was in line with improvement and getting a new life. The African renaissance put emphasis on opening the doors of knowledge to communities and those posters, although using the English language, did address this aspect as one was easily able to identify with them, especially the one of an African woman drinking alcohol.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of posters as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

The acquisition of knowledge affected culture, society and language. Based on observation, alcohol was highly consumed among African people in the North West Province and most women and men in the villages drank African beer. They knew and understood it to be fine when an elderly person drank, but that they would understand what damage drinking would do was highly impossible. These posters were then giving them a negative concept about alcohol, which they may have easily overlooked. The poster which cautioned men on drinking and driving was also highly relevant in the cities where this was a problem and this could help change the

mind set of the drivers.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of posters as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The value acquired by African people in the North West Province on alcohol was generally that there was nothing wrong in drinking and even pregnant women were seen drinking until the baby was born. This was generally not perceived to be a bad thing, so posters like those, would clearly help educate the communities that there was danger in drinking whilst pregnant or whilst driving. The influence of this value amongst the community would thus assist change behavioural patterns.

One of the characteristics of the axiology dimension was that cultural values inform a member of a culture on what is good or bad, right or wrong, and positive or negative.

The use of posters addressed this aspect of the dimension in that it was striving to inform communities on the bad, wrong and negative part of alcohol.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of posters as a communication strategy in the chronemical world view dimension could be analysed as follows:

(c) Afrocentric chronemics

Cultures differ by the meaning they intuitively attach to time. According to a communication by Roos (1998), in the province, irrespective whether one was in the rural or urban area, research revealed that people consumed a lot of alcohol.

Blacks in the villages would consume a lot of sorghum beer and those in the urban consumed English beer and spirits, but the fact of the matter was that they consumed alcohol and not many of them were really aware of its dangers. In some cases some did know the dangers, but continued to drink whilst pregnant and whilst driving because they were either addicted or ignorant of the effects thereof.

Expectation was that the pace of life was not likely to make a difference in rural and urban areas, and whether one believed in the past, present or the future.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of posters as a communication strategy in the ontological world view dimension could be analysed as follows

(d) Afrocentric ontology

Traditional people were mainly found in the rural areas of the province and present and future oriented communities were concentrated in the urban areas. The rural communities as already indicated above, had their own way of drinking and the urban communities also had their way of drinking. Whether urban and rural based or whether in a society of different people, people did generally drink and ignored the dangers thereof. The Department of Health and Social Developmental Welfare was then tasked with intervening in these situations and the use of these posters was aimed at helping the communities in the province.

3.5.2.2.3 Summits

Conferences at the highest level were used to discuss and advise each other on matters of commonality around drug abuse and illicit trafficking. The fact that all relevant stakeholders were involved in these summits gave them the opportunity to share ideas and advise each other on the use of drugs.

The issue of co-ordination and community participation has already been discussed. Summits would have been an excellent way of involving the community at a level where their contribution would make a difference and influence policy makers. Resolutions and recommendations that were taken at the summits were forwarded to decision makers in the department who then determined the way forward in their implementation.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of summits as a communication strategy in the departmental

mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The mission statement of the department indicated that the department intended to deliver efficient and effective service and through communication strategies like summits, the department was attempting to ensure that the services they delivered were in line with what the opinion makers in the communities were envisaging. Involving people in the programmes of the department was aimed at ensuring that the services would be effective, in line with its mission statement.

Mobilising the people of the North West Province and directing resources towards the final eradication of apartheid was a basic objective of the RDP. The RDP stated that South Africans should participate and make a difference. The Department of Health and Social Development's summit on the use of drugs was in line with the RDP. Different stakeholders in the community including parents, teachers, traditional leaders and healers, teenagers, school children, priests etc., were invited to the summit and the resolutions and recommendations were compiled by the department, tabled and implemented.

Another objective of the RDP was to improve the quality of life for all South African citizens, in particular the poor and marginalised sections of our communities. By involving traditional healers and other stakeholders that were marginalised in the past, was in line with the RDP.

President Thabo Mbeki's call for the African Renaissance in 1998, was a call for improvement of life and a new life. A call for Africans to rise from the ashes and open the doors for knowledge and rebuilding the country. Holding summits was in line with an African Renaissance and the involvement of traditional healers and all relevant stakeholders to participate and share their ideas and experiences in this process suggested a very significant Afrocentric approach and gave a platform for everyone to be involved and be part of the changes that were intended for the department.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of summits as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

The way people think influence their behaviour and organised knowledge about a concept is also different from culture to culture. Africans also had their organised knowledge and different belief systems which were not taken into consideration in policy making of the previous government. With the holding of summits of this nature the thoughts of different communities in South Africa through sharing their opinions and participating, were also given the chance to influence the decisions made at the summit. What blacks were likely to find logical and reasonable may not have been the same with whites, and sharing of ideas and involvement of all thought processes would bring out an end product that would satisfy all parties.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of summits as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

Value orientations and value systems influence behaviour. Peoples established ideas about life would generally differ from culture to culture. Values are also views to which individuals' attitudes and opinions are related. Holding summits would then give the delegates an opportunity to voice their opinions on issues discussed. Different races belonging to different cultures then got the opportunity to bring their life experiences into the discussions so that what was discussed was relevant to their way of life. The participation of different stakeholders would then ensure that what ever was agreed upon, would satisfy the whole community of the province.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of summits as a communication strategy in the

chronemical world view dimension could be analysed as follows:

(c) Afrocentric chronemics

Cultural concepts of successive ages, past or present horizon of a society would determine whether the pace of life in such a society would be faster or slower.

People in the rural areas/villages were used to going for gatherings at the chiefs' kraals and would be comfortable with participating in summits and open debates. Sharing of ideas around issues that affected them was their way of life.

Since most people in the North West Province were in rural areas, most people would then be used to the trend of gathering and discussing issues of commonality. Communities in the urban areas mainly gathered when there were celebrations and political meetings. Bringing together people from both these sectors to discuss issues would then have been helpful to different communities, and therefore the province. This would then have meant that people from both monochronic time and those from polychronic times would be together, sharing ideas and coming up with solutions that will suit both time orientations.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of summits as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

The self-concept of "being" would describe variations within a single society. Some people would be traditional or past oriented whilst others would be present and future oriented. When people were given platforms in summit participation, this gave them an opportunity to come together and share ideas towards a self-concept, which would then embrace all communities in the province.

3.5.3 The maternal health and women's health programme

According to a communication by Mrs P. Choeu (1998), the programme was rated number three (3) in the order of importance. The programme was for women and

children, and was one of the programmes which were under the primary health care directorate, before the name change and had the following sub-programmes:

- * Maternal health
- * Reproductive health
- * Child health
- * Genetics health
- * Youth and school health services

Maternal health was mainly focussing on women of a child bearing phase before menopause and rendered services for pre-and-post natal health. Most of the programmes in the department did overlap, cases like family violence and rape were referred to the Welfare section who in turn sensitised the Justice and Safety and Liaison departments, so these cases were handled by different sections and departments together.

In the child health sub-programme, neo-natal care was given to the well and sick child and these programmes were currently being offered in hospitals. Arrangements were in process to move these from hospitals to the health centres.

Genetics health formed part of maternal and child health as children were screened from the pregnancy phase and follow-ups were made afterwards. The programme included down syndrome and albinism.

The last sub- programme, the youth and school health services, also formed part of the primary health care and dealt with health promotion at a preventative level. School nurses offered these services to schools, but the nurse to learner ratio was too wide. They did this with the aid of the mobile system but were not able to do this as often as they would have wanted to. They altered their visits to the districts. The main focus here, was the screening and assessment, where physical examinations were done and the cases then referred to relevant sections within the directorates and hospitals.

These school nurses went to schools when the schools re-opened and they also assisted teachers by training them with life skills programmes, in order for them to be able to handle these cases at the schools. They contributed to the findings of the statistics of youth in the province, who were HIV positive and those who had Aids, as and when these cases were detected, the learners were referred to the relevant centres for further tests and verifications.

By February 1996, twenty eight (28) community based and nine (9) fast track projects on the programme had been identified and construction had commenced on seven clinics distributed throughout the province (Department of Health and Social Developmental Welfare, 1995/1996:9)

With the assistance of the national department, they embarked on two projects namely;

- (a) Project for rendering Youth centres - which were intended to be established in the five regions with each region at least having one youth centre. These centres were intended to curb the youth from the streets after school and encourage them to take part in activities which would help them focus on activities and encourage them not to have sex. These centres were intended to have the same vision like the Mmabana Cultural Centres, where different activities were housed under one roof, and the youth took part in the said activities after school, with the main aim being of including the health programmes in these centres.
- (b) Service deliverer empowerment project - was aimed at offering the youth a service in general, and encouraged them to take part in activities aimed at educating the youth on matters affecting them. In the 18 districts, nurses in clinics trained trainers on youth health in general, including issues like substance abuse.

The province had operational plans which it followed throughout the 18 districts, but these were policies from the national department to provinces and then

communities. Meetings were held at the national offices to discuss the strategies to be used in communicating different programmes with district managers and assistant directors.

The main emphasis was put on health centres which were more equipped, smaller than the clinics and offered 24 hour service. There were approximately 30 health centres in the province and these had trained advanced mid wives, who had the skills to offer services quickly in cases where doctors could not be reached quick enough. Nurses were also being given primary health care training as it was the intention of the department to have primary health care nurses.

The other issue was the choice of termination of pregnancy which did not undergo survey or research. The doctors and nurses in the province were not feeling comfortable to administer the programme, until a difference was noticed at the end of 1997. In order to reduce maternal deaths and complications due to back street abortions, 6 hospitals began providing choice on termination of pregnancy services.

A total of 270 voluntary termination of pregnancies were performed. Support mechanisms in the form of value clarification sessions were in place in order to increase the acceptance of the programme among health workers, and thus to the communities (Department of Health and Social Developmental Welfare, 1997/1998:10).

All health care personnel held value clarification workshops in 1997 and a lot of change in attitudes was noticed in 1998 with the involvement of non-governmental organisations (NGO's) where the research unit offered pre- and-post abortion counselling. Different institutions in the province including private institutions, applied for permission to offer the services and were inspected to see if they met the criteria to administer the process.

Regional workshops were conducted on death cases. Not much co-operation was obtained and in most cases verbal investigations with the families of the deceased

were conducted to find a common ground on similar death cases.

3.5.3.1 Communication strategies used in the maternal health and women's health programme

The department used the following strategies to communicate their programmes

3.5.3.1.1 Radio

The sub-directorate went for radio interviews only when they observed the days on the national calendar like: pregnancy week - 21-28 February; International women's day - 8 March; International day of families - 15 May; International day against drug abuse and illicit trafficking - 26 June; national inherited disorders day - 1 October; universal children's day - 5 October and the national down syndrome awareness day - 20 October. They also assisted other directorates who worked with them in similar projects relating to their directorate by accompanying them to the interviews.

3.5.3.1.2 Television

The national department had a television programme : "*SOUL CITY*" which addressed a number of issues like primary health care and HIV/Aids. The sub-directorate issues were included in the programme.

3.5.3.1.3 Publications

The province did not produce its own publications and all the posters, z-cards and pamphlets were produced at the national office. This led to a disadvantage as most of the publications were in the languages which dominated in the Gauteng province, which were mainly *Southern Sotho*, *Nothern Sotho* and, *Zulu* and not *Setswana*. The deputy director had just started on translating some of these publications into *Setswana* and sending them back to the national office for reproduction.

(I) Posters

There were general posters and those which focus on specific celebration dates. The maternal health and women's health had the following posters available:

(a) The national down syndrome awareness day - this was a poster aimed at drawing attention to the day which was celebrated on October 20, where the affected kids urged everyone to count them in, with the "count us in" message. Printed by the national department and the Down Syndrome South Africa logo, the poster resembled three down syndrome kids and three normal kids with happy faces, from all races as if they were saying we are your children as well, and do not forget us.

Language: Although the poster illustrated representation from all races, the language used was English.

(b) Women empowerment - the graphically designed poster had four messages; Allies in eradication of poverty- which illustrated an executive woman addressing men in a boardroom set up. This symbolised that women could also take leadership positions and should be given a chance.

Delay marriage/First child later - this was portraying a woman carrying a baby in her hands and this gave the message that most women hurry to get married and have children before concentrating on empowering themselves with education and then marrying and having children later.

Take care of her children and own health - this illustrated a mother, in a standing position holding a medicine container, with the father and two children seated around a table listening to a radio next to a first aid box. The woman was shown teaching her family about health.

Better empowerment/higher pay – this illustrated an office woman next to a computer with her hands on the key board. It indicated to women that they should be computer literate.

Language: English

(c)The pregnancy education week- this was a poster illustrating celebration week resembling a sketch of a pregnant woman with a ribbon around her tummy with a tag labelled special delivery and advising pregnant women of the antenatal class tall

free number with the compliments of Pampers products.

Language: English

(d) The national inherited disorder day, October 1 - this poster illustrated four children, one with disorders like achondroplasia, who looked like a midget, two black and white children with down syndrome and the last one with albinism. The poster was designed by the Southern African Inherited Disorders Association (SAIDA), and distributed by the Department of Health, explained the reasons why some babies were at a higher risk of these disorders.

Language: English

(e) Are you pregnant? - the poster encouraged pregnant women to see a doctor or clinic sister and illustrated the examination process. It indicated procedures to be followed at the clinic or doctor and emphasised that pregnant women should insist on full examination, ask for their results and if they needed further advice, they should consult their doctors or clinic sisters. The poster was a compliment of the child birth educators resource group, supported by the department.

Language: English

(f) Soul City poster for mother and child care- generally the poster made women aware of the stages of child immunisation and the use of the health card in the clinics, with the use of African graphics, from birth to 9 months. The poster illustrated exactly what happens in clinics and where and how the child was immunised.

Language: English

(II) Z-card

The z-card was for women dying during pregnancy and child bearing. It focussed on the causes of maternal deaths, who were at risk, the risk involved and what should be done. It also indicated all the contact persons in all the provinces. The z-card was also printed by the Department of Health's national maternal health office.

Language: English.

(iii) The management guidelines

The management guidelines for maternal high risk conditions was a booklet which was produced locally by the provincial sub-directorate in the province and was on protocols to be used in order to achieve the broad objectives of quality maternal and neonatal in the North West Province (preface). It was meant for the health officials who were administering the process and explained what to do in each and every step when a child was born.

(IV) Draft paper

The first draft paper: national guidelines on management of women during pregnancy, labour and puerperium was a green paper, prepared by the sub-directorate: maternal health. It was meant for guiding health workers on how to provide obstetric, surgical and anaesthetic services in district clinics, health centres and hospitals and which procedures were to be carried out by such health workers. The functioning system of primary health care, comprising interventions at the community level along with an effective referral mechanism to higher levels of care for the management of complications were explained.

(V) Interim report

First interim report on confidential enquiries into maternal deaths in South Africa was a booklet which was compiled by the national committee on confidential enquiries into maternal deaths in April 1998. This report was to enable the providers of health care to review their current provision of services and arrangements for audit, as well as reassessing local guidelines for the management of common causes of death.

3.5.3.1.4 Summits

The sub-directorate held summits on International women's day on 8 March and also invited traditional healers and women delivering other women at home to convergence to a common zone to discuss issues of commonality. Most of the communication at grass root level was spread throughout the sub-directorates and they were assisted by the health promoters who co-ordinated all promotions of health issues at district level.

3.5.3.2 Afrocentrism and the maternal health and women's health programme

Afrocentrism in the communication strategies discussed in 3.5.3.1 above will then be analysed as follows:

3.5.3.2.1 Radio

As already discussed in section 3.5.1.1.1, the provincial department did utilise radio as a communication strategy to communicate the maternal health and women's health.

With reference to the theoretical statement 6 formulated in chapter 2, section 2.8.1, Afrocentrism in the use of radio as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The use of the three radio stations clearly complied with the accessibility aspect of the mission statement of the department in an effort to ensure that the strategies used in communicating its programmes, were accessible to all in the province and the talk shows ensured that there was participation of the community during the programmes. According to Phuduhudu (1998), the radio slot opened lines for people to call-in and ask clarifying questions. This then gave the department an idea as to whether people understood what discussed. It indicated the level of awareness amongst the communities.

The RDP broadly outlined the broad programme of change in society and the department's engagement of a radio slot was an effort to promote consultation. Motsweding FM was national radio station and which broadcast throughout the North West Province. The involvement of the two other community radio stations; radio Mafisa in Rustenburg and radio Winterveldt in Pretoria was ensuring that some disadvantaged, poor and marginalised sectors of the communities in the province

were reached, in line with the RDP.

The RDP also encouraged dialogue and having radio talk shows, where members of the community could phone-in and ask questions of clarity was a step towards the right direction, in accordance to the basic framework of change in an effort to ensure that there was dialogue amongst members of the community. The participation and use of community radio stations for communicating the programme, redirected public and community media to the black communities, which were the priorities of the RDP.

In line with the African renaissance, the use of radio stations ensured that people were able to communicate and criticize the department. This gave the department an opportunity to open doors so that the disadvantaged could assume their place in society as equals, by being part of the radio programmes which belonged to them, and on their national and community stations. This was an effort by the department to open doors of knowledge by informing the communities on the seriousness of the maternal health and women's health programmes.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of radio as a communication strategy in the epistemological Afrocentric world view dimension could be analysed as follows:

(a) Afrocentric epistemology

This world view dimension is based on the theory of knowledge, methods of knowledge as discussed in section 2.6.1. This Afrocentric world view holds that people's thought process relate to culture differences in the thought process, the organised knowledge about concepts/stimulus. How the mind affects culture, society and language and how internal knowledge differ from one culture to the other. One group being (psychical) linked to the supernatural, believing in gods, spirits and ghosts; the other group being (contextual) linking objects ideas and the last group (conceptual) having high sense of naturalism and holding that man and the world are dualities existing independent from each other.

The use of radio as a means of communicating the programme by the Department of Health and Social Developmental Welfare in the North West Province, took into account the different thought patterns among societies in the province. The societies targeted at were the disadvantaged communities in the province, although the department only targeted the *Setswana* speaking communities.

People understood the language used in the radio stations and could relate to their reality and discussion topics were on issues at hand based on practical experiences. This meant that discussion topics affected their emotions and feeling in discussing the maternal health and women's health programme.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of radio as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The North West Province was a diverse province with both black, white and coloured people all in rural and urban areas, and with 2/3 of the population in the rural areas (Statistics SA, 1996:6). This world view dimension emphasised the value of interpersonal relationships and personhood and participation in the community, attributed to individualism and collectivism in cultural orientation and the treatment of elders by communities. This would in turn influence the strategies used by the Department of Health and Social Developmental Welfare in the North West Province on their choice of the use of radio stations as a strategy in communicating the maternal health and women's health programme.

Prior to 1994, there were no community stations in the country and people were generally excited by their introduction, and they therefore felt that they belonged to them. Motsweding FM, which used to be radio *Setswana*, also changed its programmes when they changed their name to serve and be in line with the disadvantaged communities of the North West Province. Although many people

were in the rural areas many of them did afford to purchase radios, although this would not mean all of them. What was important was that people did listen to radios as a way of life.

As this world view indicated, people in the province may have also been influenced by cultural factors on what is good or bad, right or wrong true or false, and positive and negative personality factors.

The use of radio indicated how people related to each other as the phone-in programmes allowed for different views and how people should treat each other, whilst working towards understanding others' mode of thought. The radio programmes encouraged people to work together and help others who were affected by the programmes, also indicating to communities what is right or wrong in terms of their understanding of the programmes. The programmes were also helpful as they were broadcast during the day, when the elderly people were at home and possibly listening to the programmes, for them to understand what the programmes entailed and how to best deal with them (Phuduhudu, 1998).

Respect for the elderly was evident in the way the programmes attempted to explain to the rural communities how to communicate the programmes with their families and how to communicate the maternal health and women's health issues with their families as this was not customary in the *Setswana* culture.

As this world view dimension indicates, values vary with individuals and cultures and define behavioural patterns and attitudes and characterise the scope, functions and patterns of communication (Mbennah, 1999:45). This may clearly have been the case in the case in the eastern region of the country where a diversified number of cultures were concentrated in the Garankuwa, Mabopane, Brits and Temba districts, where people behave differently and even the *Batswanas* in these areas did not speak pure *Setswana*, but a lingua franca spoken in the area. They held different cultural values and the use of radio Winterveldt, which incorporated the local language, encouraged the value of harmonious interpersonal relationships.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of radio as a communication strategy in the chronemic world view dimension could be analysed as follows:

(c) Afrocentric chronemics

This dimension suggested that cultures differ by the meaning that they intuitively attach to time, in relation to the present, past and the future, the pace of life and punctuality and the pace of life, as a core system around which they build the picture of the world and it is the key concept to understanding cultural orientation of the African.

In his studies Sodowsky et al.(1994:321) concluded that compared to white students, African students focussed more on the past and the present but not significantly more on the future. The North West Province was predominantly occupied by black *Setswana* speaking Africans. Although there may have been some small degree of non-*Setswana* speaking Africans, basically they would not hold the same concept of time in the rural areas and the urban areas. People in the rural areas would have a slower pace of life than those in the urban areas of the province.

Although holding different religious beliefs, most Africans in the province may believe in the past and the present, with their worshipping of the ancestors and clinging to the beliefs of the past, which then influenced their actions, irrespective of whether they were in the urban or rural areas.

In a study Levine (1998;1990) advanced the notion that pace of life was generally faster in industrial than in non-industrial cultural orientations and tended to be faster in larger than smaller cities. The North West Province was faced with both these situations but with the choice of radio, this was a good solution in that both people in the rural and urban areas listen to the same radio stations.

Even though those in the urban areas may have understood faster than those in the rural areas, the radio programmes could easily accommodate both of them, although those in the urban areas benefitted more because of being exposed to many other communication mechanisms. Hence the explanation by Dodd (1998:89), that people with both monochronic orientation, which is attributed to Africans who are generally thinking in linear fashion and those having polychronic orientation, who think in non-linear order, display these tendencies depending on the prevailing circumstances.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism the use of radio as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

As already indicated chapter 2, section 2.6.4, this world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change.

Relationships with fellow beings are explained as individualistic, linear and focuses on continuity of group through time (the family) and collateral focused on the laterally extended group. The activity oriented group have self-expression in activity, the doing, being and being-in-becoming.

The use of radio according to this world view dimension took into account the three groups of people as described above, who had variations within one society but this was mainly evident in the Eastern part of the province.

People in the urban areas were also mainly *Setswana* speaking except the eastern region, were likely to have the present and future orientation. The use of radio would be very useful to make them keep pace with life and they were people who

would be interested in change. Radio would then assist people to understand things as they happened, which is what the urban people would be interested in.

Although people in rural areas could place high value on tradition and have past orientation they would be assisted through the use radio to try and make them understand the changes that were effected and the dangers of some of the past orientation like the believe in initiation schools. The use of radio in the maternal health and women's health programmes was used to warn these people on the dangers of using same blades for different people, thus radio was a useful tool.

3.5.3.2.2 Television

The use of television to educate the communities on maternal health and women's health appeared to be a good strategy although only a number of people would be reached, because not everyone possessed or afforded to purchase a television set.

In terms of accessibility, the use of television was likely to be accessible to a number of people both in the rural and urban areas. Most people in the rural areas would not afford to own a television set, but there were those who could afford to do so. Most of the people reached would then be in the urban areas.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of television as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could analysed as follows:

The mission statement of the department indicated delivery of developmental health through community participation and the use of television was likely to contribute towards this especially when topics like maternal, reproductive, child, genetics youth and school health were being discussed. People were likely to see people who were infected with HIV and those who have fully blown Aids. Special programmes on the pandemic would have been one way to educate the communities on maternal and women's health programmes.

The RDP framework aimed at improving the quality of life for all South African citizens. The use of television as a medium of communicating, had a long way to go in the North West Province, faced with all the problems encountered in the predominantly rural province. The rate of unemployment in the province made this intention of the RDP not viable. Not many people had television sets and not all could understand English.

The rebirth of culture also focused on opening doors so that the disadvantaged could assume their place in society as equals. This was not easily achievable. The renewal of Africa would then mean that everyone should be assisted to be at the level of others. The country and in particular, the North West Province was faced with 22,7% of the population without any education, 4,2% of the population having acquired higher education and 37,9% unemployed (Statistics SA, 1996). Affording and understanding what was communicated on television remained a great concern. This strategy was likely to benefit a small number of people and leave out the majority.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of television as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

According to this dimension, organised knowledge about a concept, how the mind is affected by culture, society and language differ from culture to culture. Every culture has its own ways of knowing and thinking. The use of television episodes like "SOUL CITY" were likely to reach more people in the urban areas than in the rural areas. The television episode was also televised in English, which was likely to disadvantage the illiterate communities.

Only those people who afforded a television set and those who understood the

English language were likely to understand the contents of this television episode.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of television as a communication strategy in the axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

The dimension put emphasises on interpersonal relationships and personhood which was to be achieved through participation in the community, which would be viewed positive or negative. People in the rural and urban areas would have established different ideas about life. Television may have been a significant tool in the urban than the rural areas.

Even when television was used as a communication strategy, the language in which the episode was presented was likely to be problematic in the North West Province. Although television would be an effective tool to educate communities on maternal, reproductive, child, genetics youth and school health, cultural values specify what is good, bad, right, wrong, true, false, positive or negative. Based on observation and background the researcher had some parents would not be comfortable to sit before a television set, watch and explain to their children what really went on in the drama. Thus television, among black people, would not, to some extent be a good strategy.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of television as a communication strategy in the chronemic world view dimension could be analysed as follows:

(c) Afrocentric chronemics

The pace of life in cities was faster than in the villages as already explained in this chapter. People in the cities would know that, not having a television set was a disadvantage and once the neighbours acquired a set the next family would also be

exposed to the importance of acquiring one. Students in the urban areas were exposed and had access to model C schools where issues of this nature were discussed and they were likely to be conversant on issues around maternal and women's health and the other two programmes.

Drama series were usually enjoyed by learners and students and were therefore likely to understand and relate to the series easily. There was a possibility that some children in the rural area were likely to be left behind in discussing television episodes with peers, as many of them were likely not to be exposed to television sets at home.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of television as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

The world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change.

Value orientation is used to compare cultural orientations and describe variations within a single society. Some communities were highly traditional and some believed in the present and the future. Traditional societies were likely not view television as an essential tool for survival and keeping in touch with the rest of the world whilst the present and future oriented societies would know that it was virtually unrealistic to live without one. This would then mean a sizeable number of people in our province would not find it absolutely essential to own a television set whilst some would not even have a choice but just having to live without it, because they could not afford one.

3.5.3.2.3 Publications

As already indicated in the discussions in the previous programmes a number of publications were noted and the main concern was that the provincial Department of Health and Social Developmental Welfare in the North West Province, did not produce its own publications but relied on what they received from the national office in Pretoria.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of publications as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

Accessibility to health was highlighted in the mission statement and through publications some communities within the province were then reached and enlightened. Numerous publications were noted and the main concern was that the provincial Department of Health and Social Developmental Welfare did not produce its own publications but relied on what they received from the national office in Pretoria.

Accessibility to health was highlighted in the mission statement and through publications, thus some communities within the province were then reached and enlightened about maternal, reproductive, child, genetics, youth and school health.

In an effort to improve the quality of life of all the citizens in the North West Province, publications were distributed throughout the province in clinics and hospitals, schools, community centres, provincial celebrations events and public buildings. The poor and the marginalised were also reached as none of the publications produced by the department were for sale, and were widely distributed in clinics, departmental offices, some schools and hospitals. Everyone was free to pick up a copy of the publication and read it, at his or her own pace.

These publications, which were mainly aimed at the youth, enabled them to

understand the maternal, reproductive, child, genetics, youth and school health. People were encouraged to take these publications home and share them with their families and friends. The culture of reading was inculcated in the communities.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of publications as a communication strategy in the epistemological world view dimension could be analysed as follows:

(a) Afrocentric epistemology

Thought processes and the theory of knowing differ from one culture to the other and language is also an influential factor to cultural differences. Language seemed to be a problem as far as the departmental publications were concerned. Except the z-cards which also incorporated *Setswana*, many other publications were not addressing the needs of the majority of communities in the North West Province, who were African, *Setswana* speaking, and some Afrikaans speaking.

One notable factor was that the publications contained the predominant language in the Pretoria area, which was Northern *Sotho* and some were in the languages which were also spoken around that area. These publications seemed to be targeting the people in those areas and not the county as a whole. Majority of them were in English and thus as already indicated, did not cater for the needs of the majority of the people in the North West Province.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of publications as a communication strategy in the axiological world view dimension could be analysed as follows:

(c) Afrocentric axiology

The dimension put emphasises on interpersonal relationships and personhood which was to be achieved through participation in the community, which would be viewed as positive or negative. People in the rural and urban areas would have

established different ideas about life.

Values are guideposts and specify how individuals should behave and specify what behaviours are important and which are to be avoided. Established ideas about life would differ from culture to culture. Ideas of life may differ with location, age, literacy and poverty level. The use of publications could likely make different people to understand the publication according to their own acquired value systems

There was a possibility for some people to find some graphics in the publications disturbing as they illustrated private parts, sex and fluids especially those who have traditional belief system. The culture of education was an influential factor in this case and some teenagers would not even take these publications home as they may have been offensive to their families (Phududhudu,1998).

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of publications as a communication strategy in the chronemical I world view dimension could analysed as follows:

(c) Afrocentric chronemics

The pace of life in the urban areas was faster than in the rural areas as already explained in this chapter. Afrocentrics would be rated slower than Eurocentrics.

Teenagers and women in the cities would, to some extent be exposed to the culture of reading, with the availability of libraries and the fact that most of them did attend schools. The publications were mainly meant for teenagers and mothers. With the availability of these publications in schools, clinics and hospitals, people in the cities were likely to pick up a publication at these venues and peruse through it, whilst waiting for consultation.

The fact that these publications could be taken, and the fact that nurses usually encouraged patients to take the publication home and explain to others at home,

was helpful in that, in communities where there were people who could not read or write, nurses encouraged those who took them to also explain to them (Phududhudu, 1998).

The pace of life would then make one to expect the communities to take these home and go through them according to their own life style, read them to others or just make them available to them.

With reference to the theoretical statement 5, formulated in chapter 2, section 2.5.4.1, Afrocentrism in the use of publications as a communication strategy in the ontological world view dimension could be analysed as follows:

(d) Afrocentric ontology

The world view dimension holds that man has value orientations used to compare cultural orientations and describe variations within a single society. People with past orientations have a high value on tradition and those with the present orientation have little attention to both what has gone on in the past and what might happen in future, whilst the last group, the future orientated highly values change.

Women and youth from traditionally oriented societies would be familiar with listening to stories adults told, than concentrating on reading, whilst those in the present and future oriented societies would be exposed to different kinds of information gathering and reading, having enquiring minds. Exploring would be part of them. Their self-expression in activity would then differ according to their cultural and societal orientations.

Expectations could be that those who were future oriented were likely to read more than those who were present and past oriented. Publications as a communication strategy were likely to add value to popularising the maternal, reproductive, child, genetics, youth and school health.

3.5.3.2.4 Summits

Conferences at the highest level were used to discuss and advise each other on matters of commonality around drug abuse and illicit trafficking. The fact that all relevant stakeholders were involved in these summits gave them the opportunity to share ideas and advise each other on the use of drugs.

The issue of co-ordination and community participation has already been discussed. Summits would have been an excellent way of involving the community at a level where their contribution would make a difference and influence policy makers. Resolutions and recommendations that were taken at summits were forwarded to decision makers in the department who then determined the way forward in their implementation.

With reference to the theoretical statement 6, formulated in chapter 2, section 2.8.1, Afrocentrism in the use of summits as a communication strategy in the departmental mission statement, the RDP, the African Renaissance and world view dimension, could be analysed as follows:

The mission statement of the department indicated that the department intended to deliver efficient and effective service, and through communication strategies like summits, the department was attempting to ensure that the services they delivered were in line with what the opinion makers in the communities were envisaging. Involving people in the programmes of the department was aimed at ensuring that the services would be effective, in line with its mission statement.

Mobilising the people of the North West Province and directing resources towards the final eradication of apartheid was a basic objective of the RDP.

The RDP stated that South Africans should participate and make a difference. The Department of Health and Social Development's summit, on the use of drugs was in line with the RDP. Different stakeholders in the community including parents, teachers, traditional leaders and healers, teenagers school children, priests etc., were invited to the summit and the resolutions and recommendations were compiled by the department, tabled and implemented.

Another objective of the RDP was to improve the quality of life for all South African citizens, in particular the poor and marginalised sections of our communities. By involving traditional healers and other stakeholders who were marginalised in the past was line with the RDP.

President Thabo Mbeki's call for an African Renaissance in 1998 was a call for improvement of life and a new life. It was a call for Africans to rise from the ashes and open the doors for knowledge and rebuilding the country. Holding summits was in line with an African Renaissance and the involvement of traditional healers and all relevant stakeholders to participate and share their ideas and experiences in this process, suggested a very significant Afrocentric approach and gave a platform for everyone to be involved and be part of the changes that were intended for the department.

With reference to the theoretical statement 2, formulated in chapter 2, section 2.5.1.1, Afrocentrism in the use of summits as a communication strategy in the epistemological world view dimension could be analysed as follows:

(b) Afrocentric epistemology

The way people think influence their behaviour and organised knowledge about a concept is also different from culture to culture. Africans also had their organised knowledge and different belief systems which were not taken into consideration in policy making by the previous government. With the holding of summits of this nature the thoughts of different communities in South Africa, through sharing their opinions and participating, were also given the chance to influence the decisions made at the summit. What blacks were likely to find logical and reasonable may not have been the same with whites. Sharing of ideas and involvement of all thought processes would bring out an end product that would satisfy all parties.

With reference to the theoretical statement 3, formulated in chapter 2, section 2.5.2.1, Afrocentrism in the use of summits as a communication strategy in the

axiological world view dimension could be analysed as follows:

(b) Afrocentric axiology

Value orientations and value systems influence behaviour. People's established ideas about life would generally differ from culture to culture. Values are also views to which individuals' attitudes and opinions are related. Holding summits would then give the delegates an opportunity to voice their opinions on issues discussed. Different races belonging to different cultures then got the opportunity to bring their life experiences into the discussions so that what was discussed was relevant to their way of life. The participation of different stakeholders would then ensure that what ever was agreed upon would satisfy the whole community of the province.

With reference to the theoretical statement 4, formulated in chapter 2, section 2.5.3.1, Afrocentrism in the use of summits as a communication strategy in the chronemical world view dimension could be analysed as follows:

(c) Afrocentric chronemics

Cultural concepts of successive ages, past or present horizon of a society would determine whether the pace of life in such a society would be faster or slower. People in the rural areas/villages were used to going for gatherings at the chiefs' kraals and would also be comfortable with participating in summits and open debates. Sharing of ideas around issues that affected them was their way of life.

Since most people in the North West Province were in rural areas, most people would then be used to the trend of gathering and discussing issues of commonality. Communities in the urban areas mainly gathered when there were celebrations and political meetings. Bringing together people from both these sectors to discuss issues would then be helpful to different communities, and therefore the province. This would then mean that people from both monochronic time and those from polychronic times would be together, sharing ideas and coming up with solutions that would suit both time orientations.

With reference to the theoretical statement 5 (formulated in chapter 2, section 2.5.4.1), the use of summits as a communication strategy could be analysed as follows:

(d) Afrocentric ontology

The self-concept of “being” would describe variations within a single society. Some people would be traditional or past oriented whilst others would be present and future oriented. When people were given platforms in summit participation, this gave them an opportunity to come together and share ideas towards a self-concept which would then embrace all communities in the province.

3.6 Conclusion

In conclusion, it is clear from the analysis that some of the communication strategies used by the Department of Health and Social Developmental Welfare in the North West Province during 1998, had an element of Afrocentricity.

After analysing the communication strategies used in the three top programmes of the Department of Health and Social Developmental Welfare in the North West Province during 1998, it is important to look back at the objectives set at the beginning of the study in chapter 1, and find out if these were achieved through the analysis of the three top programmes of the department. This will be done in the last chapter.

Chapter 4 then took reviews of the objectives set in chapter 1 to find out if they were met, made conclusions and recommendations, based on the analyses of the three programmes.

CHAPTER 4

Research objectives analysed, conclusions and recommendations made

4.1 Introduction

At the beginning of the study in chapter 1, section 1.5 and section 1.7 specific questions were asked and objectives of the study were then outlined. This chapter then looked back at the specific questions asked in chapter 1, section 1.5, and if the objectives set in section 1.7 were met.

4.2 Research objectives analysed

Two objectives were set at the beginning of this study and they will thus be individually reviewed to determine whether they were met.

4.2.1 Objective 1

The first objective outlined at the beginning of the study was:

To determine what the top three selected programmes of the Department of Health and Social Developmental Welfare in North West Province during 1994 to 1998 were, and whether these programmes were informed by the department's mission statement, the Reconstruction and Development Programme (RPD), the African Renaissance and an Afrocentric world view dimension, as discussed by Mbennah (1999:138-196).

At the beginning it was important to present a broad overview of the term worldview before continuing to define what an Afrocentric world view dimension was, and this was done in chapter 2. After gaining an understanding of what an Afrocentric world view and Afrocentrism were, it was then important to look at the departmental mission statement, section 3.4.1, the Reconstruction and Development Programme (RDP) in

section 1.2, an African Renaissance in section 1.3 and the four Afrocentric world view dimensions in section 2.6 of (Mbennah, 1999:138-196).

They were then applied to the selected three top programmes (as determined by the provincial department) in chapter 3, section 3.5.1, section 3.5.2 and section 3.5.3; the HIV/Aids and sexually transmitted diseases, the mental health and substance abuse programme and the maternal health and women's health programme, to determine if they were in line with the departmental mission statement, the Reconstruction and Development Programme (RDP), an African Renaissance and if they were informed by the Afrocentric world view dimension.

The research was conducted in South Africa having started with the national Department of Health in Pretoria and ended with the provincial Department of Health and Social Developmental Welfare in the North West Province as indicated in chapter 3. These were then related to the mission statement, Reconstruction and Development Programme (RDP), the African renaissance concept which was echoed by the then Deputy President Thabo Mbeki in 1998, and the four Afrocentric world view dimensions as discussed in chapter 1, sections 1.2 and 1.3., and sections 3.5.1.2, 3.5.2.2 and 3.5.3.2.

The objective was reached in that the top three selected programmes which were identified by the department as being the top three, were the HIV/Aids and sexually transmitted disease programme, the mental health and substance abuse programme and the maternal health and women's health programme as discussed in section 3.5.1, 3.5.2 and 3.5.3. Whether these programmes were informed by the department's mission statement, the Reconstruction and Development Programme (RDP), the African Renaissance and an Afrocentric world view dimension, as discussed by Mbennah (1999:138-196), were discussed in section 3.5.1.2, 3.5.2.2 and 3.5.3.2.

4.2.2 Objective 2

The second objective outlined at the beginning of the study was:

To determine what communication strategies were used to communicate the three top programmes and whether the strategies used to communicate these programmes were informed by the department's mission statement, the Reconstruction and Development Programme (RDP), the African Renaissance and an Afrocentric world view dimension, as discussed by Mbennah (1999:138-196).

This objective was also reached in that the communication strategies used in the programmes were then outlined in chapter 3, section 3.5.1.1, section 3.5.2.1 and section 3.5.3.1 and discussed in line with the departmental mission statement, the RDP, the African Renaissance concept and the four Afrocentric world view dimensions as discussed by Mbennah (1999:138-196) in section 3.5.1.2, section 3.5.2.2, section 3.5.3.2.

4.3 Conclusions on the analysis of the programmes

In the three top programmes discussed in chapter 3, section 3.5.1, section 3.5.2 and section 3.5.3 eleven (11) communication strategies were identified and discussed.

Radio - the use of a communication strategy like radio as discussed in chapter 3, section 3.5.1.2.1, 3.5.2.2.1 and 3.5.3.2.1, proved to have a degree of Afrocentrism in that people were given the opportunity to participate in the talk shows and air their views. Radio also allowed a limited number of people the opportunity to participate in the talk shows, and ask clarifying questions. Communities in the urban areas benefited more on this strategy than the ones in the rural areas.

The fact that the talk shows were conducted in *Setswana*, although being the language of the majority of the people in the province, meant that other communities who were speaking other languages were not catered for. The RDP and the African Renaissance based their focus on the previously disadvantaged communities, but these were not necessarily the black communities alone.

Television - The only aspect of Afrocentrism in the use of television was the fact that the drama series *Soul City*, as explained in detail in chapter 3, section 3.5.1.2.8, and

3.5.3.2.2, the series used black actors but the biggest problem was that the episodes were presented in English, other communities were left out and this was not in line with the RDP and the African Renaissance. Being mindful of the fact that majority of the North West Province people were semi/illiterate (see section 3.5.1.2.8). Poverty was also indicated to be an obstacle for the majority of the black people to afford a television set. The strategy also reached a minority of the people both in the rural and urban areas.

Publications and newspapers - as discussed in chapter 3, section 3.5.1.2.9, 3.5.2.2.2, and 3.5.3.2.3, the issue of literacy and language in the province posed a big problem. Only those who were semi/literate benefited from these strategies, and the communication strategy may thus not be concluded to be an Afrocentric one. Based on the fact that only the HIV/Aids programme covered some degree of *Setswana* and Afrikaans in their z-cards, this was not enough, and the other two programmes did not have publications in *Setswana* and Afrikaans.

The above also applied to newspapers as discussed in chapter 3, section 3.5.1.2.5, that although statistics on HIV/Aids were published in newspapers the issue of literacy and poverty affected the strategy, even though *North West Mirror*, which circulated only 60 000 copies in the province included some amount of *Setswana* and English, it also did not include the Afrikaans language. Chapter 3, section 3.5.2.2.2 also highlighted a similar problem with posters.

Events and political parties and interdepartmental collaborations- these were discussed in chapter 3, section 3.5.1.2.2 and 3.5.1.2.3, indicated that they had an Afrocentric inclination in that they were strategies which reached people both in rural or urban areas, and they were communicated to, in the language people understood. Although they were informed by an Afrocentric world view, the white communities did not benefit from them, in line with the Reconstruction and Development Programme and the RDP. The main problem was that these two strategies would not necessarily reach all the communities, especially in the rural areas, throughout the province, as not everyone would attend provincial events celebration and not everyone may have been interested in politics.

People living with HIV/Aids and life skill programmes- these two strategies, as discussed in chapter 3, section 3.5.1.2.4 and section 3.5.1.2.7, were informed by an Afrocentric world view dimension, in that people could easily relate to them although the discussions on their Afrocentrism in the two section under (a), (b) and (d) revealed that this was not an easy exercise in the province.

Aids Helpline – as discussed in chapter 3, section 3.5.1.2.6, the strategy proved only to be informed by an Afrocentric world view dimension to a small degree in that it only benefited those who could afford money to call for help. This then meant that the majority of the people in the province did not benefit in the strategy as discussed in chapter 3, section 3.5.1.2.6.

Summits - summits were a high level type of a conference and conducted by highly educated people. Although there was inclusion of semi/illiterate people like traditional healers as discussed in 3.5.2.2.3 and , 3.5.3.2.4, their full participation and confidence do so, among educationists was noted as a point of concern. Such summits would have seemed to be a one way traffic discussion, than full participation. The other fact was that only a hand full of people would be accommodated in a summit and this brought the level of Afrocentrism in this strategy really low although it was a step in the towards the right direction, its frequency was also not satisfying.

Chapter 3 section 3.2.3 made mention of the fact that the North West Province had the Government Communication and Information Service (GCIS) and the North West Communication and Information Service (NWCS) structures. There were no clear functional roles of the two structures in the province and the two structures did not work together to improve or assist in the communication strategies of the Department of Health and Social Developmental Welfare in the province. The two institutions operated as separate entities and their roles were neither visible nor clearly defined. The NWCS convened meetings of all departmental communication practitioners in the province and formed a provincial communications forum, but not much was achieved by this forum as it did not have a clear mandate.

4.4 Conclusion on the research problem

The study's research problem was resolved in that specific question posed in chapter 1, section 1.5, which asked if the communication strategies used in the programmes of the Department of Health and Social Developmental Welfare in the North West Province, during 1998, reflected aspects of an Afrocentric world view, as discussed by Mbennah (1999:138-196), were answered in chapter 3, section 3.5.1.2, 3.5.2.2 and 3.5.3.2.

4.4.1 Validity of the study

The study was valid in the sense that valid data was used. The researcher used valid literature, departmental publications and conducted interviews with departmental officials, both at head office in Pretoria and in the provincial office in Mmabatho. Observation was also used in that the researcher observed how the communication programmes were communicated.

4.4.2 Reliability of the study

The study was reliable in that the researcher used valid data and interviewed relevant and reliable departmental officials who were directly involved in the process. The fact that the findings were verified with the departmental officials, also added a degree of reliability.

4.4.3 Triangulation

The method was used to ensure that the data interpreted was done starting from the literature review; journals, books, departmental publications, interviews, observation and the analysis of the data gathered.

4.5 Recommendations on the findings

The communication strategies used by the department of Health and Social Developmental Welfare in the North West Province were still eurocentric, and to a small degree, were informed by an Afrocentric world view dimension, taking into account the communities they were targeted at. More emphasis of the communication strategies should have been put on disadvantaged communities especially in the publications and electronic media strategies.

Although strategies like television and radio were useful in the urban areas of the province, they should have been used to augment Afrocentric strategies like events, political parties, people living with HIV/Aids and life skills programmes. These strategies were informed by an Afrocentric world view, as discussed in chapter 2.

This would have meant that more field workers or community liaison officers should have been employed to do more community visits and talks. This strategy could have been most successful in the province. It could have assisted the health talks given by the nurses, people living with HIV/Aids and those offering life skill programmes conducted in the schools, at provincial events and in the communities.

Publications could still be used in the HIV/Aids programme but they should have used more graphics, which would have sent out a message to both illiterate/semiliterate and literate people. These publications should have included *Setswana* and Afrikaans. More publications should have been produced for the mental health and substance abuse programme and the maternal health and women's health programme, being mindful of the communities they were targeted at. An analysis of the publications indicated that they were informed by an Afrocentric world view to a small degree.

4.6 Conclusion

In conclusion, the North West Province was largely rural and had a number of traditional leaders (chiefs) who hosted a number of events and meetings at their tribal authority places. Traditional leaders should have been educated on the programmes and in turn educated their villagers, because people in the villages have respect and honour for their traditional leaders.

Alternatively, health promoters should have ensured that the traditional leaders invited them to their events and meetings so that health promoters could give health talks, because if the villagers realised, or were aware that their traditional leaders supported these programmes, it would have been easy for them to have also identify themselves with the programmes.

The Department of Health and Social Developmental Welfare and the North West Communication Service had communication officers in the regions and districts in the province. These officials were not supposed to work as separate entities. They should have been housed in the same place to enhance working together and having a common objective because they had the same mission. Assistance from the NWCS and the participation of the GCIS (like it functions at national level), in the activities of all other departments were highly essential for communication strategies to have succeeded in the North West Province.

REFERENCES

AFRICAN NATIONAL CONGRESS. 1994. The Reconstruction and Development Programme: A policy framework. Umanyano Publications: Johannesburg.

ANDERSON, J.A. 1987. Communication Research: Issues and methods. McGraw-Hill, Inc.: New York

ANON. 1994. Renaissance. (*In World book encyclopedia, 16:214-240.*)

ANON. 1994. Afrocentrism. (*In World book encyclopedia, A-K:38*)

ANON. 1994. Mental Health. (*In World boob encyclopedia, 9:95*)

ARTHUR, A. 1998. Life line. Life Line Southern Africa: Pinegowrie.

BERG, B.L. 1995. Qualitative research methods for the social sciences. 2nd ed. Boston : Allyn and Bacon.

BETTINGHAUS, E.P. & CODY, M.J. 1987. Persuasive communication. 4th ed. Orlando, Fl: Harcourt Brace Jovanovich.

BUSIA, K.A. 1972. The African world-view: A comparative appraisal. (*In Irvine, S.H. & Sarders, J.T., ed. N.Y. & London: Teachers College. p77-80.*)

CARROLL, R.T. 1998. The Skeptics Dictionary. (Web:) <http://www.dcn.davis.ca.us/~btcarrol/skeptic/afrocent.html>: (17 September 2001).

CASSON, R.W. 1983. Schemata in cognitive anthropology. Annual review of anthropology, 12:429-642.

CHIPFAKACHA, Dr. 1998. Verbal communication with the departmental official. Mmabatho. (Director: Contangeous diseases. Department of Health and Social Developmental Welfare).

CHOEU, P. 1998. Verbal communication with the departmental official. Mmabatho. (Deputy Director: Maternal health and women's health programme. Department of Health and Social Development Welfare).

COLE, M., GAY, J., GLICK, J.J., & SHARP, D.W. 1971. The cultural context of learning: An exploration in experimental anthropology. New York: Basic Books

CONDON, J.C., YOUSEF, F. 1975. An introduction to intercultural communication. New York: Bobbs-Merrill.

DANIEL, J.L. & SMITHERMAN, G. 1976. How I got over: Communication dynamics in the black community. *Quarterly journal of speech*, p62:28.

DE BEER, A.S. 1993. Qualitative research in journalism: the quest for validity and objectivity. *Commicatio*, 19(1): 80-87.

DODD, C.H. 1987. Dynamix of intercultural communication. 2nd ed. Modison:WCB Brown

DODD, C.H. 1998. Dynamix of intercultural communication. 5th ed. Boston, MA: McGraw-Hill.

FORTNER, R.S. & CHRISTIAN, C.G. 1981. Separating wheat from chaff in qualitative research (*In* Stempel, G.H. & Westley, B.H., eds., Research methods in mass communication. New Jersey: Prentice-Hall.

GABRIEL, J.M. 1994. Worldviews and theories of International Relations. New York: St. Martin's Press.

GRUNIG, J. 1992. Excellence in public relations and communication management. New Jersey: Lawrence Erlbaum Associates.

GUDYKUNST, W.B., MATSUMOTO, Y., TING-TOOMEY, S., NISHIDA, T., KIM & HEYMAN, S. 1996. The influence of cultural individualism -communalism, self construals, and individual values on communication styles across cultures. *Human communication research*, 22(4):510-543. June.

GYEKYE, K. 1987. An essay on African philosophical thought: The Akan conceptual scheme. Cambridge: Cambridge University Press.

HILL, J.H. & MANNHEIM, B. 1992. Language and world view. *Annual review of anthropology*, 21: 381-406.

KEARNEY, M. 1975. World view theory and study. *Annual review of anthropology*, 4:247-270.

KLUCKHOHN & STRODBECK, 1961. Variations in cultural value orientations. Evanston, IL: Row, Peterson.

KOTZE, T. 1998. Verbal communication with the departmental official. Pretoria. (Communication Officer: Department of Communication, National Department of Health).

LEGALATLADI, N. 1998. Verbal communication with the departmental official. Mmabatho. (Assistant Director: Communication Division. Department of Health and Social Developmental Welfare).

LINDLOF, T.R. 1995. Qualitative communication research methods. London: SAGE Publications.

LITTLEWORT, L. 1996. LADUMA. Western Cape: The National Aids Convention of South Africa and Balisa Educational Comics.

MAXWELL, J.A. 1996. Qualitative research design: an interactive approach. London: SAGE Publications.

MAXWELL, R. 1971. On social time. (*In* Yaker, H., Osmond, H. & Cheek, F. eds. 7)

MBEKI, T. 1996. Statement of Deputy President T M Mbeki, on behalf of the ANC on the occasion of the adoption by the Constitutional Assembly of the Republic of South Africa Constitution Bill, Constitutional Assembly, Cape Town, May 8 1996.

(Web:) <http://www.gov.za/awards/mbekiafrican.htm> (15 Oct 1998).

MBEKI, T. 1998. The African Renaissance: statement of Deputy President, Thabo Mbeki, Gallagher Estate, Pretoria, August 13 1998. (Web:) <http://www.gov.za>. (12 Feb. 1999).

MBEKI, T. 1998. Address of the President of the Republic of South Africa, Thabo Mbeki, at the opening of parliament: National Assembly, Cape Town, June 25 1998. (Web:) <http://www.gov.za>. (12 Feb. 1999).

MBENNAH, E.D. 1997. Defining speaker credibility for African audiences. *Perspectives*, 1(1):42-62.

MBENNAH, E.D. 1999. *The impact of audience world view on speaker credibility in persuasive speaking: The case of Afrocentric and Eurocentric audiences*. Potchefstroom: Pu for CHE.

MENDELSON, E.M. 1968. World view. (*In Internal encyclopedia of social science*. 16:576-579.)

MINSKY, M. 1975. A framework for representing knowledge. (*In Winston, P.H., ed.) The psychology of computer vision*. New York: McGraw-Hill. p211-277.

MOKGAKALA, C. 1998. Verbal communication with the official. Mmabatho. (Administration Officer: Government Communication and Information System).

MOUTON, J. & MARAIS, H.C. 1988. *Methodologie van die geestewetenskappe - basiese begrippe*. Pretoria: Human Research Council.

PEREZ, Dr. 1998. Verbal communication with the departmental official. Pretoria. (Director: Department of Communication, National Department of Health).

PIAGET, J. 1955. The language and thought of the child. New York: Meridian.

ROKEACH, M. 1973 The nature of human values. New York: free Press

ROKEACH, M. 1979 Understanding human values. New York: free Press

ROOS, W. 1998. Verbal communication with the departmental official. Mmabatho. (Deputy Director: Mental health and substance abuse programme. Department of Health and Social Developmental Welfare).

SAMOVAR, L.A. & PORTER, R.E. 1995. Communication between cultures, 2nd ed. Belmont, ca: Wadsworth.

SCHULTZ, A. 1962. The problem of social reality. The Hague: Mrtinus Nijhoff.

SEFULARO, K. 1998. Verbal communication with the departmental official. Mmabatho. (Assistant Director: HIV/Aids and sexually transmitted diseases programme. Department of Health and Social Developmental Welfare).

SHUTTE, A. 1996. *Philosophy for Africa*. (In STEYN, M.E. & MOTSHABI, K.B., eds. Cultural synergy in South Africa: weaving strands of Africa and Europe). Randburg: Knowledge resources.

SITARAM, K.S. & CODGELL, R.T. 1976. Foundations of intercultural communication. Columbus, OH: Charles E. Merrill.

SODOWSKY, G.R., MAGUIRE, K., JOHNSON, P., NGUMBA, W. & KOHLES, R. 1994. World views of white American, mainland Chinese, Taiwanese and African students. *Journal of cross-cultural psychology*, 25(3):309-324.

SOUTH AFRICA. Department of Health and Social Developmental Welfare. 1995/1996. Annual report. Mafikeng: Craft Press.

SOUTH AFRICA. Department of Health and Social Developmental Welfare. 1997/1998. Annual report. Mafikeng: Craft Press.

SOUTH AFRICA. Government Communication and Information System. 1998. Annual Report. Pretoria: Government Printer.

SOUTH AFRICA. Department of Health and Social Developmental Welfare. 1997. Management Guidelines for Maternal High Risk Conditions. Mafikeng: Vision Press.

SOUTH AFRICA. Department of Health. 1997. ROXY. Braamfontein: Macmillan Boleswa/Nolwazi Aids Awareness programme Publishers.

SOUTH AFRICA. Department of Health. Anon. Life line Southern Africa -directory of centres. Life line Southern Africa: Pinegowrie.

SOUTH AFRICA. Department of Health. 1998. First interim report on confidential inquiries into Maternal Deaths in South Africa. Pretoria: Department of Health.

SOUTH AFRICA. Department of Health. Anon. National guidelines on management of women during: pregnancy, labour and puerperium. Pretoria: Government Printer.

SOUTH AFRICA. Department of Health. 1998. AIDS in our community. Johannesburg: Jacana Education.

SOUTH AFRICA. 1999. Census in brief: statistics South Africa. Pretoria: Statistics South Africa.

SPENGLER, O. 1926. The decline of the West Vol 1: Form and actuality. New York: Alfred A. Knopf.

VAN DER WALT, B.J. 1997. Afrocentric or Eurocentric?: Our task in a multicultural South Africa. Potchefstroom: PU for CHE.

WALLCE, A.F.C. 1968. Cognitive theory. International encyclopaedia of social science, 2:236-239.

WBD (World Book Dictionary.) 1994. Chicago: World Book Inc.

WIREDU, K. 1980. Philosophy and an African Culture. London: Cambridge University Press.