



SANZ Live Radio

The role of Ethnic Media beyond Entertainment

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IAMCR, Eugene, Oregon

June 22, 2018



How the study began

SANZ Live event

Community

All South African ethnicities - contrary to divisions imposed by apartheid

South African population

78% African

6% European

6% Indian

6% Coloured

South African migration

Reasons

Escalating levels of crime

Fears of privatisation

Breakdown of infrastructure and services

Affirmative action policy

(Khawaja & Mason, 2008; Marchetti-Mercer, 2012; Louw & Volcic, 2010; Singh, 2008; Trlin, 2012)

SANZ Live

South Africa New Zealand Live

Established 2011 by Irvin and Joy Adams

Broadcasts from a community radio station in Auckland, New Zealand

Founders Radio: 2 hour programme, Planet FM 104.6

Joy: Divisions of apartheid at South African gatherings

Believed a radio programme + events could bring all together

SANZ Live Activities

Weekly talk show on a Saturday evening

Also available in real-time on a SA radio station (Old Skool Radio)

Real-time radio over the internet

On-demand downloads

Cultural events

Braai Day / Heritage Day (Braai - Cooking Food over open fires)

Dance evenings

Website

Facebook - 5500 members over many countries, ethnic mix of South Africans

SANZ Live as Ethnic Media

SANZ Live is categorised as **ethnic media** as it is produced by and for immigrants, who are a racial, social, ethnic and linguistic minority in a country belonging to a population living across different countries (Matsaganis, Katz and Ball-Rokeach, 2011, p. 6).

Ethnic media and radio are valuable as they connect migrants in their new location (Howley, 2010)

Digital ethnic media, including radio over the internet, connect migrants from the new location with home, as well as transnationally, with migrants in other countries (Matsaganis, Katz and Ball-Rokeach, 2011).

Migrants and diversity

SANZ Live's relevance

ethnic media

ethnically diverse audience

Migrant communities often diverse, not unified (Bailey, Georgiou & Harindranath, 2007; Johnson, 2012).

Israeli ethnic media in Australia perpetuated divisions between Israeli Jews and Israeli Arabs (Cohen, 2008).

SANZ Live and Sense of Place

Research question:

How does SANZ Live support its audience to make sense of place?

Sense of place is defined as a physical, emotional and social identity connected to a place which facilitates belonging through communication, community and routine (Adams, 2009; Howley, 2010).

Methodology

Explorative case study

Mixed methods approach - qualitative and quantitative methods of data collection

3 focus groups: 12 participants

convenience sample

recruited via Facebook and a broadcast

20 - 60 years

mostly female

4 European, 8 Coloured

1st generation

Qualitative questionnaire: topics: Migrant experience, media behaviour, SANZ Live experience

Immigrant emotions

Focus group participants - general theme

mourning, grief, distress, alienation, cultural bereavement
made friends through SANZ Live

Above emotions common to migrants and affects identity
(Bhugra & Becker, 2005; Khawaja & Mason, 2008)

Melicia:

I will never have the friends I had in South Africa, the friends that were at my wedding, at my children's christening. I am the only child and I took my children away from my mom. It was SO hard.

Music and Dance: Community and Routine

Focus group participants

enjoyed music during broadcasts and at dance evenings

Sharleen:

The music is the music I know from my Cape Town days.

Language and humour, music and dance, rhythm and lyrics, are important ethnic and cultural identifiers that allow connectivity in a community (Adams, 2009; Born, 2011; Frith, 1996).

Broadcast content & vernacular during events: Community and routine

Focus group participants appreciated

familiar accents, semantics, humour and topics, especially at events

Joanne likes listening to the broadcasts ...

because of the words, the slang. They (New Zealanders) have a different way of speaking. By listening to the radio, it sounds like home and you hear the people talk and it sounds like you, it is just good.

Bernadette:

South Africans have a specific kind of humour that only South Africans understand.

Christo:

I do not have to explain my jokes. It is nice to mingle with South Africans.

Identity as South African Kiwis



Sonja:

When we went to Braai Day, it was more Coloured South Africans They play a big role in our psyche of being South African. You sort of miss that diversity the specific dishes and the Cape Coloured accent. I find it nice that everyone is so proudly South African when we are there. We are South African Kiwis now.

Rearticulating identity through traditional and digital media



Radio could perceive the internet and digital formats as threats or opportunities (Freeman, Klapczynski and Wood, 2012).

SANZ Life embraced it through on-line and face-to-face opportunity for community, communication and routine.

Transmission of the programme in real-time to Cape Town, contributes to the transnational social and cultural field through its interlinked network (Soehl & Waldinger, 2010)

Discourse supports articulation and rearticulation, which is at the core of identity building (Hall, 1997; Howley, 2010).

A more complex role beyond entertainment

Fulfilled the role of a traditional radio programme

Embraced digital opportunities reaching South Africans of all ethnicities in different countries of the world

Some SANZ audience members: **omitting South African ethnic labels,** calling themselves South African Kiwis

Future, more complex role of digital media:

Reconciling and unifying migrants and refugees from volatile countries

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