

# DEMOCRACY & SABC

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# MEDIA-DEMOCRACY?

- What is and/or should be the role or place of media – and here specifically public (service) broadcasting – in relation to democracy – whatever its form and/or performance?



THE SABC: A MICROCOSM OF THE SHIFTS AND CHANGES IN SOUTH AFRICAN POLITICS AND MEDIA-STATE RELATIONS?



HIS MASTER'S VOICE?



POLITICAL INTERFERENCE



GOOD NEWS: BLATANT CENSORSHIP



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THE PAST IS PRESENT...

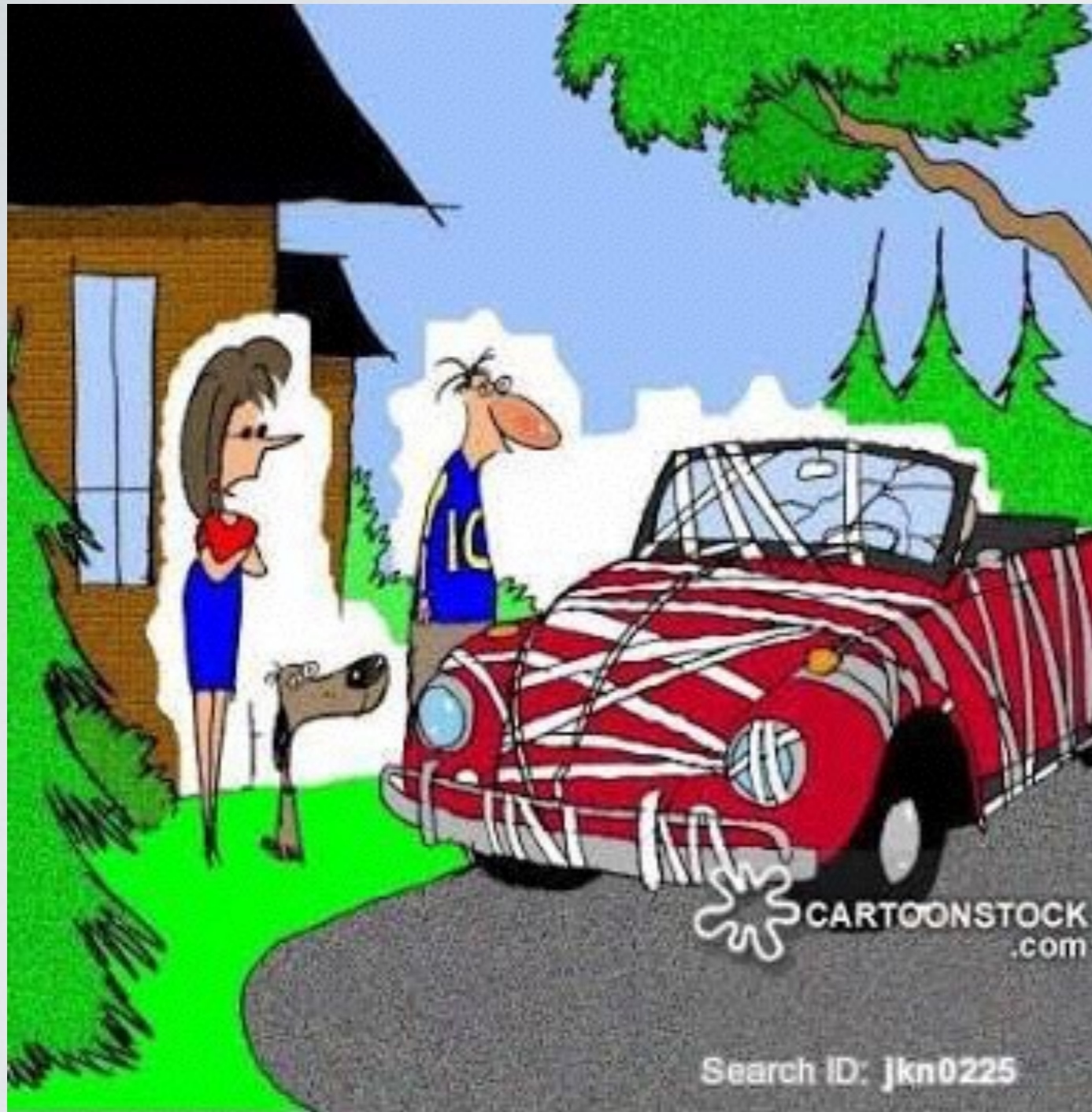
warnings about lifting concepts like media and democracy from western conditions and applying them unthinkingly to Africa... **Most striking of all is the reliance in much of the writing upon unreflective, conventional wisdom about the way that 'media' is an important element in 'democracy'** - which 'wisdoms' in turn tends to be limited to a liberal pluralist paradigm ... [whose] suitability to Africa is questionable. For instance, **if much African media has historically played a political propagandist role or a developmentalist role, it does not serve any explanatory purpose to hold up a watchdog model and measure Africa's historic deficit.** What needs to be explained is not what did not happen, but rather what

—Guy Berger (2002: 21-22)



“Participation Studies is envisaged as a means towards exploring how South Africans go about qualitatively shaping their everyday worlds. As such, the approach focuses on building critical corpora of African scholarship and theory that routinely places the everyday worlds, needs and uses of Africans first. The participation studies approach is herewith proposed as a counter-weight to conventional communication frameworks of enquiry. The main objection to conventional communication theories that are in use in communication departments in South African universities is not that such theories are non African. Rather, the objection is that such theories do not always adequately march in step with qualitative transformations in the everyday lives and lived realities of Africans. At base, this is a question of relevance.”

# CONCLUSION



*"I realize you're attached to your car. However, when it's being held together by duct tape, it's time to buy a new one."*



**"Pete and I have what we call the '80 percent duct tape rule.' Once something is patched up with 80 percent duct tape, I can toss it."**

# CONCLUSION

- How can PSB and PSB practices be indigenised, if at all?”
- Should it be indigenised?
- Will an indigenous theoretical framework contribute to more PSB practices in line with African ethical tenets?