

**TOWARDS INCLUSIVE ARCHIVE THROUGH COLLECTION OF ATHLETICS
SPORTS MEMORIES AT GAUTENG PROVINCIAL ARCHIVES**

by

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ABSTRACT

Many archival scholars in South Africa and elsewhere lament of archives repositories that continue to reflect the activities of colonial masters, while excluding the memories of the previously marginalised. This is also the case with memories and stories of the athletic running community in South Africa, especially black athletes. Sport, including athletics, has been demonstrated as an instrument of solidarity of fragmented cultures. In South Africa, where sport is of such significance, it is still minimally represented in public archival holdings. Despite the mandate to transform the archival system in South Africa, evidence suggests that imperialism and colonisation, or rather domination of whites, have shaped and remains to shape the country's archival holdings. Even after the tangled pursuit of decolonising archive collections that began in 1996 through the enactment of the new constitution, archives and the archival profession remain as they were, animated in all aspects of life by Western colonials. This qualitative study explores the feasibility of building inclusive archives through collection of sports memories at the Gauteng Provincial Archives Repository (GPAR). The study adopted oral history as a design and triangulated it with content analysis to mitigate prejudices that come with orality. Athlete participants were identified through snowball sampling and data was collected using both oral testimony interviews from athletes with first-hand information and document analysis of policy and legislative framework, as well as old newspaper cuttings.

The study established that the provincial archives repository uses the GPARS Act enacted in 2013 to acquire non-public records. However, it was established that there is a tendency to perpetuate elitism by documenting mostly oral history of prominent members of the community with political power, while neglecting the stories of the minority and marginalised. As a result, records that can contribute to inclusive or total archives in South Africa are held in the care of a wide range of organisations, institutions and individuals. Indeed, the study revealed that of most historical athletes' memories from their running careers, including awards ceremony certificates, trophies, winning medals, Springbok jerseys, newspaper clippings and pictures, are in their possession. However, there is no provincial register of such counter-archives.

In this regard, athletes' houses have been transformed into museums encompassing all their running memories, displayed all over their living rooms. Not only do athletes safeguard their memories in their homes but they even possess rich, forgotten history of legendary runners from the apartheid era, including that of Benoni Malaka, Humphrey Kgosi, Mathews Batswadi, Titus Mamabolo, Mathews Motshwarateu, Albert Moholwa, Lawrence Peu, Simon Peu and many more. As such, only few athletes oversee forgotten historical memories of most legendary runners and in some instances without specialised handling, also compounded by that; these archival memories are only accessible to those blessed enough to be close to these legendary runners. As the athletes have indicated their willingness to donate their memories, this study recommends that to build inclusive archives, these athletes' memories should be secured through GPAR initiatives that aim to collect non-public records valuable to aspects of province history from institutions and individuals. This is an opportunity not to be missed to build inclusive archives using athletics sporting code as the starting point to close gaps that has existed for a long time.

Key words: Inclusive archives, total archives, road running, memory, non-public records, sports archives, sports stories, decolonisation, athletics, sports hero, oral testimony, oral history

DEDICATION

This dissertation is dedicated to all unsung road runners whose memories have been forgotten, oppressed, fragmented and not recorded, and to those road runners for whom nothing positive about their running achievement was reported with any prominence. From Chimamanda Ngozi Adichie's utterances, "Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower, and to humanize. Stories can break the dignity of a people. But stories can also repair that broken dignity."

DECLARATION

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*Towards inclusive archives thorough collection of sports athletic memories at Gauteng
Provincial Archives repository*

I, Joseph Ramochichi Matshotshwane, declare that this dissertation entitled *Towards inclusive archive through collection of athletics sports memories at Gauteng Provincial Archives* is my own work and that all the sources used or quoted have been indicated and acknowledged by means of complete reference.



(JR Matshotshwane)

June 2022

Date

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LIST OF ACRONYMS AND ABBREVIATIONS

ACTAG	Arts and Culture Task Group
ANC	African National Congress
ARCA	Archive for Contemporary Affairs
DEIC	Dutch East Indian Company
FIFA	Football Association
GPAR	Gauteng Provincial Archives Repository
IAAF	International Association of Athletics Federation
IOC	International Olympic Committee
MTT	Managerial Task Team
NARSSA	National Archives and Records Service of South Africa
SABC	South African Broadcasting Company
UNISA	University of South Africa
SAAAF	African Amateur Athletics Federation
SAAA	South African Amateur Athletics Association
SAAAU	South African Amateur Athletics Union

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CHAPTER ONE

INTRODUCTION: SETTING THE SCENE

Sports has the power to change the world. It has the power to aspire. It has the power to unite people in a way that little else can. Sports can awaken hope where there was previously only despair.

(Nelson Mandela, Leareus World Sports Awards Ceremony 2000)

1.1 Introduction and background to the study

It is no secret that in most South African public archives repositories, archival holdings mainly reflect colonisers' view and, therefore, do not give the full picture of the rainbow nation, as the country is known. Indeed, as Shakry (2015:2) would attest, most of the archival holdings in the country hold colonial and apartheid archives. This is because in most instances, archival holdings are built to be aligned with the views and biases to favour those who are in charge in a particular period. For example, in South Africa, Harris (2002) contends that while archivists should play a neutral role, they often relate their position to the policy requirements of the government of the day. Jimerson (2007:267) argues that the problem with the former colonised groups "is not that their history under foreign control has been forgotten, but that it was never recorded, therefore not remembered officially". As a result of the undocumented history, most disadvantaged communities continue to be marginalised in the archival mainstream. Therefore, as long as South African archival holdings still reflect colonial history, the country is also colonised and controlled in a way. As Derrida and Prenowitz (1995:4) put it "there is no political power without control of the archives, if not of memory". Archival holdings are tools and samples of prevalent kindred power. Put differently by Ketelaar (1992:5), the "cruel paradox in many revolutions is that what is left after revolution resembles the past". This is true to the South African situation, as an analysis done by Archival Platform (2015) revealed a national archival system that looks like something from the past. After 25 years of democratisation, most archival holdings in South Africa still reflect the 1980s' condition of apartheid and Bantustan subsidiaries archival service (Harris 2014), with "archives remaining to be the realm of the elites" (Archival Platform 2015: V). Hence, Katuu (2007) reckons that South African public archives are at a crossroads. In such a situation, archivists are deliberating whether to take 'the narrow or the wide road', not knowing which leads to destruction and which to redemption (Ngoepe 2019). This is so because holdings during apartheid skirted huge areas of the South African experience, and in this way, the lives of black people were excluded (Ngoepe 2019).

There has been a call to transform the situation. Indeed, this situation needs to be transformed so that the people can use archives and, as Ketelaar (1992:5) reckons, archives can then “become archives of the people for the people by the people”. Citizens will only use archives when they are considered relevant and made accessible. In South Africa, this can be rectified as the archival legislation propagates for the collection of non-public records valuable to the country to fill the gaps that stem from the colonial era. The sole purpose is for collecting all the national experiences that were previously suppressed to be documented. For example, section 3(d) of the National Archives and Records Service of South Africa (NARSSA) Act (Act No. 43 of 1996) states that “NARSSA should collect non-public records with enduring value of national significance which cannot be more appropriately preserved by another institution, with due regard to the need to document aspects of the nation’s experiences that had been neglected by archives repositories in the past”.

The 1996 Archives Act has as one of its objectives the active documentation of the voices and the experiences of those either excluded from or marginalised during the colonial and apartheid era (Archival Platform 2015:73). This can be done through documenting the experiences and the voices of previously marginalised groups to create a ‘total archives’ or inclusive archives. Total archives have been referred to as archives that represent diverse groups of people as inhabitants of a particular location while inclusive archives are more focused on archival collection of the marginalised in order to build archival collection that is inclusive of all people, whether poor or rich, black or white (Wetli 2019; Millar 1998).

One way of building inclusive archives can be through collection of athletics memories, as this area has not been fully explored in South Africa. It should be noted that this is only a small fraction as not all people are interested in sport. However, sport has been demonstrated as an instrument of solidarity of fragmented cultures. Hence, Fagan (1992:42) questions why is it that in a country where sport is of such significance, it is so minimally represented in archival holdings. For example, the late president Nelson Mandela (1918-2013), the founding father of the modern South Africa, utilised the Rugby World Cup of 2005 as one of the tools to reconcile and unite the divided nation, as reflected in the movie *Invictus* and the above quote by him.

This has also been the case with the 2010 Federation Internationale de Football Association (FIFA) World Cup hosted by the South African Football Association (SAFA). As the hosting nation of the world soccer tournament, South Africans were united across racial lines. Sport has humanised a great many people who had nothing to be excited about and perpetuated the anti-apartheid struggle internationally (Alegi & Bolsmann 2010). This has also been the case at the Two Oceans Marathon and the Comrades Marathon where people from diverse backgrounds and racial lines gather to cheer the athletes on (Cameron-Dow 2011). Throughout the 20th century, sport became the concept that brought divided nations together and succeeded in the endeavours to bring solidarity in nations (Tassiopoulos & Haydam 2008). Historian, Grundlingh (2013) states that the African National Congress (ANC) government, like most other governments, also regards sport as a crucial component of national and local policy, especially because it can convene prestige and promote national unity. This is not surprising given that South Africans have always loved, had pride in and took part in sport. Therefore, it is the view of this researcher that sporting activities may be used successfully in archives as many people appeal to sports in different codes.

Therefore, this study explores the feasibility of building inclusive archives through the collection of athletics memories at Gauteng Provincial Archives Repository (GPARG) in South Africa. For the purpose of this study, the focus will only be on athletics, specifically road running in the Gauteng province. As Ngoepe (2020b) would attest, road running is one of the most marginalised sporting codes in terms of sponsorship and memorialisation. While legislation makes provision for non-public records, athletics stories and memories are often neglected and forgotten. De La Motte (2014) in his chronicle *Runaway Comrades* laments of the forgotten South African leading black ultra-marathon runners in the era from 1974 to 1990. De la Motte (2014) cites Hosea Tjale, who left a breath-taking record of running achievements but has been forgotten and forsaken since he retired quietly on 31 May 1993. After he completed his 13th Comrades Marathon, he left quietly without an exit interview, farewell or announcement from the media, as if he was an ordinary runner. He has since retired to a rural area in the Limpopo province and his memories have been forgotten. Ngoepe (2020) identifies another sad story as the one of Vincent Rakabaela whose death went unnoticed. His unmarked grave was found in 2009 only to find out he had died in 2003. Vincent Rakabaela of Lesotho was the first black person to win the Two Oceans Marathon and the first black person to win a gold medal in the Comrades Marathon in 1976.

Whitehead (2021) reports that Lungile Gongqa, the former Two Oceans Marathon champion and the man who represented South Africa in the marathon at the 2016 Olympics in Rio De Janeiro, is struggling to make to make ends meet due to Covid-19 and is afraid that he will also soon be forgotten. These are just examples of forgotten sports heroes and there are others such as Titus Mamabolo, David Tsebe and Ramie Tsebe, to mention just a few, who are not included in archives. Even writers rarely document stories about runners. The athletics sports code can be a starting point to close the gap that has existed for a long time. This sports code appeals to many people, that is, amateurs and professional alike (Ngoepe 2020). The next section provides the context of this study.

1.1.1 Contextual setting

This section provides the context for Gauteng Archives Repository which resides within the provincial Department of Sports, Arts and Culture. Equally, it provides background of road running in South Africa.

1.1.1.1 A brief overview of the Gauteng Provincial Archives Repository

South African records and archives management history goes back to the time of the Dutch East Indian Company (DEIC) around 1652 to 1795 and later the Batavian Republic, as well as the British occupation of the Cape (Ngoepe & Keakopa 2011). Archival Platform (2015) states that the foundation of the institutionalised archives system of South Africa as a tool primarily directed at archiving records of the government dates to 1876 when colonials from Britain as part of the Cape government administrators employed a specialised task warrant to assemble, categorise, index and examine the then colonial archives. Initially, archival administrations were decentralised into the provinces of Transvaal, Cape Colony, Natal and the Orange River in the late nineteenth and mid-twentieth century. In 1919, after a broad examination visit by the Cape archivist, it was advised that government organisations' records should be brought together, and five repositories should be set up; one in every province, and the fifth one in the capital city of the union, Pretoria. These five repositories were to house provincial government records and the records of the central government (Laura 2013; Archival Platform 2015).

The Public Archives Act (No. 6 of 1992) formalised public archives' functions and structures, and further initiated public archives under the chief archivist of the interior ministry. Among other responsibilities, the chief archivist was entrusted with the obligation of gaining non-public records and making them accessible. Archival Platform (2015:22) states that "between 1976, when the Transkei was granted 'independence', and 1994, when the homelands were reincorporated into South Africa, rudimentary archive services with their own legislation and repositories were established in Venda, Lebowa, Ciskei, Transkei, Zululand, Gazankulu, and Bophuthatswana, and records management services were in QwaQwa". Callinicos and Odendaal (1996) state that the chairperson of the Arts and Culture Task Group (ACTAG) archives sub-committee in South Africa declared the preliminary archival services as not enough in terms of quality and resources. In a nutshell, with the establishment of democracy the South African democratic government inherited the infrastructure and systems of the apartheid government after it gained its democracy in 1994 (Sibhidla-Saphetha 2013). Mbatha (2016) suggests that the GPAR, situated in Kagiso Drive next to the Kagiso Regional Court in Krugersdorp, Gauteng, was built in terms of the Gauteng Provincial Archives and Records Service Act, which was proposed since 2004. The Gauteng Provincial Archives and Records Services Bill Policy Proposal was approved in 2011 and developed in 2012, which led to the promulgation of the Gauteng Provincial Archives and Records Services, No. 5 of 2013 (GPARS Act). The regulations for this act were enacted in 2015. In terms of Schedule 5 of the Constitution of the Republic of South Africa, "archives other than national archives are a functional area of exclusive provincial competence". By virtue of this provision, each province should promulgate its own act on archives and records services and should establish and maintain its own archival infrastructure (Venter 2016:24). In other words, all archives in South Africa, are subsidiary directorates within the Department of Arts and Culture. Hence, in South Africa, the archival system consists of ten distinctive, independent, yet interrelated entities (Ngoepe 2019).

By virtue of Schedule 5 of the Constitution of the Republic of South Africa, there was transformation of public archives by assigning one archival repository in each South African province extensive self-government responsibility for their provincial archives, even though not all the provinces had provincialised their archival services yet. The GPAR is among the provincial archives repositories that are mandated and charged with a responsibility to:

- preserve public and non-public records with enduring value for use by the public and the state
- make such records accessible and promote their use by the public
- ensure proper management and care of all public records
- collect non-public records with enduring value of provincial significance which cannot be more appropriately preserved by another institution, with due regard to the need to document aspects of the province's experience neglected by archive repositories in the past.

1.1.1.2 Road running in South Africa

This section entails how road running came about in South Africa and it outlines some of the famous races in South Africa while recalling some of the forgotten road running heroes.

Road running in South Africa was greatly motivated by mining companies of the Transvaal. Shortly after finishing high school (grade 8 to 12), most black men would head to Gauteng from the Northern T (Limpopo), Natal (KwaZulu-Natal), Eastern Transvaal (Mpumalanga) and other provinces in search of work at the mines. Every year, each school would be expected to recruit pupils with potential to compete other schools until national level. Black women also got the opportunity to run through these inter-school competitions even though they were discouraged from taking part in sports such as athletics as it might pose danger to their health (Mayer 2009). The initial purpose of these mines was to harvest motivation, to create recreational programmes for employees and as advertisement methods where runners would compete wearing uniforms with their companies' logos. However, around the early sixties when the system developed, mines began to actively recruit top black runners who could spend more time training while given easiest jobs (Lane 1999). Hence a view by Lane (1999:30) that "mining companies carved a substantial niche in the history of black running in South Africa" by cultivating interest in the urban and mining communities. Mining companies moreover, sponsored road running and other sporting codes such as soccer and boxing for entertainment programmes as a means of keeping workers from migrating to big cities. By mid-1960s, every major gold mine was providing tracks and coaching and had an international standard track (Merrett 2004). The competition between mining company workers was dominated by blacks.

An example is that of 1962 Umtata non-white championships where only black athletes competed. Most of these black athletes were from the gold mines and they participated in sprints, hurdles, and middle and long distances, including the marathon. Benoni Malaka won the 880 yards while Humphrey Kgosi came second after him but before that, Humphrey Khosi had already won the 440 yards. It was during the apartheid era when mixing in competition and training hardly occurred. Each organisation hosted separate national championships and because of that, black athletes would be often excluded in the international teams. The continued isolation and international pressure resulted in gradual, but marginal, reforms in South African sport. Around 1963, “a black team toured overseas consisting of ten athletes, including Humphrey Khosi, Benoni Malaka and Timothy Koloti” (Steyn 2015:238).

“The team participated in the 1963 British Championship and Khosi recorded an excellent time of 1 min 50,3 sec in the 880 yards” (Steyn 2015:238). It was Khosi’s outstanding performance two years later that propelled black athletics into national and international prominence in 1964. At a meeting in the Orlando Stadium, Khosi clocked the fastest time ever in South Africa of 1 min 48,9 sec over the 880 yards making him the first South African athlete to complete the two-lap distance in less than 1 min 50 sec. A positive spin-off was that the South African Amateur Athletics Union decided not to keep separate records for white and black athletes. Khosi, therefore, became the first black man to officially hold a South African record. Hence from 1970 to 1974 there were several changes which included white and black athletes from South Africa being allowed for the first time to compete against each other, but with their racial affiliation noticeably displayed on their running vests. This led to the first multi-racial international meeting in Cape Town at Green Point Stadium (Mayer 2009).

Contrary to track and field, other runners focused on ultra-marathons such as the Comrades Marathon, which is the biggest road-running race in South Africa, normally referred to as the ultimate human race marathon (Cameron-Dow 2011) and taking place in the month of June from Pietermaritzburg to Durban or versa visa. It is said to be the world's oldest ultramarathon and longest race (Merrett 1995).

This 90 km ultra-marathon has its roots in First World War veteran, Vic Clapham, who founded the Comrades Marathon to honour fallen soldiers who died during a campaign to pursue the army of General Paul Von Lettow for more than 2 700 km through German East Africa. Clapham also believed that if relatively unfit civilians could be trained to undertake military forced marches, this potential could be converted into comradely athletic activity. “Comrades Marathon is run from the coastal city of Durban to Pietermaritzburg, which is approximately 650 m above sea level, it is referred to as the up run, especially for its strenuous climb to Pietermaritzburg” (Genevieve 2011:14). Similarly, the race is known as the down run, as runner’s descent into Durban when run in the opposite direction (Cottrell 2000). Sportsmen excluded from international competition by the boycott in 1974 turned to the Comrades for a significant challenge (Grundlingh 2016). Although, blacks and women were not permitted to officially run the Comrades until 1975, most blacks would still line up with whites to run unofficially. There is a long history of white runners giving their finisher’s medal to non-white runners as they received nothing after finishing the race. In 1975 the Comrades was opened to all races and both genders (De la Motte 2014).

Nevertheless, heroes like the late Vincent Rakabaele became the first ‘official’ black athlete from Lesotho in South Africa to win a Comrades medal in 1975 (Grundlingh 2015:215). He ended forth in the Comrades Marathon with a time of 6:03. However, like other poor, black road-running heroes from those years, Vincent disappeared because no one kept in touch with him. Talk about Hosea Tjale and Johannes Thobejane whose memories are nowhere to be found; or Robert Mtshali, the legend who was the first black South African to complete the Comrades unofficially in position 27 with an astonishing time of 9 hrs 30 min in 1930. Mr Mtshali received no Comrades medal or even the courtesy of being included in the Comrades results (De La Motte 2014). That was until 2019 when Robert Mtshali was awarded a Comrades medal, slightly similar to Bill Rowan’s medal, by the Comrades Marathon Association. In other words, contenders in the Comrades Marathon who cross the finishing line within 9 hours 30 minutes are eligible for the Robert Mtshali bronze medal.

On the other hand, the Two Oceans Marathon is ranked the second most popular marathon after the Comrades Marathon. The Two Oceans Marathon is a 56 km ultramarathon and a 21 km half-marathon. Two Oceans Ultra-Marathon and Comrades Marathon are been referred as the two major road-running events in South Africa (Cameron-Dow 1989). The Two Oceans Marathon is said to be the most world beautiful marathon as it covers the scenic view of the Indian Ocean and then Atlantic Ocean (De la Motte 2014). This marathon is normally run on Saturdays of Easter weekends annually in the City of Cape Town of South Africa and it has gave rise to legends like Miltas Tshabalala, who won the Two Oceans Marathon in 1991, Hoseah Tjale in 1980 with a time of (3:14:30), the late Vincent Rakabaele who won twice in 1976 and 1979, Johannes Kekana and many other more. There are also other marathons, such as the 56 km Korkie (defunct) event from Pretoria to Germiston or the 50 km City2City Marathon (defunct) from Johannesburg to Pretoria or the Om Die Dam (Around the Dam) Marathon, which is also one of the most ran road races in South Africa. This is a 50 km run around Hartbeespoort Dam, which is 40 minutes outside Pretoria, taking place annually in March. There are also local marathons that most runners use in their training to qualify for ultra-marathons, such as the Soweto Marathon. The Soweto Marathon came into existence in 1991, and currently known as Old Mutual Soweto Marathon because it is sponsored by Old Mutual. This marathon is one of the most loved, known and ran marathons in South Africa held annually in the Soweto township and it consists of 10 km, 21 km and 42 km. This marathon gained international popularity during South Africa's apartheid era as the home of the freedom struggle, but today it is a vibrant centre of life in the greater Johannesburg metropolis.

In the Soweto marathon, the race is in a way that runners will pass through six crucial heritage sites on the marathon route. Those heritage sites includes Walter Sisulu Square (birthplace of 1955 Freedom Charter), Chris Hani Hospital (third largest hospital in the world), Regina Mundi Catholic Church ("the people's church" due to its role in the anti-apartheid struggle), Valakati Street, Hector Pieterse and the Morris Isaacson High School Memorial, which have contributed to turning our country into the democracy that it is now (Mamabolo 2019). The Soweto Marathon also came to be known as the people's race because it a marathon organised jointly by all the running clubs of Soweto. In 2006, it happened that the official marathon water point ran out of water and runners started to feel weary due to the clamping hills of Soweto on a very hot and sunny day, and some runners started to look over their shoulder in the hope of spotting the bailers' bus to take them out of their misery.

However, help came unexpectedly when residents of South Africa's world-famous and biggest township connected their hosepipes, brought them out of their yards and called runners as they pass to have a drink of water. Soweto residents do not want anything bad to happen during the race, they go all out to ensure that runners are safe and take up unofficial marshalling roles; old ladies help struggling runners by either giving glucose powder or salt for cramps while others use their slippers to slap away the cramps off runners' legs or rub them with spirits (Mamabolo 2019). This popular South African marathon has given rise to road-running legends such as Sarah Mahlangu, Johannes Kekana, Michael Papi Mazibuko, Edward Mothibi and Louisa Leballo to mention just a few. Today, however, there are concerns over what is preserved in road running. Grundlingh (2015) argues that the history and legacy of the road runners were built around the achievements of individual athletes, and their memorabilia are displayed in museums and archives to link the race's history with key 'heroes' over the decades occurs to be selective or rather non-existent. South African archives have "focused their collecting efforts on documenting the perspectives of the more prominent individuals and dominant communities of society, or of those that were and are represented in the positions of power or government, often overlooking the history of others" (Rodrigues, Van der Walt & Ngulube 2014:98). Hence, in reviewing the memoirs of a Comrades champion, Ludwick Mamabolo, on social media, Graham Moore (2020) argues that

It tells a remarkable story of a remarkable human and athlete. It also captures a beautiful story which cannot be lost. Far too many such stories which should be told have not, and that is a great tragedy. Stir the dust is a trailblazer in the history of a great era in South African ultra-distance running, an era in which Ludwick Mamabolo rose to the very pinnacle – an incredible feat on its own. There are other stories out there and hopefully this one will lead to many more being told.

In reviewing Meyer's book entitled *The Three Men Named Matthews* dedicated to Matthews Motshwarateu, Matthews Temane and Matthews Batswadi, sports editor Shezi (2010) suggests that it as seen from the two reviews above, road running memory should form part of national archival system. Lane (1999:24) echoes that "documentation is of victories of a small number of elite athletes who have had the support and sympathy of powerful international federations and private funding".

De la Motte (2014) asks the question what happened to the masses of younger athletes who have been deprived of facilities and expertise for so long? Those who were fast and raced against white men who ate better, slept better and won international prizes to put food on their table. Road running is still a popular sport in South Africa, but it is one of the marginalised sporting codes. Most black elite runners are struggling due to several factors such as a lack of sponsorship or to afford running shoes (Ngoepe 2020). Despite that, road running is still one of the codes from which legends like Ludwick Mamabolo arose (Ngoepe 2020). Sports historians like Smith (2002) raise concerns that the biggest archival collection relating to sports organisations and sports clubs where some of the archival collection is preserved never take archives of their associations to heart mainly because of financial, time and space constraints that force archivists to choose what to keep and which collections to take on.

Garaba (2018) is of the view that the inconsistency of sport clubs in depositing archives results in too many archival gaps. A lack of policy framework and established procedures and the series of leisure records belonging to sport clubs for instance lead to incomplete sports archives and the deposition of sports archives out of the scope of archives. While some clubs have histories dating back more than a century, there are many more with a much shorter lifespan. When they come to the end of their lives, their archives can end up being destroyed or stored away in someone's back room. There are probably countless collections of what could be termed archival material whose existence is unknown to everyone but their holder. Local and national archives have not implemented a policy of deliberately seeking such sporting collections to house. While "in sub-Saharan Africa, there is no centralised sports archives administration, as the archives of major sports organisations are in the custody of the national archives, in some cases even the national libraries" (Garaba 2013:77). Hence, Ngoepe (2020) questions the whereabouts of the FIFA 2010 World Cup records, the 1995 Rugby World Cup records and the 1999 All Africa Games records. Smith (2002) observes that sporting material are deposited in an archive like the Vancouver Winter Olympics Records, it might come down to the requests of a club official with a sense of history, individual archivists or, a wish to see his/her organisation and own actions remembered. As a result, "archives which survived, would rarely have a complete collection of every document that once existed" (Johnes 2015:4).

Thompson (2000) has since proposed that because most archives are written by white people who crowned their people only, South Africans are also now expected to explore fresh topics and produce works with distinctive features, especially topics that had been ignored by the previous government. This would ensure that memories of the likes of Matthews Motshwarateu who set world track record in the 10 km with a time of 28 min, do not disappear anymore (De la Motte 2014).

1.2 Conceptual setting

This section clarifies inclusive archives and total archives construct in detail. A major responsibility of archives is to uphold, collect and provide access to materials that represent diverse populations, aiming to encompass intersections of all identities, including race, economic status, gender and sexuality, religion, and politics (De Klerk 2018). The archival representation of the diverse population was first coined around the early 20th century as total archives that is linked to social history of Canada. Millar (1998) alludes that total archives came about acceptance from the community to preserve a variety of archival materials, in all types of media and from all sources, to preserve Canadian society documentary heritage around the 1990s and, since then, a concept of total archives has evolved to be the national archival system.” Public archival institutions such as national and provincial archives, must acquire and preserve all records of significance to Canadians was replaced with a perception that archival materials are best kept as close as possible to their place of origin” (Rodrigues 2013:89). In other words, responsibility of the care of records rests with the agencies responsible for their creation such as individual, corporate, municipal, and community archives as the key to preserving Canada’s documentary heritage. This is compounded by the fact that total archives require every archival institution to keep records in all media and that has become more problematic as technology grows more sophisticated, increasing the costs of preservation and access. Miller (1998) argues that community-based archival repositories lack sufficient resources to preserve everything using all formats such as paper records, films or electronic records. Further, the idea that regional, provincial, or national institutions should serve centralised repositories for such material seems to violate the principle of the archive, because records are created by people, used by people and kept by people.

Hence, De Klerk (2018) argued that archivists of today should work towards increasing instances of documenting previously underrepresented people who were once silenced from the historical record to build inclusive archives. 'Inclusive archive' is term that came to mean archival mainstream, and this should have balanced archival collection. Archival collection which will represent all people, regardless of their race, place of origin, gender or colour of skin. Flowing from the latter assertion, it is no secret that apartheid in South Africa resulted in marginalised communities often lacking representation in the institutional archive. These communities have been actively preserving their own cultures and history outside of the institution while the mainstream archives remain biased. Wetli (2009) and Zinn (1977:21) argue that the archival mainstream is biased because "they are mostly about the rich, not the poor; the successful, not the failures; the old, not the young; the politically active, not the politically alienated; men, not women; white, not black; free people rather than prisoners; civilians rather than soldiers; officers rather than enlisted men".

This is compounded by the fact that the history of the most marginalised has been recorded with many inaccuracies from the coloniser's perspective or in a problematic way (Ngoepe 2019). The aforesaid non-representation archival system has been assigned to "empty archives", as the mainstream archives only cater for prominent members of the community. Ngoepe (2019:149) advises that "South Africa should turn the situation of 'empty archives' into a window of opportunity to build inclusive archival holdings that reflect the diversity of South Africa as a rainbow nation. This in turn will help to bridge the gap that exists in the national archives repository in South Africa, as the holdings mostly reflect the records of colonial and apartheid governments".

1.3 Problem statement

Despite the mandate to transform South African archives, evidence suggests that imperialism and colonisation or rather, domination of whites, have shaped and keep shaping the country's archival collections. Even after the tangled pursuit of decolonising archive collections that began in 1996 through the enactment of the new constitution, archives and the archival profession remain as they were, animated, in all aspects of life, by western colonials and imperial white men (Ghaddar & Caswel 2019:47; Thorpe 2019).

Cannon (2009:9) contends that, “for too long, shelves of archives were full of records from business, civic leaders, politicians and social elites”, ignoring ordinary citizens. This situation needs to change to attract new users to archives. Archival collections originating from marginalised groups should be pursued to secure and enrich the country’s heritage by documenting the history and experiences of the under-documented (Rodrigues 2013). Sports archives are among the areas that could be used to add up to the decolonisation of archival holdings. Sport has always received considerable attention on social media and publicly, in general, uniting people and being the prestige of the nation (Venter 2016; Grundlingh 2013). Despite that, there is still a shortage of sports archives where the collected sports archives of the marginalised can be housed and the public can be referred to (Jones 2015). Hence, Ngoepe (2020) questions the whereabouts and the importance of records that resulted from sport events hosted in South Africa, such as the FIFA 2010 World Cup, the Rugby World Cup 1995 and the All Africa Games. Such records can be preserved and made available to the public.

The existing sports records created daily by multiple organisations, including the South African Broadcasting Company (SABC), are normally out of public reach and contain only sports archives of broadcasted professional sports games, ignoring the former sports records of the marginalised, which in the case of this study, are the blacks. Sjoblom (2009) observes that the minimal recognition of the value of sports records has resulted in no structured plan to preserve what is worth preserving. Instead, newspapers are the substitutes for archives of modern sports researchers since the old ones are nowhere to be found, while researchers of sport are reluctant to access sports archives because of their partial existence. Moreover, Harris (1996) suggest that, among other reasons, this paucity is due to the inadequate budgets and the rareness of skills required to give the voiceless a voice. Due to being ignorant or very secretive, individuals responsible for managing existing sports archives fail to consider donating their records in archival repository (Sjoblom 2009).

1.4 Purpose and objectives of the study

The purpose of this study was to explore the feasibility of building an inclusive archive repository through the collection of athletics sports memories at the GPAR. The specific objectives were to:

- analyse policy and legislative framework of the GPAR about the inclusion of non-public records in archival collections
- determine historical memories of athletes excluded from archival holdings
- describe ways of gathering memories of previously excluded athletes and including them in the post-1994 Gauteng Provincial Archives collection strategy
- determine the location, custody, volume and condition of athlete archives held by athletes around Gauteng
- make recommendations about ways to integrate historically excluded athletes' memories into the post-apartheid collection.

1.5 Research questions

According to Bryman (2012:10), a research question is a “question that provides an explicit statement of what it is the researcher wants to know about. Research questions are crucial because they guide the literature search, the decisions about the kind of research design to employ and the decisions about what data to collect and from whom. It is also extremely important in the research process because it forces you to consider the most basic issues”. Cecez-Kecmanovic and Kennan (2013:131) contend that research questions determine what is being investigated and what kinds of answers should be provided by an empirical study. The research questions for this study are as follows:

- What is the policy and legislative framework governing the inclusion of non-public records in archival collections at the Gauteng Provincial Archives Repository about?
- What stories/memories from previously marginalised sports heroes can be included in the Gauteng Provincial Archives Repository?
- How can memories of athletes be incorporated into the archival holdings of Gauteng Provincial Archives?
- Where is the location and custody of archival memories in possession of athletes around Gauteng?
- What archival memories do you have and what is their condition?
- What recommendations can be made about ways to include identified sports archives at the Gauteng Provincial Archives Repository?

1.6 Literature review

A literature review is a written argument that supports a study position by building a case from credible evidence obtained from previous research (Machi & McEvoy 2016). Bless and Higson-Smith (2000) perceive literature review as crucial for several reasons, such as to:

- familiarise the researcher with the latest developments in the area of research
- identify gaps in knowledge, as well as weaknesses in previous studies
- discover connections, contradictions or other relations between different research results by comparing various investigations
- identify variables that must be considered in the research
- study the definitions used in previous works as well as the characteristics of the populations investigated, with the aim of adopting them for the new research
- study the advantages and disadvantages of the research methods used by others to adopt or improve on them in one's own research.

Literature for this study was reviewed under the themes that emanated from the objectives of the study. The themes cover policy and legislative framework, sports archives, inclusion of sports archives into mainstream archives (see Chapter Two for comprehensive review of literature).

1.7 Conceptual framework and the foundation of the study

This section delineates the adopted conceptual framework of this study in relation to how it is applied. A theory is a collection of concepts set to explain or define a phenomenon. It provides a vivid view entailing what the researcher perceives about a phenomenon and it becomes even clearer because it provides insight and broadens your understanding about a phenomenon (Maxwell 2005). Lester (2005) advises that theory in a research study may be regarded as a framework which serves as a basic structure of the ideas such as relationships and abstractions and also serves as the basis for a phenomenon that is to be investigated.

A theory is built from models, concepts and constructs. “Models are the main route for researchers to conceptual frameworks, while theories lead to theoretical framework” (Ngulube & Mothipa 2015:04). Conceptual framework and theoretical framework are the two mostly used, and the third framework, practical framework, is the least adopted. Eisenhart (2005:207) echoes that practical theoretical framework is about adopting what works from the experience of those who have done it.

On the other hand, the researcher may choose to adopt only parts of the whole theory as conceptual framework or adopt the whole theory as theoretical framework. Roles of the latter two most adopted frameworks are often confused due to their close relationship (Ngulube 2015). In his PhD thesis, Sehlapelo (2018) clarifies the confusion typically encountered between theoretical framework and conceptual framework reported by Ngulube, Mathipa and Gumbo (2015), stating that theoretical framework is based on a specific formal theory or a set of formal theories to explain the phenomena being studied, while conceptual framework outlines how the concepts relevant to a study relate to each other. The conceptual framework provides a scheme for selecting and prioritising variables that are of interest to the researcher and a relationship formed by a collection of beliefs, assumptions, concepts and theories that inform and support the study. A conceptual framework grounds the study in the relevant knowledge bases that lay the foundation for the importance of the problem statement and research questions (Rocco & Plakhotnik 2009).

The researcher constructs what is perceived to be happening with the phenomenon being studied and initiates a theory explaining what is happening and why (Maxwell 2013). According to Ngulube (2015:29), a conceptual framework may be formulated by putting together various concepts from different theories such as:

- i. aspects of a theory
- ii. incorporating aspects of a theory or theories, concepts from the literature, personal experiences, knowledge of the context and models
- iii. integrating all the concepts from more than one theory
- iv. combining concepts from the literature, personal experiences knowledge of the context and models
- v. using a principle, standard or legislation to assess compliance.

The conceptual framework of this study was formulated from the combination of concepts from the literature. Figure 1.1 depicts concepts to guide the study as legislative and policy framework, sports stories, sports codes and marginalised sports heroes.

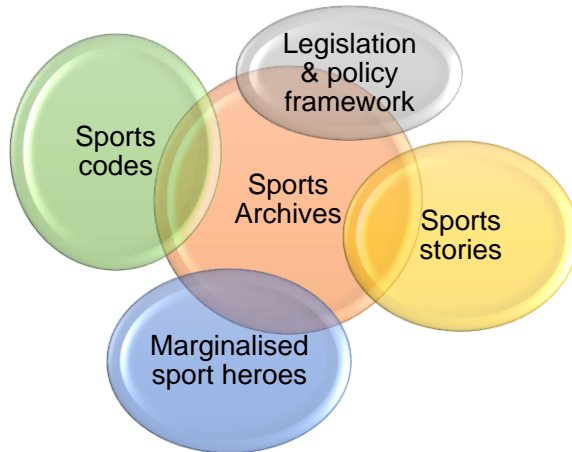


Figure 1.1: Conceptual Framework map (Researcher)

1.7.1 Legislation and policy framework

This construct is about policy framework, its importance, and how it can influence the collection of sports records. According to Kalusopa (2011:228), ‘framework’ may refer to statutes, mandatory standard practice, ethics, codes of best practice and dressing codes. In the words of Agere and Mandaza (1999:37), policy and legislative frameworks provide the “legal and regulatory framework within which policy intervention is necessary without waiting for the legislature to pass a new law each time a problem is identified”. There is a rationale for intervention in an environment in which problems are being experienced or are likely to be experienced. According to Bullen (n.d.), policy creates a framework for action within an organisation and it provides a wider framework within which the organisation can operate. However, archival policy is a set course of action derived from archival legislation (Saurombe 2016). According to Cashman (2000), there are types of policies that sport organisers could adopt, namely: active and passive policy. An ‘active’ policy involves promotion and publication of records in various ways to make them more accessible to potential users. For instance, an inventory of the records and finding aids may assist those who wish to consult them. The alternative “passive” policy refers to a plan of storing archival records for organisation with limited space and assistance for those who may wish to consult them.

Other than that, Cashman (2000:210) ascertain that policy and legislative framework could help with even more interesting and broader issues to consider, such as “who owns the records, who should have access to them, who should promote them and how best should they be in a city as ownership varies from city to city depending on the legal framework of an archival centre”. Moreover, policy and legislative framework could assist with the following: Cashman (2000) alludes that there appears to be a growing interest among the public in sports archives, as such archival framework could manage these public interests. Secondly, the possibility of legal action arising out of sport-related contracts will attract another group of people to the records and that is another reason to ensure adequate provision for sports records; and finally, for regulation of those people who seek to obtain commercial gain from these sports records.

1.7.2 Sports archives

This construct clarifies what sports archives are as well as their importance, while placing the athletics sports code into perspective. Sport is significant and pervasive in the South African society (Bolsmann & Burnett 2015). According to Cashman (2000), records of sports consist of archival files, books, reports, videos, photographs, artwork, plans, memorabilia, and even internet sites, and constitute a valuable educational resource and cultural asset. Indeed, sport collections include a wide gamut of archival collections. Garaba (2018:17), citing Esposito (2004) and Athletics South Africa (ASA) (2017), further indicates that those include individual and coaches’ papers; sport foundations and development; conditioning and training; legal issues, medicine and financial records; tournaments and championships; history; publications; broadcasting; gender equity records; time keepers’ report cards for track events; summary of wind meter readings; and summary of final positions. Those are the non-public archives that are mostly not preserved by the state (Archival Platform 2015). The questions to ask are “Why are these records an asset?”, “Who will benefit from their proper organisation and maintenance?”, “What is the justification for the expense?”, “Are there people, other than scholars, who have a long-term interest in a well-organised collection of records he questioned?” There are broader reasons for encouraging best athletics archival practices such as that well-organised records will enhance public understanding of important athletics events and help to locate it in a city’s history.

There is now a greater sense of the value of records and legacy in general, the growth of sports exhibitions, the rise of sports history and sports studies; the recognition of the value of knowledge transfer and the fact that memorabilia have become big business. However, the value of sports records has not been fully appreciated (Cashman 2000). Fagan (1992) laments that one problem with the collection of personal papers, especially in relation to sport, is that it is often only the papers of the famous or successful that will be collected. Cacceta (2015) concurs that there is a big gap in information of ordinary road-running champions. Indeed, most memories of ordinary road-runner champions are found nowhere close to the mainstream archives. The only publication they fully feature in is when something scandalous happens, such as when Caster Semenya was denied the opportunity to compete multiple times due to her being transgender, Oscar Pistorius who was arrested after killing his girlfriend, Reeva Steenkamp, or when Ludwick Mamabolo was once accused of doping with methylhexanamine, which is found in products for nasal decongestion (Ngoepe 2020).

Nevertheless, records consisting of the abovementioned content hardly arrive at the doors of the archival mainstream. Fagan (1992) laments that there is a limited interest in sports archives and that is as a result of failure of archivists, sports administrators, and sports scholars to show interested in developing a creative discussion about their respective interests in records. This is so even though sport is a key component of popular culture (Bolsmann & Burnett 2015). Fagan (1992) argues that while sport may be regarded as ‘recreation and leisure’ by some, and not an occupation, it has nevertheless become an acceptable profession. Why then, do archival institutions seek to acquire the papers of literary figures, entertainers, artists, and others, but not so much of sportsmen and women? Why is it that the records of sports people and organisations are not held in the same high regard?

1.7.3 Sports codes

The focus of this study is on the inclusive archives through the collection of athletics memories. As such, this section explores sports codes dominant in South Africa, along with their racial domination with a view of creating new space for new unsung sports heroes in the archival mainstreams. Venter (2016:13) alludes that “sport has received and continues to receive such considerable attention in the mass media and that means sports occupies a prominent position within the public consciousness”.

Consequently, sport has become the centre hub for debates around issues affecting societies, since sport is often a revealing reflection of the society in which it is played, as such, it is one aspect worth exploring. Despite sports' rapid growth in exposure and popular culture, and its regional marginality, it is still seen in some fields as not crucial and radical enough. For example, Venter (2016) mentions rugby and cricket as being fractured by the white race and lacking transformation from the apartheid era until recently. Unlike most of South Africa's other major sports, such as rugby, cricket, athletics, field hockey, swimming and tennis, soccer did not enter the post-apartheid era as a sport in dire need of racial transformation on the playing field. South Africa's 23-man football squad used at the 2010 FIFA World Cup contained only one white player, the defender Matthew Booth, which, among other reasons, resulted in soccer being non-racial. McKinley (2010) shares this sentiment that from its initial introduction, soccer has been for whites until the 20th century when it took a turn to be liked by blacks and the lower-class white people. This led the oppressors changing their view and providing support to and liking cricket and rugby more.

Rugby was the game of choice for Afrikaners and at times Afrikaners used rugby as a cultural rallying cry not only in their aggressive style of play, but also in the administration of the sport. Until the 1980s, the all-white South African Rugby Board (SARB) prohibited black participation or spectating of rugby games at national and international levels (Lane 1999). However, looking at the history of athletics, Van der Merwe (2010:148) echoes that the "problematic birth of non-racial sports codes in South Africa after the phasing out of apartheid structures was later to become the source of much acrimony within the athletics administration", especially in the road-running field. One of the central areas of conflict associated with this fact is that road running kept on resisting an attempt at transformation. Moreover, for an athlete to compete, they had to belong to an athletics club and this was difficult for most blacks to enter (Lane 1999; De La Motte 2017). Despite the latter, everyone can agree that road running is rather a sport for everyone nowadays and blacks even won road-running competitions multiple times. Lane (1999) concurs that South Africa holds provincial and national championships for track and field, cross country, half marathons, and ultra-marathons.

1.7.4 Sports stories

Maguire (2009:1260) argues that South African “sport has become a forum in which communal self-revelation occurs that substitutes religion and popular auditorium in which there occurs the communal discovery of who we are. Sport arenas are contemporary venues in which we can observe champions as heroes and experience the sacred moments of exciting significance, while leaving behind the profaneness of ordinary life”. Venter (2016) observes that sport is no longer simply concerned with physical recreation, joy, skill, grace and sheer activity. Rather, it is a big business. Like any other organisation, records are created throughout the course of a typical business day in sport (2009:1261). Sport reveals fundamental truths about us as individuals, our societies and our relations with others. The use of athletes by black leaders for political reasons took on a new and clearer meaning with the association between Malcolm X and Muhammad Ali. Despite holding views on sport like those of Frederick Douglass, Malcolm understood that the young champion represented a weapon of enormous potential, who, under Malcolm’s direction and influence, held tremendous promise for spreading his views and influencing thousands (Grundling 2015). Early (1988), however, notes that there has never been a black writer writing a full, lengthy article about any black sports person. Hence, the Archival Act of 1996 placed emphasis on actively documenting voices and the experiences of those either excluded from or marginalised in the colonial and apartheid archives and is crucial because apartheid era patterns of archives have proven resilient also on the sport field (Archival Platform 2015:72).

According to a report by Bolsman and Burnett (2015:02), the South African Review of Sociology and one of its predecessors, Society in Transition, revealed that between 1997 and 2014, only three articles related to sport were published: the historian Goolam Vahed’s research on South African cricket in 2001, sociologist Jacklyn Cock’s 2008 article on golf, and sports anthropologist and sociologist Mariann Vaczi’s research on golf. These sports are all dominated by white people and there are many written articles about them. It is amidst the latter statement that initiatives directed to documentation of black sports groups’ stories need not be taken for granted.

Unlike in South Africa, more than 10 000 sports records were being generated and kept by the historical archives of International Olympics in Lusaine, since mid-1980s until today. Whether it is secrecy, ignorance or modesty, people engaged in sport hardly think or know about depositing records in archives of those whose life was fractured by sport, yet sports bodies get rid of sports records and archives in order to clean up and create space in their repositories (Jones 2015).

1.7.5 Sports heroes

The use of the term 'sport hero' in this study is in line with Tirino and Bifulco (2018) suggestion that a sport hero may be understood according to two distinct, yet related, categories: the prowess hero and the moral hero. According to Grundlingh (2015:66), "the term 'prowess hero' is used to describe a doing hero whose feats are relayed to people by whatever means of communication are used at any given point in history. Their prowess display of expertness becomes a matter of visible achievement, a result of increased television coverage of sport". Further, Grundlingh (2015:84) states that "successful athletes have become the mode through which modern-day societal values are displayed, but they have not necessarily become new 'gods' in society". As such, the need to include these sports heroes in archives cannot be underestimated given its apparent marginality, especially in a country that was fractured by segregation and white racial domination, which influenced archival holdings. Maguire (2009:1260) could not agree more, "a society needs its champions as heroes".

These heroes perform the manifest function of achieving sporting success for themselves and their local community and nation. But they also perform a more latent role as they are meant to embody the elements that a society value most. As idealised creations, they provide inspiration, motivation, direction and meaning for people's lives. Heroes act as champions to unify a society, bringing people together with a common sense of purpose and values. Black achievement in two of the most hegemonic prized sports, the men's Olympic 100 m event in athletics and the World Heavyweight Championship in boxing, clearly poses a threat to white hegemonic masculinity. Status, sense of identity and pride of community are amidst the concepts attached to sports heroes as a point of reference (Gilchrist 2006). Since democracy in 1994, South Africa still has had a sports environment where there is a skewed picture of sports facilities and opportunities to both genders.

According to the Sports and Recreation South Africa White Paper (2009:3), “the need to transform all sports sectors to favour every sports man\women is often neglected and insufficient”. In his doctoral dissertation, Grundlingh (2015:68) asserts that “African sporting heroes are associated with remarkable athletics feats. At times, these achievements have considerable symbolic value associated with a sense of nationhood and, at a historical moment, can reflect broader political and societal concerns of the time”. For example, four years after 1994, the Managerial Task Team (MTT) was selected to identify sports elites to direct the focus to following the country’s mediocre performance at the Sydney 2000 Olympic Games. This initiative excluded sports women, as sports organisations in South Africa treated women as add-ons, which resulted in most female sports heroes being marginalised. Africa, in general, has partial inclusion of women sports heroes (Sikes & Bale 2014).

Despite the marginalisation of women and partial documentation of sports archives, Sammons (1994) supports the statement that the entire black sports community is only partially documented. The latter statement, however, is in contrast with the South African Counsel on Sport’s slogan that states “No normal sport in an abnormal society”. It is for this reason that marginalised sports heroes deserve recognition in the archival holdings to make the society normal. The White Paper on Sports and Recreation (2011) emphasises the transformation of sport in that it should also cover the previously marginalised sports heroes. Also compounded by the idea of an elite sport for the disabled is being misunderstood by the wider western society where, the disability became a barrier to recognising the sports talent of the disabled (Van Hilvoorde & Landeweerd 2008). Hence, there was limited inclusion of also the disabled sporting heroes.

1.8 Justification of the study

Once a research problem and objectives of the study has been identified and established, the next step is to convince the research community of the importance of tackling the research problem at hand (Saurombe 2016). South Africa is in a process of transforming its archives mainly because of the prior colonisation or white domination that still seems resilient in the archival mainstream today.

“Colonisation left the mainstream or formal archives sector with nothing to represent the voices of the non-elites, the grassroots, and the marginalised; and if it did, the archives rarely allowed them to speak with their voice, through their own records” (Flinn 2007:2). It is for this reason that this study is imperative to ensure that the shelves of archives that for so long had been colonised and occupied by archival records from business, politicians and social elites, excluding ordinary citizens from the ordinary archives for ordinary people, start to open their shelves to the records of the previously marginalised. Furthermore, according to Cannon (2009), this can be achieved by ensuring that archival collections and records originating from marginalised groups, such as sports individuals and organisations, in the case of this study, be sought to safeguard the experiences and histories of the under-documented groups and to enrich the country’s heritage. Halim (2018) shares this sentiment that it is crucial to rectify the disparities caused by selective archiving of South Africa’s colonial and apartheid past. The researcher opted to use sports archives to add up to decolonisation of archival holdings with a primary aim of ensuring that the study contributes knowledge that was never produced before and with empirical work that has not been done before. The originality of this study is grounded on a fact that no study other than this one has been conducted on the inclusion of archives; particularly, focusing on road running.

Venter (2016), there is a shortage of sports archives due to the non-structure of what is worth preserving and because individuals in charge of those existing sports never think about or take full responsibility for depositing them into public archives to be accessed by the public it emanated from. Moreover, sporting organisations have not implemented archival programmes to any great extent and, at this stage, what happens with created records remains a mystery. This study aims to explore the feasibility towards inclusive archive through collection of sports athletics memories at the GPAR. That will assist in ensuring sports archives of the ordinary and the formerly side-lined are recognised as well. Athletics is one field that is just gaining momentum with the growth of social media. However, it is rarely visited but still receives much exposure. The only time athletes are documented, is when sport elites are reported by the news. Hence, the researchers focus on the athlete champions who were formerly neglected and focus on collection of their stories through oral history, which is a design that is mostly used for the collection of narratives of formerly marginalised communities such as those of unsung historical athlete heroes to also be included in a thesis. In other words, oral history as the design of this study also carries the originality of this study.

1.9 Scope and delimitation of the study

The scope of the study refers to the constraints under which the study will operate and which the study covers (Kumar 2011). This study confined itself to the Gauteng Provincial Archives Repository to analyse their policy and legislative framework governing non-public records' inclusivity in the Gauteng province. Similarly, the study covered athletes who participated in athletics while residing in Gauteng and those who have since relocated to their respective provinces. Ngoepe (2020) argues that road running is one of the most neglected sports and Van der Merwe (2010) states that soccer, rugby, tennis and cricket have always been in the limelight as compared to athletics. Hence, this study is mostly confined to athletics, more especially athletes who have been denied sport accolades during the apartheid era and forgotten to be included in history books of the archival mainstream.

1.10 Definition of key terms

Nenty (2009) contends that defining unusual terms helps the study to avoid misinterpretations, particularly where certain terms have different meanings for different people. Saurombe (2016) further contends that one of ways to eliminates terms ambiguity in a study, is by inclusion of definitions of key terms as that allows concept or concepts explored in the study to be more comprehensible and reducing the confusion that may arise with terms that vary in meaning due to the different contexts they can be applied to. The definitions provided in this section are explained to provide the context in which they will be used in the study. Therefore, 'archives', 'non-public archives', 'sports archives' and 'decolonisation' are discussed below as they are the key terms used in this study.

1.10.1 Archive

For this study, the term ‘archives’ is tripartite, meaning the term archive is split into three meanings. For instance, Pearce-Moses (2005:28) defines an archive as “records that were created and received by a person, a family, or an organisation, public or private, in the conduct of their affairs, and preserved because of the enduring value contained in the information they hold, or as evidence of the functions and responsibilities of their creator”. The same nexus is briefly shared by the NARSSA Act of 1996, as amended, that ‘archives’ are records in the custody of the national archives repository. On the other hand, Schwartz and Cook (2002) and Jimerson (2007) argue that archives are not passive storehouses of old stuff but rather a place of knowledge, memory, nourishment, and power. Archives are a records office, library, museum or any other institution holding records that are open to public inspection. This means that ‘archive’ refers to a central repository place where data are stored and maintained. A repository can be a place where multiple databases or files are located for distribution over a network, or it can be a location that is directly accessible to the user without having to travel across a network (Kau 2018:11). Based on the context of this study, the meaning of the term ‘archive’ is twofold. It could mean a building or a place that the community members could visit to access them, or it could mean active records used daily or non-current records with enduring value that are housed in a building or institution where they are preserved and utilised.

1.10.2 Sports archives

To define ‘sports archives’ well, firstly, sport is defined as all forms of physical activity that contribute to physical fitness, mental well-being and social interaction. These include play, recreation, organised casual or competitive sport, and indigenous sports or games that at times have its core values compatible with the principles necessary for development and peace, such as fair play, cooperation, sharing and respect (United Nations 2003). To be well adapted to this study, ‘sports archives’ refers to oral narratives, documents, pictures and diaries pertaining to content related to sports activities that took place.

1.10.3 Non-public record

The term ‘non-public record’ refers to all records that are not generated by the state. Those include the records of non-governmental organisations, political parties, liberation movements, explorers, travellers and others who have documented people and places for different reasons. Non-public records also include records kept by churches, evidence of the past lives, and memories contained in letters, diaries and recordings that give a voice to indigenous language (Archival Platform 2015). For this study, the terms ‘non-public records’ refers to records other than the ones generated by governmental institutions, but which were rather generated by individuals or private organisations like sports associations.

1.10.4 Decolonisation

For this study, the term ‘decolonisation’ denotes what Duarte and Belarde-Lewis (2015) define as the divestment of foreign occupying powers from indigenous homelands, modes of government, ways of caring for the people and living landscapes, and, especially, ways of thinking. However, Bradford (2017:09) refers to decolonisation as the process that encompasses two sub-processes. Firstly, there should be more emphasis on the indigenisation of the archives, which involves incorporating the voices of indigenous people. Secondly, the focus should be on re-describing the records and making the archival space more accessible to indigenous people. ‘Decolonisation’ in this study means transforming, reconfiguring, reversing or changing the archival holding of public archives to serve indigenous and formerly marginalised groups.

1.10.5 Athletics

For this study, the term ‘athletics’ is used to describe all forms of track and field, cross-country, and road-race competition (Lane 1999:4). Moreover, according to Araújo and Scharhag (2016), athletics is about training in sports aiming to improve performance or results, and it includes active participation in race competitions that are formally registered locally, regionally or nationally with hours in all or most of the days dedicated to these sports activities, exceeding the time allocated to other professional or leisure activities.

1.10.6 Memory

According to Cowan (2008) human beings are confined to the following three types of memories: long-term, short-term and working memory. Long-term memory is a vast storage of knowledge and records of prior events, and it exists according to all theoretical views. Short-term memory reflects faculties of the human mind that can temporarily hold a limited amount of information in an easily accessible state and working memory reflects faculties of the human mind. For this study, memory refers to human mind method of storing using only the brain to recall as opposed to documented records as source of memory.

1.11 Research methodology

According to Welman, Kruger and Mitchell (2015), research methodology explains the logic behind research paradigms, methods and techniques adopted in a study. Methodology is the systematic, theoretical analysis of the methods applied to a field of study. Research methodology is comprised of theoretical analysis of the body of methods and principles associated with a branch of knowledge. The study adopted constructive paradigm with the advantage of qualitative approach applicable to this study.

Merriam (2002) indicates that qualitative research seeks to understand how people interpret their experiences, the manner in which they construct their worlds and the meaning they attribute to their experiences. The study adopted oral history and triangulated it with content analysis to balance biases that might arise from one design. Oral testimony and oral tradition were adopted as data collection tools along with document analysis. Snowball sampling was adopted to help locate historically side-lined athletics heroes. Chapter three provides the research methodology of this study in detail.

1.12 Ethical considerations

The principle of ethical consideration includes freedom from harm, freedom from exploitation and the risk-benefit ratio (Maxwell 2013). However, the University of South Africa (UNISA) (2013:9) promotes the following four internationally recognised moral principles of ethics as the bases for research: (1) autonomy (meaning research should respect the sovereignty, rights and dignity of the research participant); (2) beneficence (research should make a positive contribution towards the welfare of people; (3) no maleficence (research should not cause harm to the research participant(s) or to people in general); and (4) justice (the benefits and risks of research should be fairly distributed among people).

To support this, the ethical clearance had to be signed before data could be collected. Furthermore, all sources used are cited and referenced to avoid plagiarism. The researcher understands that the study at hand had to be conducted in a manner that is ethical and adheres to the international ethics by UNISA and the following general ethics principles:

1.12.1 Informed and non-coerced consent

UNISA (2013:12) states that autonomy requires that “individuals’ participation should be given freely, specific and based on informed consent. Direct or indirect coercion, as well as undue inducement of people in the name of research, should be avoided. These act as barriers to autonomous decision-making and may result in people consenting against their better judgement to participate in studies involving risks”. Hence, all participants who took part in this study did so voluntarily. Before taking part, they were informed of the nature of the study, the methodology that would be employed and the results of research upon completion of the study. All participants who voluntarily participated knew they had the right to have their responses withdrawn from the data set.

1.12.2 Confidentiality and non-disclosure

According to Terre Blanche, Durrheim and Painter (2006), confidentiality of individuals and organisations taking part in the study is crucial and as such should be protected. A researcher must promise to protect the information given in confidence by the participants.

However, if any information has to be revealed, consent must be sought from the respondent first. This enhances honesty towards the research subjects by protecting them from physical and psychological harm, thereby ensuring that the researcher does not ask embarrassing questions which might disgust or even shock respondents (Akaranga & Makau 2016:6). Hence, the researcher made sure that he explained the purpose of the research thoroughly. As the study is about giving recognition to unsung running heroes, there was no need to hide the identity of participants. All participants were informed of this and they gave consent in this light.

1.12.3 Openness, justice and commitment to causing no harm

It is the responsibility of the researcher to design a project that will not infringe on the rights and safety of the participants. This is important in encouraging, promoting and protecting their rights. The risks related to the research must be well explained to the participants while conducting the research (Akaranga & Makau 2016). In this study, the researcher tried to be as open as possible with the participants and committed to ensure no harm to the participants by his direct actions to work hard to take responsibility and give justice to situations where his sole and direct actions caused harm. The researcher is not responsible for unforeseeable harm or self-inflicted harm that was not due solely to his actions. Furthermore, the researcher worked diligently for full scientific openness, and thus actively worked to release all related non-confidential data and writings freely with an open licence.

1.12.4 Plagiarism

Gert and Stefan (2014) briefly define plagiarism as an activity whereby someone is using someone else's intellectual product (such as texts, ideas, or results) implying that it is their own. The researcher was committed to avoiding plagiarism, piracy, falsification or the fabrication of results at any stage of the research by acknowledging all sources used and by signing the declaration on the title page. The Turnitin report is attached as proof of non-plagiarism of the study. Findings from this study research will be reported accurately and truthfully.

1.13 Structure of the dissertation

- Chapter One introduces the study, along with the background to the study, the statement of the problem, objectives, definition of terms, and a brief literature review with the contents adhering to literature related to the objectives of the study. The preliminary literature review covered policy and legislative framework about inclusion of non-public records, inclusion of ordinary stories in the archives and the condition of sports archives in South Africa.
- Chapter Two reviews literature regarding sports archives and its inclusion in the public archives repositories.
- Chapter Three discusses the research methodology adopted in this study. A detailed explanation of how ethical considerations would be applied to this study is also provided.
- Chapter Four presents and analyses the primary data collected.
- Chapter Five interprets and discusses the results of the study.
- Chapter Six provides the conclusion and recommendations of the study.

1.14 Summary

This chapter put things into perspective by providing the introduction to the background of the study, contextual setting, framework of the study, problem statement, purpose and objectives of the study, conceptual framework, justification of the study, scope and delimitation of the study, and ethical considerations.

The next chapter reviews literature in relation to policy and legislative framework about inclusion of non-public records, inclusion of sports archives into mainstream archives and the condition of sports archives globally.

CHAPTER TWO

LITERATURE REVIEW ON INCLUSION OF SPORTS ARCHIVES INTO MAINSTREAM ARCHIVES

2.1 Introduction

The previous chapter outlined the background of the study as to why there is a need to include archives, and subsequently delineated the contextual and conceptual setting, problem statement, objectives, justification of the study, research methodology, as well as the definitions of key terms in relation to the problem at hand. This chapter provides review of literature that explores the dominant theme of this study, which is to decolonise archives through the inclusion of sports archives. It is crucial to bring readers up to date with the prior and recent literature on which this study is grounded. For example, Leedy and Ormrod (2015:70) suggest that readers need to be up to date with regard to literature related to the topic of interest as that would assist in narrowing the research problem at hand. Furthermore, Rocco and Plakhotnik (2006:120) state that all scientific studies, irrespective methodological approach adopted, must be connected to the broad scientific knowledge that support the need for the study. According to Denney and Tewksbury (2012), a proper literature review includes all the main themes and subthemes found in the general topic chosen for the study. Hence, the scope of this literature review is grounded on the objectives provided in chapter one, and the sub-themes to be covered are as follows: policy and legislative framework about the inclusion of non-public records, the inclusion of sports archives into mainstream archives and the condition of sports archives in South Africa. Before the latter sub-themes could be delineated in depth, the significance of the literature review is provided in the following section.

2.2 The significance of literature review

According to Machi and McEvoy (2016:5), the main purpose of a literature review is to support a study position by building a case from credible evidence obtained from previous research. The presentation of the literature is often done through what is referred to as a literature review, which is important for several reasons.

Literature reviews assist the researcher to educate himself/herself on as much information as possible pertaining to the topic chosen. Simultaneously, it assists both in informing the researcher about what had already been covered previously and what has not been studied at all. By reviewing and reporting on all prior related literature, weaknesses and shortcomings of prior literature will become more apparent (Denney & Tewksbury 2012). Leedy and Ormrod (2015) state that a good literature review does not merely report the related literature, but also evaluates, organises and synthesises what others have done by:

- identifying common themes that run throughout the literature
- showing how approaches to the topic have changed over time
- comparing varying theoretical perspectives on the topic
- describing general trends in research findings
- identifying discrepant or contradictory findings and suggesting possible explanations for such discrepancies.

The review of the literature assists with uncovering aspects of the researchers' subject area that have been examined by others, what they have found about those aspects, what gaps they have identified and what suggestions they have made for further research (Kumar 2011). That is because it is important to know what other researchers have found regarding the same or similar questions, what theories have been put forward and what gaps exist in the relevant body of knowledge. Literature review also assists in acquainting the researcher with methodologies that have been used by others to find answers to research questions such as the one you are investigating. The most important function of the literature review, however, is to ensure exposure around the subject area in which one is intending to conduct a research study (Kumar 2011; Rocco & Plakhotnik 2009). The nature of this literature review is integrative, providing the broad view of themes of the study, and is also methodological, assessing the methodological strengths and weaknesses of studies related to the current one (Cresswell 2013:3). In this study, the review informed the conceptual framework that guided data collection.

2.3 Policy and legislative framework about inclusion of non-public records

Policy and legislative framework are important in the building of an inclusive collection for archives repositories. The International Council on Archives (ICA) (2004:5) describes legislation as a “set of binding principles and rules stipulated through formal mechanisms to grant power, confer rights and specify limits that regulate the conduct and behaviour of a society”. Moreover, the ICA (2004:5) defines archival legislation as:

A legal and administrative base that allocates functions, power and responsibilities among accountable bodies within the country, and expresses rights and expectations of citizens with respect to recorded information and documentary heritage. Archives legislation provides the mandate of the archival authority, sets out the rules for its operation, defines what part of the collective memory of the country should be retained and preserved, and for whom and under what conditions the preserved records could be made available.

Since the inception of archives, policies and legislative frameworks have always been in place to control the incoming valuable archives, and to organise and store them at times for future or present reference. However, multiple authors have argued that these policies and frameworks have not proven to be effective in capturing the essence of the whole community but capturing only a few famous individuals (Cannon 2002; Flinn 2007). Harris (1996:8) could not agree more, as he laments that the apartheid regime, for example, was content with destroying all oppositional memory and used policies such as censorship, confiscation, banning, incarceration, assassination, and a range of other oppressive tools to achieve this. Archives and the homeland archives services, from conception and with administration, faithfully reflected apartheid patterns. As a result, the homelands either neglected public archives entirely or maintained only rudimentary services. Harris (1996) suggests that the State Archives Service was positioned within the state during the apartheid era and was therefore shackled by its identification with the apartheid system. This policy of apartheid led to the ICA denying South Africa membership and most other countries shunning the country. Moreover, Lane (1999) asserts that many major international sport federations followed suit and barred South African membership from their organisations.

During this massive sport boycott, athletes from other countries were prohibited from competing in South Africa and, likewise, South African athletes were restricted from participating in most international sporting events. Included in the ban were athletes from any country who wilfully competed against South African track athletes. Along with the ban came the fact that any achievement reached in South Africa or by a South African athlete would not be recognised by the International Association of Athletics Federation (IAAF). This was a substantial blow to many top runners who achieved world record times during the seventies and eighties, including Zola Budd, Mark Plaatje, Elana Meyer, and Willie Mtolo (Lane 1999). However, in South Africa today, there are pieces of legislation that led to policies and frameworks to revert the results of apartheid by collecting what is called non-public records due to the need to document aspects of the province's experience neglected by archive repositories in the past. The collection of such records came about with the promulgation of the NARSSA Act that charged both the National Archives and Records Service of South Africa and provincial archives with the responsibility to collect non-public records (South African Government 1996b). This Act states that these institutions have a responsibility to collect non-public records with enduring value of national and provincial significance which cannot be more appropriately preserved by another institution.

This mandate is listed in the objects and functions in all provincial archives' legislation (Archival Platform 2015). Halim (2018:5) argues that the NARSSA Act opened the possibility of the state committing resources to bringing side-lined collections by anti-colonial and anti-apartheid organisations into focus. The Act explicitly suggests participatory grassroots activity with communities to influence democratic participation in rectifying the disparities caused by selective archiving of South Africa's colonial and apartheid past. This Act and its objectives also indicate that the South African government, to some extent, understands the significance of archives in the inclusive transformation process of the country (Saurombe 2016). Similarly, Archival Platform (2015:114) states that since their inception, South African public archives have been mandated to acquire non-public records. For example, the 1922 Act stated that the chief archivist may acquire all such original records, documents and other things as he may deem necessary or desirable.

The 1953 Act similarly made provision for the acquisition of “material of historical value not forming part of the public archive”. In the post-apartheid era, the NARSSA Act of 1996 came into effect on 1 January 1997, marking the start of a new phase of public archives’ management and administration under a new political dispensation (Archival Platform 2015). The Act mandated the NARSSA to play a proactive role in shaping public memory by filling gaps resulting from past imbalances in the acquisition of non-public records and actively documenting the experiences of those either excluded from or marginalised in the colonial and apartheid archives (Halim 2014:4).

It seems that although there is adequate policy framework for inclusion of non-public records, policy, procedures and implementation remain a problem in most governmental bodies. Developing strategies and policies but not implementing them is as good as not having them at all (Ngoepe 2016). Archives that reflect the broad narrative of South African history are either held in the care of a wide range of organisations, intuitions and individuals because they generated them or acquired them within and beyond the country. NARSSA (2001) refers to such records as non-public or non-institutional records. Non-public records are records created or received by individuals or other bodies of the state. These include records kept by churches, evidence of the past lives and memories contained in letters, diaries and recordings that give a voice to indigenous language (Archival Platform 2015).

In a study of archival collection framework for the records generated by South Africa’s Portuguese community-based organisations in Gauteng, Rodrigues (2013:354) reveals that most community organisations that generate potential historical records of these communities are unaware of their enduring value. According to Archival Platform (2015), most of the country’s non-public records are kept in the tertiary institutions and research institutions. The Archive for Contemporary Affairs (ARCA) housed approximately 1 000 personal papers and documents, newspapers clippings and official publications, while institutions of higher education hold academic records, including Stellenbosch University, University of KwaZulu-Natal, North West University, and University of Cape Town. The collection includes 1 300 personal papers, menu scripts, and printed and audio-visual documents on African studies. Cannon (2009:7) advocates for the inclusion of non-public records of minorities, women, labour, activist groups, community organisations and other groups that had previously been overlooked.

Cannon (2009) argues that the archival stream must be relieved of archives from only business, civic leaders, politicians and social elites that have filled archives for too long. This initiation is what he describes as total archives. However, around early 20th century, Millar (1998) ascribed total archives as total history that is linked to social history. Total archives came from an acceptance of public responsibility for the preservation of a wide range of archival materials, in all media and from all sources, to preserve society's documentary heritage.

The author suggests that the acquisition of "non-institutional" archival records, that is, those records created by sports associations or individuals other than a repository's sponsoring agency, are in decline and the goal of archival management is obscured in the search for new strategies to administer records and archives systems in an increasingly administratively and technologically complex environment. This concept of total archives, while not unique to Canada, differed significantly from archival practice in many other jurisdictions. The United States has evolved a tradition of separating the care of public and private records from state archives. On the one hand, historical societies at national university level have also divided the preservation of public and private sector records between agencies such as England's Public Record Office, France's Archives de France, or Germany's Bundesarchiv and these countries' national libraries, university libraries, and state and local historical societies (Millar 1998).

Flinn (2010:71) concedes that some custodians and creators of these collections remain suspicious of the mainstream archival profession and are determined to preserve their independence and autonomous voice by retaining direct ownership and physical custodianship of their collections. This is at least for the foreseeable future, while others are interested in working in a range of partnerships with archival mainstream organisations and wishing to ensure that they retain custody of their collections on behalf of the community. To compound the problem, Archival Platform (2015:116) states that the 1996 Act does not suggest which records of enduring value and national significance may be assessed and where those that were previously neglected are located. Halim (2018) continues to contend that the Act acknowledges that archives must now serve a different purpose than those it served in the past. It creates space for heritage activists to contest, create and build public memory in a constructive manner to help bring about fundamental social change, while also offering the opportunity for national archiving to be influenced by local initiatives to be more representative and useful in addressing the consequences of discriminatory and oppressive policy formulations.

Archival Platform (2015:145) argues that there is still a large collection of non-public records that reflect significantly on the history of this nation but are relegated by the mainstream archives. Nonetheless, Saurombe (2016) advises that current challenges, such as holdings that are not completely decolonised, should not deter archivists from encouraging academia to interact with archival records. The said records are those that managed to survive in the unfunded organisations or individuals which face security vulnerabilities of being lost.

The same sentiment was shared by Millar (1998:103) that, “records created by organisations or individuals other than a repository’s sponsoring agency, are in decline”. Mnjama (2004) assigns such problems to a lack of policies and procedures, inadequate storage facilities and a lack of well-trained and competent staff. Jimerson (2007) notes that these collections could be incorporated into the mainstream archives rather than kept fully separate or even subordinate. Multiple authors feel that few initiatives have been taken, such as the Western Cape that has announced that it is taking non-public records that cannot be well preserved elsewhere and has received important donations from organisations and individuals. However, Archival Platform (2015:116) states that from this one initiative, there have already been a few concerns. The repository personnel stated that it does not have enough resources to handle such initiative, and repositories are full and sometimes non-functional. Therefore, such records will still be exposed to risks. Another problem is that conditions of copyright and access to the records are cumbersome to negotiate. Lastly, individuals and organisations depositing their non-public records were sceptical about the safety of their precious records, especially because most archivists do not show a great interest in acquiring them.

Cook (2002:181) observes that the method that is best suited to the problems is ‘micro-appraisal’. Micro-appraisal “focuses on governance rather than the structures and functions of government per se. Governance emphasises the dialogue and interaction of citizens and groups with the state as much as the state’s own policies and procedures. It also focuses on documenting the impact of the state on society and the functions and activities of society itself; encompasses all media rather than privileged, written text. It further assesses multiple narratives and hot spots of contested discourse between citizens and the state, rather than accepts the official policy line”.

Cook (2002:181) Further explained that Micro-appraisal “deliberately seeks to give a voice to the marginalised, to losers as well as winners, to the disadvantaged and underprivileged, as well as to the powerful and articulate, and this is accomplished through new ways of looking at case files and electronic data and then selecting the most succinct record in the best medium for documenting these diverse voices”.

2.4 Inclusion of sports stories in the archives

This section explains the current state of the archival mainstream in relation to documented stories of ordinary sports athletes. Today’s archivists work to increase instances of previously unrepresented and underrepresented people once silenced from the historical record to build inclusive archives (De Klerk 2018). This transformation relates to building total archives that will be representative of all people because a picture observed when looking at the archival mainstream seems to be confusing (Cook 2000). Bisio (2014) questions what is seen when gazing into the archival mirror. Is it a picture of the privileged or a faint image of the self we might have been, or do we find only shadows, empty spaces, and tricks of the light that suggest an obscured history? For archives, mirror-like reflects reality, but Halim (2018) responds that archival holdings in South Africa were rather built from the perspective and prejudices of the archivists in the interest of the political authorities of the colonisers’ era as an apartheid domination at the expense of the archival holdings of the marginalised.

Flinn (2007:152) observes that now, archives and the histories “based on them are filled with many and varied voices. The voice of the Lord Protector of England and the voice of the captain of industry and the worker on the factory floor. The same event from very different points of view. The mainstream or formal archive sector does not represent nor contain voices of the, the grassroots, non-elites, the marginalised or at least if it does, the archive rarely allows them to speak with their voice, through their own records”. McEwan (2010:01) explains that now a tradition of the dead generations weighs like nightmares on the minds of the living, as archives often provide no context from which to draw an enduring communal identity. As with all social space, South Africa under apartheid, the terrain of social memory, was a site of struggle. In the crudest sense, as Jimerson (2007) puts it, “this was a struggle of remembering against forgetting, of oppositional memory fighting a life-and-death battle against systematic forgetting engineered by the state”.

Moreover, Flinn (2007) suggests that archives are often not a clear window into the past, but a hazy reflection of the creators of the dominant historical narrative. Ghaddar and Caswel (2009:71) explain that this is so because South Africa is a nation drained of its essence, with its cultures trampled underfoot, institutions undermined, lands confiscated, and valuable artistic creations destroyed. Documentation and research among blacks were under-developed for a variety of reasons, while the history of many oppressed and ordinary groups often went unrecorded. Nothing positive about what blacks did was reported with any prominence. Hence, archives should now be revisited to balance the indifference existing and the minority subjectivity within politics of resistance so that they remain, in the words of Harris (2001), a “beacon of light, a place ... of and for sight”, a site where the initiated cry out “once I was blind, but now I see”. After 26 years of democracy, Derrida and Prenowitz (1995) ask the questions ‘Can the minority and the ordinary speak?’, ‘Can we learn to live with a ghost and recognise him/her?’ ‘How do we talk to him/her?’, ‘How do we let them speak or give them their speech back and make whatever/whomever once hidden visible today?’ (Cook 2000:170). Flinn (2007:154) alludes that if the mainstream archives were examined in search of totality of our archival heritage, we would find that “which exists within the walls of mainstream archives and that which lies outside in other spaces”. Indeed, Setumu (2015:34) concurs that the current archival records preserved in South Africa’s mainstream archives largely consist of documents and materials that were generated after the arrival of Europeans in this part of the world. These records, which are stored in archives in paper, electronic, audio-visual and microfilm formats, reflect very little about the indigenous communities.

Flinn (2007:160) laments that “most of the stories of organisations, government, and elites of the society in business and in politics are in the formal archives, but the voices of the citizens, the workers, the migrants and the most marginal of the community that were created by organisations were generally not. Road runners are not an exception to the aforesaid”. Lane (1999) suggests that South African road runners were also restricted from most international sporting events and, therefore, the individual achievements of South Africans, regardless of where they occurred, were not recognised. The apartheid regime that existed have penetrated and heavily influenced sport competitions for the past century in South Africa. Separate living areas and socio-economic backgrounds meant that blacks and whites would hardly mix on the playing fields; however, history of most astonishing black athletes’ performances was left unstabbed as compared to their whites’ counterparts.

This is not surprising because it has been observed that most of the history of blacks exists far from the mainstream archives while archives that are situated in black communities are dominated by collections of colonisers. In fact, according to Cook (2002), such society is no different from a society being controlled by colonisers who determine the winner or loser in a black man's history. The archival collections are the loci of power of the present to control what the future will know of the past (Schwartz & Cook 2002). Authors like Flinn (2007:160) raise concerns as to whether we really "want a social history of society which is empty of its people and which does not reflect real lives and experiences". This is because mainstream archives have focused on collecting collection of the powerful, the prominent and well-known members within society, or those with an elite bias. Some South Africans have been rendered invisible by history in the past (McDonald 2016:76). As Flinn (2007:154) states, "without proactive initiatives in this regard from the archives profession, the letters and diaries of ordinary individuals are unlikely to survive and find their way into mainstream repositories". Moreover, Flinn (2007:154) laments that "without a real commitment from the sector to actively seek to represent and collect from the whole society, these materials will often continue to be lost and will certainly remain outside the walls of the formal archives".

McEwan (2010:01) notes that archivists today have begun to acknowledge the responsibility to address and eradicate diverse experiences from the historical record. Individuals and nations are seeking to overcome their traumatic legacies through the establishment of historical truth and the creation of collective memory. As the practice of including ordinary stories in the archives gained popularity, it took on various concepts such as social justice or building collective memory (Cannon 2007; Cook 2002; Flinn 2007). According Chabikwa, Mnjama and Bolaane (2020:134), the call of social justice implies two imperatives; firstly, to proactively enable participation and access and, secondly, to construct the archive beyond the normative assumptions circumscribed by power and the status quo. Flinn, Stevens and Shepherd (2010) also note that a variety of groups, activities and collections are reflected in the many different names used. Apart from community archives, independent archives and libraries, autonomous archives, oral history projects, local heritage groups, community museums, community resource and archive centres are also found. Biko was of the view that for a person to be liberated, you have to become an agent of your liberation; meaning you must write your own history.

The importance of documenting the lives of the ordinary black South Africans gained political momentum with the rise of the black consciousness movement in the 1970s under the leadership of Steve Biko. Flinn (2007:160) however, emphasises that archivists should focus on collecting archival memories on not only the elites of society, but also on documenting “the lives, desires, and needs of ordinary people.”

Flinn (2007:160) further asserts that, the latter “is not to say that national, high politics, and economic histories are not important, but to argue that they should not be the only histories” accessible. Other than that, it is not fair, in fact, it is unacceptable to limit the definition of a society’s memory on the left-over documents selected by colonisers. This was a system through which many societies, certain classes, regions, ethnic groups, or races, women as a gender, and non-heterosexual people, have been de-legitimised by their relative or absolute exclusion from archives, and thus from history and mythology, sometimes unconsciously and carelessly, sometimes consciously and deliberately. Indeed, the past was controlled to shape the future (Cook 2002). According to Harris (2002:69), the current system has through four decades, demonstrated an extraordinary capacity to secure the support of most white South Africans, as well as the acquiescence or collaboration of significant sections of the black population. A key element in this exercise of hegemony was the state’s control over social memory, a control that involved both remembering and forgetting. “We have been told and, more importantly, we tell others, that archives ‘are the very essence of our heritage’ and ‘the direct, uninterested and authentic voice of the past’ without which ‘there would not be any real sense of history, whether of the last ten years or the last thousand years” (Flinn 2007:152). Cook (2002), however, offers a solution that was once adopted by the Canadian state to tab into the story of the formerly marginalised. The author advises that those societal functions are poorly documented in institutional records (governments, universities, corporations, churches). In addition, personal, small family organisations and archives in private organisations should be encouraged by launching oral history projects. When delivering the eighth annual Nelson Mandela lecture in Johannesburg on 31 July 2010, the acclaimed Chilean-American author, writer and human rights activist, Ariel Dorfman, spoke on the theme, ‘Whose Memory? Whose Justice? A meditation on how and when and if to reconcile.’ Dorfman could not stop shedding light on the injustice governing side-lined historical memory of many marginalised communities.

When building a social and community memory, communities give themselves the chronicles they need to understand the world, just as individuals create for themselves the stories they need to survive with a sense of self. A nation that does not consider the multitude of suppressed memories of the majority of its people will always be weak, basing its survival on the exclusion of dissent and otherness. Those, whose lives are not valued, not given narrative dignity, cannot really be part of the solution of the abiding problems of our times (Cook 2002).

This statement by Cook (2002) explains why archives are not used by the majority as they do not feel that archives reflect their activities. Therefore, the archival holding needs transformation or be inclusive. Cannon (2009) refers to this transformation as “archival social justice or total archives.” ‘Total archives’ is a concept that has come to mean that institutions such as national archives, provincial archives and municipal archives which are publicly funded should acquire, preserve and make available for public use, both government and private sector records in all media, including paper. Countries like the United States nurtured a culture of dispersing the care of public and private records between state archives, historical societies and university libraries where the public can access them. Van Wingen and Bass (2008:577) state that North America, the United Kingdom and Australia also advocated for documentation strategies and plans that require archivists from their countries to build towards inclusive archives, where all the stories of the ordinary people and members of marginalised social groups will also be represented.

Flinn (2007:154) shares a similar notion that local oral community histories, community archives history and history workshop groups were inspired and continue to be inspired to document local lives, including those of disappearing occupations, of families and of women that were otherwise often neglected in mainstream histories. Britain also traced documentation and preservation of various groups and localities underrepresented by mainstream archives and heritage services. Furthermore, Flinn (2007:156) explained in “London, the Black Cultural Archive in Brixton was first established in 1981 to collect, document and disseminate the culture and history of the people of Africa and Caribbean ancestry living in Britain. This was done to reverse the marginalisation of black people in British histories, an absence which was contributing to a sense of frustration and alienation from British society and inhibited participation in wider community activity”.

South Africa, like other post-colonial states, is engaged not only in the process of nation building, but also in attempting to give representation to the traumatic past experiences of ordinary citizens as part of this process. The localised re-representations of the past are of fundamental importance in producing unsensitised versions of history that allow previously marginalised groups to give their own interpretation (McEwan 2003:744). Flinn (2010:49) also reports on the same trend, “histories have long made a virtue of speaking with a rarely heard voice. It is no surprise that oral history, which was at the heart of so much of the history from history workshop initiatives of the past, remains one of the most common and central components of community archives and community histories. Oral history is of course in part a form of user-generated content, where the user speaks explicitly in his or her own voice”.

This does not only allow ‘minority voices’ to be heard and included in the historical record, but also enables inclusion by the recognition that many more things (oral testimony, art, landscapes and the built environment) need to be included and understood in the archival heritage. Often, those resisting the critical revision of colonial and other histories do so by seeking to delegitimise and exclude non-traditional, non-official archival records. The experiences of colonised, enslaved, marginalised and oppressed people are of academic relevance or are locked away safely in the past, but the consequences of those experiences and histories remain profoundly relevant today. A more cohesive, and perhaps more convivial, society must be founded on principles of social justice, on which one element must be a heritage that honestly represents and acknowledges the experiences of all in society.

2.5 The condition of sports archives

This section discusses prior conditions of sports archives in relation to the current conditions. Garaba (2013) notes that there is a problem with sports archives in sub-Saharan Africa in that there is no centralised sports archives administration where archives of major sports organisations should be housed while in the custody of the national archives. In some cases, Garaba (2013:76) even the national libraries’ “personal records are created to capture transactions, document activities, serve legal and administrative functions and provide a basis for memory”. Indeed, even university archives from sport clubs’ records have remained some of the most elusive records to find their way into a university archive (Garaba 2018).

However, Cashman (2001) maintains that sports records and sports archives have become a more valued commodity since the late 1970s. Bianchi (2008) notes that an archivist at the Olympic Museum in Lausanne wrote in 1999: “Without archives, there is no history. Partial archives create partial history”. In other words, the importance of creating a network of repositories containing sport-related records to complement other records and knowing which archives house which records should not be underestimated. In South Africa, however, the complexity and inequity of the sports federation system made it difficult for the integration process once apartheid legislation was abandoned (Lane 1999). Sammons’ (1994) and Garaba (2013) remark that there is paucity of sports stories, especially among blacks.

Cashman (1988) argues that can be attributed to sports history that has suffered because there is a lack of written primary source materials available. In trying to assess the current situation, it has proven quite difficult to determine which institutions, if any, hold sports material. Fagan (1992) states that sports come out at the top of the inadequately documented part of the society with wide gaps of documentation missing from the society. Cook (2000) mentions that archives may be used to trace society’s history and preserve memories. Archives are a way of beating time from previous generations. Not only do archives legitimise and memorise the society’s identity, it also influences the future by shaping the past. “Historians make extensive use of archives to retrieve knowledge about the sporting past” (Booth 2006:92).

Cook (2002) notes that archives can also inhibit this form of self-realisation, as they may be used as a tool for legitimising those with power and marginalising those without it. As a result, Jimerson (2007) argues that many voices in society remain absent from the archival collections of the mainstream heritage sector and are not given enough representation in the greater public records. This is a major problem, according to Sammons (1994) and Adelman (1983), who argue that, for example, blacks in sport are great and sport was once used as a vehicle of oppression of blacks. However, as Sammons (1994) argues, this is unlikely to be publicly acknowledged; nevertheless, the history of black intellectuals and sport is crucial. There is more of this kind of history than one might expect, but much of it remains largely outside public reach. This has led many groups to assert their own counter-narratives, taking measures to safeguard their own unique heritage through the creation of their own repositories.

The latter situation was argued by Bhebhe and Ngoepe (2020) to be a result of handing over of the archival system by colonial governance, from which collections the black communities' memories were absent. It was then a task of these independent governments to incorporate the collection of black communities. However, it was discovered that because governmental institutions such as the National Archives of Zimbabwe (NAZ) and NARSSA are the ones responsible for funding story collection of marginalised communities, and they have a tendency of collecting stories that suit them or flooding public spaces with the armed struggle's history (Ngoepe & Netshakhuma 2018). Booth (2006) blames politics for the mediocre archival system of sports archives. The politics of the archive extend beyond controlling access and include manipulating, concealing, hiding and destroying information. One example of this is Australian sport officials who seemingly used these activities. In the former East Germany, the Ministry for State Security once classified all documents for steroids administered to athletes as inaccessible to the public. When the East German regime collapsed in 1989, sports officials destroyed many compromising documents, and other sensitive materials disappeared from official libraries. Yet, notwithstanding such attitudes and political examples, sport historians maintain a high confidence in the archive.

Jimerson (2007:270) argues strongly that archives prohibit a situation where political rulers manipulate records to control history and prevent access to accurate information. However, authors like Cashman (2001:87) state that over the last couple of years, plans were already in place to archive sports records at Australia. The author gives the example of the Australian Golf Club formed in 1882 that has once approached professional historians to write the history of the club, one of the oldest in the country. Even when most of the archives were lost through fire, the History Committee of the club initially wanted to recreate the archives from other sources.

2.5.1 Archive as a physical repository

Interest in sports archives has increased over the past few decades as sports have become more professional. Sports history, supporter groups and heritage groups have emerged. There has been recognition of the value of knowledge transfer and sports officials have come to see the value of archives. While many sports archives have been destroyed or damaged by neglect, several private collectors have diligently built up fine collections that have become the core of public collections (Cashman 2001:82).

Esposito (2004) cited in Garaba (2018:145), states that sports records "include individual coaches' papers, sports foundations and development, conditioning and training, legal issues, medicine and financial records, photos of tournaments and championships". Fagan (1992) notes that archival material relating to sport could most likely be found in archival collections of ethnic groups and immigrants, local government, school archives, university archives, government records and holdings in film and sound archives.

Bale (1998) advises that because some of the records can lately be found in the form of pictures, there is no doubt about the role that a photograph can play in the history of sport. Its significance in communicating images of sports events was part of the broader explosion in sports publishing during the early years of this century. Photography has also been important in certain technical aspects. According Bolsmann and Burnett (2015), there is a shortage of sports archives where these documents can be housed. Garaba (2013) asserts that conditions in sub-Saharan Africa are not favourable, as there are no centralised sports archives administration and archives of major sports organisations are in the custody of the national archives, in some cases even the national libraries. Jones (2015) laments that most sports organisations are present centred; therefore, records keeping became even poorer up to the extent where it was non-existent, especially among smaller clubs and, in the case of professional sports organisations, there is often no access to archives. To compound the problem, Beck (1999) and Jones (2015) speculate that the neglect of sports archives might be because individuals who are responsible for the management of sports archives, not thinking to deposit their material in archives, are ignorant or very secretive.

Ngoepe (2020) contends that records of the FIFA 2010 World Cup, the 1999 All Africa Games and the 1995 Rugby World Cup, to mention just a few major events, are fragmented and not easily accessible by the ordinary person. The same sentiment is shared by Bianchi and Booth (2008) who state that few sports organisations have established archival programmes; however, the personal records of individuals involved with sport do not appear to be of high priority among collection institutions, because records of government sports administrative bodies seem to be scarcely represented or mixed with other subjects in governmental archival repositories. Gaps and omissions in archives are a real problem for sport historians (Booth 2006).

Sjoblom (2009:2) affirms that there is often minimal recognition of the value of sports documents. As such, where sporting materials are deposited into an archive, there is no well-structured plan for what is worth preserving. Jones (2015) explains that it can be down to the requests of individual archivists or club officials with a sense of history, a wish to see his/her organisation and own actions remembered, or even just a desire to free up some space in an office. The reason why material ends up in an archive can thus be significant to understanding both the material and its subject, but the story of the records as an object in itself is often not recorded. A 2005 survey by Mnjama (2004) on the state of archival institutions in the ESARBICA region revealed that many of these institutions are faced with many challenges, ranging from inadequate funding, lack of training, poor storage facilities, ineffective and outdated archival legislation, shortage of qualified competent staff and challenges brought about by the onset of modern information and communication technologies. As a result of the aforesaid, these sports archives are not in a good condition. Jones (2015) concurs that even historians of sports are no longer relying on traditional archives to complete their research. Instead, newspapers are the substitutes for archives of modern sports researchers. In contrast, Booth (2006) mentions that modern sport developed concurrently with mass-produced newspapers and, therefore, not surprisingly, newspapers constitute key primary sources in sport history. However, sport historians equally rely on the archives for primary sources to tell a story with a plot, characters and a drama, and that is what is conventionally thought of as a historical narrative. Fagan (1992) reported similar challenges in Australia.

Not only is there a lack of sports archives to act as custodian of sports records or to collect sports records which are often centred around the famous or successful, but also nothing substantial was written on the position of sports archives and it seems there was no previous public discussion of this issue. Sporting organisations have not implemented archival programmes to any great extent and, at this stage, what happens with created records remains a mystery. In the current position of ‘archival obscurity’ in Australia, trying to compile information on sports archives is somewhat akin to hitting the metaphorical wall of the marathon runner. The amateur sports organisations, often highly organised and efficiently managed, rely largely on government funding to survive, and thus archives would probably be a low priority for them.

According to Booth (2006), the results of the dilapidated conditions of sports archives are not necessarily the result of deliberate political effects; but rather stem from practical problems associated with limited space and the perfectly understandable attitudes of mainly volunteer officials whose priority is day-to-day survival and not preserving the past. Cashman (2000) raises some concerns in this regard that, while people do enjoy holding the archives, they do not really understand their worth and how they might be publicised. This information he received from a professional archivist he consulted, who cited the reason for this as insufficient promotion of the records. Sports archivists also suggested that through conferences, publications, and even scholarships, attention can be drawn to sports archives, people can be taught their value and greater incentives can be given to people to make use of them.

2.5.2 Archive as a visual repository

The “onset of technology has obviated the issue of distance and has enhanced human interaction with various web and social media technologies. Sport club members prefer to communicate via WhatsApp, Facebook, email, Instagram and the Sports Union SMS” (Garaba 2018:151). Flinn (2010), on the other hand, argues that technology results in nothing else but inanity, dispute and outrage or even a deadening sense of orthodoxy and conformity, rather than creativity and collaboration. There is nothing automatically successful or creative about these processes. Nor is the web inherently a democratising force.

Brabazon (2008:226) laments by noting that elites, especially media and professional elites, are dominating the web (in terms of those sites most popularly visited) to the same extent as they have dominated in the physical world. Fagan (1992) shares the same sentiment and says that technology is biased towards famous and successful sporting personalities and the popular sports, while Grundlingh (2015:74) asserts that “most of what is known about sports heroes is based on information that is relayed to us online by media sources”. Regardless, Leary (2005) and Jones (2015) raise concerns that archives of the marginalised might be in danger of not only not being digitised, but also being unused because not everyone has internet access. These authors claim that a visual library will help overcome the barriers of geography and social capital that discourage some from visiting traditional archives. Bale (1998), however, argues that sports histories have been slow to make use of visual sources. Photographs are typically used to enhance and add to written monographs rather than as source.

All too often, it appears, photographs are included in sports history texts almost gratuitously, apparently bearing no relation to the written word and bundled together at the centre of a book for what seems to be purposes of light relief. Yet, photographs can act as a source of historical information about sports. Jones (2015:17) contends that digital sources will only grow and grow; not just because they allow archive services to raise user numbers (and thus justify their funding), but also because many written sources now only exist in electronic format. Yet Fagan (1992) observes oral history and the use of video for recording events could prove very useful for documenting sport. Jones (2015:10) suggests that online media sources allow remote access to archival material and encourage the use of sports archives, but users are not aware of them to unlock the full potential of a record. Moreover, online media sources came about what Harvard scientist identified as “Calturomic”. This is a content analysis used in social science and it quantifies the occurrences of sources and words within the record. Unlike traditional content analysis, it exploits the size and volume of online archives and can involve an analysis of literally millions of texts. Within the spectrum of sport, this can involve looking into the language of archives, tracking and tracing the evolution of sporting terminology, metaphors and ideas, unless there is some action from archivists, the administrators of sport, and individuals.

According to Fagan (1992:42), this issue will remain as it is. Regardless of the aforementioned, Cashman (2001:93) foresaw a resurgence of interest in sports archives in the 1980s and 1990s, which promised good things for its future in terms of better organisation, management and publicity. However, while some of the ‘richer’ sports are now well served, there remains a problem with minor sports, with the records as they exist far from being secure. A professional approach to archives costs money, which many do not have, nor do they have the inclination to properly store and manage their archives.

2.6 Summary

This chapter reviewed related literature and explained how crucial it is to be imbedded in the study. The related literature hovered around policy and legislative framework about inclusion of non-public archives, inclusion of ordinary stories in archives and the condition of sports archives in South Africa. Literature review revealed that there are policy and frameworks in place to support the inclusion of non-public records. A review of the inclusion of ordinary stories revealed that in most archival collections, the condition of sports archives in South Africa was declared inadequate or non-available. The results give a basis for this study to be included archival holdings by including sports archives. The next chapter provides the reader with methodology justification of the research paradigm, research approach, population of the study, sampling method and data collection tools that the study has adopted to answer research questions.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The previous chapter reviewed literature about policy and legislative frameworks on non-public records, inclusion of ordinary stories in mainstream archives and conditions of sports archives. This chapter provides the methodology part of this study regarding how methods, designs and tools of collecting data were applied. Welman et al. (2005) state that research methodology explains the logic behind research methods and techniques adopted by the study. Methodology is crucial in a research process as it serves as a window through which a researcher looks when making decisions on acquiring knowledge about social phenomena and finding answers to the research questions. Simply stated, it specifies the types of research designs and research methods that may be employed to gain knowledge about a phenomenon (Ngulube 2015). Ngulube (2005) suggests that the production of valid knowledge hinges upon the research method used. Describing the methods used by a researcher is essential because it enables other researchers to replicate and test methods used in the study. Research methods should be evaluated to explain what information was needed, how it was sourced more accurately and cheaper, and how it was analysed. Specifically, unexpected changes to the research design, limitations of the research design, the acknowledgement of shortcomings of the execution of the study and ethical issues are dealt with when evaluating research procedures. Appropriate research methods are required to conceptualise research problems and describe the phenomena that are being investigated (Ngulube 2015).

Ngulube (2015) posits that appropriate research methods are required to conceptualise research problems and describe the investigated phenomena. There are a variety of research methodologies with no single, accepted research methodology applicable to all research problems. Each research methodology has its own relative weaknesses and strengths. No single research methodology is necessarily ideal, and the selection of one inevitably involves loss as well as gain. The purpose of this study is to explore the feasibility of inclusion of archives through collection of athletic memories at the GPAR.

To achieve this purpose, this chapter embarks on the justification of methodology adopted, research paradigm, research approach, population of the study, sampling method and data collection tools the study adopted to answer the research questions. Evaluation of the research methodology and ethical issues was considered when conducting this research, as well as issues of reliability and validity of data collection. Figure 3.1 depicts aspects of research methodology discussed in a sequential logic from paradigms to tools used to collect data, as shown on the map below:

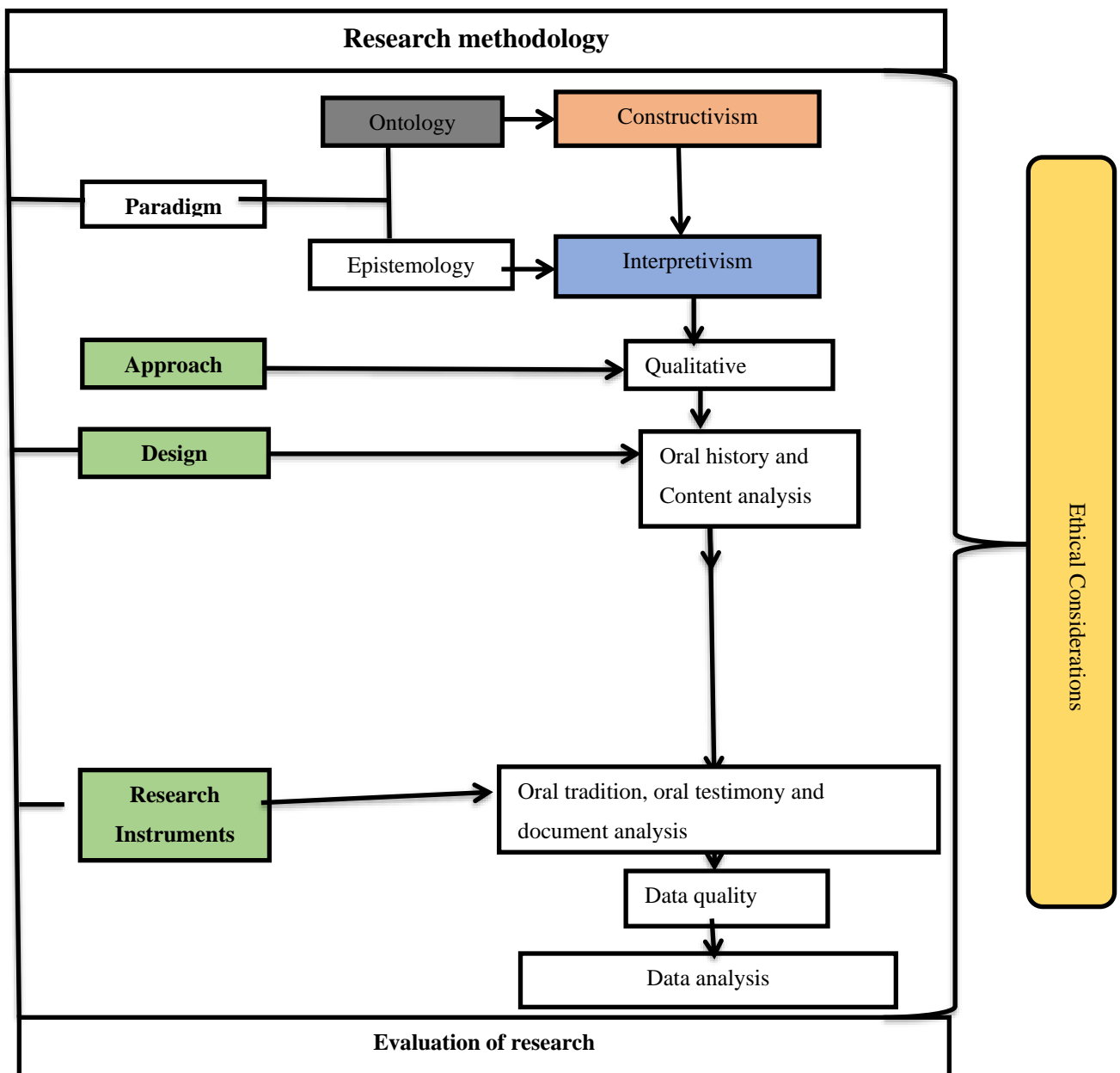


Figure 3.1: Research methodology road map (synthesized by the researcher)

3.2 Research paradigm

Whether consciously or not, every researcher works from some theoretical orientation or paradigm (Tuli 2010:102). There are abstract beliefs and principles that shape how a researcher sees the world and how she/he interprets and acts within that world (Kivunja & Kuyini 2014:26). Those beliefs, and principles are what Kecmanovic and Kennan (2013:118) regard as a research paradigm and they refer to:

A broad framework or perspective of a group of theorists who share ontological and epistemological assumptions, adopt a similar logic of scientific explanations and share a common attitude towards ethics and place of values in research.

The research paradigm is a concept that Thomas Kuhn (2012) perceives as a philosophical way of thinking. Ngulube (2015:126) denotes a research paradigm as philosophical assumptions about the nature of knowledge or the nature and existence of social reality (ontology), and that which constitutes that knowledge and ways of knowing (epistemology) makes up a paradigmatic base of research in a subject field. Alternatively, the researcher is guided by his basic belief system or worldviews (Guba & Lincoln 1994). Bryman (2012:714) contends that research paradigm dictates research scientists in a discipline on what influenced the decision of what to be studied, how research should be done, and how results should be interpreted. These paradigms are incommensurable; in other words, inconsistent with each other because of their divergent assumptions and methods (Bryman 2012:630). In other words, research paradigms constitute how different researchers look at the world and how they believe the world can be understood, and they are at the core of understanding the choices made by researchers in conducting research. This worldview is the perspective, a thinking, a school of thought, or a set of shared beliefs that informs the meaning or interpretation of research data (Kivunja & Kuyini 2017:27).

A paradigm provides a foundation to frame a study, make sense of, and acquire knowledge about the subject matter. The selection of research methodology depends on the paradigm that guides the research activity, more specifically, beliefs about the nature of reality and humanity (ontology), the theory of knowledge that informs the research (epistemology), and how that knowledge may be gained (methodology) (Tuli 2010:19). According to literature, there are three broad paradigms (positivism, interpretivism and pragmatism) that are most adopted in social sciences. Social research is based on these foundations (Ngulube 2015). The aforementioned paradigms differ in the basic assumptions, beliefs, norms and values that each paradigm holds, which comprise these four elements: epistemology, ontology, methodology and axiology (Kivunja & Kuyini 2017). Philosophical assumptions are made about the nature of knowledge or the nature and existence of social reality (ontology), and about what constitutes that knowledge and ways of knowing (epistemology). In addition, methodology, which articulates the logic and the flow of the systematic processes followed in conducting a research project in order to gain knowledge about a research problem, makes up a paradigmatic base of research in a subject field. These foundations are framed around social research (Ngulube 2015; Wahyuni 2012).

Before outlining the paradigm adopted by this study, a brief overview of all the alternative paradigms normally used in social science is provided. The positivist paradigm is referred to as a paradigm where researchers generally aim to answer questions about relationships among well-defined concepts (expressed as measurable variables) with the purpose of explaining, predicting and controlling phenomena (Cecez-Kecmanovic & Kennan 2017). The positivist paradigm advocates for the use of quantitative research methods as the bedrock for the researcher's ability to be precise in the description of the parameters and coefficients in the data that are gathered, analysed and interpreted, to understand the relationships embedded in the data analysed. Their common belief is the existence of a universal generalisation that can be applied across contexts, which is now called naïve realism (Wahyuni 2012:71). Research located in this paradigm relies on deductive logic, mathematical equations, calculations, extrapolations and expressions to derive conclusions. Because positivist ontology believes that the world is external, to remain neutral and make distinctions between reasoning and feeling, researchers remain detached from the participants of the research by creating a distance (Carson, Gilmore, Perry & Gronhaug 2001).

Pragmatism, also known as methodological pluralism, was born out of an attempt to bridge the gap between interpretivist and positivist epistemologies (Ngulube 2015). Here, the emphasis is on what works best to address the research problem at hand. Pragmatism believes that objectivist and subjectivist perspectives are not mutually exclusive. Hence, a mixture of ontology, epistemology and axiology is acceptable to approach and understand social phenomena. Pragmatist researchers favour working with both quantitative and qualitative data because it enables them to better understand social reality (Wahyuni 2012:71). This paradigm seeks to utilise the best approaches to gaining knowledge using every methodology that assists in knowledge discovery (Kivunja & Kuyini 2017).

The interpretivist paradigm believes that reality is constructed by social actors and people's perceptions of it (Wahyuni 2012:71); therefore, it is sometimes called the constructivist paradigm. The researcher and the studied phenomenon are assumed to be interactively linked and results are produced throughout (Guba & Lincoln 1994). Interpretivists adapt a relativist ontology in which a single phenomenon may have multiple interpretations rather than a truth that can be determined by a process of measurement (Wahyuni 2012). It becomes evident from the latter explanation why the interpretivist/constructivist paradigm is appropriate for this study. Interpretivism understands the social world from the experiences and subjective meanings that people attach to it. Interpretivist researchers prefer to interact and have a dialogue with the studied participants. This paradigm provided context for determining athletes who were excluded from mainstream archives that were prohibited from recording unsung legendary athletes. Constructivist, moreover, through its preference for adopting qualitative data, assisted in providing rich descriptions of social constructs. Other researchers have used research methods guided by the interpretivist/constructivist to study ways to include marginalised archives of communities, women and blacks (Rodrigues 2013; Garaba 2013; Flinn 2007).

3.3 Research approach

Every research must involve an explicit, disciplined and systematic (planned, ordered and public) approach to get to the most appropriate results. Creswell (2014:5) explains that there are various approaches that can be used, namely the quantitative, qualitative and mixed methods approach.

Curwin, Slater and Eadson (2013) distinguish between quantitative approaches as research approaches originally developed in the natural sciences to study natural phenomena. It describes and resolves problems using numbers. Emphasis is placed on the collection of numerical data, the summary of the data and the drawing of a conclusion from that data. Measurement is seen as a crucial matter, as such, factors such as behaviour, perception and attitude are generally difficult to include in this approach. It has become very common in methodological literature that a quantitative methodology is described as belonging to the positivist paradigm. However, some researchers contended with this approach advocating for research practice that focuses on understanding the meaning that events have for the individual being studied (Tuli 2010). The qualitative approach attempts to increase the understanding of why things are the way they are in the social world and why people act the way they do. The qualitative approach treats people as research participants and not as objects as is the case in the positivist research approach. This emphasis can be an empowering process for participants in qualitative research, as the participants can be seen as the writers of their own history rather than objects of research (Tuli 2010). The qualitative research approach was developed in the social sciences to enable researchers to study social and cultural phenomena. It studies processes and behaviours in their natural settings through which the researcher tries to make sense of phenomena and the meanings that people attribute to them (Parker 2004). This approach attempts to study the everyday life of different groups of people and communities in their natural setting (Curwin et al. 2013).

Merriam (2002) also indicates that qualitative research seeks to understand how people interpret their experiences, the way they construct their world and the meaning they attribute to their experiences. This approach typically focuses on phenomena that are occurring or have previously occurred in natural settings, that is, in the “real world.” When little information exists on a topic, when variables are unknown, or when a relevant theory base is inadequate or missing, a qualitative study can help define what is important. That is, what needs to be studied. Many analyses of historical data are almost entirely qualitative (Leedy 2015). This approach is suited for this study as this study sought to include sports archives of the sport heroes formerly neglected by the mainstream archives in the GPAR.

Most researchers prefer to use both the research approaches (mixed methods approach) with the purpose of adding advantage to the shortfalls of each approach. Mixed methods research is research that integrates quantitative and qualitative research within the same project (Bryman 2012). Mixed methods research is gaining popularity because of its potential to investigate complex problems and provide a relatively comprehensive picture in instances where a single research method is unable to address the phenomenon (Ngulube 2020). Mixed methods research combines the strengths of both the qualitative and quantitative methodologies to produce a comprehensive and broad-based research (Ngulube 2015).

Mixed methods research is said to be integrative in the sense that investigators intentionally combine or mix the quantitative and qualitative elements, rather than keep them separate, to bring new understanding of a phenomenon than either method alone can achieve (Pasipamire 2020). This study adopted the qualitative approach as the main approach. Rodrigues et al. (2014) used the qualitative approach to assess the Portuguese community-based organisational records. Similarly, Garaba (2018) used the qualitative approach to identify university sport clubs' records and archives neglected in university archives: *The case of sport club records at the University of KwaZulu-Natal (UKZN), Pietermaritzburg Campus, South Africa*. The latter gave the researcher assurance that the adopted approach will produce desired results. "The qualitative approach gives the participants the opportunity to reflect their thoughts, interpretations and understanding by describing and explaining the situation in their environment" (Majapelo 2017:42). The aim of this study is to obtain findings in an organised manner, rather than statistical results or procedures. This ensures that the approach adopted by the study is appropriate to yield correct results.

3.4 Research design

Singh (2007:154) defines research design as a mapping strategy, a statement of the object of the enquiry which outlines strategies for collecting and analysing the evidence and reporting the findings. Research design offers the researcher the simplest and most affordable way of conducting a research study beforehand (Terre Blanche et al. 2006:34). A research design serves as a road map for the research project. It outlines the type of study being planned and how the desired outcomes will be achieved. The research design is guided by the research problem and the research questions (Saurombe 2016).

Oral history was adopted as the design in this study due to its capability to capture personal or ‘eye witness’ testimony (oral testimony) or chain of testimony (oral tradition) when capturing historic information (Yap & Barsaga 2018) and it was triangulated with document analysis to reveal what was once lost in the documents of history. When more than two tools are used to collect data, it means triangulation is used. Triangulation involves using more than one method for collecting data, which results in greater confidence of the results (Bryman & Bell 2015:29).

3.4.1 Oral history

Oral history has proven to be efficient in bringing life to the voices of the heroes that have been marginalised for so long. Oral history records the life stories (or at least aspects of them) of living people. It basically deals with memories transmitted over many generations (Yap & Barsaga 2018). The concept of oral history is concerned with capturing personal or ‘eye witness’ testimony (oral testimony) or chain of testimony (oral tradition) (Yap & Barsaga 2018; Lekgwathi 2014). Oral history, therefore, refers to the method of getting historical facts or information through interviews which have been used in the past and continues to be used now for the purpose of writing history (Yap & Barsaga 2018).

Richie (2003:13) postulates the need for oral history, as there are not enough written documents from previous regimes, and colonial powers have escalated the need, and even the demand, for oral history. It is time to hand the mike to the people, so they can narrate their memories and attach meaning with regard those difficult times. Ngoepe (2020) notes that oral history is mostly used when one wants to obtain an idea of not only what happened in the past, but also what those memories meant to people and how it felt to be integral during those periods. Moreover, it is an important part of recreation and rethinking of the past, especially for those who did not have opportunities in the past (Hatang 2000). The archives should cater not only for the interests of researchers and government but should also meet the needs of all individuals and communities. According to Siddiqi (1986), the purpose of oral histories is to “fill the gaps” in the archives created under previous dispensations, it may uncover hidden narratives that were previously ignored, and may provide new understandings.

This study adopted oral history, which uses oral tradition and oral testimony as a tool for collecting data. There is criticism, however, regarding which oral history is used in the advent of recorded information and new technologies. Oral testimony and oral traditions are mainly used for gathering evidence; their credibility is cast in doubt in comparison to written literature (Lekgwati 2014). Wetli (2019) disputes the latter criticism by arguing that, the Western world's emphasis on the written word as a testament that history is not universally practiced or praised by all cultures. Rejecting oral history as a valid part of historical collections is a rejection of cultures where literacy and written records do not feature prominently.

Ngoepe and Setumu (2016) lament that the exclusion of African stories from the formal mainstream education and the loss of many interesting African knowledge and narratives because they were never recorded, were presided over by the colonial masters. Moreover, those that survived and were recorded were mostly written from the hunter's perspective and that is, the coloniser's worldview. This study triangulated content analysis with oral history to avoid bias that may arise from participants' oral interviews and to compare data from literature against what has been presented by the participants. Oral history was adopted in this study because of its popularity in democratising history, even when the content of history and history itself is wide, and because of its capability of obtaining recordings, and presenting and interpreting current or historical information based on personal experience and opinions of some members of the study group. It is "commonly used for learning about a historical event or episode that took place in the past or for gaining information about a culture, custom or story that has been passed from generation to generation" (Kumar 2011:123).

3.4.2 Content analysis

The study also adopted content analysis as the design of the study. Content analysis is a research method that provides a systematic and objective means to make valid inferences from verbal, visual, or written data in order to describe or quantify specific phenomena (Elo & Kyngäs 2008). Moreover, Downe-Wamboldt (1992) suggests that this design may be applicable where existing theory or prior research about a phenomenon is incomplete to benefit from further description.

The latter method is applicable for this study because most history of black athletes is obscure; as such, the unit of analysis, including words, sentences, phrases, paragraphs, or whole text such as interviews, diaries, or books about black athletes, is useful in backing up the oral history design adopted by this study. As suggested, content analysis is also mostly of use in cases where there are no previous studies dealing with the phenomenon or when what has been written about phenomenon is fragmented (Downe-Wamboldt 1992). It was also advantageous for the study, as Elo and Kyngäs (2008) state that document analysis is an unobtrusive method and, as such, can be applied to existing documents that have existed over longer time frames and it is feasible to be used alone or in conjunction with other methods. Hence, in this study, document analysis was triangulated with oral history, thus assisting the researcher in identifying content that will enhance the inferential quality of the results by relating the categories to the context or environment that produced the data.

3.5 Population and sampling

Johnson and Christensen (2014:250) define a population as a large group to which researchers want to generalise the sample results. Moreover, it is a group the researcher is interested in learning about. The population is the study object and it consists of individuals, groups, organisations, human products and events or the conditions they are subjected to (Welman et al. 2005). According to Ngulube (2005:133), “it is important to define the population of the study prior to collecting data, as the appropriate sample size will reflect the population as precisely as possible”.

The target participants of this study consisted of the unsung heroes of athletics (road running), individuals with first-hand information about prior ordinary sports individuals and GPAR staff members. This population is relevant because the questions asked related to participants’ field of speciality. A sample is a small set of cases a researcher selects from a large pool and generalises to the population. This study adopted snowball sampling as the population was unknown to the researcher. According to Bryman and Emma (2011), with snowball sampling, the researcher contacts a small group of people relevant to the research question and uses these people to establish contacts with others.

Newman (2014:274) further states that “snowball sampling (also called network, chain referral, reputational and respondent-driven sampling) is a method for sampling the cases in a network”. In this study, the researcher established contact with elite athletes and individuals with first-hand information as a basis for the snowball. The sample began small but became larger as more members were added to the population. This allowed the researchers to find participants with perfect characteristics. The use of snowball sampling in this regard was perfect in the sense that for one to become a professional athlete, he/she should compete with other professional athletes or be trained by another elite athlete. Both the athlete and the trainer have an existing network of other athletes who form a certain network. Gaining access to one elite athlete allowed the investigator to gain access to most members of the network. Participants were interviewed, and referrals requested until the researcher was satisfied with participants’ stories, although each interviewed athlete told different stories. Therefore, the researcher acknowledges that data saturation in this study could not be reached, as each participant narrated new information every time; except for their consensus about whose story should be recorded and whether they were willing to donate their sports memories to Gauteng Archives Repository.

3.6 Data collection tools

The data collection method entails the process of collecting data used to gain information about a phenomenon to be researched and outlines tools to be used when collecting data (Nishishiba, Matthew & Kraner 2014:88). William (2011) and Wahyuni (2012) state that social science research consists of the following two sources of data: primary data, which is taken directly from original sources such as interviews, observation or questionnaires; and secondary data, which consists of materials that come from someone other than the original source; for example, a published book. As secondary data are always someone else’s interpretation of primary data, secondary data must be carefully crosschecked for accuracy. This study triangulated oral testimony, oral tradition and document analysis to collect data. Bell (2015:29) states that triangulation involves using more than one method for collecting data, which results in greater confidence in the results.

3.6.1 Document analysis

Document analysis refers to the systematic analysis and interpretation of data from materials relevant to a particular study, either printed and in electronic format (Bowen 2009). Such documents include non-current governmental records kept such as personal records of key individuals and the documentation of private companies (organisational policies, diaries, photographs or old newspaper and magazine clippings) (Welch 2000). According to Pershing (2002), information gathered from documents is often regarded as credible and viewed as objective evidence because that information is historical than information or data obtained via interviews, questionnaires or observation, document analysis is applicable for this study to identify what the policy and legislative framework is saying about inclusion of non-public records in the Gauteng Provincial Archives. Document analysis will also help with determining the coverage of history of South African black runners from the South African media database and newspaper reports of the athletes whose stories have been covered by the study. The first objective of the study is mainly addressed through document analysis.

3.6.2 Oral testimony

Oral testimony was also used to collect data for this study. Oral testimony refers to eyewitness or first-hand account of an event or situation that occurred during the lifetime of the person interviewed and includes hearsay or reminiscences about contemporary events (Ngoepe & Setumu 2016). Structured interviews were adopted in this study to interview participants with first-hand information. Moreover, to interview other people who have privy knowledge of the athletes, although limited. Interviewing involves asking respondents or the study population questions and recording their answers. According to Saratankos (2013:278), interviews in qualitative research can be both structured and unstructured. In a semi-structured interview, ‘the researcher uses a list of questions addressing the topics to be covered which will be used with all interviewees but mostly as a guideline because the researcher may choose to ignore some questions or even add other questions during the interview, if need be, while in an unstructured interview, the researcher employs unstructured questionnaires containing a number of open-ended questions, the wording and order of which can be changed at will’.

This method was applicable in this study to record oral testimonies of previously marginalised sports people who witnessed sports events that occurred during their lifetime with the sole purpose of creating a permanent record to include at the GPAR. In other words, interviews were conducted with first-hand witnesses, in this case, athletes whose stories were deemed worthy for collection and preservation.

3.6.3 Oral tradition

Oral tradition refers to stories or narratives that have been transmitted by word of mouth beyond the generation that gave birth to them, like folktales, epics, genealogies and praise songs. Oral traditions are not contemporary, meaning they are not direct experiences of the narrators. They consist of verbal descriptions and narratives of events and people from the past that have been handed down by word of mouth over several generations (Mukuka 2007; Ngoepe & Setumu 2016). Therefore, in this study, the stories of road-running heroes who passed away were also collected through oral tradition. An important element in the concept ‘oral tradition’ is often associated with communities whose history and narratives have been largely neglected. Most oral traditions that were prevalent, were largely side-lined by the colonial and apartheid dispensations. Siddiqi (1986) states that those include historical, religious and personal poetry; chants and songs; stories (historical, didactic, artistic or personal); and legal and other commentaries. Because all the aforesaid examples of oral traditions have been largely neglected in South Africa, particularly in the rural areas, it is the responsibility of heritage institutions such as the national and provincial archives to collect as much information as possible on these oral histories and make it accessible to as wide an audience as possible.

3.7 Quality and trustworthiness of data

“The quality of a research study depends to a large extent on the accuracy of the data collection procedures” (Ndenje-Sichalwe 2010:158). In other words, the correct usage of data collection instruments ensures quality and trustworthiness of research results and ensures that the correct processes are in place to enforce the quality of the collected data. On the other hand, the use of irrelevant concepts could result in unnecessary limitations and false accusations (Stenbacka 2001:551). All research perspectives are unique, and each is equally valid in its own terms (Mays & Pope 2000).

Even when most researchers adopt quality criteria mostly used in a quantitative study, Bryman, Becker and Sempik (2008) argues that in a qualitative study, concepts such as validity, repeatability and reliability are unacceptable. Qualitative research represents a distinctive paradigm and, as such, it cannot and should not be judged by conventional measures of validity, generalisability and reliability (Mays & Popes 2000). According to Bashir, Afzal and Azeem (2008), validity and accuracy can be used interchangeably. Research is valid when the conclusions are true or correct, and it is reliable when the findings are repeatable. However, Sandelowski (1993) argues that in a qualitative study, participants should not be expected to arrive at the same themes and categories as the researcher if reality is assumed to be ‘multiple and constructed’. Sandelowski (1993:02) also argues that “issues of validity in qualitative studies should not be linked to ‘truth’ or ‘value’ as they are for the positivists, but rather to ‘trustworthiness’. He rejected reliability as a useful measure of quality in qualitative research in favour of trustworthiness”. Reliability is deemed a not essential property of qualitative research, as interpretivism derives the truth by apprehending and representing these representations to achieve a full understanding of what is being studied.

Indeed, what is considered good in the context of quantitative research is not necessarily considered good for qualitative research (Sehlapelo 2018). This study is set in Gauteng; therefore, to expect similar results in a different context will be contrary to the underlying philosophical views of this study. According to Sehlapelo (2018), validity informs us whether the research achieved what it set out to achieve in quantitative research, as such, the same concepts should not be side-lined but modified to suit the qualitative approach. Mays and Pope (2000:51) feel that “there are no mechanical or easy solutions to limit the likelihood that there will be errors in qualitative research. However, there are various ways of improving quality of the study”. Stiles (1993) states that reliability and validity are equivalent to trustworthiness in a qualitative study. Reliability refers to the trustworthiness of observations or data, while validity refers to the trustworthiness of interpretations or conclusions. While quality is referred to as coherence, coherence refers to the apparent quality of the interpretation itself. The study adopted triangulation of data collection tools to strengthen the quality and trustworthiness of the results. Triangulation compares the results from two or more different methods of data collection (Stiles 1993). In this instance, oral history tools for collecting data (oral history oral tradition and oral testimony) were triangulated with document analysis.

The researcher observed patterns of convergence to develop or corroborate an overall interpretation. Maxwell (2005) endorses that methods of collecting data adopted may also assist in enhancing the quality of the results collected for plausibility, and relevancy of validity is determined by the methods adopted. Hence, this study adopted triangulation as a genuine test of quality because it assumes that any weaknesses in one method will be compensated by the strengths in another, and that it is always possible to adjudicate between different accounts (Mays & Pope 2000:2).

Oral tradition, oral testimony and document analysis were adopted to complement each other. Furthermore, Stiles (1993) endorses that to strengthen the quality of the study, a researcher should refrain from being judgemental, but should be tough-minded and looking for something wrong (a loophole, a factual error, a logical contradiction, the omission of contrary evidence). This is not seeking evidence or proof, but a way to understand the viewpoint and the phenomenon being studied. The researcher collected data as it is and avoided any biases or alterations. Yilmaz (2013) alludes that credibility in a qualitative study can be affected by multiple factors, ranging from systematic data collection procedure, thick and rich description, multiple data source, triangulation, external reviews, member checking or external audits.

3.8 Research evaluation

According to Ngulube (2005:139), no “research is perfect, and any researcher needs to identify and address, to the extent possible, the peculiar weaknesses related to the study”. Flowing from the latter assertion, hence it is crucial and imperative to evaluate the procedural strengths and weakness of the study. As summarised in Figure 3.1, the basis of this study has been an interpretivist paradigm with a qualitative approach. The research design was based on oral history which used oral history and oral tradition triangulated with document analysis as methods of data collection. The study adopted snowball sampling, which uses referrals as a way of finding participants with enough information to contribute to the study.

The researcher experienced some challenges with regard to the participants' availability. Athlete participants who were identified as potential forgotten running heroes such as Titus Mamabolo, Rosina Sedibane and Joseph Leserwane expressed their excitement to participate in the study, yet some road-running heroes referred to us would showed little to no interest in participating or, in some instances, their whereabouts were unknown. Others refused to be interviewed as they indicated that people, especially politicians and the media, come to collect their stories and disappear thereafter. Those who did not show interest in the study would avoid picking up the phone call when the researcher contacted them, even when they were informed about the nature of the call. The researcher then used athletes who showed interest as participants of the study. Another problem that the researcher encountered was the absence of participants to undertake oral tradition. Some participants that the researcher anticipated to gather oral tradition from as referred to by participants who have shown interest in the study, would be deceased, inaccessible/unreachable or too old to participate in the study. As such, the study continued with oral testimony with little oral tradition triangulated with content analysis to collect data. It was explained by other participants, such as legendary Titus Mamabolo, that one of the reasons why these runners showed no interest in participating in the study, was that some have left the running fraternity with painful hearts because they received no recognition.

Another challenge that arose after the first interviews had been conducted with participants was after the researcher transcribed the data, it was found that some information which could answer the research question was missing. As a result, the researcher went back and conducted follow-up interviews to fill those gaps. The study was confined to athletes who were competing while based in Gauteng or the then Central Transvaal. During data collection, it was established that some of the athletes have since retired or moved to provinces such as KwaZulu-Natal, Limpopo and others. As a result, the researcher had to conduct telephonic interviews or, in some instances, travel to the provinces where the athletes were residing for face-to-face interviews and visit sites such as the Comrades Museum in Pietermaritzburg. Nonetheless, the researcher collected enough data to be analysed and presented.

3.9 Summary

This chapter outlined the research methods adopted by this study. The paradigm was explained in detail, giving a clear picture of the motivation for adopting the qualitative approach and oral history design. Oral history design was explored with its tools of collecting data through oral testimony and oral tradition while it was triangulated with document analysis to avoid biases from only interviews. To ensure quality of the tools used for data collection, quality criteria such as trustworthiness were adopted to avoid bias. The population and samples were also discussed.

The following chapter embarks on data interpretation and presentation. Data collected from athletes, athletic associations, individuals and archives will be organised and presented in a way they will make sense with the help of tables.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.1 Introduction

The previous chapter discussed the research methodology for the adopted paradigm and approach. The purpose of this study was to explore the feasibility of inclusive archives through the collection of sports memories at the GPAR. The study adopted an interpretivist paradigm, which employs the stance of multiple realities and maintains that knowledge is co-created by social actors. The previous chapter stated the groups which data were collected from and justified the use of oral tradition and oral testimony triangulation with document analysis as data collection tools adopted by this study.

This chapter presents the findings as informed by the collected data. “The data analysis process is crucial in inspecting, cleaning, transforming and modelling data with the goal of discovering useful information, suggesting conclusions, and supporting decision-making” (Hair 2008:333). The chapter commences with a background description of participants profiles, followed by the data analysis process. Data is presented according to the themes that originated from the research objectives. The research objectives’ themes aligned with the study are as follows:

- Policy and legislative framework
- Memories of athletes excluded from archival holdings
- Athletes’ archives location, custody, volume and condition held by athlete associations/individuals around Gauteng
- Ways of gathering memories of previously excluded athletes and including them in the post-1994 Gauteng Provincial Archives collection strategy.
- Ways of integrating historically excluded athletes’ memories into post-apartheid collection.

4.2 Data analysis

To get an informed view on the matter being investigated, the researcher went on to solicit the views of athletes through structured interview. The research aim and objectives of the study were explained to the participants before the actual interviews were conducted. Participants were requested to determine the platform they would be most comfortable with for the interview, as well as the dates. Because of the coronavirus, most of the participants preferred a telephonic interview although there were those who requested a face to face interview. Interviews were conducted using English as the medium of communication and Sepedi or IsiZulu for assistance where English became a barrier. The researcher made sure that he explained the purpose of the research thoroughly. As the aim of the study is aligned to preserving the memories of the unsung running heroes in Gauteng, there was no need to hide the identities of athletes, except for the other participants who provided oral tradition for athletes that the researcher was unable to trace. While some were departed, others could not be traced. In all the interviews, permission was granted to record the conversations. The audio records of responses provided exact responses and opinions of the participants. All participants were informed of this and gave consent before the interview. Furthermore, the researcher also visited the Comrades Marathon house and accessed the database for South African media house in search of old newspaper clippings on runners under the study.

Data collected through document analysis and oral history were analysed qualitatively and are presented in this chapter. The interview guide that was designed to help collect data from interviews made it possible for the researcher to record events that were addressing the objectives of the study. All the participants' views and voices are presented in this study and all responses were quoted verbatim. These verbatim quotes form part of the evidence presented in this study. Snowball interviews started with the athlete the researcher found through his contact, the first contact then led to some of the athletes he ran with. The process continued until the researcher felt the information is enough. Data saturation in this kind of study is unreachable as every participant has their story to tell. However, in some instances there were common threads from the responses. Kamp, Legêne, Van Rossum and Rümke (2018) refers to the latter non-saturation of information to "silences". Silence arises from specific missing information in a society, which could be as a result of being a taboo to write about a particular phenomenon or it was historically omitted to write on that particular subject.

The literature review in Chapter Two has proven that most black sports history is obscured, with reasons ranging from missing information to policies which historically sidelined such history to narratives that are distorted about black athletes because their history was written by their coloniser.

4.3 Participants' profile

In this study, nine participants were interviewed, one being an assistant director from the GPAR. As reflected in Table 4.1, of nine participants interviewed for this study, eight were athletes and ninth participant were the assistant director at GPAR. Over and above themselves, some of these interviewees provided information about other unsung sports heroes such as Albert Moholwa and the late Simon Peu. This researcher tried without success to trace Albert Moholwa. He is either retired and residing somewhere in Moletji, Limpopo province or he is still a residence of Mamelodi in Gauteng province.

Table 4.1: Profile of participants

Participants Names	Gender	Province from	Age
Rosina Sedibane,	Female	Gauteng	63
Margarete Sedibane	Female	Gauteng	66
Titus Mamabolo	Male	Limpopo	80
Linda Hlophe	Male	Gauteng	57
Enoch Skosana	Male	Gauteng	47
Johannes Kekana	Male	Limpopo	48
James Mokoka	Male	Gauteng	77
Joseph Leserwane	Male	Northern Cape	76

As reflected in Table 4.1, the researcher noted the names of the athlete participants and their genders. It was established that there were more men than women. This indicated that men have always been at the advantageous side of running in South Africa as compared to women; hence the low number of women as compared to black men in athletics. To give these athletes more exposure, their names were not hidden, as justified in the above section.

The following section presents the profiled information of athletes who started running from the 1960s. These profiles were compiled using document analysis, as well as interviews with athletes. Furthermore, old online and print newspapers from athletes interviewed, Comrades House Marathon and SA Media House, along with notes from athletes about their running careers were also used to compile athletes' profiles.

4.3.1 Rosina Sedibane, the Black Panther

During apartheid when black women were not allowed to compete officially, what emanated was called by the media the 'black panther', who defied all the odds and took the tracks by storm. Rosina Modiba is a "shero" that became a dominant force in the 1970s when apartheid was still rife. She was born on Boxing day in 1958. It was during the time when blacks would compete with whites only when invited as deemed worthy. This valour is a former black female athlete star that holds multiple records of the South Africa athletics amateur and cycling federation. She was referred to as *mosetsana* (the girl) by her peers. Rosina is best known for her track record of 47 sec in the 400 m and 11 min 4.4 sec in the 3000 m (Masemola 2009). She became the first black woman to compete against whites under the body called South African Athletics Federation at the South African Amateur Athletics Federation (SAAAF) meeting. In 1975, she was placed second at the SAAAF junior championships with a time of 2 min 20 sec in the 800 m event and 5 min 2.5 sec in the 1500 m event. The stout-hearted Rosina in 1976 again made history when she set a new record in the 800 m event of 2 min 9.8 sec at the University of Port Elizabeth. That was a new record for the SAAAF. In 1976, this valour became the first black female athlete to obtain a gold medal over 1 500 m in the Northern Transvaal open Championships. In African countries, the black panther has been to Namibia, and her winning would be communicated via radio where all her supporters denied by apartheid passed laws to see her compete (Stockenstrom 2019). Rosina gained popularity in 1978 when she and Sydney Maree were invited to the United States. However, the gold medallist had to retire from running later in 1978 because of a knee injury. She slipped and fell while doing her chores at home. At first, it was thought to be not serious, but after having her leg in plaster for six weeks, doctors said she would not be able to run again as her knee cartilage and muscle were torn. The knee would often swell and although she continued to jog, she could not run as fast as before. She then enrolled for a teaching course at a college in Limpopo.

In 1980, she got married and was blessed with two daughters and granddaughter. This heroine was honoured by the Department of Education when they named the sports academy in Laudium outside Pretoria after her in 2002 – the Rosina Sedibane Modiba Sport School of focused learning. In 2014, after Rosina’s husband of 30 years wrote to ASA, she was honoured with the Springbok colours she had qualified for in 1976 (Stockenstrom 2019). Recently, in 2019, Rosina was also honoured with a book titled *Against the Odds: The story of Rosina Sedibane* by Lerato Trok. The book entails the running endeavours of this star from the beginning to the end. Now Rosina is in her sixties and just enjoying doing daily jogs, even at her age.

4.3.2 Margarete Sedibane

Margarete Chukudu Sedibane is a 66-year-old mother and a wife from Soshanguve, just a few kilometres away from Pretoria city. This valour has seen herself compete under apartheid laws along with her sister Rosina Sedibane. Because of Rosina’s track records, both these two sisters were then allowed to compete in multiracial races. Margarete had to retire from running after completing her standard eight in high school as was the norm for most black women during those times. She got married and was blessed with a baby. Margarete speaks fondly of running, which forces you to be healthy. She was especially motivated to run because she had a bronchitis ailment that used to bother her, but shortly after she took up running, the ailment disappeared. Today, Margarete still trains daily, but now with her children.

4.3.3 Titus Mamabolo

Titus Mamabolo was born in April 1941 in GaMolepo, just a stone’s throw from Polokwane in Limpopo. Titus is known as the first black athlete who rose to the top pinnacle during apartheid in South Africa and won an epic battle against Springbok Ewald Bonzet in the 5 000 m in 1974. But for most people in Limpopo, Titus has been nothing but an icon. Children running fast would often refer to themselves as Titus Mamabolo. In 1975, at the open South African Championship in Pretoria, Titus became the first black South African champion in athletics.

He went on to become a record-breaking marathon athlete and broke the South African masters' record of 2:19.40 just after he turned 50 years old; the record still stands today in the master's category. Titus holds South African senior titles such as the SA open 5 000 m in 1974 and 1975. De la Motte (2014:76) suggests that Titus Mamabolo will always be known in the history of South Africa as the first black to win a South African athletics title in 1976 through the South African amateur union Athletics Club. Titus was the second black South African to receive Springbok colours in 1977 for his participation in Springbok tours to Europe in 1974, 1975, 1973 and 1974. The first black person to receive the Springbok colours was Mathews Batswadi in 1977, shortly after the SAAAU was racialised. In 1978, when given an award at the International Awards for Valour in Sports at the Victoria Athletics Club Hall in London, Mr C. Lavan states that Titus drove himself to a standard that made it difficult for athletics establishments not to recognise him. When doors were opened for him, he ignored the hostile treatment that came with racial discrimination. For that courage, he was nicknamed a 'pathfinder' by the media. Inspired by Titus Mamabolo, Onismas Mokgohloa noted:

Titus is an excellent international athlete par excellence. Touch him, you will be touching many countries if not continents. Talk to him, he is a piece of personified experience of rare quality and leave him, you won't forget him.

In 2009, there was a book dedicated to the track and road veterans, the late Matthews Motshwareteu, Matthews Batswadi and Matthews Temane titled: *Three men named Mathews*. Attorney Richard Mayer dedicated one whole chapter to Titus for the heroic role he played for the latter runners. This veteran still trains daily while coaching youngsters at his MEMO athletics club that he established with Jorge Mehale. But most of all, Titus recently enjoyed the comfort of his home with his wife of more than 40 years, Dorothy, and three children, Sophie, Khutso and Lerato.

4.3.4 Linda Hlophe

Linda Hlophe is a runner coach and ‘bus driver’ who developed a thick skin through running. A bus driver is an experienced runner referred to as a pacesetter, who leads a group of runners to the finishing line within a specific stipulated time (sub-7:30 silver medal, sub-9:00 Bill Rowan medal or sub-11:45 Vic Clapham medal at Comrades marathon) and they carry flags with their target time so that runners can easily spot them, join the bus of their choice and rely on the pacesetter to guide them to a finishing line (Falconer 2018).

Linda is a 57-year-old legend from Mamelodi, just a stone’s throw away from Pretoria, who joined the Department of Correctional Services in 1989 where he was motivated to take part in sport because of the discipline it teaches. Linda is the father of four, very humble with a very audible voice. This legend came to be known as the ‘servant of the people’ because he helped many runners to better their times, mostly as pacemaker. However, his servanthood extends beyond that.

Linda not only leads but he is that kind of a leader who motivates, teaches and inspires (Falconer 2016). In 2003, through his hard work, Linda finished his Comrades Marathon in a time of 7 hrs, 15 min and 49 sec, which added to his five times Comrades Marathon running, boasting six Bill Rowans and nine bronze medals. However, this novice runner rose to the pinnacle in the early 1990s where he would contribute to the victories of elite runners such as Shadrack Hoff, Laban Nkete and others. Shadrack Hoff was also a pace maker in the 10 km and 21 km road running and cross-country under the Correctional Services Athletic Club, now called Mr Price (Abdellah 2019). Linda has also run other big races, including the Soweto Marathon, Sanlam Cape Town, Loskop, Om die dam, Irene and Wally Haward marathons, to mention just a few. From 2012, through his love for running, he dedicated himself to serve others without asking anything in return. He then served as an executive committee member of the Zwakala Athletics Club which gave him a platform for his weekly training project called Zithande (Love your Self). It was not long until he established a beginner’s programme where those who wanted to lose weight, beginners or those who wanted to adopt a healthy lifestyle joined him. People from different regions in Gauteng, such as Johannesburg and East Rand, travel all the way to train with him. In 2018, Linda was awarded the Volunteer of the Year award during the National Sports Awards.

This was supported by elites' runners such as Gift Kelehe and Elroy Gelant (Abdellah 2019). Coach Linda gained the trust of many runners as a pace setter in all races because of his “die hard” attitude. In 2018, at the Comrades Marathon, Linda defied the odds by running a sub-10:00 time (Safe Bronze medal) despite commentators having announced that none of the sub-10 buses would make it to the finish line on time. Runners from all works of life, locally and internationally, continue to follow this remarkable man, because they know, come rain or shine, he will deliver them home. Figure 4.1 is a picture of Linda (carrying the flag) driving a sub 10 bus at the Comrades marathon.



Figure 4.1: Linda leading sub bus 10 (photo shared by Linda Hlophe)

4.3.5 Enoch Skosana

Enoch Skosana is a veteran runner known for representing the country at international level. From the age of 15, Enoch represented the province of Gauteng, going as far as international level. He represented the country in 1994 in Germany and ended under the top 10. This legend would travel internationally every two years to represent the country. He ran local marathons such as the 10 km McCarthy Toyota race, winning with a time of 30 m 31 sec in 2010. In 2016, Enoch was also an assistant coach for John Hamlet who coached the five best cross-country ultra-marathon runners (Bungmuso Mthembu, Gift Kelehe, Ludwick Mamabolo and Rufus Photo) to run for ASA in the IAU 100 km Spain World Championship (Mothowagae 2016).

This legend of 10 000 m and cross-country also founded the Skosana Development Club sponsored by the Nedbank Running Club, amongst other sponsors. Enoch has also produced top athletes such as Thabang Maleka, best junior athlete, and Samuel Segoaba, who represented the country and won JP Morgan Chase, among others (Mamabolo 2019). Enoch also hosts the annual Nedbank Skosana Running Marathon which takes place mostly in December and includes races ranging from 10 km, 5 km and 1.6 kiddies. The marathon has more than 1500 participants and has been taking place since 2012 when it was founded. This race is normally attended by top runners, including but not limited to Shadrack Hoff and Linda Hlophe to inspire beginners and young starts.

4.3.6 Johannes Kekana

Johannes Kekana is a 48-year-old novice runner, born and bred in Ga-Mashashane in Limpopo, just a stone's throw away from Mokopane town and Polokwane city. Kekana's running career started to boom in 1997 shortly after the apartheid policies were abolished. This veteran is best known for his long-distance running. Kekana is one of South Africa's most experienced road runners who secured the all Africa Games marathon title in Abuja (Nigeria) in 2003 and has since shown nothing but remarkable performance.

In 2008, Johannes ended the City2City Marathon in position two, and repeated this performance in 2013 and 2015. Johannes competed in more than ten international races, including Paris, Germany, North Korea, Japan, Lebanon and Sweden. In 2009, Johannes represented the country in the national championships in Berlin with Coolboy Ngamole and Noman Glomo, and ran a marathon in Mumbai, India, in a time of 2 hrs 21 min. This star also came second in the Sweden Marathon, with a time of 2 hrs 16 min and 9 sec, and also ran the Marseille Cassis 20 km marathon in France in a time of 62 min 23 sec. As if this was not enough, Johannes went on to become a 2013 Comrades gold medallist in position five behind the legendary Ludwick Mamabolo (Baloyi 2017). Kekana ran races in Lesotho, Nigeria and Swaziland and secured the top 10 finishes in the Soweto Marathon eight times. Even though this star still has much to give to running, he now enjoys coaching athletes at his athletic club in Mpumalanga and enjoys the comfort of his home with his wife and three children.



Figure 4.2: Certificate & trophy awarded by former Minister of Sports Mr Fikile Mbalula in parliament for 2013 Comrade marathon (Photo shared by Johannes Kekana)

4.3.7 James Mokoka

James Durbagh Mokoka is a world-renowned athletics coach who was born in Blackdrift, near Rooiberg mines in Warmbaths, on 3 August 1939. He is the third child of Mailong Theodore Mokoka and Catherine Taunyana Mokoka. Through his passion for sport, coach James Mokoka matriculated through private studies and obtained his Diploma in Sport Management at the University of Pretoria and the Medical University of South Africa (MEDUNSA) where he was trained and qualified as an international coach, technical official and athletics course facilitator. After this, he gained experience as a sports organiser at the City Council of Johannesburg, where he established the Soweto Hurtze Club. James was then employed at the sports Foundation of South African as director of athletics in 1973, during which time he trained and produced sports administrators and municipal sport officials at tertiary institutions and teacher training colleges. In 1974, he was assistant team manager for the South African team to Europe. In 1982, James became a welfare officer of the South African coal estate in Witbank where he founded the Bophuthatswana Amateur Athletics Club and was founder president of Athletics North West. James was appointed as an ASA board member, chairperson of the track and field commission and chairperson of the ASA selection committee.

During the same year, he was also appointed as head of sports at MEDUNSA and was the elected president of Athletics Gauteng North. In 1983, he became the chairperson of track and field for South African Amateur Athletics Union (SAAAU) coach. From 1986 to 1996, coach James Mokoka established the following clubs: Atteridgeville Club, also known as Dream Team, which produced stars like Rosina Sedibane and Sydney Maree as founder members; Soshanguve Athletics Club; Mabopane Athletics Club; and Ga-Rankuwa Athletics Club. From 1996 to 2003, this barrier breaker became the manager and coach for international competitions and the Olympic Games. In 1996, Makoka was the manager of the national ASA junior team to the World Junior Championships in Sydney, Australia. He was also the manager of the 1998 ASA team to the IAAF Championship in Athens, Greece; and 1999, he was the manager of the ASA young team IAAF championship in Poland. In 2011, Makoka became the manager of athletics for the Commonwealth Games in Manchester. For his courage, James was awarded a lifetime sports achievement trophy by the Department of Sports and Recreation. After all this toil, coach James Mokoka is a retiree from the Sefako Makgatho University (MEDUNSA) and a quiet life at home with his wife Francinah Dilsamai Mogoatlhe and his three daughters and one son.

4.3.8 Joseph Leserwane

Joseph Masego Leserwane is an elite runner originally from Kuruman in the Northern Cape, now 76 years old. This veteran is also known as Fagu Express (the fastest American train), the pace maker, the black diamond, and ran 100 m to 400 m races. Joseph Leserwane made history by winning the South African non-white 100 m championships in Potchefstroom where Lebanon officials were also available. Spectators were multiracially divided, with whites in a small grandstand at the finish line and the black crowds against the wire fence.

Big was Joseph's disappointment in 1968 when a decision was taken by the International Olympic Council (IOC) to ban South Africa from participating in the Mexico City Olympic Games due to its apartheid politics (Maule 1968). Leserwane was one of the fastest runners who represented South Africa abroad during the apartheid era. He was the first South African to be awarded Springbok colours.

In June 1973, the famous Malan reached the pinnacle of his career in Munich Olympic Stadium by breaking the 1000 m world record with an assistance of Joseph Leserwane who paced him to 600 m in order to break the world record (Mayer 2009). A very tall black man with a very soft relaxed voice; this was Joseph Leserwane. During the same year of 1973, Joseph affiliated with the South African Bantu Athletics Association and finished second with a time of 10,6 sec behind Vernon Balie of Hewat who won the WP senior men's 100 m title. Joseph's running group was the first black medallists of the Olympic Games. Joseph has since left running after being harassed by white police officers at the Jan Smuts International Airport, now called OR Tambo International Airport, after a race where he helped Malan to break the 1000 m world record. Joseph retired to coaching where he produced top athletes such as Matthews Motshwarateu who is also awarded Springbok colours. Joseph is now a pensioner and enjoying his time at the comfort of his home in Kurumane.



Figure 4.3: Joseph Leserwane wearing his Springbok jersey (photo shared by Joseph Leserwane)

4.4 Data presentation

This section presents the findings and the themes that were extracted from nine interviews conducted in this qualitative study. This study made use of the deductive way of data analysis, which means that themes, categories and sub-themes were formulated prior to data analysis, based on the literature and personal views or experiences. The different parts of the data have been analysed together, in accordance with the five themes of this study.

These themes are (a) policy and legislative framework governing the inclusion of non-public records, (b) memories of athletes excluded from archival holdings memories, (c) athlete's archival memory location, custody and volume, (d) inclusion of previously excluded athletes' memories into the post-1994 Gauteng Provincial Archives collection strategy and (e) integration of historically excluded athletes' memories into the post-1994 collection. The researcher analysed available documented knowledge using document analysis to help find missing information and structured interviews as a tool of oral testimony to solicit data from participants.

4.4.1 Policy and legislative framework

This objective was sought to analyse policy and legislative framework governing the inclusion of non-public records. Policy and legislative framework are important in the building of an inclusive collection for archives repositories. Since the inception of archives, policies and legislative frameworks have always been in place to control the incoming valuable archives, and to organise and store them at times for future or present reference (Cook 2002).

An assistant director at the Gauteng Provincial Archives was interviewed to identify legislation and policies that they use for inclusion of non-public records into archival custody and he explained that "We use Gauteng Provincial Archives Act, 5 of 2013, and rely on the Provincial Archives Act provision to acquire non-public records since there is no provision for acquisition of non-public records."

Through documents analysis, the researcher also identified that the GPAR is among the provincial archives repositories that are mandated and charged with the responsibility of collecting non-public records with enduring value of provincial significance which cannot be more appropriately preserved by another institution, with due regard to the need to document aspects of the province's experience neglected by archive repositories in the past (Gauteng Provincial Archives and Records Services Act 2013) as mandated by the National Archives and Records Service Act, which determines the broad archives policy framework within which the provincial archives services operate (Ngoepe & Saurombe, 2016:33). It was also revealed that in terms of Schedule 5 of the Constitution of Republic of South Africa, "archives other than national archives are a functional area of exclusive provincial competence". By virtue of this provision, each province had to promulgate its own legislation on archives and records services and had to establish and maintain its own archival infrastructure, including the GPAR (Venter 2016:24). In other words, the NARSSA Act charges both NARSSA and the provincial archives with the responsibility to collect non-public records (South African Government 1996b). The NARSSA Act, "indicates a policy commitment from the state archives to actively identify existing gaps in the country's documentary heritage, and to actively seek these ignored voices from their perspectives, by including relevant nongovernment materials" (Rodrigues 2013:129).

This is because there is still a large collection of non-public records that reflect significantly on the history of this nation, but it is relegated by the mainstream archives even with the inception of the aforesaid inclusion of the non-public record act (Archival Platform 2015:14). The assistant director noted that: "Initiatives are already in place to ensure compliance in regard to collection of non-public records. We are identifying institutions which keep non-public records within the province Gauteng. As sports records are also part of non-public records, they will be collected through oral history method. However, since most of ordinary people are in possession of sports records, these are in a form of oral stories. There is an oral history project about sport's unsung heroes in Gauteng which will commence in 2021." Halim (2018:5) states that the NARSSA Act opened the possibility of the state committing resources to bringing side-lined collections by anti-colonial and anti-apartheid organisations into focus.

Nevertheless, Bhebhe and Ngoepe (2020) and Rodrigues (2013) argue that these policies are mostly pushing the historical narrative of the day, focusing their efforts on collecting records of national significance and documenting only perspectives of dominant communities that represent power and government while they tend to conceal the stories of the minority groups. Archives that reflect the broad narrative of South African history are held in the care of a wide range of organisations, institutions and individuals because they generated them or acquired them within and beyond the country. NARSSA (2001) refers to such records as non-public or non-institutional records. Indeed, one may ask why the country develops strategies and policies but does not implement them, because having them but not using them is as good as not having them at all (Ngoepe 2016).

4.4.2 Memories of athletes excluded in archival holdings

This objective sought to identify memories of athletes excluded from archival holdings. For many decades before democratisation in 1994, the potential and talent of black athletes in the country have been largely neglected and manipulated for political reasons (Labuschagne 2016). As such, the memories of such athletes were not collected and preserved. For example, Lane (1999) questions the whereabouts of young runners who used to dominate road running during those dark days in South Africa. Ghaddar and Caswell (2009) strongly feel that nothing positive about what blacks did was reported with any prominence. Hence, archives should now be revisited to balance the indifference existing and the minority subjectivity within politics of resistance and make whatever/whomever once hidden visible today. Athletes who became prominent during the South African apartheid era were identified through snowball sampling and asked how they started running in order to get the roots of their running careers.

4.4.2.1 Roots of athletes running careers

This section sought to identify why athletes started running. The study findings revealed that the reasons why participants started to run differ almost from one athlete to another. However, the common thread is that basic schools gave many novice runners a platform to begin running. Running was part of the sports codes that pupils had to do as part of the curriculum. Basic education included sports codes such as athletics in its curriculum from as early as 1948.

Every Wednesday, pupils practised different sports codes in preparation for competitions with other black schools as interracial competitions were prohibited by apartheid laws (Lion-Cachet 1997). For example, Rosina Sedibane explained:

“I started running during foundation phase, then called primary school. Even though I was not competing until high school. My running career was sported when I was a pupil at Hoffmeier high School in 1974 at Atteridgeville, Pretoria, where I grew up.”

For male athletes, it became apparent that soccer had always been parallel to their running although soccer was rife in rural areas, opportunities to become professional soccer player were very scarce to non-existent. Hence Ngoepe (2020) in the memoirs of a Comrades champion, reckons that Ludwick Mamabolo aspired to be a professional soccer player but ended up being a professional elite ultra-marathon runner. Similarly, Titus Mamabolo explained:

“I started running in Standard 6 in Ga-Molepo, although I did not take it seriously as I was more into soccer. I then moved to Pretoria to look for a job and started taking the sport a little more seriously. My first official race was in 1963 at Mamelodi and I came position two with one session of training. I remember joining the team one weekend for this one-mile race and was outran by Edward Setshedi. When I told him about my one-day preparation for the race, he told me that is not training. Everyone was so surprised at how well I performed. After that, I represented Northern Transvaal in Welkom and did quite well. I was just doing it for fun, but Edward said I should train harder; and the rest is history, as I was able to tour a number of countries before having an intermixture between 1975 to 1985. When I came back I was also able to smash the masters’ record in a standard marathon which is still standing today. As a master I also came position 2 in City2City 50km marathon. Although athlete developed the love of running from basic education, some athletes started to run professionally after their arrival in Gauteng in search of work, usually at the mines or just doing odd jobs such as gardening. The following participants started to run after standard 10 because running proved to be worthwhile. For example, Johannes Kekana explained that: “I started running shortly after finishing my standard 10. I went to Gauteng in search of work as I could not afford tertiary fees. There I got job but left it in 1997 to focus on running as a career. I had no formal tertiary education. As such, what I did was just odds jobs and during those times there was no work and I had no money to go tertiary. Running was my only hope to be like other people.”

The same sentiment was also shared by Enoch Skosana who explained “I started running from the age of 14 in 1988-89, but, professionally, I started running in 1991. I started with judo. But I left judo to run after finishing my high school because I needed something with value and that was running.”

Merrett (2004) alludes that the mining companies provided tracks and coaching, and every major gold mine reportedly had an international standard track by the mid-1960s. Moreover, literature stated that, for many men who were good runners but too poor to support themselves, it was the only alternative to continue their careers. Several runners who have won major international marathons were products of the mines. For example, to help his fellow athletes to qualify for international races, one participant had to join the mines for advanced training and equipment. For example, Joseph Leserwane explained that:

“I started running at the mines in 1964 with a sole purpose of helping my fellow black runners, Humphrey Kgosi and Benoni Malaka to qualify for 1964 Tokyo Olympic Games.”

For this participant, the love of running was solely to prove the running capabilities of black athletes, more especially women, as against the oppressing apartheid law and the whole world. This participant, (James Mokoka) noted:

“The love for running emanates from schools of Mokomene in Botlokwa. From there, I went to teach at a primary school at Soweto called Taupedi where I formed a club called Soweto Hurtze. This club was made of various talented kids selected from interschool competitions who were running from 400 m above. That was because during apartheid, black women could only run 100 m and 200 m only. Apparently, according to whites, black women had no capacity of running above that. I trained these primary young athletes to run 400 m races and above to proof that, actually black women have that capability. I then left teaching to become a Johannesburg sports organiser and a full-time coach. I even took a course in sports. During one of the running competitions I hosted, I invited these two white guys by the names of Paul Nesh and Pieter Rich to Orlando Stadium where black runners were competing, to inspire my runners.

I wanted my runners to see top runners in Springbok colours as they were not allowed to even see whites competing. When Sunday newspaper came out, I was crucified, being questioned as to what authority do I have to make blacks and white to compete together. That was during South African dark days. That's how my love for running emanated.”

For other participants, running emanated as a solution to their health problems. For example, Margarete Sedibane stated:

“My love for running started in 1973 at primary school until high school, and I would come position 2 or 3. I had a bronchitis problem which meant I had to see doctors every now and then. But after I began running I would feel better but eventually was healed. I also had to push my sister, Rosina to be competitive by training with her.”

4.4.2.2 Running influence

This study revealed that multiple factors influenced the participants to start running, including family or friends who also did good in running during traditional games. Moreover, for some athletes, the influence was just by fate. This is emphasised by Ngoepe (2020) in the biography of Ludwick Mamabolo that the athlete started jogging after an injury he incurred in a soccer match. One day while jogging in Tembisa wearing soccer boots, he met a runner who invited him to a time trial at Esselen Park. For example, the siblings, Rosina and Margarete Sedibane concurred with the latter assertion by alluding that:

“All this influence emanated from our family. Running runs in our family. Our mother used to be the best in all indigenous games played during those times, running even faster than boys, my father would bring reminisces time to time of how my mother used to outrun boys. That really made me feel like I am on the right path.” The same sentiment was also shared by Titus Mamabolo, who explained “The influence of running comes from my family which always excelled in all indigenous games. My uncles at traditional initiation school used to outrun everyone. Running runs through our blood.”

While these athletes were influenced by their friends, Linda Hlophe explained that:

“Instead of working at the mines after high school, I proceeded with my studies and met Mr Kelepe who was the fastest runner during those times. He is the one who influenced my running greatly. I also met famous runners like Shadrack Hoff. The community of Mamelodi also used to praise me as I train on the street, gave me huge support. I was always the talk of the community. Even taxi drivers would hoot when they pass me. Even after I got a job as correctional senior officer, I would run from work to home to work.”

But soon running became a career. These two participants started seeing value in running and then never stopped running. Enoch Skosana for example, alluded that:

“What influenced my running was my brother. My brother and I used to compete at home. Every time my brother would bring medals and prizes. Yet I brought only medals. I got influenced to run so that I also get a prize after winning. I realised as I grow up, medals won't help me much, I needed something with value and that was running.”

Similarly, Johannes Kekana shared the same sentiment that:

“A friend of mine influenced me to run by showing me how much they are getting from running. This guy, John Tjale from Mokopane, is the one who always motivated me by helping me to join the Randmeester Athletic Club he was running for in Pretoria. I then took running as a career.”

For Joseph Leserwane and James Mokoka, the influence has always been political. In his own words, Joseph Leserwane said:

“I saw *Daily Run Mail* newspaper where two running records from whites and blacks competing to be allowed to qualify for Tokyo Olympic Games. Humphrey Kgosi, also known as The Ghost and Benoni Malaka ran 1 min 45 sec. These two needed a support from lot of fellow blacks' runners because they were in a war. To help these guys, I joined a gold mine, a stone thrown from Klerksdorp where I was training to qualify to help these guys.”

James Mokoka explained that

“The influence came from a need to ensure that black women athletes are as good as everyone.”

4.4.2.3 Athletes source of support

Support was difficult for most black runners to attain, especially when it comes to sponsorships, while up to 90 per cent of white South Africans had running facilities up to 73 per cent owned running tracks, as compared to their black counterparts (Lane 1999). Ngoepe (2020) also emphasises that running is one of the most marginalised sporting codes as most elite runners struggle to make ends meet due to a number of factors such as lack of sponsorship for nutrition, running gears, shoes and supplements. Most participants suggested that the support they received was mostly from their families, the community, school sports facilitator, courses they have taken at school or from fellow runners. When participants were asked from where they have sourced support during the interview, Linda Hlophe explained that:

“My teacher, Mr Elliot Moripe, played a major role in the history of my running career. I believe he was God sent. But above that, the community of Mamelodi which used to praise me as I train on the street, gave me huge support. I was always the talk of the community. Even taxi drivers would hoot when they pass me. Even after I got a job as correctional senior officer, I would run from work to home.”

According to Lane (1999), the mining companies sponsored their black workers' participation in road races all over the country. The role of the mining companies became central to the development of black athletes (Merrett 2004). For many men who were good runners but too poor to support themselves, it was the only alternative to continue their careers. Several runners who have won major international marathons were products of the mines. Indeed, Joseph Leserwane indicated that:

“In 1966, I broke a record of the greatest runner. Humphrey, on a 200 m race while at the mining companies. Other runners and Humphrey himself advised me to take part in 400 m because they could see my potential. As I was planning to help my fellow brothers, by the grace of God, I qualified for 1968 400 m Mexico Olympic Games, which was not my dream.

My dream was to help these guys, which I ran with a time of 46,8 sec. Because interracial competitions were prohibited by apartheid policies, that meant blacks would not be allowed to represent the country internationally. Few whites from mines would take two or three of us to sneak us out of the country saying they are going to tour the world only to compete abroad.”

Other participants such as Titus Mamabolo raised concerns over support most sponsors would give to black runners. Lane (1999) said that it was only after racial integration that opportunities for black athletes opened up, so they could earn a living from running.

Titus Mamabolo explained that:

“During our times, there were sponsors whom used to thank us with running shoes while white signed contracts to run sports shops. I continued running anyway, because I really loved the sport, until 1975 when I decided to take a break from running because no monetary rewards were given to us after winning. I only went back to running in 1985 when I realised I cannot avoid the lure of competition after 10 years of intermittence. Wherever I passed, people always asked about my running.”

Other participants were lucky as they never encountered support problems. For example, Enoch Skosana indicated that:

“Fortunately, my parents used to support us. My coach, the late Leon Boorta, also played a major role in supporting my running career. Moreover, we had sponsors. During our times, when you win, sponsors would approach us unlike now, where you have to apply. The Central Transvaal also helped with scholarship. So, you run and go to school. So, the support was there.”

The same sentiment was shared by Johannes Kekana, who indicated that:

“During our times, things were little bit better as compared to the times of Mr Titus Mamabolo. I was able to secure contracts. I have never been an athlete without a contract from when I started running professionally, starting with the contract first, I scored at RandMeester Athletic Club.”

As for Rosina Sedibane and her sister, Margarete Sedibane, they explained that they received tremendous support after meeting coach James Mokoka. The problem he experienced was the fact that the general perception was that women cannot run because they will have difficulty to conceive and that their bodies will become muscular. Coach James Mokoka, who was on a panel searching for black, female athletes spotted their potential and invited them to join a regional team of the South African Athletics and Cycling Federation. Rosina Sedibane indicated that:

“Coach James Mokoka had a problem with whites who thought black women won’t be able run 100 m, 200 m, 400 m, 800 m and 1500 m. James Mokoka would take us to different training camp to train.”

4.4.2.4 Athletes running achievements

The study findings revealed that most runners never received anything from the races they took part in, except medals and trophies. Even in big races like the Comrades Marathon, black runners were offered zero awards even after winning until 1995, but many rose to the top regardless of this (De la Motte 2014). Some participants have gone as far as international competitions, some were awarded Springbok colours while some are record holders of multiple races and others have proven to the apartheid regime and the whole world their capability in running, regardless of their skin colour and gender. For example, Rosina Sedibane explained that:

“Under the leadership of Coach James Mokoka, I managed to become the first black women to be awarded Springbok colours. That is only because I managed to be field record holder of 400 m in (47 sec), 800 m (2 min 7 sec), 1 500 m (4 min 25 sec) and 3 000 m (11 min 4 sec) under the strains of apartheid. And it could have been better with better facilities and coaching. Because of my unavoidable record of being the fastest black woman on the track, I got an invitation to compete at a white only competition at the University of Port Elizabeth alongside Aneen de Jager. That was until the knee ailment I got at 1978 started troubling me and I had to retire from running. In 2002, they named the sports academy after me, the Rosina Sedibane Modiba Sport School of focused learning, situated in Laudium. I was also honoured with a book titled *Against All Odds* by Lerato Trok. The book entails my running journey from beginning until recently.”

In addition, Titus Mamabolo indicated that:

“I was the first South African to be invited to Brazil to represent South Africa during apartheid era even when the country had no relationship with Brazil because of apartheid policies. But I went because South Africa’s government influenced me to go there and participate with a hope that apartheid would end. To my surprise, I became the first South African to obtain position one in Brazil with my first attempt. I managed to be the first South African to be invited to London to receive an award for outrunning a white person during apartheid era. I am the second black South African to receive Springbok colours blazer for athletics while not just anybody, including whites, would receive such an award. When you receive such a blazer, it meant you deserved it. I was in third position in a City-to-City Marathon while in the age of 52. I also established athletic club known as MEMO athletics club in collaboration with Jorge Mehale based in Polokwane so that I can train kids and expose them to opportunities we never had when we started running.”

In response to the lack of monetary rewards that these athletes received for running domestically, most of the top runners seized opportunities to compete overseas where monetary rewards were better (Lane 1999). The best example obtained through oral tradition is that of Albert Moholwa, who originally hailed from Moletji in Limpopo, but was a resident of Mamelodi. The researcher struggled to get hold of him but through oral tradition, it was discovered that Moholwa won several races, including the Windhoek marathon in 1988 where he was transported via a helicopter. As his winning prize he received six glasses which urban legend says they broke in the train on his way to Mamelodi. For another race, his winning prize was a bag of oranges which he shared with fellow commuters in the train. The bag was finished before the train reached Eerste Fabrieke Train Station in Mamelodi. Among the races he won were the Pick n Pay and the Wally Hayward marathons. Moholwa has disappeared from the athletics scene and his achievements, like those of other great athletes, have been forgotten. Most people do not know about him and his memories would soon be forgotten. Stories like his need to be recorded for future generations.

For some athletes, running achievements included being able to give back to children, so that these children would be exposed to running opportunities they never had in the initial stages of their running careers. For example, Enoch Skosana explained that:

“I saw Skosana Development Club as a way to give back to young kids. My club offers runners scholarships to run while studying because things have changed now as compared to then where sponsors would approach you after winning a big race. Now you have to apply. I also won a floating trophy. The flouting trophy that I once won, now clubs compete for it every year during Skosana Marathon held annually.”

On the other hand, even when it was clearly explained that no mixed sport would be permitted at clubs, provincial or national trial level and that the Springbok emblem as part of athletes’ achievements was reserved for whites (Merrett 2004), there are some black athletes who still received it. When asked what they have achieved, Joseph Leserwane explained that:

“Actually, athletics never benefited me as black elite runner. The reward I ever got from athletics was the money I got from athletics in 2016 valued R10 000 and a blazer that was delayed for about 10 years. They would book us expensive accommodation and food but without no prize after winning. I ran in Milan, Italy. I then qualified for Springbok colour jersey which was issued 10 years later in 1978. The delay was attributed to nothing else but my colour of skin. Mathews Batswadi qualified for his springbok jersey 1977 after me, followed by Titus Mamabolo and Obert Serakwane. In 1972, I trained very hard to qualify for Mexico Olympic Games, which I did, but I was denied competing because of colour of my skin again. In 1973 around June, just after the Olympic games, there was a white guy, Danie Malan, running middle distance: 800 m, 1500 m and 3000 m. He begged me to help him to break 1000 m world record in Munich. We went to Swaziland and stayed there for two weeks training. The plan was to run every 200 m of 1000 m in 26 sec to break the world record. I took it upon myself to become the pacemaker, running 26 sec per each 200 m. So, he just sticks to my bat. After 600 m, I opened for him and he made it. Actually, just after my arrival at Jan Smuts International Airport, now called OR Tambo International Airport, from the same race where we broke the 1000 m world record, I met up with two white police officers who took my passport and said you are starting to be too white now, in Afrikaans. That was because I helped a white guy break the world 1000 m track record. And that I used the spotlight to speak as I like. While I was still into running, I stopped.

I did not see the need to run anymore. Apartheid killed my motivation. I will train hard to qualify for Olympics but when I qualify, they deny me to go. Nevertheless, my achievement includes becoming a coach, producing about four Springbok colour holders such as Obert Serakwane from North West, followed by Matthews Batswadi, Rosina Sedibane and Margarete Sedibane.”

4.4.3 Athletes archival memory location, custody, volume and condition

This objective sought to determine location, custody and the condition of archival memories of athletes who participated while they were residence of Gauteng. There is now a greater sense of the value of records and archives in sport, the growth of sports exhibitions, the rise of sports history and sports studies, the recognition of the value of knowledge transfer and the fact that memorabilia have become big business. However, the value of sports records has not been fully appreciated (Cashman 2000). To better address this research objective, participants were asked to elaborate where most of their memories are kept and the condition of memories kept. In some instances, memories in the form of pictures, newspaper cuttings, trophies, medals and Springbok blazers were displayed.

4.4.3.1 Location of athletes' memories

This question sought to identify what memories participants kept and where they are storing them. The study discovered that the memories of most of the participants included medals, trophies, photos, certificates and newspaper clippings which they kept at their homes.

As reflected in Figure 4.6, the dining room of the house of the legendary Titus Mamabolo has turned into a museum with the trophies and medals he won over the years. His collection ranges from old newspaper clippings about him and other athletes such as the 1960s New Transvaal light heavy weight champion, James Mathato, from Tembisa; newspaper clippings of countries he has competed in; radio interviews; questions and answers on separate papers; and pictures of historical legendary runners he competed against, including the legendary Lawrence Peu, Xolile Yawa, David Tsebe, William Mtolo, Alfred Sepirwa and Mathews Temane.

Cashman (1988) argues that sports history has suffered because there is a lack of sports memory materials available. In trying to assess the current situation, it has proven quite difficult to determine which institutions, if any, hold sports material. The study established that athletes have archival memories with them. For example, one participant, Rosina Sedibane said that:

“I have medals, trophies, certificates from high school, certificates of awards, trophies and pictures here with me in my house.

I also have lot of newspaper clipping from newspapers that used to publish our results after every competition just to keep record of those bombastic words used to regard my performance.”

The same sentiment was also shared by Margarete Sedibane who explained that “Most of my memories are medals and trophies. As for certificates, I hardly keep those because they are old. Certificates which I have are from races I used to run in high school.” The above statement was also supported by Fagan (1992) and Bale (1998), who concurred that amidst other locations where these athletes’ memories are located, these records remain with the athletes themselves, except at local government, school archives, university archives, government records and holdings in film and sound archives. As indicated on Linda Hlophe’s display in Figure 4.4, some of the collections that these athletes possess are stored in their houses. Enoch Skosana and Johannes Kekana concurred that the medals, trophies, certificates and pictures they have are stored in their houses. It is worth noting that the researcher was unable to visit their homes as he did with other participants such as Titus Mamabolo.



Figure 4.4: Display of running memories at Linda Hlophe living room (Photo shared by Linda Hlophe)

In contrast, of all the memories the elite athletes normally possess, Joseph Leserwane had only a Springbok jacket at his home. Joseph indicated that most of the memories are stored in his head and can be passed through oral tradition as he was doing during the interviews.

“I know it will be hard to believe, but I hated memories such as medals, certificates and trophies. All I wanted was just to qualify to run. All I have here in my house is my delayed Springbok colours jersey. I have two now since the first one became so small and they gave me the second one.”



Figure 4.5: Joseph Leserwane showcasing his delayed springbok jersey (photo shared by Joseph Leserwane)

4.4.4 Conditions of memories

This question was meant to solicit information from athletes about the condition of the memories they kept. Most participants elaborated that most of these memories are just displayed in their living rooms. There are certificates on the walls, trophies and medals on the TV stands and photos just stored away safely. For example, Titus Mamabolo explained that

“Most of my medals are in boxes, you can’t even pick the box up. While some medals I decorate with them in the house, as you can see. I also have prestigious trophies that are displayed on my TV stand and here in the dining room.”

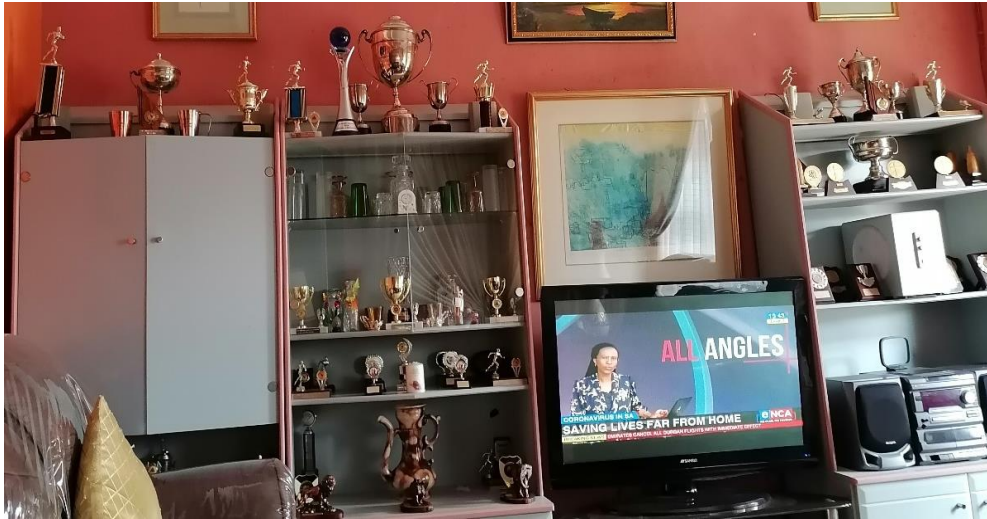


Figure 4.6: Photo captured by the researcher in the dining room of Titus Mamabolo’

Similarly, Enoch Skosana explained that:

“Medals are displayed in my house; some are in the bags. Others I give to my runners after competing. Others I am just decorating with them. But the floating trophy, clubs are competing for it every year.”

The statement of the aforesaid participants was the same by Rosina Sedibane who indicated that her memories are mostly displayed in her living room.



Figure 4.7: Trophies and certificate displayed in Rosina Sedibane’s living room (photo shared by Rosina Sedibane)

Participant emphasised that with their memories, their houses have turned into home museums. For example, this is emphasised by Johannes Kekana when explaining that:

“With memories I have, I just decorated with them in my house. As for trophies, my house is like a museum. There are trophies displayed on my sitting and dining room both in my houses here in Mpumalanga, Gauteng and Limpopo. There are so many medals are just full in a bag. “

Although some of these athletes turned their houses into museums, one participant said that he just donated some of his memories to his loved ones. Linda Hlophe explained further that:

“Most of the medals and trophies are displayed in my house. Yet some I normally donate to my family and people who mean much to me, to remember me with. Certificates which I received the time I was still at high school also are just stacked in a store room.”

Most of runners from 1960 had so much to showcase in terms of running memories they have accumulated through their running careers. Joseph Leserwane sadly explained that the only memory he has is in his wardrobe and that is his late arrival Springbok jersey. He indicated that he relied mostly on oral history and his mind to remember things as he says “no one can take away that from me. However, I can further share the memories if one wants to document a book about me”.

4.4.5 Collection of previously excluded athletes’ memories

This objective sought to determine ways of gathering memories of previously excluded athletes and including them in the post-1994 Gauteng Provincial Archives collection strategy. The literature indicated that there is still large collection of non-public records that reflect significantly on the history of this nation, but still overlooked by the archival mainstreams (Archival Platform 2015:145). However, in shaping public memory by filling gaps resulting from past imbalances, NARSSA came into existence as a mitigation strategy by acquiring non-public records and actively documenting the experiences of those either excluded from or marginalised in the colonial and apartheid archives (Halim 2014:4).

The latter inclusion strategy started as a result of strong regulatory apartheid policies of South African sport which resulted in a situation where the history and performances of black athletics remained largely obscured and unreported (Labuschagne 2016:82). Interviews with the assistant director indicated that the GPAR initiated an oral history project through the Gauteng Provincial Archives and Records Services which mandates all provincial archives to collect non-public records with enduring value of provincial significance which cannot be more appropriately preserved by another institution, with due regard to the need to document aspects of the province's experience neglected by archive repositories in the past. The latter mandate was also supported by the inaugural Gauteng Provincial Archives Council (2015-2020) which recommended that the Gauteng Provincial Archives and Records Services should engage in an oral history project to collect and record undocumented stories regarding sport from communities in Gauteng. As a result, the GPAR collaborated with the Department of Information Science of University of South Africa under the Collection Development Policy, appraisal strategies and the Oral History Programme (OHP) to fill the gaps in the archive by focusing on documenting the black majority which is absent from the colonial archive. The collaboration was for the sole purpose of working towards building an inclusive archive in the GPAR through the recording of oral history, specifically for sports archives in Gauteng. In other words, a project was developed with the two institutions (Gauteng Provincial Archives Repositories and Unisa Department of Information Science) to develop an archival collection regarding sport from communities in Gauteng over the period of 1960 to 2010. In view of that, athletes' participants were asked to identify other athletes they know of that might have been forgotten by the history books. This study was conducted in order to test the feasibility of building inclusive archives through sports archives.

4.4.5.1 Forgotten memories of running legends

Most of the 20th century history of South African athletics was that of white men in particular (Merrett 2004). More support was perpetuated by the media that has always been owned by those in power. Media played a pivotal role as a medium to also assist apartheid policies in the marginalisation of and ignorance regarding non-racial sport and its achievers during apartheid, thereby keeping whites and the international sports fraternity in the dark.

Black community sport enjoyed little newspaper coverage and depended only on recollections, private records, result sheets minutes to preserve its history. The democratic government also did little to recover the marginalised memories. Instead, focus was more on the political activists. For example, in 2020, the national Department of Sport, Arts and Culture advertised a tender for writing memoirs of two unidentified prominent political activists in KwaZulu-Natal Province. This shows that focus of government on preservation of memory is on political activists. As Bhebhe and Ngoepe (2020) reckon, even in critical emancipatory there would always be elitism, as the lions and lioness would now talk on behalf of the duikers.

Today, a large section of local media and archival mainstream still ignore historical perspectives on black athletes' achievements (Smith 2002). To better gather athletes' memories that have been historically neglected, participants were asked about other road-running legends they could refer researcher to and in this way the study established that, at some point, these black athletes met; they know each other, and they know who is the greatest of them all. However, with great sadness most of those legendary road runners referred to were either deceased or their whereabouts unknown. For example, one participant, (Titus Mamabolo) reckoned:

“I would refer you to Mathews Batswadi or Hosea Tjale, but he left running fraternity with a sour heart. As for Matthews Motshwarateu, sadly he passed away. He was killed by thugs on his way to work in the morning, for only R30 he had. I would refer you to many, just that most of them left running fraternity long time ago.”

The aforesaid utterances by Titus resonate with the view of James Mokoka who argued that:

“Joseph Leserwane, Titus Mamabolo, Benoni Malaka are forgotten road runners. The latter three where sneaked out of the country around 1974 to go and represent the country internationally. But it is pity that some of them really died poor and neglected. With Titus, there was a time where him and myself as the assistant coach were in a team of only whites representing our country in Germany and runners there would refuse to compete with him because he is from apartheid country.”

Almost all these participants referred to the researchers either showed no interest in the study, were deceased or were no longer in the world of athletics. For example, Enoch Skosana has noted that:

“Shadrack Hoff or Josiah Thungwane used to be great runners during our times. After retiring from running, Josiah sponsored upcoming runners from his own pocket but, unfortunately, there came a time where he could not. It is difficult for black elite runners to get sponsorship from banks. As such, Josiah like other black athletes went unrecognised.”

Around the 1960s racially mixed sport was denied by apartheid policies within South African borders and black runners seeking international recognition were denied passport to travel overseas. When questioned about the whereabouts of black runners when at international level, the response of white athletes would be that they are not yet up to standard (Merrett 2004). However, few black athletes would still be sneaked out of the country to represent South Africa just as Titus Mamabolo, Joseph Leserwane and Benoni Malaka were in 1974. As running legends were remembered, Joseph Leserwane reckoned that:

“I recall Didibeng Mokoena, Benoni Malaka and Humphrey Kgosi. One of the reasons South Africa was expelled from Olympic games, was because the latter two guys qualified, but they could not compete because of the colour of their skin.”

4.4.6 Integration of historically excluded athletes’ memories into the archival holdings

This objective sought to recommend ways to integrate historically excluded athletes’ memories into the archival holdings. There is now a greater sense of the value of records and legacy in general, the growth of sports exhibitions, the rise of sports history and sports studies, the recognition of the value of knowledge transfer and the fact that memorabilia have become big business. However, the value of sports records has not been fully appreciated (Cashman 2000). History books have been challenged when they should capture black elite athletes’ memories while the memories of other races, such as whites, were uncontested (Merrett 2004). Memories of most black elite athletes have been obliterated. Indeed, Lane (1999) concurs that apartheid government legalised racial segregation and inequality in South African athletics and ensured that national athletics teams were excluded from international competition for 32 years. The nation's athletes could only compete within the country.

Despite these odds, many distance runners found ways to compete against the best in the world. However, their achievements were not recognised by any sport federation outside of the country, but they were never given enough recognition in South Africa either. To redress the past, the researcher asked the participants what they would like to be remembered for.

4.4.6.1 Memories that athletes want to be remembered for

This question sought to determine what these unsung running heroes wanted to be remembered for. By capturing memories in the archives, the archives will memorise and legitimise societies' identity and thereby influence the future by shaping the past (Cook 2000). While others fought apartheid laws through running, like Bob de la Motte (2014) suggests, some athletes rose to the pinnacle regardless of many prohibiting apartheid factors. For example, Titus Mamabolo concurred with the latter statement that:

“I would like to be remembered as a man who competed with whites during South Africans' dark days and won against all odds. I would like to be remembered as the pathfinder. I would like to be remembered as a hero who represented the country even on international level when everyone was pulled back by apartheid policies. I would also like to be remembered as a man who used his fitness to fight oppression as compared to violence.”

James Mokoka suggested that his memory should be attached to opening doors for the marginalised, especially black women. He indicated that:

“I would like to be remembered as a man who proved to the world that black women are as good as everyone in athletics. Because there was a myth that black women athletes are not good as other people and I am glad I managed to do that through Rosina and Margarete Sedibane who are now great mothers. So that saying ‘black women cannot run because they will have muscular bodies or won't conceive’ is no more because I proved them wrong. I also want to be remembered as a black coach who broke the barrier of successive whites' sports coaches in South Africa and I also believe God has kept me until this day so that I can tell stories of those who could narrate for them self's”.

Similarly, Rosina Sedibane explained that:

“I would like to be remembered as the first black women who opened doors to other black women in running fraternity. A woman who, through the passion of running, broke the barriers of racial segregation and gender inequality in South Africa.”

In contrast, one participant felt apartheid did more harm to him than good because the only memory he can recall about running is a blue Springbok blazer which he received late. In this regard, Joseph Leserwane explained that:

“I want to be remembered as the first black man to receive Springbok colours although I receives the jersey 10 years after it was awarded.”

Three participants (Linda Hlophe, Enoch Skosana and Johannes Kekana) said it is through running that they found a career and with that career, they wanted to be remembered as servants of the people that touched the lives of many people. They said that they would like to be remembered for what they did for children; how they promoted children and gave them opportunities they never had when they started running. They feel the recognition when parents give them compliments after they see their children’s changed behaviour shortly after meeting these latter two athletes.

4.4.6.2 Donation of athletes’ running memories

Archival collection policy makes provision for acceptance of donations of archives in the repositories. This question sought to identify whether the participating athletes would donate some or all of their memories so that there could be an integration of historically excluded athletes’ memories into the archival holdings and thus contribute towards decolonisation of archives. All participants declared that they do not mind to donate some or all of their memories, as it will be an unforgettable footprint that could be accessed by everyone. The participants indicated that they are willing to make these donations as long as government archives repositories would care for these memories well and make them accessible to the wider general public.

For example, when asked if it would be possible to donate some or all of her memories, Rosina Sedibane said:

“Yes, I do not mind donating some of my memories. But as for print ones, please do copies for me and take the originals. The original paper, as time goes by, lose life and the content becomes blurry.”

Similarly, Linda Hlophe explained that:

“Why not? I cannot say, yes, this is not for me. This is a footprint I would love to leave for my beloved South Africa to remember me by. To see that footprint and say wow, we want to meet this person. So, I do not mind donating some of my memories for I am overwhelmed with these memories.”

Titus Mamabolo raised the concern that if original memories are donated to archives, what will he be left with. Rather, he said:

“Yes, I do not mind donating, but it would be better if you do copies of originals I have. That is so I can remain with originals for future references. With regard to the trophies and medals, perhaps if a museum or archives can have a display for such. When I am no longer relevant, my descendants can inherit them back. That is the terms and condition that I can put for such donation.”

4.5 Summary

This chapter presented the data findings as derived from the interviews through oral testimony and national policy using document analysis. The findings were organised according to themes guided by the research objectives reflecting policy and legislative framework governing the inclusion of non-public records; memories of athletes excluded in from holdings; the location, custody, volume and condition of archival memories of athletes; inclusion of previously excluded athletes’ memories into the post-1994 Gauteng Provincial Archives collection strategy; and integration of historically excluded athletes’ memories into the post-1994 collection. This includes information from both document analysis and oral testimony that were given by the participants. The findings indicated that there is policy and legislative framework governing the inclusion of non-public records in the GPAR and all existing provincial archives to document aspects of the province’s experience neglected by archive repositories in the past.

Such policy and legislative framework include section 3(d) of the NARSSA Act, Schedule 5 of the Constitution of Republic of South Africa and the Gauteng Provincial Archives and Records Services Act. The study findings also revealed that most of archival memories of athletes are nowhere near the archival mainstream but only in the athletes' possession, displayed in their living rooms. However, it was also revealed that participants do not mind donating some or all of their archival memories to the GPAR. The next chapter interprets and discusses data presented in Chapter Four.

CHAPTER FIVE

DISCUSSION AND INTERPRETATION OF DATA

“Every candle deserves great respect because they light us by burning their bodies and
destroying themselves!”

(Mehmet Murat Ildan)

5.1 Introduction

The previous chapter dealt with the interpretation and presentation of data collected through oral history, using oral testimony and document analysis. The aim of this chapter is to interpret and discuss the data collected to gain more insight into and understanding of the responses of the participants. According to Neuman (2011:177, a researcher must interpret data to assign significance or coherent meaning. The findings of this study are in harmony with the problem statement and objectives of the study which based on the analysis of data accumulated through oral testimony interviews and document analysis of eight participants. The discussion and interpretation of this study follow the order in which results were presented in Chapter Four.

The discussions are guided by the research objectives of the study. The research objectives themes aligned with the study are as follows:

- Policy and legislative framework
- Historical memories of athletes excluded from archival holdings
- Determine athletes’ archives location, custody, volume and condition held by athlete associations/individuals around Gauteng
- Identify ways of gathering memories of previously exclude athletes and including them in the post-1994 Gauteng Provincial Archives collection strategy
- Recommend ways of integrating historically excluded athletes’ memories into post-apartheid collection.

5.2 Policy and legislative framework

The literature review (Chapter Two) indicated that policy and legislative frameworks are mandatory for the archival authority. Without legislative framework, there will be no laid down rules for operation, for what part of the collective memory of the country should be retained and preserved, and for whom and under what conditions the preserved records could be made available.

The study found that the GPAR uses the GPARS Act and rely on this Act to acquire non-public records since there is no provision for the acquisition of non-public records. Also backed by document analysis, the study established that there is policy and legislative framework governing the inclusion of non-public records in the GPAR and all existing provincial archives to document aspects of the province's experience which was neglected by archive repositories in the past. Such legislative framework has been provided for in the GPARS Act, which is regulated by the NARSSA Act and Schedule 5 of the Constitution of Republic of South Africa and. This archival legislation provides the mandate of the archival authority by setting out the rules for its operation, defining what part of the collective memory of the country should be retained and preserved, and for whom and under what conditions the preserved records could be made available. It was also established that there are initiatives already in place to ensure compliance with the collection of non-public records where institutions keeping non-public records within Gauteng are identified because sports records are also part of non-public records that are also collected. However, because most of the sport records in the possession of ordinary people, are in the form of oral stories, an oral history project about sports unsung heroes in Gauteng will commence in 2021.

Furthermore, the study also established that although there is a provision for collection of non-public records at provincial archives, the literature presented concerns over the aforesaid non-public records' inclusion in legislative framework. Those are such that implementation hardly ever happens and if it does happen, it becomes selective. Multiple authors have argued that these policies and frameworks have not proven to be effective in capturing the essence of the whole community as it still captures only a few famous individuals while the non-public records of those marginalised are in decline (Harris 2000, Cook 2002, Flinn 2007).

Archives that reflect the broad narrative of South African history are held in the care of a wide range of organisations, institutions and individuals because they generated them or acquired them within and beyond the country.

5.3 Historical memories of athletes excluded in archival holdings

This section discusses the key findings that relate to the athlete's participants' history of running, influence, support and achievement. The following is a discussion of the findings:

5.2.3.1 Roots of athletes' running careers

It was stated in the previous chapter that basic education included sports codes such as running in its curriculum from as early as 1948. Every Wednesday, pupils practised different sports in preparation for competitions against other black schools, as interracial competitions were prohibited by apartheid laws. The findings of the study given in section 4.3.2.1 revealed that athletes started their running careers during the foundation phase at school and that is where most discovered their talent of running. However, what was revealed is that runners from Gauteng received more exposure to running opportunities than those in other provinces like Limpopo, Northern Cape and KwaZulu-Natal, which is where most of these athletes come from. Hence, for athletes from other province to run professionally they had to move to Gauteng (Central Transvaal) for advanced support and where sponsors, athletic associations and mines would absorb them. Hence, almost all of the participants although they were active while they were residents of Gauteng (the then Central Transvaal), originally, they are from other provinces. The findings of this study agreed with Lane's (1999) assertion that most black athletes started running at the Transvaal mines in the early sixties, because these mines had all the necessary resources such as tracks and fields which athletes needed. Mines were actively recruiting top black runners and gave them the easiest jobs so that they could spend more time training. The findings of the study in section 4.3.2.1 revealed that some athletes began to run as a solution to their health problems such as bronchitis, which would improve with the exercise that running brings. Not only athletes saw running as beneficial to health, but municipal native administration departments and mine administration also saw a safety valve that had other advantages, such as the promotion of health and increased productivity; therefore, they started to encourage employees to participate in sport (Merrett 2004:234).

5.3.2 Athletes influence

Lane (1999) argues that, historically, blacks have been the country's best road runners. Even the 2012 Comrades Marathon champion, Ludwick Mamabolo, said that running runs in his family (Ngoepe 2020), which is indicated by the fact that his uncle Titus Mamabolo was also an elite athlete. The findings of the study presented in section 4.3.2.2 also revealed that athletes' participants were influenced to run because of their families who also used to run at their indigenous games. Nevertheless, it was also clear from the findings of this study in section 4.3.2.2 that because of apartheid laws, it was difficult for black athletes, especially women, to participate in sports. Most athletes were influenced to run in order to get recognition under apartheid oppressing laws. The study findings reveal that the athlete participants of this study shared a common struggle – receiving recognition for their running, regardless of colour of their skin or gender. Indeed, athlete participants such as Joseph Leserwane revealed that another thing that influenced him to run was the need to increase the numbers of black athletes during the apartheid times so that they could be recognised when they became the majority.

Moreover, the findings of the study given in section 4.3.2.2 revealed that participants such as James Mokoka and “his girls”, Rosina Sedibane, Margarete Sedibane and others, were influenced to run in order to do away with a myth existing then about black athletes women. They have proven that black women can also run like any other race and also defied all bad remarks such as that women athletes will have muscular bodies which would lead to complications such as difficulty in conceiving. As it was found, Rosina Sedibane and her sister got married and gave birth to beautiful babies without any complications. Although road running has been marginalised in South Africa (Ngoepe 2020), the findings of the study presented in section 4.3.2.2 established that participants such as Enoch Skosana, Johannes Kekana, and Linda Hlophe started to run because they saw a career in athletics that would grant them normal life like any other typical South African and since from then life has been normal, even without necessary schooling, some athletes still made living out of running.

5.3.3 Athletes source of support

It was stated that one of the worst nightmares of whites was a black sports hero who could capture the imagination of the public and become a celebrity in her or his own right; a development that would make a mockery of apartheid (Merrett 2004). As a result, most athletes never had adequate support to reach the pinnacle in their running career. The findings of this study in section 4.3.2.3 revealed that, while whites would sign contracts for running shops, receiving monetary awards after winning and being exposed to better training facilities, black athletes would receive just running shoes or tracksuits after winning a race. To this day, Ngoepe (2020) emphasises that road running is marginalised due to lack of sponsorship. However, Lane (1999) asserts that for most of the support for many men who were good runners but too poor to support themselves, the mines became the only alternative to continue their careers. Mines unselfishly contributed international level facilities which generated high-performance standard black athletes.

The findings of the study presented in section 4.3.2.3 concurred with the latter assertion, suggesting that athletes that needed to showcase their running talents or that were denied the opportunity to run, such as women, turned to mines to get a platform to showcase their talents. This also applied at international level when apartheid policies were denying blacks the opportunity to compete, and few whites would accompany them as their tour masters. To lessen the criticism of their presence, the strategy would be to include white and black athletes in the same groups. This was the case because although South Africa was banned from international meetings, individual athletes were still allowed to compete at international meetings, because the SAAAU was still a member of the IAAF (Labuschagne 2016). It was not until 1995 when some athletes got their break. The findings indicated that black runners who began to run professionally prior to apartheid, never had to struggle; after winning a race, sponsors would approach them and sign them up. Runners would receive monetary awards due to them after winning a race. However, the findings of the study presented in section 4.3.2.3 revealed that above all the support these athletes ever needed, charity began at home. These athletes received enormous support from their families and the communities they come from.

5.2.3.4 Athletes running achievements

It is important to respect what has been achieved historically as a nation, so that that which was broken, can be mended (Ngongo 2015). It is no secret that the apartheid regime took the history of many black heroes away from them. Labuschagne (2016) concurs with the latter conviction that sport in South Africa resulted in a situation where the history and achievement of black athletes remained largely obscured and unreported. Provincial athletics history was previously, and continues to be, under-represented in South African history. The findings of the study presented in section 4.3.2.4 revealed that the challenges posed by apartheid laws these athlete participants have encountered included the lack of training resources, sponsorship and fair monetary awards after winning. Most, if not all, of these athletes are heroes in disguise. At one stage, they have shown courage and endured much not only for themselves, but for the nation's sake. The findings of the study set out in section 4.3.2.4 have proven that athletes such as Titus Mamabolo were phenomenal. Titus was the first black South African to be invited to Brazil to represent South Africa during the apartheid era. Even when South Africa had no relationship with Brazil because of the apartheid policies, this legend would be convinced by the South African government that his participation would contribute to ending apartheid laws.

Findings of the study on section 4.3.2.4 also suggest that athletes who also saw a gap, where black women were denied the opportunity to run, have achieved being allowed to run now. Moreover, of all the achievements given in section 4.3.5.2, some athletes have emerged to have running achievements, which include being able to give back to children, so that these children would be exposed to running opportunities these elites' athletes never had in the initial stages of their running careers. Opportunities included the ability to give learnerships to children with running talents. Enoch Skosana and Johannes Kekana are at the forefront of such children's running developments. Linda Hlophe has become a servant of the people in the running fraternity. Although there are still inadequate athletics resources like sponsorships and better training facilities, some of these athletics development clubs have achieved a place where they can contribute and continue to contribute to other, upcoming road-running stars. The results of the achievements of these road-running legends as presented in section 4.3.2.4 revealed that not all have achieved much through their running careers under the straining apartheid policies.

Athletics has never contributed many achievements to the running careers of many elite runners such as Joseph Leserwane, the only reward Joseph ever received from athletics was in 2016 in the form of R10 000 and a Springbok blazer he qualified for in 1968, but only received 10 years later in 1978. This was also the case with Mathews Batswadi who qualified for Springbok colours in 1977. Another example of the absence of valuable achievements of black athletes was the legendary Albert Moholwa who was also a great runner but only received non-valuable rewards such as a set of glasses or a sack of oranges after winning. He has since disappeared from the running scene around 2010 and went into oblivion. Nevertheless, the results revealed that his achievements were reflected in the top athletes he produced such as Mathews Batswadi and Obert Serakwane, which had to be cherished. Indeed, Grundlingh (2015:68) asserts that African sports heroes are associated with remarkable athletic feats. At times, these achievements have considerable symbolic value associated with a sense of nationhood and at a historical moment, can reflect broader political and societal concerns of the time.

5.4 Location, custody, volume and condition around Gauteng athletes' archives

This objective sought to determine archival memories of athletes around Gauteng, focusing on the location, custody and condition of archival memory. The following section discusses these findings in detail.

5.4.1 Location of archival memories in possession of athletes

The review of the literature in chapter two revealed that sports archives are fragmented. Garaba (2013) assigns the aforesaid fragmented sports archives challenge to the absence of centralised sports archives administration, where archives of major sports organisations should be housed while in the custody of the national archives. Hence, the findings of the study in section 4.2.4.1 revealed that awards ceremony certificates, awards trophies, winning medals, Springbok jersey jackets, newspaper clippings and pictures as archival memories from the running careers of these athletes are housed by themselves. It is not surprising that the literature review has also shown so many discrepancies relating to location of sports memories.

Hence, Jimerson (2007) suggests that those in possession of their memories normally take measures to safeguard their own unique heritage through the creation of their own repositories. That can attribute to the absence of a centralised sports archives administration. As situation stands, it has proven quite difficult to determine and assess which institutions or individuals, if any, hold sports material on athletes' memories.

5.4.2 Condition of memories in possession of athletes

As stated in the literature, there is now a greater sense of the value of records and legacy in general, the growth of sports exhibitions, the rise of sports history and sports studies. Also, the recognition of the value of knowledge transfer and the fact that memorabilia have become big business. However, apparently, the value of sports records has not been fully appreciated (Cashman 2000). The findings of this study in section 4.3.3.2 revealed the condition of athletes' memories as mostly displayed in their living rooms, on their walls and TV stands. Running memories, such as medals, just pile up in a bag if they are not donated to loved ones or to local runners in races normally organised by these elite athletes. Those in a paper format end up fading away as paper loses value over time without special handling. It becomes problematic, as the literature indicated that if the mainstream archives were to be examined in search of totality of our archival heritage, it would be found that archival memories of many black heroes exist outside the archival mainstream. Athletes such as Titus Mamabolo went step further to also collect memories of other runners. This shows the will to preserve athletics memories.

Flinn (2007:160) also echoes that stories of organisations, government, and elites of the society in business and in politics are housed in the formal archives, "but those voices of the citizens, the workers, the migrants and the marginal of the community that were created by organisations are generally not". Road runners are not an exception to the aforesaid concision, as the findings have shown. The latter findings do suggest that the memories of black athletes are indeed displayed in the athlete's houses and not in the mainstream archives where they will be accessed by everyone and be a "beacon of light, a place ... of and for sight", a site where the initiated cry out "once I was blind, but now I see" (Harris 2001).

5.5 Collection of memories of previously excluded athletes

This section discusses the key findings that relate to ways of gathering memories of previously excluded athletes and including them in the post-1994 Gauteng Provincial Archives collection strategy. The study findings on section 4.4.5 revealed that the GPAR collaborated with the Department of Information Science of University of South Africa under the Collection Development Policy, appraisal strategies and the Oral History Programme (OHP) to fill the gaps in the archive by focusing on documenting the black majority which is absent from the colonial archive. The collaboration was for the sole purpose of working towards building an inclusive archive in the GPAR through the recording of oral history, specifically for sports archives in Gauteng. The following section discusses findings in detail.

5.5.1 Forgotten road running legends

Literature revealed that a lack of a comprehensive work on the history of black and coloured athletics remains an elusive goal in South Africa. In the post-apartheid n South Africa, a limited number of studies have been undertaken to uncover the history of black sportsmen and women to address this imbalance in sport historiography (Labuschagne 2016).

The findings of the study set out in section 5.2.5.1 revealed that most of runners from apartheid have left the running scene unrecognised and poor. Some road runners have also left the running fraternity with a sour heart. The list of these runners is more than one can count, including Vincent Rakabaele, Benoni Malaka, Humphrey Kgosi, Mathews Batswadi, Mathews Motshwarateu, Obert Serakwane, Didibeng Mokoena, Hosea Tjale, Simon Peu, Albert Moholwa and many more. After retiring from running, legends such as Josiah Thungwane became a sponsor for other upcoming athletes from his own pocket, but he could not keep this up. Big corporates are reluctant to sponsor black runners. The study shed light on the running careers of Didibeng Mokoena, Humphrey Kgosi and Benoni Malaka who became part of the reason why South Africa was expelled from the 1964 Olympic Games because they qualified to participate but were denied the opportunity because of the colour of their skin. The phenomenal running performance of Khosi in 1964 propelled black athletics into national and international prominence.

At a meeting at the Orlando Stadium, Khosi achieved the fastest time ever in South Africa over the 880 yards, when he clocked 1 min 48,9 sec. He became the first South African athlete to complete the two-lap distance in less than 1 min 50 sec (Labuschagne 2016), but he was not even awarded Springbok colours. De La Motte (2014) and Ngoepe (2020) also concur with the aforesaid assertion, that many road-running legends went unrecognised, adding to the list of forgotten road-running heroes such as Hosia Tjale, who was the first black South African to win the Comrades Marathon, or Vincent Rakabaele, who was also the black athlete to win the Comrades Marathon from Lesotho. Moreover, De la Motte (2014) suggests that Hosia Tjale has left a breath-taking running achievement in 1993 after his 13th Comrade Marathon. He left the running fraternity both unrecognised and appreciated, without an exit interview, briefing from media or a farewell. It becomes quite clear from the findings of the study that most black runners have not been appreciated.

5.6 Integration of historically excluded athletes' memories into archival holdings

This section discusses the key findings that relate to recommendations about ways to integrate historically excluded athletes' memories into the archival holdings.

5.6.1 Memories of athletes

The literature indicated that by capturing memories in the archives, the archives will memorise and legitimise society's identity and thereby influencing the future by shaping the past (Cook 2000). Road-running memories should also form part of the national archival system so that documentation of small victories from a small number of elite athletes who have had the support and sympathy of powerful international federations and private funding can extend beyond that. While athletes fought apartheid laws through running like Bob De la Motte has said, many black athletes rose to the pinnacle regardless of many prohibiting apartheid factors. The findings of the study in this section indicated that the participants wanted to be remembered by what influenced them to start running in the first place. Titus Mamabolo wanted to be remembered as a man who competed with whites during South Africa's dark days and won and as a hero who represented the country at international level when everyone was kept behind by apartheid policies.

The finding of the study set out in section 4.3.5.1 revealed that not only was Titus fighting the apartheid regime with his feet and not violence, but James Mokoka also wanted to be remembered as a man who proved to the world that black women are as good in athletics as everyone else. Despite all that was said about black female athletes, Rosina and Margarete Sedibane are great mothers today. They proved that the saying “black women cannot run because they will have muscular bodies or won’t conceive” is wrong. The findings revealed that in relation to latter concision, so is Rosina Sedibane. She fought through running and not through violence. As such she wanted to be remembered as the first black women who opened doors for other black women in the running fraternity. A woman who, through the passion for running, broke the barriers of racial segregation and gender inequality in South Africa. A bigger challenge today is faced by Caster Semenya, a two-time Olympic gold medallist and a double Commonwealth Games middle distance gold medallist.

There were many younger athletes who have been deprived of facilities and expertise for so long, who were fast and had to race against white athletes who ate better, slept better and won international prizes to put food on the table (De la Motte 2014). The findings of the study revealed that the only memory left for some road-running legends who have competed and concurred these aforesaid white athletes, is anguish. Legendary Joseph Leserwane only wanted to be remembered as the first black man in South Africa to qualify for springbok colours, but only to receive his Springbok jersey 10 years later in 1978. Although road running is still a popular sport in South Africa, but it is one of the marginalised sports codes. As Ngoepe (2020) would attest, most black elite runners are struggling due to factors such as a lack of sponsorship or the means to buy proper running shoes. However, despite that, the findings of the study presented in section 4.3.2.1 revealed that many of the athlete participants found a career in athletics. It is with that career some want to be remembered as servants of the people. Through running, many people’s lives were touched in many ways through the likes of Linda Hlophe. Enoch Skosana and Johannes Kekana promote children in athletics and give them opportunities they never had. This is what they want to be remembered for.

5.6.2 Donation of sports memories to archives repositories

The findings of the study in section 5.2.5.2 revealed that participants do not mind donating some or all of their archival memories to the GPAR or any archives repositories near them. The participants stated that it is through those archival memories that their footprint will be left behind. People all over the world will see these archival memories when they are no longer alive and see what they were all about. However, the participants such as Titus Mamabolo raised concerns over original archival memories of his collection. Although he does not mind donating most of his memories, it is better in his view to make copies so that the originals remain with him, as they mean a lot to him too. Rosina Sedibane also suggested that we should rather make copies that will remain with her while we take the originals to the archive repository because the original printed documents lose visibility over time.

5.7 Summary

This chapter presented a detailed discussion and interpretation of the study. The findings were discussed and presented in line with the study research objectives. Furthermore, the findings of the study were supported by literature. The findings of this study concur with documented literature in chapter two.

The next chapter presents a summary of the findings and a conclusion of the study. It also provides recommendations related to problems that were revealed during the findings as well as recommendations for further researches.

CHAPTER SIX

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

The previous chapter presented a discussion and interpretation of the study findings. This chapter provides a summary of the findings that emanated from the study objectives. The researcher also made recommendations for future researches to improve inclusive archives in the GPAR. The recommendations made in this chapter are based on literature presented in Chapter Two and the presentation of data in Chapter Four.

Conclusions and recommendations reflect the research problem and research objectives addressed in this study and relate the findings to the reality and set directions for future research (Lapan, Quartaroli & Riemer 2012). This study took place in the Gauteng province, with a purpose of exploring the feasibility of building an inclusive archive repository through including a collection of athletics sports memories at the GPAR. The basis of this study was a constructivist/interpretivist paradigm with a qualitative approach. The research design was based on oral history, which adopted oral tradition and oral testimony. The researcher then triangulated it with document analysis to free the data from biases arising from only interviews. As already suggested, the structure of the data presentation was in harmony with the following study objectives:

- Analyse policy and legislative framework of the Gauteng Provincial Archives Repository about the inclusion of non-public records in archival collections
- Determine historical memories of athletes excluded from archival holdings
- Describe ways of gathering memories of previously excluded athletes and including them in the post-1994 Gauteng Provincial Archives collection strategy.
- Determine the location, custody, volume and condition of archives held by athlete associations/individuals around Gauteng.
- Make recommendations about ways to integrate historically excluded athletes' memories into post-apartheid collection.

6.2 Summary of the findings

This section presents a summary of findings from the five objectives, which served as themes in chapters four and five. The study findings were collected from athletes through oral testimony in interviews and document analysis from documents. The findings were then analysed and presented in Chapter Four, as well as responses from participants quoted verbatim in most instances as proof of the study. The study findings were then interpreted and discussed in Chapter Five. The summary of findings in this section is presented based on the objectives of the study that were introduced in Chapter One (see section 1.4).

6.2.1 Policy and regulatory framework governing the inclusion of non-public records

The first objective of this study was to analyse policy and legislative framework governing the inclusion of non-public records at the GPAR. The need to analyse policy and regulatory framework governing inclusion of records is far greater when building inclusive archives. It was established from interviews that the GPAR uses the GPARS Act and rely on this Act to acquire non-public records since there is no provision for the acquisition of non-public records. Also backed by document analysis, the study established that a legislative framework does exist, and it includes the GPARS Act which is regulated by the NARSSA Act and Schedule 5 of the Constitution of Republic of South Africa. However, the GPAR is yet to develop its policies and still relies on national archival policies. As Ngoepe (2016) would attest, to ensure a coherent and compatible records management system, the National Archives and Records Service Act contains specific provisions that impact on the archival and records management services delivered by provincial archival services. For example, Section 3(g) provides for the National Archives and Records Service to assist, support, set standards for and provide professional guidelines to provincial archives services. Flowing from this, the National Archives and Records Service determines the broad records management policy framework within which the provincial archives services operates. As such, in provinces where there are no policies or legislation, the national ones apply as in the case with GPAR.

It was also established in section 5.2 of this study that there are initiatives already in place to ensure compliance with regard to the collection of non-public records through oral history project. The study also identified through literature certain concerns relating to the inclusion of non-public records as provided for by the act on the inclusion of non-public records. It was observed that this act provides for a few prominent members of the community such as liberations, struggle heroes, business tycoons, but overlook the ordinary heroes. Hence, most of non-public records of ordinary citizens are found nowhere near the archival mainstream but rather in the athletes' possession. Bhebhe (2020), as well as Bhebhe and Ngoepe (2021) warn that in such situations counter-archives are highly likely to grow and develop as alternatives to the conventional and traditional mainstream archives as it has been the case in Zimbabwe and South Africa due to the ruling party focusing mainly on liberation archives. Bhebhe and Ngoepe (2020) contend that in both Zimbabwe and South Africa concentrated more on the oral history programmes that document the liberation history, whilst nothing much was done on the memories of other activities. Instead of building inclusive archives through collection of oral histories, archives repositories only collect the stories of those in power, thereby emphasising the notion that there is elitism and those who continue to be marginalized even in the critical emancipatory paradigm (Bhebhe & Ngoepe 2020). This has been the case in the current study.

6.2.2 Memories of athletes excluded in archival holdings

This objective is sought to identify historical memories of athletes excluded from archival holdings. That is because literature has proven that for many decades before democratisation, the potential and talent of black athletes in the country have been largely neglected and manipulated for political reasons. Today, memories of many road runners remain obscure. Hence, it was crucial to interview identified unsung road-running heroes to determine their historic athletic memories which were overlooked by the archival mainstream. From the discussion in section 5.2.3.1, it was established that athletes' love of running was inculcated at school, where it was also part of the curriculum to take part in such sporting activities. Gauteng was more than other province such as Limpopo, Mpumalanga, Northern Cape and Mpumalanga where most of these athletes were born. Most athletes would migrate to Gauteng to start running professionally and to search for a better life.

In Gauteng there were friends who recruited these athletes to their athletics associations. Furthermore, Gauteng was equipped with the Transvaal mines which as established by the study established provided a lot of support for most poor but talented black runners. Most black athletes turned to these mines to get support, recognition and a platform to showcase their talents. Even black women who were denied the opportunity to compete by apartheid laws turned to the mines to showcase their running capabilities. The findings of the study further suggested that athletes who took a gap ensured that it is now possible for everybody to take part. Furthermore, this study established in section 5.2.3.2 that athletes started to run because running has been in their families. Hence, even though support was something to attain during apartheid era, their families never ceased to provide that support. The study findings indicated that it was difficult to attain support during the apartheid era; therefore, some athletes had to work while running. The support that mines provided included, but was not limited to, assigning runners less work and more time to train. However, what the discussion of the study in section 5.2.3.3 brought to light, is that some athletes were denied their rightful title in the history books.

For elite runners such as Joseph Leserwane, athletics has never contributed much achievements but caused him much pain because he only received a total monetary prize of R10 000 and Springbok colours. The same happened to Mathews Batswadi. Some athletes have emerged to have running achievements which include being able to give back to children, so that these children would be exposed to running opportunities these athletes never had in the initial stages of their running careers. Opportunities included giving learnerships to children with running talents.

6.2.3 Location, custody, volume and condition of athletics memory

This objective was used to determine what archival memories athletes around Gauteng have, focusing on the archival memories' location, custody and condition. Garaba (2018) observes that, there are probably countless collections of what could be termed archival material whose existence is unknown to everyone but their holders. Indeed, the discussion on section 5.2.5 established that most of archival memories of athletes are nowhere near the mainstream archives but in the possession of the athletes themselves. Most athletes have turned their houses into museums with displays of their running memories displayed there.

6.2.4 Collection of memories of previously excluded athletes

This objective sought to determine ways of gathering memories of previously excluded athletes and including them in the post-1994 Gauteng Provincial Archives collection strategy. The study established that Gauteng Provincial Archives repository collaborated with the Department of Information Science under the Collection Development Policy, appraisal strategies and the Oral History Programme (OHP) to fill the gaps in the archive by focusing on documenting the black majority, which is absent from the colonial archive. The collaboration was focused on building an inclusive archive in the GPAR through the recording of oral history, specifically for sports archives in Gauteng.

This study also established that most of athletes during apartheid have died unrecognised and unappreciated, while other road runners have left the running fraternity with a sour heart. The list of these runners is more than one can count, including Benoni Malaka, Humphrey Kgosi, Mathews Batswadi, Mathews Motshwarateu, Albert Moholwa, Lawrence Peu, Josiah Thungwane, Didibeng Mokoena, Humphrey Kgosi, Obert Serakwane, Didibeng Mokoena and Benoni Malaka. Didibeng Mokoena, Benoni Malaka and Humphrey Kgosi who became part of the reason why South Africa was expelled from the 1964 Olympic Games because they were prevented from participating because of the colour of their skin. Hosia Tjale, who was the first black South African to win the Comrades Marathon or Vincent Rakabaele who was the first black athlete from Lesotho to win Comrade Marathon from Lesotho.

6.2.5 Integration of historically excluded athletes' memories into archival holdings

This objective sought to recommend ways to integrate historically excluded athletes' memories into the post-1994 collection. To do that, participants of the study suggested that one of the best ways is to include these memories into the post-apartheid collection could be by donating some if not all of their running memories. The study established that it is through those archival memories that the footprint of these athletes will be left behind. People from around the world will see these archival memories and realise the worth of these athletes.

It was also established that the memories by which athletes want to be remembered should form part of the Gauteng Provincial Archives because through running, they touched the lives of many people lives, promoted children and gave them opportunities they never had when they started running. It is for these memories that Linda Hlophe, Enoch Skosana and Johannes Kekana wanted to be remembered. Titus Mamabolo wanted to be remembered as a man who competed with whites during South Africa's dark days and won. As a hero who represented the country at international level even when everyone was kept behind by apartheid policies. James Mokoka also wanted to be remembered as a man who proved to the world that black women are as good as everyone else in athletics.

6.3 Conclusions of the study

Conclusions involve “summing up the paper and giving a very brief description of the results, although you should not go into too much detail about this” and that the conclusions “merely act as aid to memory” because anyone who reads a conclusion has essentially “read the entire” research report (Shuttleworth 2009:101). Hence, conclusions in these sections are only summed up covering only crucial conclusion of the study. The conclusions of the study are based on the research objectives.

6.3.1 Policy and regulatory framework governing the inclusion of non-public records

This study intended to analyse policy and legislative framework governing the inclusion of non-public records at the GPAR. It has emerged from the findings of the study that the Gauteng Provincial Archives complies with various pieces of legislation; however, there is no provision for the acquisition of non-public records. The Gauteng Provinces Archives Act is used to acquire non-public records in the province. The study then concludes that pieces of legislation guiding archival mainstreams in acquiring non-public records are crucial.

The absence of the latter legislation may result in archives that reflect the broad narrative of the South African history being held in the care of a wide range of organisations, intuitions and individuals because they generated them or acquired them. NARSSA refers to such records as non-public or non-institutional records.

Although the findings of the study revealed that the GPAR is already engaged in a process of collecting non-public records of sport's unsung heroes, the study also conclude by noting that there is still a huge gap to be filled relating to the inclusion of marginalised non-public records, especially of black athletes. The absence of enough represented archival collections and "real commitment from the mainstream archives to actively seek to represent and collect from the whole society, including the marginalised, will often lead to a situation where non-public records of the marginalised continue to be lost and certainly remain outside the walls of the archival mainstream" (Flinn 2007:154).

6.3.2 Memories of athletes excluded in archival holdings

This objective sought to identify historical memories of athletes excluded from archival holdings. The memories of such athletes were not collected and preserved. The findings of the study revealed that athletes began to run in school because athletics was part of the curriculum. However, to run professionally, athletes had to migrate to Gauteng from the other provinces. It can be concluded that apartheid policies resulted in a pull system where adequate resources for survival were limited to white athletes and if blacks wanted to tap into those resources (sponsors, organised races, coaching), they needed to be closer to these white neighbourhoods. Hence, the migration of most black athletes to Gauteng (Central Transvaal Province).

Although athletes' families provided enough emotional support, the study established that most black athletes hardly received any support with regard to better training facilities, coaching, monetary rewards and recognition during the apartheid era. It was found that many black athletes and women such as Rosina Sedibane turned to mines to get a platform on which to showcase their running talents. The study then concluded that the Transvaal mines played a great role in supporting black athletes. Hence, athletes whose influences emanated from fighting to receive recognition amidst apartheid oppressing laws also turned to mines for sources of support. Similarly, these athletes received support from their families because many of them had parents who also had a running spirit.

The study established that athletes have not achieved much through their running career under the straining apartheid policies. For elites' runners like Joseph Leserwane, their achievements in their running careers have never contributed much else than pain. In his case, this is so because the only reward he ever received from athletics was the money he received in 2016 valued at around R10 000 and a springbok blazer which was delayed by 10 years to be received in 1978.

Another example is legendary Alex Moholwa who was also a great runner but received non-valuable rewards such as a set of six glasses or a bag of oranges after winning a road-running race. Nevertheless, the findings revealed that his achievements were pinned on seeing the top athletes he produces such as Mathews Batswadi and Obert Serakwane. Athletes who also saw a gap to run now while black women were denied the opportunity to run. Moreover, some athletes have emerged to have had running achievements, which include being able to give back to kids, so that these kids are exposed to running opportunities these elites' athletes never had in the initial stages of their running careers. The study concluded that even though some athletes under apartheid oppressing law have achieved more with regard to their running careers, with black athletes it came with so much difficulty and some athletes could not reach the panicle of the running careers due to the oppressing apartheid laws.

6.3.3 Location, custody, volume and condition of athletes' archives

The review of literature showed that there is already a problem with sports archives because of the absence of a centralised archives sport centre in South Africa. Therefore, the findings of the study established that awards ceremony certificates, trophies, winning medals, Springbok jackets, newspaper clippings and pictures as archival memories of the running careers of these athletes are housed by themselves. Athletes' houses have been transformed into museums containing all their running memories, with memories displayed all over their living rooms. To that effect, this study concluded that, should these athletes' memories remain unaccounted for, they will all also be lost or inaccessible like those literature has reiterated about, that it will difficult to even locate or know who or what institution possesses them.

6.3.4 Collection of memories of previously excluded athletes

The literature review reiterated that documentation and research among blacks have been under-developed, while the history of many oppressed and ordinary groups often went unrecorded. The study established that the Gauteng Provincial Archives Repository collaborated with the Department of Information Science under the Collection Development Policy, appraisal strategies and the Oral History Programme (OHP) with the sole a purpose of building an inclusive archive in the GPAR through the recording of oral history, specifically for sports archives in Gauteng. The study then concludes that the latter project can be used to document most of athletes from apartheid who died unrecognised and unappreciated.

The list of these runners is more than one can count, including Benoni Malaka, Humphrey Kgosi, Mathews Batswadi, Mathews Motshwarateu, Albert Moholwa, Lawrence Peu, Josiah Thungwane, Didibeng Mokoena, Obert Serakwane, Humphrey Kgosi and Benoni Malaka. Hosia Tjale was the first black South African to win the Comrades Marathon and Vincent Rakabaele was also the first black athlete from Lesotho to win the Comrades Marathon. The study then concludes that; indeed, memories of most black runners have been historically side-lined and remain to be side-lined.

6.3.5 Integration of historically excluded athletes' memories into archival holdings

The study established that one of the ways to include historically excluded athletes' memories in the post-1994 collection could be by donating some, if not all, of their running memories by collecting these athletes' archival memories. It is through these archival memories that athletes' footprints will be left behind. People from all over the world will see these archival memories later, after the athletes have died and get to know what they were all about. Within these archival memories, the study established that athletes wanted to include the memories they wanted to be remembered with. This section established that participants wanted to be remembered by what influenced them to start running in the first place.

Titus Mamabolo wanted to be remembered as a man who competed with whites during South Africa's dark days and who won. As a hero who represented the country even at international level when everyone was kept behind by apartheid policies. James Mokoka also wanted to be remembered as a man who proved to the world that black women are in athletics as good as everyone else, as proven by Rosina and Margarete Sedibane who are great mothers. The study then concludes that indeed most bias about black athletes, especially women, have been overcome. An example, Rosina Sedibane, wanted to be remembered as the first black woman who opened doors for other black women in the running fraternity. A woman who, through the passion for running, broke the barriers of racial segregation and gender inequality in South Africa. Hence, the study concludes that these memories should form part of the Gauteng Provincial Archives as archives will memorise and legitimise societies' identity, thereby influencing the future by shaping the past.

6.4 Recommendations

The recommendations are offered based on the findings of the study, conclusions adduced above, and the literature reviewed. These recommendations are essential for athletes, legislators and the mainstream archives in building inclusive archives in Gauteng. Based on the study findings, this study recommends the following:

6.4.1 Policy and regulatory framework governing the inclusion of non-public records

To improve inclusive archives at the GPAR, there should be a specific provision for acquiring non-public records with value to the province other than the Gauteng Provincial Archives as this Act is too general. The Gauteng Provincial Archives does provide for the inclusion of collect non-public records with enduring value of provincial significance which cannot be more appropriately preserved by another institution, with due regard to the need to document aspects of the province's experience neglected by archive repositories in the past. However, the GPAR does not state where those non-public records are and how those records will be acquired, neither does it adequately address copyright issues related to ownership of these archival records or regulate those people who seek to obtain commercial gain out of these sports records.

In other words, the provision of non-public records should include the latter to build a feasible, inclusive archival collection. If the above concerns are not addressed a selective archive may result in a situation where only prominent members such as liberation strugglers and business tycoons of the communities are documented, leaving out the ordinary and the marginalised as already reiterated by literature about similar problems in other archival repositories. A clear provision of non-public records will also improve implementation, which has become a problem of many mainstream archives regarding the inclusion of non-public records of the marginalised.

6.4.2 Historical memories of athletes excluded in archival holdings

It is already apparent that the history of most black athletes is obscure, hence the need to go back and collect their archival memories to build an inclusive archive. If this is done, the achievements of black athletes can be legitimated and made accessible to those concerned.

There is already a large chunk of athletes' historical memories that have not been accounted for. For example, some of the great athletes who received Springbok colours are not mentioned anywhere in the history books. Those include runners such as Joseph Leserwane or Obert Serakwane. Although Joseph qualified for Springbok colours in 1968 he only received it in 1978, even after Mathews Batswadi who received it in 1977. Mathews is historically referred to as the first black athlete in South Africa to be awarded Springbok colours. Hence, memories of running achievements of black athletes also need to be appreciated and recognised so that history does not repeat itself with fragmentations and missing athlete memories. Most elite runners who struggled during the apartheid era due to limited support, also need to be supported in their athletic developments. This support can be in the form of sponsorships, running contracts and recognition in rectifying the past; but, most importantly, in ensuring that the past does not repeat itself. A book can be written about such athletes. Perhaps, the provincial or national departments of sport, arts and culture can commission a project for such books. Authors such as Cameron-Dow (2011), Ngoepe (2020), De la Motte (2014) and others have written some books for athletes that can work as examples.

6.4.3 Location, custody, volume and condition of athletes' memory

To be aware and have clear picture of the location and condition of athletes' memories, there must be an inventory that is central and contains addresses of the location of athletes' memories. In contrary, athletes can be trained to better handle their running memories to ensure safe preservation. Alternatively, the existing GPAR can be used to attain athletes' memories of running and preserve them. That will help to account for location and condition of these athletes' memories. In this way, a situation whereby it is not even known who or which intuition harbours athletes' memories will be avoided. Furthermore, there could be an establishment of a museum for athletics trophies, medals, etc and archival displays of photos and certificates as part of Arts and Culture goal of protecting, preserving, promoting and developing arts, culture and heritage, and advancing the socio-economic inclusivity.

6.4.4 Collection of memories previously excluded athletes

It was apparent that documentation and research among blacks are under-developed, while the history of many oppressed and ordinary groups often went unrecorded, while most of athletes from apartheid era have died unrecognised and unappreciated. Therefore, some South Africans have been rendered invisible by history in the past (McDonald 2016:76). It is through collaboration with organisations such as the GPAR and the Department of Information Science in filling the gaps of archives by building an inclusive archive in the GPAR through the recording of oral history, specifically for sports archives in Gauteng. This is a platform for studies like this one, which address the unsung athletes' heroes through the collection of memories of previously excluded athletes of prior to 1994. There will be improvements in the memories of athletes who were previously excluded. Nevertheless, the scarcity of interest in our own sports heroes' memories will result in a nation which lacks community figures, and which thinks they never existed. Moreover, such small stories from the marginalised can feed the big stories of elite athletes, building an archival collection that include everybody in the the memory of the nation. As a result, such stories would not vanish into thin air.

6.4.5 Integration of historically excluded athletes' memories into archival holdings

As athletes have already committed to donating some or all their archival memories; this is an opportunity to collect these materials and including them in the post-1994 collection. However, this was done with taking into consideration Titus Mamabolo's concerns over his original archival memories and Rosina Sedibane's suggestion to make copies, which will remain with her, and take the original memories to keep them in safe original print documents in the archives repositories. Athletes' memories relating to black athletes which have been long side-lined by the archival mainstream should have reiterations by athletes stating what they want to be remembered for.

6.5 Suggestion for future studies

This study makes several important suggestions for additional future research in the areas of inclusion of non-public records, especially of the black athletes. Several areas of research include, policy compliance issues, copyright issues related to the collection of non-public records of the marginalised, funding of oral history projects and house museums. This study was limited to only a few athletes the researcher could access. In future, there must studies dedicated to documentation of unsung athletics heroes as these historical athletes are passing away with athletics insightful information, especially because most of the black athletes' history is still scattered all over the country, still being passed mouth to mouth as oral history. Furthermore, given that this study was more into unsung athletics heroes, more studies dedicated to unsung sports heroes of all sports codes, including soccer, boxing, cricket, rugby, volleyball or tennis, still need to be taken into consideration.

6.6 Final conclusions

This study sought to explore the feasibility of building inclusive archives through the collection of sports athlete's memories at the Gauteng Provincial Archives Repository. The study was presented in six chapters.

Chapter One provided the background to the study, the purpose of the study, the research objectives and question, the context of the study and the conceptual framework. Chapter Two dealt with the review of literature mainly related to this study. The third chapter entailed the methodology employed by this study and the justification. Chapter Four analysed and presented data from participants and related documents. The study used oral history and document analysis and presented the data according to the themes that have emerged from the study. Chapter Five entailed the discussion and interpretation of data, and the last current chapter presented a summary of the findings, conclusion, recommendation and final conclusion of the study. This study was qualitative in nature and adopted an oral history design. The study was then guided by adopted conceptual framework in further understanding inclusive archives. The findings of the study were aligned with research objective and review of literature. It became apparent from the finding that the Gauteng Provincial Archives is used for the collection of non-public records.

The study also established that the history of most black athletes is obscure, hence the need to go back and collect their archival memories in building inclusive archives. This should be done to ensure the achievements of black athletes are also legitimated and accessible to those concerned. Already there is large chunk of athletes' historical memories confused or unrecorded because it is not legitimated. Participants do not mind donating some, or all, of their archival memories to the GPAR as it is through those archival memories that their footprint will be left behind. People from all over the world will also see these archival memories after they are no longer alive and will get to know what they were all about. Hence, then study concluded that this is an opportunity to collect these valuable non-public records from athletes.

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Appendix A: Interview guide

Interview Guide

Student : Matshotshwane Joseph

Students no : 67107745

Study title

Towards Inclusive Archives through collection of Athletics Sports Memories at Gauteng Provincial Archives.

Section A: Policy and legislative framework of non-public records

1. What policy and legislative framework make provision for non-public record in your repository?
2. What are the terms and conditions for such collection?
3. What policy regulates that?
4. Which non-public collection have you received so far?
5. Which initiatives are already in place to ensure the mandate on question 1 is met?
6. What are some of the obstacles you face in order to ensure the mandate on question 4 is met?
7. What resources already in place from the government to support the drive of this Act of inclusion of non-public records?

Section B: Memories of athletes excluded in archival holdings

1. How did you start running?
2. What influenced your passion for running
3. How have you received support?
4. What have you archived?

Section C: Athletes archival memory location, custody, volume and condition

1. Where are you storing your running memories?
2. How is the condition of your running memories?

Section D: Collection of previously excluded athletes' memories

1. Who are other road running legends who are forgotten by history books

Section E: Integration of historically excluded athletes' memories into the archival holdings

1. What running memories would you like to be remembered for?
2. Would you mind donating some or all of your running memories?

Appendix B: Consent form

CONSENT TO PARTICIPATE IN INTERVIEW

TOWARDS INCLUSIVE ARCHIVES THROUGH SPORTS ATHLETICS MEMORIES AT GAUTENG PROVINCIAL ARCHIVES

Dear Prospective Participant

My name is Joseph Ramochichi Matshotshwane and I am doing research with the help of Professor Mpho Ngoepe, Chair of Department of Information Science. The study is for the accumulation of master's degree at University of South Africa. We are inviting you to participate in a study entitled Inclusive Archives through Collection of Sports Memories at Gauteng Provincial Archives. The purpose of this qualitative study is to explore the feasibility towards inclusive archives through collection of sports athletics memories at Gauteng Provincial Archives Repository.

WHY AM I BEING INVITED TO PARTICIPATE?

You were selected as a participant in this study because you are regarded as one of the custodians of this knowledge. Fellow comrades in the province whom once or twice competed with you referred us to you. We will be interviewing about 25 athletes' elites across all regions in the province.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

This is a semi-structured interview where open-ended questions will be asked to you to try and answer our research questions. Due to Covid 19 the interview can take place using any platform you are conformable with (Call, WhatsApp video call, Messenger video call, Skype, Teams or Zoom) Your experience and knowledge as the targeted participant in this study will help answer research questions for this study. We would like to record this interview so that we can use it for reference while proceeding with this study. We will not record this interview without your permission. If you do grant permission for this conversation to be recorded, you have the right to revoke recording permission and/or end the interview at any time. The interview will take around 35 minutes of your time. We may come back for a follow-up interview within three months if the exercise is not complete.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

There is no potential harm or discomfort foreseen for participating in this study. The researchers will ensure that no potential harm may occur to the study participants.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

You have the right to insist that your name will not be recorded anywhere and that no one, apart from the researcher and identified members of the research team, will know about your involvement in this research. Your answers will be given a code number, or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings.

Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

The researcher will store hard copies of your answers for a period of five years in a locked cupboard/filing cabinet in a secured place for future research or academic purposes; electronic information will be stored on a password-protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Hard copies will then be shredded, and electronic copies will be permanently deleted from the hard drive of the

HAS THE STUDY RECEIVED ETHICS APPROVAL?

This study has received written approval from the Research Ethics Review Committee of the Unisa. A copy of the approval letter can be obtained from the researcher if you so wish.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Joseph Matshotshwane on 060 391 9654 or email him on: matshjr@unisa.ac.za.

Should you have concerns about the way in which the research has been conducted, you may contact Prof Mpho Ngoepe on 0124296360 or via email at ngoepms@unisa.ac.za

Thank you for taking time to read this information sheet and for participating in this study

Kind regards

Matshotshwane Joseph

Appendix C: UNISA Ethical clearance letter



DEPARTMENT OF INFORMATION SCIENCE ETHICS REVIEW COMMITTEE

29 May 2020

Dear Mr Joseph Ramochichi Matshotshwane

Decision:

**Ethics Approval from 29 May
2020 to 29 May 2024**

DIS Registration #: Rec-20200529

References #: 2020-DIS-0014

Name: JR Matshotshwane

Student #: 67107745

Researcher(s): Mr Joseph Ramochichi Matshotshwane

67107745@mylife.unisa.ac.za

065 972 4845

Supervisor(s): Prof MS Ngoepe

ngoepms@unisa.ac.za

012 429 6792

**Decolonisation of Archives through the inclusion of Sports Archives
the Gauteng Provincial Archive Repository.**

Qualifications: Masters Study



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The *low risk application* was reviewed and expedited by the Department of Information Science Research Ethics Committee on 29 May 2020 in compliance with the Unisa Policy on Research Ethics and the Standards Operating Procedure on Research Ethics Risk Assessment. The proposed research may now commence with the provisions that:

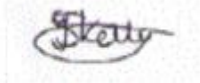
1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy of Research Ethics.
2. Any adverse circumstances arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the Department of Information Science Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards the protection of participants' privacy and the confidentiality of the data should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no. 4 of 2013; Children's Act no. 38 of 2005 and the National Health Act, no. 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
7. Research must consider rules for engagement that are in line with observing COVID 19 regulations.
8. No field work activities may continue after the expiry date of 29 May 2024. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number 2020-DIS-0014 should be clearly indicated on all forms of communication with the intended research participants, as well as the Committee.



Yours sincerely

A handwritten signature in black ink, appearing to read 'Isabel', enclosed within a faint, light-colored rectangular border.

Dr Isabel Schellnack-Kelly
Department of Information Science: Ethics Committee



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