

**A phenomenological study of a sample of young Black players in
the transformation process of cricket in Gauteng**

by

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**Submitted in partial fulfilment of the requirements for the degree
MA (Counselling Psychology)**

July 2010

DECLARATION

I declare that the research report, which I hereby submit for the degree MA (Counselling Psychology) at the University of Zululand, is my own work and has not been previously submitted by me for a degree at this or any other tertiary institution.



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July 2010

ACKNOWLEDGEMENTS

I wish to give my sincere thanks to all the people who supported me throughout this study. Firstly, thank you to the participants who willingly shared their experiences with me. I found their contributions to be extremely insightful. Secondly, thank you to the Gauteng Cricket Board which allowed me to undertake this study and offered me co-operation at all times.

I especially thank my Supervisor, Dr P.B. Msomi-Mbele of the University of Zululand, whose skills, enthusiasm, knowledge and patience have been invaluable.

I gratefully acknowledge the Psychology Department at the University of Zululand, which gave me the opportunity to undertake this study and gave me psychological understanding which benefitted me when I interpreted the results of this study.

Importantly, thank you to my family and friends who gave me support on an emotional level.

ABSTRACT

A phenomenological study of a sample of young Black players in the transformation process of cricket in Gauteng

This South African study used a phenomenological approach which researched lived experiences of twenty Black cricketers in the Gauteng region who have been or are currently involved in the transformation process. Data was collected in the form of one-on-one tape recorded interviews from a pre-determined list of qualitative questions.

This study explores the factors that are motivating Blacks in Gauteng to take up and play cricket and subsequently persist or drop out; how they have experienced the transformation process; whether or not they consider that they have progressed in the transformation process.

The study provides an insight into these young Black Gauteng cricketers' perspectives of how Gauteng Cricket Board could make transformation work more effectively and efficiently and contribute meaningfully to the transformation process. This will aid in finding additional explanations to the challenges surrounding meaningful transformation in Gauteng cricket and could hopefully bring a more holistic approach to the issue of transformation.

Five themes emerged from the participants' responses, namely:

Theme one: Dearth of support and resources

There are different aspects that are important in the development of a cricketer. A player may have the technical cricketing skills and the talent but a holistic perspective is also necessary. With insufficient off-field requirements that they are experiencing - such as family and community support, cricketing facilities, good cricketing equipment, and independence to travel to and from games - participants say their success in the game is affected negatively.

Theme two: Frustration, hopelessness and despair

Participants were critical of the transformation process in Gauteng. Relocating to, for example, the Eastern Cape appears to be for many participants their only hope of progression within cricket teams. This continues to entrench their attitude of hopelessness, despair and hurt towards the Gauteng Cricket Board, because the participants' views are that there is

strong Black cricketing talent in Gauteng. Their frustration is that they contend that transformation in Gauteng is only window dressing.

Theme three: Lack of commitment by Gauteng Cricket Board

The participants believe there is less focus by the Gauteng Cricket Board on older Black players; they evidence the Gauteng Cricket Board buying players, specifically Coloured players, from other provinces; they experience poor communication and a lack of opportunities; they believe Gauteng Cricket is not doing enough to help Black players progress within the cricket structures; according to them, transformation is not taking place in Gauteng Cricket and is weak in the under-19 structures; they believe Gauteng Cricket does not have enough faith in Black Gauteng cricketers; they feel the Gauteng Cricket structures are weak and are not working efficiently and; Gauteng Cricket is in need of good leadership.

Theme four: Increasing racial divide instead of unifying

Thirteen participants made ongoing comparisons with their White counterparts, whom these Black players position as being more privileged than them in cricketing terms - even though the directive from the South African Government is to progress transformation. These Black players see the racial integration of the game of cricket more as a comparison and competition between themselves and their White counterparts rather than as unification.

Theme five: Value of cricket in personal development and adding value to one's life

The participants cited their learning experiences in cricket as affording them the following: Interacting with people of all races; learning to set a good example; greater self-awareness; learning to make wise decisions; persistence; self-discipline; confidence; tolerance; strengthening of character; self-respect; commitment; aspiring to a greater lifestyle; acquiring leadership skills and educational opportunities; being empowered and empowering others and working together; playing for the team and; acquiring the ability to trust others.

The findings of this research allow for a holistic framework that could be developed in conjunction with the Gauteng Cricket Board to help progress transformation in cricket in Gauteng and, therefore, South Africa.

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Appendix D: Some information on the twenty research participants.

CHAPTER 1

“Our historic and moral duty is to ensure that South African cricket grows and flourishes among the truly disadvantaged of our society, with the recognition that the majority of disadvantaged people come from our Black African communities. This involves a commitment to promote and develop cricket amongst Black African people at all levels of the game.” (SA Cricket’s Pledge to the nation, 1998).

1.1 Introduction

This study, which is especially pertinent in the South African context, is focused on the motivation of Gauteng’s Black cricketers in a transforming South Africa. For the purposes of this study, “Black” refers specifically and only to Black Africans.

While having a national reference, the study has Gauteng as the focus area. The reasons for the researcher’s concentration on this province are as follows:

- Black African players who have performed at a provincial as well as a national level, such as Makhaya Ntini, Mfuneko Ngam, Mondli Zondeki, Lonwabo Tsotsobe, Thami Tsolekile, Victor Mpitsang and Thandi Tshabalala, are from the Eastern Cape, Western Province and the Free State respectively. None has come from Gauteng.
- Cricket has “blue-chip sponsors” and suppliers to assist in the funding of competitions and development programmes. A large proportion of cricket payments consist of the distribution of funds or grants to member affiliates and franchises (Annual Report 2007/2008, Cricket South Africa, n.d.). However, despite funding for development programmes, not one Black African cricketer from Gauteng has ever been selected for the senior South African cricket team.
- The researcher’s lived experience of the past fifteen years as a registered club cricketer in the Gauteng province, has given the researcher first-hand insight into the issues, personalities, projects, politics and outcomes of Gauteng’s cricket programmes.
- In the year 2007, the researcher attended a seminar at the Gauteng Cricket Board entitled: *A Summary Approach to Broad-based Transformation. A sport*

organisation's approach to transforming itself (Basson, 2007). The seminar provided insight into issues relating to transformation in Gauteng cricket.

- The study examines the first-hand experiences and their interpretations of a sample of young Black cricketers in the Gauteng region in the ongoing transformation process of cricket.

Until unification in 1991, South African cricket was divided on racial lines for more than one hundred years with Blacks being historically disadvantaged at all levels of the game and Black Africans the worst off of all. For this reason, the transformation (or empowerment) of South African cricket is paramount in all we do (Majola, n.d.).

Cricket has to be supported and played by the majority of South Africans for it to be a truly national sport. We have to build capacity at all levels, especially in the previously disadvantaged communities for historical reasons. Affirmative action is a principle accepted and implemented by all structures of Cricket South Africa. It is a temporary measure to rectify the imbalances of the past and will remain in place until there is equal opportunity to play and advance in cricket (Majola, n.d.).

1.2 Background to the study

The theoretical background to the study looks at the following areas of research:

- The study researches factors of motivation, which provide information on why young Black Gauteng males play cricket; why they choose cricket over another sport; and what factors encourage persistence as opposed to dropout in the sport of cricket.
- The study looks at transformation as it relates to sport and more specifically cricket. Factors such as the value of sport in health promotion, the nature of sport and its ability to unify and reconcile, socio-economic development especially in previously disadvantaged communities and finally how sport can be used as a means of ridding South Africa of the ills of society such as crime and poverty, are also addressed.

1.3 Motivation for the study

In seventeen years since South Africa's re-entry into the sporting world following decades of apartheid rule including segregation, discrimination and division of its people, South Africa

can offer just one international cricketing success story in terms of Black Africans - Makhaya Ntini. The study will explore possible reasons why Gauteng, in particular, has not produced one Black player at international level.

The question is: How can sporting codes such as cricket make transformation work more successfully? In particular, how can Gauteng begin to contribute meaningfully to the transformation process?

In looking at how the young Black cricketers themselves have experienced the transformation process, the basis of the researcher's motivation, would hopefully bring a more holistic approach to the issue of transformation.

1.4 Research question

What are young Black players' cricketing experiences in the ongoing transformation process in Gauteng? This question is founded on the evidence of a democratised society in South Africa in which transformation in sport is being promoted intensely.

1.5 Statement of the problem

In cricket, Gauteng has a sophisticated cricketing infrastructure, a massive pool of Black candidate players and substantial financial investment in development programmes over many years. Yet to date, not one Black player from Gauteng has ever been selected for the senior South African cricket team.

1.6 Aims

The study aims to investigate the experiences of young, Black cricket players in the transformation programme of the Gauteng Cricket Board. The overall aim of the study intends to investigate reasons for sustained participation or premature withdrawal from the sport

1.7 Significance of the study

The study gives insight into problems, and therefore can help improve transformation in cricket in Gauteng and, therefore, South Africa. The development of the sport among young Black cricketers could have an impact on reducing crime and substance abuse, as well as improve health and poverty. In a society where transformation of Black players in senior

cricket has been wholly unsuccessful, most notably in Gauteng, there are potentially social, political, financial and sporting ramifications spreading across most sporting codes in the country.

This study gives an indication as well as an insight into the factors that are motivating these Black cricketers to play cricket and subsequently persist or drop out, which would add to the existing literature on transformation in sport and aid in finding a solution to the problems surrounding meaningful transformation in sport.

1.8 Summary

This chapter introduced the study by stating the reasons for undertaking it, its objectives, as well as its significance in the South African context. The following chapter will be focused on critically reviewing the literature relevant to this study.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter is focused on the following areas of discussion: motivation, which will provide information on why people play sport; why they choose one sport over another; and what factors encourage persistence as opposed to dropout, the role of sport in post-apartheid South Africa, with more emphasis on cricket, factors such as the value of sport in health promotion, the nature of sport and its ability to unify and reconcile, socio-economic development especially in previously disadvantaged communities and finally how sport can be used as a means of ridding the ills of South African society, such as crime and poverty.

2.2 The role of sport in post-apartheid South Africa

The theme of the South African Government's White Paper on Sport (1997) was "Getting the Nation to Play" and was aimed at taking sport and recreation to all the people.

Sport and Recreation SA set objectives for itself, which gave rise to the "getting the nation to play" theme. According to the South African Government's White Paper on Sport (1997) the following were its objectives:

- a) Increasing the level of participation in sport and recreation activities.
- b) Raising sport's profile in the face of conflicting priorities.
- c) Maximising the probability of success in major events.
- d) Placing sport at the forefront of efforts to educate the public about
HIV/AIDS, and
- e) To reduce the level of crime.

These priorities are all transformation-centered. The impact of sport is felt in allied aspects such as health, education, economy, crime, nation-building, international relations and fostering national unity.

According to the South African Government's White Paper on Sport (1997, p.2) the Commonwealth Heads of Government Working Group in Harare in 1995 made the following observation with regard to the influence of sport on society:

"It is time that the integral role which sport plays in the process of nation-building is fully recognised. Sport is an investment. It is firstly an investment in the health, vitality and productivity of one's people. It is secondly an investment in their future. The social benefits include an overall improvement in the quality of life and physical, mental and moral well-being of a population. Furthermore, successful athletes serve as role models for the youth of the country, as achievers, as unofficial ambassadors, and as individuals committed to equality and fairness in competition. Because of its visibility, sport can play an enormous part in redressing gender inequalities and discrimination against the disabled and minorities."

But perhaps the most important of all is the role of sport in fostering national unity, states the South African Government's White Paper on Sport (1997). The impact of sport extends beyond the confines of participation. It is felt in many other spheres of life such as health, education, economy, crime, nation building and international relations.

Indeed, the South African Government's White Paper on Sport (1997) stresses the need to motivate communities to develop active and healthy lifestyles and to channel those with talent towards the competitive areas of sport - physical activity can be harnessed to promote non-racialism, leadership opportunities and the development of a healthy society.

At the core of the United Cricket Board's (now Cricket South Africa's) values and operations, is the goal of contributing through cricket to transformation (Odendaal, n.d.).

Two of the key elements of The United Cricket Board of South Africa's (now Cricket South Africa's) Transformation Charter were that it was the United Cricket Board's historic and moral duty to ensure that South African cricket grows and flourishes among the truly disadvantaged of its society, with the recognition that the majority of disadvantaged people come from the country's Black African communities; and that this involved a commitment to promote and develop cricket among Black African people at all levels of the game (SA Cricket's Pledge to the nation, n.d.).

Cricket South Africa's Transformation Review Committee made the following recommendations that were accepted by Cricket South Africa:

Cricket South Africa and the South African Cricketers Association are encouraged to initiate programmes to educate and engage professional players on transformation so that this important constituency can be part of a united South African cricket culture; and the transformation programme will have a special focus which is going to be placed on the progress of Black Africans at all levels of the game (Annual Report 2007/2008, Cricket South Africa, n.d.).

At Gauteng Cricket's bizhub Highveld Lion's Academy based in Potchefstroom, it was stated: "special care is taken to ensure representation and adequate opportunity for players from previously disadvantaged areas" (bizhub Highveld Lions, n.d.).

2.3 Psychological benefits of sport

According to Landers (n.d.), the research literature suggests that for many variables there is now evidence that a definite relationship exists between exercise and improved mental health. This is particularly evident in the case of a reduction of anxiety and depression. For these topics there is now considerable evidence derived from hundreds of studies with thousands of subjects to support the claim that exercise is related to a relief in symptoms of depression and anxiety.

Landers (n.d.) states that more research is needed to determine if this overall relationship is causal, and there is also a need to examine further some of the variables that are believed to moderate the overall relationship.

For many of the other variables related to mental health, the initial meta-analyses have shown evidence that is promising. Compared to the area of depression and anxiety however, there is either a need for more research on these topics or more quantitative reviews of the expansive research that already exists (Landers, n.d.).

For example, the relatively new research into the influence of exercise on positive mood states is in need of more research studies, whereas the area of exercise and self-esteem needs quantitative reviews of the expansive research literature that already exists. Currently it

appears that aerobic exercise enhances physical self-concept and self-esteem, but more research needs to be done to confirm these findings (Landers, n.d.).

Exercise is related not only to a relief in symptoms of depression and anxiety but it also seems to be beneficial in enhancing self-esteem, producing more restful sleep, and helping people recover more quickly from psychosocial stressors. None of these relationships is the result of a single study. They are based on most, if not all of the available research in the English language at the time the meta-analytic review was published (The influence of exercise on mental health, n.d.).

The overall positive patterns of the meta-analytic findings for these variables lends greater confidence that exercise has an important role to play in promoting sound mental health (Landers, n.d.). A sport such as cricket promotes all aspects of exercise.

2.4 Nation-building

As Allison (1993, as cited in, Booth, 1998, p.210) contends: “Sport is one of the most potent of human activities in its capacity to give meaning to life, to create and interconnect senses of achievement and identity. Above all, and increasingly, sport has a complex and important interaction with nationality and the phenomenon of nationalism.”

According to Jarvie (1993, as cited in Booth, 1998, p.210), “This interaction occurs in at least three ways. Firstly, sport provides a form of symbolic action, which states the case for the nation itself. Victories incarnate positive images of national virtues, strengths and way of life. Similarly, hosts of international sporting pageants, such as the Olympic Games, display national wealth, technical expertise and organisational competence. Secondly, sporting events provide shared memories, which may act as turning points for national history and help forge ideas about common destiny. Thirdly, the symbols, icons, anthems and songs of representative teams are signifiers that separate and distinguish nations from each other.”

According to Basson (2007), it is “strategically suicidal” for transformation to be viewed solely from a restrictive political rather than a holistic perspective. Basson (2007) contends that the country’s true potential in all areas - business, education and sport - both at home and in the global arena, has to be unlocked. At the core of the approach required lie the incubation, nurturing and development of the country’s actual and potential human capital.

This view is backed up by the South African Government's White Paper on Sport (1997), which spelt out as a priority to develop the human resource potential required for the effective management of sport in South Africa.

This study was carried out to investigate the lived-world experiences of cricketers, specifically in Gauteng, in terms of unlocking, nurturing and developing potential in the sport.

As Basson (2007, p.8) contends: "In order to preserve and create jobs, the country's ability to compete needs to be improved. It is important to guard against the emergence of negative perceptions about the nation's competitiveness internationally that will affect the will and confidence to conceive and implement innovative competitive strategies. In this regard, sport has got a very important role to play as a beacon of the country's ability to be globally competitive."

Essentially, Basson (2007) contends, the approach refers to the creation of an environment in which human capital can be nurtured and can prosper and grow - free from any of the social ills that prevent people from enjoying their basic human rights to lead productive lives. "It is in this context that sport has a key role to play. South Africans have to believe that as a nation we are capable of competing effectively in the global arena on the basis of innovative and creatively crafted strategies" (Basson 2007, p.3).

From a holistic perspective, the study has been undertaken to reveal how these Black cricketers believe that sport, specifically cricket, can be used as a means of unifying and reconciling South Africans. The development of cricket among young Black cricketers could have an impact on crime, health, poverty and substance abuse.

2.5 Affirmative action in South African cricket

Recognising the pervasive influence of sport on all aspects of society, one of the priorities of the Department of Sport and Recreation was to ensure that all sport and recreation bodies meet their affirmative action objectives.

According to the South African Government's White Paper on Sport (1997, p.12): "Clearly the concept of 'sport for all' is based on values of equity and access, which can only be realised through a concerted effort of integrated programmes that will include people from the disadvantaged communities. South African sport will not be able to realise its true

potential unless it reaches all its people - it is an imperative that will ensure ongoing and sustained success.”

Indeed, in terms of transformation in South African cricket, at the core of the United Cricket Board's (now Cricket South Africa's) values and operations, is the goal of contributing through cricket to transformation, reconstruction and nation building in society more generally (Odendaal, n.d.).

From an ethical and moral perspective, the transformation road embarked on by South Africa represents an exercise in restorative justice and reconciliation. The process involves the restoration of destroyed trust and the removal of conditions undermining relationships of trust, whether of a socio-economic, political or structural nature (Basson, 2007). The transformation road “embraces the choice made to transcend the divisions, strip off the past and to make things right between those who have been locked in an adversarial relationship” (Basson, 2007, p. 5).

Cricket unity, sponsored by the previous National Sports Congress and the ANC, was part of a broader negotiation process “that took South Africa from the destructive era of apartheid to formal democracy and a system of government based on equal rights for all its citizens”(Odendaal, n.d.).

Literature, however, shows that what had happened beyond cricket's boundaries was inextricably linked to the slow uptake of Black Africans to the game of cricket. According to Alfred (2008), in the early 1990s, Imtiaz Patel served an administrative apprenticeship at what was then Transvaal cricket as their development officer. It was while Imtiaz Patel was at Transvaal that “he noticed that young Black cricketers, creeping apologetically through the system, were suffering from emotional meltdown when they found themselves on a broader – often White stage. He [Patel] immediately roped in Dr Andre Roux, and the psychologist identified post-traumatic stress disorder, the result of these players having grown up in townships that were often burning through the 1980s”.

Literature shows that even towards the end of the twentieth century there were concerns about the lack of change and delivery in various areas of cricket, particularly at the highest level where provincial and national teams remained largely White.

In November 1998, the United Cricket Board of South Africa (now Cricket South Africa) adopted a Transformation Charter (driven at all levels of South African cricket), and a Pledge to the Nation at a National Vision Conference.

Fundamental to this Charter (SA Cricket's Pledge to the Nation, n.d.) were two key elements pertinent to this study:

- 1) That it was the United Cricket Board's historic and moral duty to ensure that South African cricket grows and flourishes among the truly disadvantaged of its society, with the recognition that the majority of disadvantaged people come from the country's Black African communities.
- 2) This involved a commitment to promote and develop cricket among Black African people at all levels of the game.

South African sport's competitive advantage lies in the existing rich historical sport traditions among coloureds in the Western Cape, Africans in the Eastern Cape, among Whites across the country and the vast unexplored sport potential among Africans in the north (Basson, 2007).

Cricket South Africa's Transformation Review Committee made the following recommendations that were accepted by Cricket South Africa (Annual Report 2007/2008, Cricket South Africa, n.d.):

Cricket South Africa and the South African Cricketers Association are encouraged to initiate programmes to educate and engage professional players on transformation so that this important constituency can be part of a united South African cricket culture.

The transformation programme will have a special focus which is going to be placed on the progress of Black Africans at all levels of the game (Annual Report 2007/2008, Cricket South Africa, n.d.).

2.6 Gauteng cricket

Part of Cricket South Africa's Transformation Charter is its thrust on funding, which is to assist in supporting a financially and operationally viable and stable affiliate/provincial base

by establishing a fair and equitable policy for the distribution of funds that is accepted and supported by affiliates and rewards affiliates for their contribution to cricket (SA Cricket's Pledge to the nation, n.d.).

Cricket has "blue-chip sponsors" and suppliers to assist in the funding of competitions and development programmes. A large proportion of cricket payments consist of the distribution of funds or grants to member affiliates and franchises (Annual Report 2007/2008, Cricket South Africa, n.d.).

The Gauteng Cricket Board, situated in the Gauteng Province, the economic hub of South Africa, is one of eleven affiliate members of Cricket South Africa and as such the Gauteng Cricket Board participates in the affairs of Cricket South Africa in terms of its structures and protocols and with respect for business and strategic confidentialities.

Amateur Cricket in Gauteng administers all cricket that is played in the following demarcated areas: Soweto, Kagiso, Johannesburg North, Alexandra, Wits and surrounding areas, Vaal, South East Area, Jeppe, Lenasia and Johannesburg Central. Tertiary institutions affiliated to Gauteng Cricket are Wits University, University of Johannesburg and Vaal University of Technology. A total of 52 clubs participate in 18 leagues administered by the Gauteng Cricket Board (Gauteng Cricket Board, n.d.).

In keeping with Cricket South Africa's Transformation Charter, Gauteng Cricket has appointed 21 cricket coaches and administrators on a contract basis to coach in schools and cricket clubs in the following development areas (the largest number being in Soweto): Soweto (4), Lenasia (3), Kagiso (3), Central (2), Eldorado Park (2), Vaal (3), Alexandra (2), Toekomsrus (1) and Dobsonville (1)

(Gauteng Cricket Board, General Youth Programme, n.d.).

In addition, financial support from the Gauteng Department of Sport, Recreation, Arts and Culture has made it possible for Gauteng to run high-performance provincial cricket academies (Gauteng Cricket Board, General Youth Programme, n.d.).

At Gauteng Cricket's bizhub Highveld Lion's Academy, based in Potchefstroom, "Special care is taken to ensure representation and adequate opportunity for players from previously disadvantaged areas" (bizhub Highveld Lions, n.d.).

It is, however, important to note that Black African players who have performed at a provincial as well as a national level, such as Makhaya Ntini, Mfuneko Ngam, Mondli Zondeki, Thami Tsolekile, Victor Mpitsang and Thandi Tshabalala, are from the Eastern Cape, Western Province and the Free State respectively. None has come from Gauteng.

Not one Black African cricketer from Gauteng has ever been selected for the senior South African cricket team.

Questions this study raises therefore are: How can sporting codes such as cricket make transformation work more successfully? In particular, how can Gauteng with its sophisticated cricket infrastructure, its large pool of candidate players and financial investment, increase its contribution to the transformation process? Can Government's requirements be enhanced using data gathered from this study?

The study will examine the views, meanings and interpretations of a sample of young Black cricketers in the Gauteng region in the ongoing transformation process. These cricketers will discuss what the transformation process in cricket means to them and how the transformation process is affecting their thinking as cricketers.

Basson (2007) contends that sport's transformation approach in the country should also involve a major change in direction on all levels within the organisation - a change not only of how it works, and how it is structured but how sports people think, interact, participate and perform.

"Sport has to recognise that it cannot transform itself until it transforms its thinking. This change in thinking includes idea generation, learning and skill development, exchange of information, development of strategic directions, communication, research and process improvement" (Basson, 2007, p.11). This study is therefore undertaken to meet some of these requirements. In discussing their experiences in cricket, the researcher will ask the participants how the transformation process is affecting their thinking as cricketers.

They will also reveal their learning experiences in cricket so far in terms of life skills, personal development and team building.

2.7 Motivation in sport

In addition to the existing literature on transformation in sport, there is an abundance of documentation and journals written by experts in sport psychology on motivating factors as they relate to ongoing participation and achievement in sport.

Debates concerning the activity or passivity, responsibility or indolence, of human beings have been perennial (Kohn, 1990, as cited in Deci & Ryan, 2000, p.76). According to Deci & Ryan (2000, p.69), "Motivation has been a central and perennial issue in the field of psychology, for it is at the core of biological, cognitive, and social regulation". Knowledge concerning the nutrients essential for positive motivation and experience and, in turn, for enhanced performance, has broad significance (Deci & Ryan, 2000).

Clews and Gross (1993) argue that individuals who are involved in sport for the sheer fun, pleasure and personal mastery derived from the experience are classified as intrinsically motivated individuals. The enjoyment of physical movement is valued for its own sake, for both the pleasurable chemical and physiological effect exercise has on the body, and the experiences the athlete receives through personal achievement, a sense of competency, perceived self-confidence and positive self-regard.

Extrinsic motives for an individual's sports choice are inter alia, social approval from adults and peers, material rewards in prizes and awards won and social status elevation may occur either as interconnected to intrinsic motives, or it may dominate the athlete's sporting experience (Clews & Gross, 1993).

The subsequent intrinsic and extrinsic motivational changes which individuals experience may have a substantial effect on their perceived competence, control and tendencies to approach or avoid achievement situations (Clews & Gross, 1993).

Eliot (2005) argues that internal and external rewards can both improve motivation; they can also affect one another. Eliot (2005, p.7) adds that "the most significant finding along this line of research is that athletes who are motivated intrinsically lose some of their enthusiasm when extrinsic incentives are added". The variable at work turns out to be athletes'

perception of which forces control their efforts. This force is the ‘locus of causality’, which is “a perception of the individual”. (Eliot, 2005, p.7).

Eliot (2005, p.7) states that “athletes who view the cause of their behaviour as external to themselves, that is, someone else is ‘pulling the strings’, feel a reduced sense of self-determination and motivation declines. However, if they believe they are the cause of their behaviour they feel greater autonomy and motivation rises”. This Eliot (2005) points out as the essence of the locus of causality.

According to Eliot (2005) sport psychologists have learned that intrinsic feelings, for example, perceptions of autonomy and competence are the most powerful motivators, while the promise of a pot of gold actually has potential to generate an absence of motivation, therefore the best way to ensure steady motivation is for an athlete to identify effort with something personally satisfying and meaningful. “A sense of purpose carries an athlete furthest and helps him weather the worst storms” (Eliot, 2005, p.8).

2.7.1 Sustained motivation

The study will investigate reasons for the cricketers’ sustained participation or premature withdrawal from the sport in Gauteng.

In research on sustained motivation in sport, Beltman and Volet (2006) noted that longitudinal studies in a sport context suggest the need to consider both personal and contextual factors when examining motivation over time.

According to Beltman and Volet (2006) sustained motivation is inextricably linked to both person and context. It is mediated by individuals’ ongoing appraisal process of personal and contextual aspects of their current situation, and the nature and extent of participation is constantly revised as a result of ongoing changes in personal and contextual circumstances over time.

2.7.2 Self-Determination Theory

The self-determination theory states that human beings are endowed with natural motivations to encounter, master, and synthesize new challenges that will promote their self-development (Woike & McAdams, 2005, as cited in Derlega, Winstead & Jones, 2005).

“Self-determination theory differentiates motivation, with autonomous and controlled motivations constituting the key, broad distinction. Research has shown that autonomous motivation predicts persistence and adherence and is advantageous for effective performance, especially on complex or heuristic tasks that involve deep information processing or creativity. Autonomous motivation is also reliably related to psychological health” (Deci & Ryan, 2007, p.14).

“Considerable research has found interpersonal contexts that facilitate satisfaction of the basic psychological needs for competence, autonomy, and relatedness to enhance autonomous motivation, which comprises intrinsic motivation and well internalised extrinsic motivation. Self-determination theory has been applied in varied cultures and in many life domains, and research is reviewed that has related autonomous and controlled motivation to education, parenting, work, health care, sport and close relationships” (Deci & Ryan, 2007, p.14).

Research guided by the Self-Determination Theory has focused on the social-contextual conditions that facilitate versus forestall the natural processes of self-motivation and healthy psychological development. The findings have led to the postulate of three innate psychological needs, namely competence, autonomy, and relatedness. When these needs are satisfied, they yield enhanced self-motivation and mental health but when thwarted, lead to diminished motivation and well-being. These needs therefore are of great significance in sport (Deci & Ryan, 2000).

Specifically, social contexts catalyse both within - and between - person differences in motivation and personal growth, resulting in people being more self-motivated, energised, and integrated in some situations, domains and cultures than in others (Deci & Ryan, 2000).

Deci and Ryan (2000) also discovered that conditions supportive of autonomy and competence reliably facilitated the human growth tendency, whereas conditions that controlled behavior and hindered perceived effectance, undermined its expression.

Deci & Ryan (2000) found evidence of the dramatic power of social contexts to enhance or hinder the organismic tendency to integrate ambient social values and responsibilities. This finding, Deci & Ryan (2000) argue, is of great significance for individuals who wish to

motivate others in a way that engenders commitment, effort, and high-quality performance. This study therefore also focuses on the development of cricket in the social context.

2.7.3 Autonomous motivation

Self-Determination Theory differentiates autonomous motivation, which comprises intrinsic motivation and well-internalised extrinsic motivation, from controlled motivation, which comprises external and introjected regulation (Deci & Ryan, 2007).

Research has shown that autonomous motivation has been found to have a variety of advantages in terms of effective performance, psychological well-being and healthy development (Deci & Ryan, 2007). Furthermore, autonomous motivation has been found to be more observed when people experience satisfaction of their basic psychological needs for competence, relatedness, and autonomy. Autonomous motivation predicts persistence and adherence (Deci & Ryan, 2007).

According to Deci & Ryan (2007, p.14), “Autonomous motivation is also reliably related to psychological health – with considerable research having found interpersonal contexts that facilitate satisfaction of the basic psychological needs for competence, autonomy, and relatedness to enhance autonomous motivation.”

One of the central assertions of the Self-Determination Theory is that the basic psychological needs for relatedness, competence and autonomy are universal - that is, important for people of all cultures (Deci & Ryan, 2007). The Self-Determination Theory view suggests that cultures influence people in profound and important ways but that all humans have certain needs - the way the needs tend to get satisfied may differ by culture, but the fact of their needing to be satisfied for people to experience optimal well-being does not depend on culture (Deci & Ryan, 2007).

In sport, autonomous forms of motivation (intrinsic and identified motivation) predicted greater long-term persistence, whereas amotivation and external regulation predicted rapid dropout (Deci & Ryan, 2007). Introjected regulation predicted short-term but not long-term persistence. Thus, “the more autonomous the athletes were in their sport participation, the longer they remained involved with the sport” (Deci & Ryan, 2007).

This is highly relevant to the research, which will investigate what is motivating the players' continuing participation in cricket in Gauteng - involvement that is integral to the development of the game in the previously disadvantaged communities.

The intention of this study is to find out as well as gain an insight into the factors that are motivating Black African cricketers, specifically in Gauteng, to play cricket and subsequently persist or drop out. This will add to the existing literature on transformation in sport.

2.7.4 Social contexts in relation to basic psychological needs

As formulated by the Self-Determination Theory, if the social contexts in which such individuals are embedded are responsive to basic psychological needs, they provide the appropriate developmental lattice upon which an active, assimilative, and integrated nature can ascend. Excessive control, non-optimal challenges, and lack of connectedness, on the other hand, disrupt the inherent actualising and organisational tendencies endowed by nature, and thus such factors result not only in the lack of initiative and responsibility but also in distress and psychopathology (Deci & Ryan, 2000).

2.8 Community involvement

According to Basson (2007, p.8) "The essence of sport's transformation strategy has to be focused on equitable access and resource availability, skill and capability development on and off the field of play; broad-based community involvement with a view to identify potential talent for incubation, nurturing and development: and building and shaping relationships with its future support and spectator base, future leaders and decision-makers on the basis of broad-based community engagement. This approach will drive and shape sport's future demographic profile on and off the field of play."

This transformation strategy is in line with a key thrust of Cricket South Africa's Transformation Charter, which is to bridge the existing gaps between schools, club, provincial and international cricket to minimise loss of human potential, and optimise the return on cricket's human and financial investment (SA Cricket's Pledge to the Nation, n.d.).

In Gauteng, cricket development in its youth programme has focused on equipping staff and coaches with the skills necessary to produce highly competitive teams and players. Young players are given the opportunity to improve their skills and quality of life. (Gauteng Cricket Board, General Youth Programme, n.d.).

According to Basson (2007), the driving force for sport's demographic transformation is increased in broader community involvement. "By broadening the base of its involvement in rural and urban communities sport will be positioning itself to influence the existing images and perceptions of individual sporting codes on a wider and more meaningful basis within the broader South African society. In the process it will grow its support base, shaping it in line with demographic changes that will be taking place on the field of play" (Basson 2007, p.10).

The South African Government's White Paper on Sport (1997) outlined as one of its priorities the provision of funds for the creation or upgrading of basic multi-purpose sports facilities in disadvantaged areas.

According to the South African Government's White Paper on Sport (1997) the challenge in the provision of facilities in South Africa is not simply about a shortage of facilities, but rather the location of the facilities. "They are just not where the majority of the people are." It was the considered approach of the Ministry of Sport and Sport and Recreation SA to make multi-purpose facilities the focal point of each community. This approach was aimed at ensuring that communities take ownership of the facilities and assist in their maintenance and management the South African Government's White Paper on Sport (1997).

This approach is in line with Cricket South Africa's development programme is aimed at broadening the culture of the game and democratising opportunities in communities (SA Cricket's Pledge to the Nation, n.d.). The development programme is aimed at establishing cricket as the "People's Game", which integrates communities into cricket activities and thereby contributing to the shaping of a cricket culture (SA Cricket's Pledge to the Nation, n.d.).

This study investigates the cricketing experiences of players who have grown up in previously disadvantaged areas and who generally play their cricket at clubs based in the targeted development areas where the Gauteng Cricket Board's focus is to nurture and maximise talent.

In this regard, the power of the social contexts within these areas, the impact of the level of engagement of the broad-based communities, the degree of personal commitments and family

demands, may be playing pivotal roles in motivating effort, ongoing participation and high quality performance, and shaping the general cricket culture from a social perspective.

Beltman & Volet (2006) contend that beyond the domain of sport was always the broader social environment which could also change as new demands were made on individuals through family, study, or work commitments.

Whether personal or contextual in nature, events and circumstances were continuously appraised as ‘affordances or constraints’, leading to dynamic adjustments in involvement (Beltman & Volet, 2006).

This is relevant and applies to the study as the research will explore the progression of the players both as cricketers and being fundamental to the transformation process. The broader social environment may prove to play a crucial role in their experiences.

While exploring sustained motivation, Beltman & Volet (2005) found that participants in their research encountered situations that had challenged their desire or ability to participate. Furthermore, they stated that the participant’s road to success had not been straightforward but that disengagement was not necessarily permanent.

The study will also look at whether or not this has been the case among Gauteng’s young Black cricketers. These conclusions will be revealed by the experiences of the cricketers participating in the study in terms of the challenges they have faced as players and what is motivating their ongoing participation in the game in Gauteng, and whether or not any disengagement from the sport has been permanent.

2.9 Physical education

In a study examining a model of student motivation in physical education that incorporated constructs from achievement goal and self-determination theories, the focus was on the prediction of students’ intention to partake in physical activity outside of physical education (Duda, Ntoumanis & Standage, 2003).

“A fundamental concern for researchers interested in both optimising the motivation of young people in physical education settings and potentially impacting physical well-being among the general population, is an understanding of the diverse motivational processes that account

for varying levels of physical education student investment” (Duda, Ntoumanis & Standage, 2003, p.97).

Recent research in a variety of contexts including education supports the notion that adaptive motivational responses stem from self-determined motivation (Vallerand, 1997, as cited in Duda, Ntoumanis & Standage, 2003). In contrast regulations characterised by low levels of self-determination such as external regulation and amotivation have been shown to be associated with maladaptive responses (Connell & Ryan, 1989, as cited in Duda, Ntoumanis, Standage, 2003).

Students who were self-determined within the context of physical education had higher intention to be physically active in their leisure time (Duda, Ntoumanis & Standage, 2003).

The South African Government’s White Paper on Sport (1997) lists as one of the operational duties of the Ministry of Sport, Sport and Recreation SA and the South African Sports Commission, as co-ordinating input to the Department of Education on the physical education curriculum at school and tertiary levels. The sports development plan revolves around four key areas: physical education, youth and junior sport, tertiary sport and national federations. A key desired outcome is establishing acceptable standards with the department of education.

This is pertinent to this study which focuses on young Black cricketers and their experiences, which involve their motivation to take up cricket and their sustained participation in the game – experiences which may or may not have been influenced by their level of physical education at school level and their level of participation in physical activity outside school.

2.10 Phenomenological approach

The study uses a phenomenological approach. Phenomenology is literally concerned with the study of phenomena (Heidegger, 1927, Husserl, 1917; Merleau-Ponty, 1962, as cited in Edwards & Sherwood, 2008).

According to Giorgi (1970, as cited in Edwards & Sherwood, 2008, p.22), “A phenomenon is something that reveals itself to consciousness. A phenomenological approach refers to an attitude of consciously suspending any assumptions in order to allow phenomena to reveal themselves in fresh, original reality. This means in-depth investigations of essential structures of reality, which are continually changing as is the consciousness of the phenomenologist”.

The approach is subjective to the extent to which it is concerned with the lived-world as it appears to the phenomenologist and objective to the extent to which the phenomena are accurately interpreted and the truth of their reality inter-subjectively agreed on by others (Giorgi, 1970, as cited in Edwards & Sherwood, 2008).

According to Edwards and Sherwood (2008), a phenomenological approach requires persistent discipline and insistence on continuous careful bracketing of bias and rigorous suspension of assumptions, preconceptions and theories in order to reveal continually original, new or fresh reality.

One way is to include a personal description of the particular phenomenon under investigation, which in this study is the transformation process in Gauteng cricket. Young Black players tell of their experiences in the ongoing transformation process in Gauteng cricket. Their experiences take place in a democratised society in South Africa in which transformation in sport is being promoted intensely.

Gauteng has developed a sophisticated cricketing infrastructure. This province has a massive pool of Black candidate players and has had financial investment in development programmes over many years. Yet to date, not one Black player from Gauteng has ever been selected for the senior South African cricket team.

According to Rundell (2001), phenomenology strives to get in touch with experience. This phenomenological approach describes the meaning of the lived experiences of these young cricketers in the transformation process. Rundell (2001) adds that a phenomenological approach relies on intuition, imagination and universal structures to describe a particular phenomenon. This is what the research will aim to achieve.

The central task of a phenomenological approach is to demonstrate the reciprocal interactions among the processes of human action, situational structuring and reality construction (Orleans, n.d.). Rather than contending that any aspect is a causal factor, phenomenology views all dimensions as constitutive of all other (Orleans, n.d.).

The so-called founder of phenomenology, Edmund Husserl, conceived of phenomenology as the foundation for a rigorous science of absolute knowledge (Jennings, 1986).

According to Orleans (n.d.), phenomenology commences with an analysis of the natural attitude. This is understood as the way ordinary individuals participate in the world, taking its existence for granted, assuming its objectivity, and undertaking action projects as if they were predetermined. Language, culture, common sense are experienced in the natural attitude as objective features of an external world that are learned by actors in the course of their lives (Orleans, n.d.).

In reference to natural attitude, this is exactly what the study intends to achieve. The study hopes to gauge the attitude of these young Black cricketers in the transformation process as well as the impact it has had on their daily living.

Actors assume that knowledge is objective and all people reason in a like manner. Each actor assumes that every other actor knows what he or she knows of this world: all believe that they share common sense. However, each person's biography is unique (Orleans, n.d.).

The study will conduct interviews whereby the researcher will attain biographical details of these young Black cricketers and the interviews will hope to shed light on any impact the transformation process may have had on these young Black Gauteng cricketers' lives, and how their experiences may reveal whether or not they feel they have progressed as cricketers as a direct result of the transformation process.

The players' experiences may also reveal how these cricketers feel the transformation process (the phenomenon in question) can work more successfully in Gauteng cricket in terms of producing Black players pushing for national honours.

Phenomenology emphasises that humans lie within an inter-subjective world (Orleans, n.d.). The study intends to ascertain the subjective experiences of these young Black cricketers.

2.11 Summary

In this chapter the researcher critically reviewed literature and theoretical and conceptual issues relevant to the study and explained how this literature applied to the work in the study. As the research addresses a South African issue, socio-political contextual issues were also discussed. The researcher appraised the pertinence and the usefulness of the literature as it applied to the phenomenon being explored in this study being transformation in South Africa as it relates to sport and more specifically cricket in the Gauteng province.

The Literature Review also explained the phenomenological approach that the study used and appraised literature on phenomenology as it relates to the study. In the following section, Chapter Three, the researcher gives a clear account of the methodology used in conducting the study.

CHAPTER 3

METHODOLOGY

3.1 Research design

Qualitative research explores and tries to understand people's beliefs, experiences, attitudes, behaviour and interactions. It generates non-numerical data. One qualitative method of inquiry includes in-depth interviews (Welsh Assembly Government Social Research Glossary, n.d.)

This study uses a phenomenological research design, a method of qualitative research.

Phenomenology may be defined as the study of structures of experience or consciousness. Literally, phenomenology is the study of "phenomena": appearance of things, or things as they appear in our experience, or our "life world", or the ways we experience things, thus the meanings things have in our lived experience. Phenomenology studies conscious experience as experienced from the subjective or first person point of view. Conscious experiences have a unique feature - we experience them, we live through them or perform them. Other things in the world we may observe and engage, but we do not experience them in the sense of living through or performing them (Stanford Encyclopedia of Philosophy, 2003).

The phenomenon being explored in this study is transformation in South Africa as it relates to sport and more specifically cricket in the Gauteng province. The use of a phenomenological research design for this study was a valuable method of revealing the young Black players' experiences in the ongoing transformation process in Gauteng and giving an insight into the factors that are motivating them to play cricket and subsequently persist or dropout of the sport.

3.2 The sample size

The sample consisted of Black cricketers in Gauteng aged between eighteen (18) and thirty (30) years old, and who have been or are currently involved in the transformation process. The sample size was made up of twenty male participants.

3.3 The sampling technique and the target group

The sampling technique was a non-probability sampling method. Participants who met the profile of the sample were selected on their availability and willingness to respond.

The participants needed to be:

Between the age of 18 and 30 years - this is because this age bracket is generally prime cricketing age.

Black – in keeping with Gauteng Cricket’s development programmes and in keeping with Cricket South Africa’s Transformation Charter, that has a special focus on the progress of Black Africans.

From Gauteng – as this is the focus area of the study, for reasons already stated in Chapter One.

Play their cricket in Gauteng at a club registered with the Gauteng Cricket Board – this ensured that the participants are registered Gauteng cricketers playing league cricket and not “recreational cricket”, enabling them to be part of the Gauteng cricket development system.

Males – the focus is not on women’s cricket but rather on the progression of Black, Gauteng male cricketers to senior representative levels in cricket teams in South Africa. This is because, internationally, men’s cricket has a significantly higher profile than women’s cricket.

Any of the participants who did not meet these criteria were excluded from the sample, as they did not fit the profile of cricketers whose lived experiences would be integral to the results of this study. Participants not in this sample bracket might not have enabled themes to emerge to aid in interpretations to meet the nature and purpose of the study.

3.4 Permission for the study

In April 2008, the researcher contacted the President of the Gauteng Cricket Board explaining the nature and purpose of the study and to seek permission from the Gauteng Cricket Board to conduct the research.

He referred the researcher to a senior cricket controller at the Gauteng Cricket Board. When contacted about the research, the senior cricket controller tasked the area co-ordinator involved in youth cricket at the Gauteng Cricket Board to assist the researcher. The area co-ordinator signed a consent form on a Gauteng Cricket Board letterhead, granting permission for the research to be conducted among Black Gauteng cricketers. It was acknowledged that the Gauteng Cricket Board understood the nature and purpose of the study. (*See the letter in Appendix A from the Gauteng Cricket Board giving the researcher permission to conduct the study.*)

3.5 The sampling process

The researcher worked with the area controller at the Gauteng Cricket Board from its detailed database of Gauteng cricketers to obtain the sample. In a joint effort with the area controller, the researcher identified potential participants who met the sample criteria. Specifically the researcher was looking for Black cricketers from development areas such as Soweto, Kagiso and Alexandra. All cricketers who were contacted agreed to participate in the survey.

3.6 The data collection process

The researcher had a face-to-face meeting with the area co-ordinator to set timelines for the study and set up the operational procedure to conduct the study. The research was conducted in the form of one-on-one qualitative interviews from a qualitative questionnaire (*see Appendix B for this questionnaire*) which the researcher used. The researcher used a tape recorder to tape the interviews in order to keep a record of the data. Participants were provided with information about what was to be done in the survey.

The study was done between the 1st and the 19th of July 2008. Between the 1st and the 7th of July, the planning, and co-ordinating of interviews was done. During this time, potential participants were contacted to take part in the study.

The researcher conducted three of the twenty interviews individually at the participants' respective places of work in Gauteng. The other seventeen interviews were done individually in The Captain's Gallery, a private room at the Wanderers Cricket Stadium, the headquarters of the Gauteng Cricket Board in Illovo, Johannesburg. For the seventeen cricketers who were interviewed at the Wanderers, transport was organised for them by the Gauteng Cricket Board to be brought to the Wanderers.

3.7 Duration

The interviews took place between the 9th and the 19th of July 2008. During this time, twenty Black Gauteng cricketers were interviewed on different days. Each interview lasted about thirty minutes.

3.8 Some information on the twenty research participants and pre-determined questions

Structured interviews consisted of details of the participants (see *Appendix D* for some information on the twenty research participants). The research was conducted in the form of one-on-one qualitative interviews from a qualitative questionnaire, which the researcher used. The researcher used a tape recorder to tape the interviews in order to keep a record of the data.

3.9 Informed consent

The nature and purpose of the study was explained clearly and individually to the participants, who were then asked if they understood the purpose of the study. All the participants were told that this study forms part of the researcher's Master's Degree in Counselling Psychology at the University of Zululand. Each participant was told that this study is designed to learn the experiences of young black players between the ages of eighteen and thirty in the transformation process of cricket in Gauteng.

The Black cricketers were told that taking part in the study was voluntary and confidential. Each participant was made aware that the nature and purpose of the study was also explained to the Gauteng Cricket Board, which had granted the researcher permission to conduct the research among Black cricketers.

Participants who had any questions about the study were answered, and they were asked if they were satisfied with those answers.

The participants had time to consider whether to participate in the study or not. The participants understood that the interviews would be audio taped and transcribed, and that notes might also be taken during the interviews. The participants were told who to contact should they have any further questions about the study.

Before the commencement of each interview, each participant was handed a written consent form to read, complete, sign and date. All participants consented in writing to take part in the study. (*See Appendix C for the consent form that was completed and signed by each of the twenty participants.*)

3.10 Summary

In this chapter, a clear account and understanding of the research methodology used in the study was given. This included explanations of the research design; the sample size; the sampling technique and target group; how permission for the study was obtained; including informed consent for the study; the sampling and data collection process; where the study was done and the duration of the research; some details of the participants; and details of the list of pre-determined questions. The Methodology chapter was outlined in a way that would enable replication of the study. The following section, Chapter Four, Data Analysis and Discussion of Results, contains the researcher's explanation and interpretation of the results of the study.

CHAPTER 4

DATA ANALYSIS

AND

DISCUSSION OF RESULTS

4.1 Introduction

The study researches the first-hand experiences of young Black male cricketers in the transformation process. Specifically, the sample population is twenty (20) Black cricketers in Gauteng aged between eighteen (18) and thirty (30) years old who have been or are currently involved in the transformation process. The research was conducted in the form of one-on-one qualitative interviews from a questionnaire with pre-set questions. This section contains the researcher's explanation and interpretation of the results. The interpretation of the results is presented in a systematic order, that is, the discussion is outlined per question in sub-sections.

4.2 Tabulation of results for Questions One and Two

Question One: How old are you and when did you start playing cricket?

Question Two: What is motivating your ongoing participation in cricket in Gauteng?

The results for the above two questions are summarised in the following table:

Table 1

<u>Participant</u>	<u>Age</u>	<u>How long have you played cricket?</u>	<u>What is motivating your ongoing participation in cricket in Gauteng?</u>
1	23 years	13 years	Love of the game.
2	30 years	21 years	Giving back to younger players what he learned from his previous coaches.
3	30 years	21 years	Helping to develop Black players.
4	30 years	21 years	Helping to develop younger players.
5	28 years	21 years	Passionate about spreading the game in urban and rural communities.
6	30 years	22 years	Love of the game.
7	22 years	16 years	Motivated by teachers to play and is still playing.
8	21 years	11 years	Self-motivation and motivation from cricket coaches.
9	22 years	13 years	Love of the game.
10	20 years	12 years	Through cricket he received a bursary to attend private schools and now he is at University. These opportunities motivate him to play.

<u>Participant</u>	<u>Age</u>	<u>How long have you played cricket?</u>	<u>What motivates your continued participation in cricket?</u>
11	30 years	22 years	Passion for the game.
12	25 years	18 years	Love of the game and helping to develop younger players.
13	29 years	12 years	Love of the game and helping to develop younger players.
14	20 years	11 years	Enjoyment of the game and cricket keeps him off the streets “doing bad things”.
15	29 years	17 years	Love of the game and being part of a team. Cricket took him “away from the streets”.
16	21 years	14 years	Love of the game.
17	20 years	12 years	His talent for the game.
18	22 years	14 years	His teammates and love of the game.
19	27 years	18 years	Love of the game and being given an opportunity to develop younger players.
20	20 years	11 years	Nothing is motivating him anymore. He is “just trying to give back to the game”.

Question 1: How old are you and when did you start playing cricket?

The profile of all twenty participants met the sample criteria of the study. All the participants are Black; aged between 18 and 30 years old; have been or are currently involved in the transformation process and play cricket for clubs that are members of the Gauteng Cricket Board. In line with the study, the participants all grew up in previously disadvantaged areas in Gauteng and generally play their cricket at clubs based in the targeted development areas where the Gauteng Cricket Board's focus is to nurture and maximise talent.

The average age of the participants was 25 years old and the average number of cricketing playing years among the participants was 16 years. In the following discussion of the results, the first-hand lived experiences of these twenty participants were, therefore, relevant to this study.

Question 2: What is motivating your ongoing participation in cricket in Gauteng?

Ten participants offered two different motivating factors.

“Love of the game” was mentioned eleven times.

Development or “giving back to the game” was mentioned eight times.

Motivation by teachers and coaches was mentioned three times.

Providing a purpose away from “the streets” was mentioned three times.

Providing economic and personal growth opportunities was mentioned once.

Talent, teammates, self-motivation and “nothing motivating the player anymore” was each mentioned once.

The participants' responses were further analysed using qualitative data analytic strategies such as hermeneutics, content analysis, discourse analysis as well as narrative analysis, (Maree, 2007).

4.3 Data analytic strategies

4.3.1 Hermeneutics

Hermeneutics is a specific qualitative research philosophy that provides the philosophical grounding for interpretivism. As a mode of analysis, it suggests a way of understanding (or make meaning of) textual data (Nieuwenhuis, 2007). Content analysis can be used when working with narratives to analyse qualitative responses to open-ended questions on surveys or interviews, such as found in this study. It is a process of looking at data from different angles with a view to identifying keys in the text that will help us to understand and interpret the raw data. Content analysis is an inductive and iterative process where we look for similarities and differences in the text (Nieuwenhuis, 2007).

4.3.2 Discourse analysis

Discourse analysis focuses on the meaning of the spoken and the written word, and the reasons why it is the way it is. Discourse refers to expressing oneself using words and to the variety and flexibility of language in the way language is actually used in ordinary interaction. Discourses are ever-present ways of knowing, valuing and experiencing the world (Nieuwenhuis, 2007). According to Nieuwenhuis, in narrative analysis, the word “narrative” is generally associated with terms such as “tale” or “story” – especially a story told in the first person, and some research projects are designed to collect and analyse the stories of participants, for example, when we study the lived experiences of people, such as in this study which examined the lived experiences of 20 Black Gauteng cricketers. In discussing the results, the researcher coded the transcribed data with descriptive words.

According to Nieuwenhuis (2007) the next phase of the data analysis process is to organise and combine related codes into themes that summarise and bring meaning to the text. This the researcher did as well as to provide examples or quotes from the text showing the meaning of the themes. The researcher found links between the different themes. This is outlined in the analysis under each theme.

4.4 Emerging themes

Five themes emerged from this analysis, namely:

- Dearth of support and resources.
- Frustration, hopelessness and despair.
- Lack of commitment by the Gauteng Cricket Board.
- Increasing racial divide instead of unifying.
- Value of cricket in personal development and adding value to one's life.

4.4.1 Theme one: Dearth of support and resources

There are different aspects that are important in the development of a cricketer. A player may have the technical cricketing skills and the talent but a holistic perspective is also necessary. With the insufficient off-the-field requirements they are experiencing - such as family and community support, cricketing facilities, good cricketing equipment, and independence to travel to and from games - participants revealed in their discourses that this negatively affected their success in the game.

The poor socio-economic conditions within which participants and other aspiring Black cricketers live in the townships, are not favourable to successful assimilation of Black players into the game which thirteen participants perceive as being “a White sport” and which in the apartheid years they were banned from playing with Whites.

The logistics of being transported to and from games (these players are not all self-sufficient or own motor cars), the limited cricket practice facilities in the townships and the experienced lack of family support for cricket, appear to be incongruent with the White players' lifestyles, according to seven participants, who spoke about the dearth of support for cricket from their families and communities.

One participant said: “We rely far more on public transport and everyone knows that cricket is an expensive sport. So transformation for me is not to just say, ‘give them equal playing opportunities’, but in those opportunities, to make sure that they these Black players are comfortable. Because if you are creating an even playing field, then we should also get a

similar playing field as the White players. The White players come from a perspective whereby they have cars, they can drive everywhere and when they don't make teams they can go back home and get a job. For us it's a bread and butter issue simply."

The economics of the sport - cricket equipment is expensive - and having "nothing to fall back on" if they are not selected for teams, appears to put more pressure on these players and this could affect their cricket performance because for them, this sport is as they stated sometimes a "bread and butter issue".

Another participant who coaches players in disadvantaged areas said: "It's tough because you have to develop boys. At the club level it becomes difficult especially if you don't have proper conditions to play on and sponsorships to look after the players."

These players cannot realistically be held accountable for example for arriving late at practices due to public transport systems they rely on. They are not able to operate independently without relying on other people for logistical and backup support – unlike their White counterparts, whom they perceive as being first in line to receive opportunities and who, the Black cricketers say, have more economic independence than them.

These participants are not self-reliant and do not appear to have autonomy as they do not have adequate independent means to play the game. One participant said he longs for the brand name products he sees more privileged players using.

One participant spoke about arriving at games hungry. A basic need has thus not been satisfied. The possible meaning behind this statement is that some challenges are not merely built around playing the game of cricket, but are more holistic in nature. Without food, their performances could be affected. This participant said: "I face social problems. During cricket season you are expected to be at practice four times a week. If coaches tell us to be at practice at five o'clock, they don't take into consideration that taxis operate in their own format. So we face problems that are not cricket related. It's just from a home basis. Sometimes you come to games hungry because of not eating the previous night, but it might not be the cricket system's problem."

In terms of logistics, another participant stated that league games are played at nine o'clock. "A Black cricketer has to wake up at five to be at a game by eight o'clock to be able to play a game. By the time you go to the game, you are tired already whereas it's easier for our White

counterparts. But I don't think administrators dig deep when considering these aspects," he said.

The South African Government's White Paper on Sport (1997) outlined as one of its priorities to provide funds for the creation or upgrading of basic multi-purpose sports facilities in disadvantaged areas.

However, six participants did not think young Black players have motivation to play cricket because of inadequate cricket facilities in the townships and the township schools. Again, these Black players align this thinking to race by reiterating that young Black boys do not think cricket "is their sport". The participants' thinking could, therefore, be influenced simply by what they experience on a daily basis. In their discourses they seem to be questioning the sincerity of transformation because the basic fundamentals of cricket facilities in the townships for potential young players are simply not sufficient.

One participant said: "I mean let's be honest, cricket is not a Black man's sport, and soccer will always be. I mean you push a Black cricketer to try; cricket is an expensive sport. You will never hear of a big coaching clinic we have in the township or anything because there are no facilities for that, you know."

Two participants said although their passion for cricket boosts them to continue playing the game, they are a rarity in the Black townships in Gauteng because "most Black people love soccer rather than cricket". What they were saying is that while many of the cricketers may love the game, the Blacks who do not play cricket favour soccer over cricket. This could reduce the support Black cricketers require or lessen the prevalence and growth of cricket in townships.

This guidance also stems from the Black players' homes. Seven participants said they do not receive family support for cricket. They believe they could play better cricket with visible family approval at matches. Without Black role models in the Gauteng structure - and to date with Makhaya Ntini being the only Black success story in the national cricketing setup - the families of Black township cricketers are not seeing evidence to convince them that cricket is anything but a White man's sport. This is substantiated by the participants' contentions that more Black players in the national team could actually help motivate more people from disadvantaged areas to join cricket and break down the notion that cricket is still a White man's sport.

One participant said: “I played cricket since 1990 every single day. I’ve never seen my mother or my brother come to see me playing cricket. Whites are better at succeeding in cricket because of the support they are getting from their families. If ever we as Black guys can get that support from our families, I think we can play better cricket.”

Without family support, especially presence at games where Black players observe family support for their White cricket counterparts, it appears as if the participants are feeling that they are in a cricketing and a political wilderness – meaning that they are becoming alienated and isolated from this country’s commitment to the integration of Blacks into cricket in meaningful numbers and representative of the demographics of this country.

It appears as if a lack of family support for the game of cricket is a crucial factor in their overall disenchantment when talking about their challenges. This is always compared with the family backing which the participants evidence among White players. The participants’ resultant feelings of being demoralised at times could ultimately have an impact on their performance as cricketers and their drive to succeed.

One participant said: “There’s no family support – that is the biggest challenge. I attend a match and everybody’s got their families there, and you just come with your teammates and the taxi driver. It was demoralising at times.” This lived experience links to *Theme two: Frustration, hopelessness and despair*.

Another participant was given a bursary to attend an affluent school in Johannesburg. He said: “I was there for four years and during that time my mom never saw me playing a game of cricket because she always had to be on the streets selling goods in Venda. If the Black players were supported by their parents, I promise you they would make it far in cricket but they are not used to that kind of upbringing.”

One participant offered an explanation that generally people (in the communities) “don’t know a thing about the game”. “They will switch on the TV and all they see is Whites playing. If you happen to be part of the cricket thing, they’ll ask, ‘Why aren’t there any Blacks?’ or ‘Why aren’t you playing in the squad?’.”

In addition to limited family support for cricket, these participants are faced with needing to answer to the communities in which they live as to why they are not playing in the Gauteng

provincial team. Indeed, there is a common theme of a dearth of support for cricket in the communities.

According to the South African Government's White Paper on Sport (1997) the challenge in the provision of facilities in South Africa is not simply about a shortage of facilities, but rather the location of the facilities – “they are just not where the majority of the people are”. It was the considered approach of the Ministry of Sport and Sport and Recreation to make multi-purpose facilities the focal point of each community. This approach was aimed at ensuring that communities take ownership of the facilities and assist in their maintenance and management (The South African Government's White Paper on Sport, 1997).

This approach is in line with Cricket South Africa's development programme and is aimed at broadening the culture of the game and democratising opportunities in communities (SA Cricket's Pledge to the Nation, n.d.). The development programme is aimed at establishing cricket as the “People's Game”, which integrates communities into cricket activities and thereby contributing to the shaping of a cricket culture (SA Cricket's Pledge to the Nation, n.d.).

Many of the participants are faced with cynicism from people within their communities who wonder why they do not see more Black players in cricket teams when they see cricket matches on television. It seems the participants do not believe their love for cricket is taken seriously by the people with whom they live and they are now answerable to the community as to why there is a scarcity of Black players in Gauteng cricket teams. This may be creating feelings of despair within the participants and this could negatively impact their motivation to continue to play the game.

4.4.2 Theme two: Frustration, hopelessness and despair

Intense feelings of frustration and disappointment were apparent in the narrative analysis when the participants spoke of their first-hand lived experiences of promises of transformation dissipating before their eyes – a perceived reduced effort by Gauteng Cricket to drive greater development of the game in township schools. Most of all the Black players displayed aggravation and dissatisfaction at seeing Gauteng Cricket “buying” players of colour - mostly Coloured and not Black players - from other provinces for the Gauteng professional cricket team.

These emotions of dejection in the participants were noticeable and connected in their discourses as they grappled with thoughts of unfairness that either they are not good enough or that the Gauteng Cricket Board is abandoning attempts to mentor and progress its homegrown Black players because it does not have faith in the Black players, or because transformation is not being addressed sincerely and proactively in Gauteng.

The participants justify these sentiments by expressing opinions based on experiences and that they should be given opportunities to be selected for top teams. However, limited cricketing prospects, a lack of opportunities and “bad communication” - selling words without action - by Gauteng Cricket, are seen by the Black players as discrimination and favouring White players within the Gauteng cricketing structures – particularly from under-19 levels. It appears from the discourse analysis that the participants see the transformation process as a smokescreen or window dressing at Gauteng Cricket.

Ten participants emphasized “being given a chance” as what the transformation process in cricket means to them, but they stressed this with negative connotations as they felt they were not being given opportunities. Feelings of being let down by Gauteng Cricket, despondency, bitterness and a lack of faith in Gauteng’s rhetoric about promoting transformation in cricket in this province came through in the discourse analysis in these participants’ lived experiences. The perceived trust relationship between themselves and the promises of transformation in Gauteng cricket appears to be breaking down. This has resulted in feelings of frustration, hopelessness and despair.

One participant said: “We’ve had a large number of young Black players play for Gauteng high schools, but they were never given a chance and some of them are not even playing today, which makes me feel sad. It hurts, because honestly there is no transformation. It’s just not there, and why I don’t know, but we will try get to a point where we will have transformation. How? I don’t know, but we just have to try and bring up some transformation.”

On the evidence, most of the participants do not consider Coloured players as being representative of transformation as the only cricket role model they cited was Makhaya Ntini, a Black African national cricket player from the Eastern Cape. Coloured players were not given as examples of cricket role models in the transformation process. The meaning of this

could be that these participants do not consider Coloureds as role models because they are not Black even though Coloureds were also previously disadvantaged.

Only one participant said he had a positive experience of transformation due to willing support he had received. He said transformation is “very, very important”. In a broader context, this was a rare sentiment since the general mood among the participants was one of deflation and disillusionment which was emphasized by one participant who said transformation did not mean anything to him because “nothing has changed, actually”.

The participants’ psychological wellbeing in relation to their integration and progression within the Gauteng cricket system was the major challenge faced by the participants mostly due to conflicting priorities and feeling of inadequacy because of the poor socio-economic conditions in township life. While cricket may be giving the participants more purpose to their lives, the mental challenges they say they are facing could be impacting on their motivation and self-belief to achieve.

These mental challenges highlight feelings of despair, as thirteen participants believe that White players are “first in line for opportunities” despite the transformation charter which commits to changing this. One participant illustrated a feeling of hopelessness when he said: “It is being Black and having to compete at White schools with White boys. Sometimes it’s like they look down on you. Sometimes I felt like I didn’t belong there”. Based on this, it appears that cricket poses far more challenges to these players than the game does from a technical perspective does. Broader social dynamics in relation to continued racial comparisons is seemingly leading to discontent among the participants about the overall cricket playing experience.

Not one participant cited his challenges as being related specifically to the game such as scoring one hundred runs or taking many wickets or becoming the captain of the team. Explanations of their experiences illustrate a broader picture of how external factors influence their first-hand cricket experiences.

Another participant said peer pressure was a major challenge for him, especially playing in games where there are cricketers who can afford a more expensive lifestyle such as buying brand name products. He showed his frustration when he said: “I mean, you also want that. You wish you could have those things and you believe that if you did have those things, you

would be a better player. You become demotivated as a player and then you turn to your family who are not used to that kind of lifestyle. They are not brought up in terms of being supportive in terms of these sports.”

In encapsulating their emotional challenges and social problems, it appears as if these players feel they are swimming upstream. These obstacles are noted to be racial differences, cultural differences and basic human needs requirements, such as food, not being fulfilled. As a result, the theme of hopelessness and despair is common.

Added to this is the continued perception of the participants that outside of Gauteng their prospects for advancement in cricket could be better.

One participant demonstrated frustration during his discussion as he spoke about his perception that Gauteng Cricket authorities lack insight into the Black players’ personal circumstances and socio-economic challenges. Playing cricket with inadequate facilities and with limited financial resources fuels the participants’ perception of self-inadequacy.

Their negative sentiments included being demoralised and angry. One participant believes some Blacks are too dependent on the game of cricket.

The resultant disillusionment these Black players are feeling seems to be generating emotions of desperation and a mood of hopelessness, as one participant explained that Black players “are still waiting for the last chance”. They appear to be waiting for any possibility of an opportunity despite their expressed thoughts that their prospects are remote and bleak. Either these participants were following unrealistic expectations created by thinking cricket “is a way out” or the Gauteng system is letting them down by not being sincere about transformation. “It’s difficult for a Black person in Gauteng”, stated one participant. “For example, instead of selecting Blacks from Johannesburg, Gauteng buys players - Coloured players from other provinces to come and fill the space of Black people. So there’s nothing that we can do, they don’t think we are good enough, they don’t want us to progress.”

Eliot (2005, p.7) states that “athletes who view the cause of their behaviour as external to themselves, that is, someone else is ‘pulling the strings’, feel a reduced sense of self-determination and motivation declines. However, if they believe they are the cause of their behaviour they feel greater autonomy and motivation rises.”

One participant said: “I’ve worked with this boy for over six years, but now I don’t see anything good out of him, in a way that he comes to me and says, ‘What do I do now because I am getting failed there and I am been failed intentionally. So what do I do’? And then I say, try to be patient, maybe it will come up some time next year”. But that just doesn’t happen again. It’s demoralising the laaities¹, it is demoralising the coach. We want to see the game and the culture of cricket going further and spraying as wide as it can but it just doesn’t happen. It’s like we are just selling words without action. I personally am angry with some of the decisions taken with the Gauteng Cricket Board.”

This frustration is mirrored by other participants who appeared to have depressive thoughts about cricket in relation to the transformation process - almost as though the Black players’ lack of opportunities and their experiences of broken promises have resulted in a learned hopelessness towards any form of belief that they can advance in cricket. This thinking could be further exacerbated by the participants’ observation that there is only one Black player in the Gauteng professional team, and he is not from Gauteng. Some days these participants do not want to wake up and play cricket because they simply do not see the light at the end of the tunnel. They have lost the dream of advancing in cricket in Gauteng.

According to Eliot (2005, p.8): “A sense of purpose carries an athlete furthest and helps him weather the worst storms.”

But one participant said: “There’s one thing you always do, you always wake up in the morning and think of cricket. But when you don’t see yourself progressing everything just changes, it’s like you’re not seeing yourself going forward. The way you used to practise, it just changes, you think about getting a better life. If there’s no hope for us, I don’t see why we should spend six hours a day playing cricket. If you look at our provincial team, there’s only one Black person and he’s not from Gauteng.” This participant appears to have lost the purpose to carry him further and feelings of despair are being communicated.

This appears to be affecting commitment to play the game, because as one participant said: “If there’s no hope for us, I don’t see why we should spend six hours a day playing cricket”. These participants believe that there are many talented Black players but despite this, the transformation process is not fulfilling its objective of helping them move forward in cricket

¹ A “Laaitie” is South African slang referring to a boy child.

in Gauteng. These participants believe that they should be given a deserved chance to prove their “worthiness” in the game, but because they are not seeing this actually happening, some of the participants think they will only play cricket for fun. Competitive thinking seems to have disappeared.

Deci & Ryan (2000) found evidence of the dramatic power of social contexts to enhance or hinder the organismic tendency to integrate ambient social values and responsibilities. This finding, Deci & Ryan (2000) argue, is of great significance for individuals who wish to motivate others in a way that engenders commitment, effort, and high-quality performance.

One participant said: “We need to start seeing more Black faces within the franchise (professional) systems, especially within Gauteng which doesn’t consist of any players of colour from this region. That’s the one thing that sort of gets to tick players off. You start saying screw the system; screw the people that are at the top. I am not gonna ² bust my legs for you guys because you are not even thinking of busting a leg for me.” This expression of anger appears to represent an intense feeling of disgust.

For one participant, the transformation process is affecting his thinking “badly” because there is a perception that transformation is not genuine and that Black players are only “making up numbers”. Psychologically, it seems as if the Black players’ thoughts are grounded in cynicism, as though they have been conned by a system they now feel has led them astray. They have not seen evidence that they are being given preference over White players.

The scepticism is further outlined in the thinking of one participant who questioned whether cricket provinces would select any players of colour if the transformation process did not force them to do so.

There was widespread criticism of transformation in Gauteng, but at times in their discussions, participants praised other provinces in South Africa which they say are more committed to genuine transformation. Relocating Black Gauteng players to, for example, the Eastern Cape, appears to be for many participants, their only hope of progression within cricket teams. This continues to entrench their attitude of hopelessness, sadness and hurt because they insist that they insist there is strong Black cricketing talent in Gauteng. However in this province, they contend, there is no transformation.

² Gonna is slang for “going to”.

4.4.3 Theme three: Lack of commitment by the Gauteng Cricket Board (GCB)

At Gauteng Cricket's bizhub Highveld Lion's Academy, based in Potchefstroom, "special care is taken to ensure representation and adequate opportunity for players from previously disadvantaged areas" (bizhub Highveld Lions, n.d.).

However, participants believe there is less focus by Gauteng Cricket on older Black players. They evidence: Gauteng Cricket buying players, specifically Coloured players, from other provinces; feel Gauteng believes in quick fixes; experience bad communication and a lack of opportunities; believe Gauteng is not doing enough to help Black players progress; say transformation is non-existent/not taking place in Gauteng cricket and is weak in the under-19 structures; experience discrimination and no fairness; believe there is not enough faith in Black Gauteng cricketers; feel the Gauteng structures are weak, are not working efficiently and; Gauteng is in need of good leadership.

Eight participants felt the need to impart their knowledge to young Black players and take on the role as mentors. One participant suggested that the formal Gauteng cricketing structures were failing to develop Black cricketers and promote the game in the townships and so existing Black players were helping to foster sport through development. While eleven participants said they love cricket and want to keep the game alive in the townships, they feel that ongoing nurturance and guidance from the Gauteng Cricket Board is lacking and without this required support, producing Black candidates for higher representative teams could prove more difficult.

Only one participant said he played the game because he had the talent. His confidence in his competence and strong self-belief could be driving his self-motivation. None of the other participants said they played cricket because they had ambitions to play at higher levels. This is possibly because these participants have limited belief and they lack trust that their progression within Gauteng cricketing teams can be realised - so they play for enjoyment and for social responsibility reasons such as passing on their knowledge for Black cricket advancement in their communities.

A response from one participant that he is self-motivated to play cricket is a rare response since it does not reflect a strong need for intervention from a higher source such as the Gauteng Cricket Board. Conversely, the suggestion by another participant who felt that the

Gauteng structures were failing them indicates from the discourse analysis that without nurturance and facilitation, development will be hindered.

To add to this, thirteen participants reiterated that White players are “first in line for opportunities”. This links to *Theme four: Increasing racial divide instead of unifying*. These participants say Whites were privileged in the past and transformation is now important for demographic representation in the country’s cricket teams. Participants spoke of Gauteng Cricket, with the largest number of Black players in the country, “buying Coloured players from other provinces to fill their quota of players of colour in their provincial team” - instead of promoting and nurturing the Black talent in their own domestic franchise. The meaning of this to these participants is that Gauteng Cricket has no faith in developing its own Black players’ cricket potential or embracing the commitment to nurture its own Black talent.

One participant said: “I don’t think they’ve tried hard enough to make sure we have quality Black players and I think Gauteng believes in a quick fix. They keep buying new players every year so it means they don’t have faith in us. Currently there’s only one Black cricketer and I am talking about Black African cricketers, who is contracted. That tells me something. They’ve been doing this for twenty years now and they’ve got one Black player produced.”

Another participant said: “All that Gauteng is doing now is not taking the players from the province; they are buying players from other provinces such as the Cape. They are buying Coloureds from the Cape; they are bringing them into the Gauteng setup. Then they want to convince us that there is transformation, that transformation is taking place, but they are not taking our boys from Gauteng.

“We have to take our Gauteng Black players to some Universities like in Port Elizabeth. There’s nothing for them here in Gauteng. Gauteng wanted them to stay but they were not given contracts but at least now they are in Border and being given contracts at Border. So it seems that Gauteng doesn’t have faith in its own Black players. So I think there is a big problem with transformation, because it starts right at the base, at the primary school level all the way up. No wonder we don’t have any national player of any colour coming from Gauteng. I don’t care if he’s White or Black. All Gauteng does is get guys from the Eastern Cape to come and play in Gauteng. So transformation is not going to happen now. We need some time and we have players who are capable of cracking the Gauteng side, but it’s not happening.”

One participant was very critical of Gauteng Cricket where he said the people at the helm “had never been in the situation of a young Black cricketer”. Again, the discourse analysis indicates that the participants’ have no role models among the decision-makers of Gauteng Cricket and the meaning of this is that this could further exacerbate the participants’ misgivings about Gauteng’s commitment to sincere implementation of transformation. This distrust is also symbolic of a perception that Gauteng Cricket’s management does not fully understand the social contexts and the world view of these young Black players.

Again, this view was offered and backed up by another participant who proffered that “some things never change, more especially when it comes to making the Gauteng Provincial side, because in Gauteng, it depends on who you are and who you know. That’s the problem. That’s where the problem lies because there are so many talented Black players. They don’t have the equipment to use and they are being disadvantaged in many ways. If you know no one, then you are nowhere”.

One participant stated: “If you look at the stats on transformation, I think Gauteng is probably the only province that hasn’t produced a Black SA Schools cricketer, which is sad and if you look at the numbers in Gauteng for the last two, three years, Gauteng has only had one Black guy contracted. That says something in itself.

“The problem is a lot of Black guys are dependent on the game. So what’s happening is that the players don’t study. The Black players sort of rely on the games. I think White players have got more options, maybe socially and economically. We have got quite a few Black players in the amateur side still waiting for the last chance.”

Although two participants said “mixing politics and sport is killing the love of the game because players should be picked on merit and not on their colour”, they still feel that Black talent in Gauteng is inadequately nurtured to obviate any assumptions that players of colour are not selected for teams on merit.

Looking at the discourse analysis, the participants generally feel that the Gauteng Cricket Board does not appear to demonstrate an empathetic viewpoint towards the socio-economic plight of these Black cricketers. This is evidenced by thirteen participants who expressed their needs not being met by the Gauteng Cricket Board, specifically by not being given fair and sincere cricketing opportunities.

Interestingly, while having not experienced the required support himself, one participant said his challenge was to take on the mantle of mentorship to try and progress Black players. This appears to be symbolic of disillusionment with the Gauteng Cricket Board and it appears this participant has decided to take control to alleviate despondency among the Black players as he evidences Black cricketing potential in Gauteng “not going anywhere”.

One participant who also coaches cricket in the township, expressed concern as he recounted how he had run out of excuses for the Black players when these players question why they are not being given sufficient promised opportunities. The condemnation of the lack of transformation among the players also extends to comments about Black administration and Black management within Gauteng Cricket, who one participant contends are being “used as pawns”. This could mean that this participant feels the Black administrators are not fully empowered in decision making processes at Gauteng Cricket.

In narrating their lived experiences as to whether they felt they had progressed as cricketers as a direct result of the transformation process, six of the participants said they had not progressed and four said they had progressed partly.

Ten participants said they had progressed, although most of these participants said yes with negative connotations. This is highlighted by their reasons given as being given that transformation paved the way for them to show their cricket skills, and transformation also enabled them to travel, gain a role model in Makhaya Ntini and gain educational opportunities.

However, these participants did not cite their own cricket advancement as a reason why transformation had worked for them. Although their initial statements suggested that the transformation process had aided their development, these initial statements were followed by criticisms and derisive comments about Gauteng Cricket’s transformation process. An example of this is one participant who said he had played cricket overseas for a year, but on his return to Gauteng, “they never took me into consideration”.

Another participant said that he had progressed because he had been “helped by a Black guy at Gauteng Cricket so we can be something in the future”. But he said more Black faces were needed within the franchise (professional) cricket system, especially within Gauteng. This participant demonstrated frustration. It seems he feels let down and betrayed by a system that

he feels does not care about him, almost as though Gauteng Cricket is going through the motions of transformation to pass their transformation score card, but there is no sincere commitment in their actions. This interpretation is shown in one participant's comment when he said: "People have actually been forced to put me in the side. We just get log jammed at amateur cricket and club cricket and that's the end of it."

Another participant said: "The focus on Black players diminishes as they get older and by under-18 level Gauteng "concentrates on the other races like Whites most of the time."

Other participants who immediately answered "yes" when asked if they had progressed as cricketers as a direct result of the transformation process, damned the Gauteng Cricket system with faint praise. They prefaced their negativity with a positive comment as if they were trying to dig deep to find some good results of the transformation process in Gauteng. For example, one participant said he "was not the sort of person who liked complaining about things", for "as long as there is work going on, that makes me feel okay". But his own disclaimer to his comment was that "While it's just tough that we can't get to the bottom of this", meaning that he needs to express that transformation is not working efficiently in Gauteng and nobody seems to have reasons for this.

Another participant said he had become a better cricketer but that he felt he deserved a lot better. This did not come across as a feeling of entitlement but rather as thoughts of having been let down and not being managed efficiently and effectively. One participant said: "There's not enough faith in Black cricketers in Gauteng".

Six participants said they had not progressed as cricketers as a direct result of the transformation process.

These participants believe that they are not known within the Gauteng cricket fraternity and that there is no understanding by Gauteng Cricket of where they come from. The meaning of this could be that these participants see a strong divide between themselves and the transformation policy-makers and administrators at Gauteng Cricket. They do not see a bond between themselves and the Gauteng Cricket administrators or the White Gauteng cricketers. This statement is validated by these participants' comments when they said they have been helped by transformation to a certain point but from there on they were on their own and

there was nothing they could do about it. They all emphasized that as cricketers they were never given enough fair chances in the game to progress.

“Transformation, I don’t think it works in Gauteng Cricket. I think there’s a certain bureaucracy in Gauteng Cricket. If you’re not from the established setup, then you are not part of Gauteng Cricket,” said one participant.

Another participant said: “There’s nothing for our boys in Gauteng”. He went on to explain: “So what we decided with the Soweto Cricket Committee, is that if boys come through and are talented, to rather take them to Border in the Eastern Cape to play because they get a fair chance there. There are lots of things happening for players especially in the coastal provinces, rather than keeping them here in Gauteng.” The meaning of this is that this participant has given up trying in Gauteng because the Gauteng Cricket system has left him frustrated and with feelings of hopelessness.

The participants appeared to justify their negative feelings about transformation only in a Gauteng context and never within a national context. They heap blame on Gauteng possibly because this province has the largest number of Blacks compared to other provinces and they feel that Gauteng has an obligation to look after its own players and commit to true representation of the demographics of Gauteng in its representative teams.

For these Black players transformation should be dealt with in a deeper manner rather than being just about the selection of teams, as selection is only one aspect of transformation. Two participants stressed the need for guidance in an overall life context. They are asking for more backing from the formal Gauteng Cricket system and the coaches – direction and support they feel from their lived experiences is waning.

There also seems to be declining belief in the sincerity on the part of Gauteng Cricket for genuine change.

4.4.4 Theme four: Increasing racial divide instead of unifying

From an ethical and moral perspective, the transformation road embarked on by South Africa represents an exercise in restorative justice and reconciliation. The process involves the restoration of destroyed trust and the removal of conditions undermining relationships of trust, whether of a socio-economic, political or structural nature (Basson, 2007). The transformation road “embraces the choice made to transcend the divisions, strip off the past

and to make things right between those who have been locked in an adversarial relationship” (Basson, 2007, p. 5).

However, thirteen participants do not see the goal of an “equal playing field” in terms of unification and equal opportunities between Blacks and Whites as being only on the cricket field.

These thirteen participants believe that White players are “first in line for opportunities” despite the transformation charter which commits to changing this. There appears to be cynicism prevalent among the participants about any talk of transformation.

One participant said: “We players sitting here, we don’t even know when we will be picked for the franchise team but we know that our White counterparts will always have a chance; they have a foot in the door before we do. If a White guy gets given ten chances, Black players should also be given ten chances. You need to realise that White people have been privileged in the past and they also need to accept that they’ve been privileged and it is not just a Black problem, it’s everyone’s problem, because we cannot live in a society where thirty million people are pretty much poor and you have a Black middle class of about five to ten million that is up and coming. Even the Black middle class, they still have to create wealth for themselves. So in terms of transformation within the game of cricket, they really need to take our social dynamics into context and they need to give us the opportunities we need. We need to go onto the field knowing that we have the backing of the coach and the system - just like the White players.”

One participant said: “Obviously I think as Black players it’s the backing that’s the challenge, whether it is from the top or from the coaching staff. I think the game is still White-dominated.”

Another participant said: “Blacks can play good cricket, but Whites get first preference” in terms of opportunities in cricket.

One participant said: “I think White players have got more options, maybe socially and economically. We have got quite a few Black players in the amateur side still waiting for the last chance.”

Thirteen participants made ongoing comparisons with their White counterparts, whom these Black players position as being more privileged than them in cricketing terms - even though the directive from the South African Government is to progress transformation. This could mean that these Black players see the racial integration of the game of cricket more as a comparison and competition between themselves and their White counterparts rather than as a unification.

One participant said: “Even if you are better than the White counterparts, they will choose the White counterparts before you. Most of the Black people are from disadvantaged backgrounds; we end up having problems going forward because when you don’t have money at home you end up playing sports because you love sports but you see things that are not working well, you’ve been discriminated against. You always go back home because there is always love there. Nobody will discriminate against you.”

Racial comparison appears as a general theme throughout the discourse analysis, with many participants positioning themselves against White players as their frame of reference, rather than the game of cricket being their benchmark. It appears from the meaning in the discourses that the transformation process in Gauteng is fostering perceptions by the Black players of a greater racial divide rather than facilitating racial unity. This is highlighted in responses where the Black players perceive the reason for the attrition of older Black players from the game in Gauteng as being because “Gauteng concentrates more on the older White players”.

One participant said: “We were helped by a Black guy at Gauteng Cricket so we can be something in the future. Whites haven’t helped me.”

Most of the participants feel less motivated about cricket when they think of the transformation process. This demotivation stems from their perception that transformation is about racism and these participants continue to benchmark themselves against White cricketers who, they still believe, receive most of the opportunities ahead of Black players. The reason for this thinking could be that these Black players have not seen the fruits of transformation in Gauteng because they do not believe they have been given sufficient fair chances to progress.

One participant said: “It’s all about the racism for me and we have never been treated well. Whatever we have asked for, they never gave us. If it is a White person, they give him whatever he wants because some of us, the Blacks, they don’t want to give us anything.”

The quota system (which specifies a minimum number of players of colour to play in a cricket side) is integral to the participants’ thinking. But there appears to be a misunderstanding of the quota system. Instead of thinking that they have an opportunity to be picked as one of eleven players in the Gauteng professional team, or one of the players in the Gauteng Cricket Academy, these Black players think they are competing among themselves as players of colour for the three or four specified places of colour in the team or the Academy.

One participant thinks all players should be selected for a team on merit, but along the lines of this thinking, he sees other issues in Gauteng such as “if you’re not from the established setup, then you are not part of Gauteng Cricket”. This entrenches the thinking that there is still a privileged or class gap in Gauteng cricket.

Significantly, eleven participants reiterated that they are playing cricket for the love of the game. They appear to have lost their competitiveness because they believe transformation is not working due to “playing spots”. This means that these participants perceive the players of colour (Blacks, Coloureds and Indians) competing only for the minimum number of places in the team specified for players of colour. And because they also believe that transformation needs to address imbalances and that Indians and Coloureds need to fill these places, the number of places for Black players is very small. They perceive their opportunity for selection in the Gauteng professional team as a mathematical exercise.

This is indicative of them having lost perspective of the messages conveyed about the meaning of transformation and they have lost their competitive edge as they do not see themselves in the running for one of eleven playing places in the team. They believe the majority of the “playing spots” are still reserved for White players and this is why they continue to see segregation between themselves and White cricketers and themselves and Coloured and Indian cricketers.

Four participants said they had partly progressed as cricketers as a direct result of the transformation process. These participants believe they have benefitted somehow as a direct

result of transformation because they may have become coaches, gained knowledge about cricket and “connected with the right people”. But conversely, they feel the transformation process has failed them because if they do not achieve at the game, they are labelled as players of colour.

The meaning of this could be that these participants feel they are categorised as a separate group of players. This is not conducive to unification and integration since this thinking continues to create different camps or silos within cricket teams. They feel there is a need for more change and despite attempts by Gauteng Cricket to sponsor various seminars for these Black players; one player speaks of the execution of such initiatives as not being conducive to achieving the objectives of the projects.

It seems that due to their poor socio-economic status, one meaning of cricket is that the sport is seen as a promise of a better life. These players are not experiencing transformation in Gauteng whereby Black cricketers are being given opportunities in the professional cricket squad.

So not only are their cricketing ambitions being unfulfilled, but any hope of improving their lives economically seems to be slipping away. This is also exacerbated by a comparison between themselves and White players whom they discuss as having alternative options to cricket which they say they as Blacks do not have.

Soccer, four participants told the researcher, “will always be the Black man’s sport”, and one participant referred to cricket as a “White man’s sport”. The reason for these views could be that these participants have many Black role models within soccer because the majority of players in representative soccer teams are Black and soccer is less expensive to play and soccer facilities are more accessible to these participants. Also, soccer is actively promoted on radio and SABC, the national broadcasting television channel, which more of the participants have access to.

4.4.5 Theme five: Value of cricket in personal development and adding value to one’s life

According to the South African Government’s White Paper on Sport (1997, p.2) the Commonwealth Heads of Government Working Group in Harare in 1995 made the following observation with regard to the influence of sport on society: That the social benefits of sport

include an overall improvement in the quality of life and physical, mental and moral well-being of a population.

Eleven participants cited love of the game as the main motivating driver for their ongoing participation in cricket in Gauteng. The sheer pleasure of playing cricket was cited by these participants as a key motivator. This is indicative of these participants being intrinsically motivated individuals as they value the pleasure of the game of cricket, and enjoyment is an intrinsic and powerful motivator. Exercise from cricket could be contributing to creating positive mood states such as enjoyment and love of the game. These positive mood states - love and enjoyment of the game - are integral to their continued participation in cricket and adding value to their lives.

Eleven participants said they are passionate about cricket and, therefore, the game is personally satisfying and meaningful to them. This is also a strong motivating factor for sustained participation. It appears that the more intrinsically motivated these cricketers are in their participation in the game, the longer they remain involved in the sport. This is evidenced by the average number of playing years among the twenty participants being 16 years.

Associated with love of the game, one participant said his teammates motivated him. This is also intrinsic motivation as cricket is a team sport and a harmonious team environment is associated with his enjoyment of the game.

Eight participants also cited development as what is motivating their ongoing participation in cricket in Gauteng because within the poor socio-economic context of the Black townships, where most of the participants live, they felt a responsibility to help uplift other Black Africans through the game of cricket “to help better their lives” and in so doing, inculcate social values, foster commitment and effort for the sport.

Two participants said cricket kept them “off the streets”. Based on these responses, the meaning of sport in a South African context to these participants is not only to participate in the game, but rather that cricket is a way of giving them a purpose away from a negative lifestyle associated with spending the majority of their time on the streets in townships. Cricket appears to be fostering feelings of hope in these participants and giving them a goal.

Playing cricket is possibly influencing the opportunity for positive change in their lives due to this sport giving them a purpose in their lives and thus an aspiration on the path to self-actualisation.

Building on the purpose that cricket may be giving them, economic and personal growth was also cited by one participant as a motivating factor to continue playing the game, which he believes can provide economic-related opportunities such as being paid to coach or being given educational opportunities.

“I’ve learned to make wise decisions,” stated one participant. “Cricket will be part of my experience and background but I need to explore more as a coach. Academically we have been given the chance to at least broaden our spectrum in terms of education, which is quite appreciated.”

Interconnected to their intrinsic motives, the material rewards, which are extrinsic, could add to the participants’ perception that their social status and social approval could be uplifted in their township communities. Although these motivating factors may not keep them in cricket, this response indicates that within a South African context, cricket is seen as a vehicle for personal growth outside of the sport.

In the discourse analysis, the participants expressed their learning experiences in cricket as being:

- Interacting with people of all races and making friends;
- Setting a good example, greater self-awareness, learning to make wise decisions, persistence, self-discipline, confidence, tolerance, strengthening of character, self-respect, commitment, learning manners, aspiring to a greater lifestyle, acquiring leadership skills, being empowered and empowering others and;
- Working together, playing for the team and acquiring the ability to trust others.

One participant said: “I used to make stupid decisions when I was a kid, but now I have learned to understand the things I say to people before I say them. I also share the information I have, because I cannot just store things in me and not share them.”

Another participant said: “By playing cricket, I have learned more self-respect, commitment and having the ability to trust someone. You don’t actually play for yourself, you play for the team.”

Almost all the participants suggested that their greater understanding of diversity, race and culture has been derived from their cricketing experiences. The reason for this could be that most of these players grew up in Black townships where they were rarely exposed to people of other races and cultures. Only through cricket and any opportunities cricket provided such as bursaries to good schools did these participants start integrating with White, Indian and Coloured people.

One participant said: “Cricket made me a better person. When you meet different people you get out the mindset of saying ‘I’m Black, he’s White, he’s Indian’. All is one. You don’t see race. If it wasn’t for cricket, I wouldn’t speak English as well as I am speaking today.”

The personal development attributes the participants’ said they have learned from cricket mirror the mental attributes required to be a successful cricketer. For example, persistence, mental fitness, commitment, physical fitness and learning to handle anger are key mental skills required along with technical ability to play the game of cricket successfully. It seems that in the mental skills aspect of cricket, these participants are learning the appropriate skills to play the game. Furthermore, these mental skills are applicable not only to cricket but to various facets of life.

Again, in a socio-economic context, one participant said: “If I didn’t play cricket, I don’t know what I would be doing. Cricket helped me to get off the streets. Cricket also taught me how to handle my anger because when we play, people make mistakes. You do certain things, so you pretty much grow and you become responsible by becoming the captain, vice-captain or being the senior player in the team. You tend to become more responsible.”

These sentiments continue to emphasize how the meaning of cricket is derived not merely for the enjoyment of the sport, but cricket is perceived to represent a broader package. This package seems to portray cricket as a means to escape from social ills and thereby facilitate positive change in these participants’ lives.

One participant said: “I’ve learned in cricket to soldier on, to never give up and always be persistent. Always working harder on something made me have character, like being strong willed.”

Another participant said: “I’ve looked to start my own business and because I know a lot of people in cricket, this can help me with business connections.”

The participants were enthusiastic when discussing their team experiences. Firstly, the cricket captain seems to be a role model from whom they derive inspiration. This further symbolises their desire for a nurturer. Therefore, if the participants feel this nurturer is present, then cricketing performance as well as a desired positive mood state could be greatly enhanced.

One participant referred to the team as “a family”. This is symbolic of the team being his family away from home where he says they receive minimal support in terms of cricket. From an object relations perspective, the naming of the team as a family and the positive relationships developing from within the team environment may be seen as a replacement for the lack of support for cricket from family members and communities.

Thirteen participants cited the positive impact of teamwork to them. One participant spoke about empowering each other through teamwork. These thirteen participants are comfortable combining their strengths as a team and working together “to achieve anything” they want. In this way, one of the meanings these participants derive through cricket comes from the interaction with their teammates.

One participant said he had gained nothing from cricket and that his attempts to get a job were proving fruitless. With the strain he experiences about his basic need for financial stability not being met, this could be clouding any positive impact he has gained from cricket.

Minimal positive experiences included learning about cricket and meeting people of different races.

Only three of the twenty participants cited positive experiences of the Gauteng transformation process. However, these experiences are discussed mostly as being that Black players are now able to meet people of different races and learn about cricket. It further appears as if race, rather than their personal cricketing development and their own cricketing achievements, is at the forefront of these Black cricketers’ minds.

One participant said the transformation process is affecting his thinking as a cricketer positively. This is because he has now progressed to be a coach and he can “interact with all people”. His reasons are not because he has seen Black players being given opportunities in Gauteng cricket or seen Black Gauteng players being selected for the Gauteng provincial cricket team. His positive thinking is driven by his apparent satisfaction that he has achieved in allied areas such as meeting more people and diversifying into coaching.

As one participant said: “For us if we coach, we have to deal with children. We have to set a good example for children. So it’s not just me taking care of the kids as a coach. I am also playing a parental role.”

4.5 Participants’ responses on Questions 9, 10 and 11

4.5.1 Question 9: How do you feel the transformation process can work more successfully in Gauteng cricket in terms of producing Black African players pushing for national honours?

Asked how they felt the transformation process could work more successfully in Gauteng cricket in terms of producing Black African players pushing for national honours, twelve different responses were obtained from the twenty participants who were interviewed. The responses were:

Four participants said: *Give Black players more of a fair chance.*

Two participants said: *More family support (specifically as it relates to this question).*

Two participants said: *Better facilities and more sponsorships.*

Two participants said: *Put cricket academies, run by experienced coaches, into the townships.*

Two participants said: *Give more money to coaches and hire them on a fulltime basis.*

Two participants said: *Improve the structures in Gauteng Cricket.*

Two participants said: *Don’t overlook players because of their colour or because they did not attend a well-known cricket school.*

One participant said: *Use more Black ex-players from the townships to drive the transformation process.*

One participant said: *Have more scouts at cricket matches where township clubs are playing.*

One participant said: *Re-ignite cricket fever in the townships and create Black role models in Gauteng Cricket.*

One participant said: *Gauteng should stop buying players from other provinces.*

One participant said: *Provide more holistic guidance for the players.*

Three of the participants offered two different suggestions; the balance of the participants offered one suggestion each.

Give Black players more of a fair chance (said by four participants).

Four participants said Black players must be given more of a fair chance in cricket in Gauteng. They believe this is not happening because the Black players came from rural backgrounds and did not attend good cricket schools in Gauteng. One of these four participants cited cricket tournaments where the players are told upfront how many Black players and how many White players will be selected for teams. So in spite of performing well in these tournaments, this participant still does not feel he has achieved because he believes he was only selected due to “certain reasons”, possibly meaning the colour of his skin. The selection of teams is perceived as a mathematical exercise and it is possible that a racial divide is inadvertently being communicated to the cricket players.

More family support (said by two participants as it relates specifically to this question).

The poor socio-economic background of the participants and the experienced lack of family support for Black cricketers, are seen as inhibiting factors to the success of the transformation process in Gauteng. Many children in the Gauteng townships arrive at cricket practices without cricket equipment or running shoes. To advance as cricketers, these children’s cricket ambitions are being thwarted by not having the basic equipment to play the game. Black cricketers’ perception of cricket seems to change as they become older. They are not receiving family encouragement for the game because of the lack of Black cricket playing role models in Gauteng and the resultant perception is that cricket is still a “White man’s sport”. One participant says cricket is still “taboo” with Black people. By association, cricket may be perceived by the Black communities in the townships as being a negative pastime due

to the history of the game whereby Blacks were previously barred from participating with Whites. Only when the Black communities see palpable evidence of Black players in representative cricket teams, will there be any chance of changing this perception. Without the family support, particularly as the players become older, their motivation and competitive edge to play the game may diminish.

Better facilities and more sponsorships (said by two participants).

More financial investment in facilities also appears to be one of the main drivers in two participants' thinking for change in Gauteng cricket. The Gauteng Cricket Board needs to address the reallocation of its funds and put more money into township cricket. If not, with the current lack of intrinsic Black community support, it appears the communities themselves will not drive encouragement for the development of the game as they do not have enthusiasm for the sport.

Put cricket academies, run by experienced coaches, into the townships (said by two participants).

Currently the Gauteng Cricket academies are situated in White suburbia. Two of the participants speak about bringing cricket to the townships - in the Black communities. This would alleviate the transport problems of bringing Black players to the academies in the "White suburbs" and create visible evidence of a commitment to grow cricket in the townships. Such an initiative would also improve the feeling of greater belonging to the Gauteng Cricket structures and allow the Black players and the Black communities to feel more empowered and take ownership of the cricket opportunities. As long as cricket academies remain exclusively in White suburbs, there could be a broadened divide between Black and White players, minimising the chance of the transformation process experiencing greater success in Gauteng.

Give more money to coaches and hire them on a fulltime basis (said by two participants).

From their experiences, two participants say the job of coaches in the townships is not taken seriously by Gauteng Cricket. These participants say are not paid sufficiently and only work on a part-time basis. These participants would like to see more commitment on the part of Gauteng Cricket to managing coaches more effectively.

Improve the structures in Gauteng cricket (said by two participants).

Two participants see the divide in Gauteng Cricket as being that the Black players reside in the amateur side and the White players reside in the professional side where money can be earned. This could be perceived as window dressing, in other words, Black players are selected for teams that do not require financial investment on the part of Gauteng Cricket. Again, this shows the players' lack of trust in Gauteng Cricket's commitment to the advancement of Black cricketers and this could result in disillusionment and a waning of their ambition to progress in cricket. Without Black players being given sufficient opportunities in the professional cricket team, they would have no prospect of playing for a national cricket team.

Don't overlook players because of their colour or because they did not attend a well-known cricket school (said by two participants)

It seems that two participants are frustrated at the socio-economic divide between themselves and White players. This is symbolised by their continued reference to Black players being discouraged because they did not attend good schools. Furthermore, by not attending a well-known school, they believe this could result in the alienation of talented cricketers in townships, cricketers whom they feel will not be noticed. They also believe that even though the objectives of the transformation process were to foster and develop Black talent, they feel they are being discriminated against because of the lack of Black players who have succeeded in Gauteng cricket. Finally, it appears as though their self-identity is being challenged because they feel judged by the system as opposed to being liberated by the system.

Use more Black ex-players from the townships to drive the transformation process (said by one participant).

The perception of one participant that more Black ex-players from the townships should be key transformation drivers and decision makers is important as he believes that such people have a greater identity with the current Black township players and a better understanding of the holistic requirements needed to progress Black cricketers successfully through the ranks in Gauteng Cricket.

Have more scouts at cricket matches where township clubs are playing (said by one participant).

One participant does not see a visible presence of scouts in the townships actively looking to identify and grow Black players, and as such this could entrench the participant's feeling of a lack of commitment on the part of Gauteng Cricket to the development of Black cricketers. It seems that in order to develop as a cricketer, these Black players should play more of their cricket in White suburbs. The Black players could feel alienated in the cricket fraternity. In other words, cricket should be taken to the Black people.

Re-ignite cricket fever in the townships and create Black role models in Gauteng (said by one participant).

It seems that pivotal to the development of Black cricketers in Gauteng is the visibility of Black cricket role models within the townships. With the presence of such role models, this will aid cricket to become more part of Black township sporting culture as opposed to being a pastime and this could change the perception that cricket is still a "White man's sport". These role models can only be developed if Black players are given opportunities in the professional Gauteng cricket system.

Gauteng should stop buying players from other provinces (said by one participant).

One participant said the message that Gauteng Cricket is sending to Black players in townships by buying players from other provinces instead of developing homegrown talent, could be that Gauteng Cricket has lost faith and has no belief in its own players. As such, the participants want to see a stop to this practice of Gauteng of buying "outsiders". This would establish trust in the Gauteng Cricket system.

Provide more holistic guidance for the players (said by one participant).

One participant does not believe the transformation process in Gauteng is managed holistically, specifically in respect of Black players not receiving guidance outside of technical cricket skills. This participant believes the process of more seamless integration into teams should include guidance as they move up the ranks of cricket teams.

4.5.2 Question 10: How can sport, specifically cricket, be used as a means of unifying and reconciling South Africans?

As the impact of sport extends to nation-building, which is of relevance to this study; when asked how sport - specifically cricket - can be used as a means of unifying and reconciling South Africans, the following responses were obtained:

Create Black cricket fans by promoting and explaining the game to people in the townships

Eight of the twenty participants reflect that for true unification, cricket needs support, it needs fans. There will only be Black supporters if Blacks enjoy the game and this enjoyment needs to stem from initial education about the sport - education and promotion of the game in the Black communities which these participants say is insufficient to create many Black followers of the sport.

One participant relates his definition of transformation in cricket as focusing on the game as a whole, and not focusing only on certain individuals, which is what he believes is currently happening. Eight participants reiterate that as a first step, education of the game in the Black communities is paramount to the Black communities to enable them to support the game. This support will not take place while they are asking why more Blacks are not part of professional cricket teams, such as the Gauteng professional team.

One participant feels that at grassroots level, greater participation of cricket should take place and many more informal cricketing events or tournaments should be held, simply to create interest in the sport. Hopefully this could lead to more competitive participation and greater support from the Black communities, and thus be a greater enabler to unification.

According to one participant, true unification and reconciliation of South Africans will never take place until the demographics of South Africa are correctly represented and reflected in cricket teams – and that means predominantly Black players. “At the moment, everyone is for himself and God for us all,” said this participant. The meaning of this comment is that this participant believes that cricket is still seen as “us versus them” or Black versus White. This perception will only change when the majority of the teams consist of Black players and only then will unification take place because this participant believes that cricket will then mirror the composition of the demographics of South Africa.

One of the mediums to promote cricket is the media. This involves newspapers, advertisements on street poles and television. Currently only Makhaya Ntini is a recognised cricket name among the Black communities and without larger numbers of Black cricketers in cricket teams that feature in the media, the promotion of cricket is not achieving its desired successful penetration among the Black communities. Cricket cannot be promoted to the Black communities without a significant representation of Black players in the sport.

As part of the cricket education process to attract many Black cricket fans and so enable greater unification, one participant suggested a National Sports Day, whereby everyone in the country only plays sport on that day and cricket is heavily promoted in creative ways. “We’ll change South Africa,” said this participant, who believes that by devoting one day a year to sport, this day can serve as a tool for social and cricket interaction and greater appreciation of the game.

Develop more Black cricketers as role models

The perspective among two participants is that award-winning national teams, specifically cricket, would have greater significance in terms of creating Black role models and unifying the nation if such teams included a few Black players. It seems that Coloured players, no matter how successful they are, are not regarded as role models to Black cricketers. In order to grow cricket in the townships, Black role models are essential to the young cricketers and to date only Makhaya Ntini is named as a success story by the participants. This is inhibiting the uptake of the popularity of cricket in the Black communities because of a lack of successful Black cricketers they can identify with.

Integrate development cricket teams more with the club system

One participant feels that for greater unification, club cricket teams in Gauteng should be more racially integrated facilitating more Black cricketers playing in teams with cricketers of other races.

Invest in development cricket which has gone backwards

Cricket cannot be used as a means of unifying and reconciling South Africans because according to one participant, the development of cricket in Gauteng has gone backwards. It is the perception of one participant that the cricket development drive in Gauteng has subsided

and cricket development is only taking place in very limited pockets. The peripheral benefits from cricket such as educational opportunities that were previously gained by Black development players has tapered off and this is not advantageous to contributing to the growth of cricket among the Black youth in Gauteng.

Do away with selection quotas in cricket teams as they put a rift between players of different races

One participant feels that the quota system in cricket is creating a greater divide among people of different races. Again, this could be the result of a possible blurring of the definition of transformation. This participant sees unification as the integration of players of different colours in cricket teams and support for the sport coming from all demographics of the country. This participant believes that quota systems, whereby a minimum number of players of colour is specified in cricket teams, is actually proving to be counterproductive to racial unification because the concept of quotas is creating rifts between players of different races.

Address negative perceptions in the cricket hierarchy about Black players

There seems to be ongoing mistrust of the decision-makers at Gauteng Cricket, a suspicion about their true commitment to the development of Black cricketers in Gauteng. One participant believes that sport can unify people, but there is little belief that the Gauteng Cricket executives are loyal and dedicated to transforming the game. Based on this perception, it appears that this participant's attitude is a reflection of Gauteng Cricket's leadership, which he does not have confidence in.

Give Black players equal opportunities

One participant sees a key ingredient of unification as being respect for cultural diversity and therefore being given equal opportunities. "We are all people," said this participant. He emphasized, therefore, that Black cricketers in Gauteng need to be given more opportunities. Overall, it appears as if the fundamentals are not in place in Gauteng Cricket for the sport to help unify South Africans. Until there are more Black players in Gauteng senior cricket teams and more promotion of the sport in the Black townships, cricket will not aid unification of South Africa's people.

The other seven participants generally felt that cricket brings people of different races together and this helps to unify South Africans. One of these participants said cricket will help unify South Africa because in school cricket “we play against White schools and that’s how we get together, the players get to know each other. We have tournaments in September; we play against areas mainly from Johannesburg”. Another of these seven participants said: “Cricket brings people together”. He said he has made many White, Indian and Coloured friends through cricket”. One participant said that “with sport, like cricket, you make different friends, you go places, you meet different types of people, you learn, you experience a lot of things, and so it unifies people”.

4.5.3 Question 11: How do you feel sport, specifically cricket, can contribute to ridding South African society of problems such as crime and poverty?

According to the South African Government’s White Paper on Sport (1997) one of its objectives is “to reduce the level of crime”.

When asked how they feel sport, specifically cricket, can contribute to ridding South African society of problems such as crime and poverty, the following responses were obtained:

Cricket can take children off the streets

Starting at grassroots level, by introducing Black Gauteng children living in townships to cricket, will give these children a purpose. Seven of the twenty participants said cricket can help keep these children busy and “off the streets in a healthy lifestyle”, away from temptations of social ills and possibly an involvement in crime. One participant said: “We have kids coming to our coaching sessions in Soweto; you see we’re keeping them away from trouble. After practice we give them oranges and juice and that motivates them.” This could mean that these children are motivated because their real need of food is being met. However, as gratifying as the sport experience is, it also appears that the basic needs to survive are paramount.

Cricket can provide life skills and opportunities

The lived experiences of six participants were that by playing the game of cricket, players can develop more than just technical cricket skills. Teamwork, acquiring new friendships and meeting people of diverse cultures, are some of the life skills that these six participants believe can be acquired from cricket. According to these six participants, this contributes to

the growth of individuals in enabling them to have more choices in life. Other prospects such as education, travelling and potential allied employment through cricket, such as coaching or umpiring, can provide more sustainable opportunities to players away from the temptation of an involvement in social ills.

There needs to be more involvement in and greater exposure to cricket, including more Black cricket role models

In order for sport, specifically cricket, to help contribute to ridding South African society of problems such as crime and poverty, the fundamentals need to be addressed. Four participants say there needs to be more involvement in cricket. But for this to happen there needs to be more facilities and more Black role models. One participant spoke about the responsibility of South Africa's sporting heroes. This participant believes it is the duty of South Africa's national cricketers to go into the townships and give back to the game. He points out that some sporting heroes "perpetuate things like a drinking culture which ultimately leads to crime in some instances".

There is a common theme among four participants that the development of a game in a community is dependent on heroes within those same communities. Since the presence of role models appears to be a strong motivating factor in the advancement of cricket in the community, the image that is portrayed by these role models is paramount to the holistic development of these players.

Crime is a problem of inequality not sport

Three participants feel that sport can play a role in alleviating crime and poverty in South Africa, but the fundamental issue of crime and poverty in South Africa is due to the historic imbalance of the distribution of wealth among Black and White people. For many Black people to truly become supporters of cricket, they need money to attend international and provincial matches, and they simply do not have enough money for this purpose. The basic need of money for food takes precedence over a luxury such as watching a sports game. One participant believes it will take a long time before there is equality in South Africa in terms of more equal distribution of money, and until that time, sport will not play a significant role in helping to rid the country of crime and poverty.

4.6 Participants' perception of the Gauteng Cricket Board's transformation process

The particular phenomenon under investigation in this study is the transformation process in Gauteng cricket. In their discourses, the participants spoke of their lived experiences in the ongoing transformation process in Gauteng cricket – during a time in which transformation in sport is being promoted intensely. In cricket, Gauteng has developed a sophisticated cricketing infrastructure. This province has a massive pool of Black candidate players and has had financial investment in development programmes over many years. Yet to date, not one Black player from Gauteng has ever been selected for the senior South African cricket team.

Basson (2007) contends that sport's transformation approach in the country should also involve a major change in direction on all levels within the organisation, a change not only of how it works, and how it is structured but how sports people think, interact, participate and perform. "Sport has to recognise that it cannot transform itself until it transforms its thinking. This change in thinking includes idea generation, learning and skill development, exchange of information, development of strategic directions, communication, research and process improvement" (Basson, 2007, p.11).

Intense feelings of frustration and disappointment were apparent in the narrative analysis when the participants spoke of their first-hand lived experiences of promises of transformation dissipating before their eyes – a perceived reduced effort by Gauteng Cricket to drive greater development of the game in township schools.

The participants see the transformation process as a smokescreen or window dressing at Gauteng Cricket. The participants firmly believe that there are many talented Black players but despite this, the transformation process is not fulfilling its objective of helping them move forward in cricket in Gauteng.

For these Black players, transformation should be dealt with in a deeper manner rather than just being about the selection of teams, as selection is only one aspect of transformation. Two participants stressed the need for guidance in an overall life context. They are asking for more backing from the formal Gauteng Cricket system and the coaches – direction and support they feel from their lived experiences is waning. There also seems to be declining belief in the sincerity on the part of Gauteng Cricket for genuine change.

The transformation process in Gauteng is fostering perceptions by the Black players of a greater racial divide rather than facilitating racial unity. Thirteen participants said Whites were privileged in the past and transformation is now important for demographic representation in the country's cricket teams. These participants believe that White players are "first in line for opportunities" despite the transformation charter which commits to changing this. There appears to be cynicism prevalent among the participants about any talk of transformation.

One participant said: "All that Gauteng is doing now is not taking the players from the province; they are buying players from other provinces such as the Cape. They are buying Coloureds from the Cape; they are bringing them into the Gauteng setup. Then they want to convince us that there is transformation, that transformation is taking place, but they are not taking our boys from Gauteng." Another participant said: "So transformation is not going to happen now. We need some time and we have players who are capable of cracking the Gauteng side, but it's not happening."

The participants appeared to justify their negative feelings about transformation only in a Gauteng context and never within a national context. They heap blame on Gauteng possibly because this province has the largest number of Blacks compared to other provinces and they feel that Gauteng has an obligation to look after its own players and commit to true representation of the demographics of Gauteng in its representative teams.

One participant said he needed to express that transformation is not working efficiently in Gauteng and nobody seems to have reasons for this.

Another participant said: "In terms of transformation within the game of cricket, they really need to take our social dynamics into context and they need to give us the opportunities we need. We need to go onto the field knowing that we have the backing of the coach and the system - just like the White players."

One participant said: "We've had a large number of young Black players play for Gauteng high schools, but they were never given a chance and some of them are not even playing today, which makes me feel sad. It hurts, because honestly there is no transformation, it's just not there, and why I don't know, but we will try get to a point where we will have

transformation. How? I don't know, but we just have to try and bring up some transformation.”

The participants' discourses link to this study which states that not one Black player from Gauteng has ever been selected for the senior South African cricket team.

4.7 The Gauteng Cricket Board's transformation process and Maslow's Theory of Motivation

Abraham Maslow's self-actualisation theory has a strong focus towards human needs. Maslow's focus on the dynamic and purposive dimensions of human life emerged early in his well-known hierarchical theory of motivation. Maslow strongly believed in multiple determinants of behaviour and argued for a hierarchical arrangement of motives (King & Viney, 2003).

The starting point of the hierarchy is basic physiological needs such as hunger, thirst and sleep. The second step in Maslow's hierarchy is safety needs. Safety needs include security, stability, protection, structure, limits and freedom from fear. In Maslow's theory, safety needs cannot easily be a dominant force in life until the physiological needs are gratified. For example, a sufficiently hungry or thirsty animal may be forced to forego safety in order to satisfy a physiological need. But once the physiological needs are met, safety may become the more dominant organising feature in life (King & Viney, 2003).

Following the gratification of physiological and safety needs, the individual will seek to fulfil needs for love, affection and belonging. The search for authentic affectional ties may now become the dominant force in life. Maslow believed that failure to gratify the needs for love and belonging is the most common force in the background of human adjustment problems (King & Viney, 2003).

The fourth set of needs in Maslow's hierarchy is the esteem needs. These include feelings of worth, competence, recognition for achievement, and adequacy. Maslow contended that failure to satisfy these needs diminishes the personality by leading to a sense of weakness, inferiority and helplessness (King & Viney, 2003).

At the top of Maslow's hierarchy is the need for self-actualisation. According to Maslow, self-actualisation refers to self-fulfilment that comes about by realising or accomplishing the

potential with which we were endowed. For one person, self-actualisation may come about primarily by achievements in aesthetic activities (e.g. dancing, music or art), whereas for another it may come about through achievements in cognitive activities (e.g. philosophy or science). Maslow argued that the achievement of self-actualisation is typically delayed until the other four sets of need (i.e. physiological, safety, belonging and self-esteem) have been satisfied (King & Viney, 2003).

Stage one: Physiological needs

In theme one, dearth of support and resources, arriving at games without basic needs such as food, is a key factor counting against the successful unification of Blacks into the Gauteng professional cricket team. Maslow's first stage in his hierarchy is basic physiological needs such as hunger and thirst. Without food, the players' performances could be affected. One participant explained: "I face social problems. During cricket season you are expected to be at practice four times a week. If coaches tell us to be at practice at five o'clock, they don't take into consideration that taxis operate in their own format. So we face problems that are not cricket related. It's just from a home basis. Sometimes you come to games hungry because of not eating the previous night, but it might not be the cricket system's problem."

Physiological needs are the most basic needs and if they are not gratified regularly, they dominate all other needs (Meyer, Moore & Viljoen, 2003). One participant said: "We have kids coming to our coaching sessions in Soweto; you see we're keeping them away from trouble. After practice we give them oranges and juice and that motivates them." This is meaningful as these children's motivation is being increased due to their basic need of food being met. However, as gratifying as the sport experience is, it also appears that the basic needs to survive are paramount, as these needs dominate all other needs.

In Maslow's theory, safety needs (the second stage) cannot easily be a dominant force in life until the physiological needs are gratified. Therefore, cricket being a meaningful purpose away from a negative lifestyle, cannot be fully realised if the players' basic needs of hunger are not met.

Stage two: Safety needs

In theme two, frustration, hopelessness and despair, it appears that cricket is giving some Black players a purpose away from a negative lifestyle associated with spending the majority

of their time on the streets in townships. According to the second step in Maslow's hierarchical human needs theory, these players' safety needs - including security, stability, protection, freedom from fear – could be met through cricket.

Maslow's theory accords that children feel safe in an environment where there is some kind of structure, with set limits and boundaries and where fixed patterns apply. Even adults prefer a measure of order and predictability in their world (Meyer, Moore & Viljoen, 2003). One participant suggested that the formal Gauteng cricketing structures were failing to develop Black cricketers and promote the game in the townships. Eleven participants feel that ongoing nurturance and guidance from the Gauteng Cricket Board is lacking and without this required support, producing Black candidates for higher representative teams could prove more difficult.

Within the poor socio-economic context of Black townships, where most of the participants' live, they felt a responsibility to help uplift other Black Africans through the game of cricket.

For these Black players, transformation should be dealt with in a deeper manner rather than just being about the selection of teams, as selection is only one aspect of transformation. Two participants stressed the need for guidance in an overall life context. In a crisis, people who are functioning on the level of safety needs will identify more easily with a leader figure because they are seeking some kind of protection (Meyer, Moore & Viljoen, 2003). The participants are asking for more backing from the formal Gauteng Cricket system and the coaches – direction and support they feel from their lived experiences is waning.

Stage three: Needs for affection, love and belonging

The young Black Gauteng cricketers spoke about a lack of Black role models in cricket and their experienced lack of family and community support for the sport which appeared to them to be incongruent with the White players' lifestyles. It, therefore, appears that authentic affectional ties relating to parental and community support for the game are not being satisfied.

Most of the participants felt less motivated about cricket when they thought of the transformation process as they continued to benchmark themselves against White cricketers, whom they still believed received most of the opportunities ahead of Black players.

It also appears that authentic affectional ties relating to the Gauteng Cricket Board are not being satisfied. Feelings of being let down by Gauteng Cricket, despondency, bitterness and a lack of faith in Gauteng's rhetoric about promoting transformation in cricket in this province, came through in the participants' lived experiences. In Maslow's theory, the individual will seek to fulfil needs for love, affection and belonging and failure to gratify these needs is the most common force in the background of human adjustment problems (King & Viney, 2003). The perceived trust relationship between themselves and the promises of transformation in Gauteng cricket appeared to be breaking down, and the need for belonging is not being fulfilled from a cricketing perspective.

This was demonstrated by intense feelings of frustration and disappointment which were apparent in the narrative analysis when the participants' spoke of their first-hand lived experiences of promises of transformation dissipating before their eyes – a perceived reduced effort by Gauteng Cricket to drive greater development of the game in township schools.

The participants firmly believe that there are many talented Black players but despite this, the transformation process is not fulfilling its objective of helping them move forward in cricket in Gauteng.

Stage four: Self-esteem needs

The participants' psychological wellbeing in relation to their integration and progression within the Gauteng cricket system was a major challenge they faced mostly due to feelings of inadequacy due of their personal circumstances.

Self-esteem refers to the need to evaluate oneself positively. Maslow classifies this need into two sub-categories: The first category is a set of needs based on a person's achievements – this is related to a sense of efficiency, capability, achievement, confidence, personal strength and independence. The second category is a set of needs related to the esteem of others – this includes social standing, honour, importance, dignity and appreciation. People need others to recognise and appreciate their competence (Meyer, Moore & Viljoen, 2003).

External factors were influencing the participants' first-hand lived cricket experiences. The participants' esteem needs appeared to be compromised thus leading to a sense of helplessness.

However, although cricket may be giving them the promise of a better life, their perceived lack of visible transformation results in Gauteng has fostered feelings of frustration, despair and hopelessness among the Black players. Maslow's fourth set of needs including feelings of worth, competence, recognition for achievement and adequacy, are not being met. Maslow contends that failure to satisfy these needs diminishes the personality by leading to a sense of weakness, inferiority and helplessness (King & Viney, 2003).

The Black cricketers appeared to be cynical about any talk of transformation. There seemed to be declining belief in the sincerity of Gauteng Cricket for genuine change. Without ongoing nurturance and guidance from the Gauteng Cricket Board, producing Black candidates for higher representative teams could prove more difficult.

The participants were critical of Gauteng Cricket buying Coloured players from other provinces and not progressing its homegrown Black talent and therefore not addressing transformation sincerely and proactively. This has resulted in feelings of inadequacy among certain Black players.

Stage five: Self-actualisation need

A person whose basic needs are satisfied on a regular basis can start functioning at the level of self-actualisation and at this stage growth motivation comes to the fore. Self-actualisation encourages the person to discover and realise his or her highest potential and, in doing so, to become a fully functioning, goal-oriented being (Meyer, Moore & Viljoen, 2003).

It appears from the discourse analysis that for the participants, the achievement of self-actualisation in terms of growth motivation is being seriously delayed. This is because the other four sets of need (i.e. physiological, safety, belonging and self-esteem) do not appear to have been satisfied. While cricket may be giving the participants more meaning to their lives, the mental challenges the participants' said they are facing could be impacting on their motivation and self-belief to achieve.

4.8 Summary

In this chapter the researcher presented the results of the study and an explanation of the results, in a systemic manner. Socio-political factors, particularly transformation, and psychological factors were factored in to the interpretation and analysis of the results.

Using hermeneutics and discourse analysis, the five identified themes that emerged from the study, were examined. In the next section, Chapter Five, Conclusion and Recommendations, concluding statements about the research and its results are made.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This section contains concluding statements about the research and its results. Recommendations and suggested future research in the area are also outlined.

5.2 Discussion

This study sought to answer the research question “What are young Black players’ experiences in the ongoing transformation process in Gauteng?” In cricket, Gauteng has a sophisticated cricketing infrastructure, a massive pool of Black candidate players and substantial financial investment in development programmes over approximately seventeen years. Yet to date, not one black player from Gauteng has ever been selected for the senior South African cricket team.

The study used a phenomenological approach which researched the first-hand lived experiences and their interpretations of young Black cricketers in the Gauteng region who are aged between 18 and 30 years old and who have been or are currently involved in the transformation process. This study has researched transformation in cricket in Gauteng, an issue which is especially pertinent in the South African socio-political context.

This study has contributed an understanding of the factors that are motivating Black players in Gauteng to take up and play cricket and subsequently persist or drop out; how they have experienced the transformation process, the basis of the researcher’s motivation; whether or not they feel they have progressed in the transformation process; and how these cricketers think transformation should progress in Gauteng.

Five themes emerged from the data analysis, namely:

Theme one: Dearth of support and resources.

A lack of Black role models in cricket, their reliance on being transported to and from games, arriving at games without basic needs such as food, the limited cricket practice facilities in the townships and the lack of family support they receive at games, are all factors counting against the successful unification of Blacks into the Gauteng professional cricket team.

These participants were faced with needing to answer to their communities as to why they are not playing in the Gauteng provincial team. There was a common theme of a dearth of support for cricket in the Black Gauteng communities.

The young Black Gauteng cricketers spoke about wanting more family support and better facilities and more sponsorship. They want cricket academies run by experienced coaches, to be put into the townships. They spoke about coaches needing to earn more money and that Black players should be given more of a fair chance. They want more Black ex-players from the townships to drive the transformation process and have more scouts at cricket matches where township clubs are playing. They urge cricket fever to be reignited in the Gauteng townships to create Black role models.

The participants' psychological wellbeing in relation to their integration and progression within the Gauteng cricket system was a major challenge faced by the participants mostly due to conflicting priorities and feelings of inadequacy due of their personal circumstances. While cricket may be giving the participants more meaning to their lives, the mental challenges they said they are facing could be impacting on their motivation and self-belief to achieve. Explanations of their experiences illustrated a broader picture of how external factors influenced their first-hand lived cricket experiences.

The participants valued the pleasure of the game of cricket but their perception was that most Black people loved soccer rather than cricket. Within the poor socio-economic context of Black townships, where most of the participants' live, they felt a responsibility to help uplift other Black Africans through the game of cricket.

Theme two: Frustration, hopelessness and despair.

Cricket is giving some Black players a purpose away from a negative lifestyle associated with spending the majority of their time on the streets in townships. Cricket could give them the promise of a better life. But the lack of visible transformation results in Gauteng has fostered feelings of frustration, despair and hopelessness among the Black players.

Theme three: Lack of commitment by the Gauteng Cricket Board.

It was suggested that the formal Gauteng cricketing structures were failing to develop Black cricketers and promote the game in the townships and so existing Black players were helping to foster the sport through development.

The Black cricketers appeared to be cynical about any talk of transformation. There seemed to be declining belief in the sincerity of Gauteng Cricket for genuine change. Without ongoing nurturance and guidance from the Gauteng Cricket Board, producing Black candidates for higher representative teams could prove more difficult.

The Black Gauteng players felt transformation is very important for demographic representation in the country's cricket teams but they said they were not being given opportunities in Gauteng. Feelings of being let down by Gauteng Cricket, despondency, bitterness and a lack of faith in Gauteng's rhetoric about promoting transformation in cricket in this province, came through in the participants' lived experiences. The perceived trust relationship between themselves and the promises of transformation in Gauteng cricket appeared to be breaking down.

The participants were critical of Gauteng Cricket buying Coloured players from other provinces and not progressing its homegrown Black talent and therefore not addressing transformation sincerely and proactively. This has resulted in feelings of inadequacy among certain Black players. The Black cricketers praised other provinces which they believed were more committed to genuine transformation. Black Gauteng players relocating to the Eastern Cape appeared to be for many of the participants, their only hope of progression within cricket teams. There seemed to be a consensus that there is strong Black cricketing talent in Gauteng, but transformation "is just not there". The Black cricketers heaped blame on Gauteng because this province has the largest number of Blacks compared to other provinces and they believe Gauteng has an obligation to look after its own players and commit to true representation of the demographics of Gauteng in its representative teams.

The Black Gauteng cricketers asked for an improvement in the structures in Gauteng Cricket. They requested more holistic guidance for the players and greater promotion and education of the game for people in the townships.

In terms of Gauteng Cricket, the negative perceptions by the Black players of the Gauteng Cricket hierarchy ought to be addressed. In essence, the Black cricketers want more of the game to be taken to the townships.

Theme four: Increasing racial divide instead of unifying.

The participants suggested that their greater understanding of diversity, race and culture had been derived from their cricketing experiences. Most of the participants felt less motivated about cricket when they thought of the transformation process. This demotivation stemmed from their perception that transformation is about racism and these participants continued to benchmark themselves against White cricketers, whom they still believed received most of the opportunities ahead of Black players.

Some Black players wanted selection quotas in cricket teams to be scrapped as they were putting a rift between players of different races and this appeared to be fostering more of a racial divide. They sometimes struggled to assimilate into “White” teams because they felt their selection was not based on merit.

Theme five: Value of cricket in personal development and adding value to one’s life.

The participants cited their learning experiences in cricket and these included interacting with people of all races; greater self awareness; learning to make wise decisions; persistence; self discipline; tolerance; aspiring to a greater lifestyle; acquiring leadership skills and educational opportunities; and teamwork.

The study also revealed how these Black cricketers believe the pervasive influence of cricket can be used as a means of unifying and reconciling South Africans.

For true unification, cricket needs support. There will only have Black supporters if Blacks enjoy the game and this enjoyment needs to stem from initial education about the sport - education and promotion of the game in the Black communities which these participants say is insufficient to create many Black followers of the sport.

There was discussion about integrating development cricket teams with White teams and one participant suggested the introduction of a special holiday where everyone only plays sport. In discussion, participants spoke about the need for more investment in development cricket, which they believe had gone backwards.

The quota system (which specifies a minimum number of players of colour to play in a cricket side) is integral to the participants' thinking. But there appeared to be a misunderstanding of the quota system. Instead of thinking that they had an opportunity to be picked as one of eleven players in the Gauteng professional team, or one of the players in the Gauteng Cricket Academy, these Black players thought they were competing among themselves as players of colour for the three or four specified places of colour in the team or the Gauteng Cricket Academy. They perceive their opportunity for selection in the Gauteng professional team as a mathematical exercise. The definition of transformation seems to be slightly blurred among some participants who relate their definition of transformation in cricket as focusing on the game as a whole, and not focusing only on certain individuals, which is what they believe is currently happening.

The study suggested from these young Black cricketers' perspectives how cricket could contribute to ridding South Africa of the ills of society, such as crime and poverty.

These Black cricketers felt that sport could play a role in alleviating crime and poverty in South Africa, but from their frame of reference, the fundamental issue of these social ills was due to the historic imbalance of the distribution of wealth among Black and White people.

In researching how these young Black cricketers themselves have experienced the transformation process, this study has therefore provided an indication and an insight from these young Black Gauteng cricketers' perspectives of how Gauteng Cricket could make transformation work more effectively and efficiently and contribute meaningfully to the transformation process. This adds to the existing literature on transformation in sport and could aid in finding additional holistic explanations to the challenges surrounding meaningful transformation in sport, specifically cricket in Gauteng.

5.3 Conclusion

In researching young Black players' experiences in the ongoing transformation process in Gauteng, these five themes that emerged from the data analysis reflect an understanding of reasons for sustained participation or premature withdrawal from the sport in a democratised society in South Africa in which transformation in sport is being promoted intensely. These five themes have provided an insight into what is required to improve transformation of cricket in Gauteng and, therefore South Africa.

5.4 Recommendations

The results of this study indicate a need for a framework that could be developed in conjunction with the Gauteng Cricket Board to help progress transformation in cricket in Gauteng and, therefore, South Africa. This framework should consider the participants' responses on how transformation should progress in Gauteng.

In terms of transformation in Gauteng Cricket, policy has been developed. Development programmes have been in place and Gauteng Cricket has addressed the aspects of developing cricketing skills among Black players. However, it appears that there has been insufficient focus on engaging the Black cricketers themselves in assessing and identifying inhibiting factors relating to the success of the transformation process as well as attending to the socio-economic and socio-political factors which may be impacting unification of these Black cricketers into the Gauteng cricket system. The proposed framework would encompass these aspects and as part of this holistic exercise. The psychological aspects of a truly racially integrated game could be dealt with in the form of workshops, involving guidance and the counselling of Black players' expectations.

It is further recommended that the proposed framework includes the involvement of a psychologist to provide interventions on the psychological aspects associated with the transformation process. These psychological components include addressing Black players' psychological wellbeing in relation to their integration and progression within the Gauteng cricket system. This appears to be the major challenge faced by the participants mostly due to conflicting priorities and feelings of inadequacy because of the poor socio-economic conditions in township life. The mental challenges they say they are facing could be impacting on their motivation and self-belief to achieve.

In addition, a community involvement programme is recommended. The development of such a programme would involve broadening the culture of the game with communities taking ownership of cricket facilities and assisting in their maintenance and management. The community involvement development programme could explore a collaboration between the Gauteng Cricket Board and communities to increase demographic transformation.

5.5 Suggested future research in the area

The methodology employed in this study could be reproduced and duplicated in other national sporting codes such as rugby. In a cricket context, this study could be replicated in any of the other cricket playing provinces in South Africa. It is recommended that this same study is repeated in Gauteng in a couple of years as a measurable comparison against the findings of this study to produce more data which could provide further information on the evolution of transformation in Gauteng Cricket.

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Appendix A

Letter from the Gauteng Cricket Board giving the researcher permission to conduct the study.



Gauteng Cricket Board

The Liberty Life Wanderers Stadium,
Corlett Drive, Illovo,
P O Box 55309, Northlands, 2116
Tel: (011) 340 1500 Fax: (011) 880 6229
E-mail: general@cricketgauteng.co.za
Website : www.gcb.org.za

23 June 2008

Dear Jeremy

This serves to confirm that the Gauteng Cricket Board formally grants you (Jeremy Bayer) permission to conduct research among Gauteng cricketers, administrators and coaches.

The Gauteng Cricket Board understands that your research study, designed to find out the experiences of young Black players between the ages of 18 to 30, in the transformation process of cricket in Gauteng, forms part of your Masters Degree in Counselling Psychology at the University of Zululand.

Yours sincerely

Harmony Ntsinga
Youth Cricket
Gauteng Cricket Board
Cell: 0833892997

Directors :

President: J.L. Pamensky, Chairman: Dr M Nyoka, Vice-Chairmen: Dr M.A.S. Moosajee & B.L. Skjoldhammer, Chief Executive Officer: A.J. Kourie, E. Boomgaard, J. Hampton, T. Makhalemele, L.P. Mangisa, P.J. Moroney, G.G. Ritchie, .S Sujee, R.A. Wentzel

Appendix B

Qualitative questionnaire consisting of 11 pre-determined questions, which each of the participants' were asked.

Question 1: How old are you and when did you start playing cricket?

Question 2: What is motivating your ongoing participation in cricket in Gauteng?

Question 3: What does the transformation process in cricket mean to you?

Question 4: What challenges do you face as a cricketer?

Question 5: What have your learning experiences in cricket been so far in terms of life skills, personal development and team building?

Question 6: What are your experiences of the transformation process in Gauteng cricket?

Question 7: How is the transformation process affecting your thinking as a cricketer?

Question 8: Do you think you have progressed as a cricketer as a direct result of the transformation process?

Question 9: How do you feel the transformation process can work more successfully in Gauteng cricket in terms of producing Black African players pushing for national honours?

Question 10: How can sport, specifically cricket, be used as a means of unifying and reconciling South Africans?

Question 11: How do you feel sport, specifically cricket, can contribute to ridding South African society of problems such as crime and poverty?

Appendix C

The consent form that was completed and signed by each of the 20 participants.

Consent form

Title of study: **A phenomenological study of a sample of young Black players in the transformation process of cricket in Gauteng**

Project Supervisor: **Dr P.B. Msomi-Mbele, University of Zululand**

Researcher: **Jeremy Bayer**

About the study

This study forms part of the researcher's Masters Degree in Counselling Psychology at the University of Zululand. This study is designed to find out the experiences of young Black players between the ages of 18 and 30, in the transformation process of cricket in Gauteng.

.....

Consent from participant

The nature and purpose of this study has been explained clearly to me and I understand what this study is about. I have had the opportunity to ask questions about this study and I am satisfied with the answers that I have been given to any questions about this study that I may have asked.

I have had time to consider whether to take part in this study.

I understand that the interviews will be audio-taped and transcribed, and that notes may also be taken during the interviews.

I understand that taking part in this study is voluntary and that my participation in this study is confidential. I know whom to contact should I have any further questions about this study.

I (full name) hereby consent to take part in this study.

Participant signature: Date:

Researcher contact details: Jeremy Bayer, Masters Degree Counselling Psychology student, Department of Psychology, University of Zululand. Tel: 082 216 6006.

Appendix D

Some information on the twenty research participants.

Some information on the twenty research participants

Participant 1

Age: 23 years old

How long playing cricket: 13 years

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Participant 2

Age: 30 years old

How long playing cricket: 21 years

.....

Participant 3

Age: 30 years old

How long playing cricket: 21 years

.....

Participant 4

Age: 30 years old

How long playing cricket: 21 years

.....

Participant 5

Age: 28 years old

How long playing cricket: 21 years

.....

Participant 6

Age: 30 years old

How long playing cricket: 22 years

.....

Participant 7

Age: 22 years old

How long playing cricket: 16 years

.....

Participant 8

Age: 21 years old

How long playing cricket: 11 years

.....

Participant 9

Age: 22 years old

How long playing cricket: 13 years

.....

Participant 10

Age: 20 years old

How long playing cricket: 12 years

.....

Participant 11

Age: 30 years

How long playing cricket: 22 years

.....

Participant 12**Age:** 25 years old**How long playing cricket:** 18 years

.....

Participant 13**Age:** 29 years**How long playing cricket:** 12 years

.....

Participant 14**Age:** 20 years old**How long playing cricket:** 11 years

.....

Participant 15**Age:** 29 years**How long playing cricket:** 17 years

.....

Participant 16**Age:** 21 years old**How long playing cricket:** 14 years**Residence:** Soweto**Cricket club:** Soweto Cricket Club

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Participant 17**Age:** 20 years old**How long playing cricket:** 12 years

.....

Participant 18**Age:** 22 years old**How long playing cricket:** 14 years

.....

Participant 19**Age:** 27 years old**How long playing cricket:** 18 years

.....

Participant 20**Age:** 20 years old**How long playing cricket:** 11 years

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Other details have been removed for confidentiality purposes.