



**FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF MEDIA AND SOCIETY STUDIES**

DISSERTATION TOPIC:

**A DECOLONIAL READING OF THE HERALD'S CONSTRUCTION OF
THE LOCAL/ FOREIGN COACH DEBATE**

By

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**A DECOLONIAL READING OF THE HERALD’S CONSTRUCTION OF
THE LOCAL/ FOREIGN COACH DEBATE**

DECLARATION

I Makoma James do hereby declare that this project has been as a result of my own original effort and investigations and such work has not been presented elsewhere for academic purpose or any purpose.

Makoma James (R13533P)
Signature Date

Checked and approved by supervisor

DR L. Ncube
Signature Date

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DEDICATION

To my wife Rujeko and my children Nenyashadzashe Pearl and Nethaneel Unashe

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Acronyms

BSAC	British South Africa Company
AFCON	Africa Cup of Nations
FIFA	International Football Association
MIT	Multimedia Investment Trust
ZBC	Zimbabwe Broadcasting Corporation
ZMMT	Zimbabwe Mass Media Trust
ZTN	Zimbabwe Television Network

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Abstract

Zimbabwe, like any other post colonial state in Africa is grappling with coloniality and is trying to decolonize. A lot of researches have embarked in decolonial reading of other phenomena, but no research has examined coloniality in the framing of the local and foreign coach in Zimbabwe's biggest newspaper, The Herald. The research is theoretically grounded in decolonial theories and also makes use of framing theory. The study employs qualitative research approach, case study design and deploys archival research and interview in gathering data. The study shows the prevalence of coloniality at work in sport, in Zimbabwe playing out The Herald, which, is the main newspaper and the biggest in terms of circulation. Journalist and football administrators are both found culpable in perpetuating coloniality.

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Chapter 1

1.1 Introduction

Zimbabwe is a multi-ethnic and multi-racial country, albeit the majority of the population is predominantly “black”. The majority of Zimbabweans across ages love football (see Ncube 2014). However, the country’s men senior team football team (the Warriors), has been a source of division and unity depending with their performance at any given time (see Ncube 2014). Due to the importance of this team to the football lives of Zimbabweans, fans and the media have keen interest on who is mandated to coach the team at any given moment.

Resultantly, from 1980, which marks the birth of the Zimbabwean nation, there has been a high coach turnover at the Warriors’ technical department. Different coaches have been appointed at different occasions to coach them. These include Joe Rugg (1980-1981), who worked with Mick Poole, Shepherd Murape (1981-1982), Ben Kouffie (1988-1992), Reinhard Fabisch (1992-1995), Gibson Homela (1995), Ian Potterfield (1997), Clemens Westerhof (1998)-2000), Wieslaw Grabowski (2001), Sunday Chidzambwa (2003-2007), Charles Mhauri (2007), Jose Valinhos (2008), Rahman Gumbo (2011-2012), Klaus Deiter Pagels (2012-2013), Ian Gorowa (2013-2014), Calisto Pasuwa (2015-2017) Norman Mapeza and Sunday Chidzambwa (2017) interim.

On the list I did not include Rudi Getendorf, who took charge of the Zimbabwean team just for three weeks in 1994 and Tom Saintfeit, who also had a very short stint with the warriors before the coming in of Jose Valinhos. They, however, demonstrates Zimbabwe’s insatiate appetite for foreign coaches.

The appointment of coaches have been subject to debate in the mass media. While there is enough evidence that black coaches in the likes of Calisto Pasuwa, Sunday Chidzambwa and Charles Mhauri have done better (in terms of qualifying for major international tournaments such as Africa Cup of Nations) compared to white coaches with the Warriors, it seems football authorities in Zimbabwe still have faith in the white coaches. Football reflects society and some scholars argue that football is the macrocosm of the macro while scholars like Baller (2006) are of the view that football is never just one match of 90 and 120 minutes, but always comprises many matches that are played, performed and celebrated around and beyond the football pitch.

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This research examines forces behind frames by The Herald on the black/white coaches debate.

1.2 Background of the study

Just like other Africa countries, Zimbabwe was colonized by Britain in 1890. The colonization process in Zimbabwe, as in other colonies was violent psychologically, physiologically and epistemologically (Smith 1999). She contends that the indigenous people were dehumanized and alienated from their belief systems and ways of knowing as these were branded “dirty” and uncivilised by the colonizer. The worst kind of colonization, contends Ndlovu-Gatsheni (2000), is that which creates epistemological mimicry and intellectual dependency. Another scholar, Quijano (2007) cited in Ndlovu-Gatsheni (2000) weighs in and contends that “colonization of the imagination of the dominated remains the worst as it dealt with and shaped people’s consciousness and identity”. He further asserts that the hardest part to decolonize is the mind, whose colonization is the worst as it steals souls, invades consciousness, destroys and distorts imagination of the future. Quoting Victor Muzvidziwa, Ndlovu-Gatsheni (2000) is of the view that the greatest battle yet to be won is that of the mind.

Cultural domination paves way for political domination observes Gramsci (1971) and Zimbabwe had to wage a bitter and protracted struggle to dismantle that colonial exploitative system, although coloniality, which is the continuation of the colonial system even long after its administration has been destroyed, continues. The dismantling of the colonial administration, argues Grosfoguel (2007), did not completely eliminate the heterogeneous and multiple global structures that were put in place over a period of 450 years, in the case of Zimbabwe, over a period of 100 years. As one of the legacies of colonialism, the formerly colonized people feel inadequate on their own and therefore need handholding from their former colonial masters in every facet of life, sport included. However, on the other hand bringing back whites, even in football is always viewed by some with suspicion that “you are bringing back whites” (the oppressors).

Because of the inadequacy created by the colonial system, which persists up to this day, the media in Zimbabwe, in this study represented by The Herald sport section, continue to churn out stories, which at times show no confidence in the local black coaches, but describe white foreign coaches using glowing superlatives.

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To put things into perspective, a look at how the population of the country is constituted will suffice. The country is home to the dominant ethnic group, the Shona which comprise 80 percent of the population, which is roughly estimated to be about 13.5 million. The second dominant group, the Ndebele people make up 16 percent of the population. Other minority groups include the Venda, Kalanga, Nambya and the Tonga (Giulianotti 2004, Raftoplous and Mlambo (2009), Ncube 2014).

The descendents of immigrants from neighbouring countries such as Malawi, Mozambique and Zambia who migrated into the country during the colonial era constitute the Zimbabwean population and add to layers of identities of Zimbabweans. The Zimbabwean population also comprise whites, Indians and Coloureds.

It is this race dimension and how it is constructed and forces behind that when it comes to foreign and local coaches of the Warriors that this research is interested in. I trace it from the colonial times up to the present and looking beyond the over-researched areas of economics and politics to focus on sport and how it furthered racial exploitation and continues to do so today. The colonization project was a purely racial project, argues Ndlovu-Gatsheni (2000), with the black race being ruled by the white race.

This is particularly so as Grosfuguel (2011) observes that race organizes the world's population into a hierarchical order of superior and inferior people. He further notes that race becomes the organizing principle of the international division of labour. He contends that colonialism therefore sets in motion race as a criteria to racialise, classify and pathologies the rest of the world's population in a hierarchy of superior and inferior, and sport was not spared either.

Race therefore becomes a tool that normalizes and justifies dehumanization, exploitation and domination of the inferior group by the superior one. World systems theorists like Immanuel Wallerstein, cited in Grosfuguel (2011) acknowledge the significance of cultural processes such as racism and sexism as inherent to historical capitalism.

I am, however, cognizant of the fact that I risk being labeled a nativist and xenophobic by forces that take offence at being challenged by ideas contrary to theirs, especially those that are benefitting from this unhealthy state of affairs characterized by asymmetrical power relations and an unfair world power hierarchy and division of labour.

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I deploy Green (2012), who came up with a concept she calls “the discourse of privilege”, which she defines as “a phenomenon that operates to exempt those who select head football coaches from contemporary norms of fairness and legitimacy” (Green 2012:116).

She is of the view that some of the markers of “the discourse of privilege” include relying on subjective standards that are usually not articulated before, during and after decisions are made as observed by Green (2012). She adds that the qualifications are “vague, brief, rhetorical or analytical”.

Although Green (2012) acknowledges that some scholars are of the view that discussing issues like “the discourse of privilege” sully the “most beautiful game in the world”, doing so will open ranks of leadership and power to “talented and qualified individuals of every race and ethnicity” and I add that it would restore the pride and dignity of the local black coaches and make their achievements, not the colour of their skins nor their place of origin overshadow their milestones.

In the National Football League (NFL), the performance statistics of black coaches were actually found to be much better than those of the white coaches.

This research declares what Grosfoguel (2011) termed “the decolonial war” in sport. It also invokes the spirit of Smith (1999) and what she called “researching back”, in the sense of speaking back, with the intention of picking up the dehumanised, soiled and devastated characters of indigenous black coaches, which was done through the sport pages of The Herald, one of the biggest newspapers in Zimbabwe by both circulation and market share according to the 2017 Zimbabwe All Mass Media Products Survey (ZAMPS). Smith (1999) argues that such media spaces should be spaces for “resistance and hope” than of pessimism and docility that we continue to witness. Most African journalists, those from Zimbabwe included, at one point or another fall into the trap of being “imperial public servants”, with or without their knowledge.

Falola cited in Ellis (1997) is, however, of the view that in some cases, the former colonial oppressors are to blame, but not always. He agrees with my view that most of the times the past influences the future, but also points out that it definitely does not happen all the time.

There has been heated debate in the media on whether local or foreign coaches in Africa in general and Zimbabwe in particular are the answer to football development. Kariati (2017) is of

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the view that most African countries are in favour of foreign handlers because they believe that they are technically advanced and level-headed. The much-touted advantage of an expatriate coach is his assumed superiority and vast experience in terms of football technical matters. In addition foreign coach admirers believe that an expatriate usually commands respect from both the players and the administrators. More importantly, a foreign coach is viewed to be “less susceptible” to the factors of bias and favouritism, which local coaches are allegedly associated with when it comes to players selection.

There is a general consensus in the media that Africa is being fed with rejects of European football, who are coming to the continent for the money offers while the best coaches remain in Europe. Football authorities in Zimbabwe are usually evasive when asked about their preferences with regard to the foreign or local coach.

1.3 Statement of the problem

This study examines the construction of the local and foreign coaches as it unfolds in The Herald sport section different epochs from, from the time that Reinhard Fabisch was the national team head coach up to Callisto Pasuwa's time. It seeks to explore and explain the forces that were behind that construction.

1.4 Significance of study

So much has been written on decoloniality in general, decolonizing research methodologies (Smith1999), interface between football and ethnic identities discourses in Zimbabwe (Ncube 2014) and the shortage of black managers in English professional clubs (Marshall 2004), but no research had actually been conducted on the local/foreign coach debate that has been unfolding in Zimbabwe since 1980 and how the two: Local and foreign coaches are framed and how that kind of framing came about. It is that lacuna, which I tend to fill. This research seeks, through the use of decolonial theories and framing, to understand why local coaches are usually looked down upon, while foreign, especially white coaches are valorized and almost given cult status. This research is an addition to the growing body of literature on sport sociology that argues that sport is not only sport, but it a microcosm of life itself.

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What makes this research crucial and urgent is the fact that a lot of formerly colonized countries are trying to embark on a process of decolonisation. This study is therefore a wake-up call that sport, particularly football is not an “innocent province” and journalists should be alerted to the crucial role that they play in doing away or perpetuating coloniality, despite the fact that readers themselves have become very active and discerning. It is informed and guided by an observation made by Quijano (2000) that that coloniality operates at every level and that it permeates every area and dimension of everyday human social existence.

This research also pushes a social transformative agenda, as it seeks to empower the marginalized and the looked-down upon, the subalterns in the game of football, who are the local foreign coaches. It attempts to do what Stuart Hall referred as “the bible of decoloniality”, prescribes, to decolonize the framing of local black coaches, a process which Fanon observes that it involves “putting the first last and the last first”, the first being put last here are the foreign coaches and the last being put first at the local black coaches.

1.5 Objectives of the study

This study seeks to:

- 1) Explore the local/foreign coach debate in The Herald sport.
- 2) Explain the construction of the local/foreign coach debate
- 3) Explore the historic circumstances that brought about that construction of the local/foreign coach debate.

1.6 Research Questions

1.7 Main research question

- 1) How is the local/foreign coach debate playing out in The Herald sport?
- 1) What informed the local/ coach debate in The Herald from 1992-2017?
- 2) How the foreign/ local coach debate has been covered?

1.8 Limitations of the study

The coaches that are being compared in the study coached the Zimbabwe national team, the Warriors, in different times that had different dynamics that can make the comparison a bit

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unfair. For example, when Reinhard Fabisch coached the Warriors, the national team was a thorn in the flesh for Africa powerhouses like Cameroon and Egypt. When the Warriors qualified for 2017 AFCON, they had prevailed against minnows Swaziland and Malawi. However, one can argue that this limitation melts away if we consider that there are no longer big and small team in Africa football, Malawi and Swaziland that were thumped by the Warriors were as good as the Cameroon and Egypt of Fabisch's time.

The argument that the local coaches were successful than the foreign coaches is also relative in that some claim that under Fabisch, the Warriors played entertaining passing game that attracted fans to the stadia compared to Sunday Chidzambwa and Callisto Pasuwa's kind of football that placed more emphasis on results than the way the results were brought about. However, the end justifies result justifies the means. It remains a fact that the Warriors first qualified for the AFCON under a local coach, Sunday Chidzambwa, made a second appearance under another local coach Charles Mhauri, before yet another local coach Calisto Pasuwa made another dance at the continental football extravaganza possible.

1.9 Structure of the study

The study consists of six chapters. Chapter 1 introduces the study and gives a brief background of the research. It also presents research objectives and questions and also lays out the general outline of the thesis.

Chapter 2 discusses the theoretical underpinnings that anchor the study. These theories help make sense of the local/foreign coach debate. It is only when viewed through the lenses of these theories that one understands the forces that give birth to such constructions. The chapter also reviews literature that is relevant to the study to appreciate the work that was done in the area of study before to avoid reinventing the wheel.

Discussing and describing the research approach, research design, population of the study, sampling procedure, methods of data gathering and methods of data analysis is what chapter 3 is devoted to.

Chapter 4 is concerned with the organizational analysis of The Herald, especially its political economy and how that might affect a range of discourses that come out of it.

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Data presentation and analyses is tackled in chapter 5. This is the section where data is converted into meaningful information that help us understand forces that come into play when constructing a story in the local/foreign coach debate.

Chapter 6 presents recommendations and concludes the study.

1.10 Summary and conclusion

This chapter has introduced the research problem and gave the background of the study. It has also given us the research questions and objectives that are going to guide the research. It has also acknowledged that despite all efforts to make the results of this academic enquiry accurate, there still remain limitations of the study. The chapter also gave the general outline of the whole dissertation. The next chapter is then going to use theories to try and make meaning of framing of the foreign and local coaches in The Herald. It is also going to give a review of literature that is related to this study in an effort to the locate the gap that this research is going to fill.

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Chapter 2: Literature Review and Theoretical Framework

2.1 Introduction

This chapter engages with literature related to the study.

2.2 Tracing the colonial roots of football

There is significant literature that shows that sport, particularly football came to Africa as part of the colonialism expedition and continues to be intertwined with coloniality discourses (Stoddart 1988, Odendaal (1988), Mills (2002), Darby (2002) Domingos (2007), Ncube (2014).

A German writer Agnes Bain Stiven, cited in Rowe (2004), contends that “England was the cradle and the ‘loving mother’ of sport”.

It is therefore undeniable that, sport, particularly football is a legacy of colonialism (Darby 2002:10, Fair 2003). Football was initially taught at the mission yards before it was then included in the education curriculum and became very popular in Africa(Darby 2002), while Zeleza (2003) asserts that football started in *uzunguni* (Europe), but everybody learnt how to play it.

The earliest documented football game was played in South Africa on August 23 in 1862 in Cape Town, having been brought by sailors, soldiers, missionaries and traders during Britain’s colonial expansion. The first game on the African soil pitted soldiers and the employees of the colonial administration and it was advertised in the Cape Argus of August 21 as a “fine old English school game” (Alegi 2010:15).

A Scottish and former player of Queens Park Rangers, was in 1881, credited for organizing football matches in South Africa (Alegi 2010). He contends that the influx of British working class soldiers in South Africa further popularized the game in that part of the world. He points to the names that were given to the teams that were later formed, such as Middlesex Regiment and Royal Artillery to underscore the military, educational and colonial history of the imperial game.

In South Africa, just like in Zimbabwe, football became very popular as a pastime activity and later as a site of resistance in the farms, mines and ghettos. Teams like Tanganda, Hwange Colliery, Shabanie Mine, Rio Tinto, Zisco Steel, Lancashire Steel (Chiweshe 2017:67) and more recently FC Platinum and Ngezi Platinum come to mind. The colonial connection of the game of

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football is also very clear, as white colonizers parceled large tracts of land to each other and shared gold claims when they settled in Zimbabwe (Beach 1994).

Several scholars have gone on to critically conceptualise the role and place sport, particularly football during the colonial era (Stoddart 1988, Odendaal 1988, Mill 2002, Darby 2002 Domingos 2007).

These scholars argued that colonial sport acted as a transmitting vehicle of ideas, beliefs, values and conventions that contributed to consolidation of the imperial mission. They note that the games were instruments of socialization, instilling discipline, group spirit, respect for hierarchies and rituals. They also contend that the keepers of the values that characterized the “form of Britishness” became a reference group whose leisure habits tended to be copied by local elites, a way to consolidate mechanisms through indirect rule.

Sport, particularly football, was also used as part of a cultural strategy by Britain, whose agents included members of the colonial administration. The transmitters of Victorian sporting ethos were then assimilated in elite public schools, which specialized in educating the colonial cadres (Stoddart 1988).

In Kenya, there was also a similar pattern that football, because of its simplicity, was used as an important instrument by the British to assert their imperial hegemony and also racial discrimination (Njororai 2009).

Sport in British India was used to assert British superiority, argues Mills (2002) and to effect social and cultural change. This is because despite transforming indigenous bodies into forms considered useful by their own standards, they also recognized that these sports carried within them an ethical code woven around such sentiments as team work, self-discipline and perseverance that they hoped to impose on the cultures of those that they are subjected.

Embarking on a similar project but in South Africa, Odendaal (1988) focused on the enduring legacies of colonialism in sport, focusing on cricket in South Africa. Sporting practice, argues Domingos (2007) represented an attempt to adhere to the colonizer's values, often through

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mimicry of his leisure time. He asserts that sport therefore played a part in bonding the colonizer to the colonized.

Colonisation as cultural project, contends Wa Thiong'o (2009) functioned as a cultural time bomb that was meant to completely destroy Africa's belief in their names, languages, environment, heritage, struggle, unity, capacities and in themselves. This cultural bomb was fashioned in such a way that Africans would see their past "as a wasteland on non achievement" to further alienate them their roots.

Football, notes Domingos (2007), also constituted a means of social mobility, a way of integration in the colonial society or even a ticket to travel to the metropolitan society.

On the other hand however, he observes that the game also became an arena of resistance to the colonial power. A Portuguese military captain Ismael Mario Jorge quoted by Domingos (2007), makes a statement that seem representative of all the former colonizers. He said the "natives" had no sporting culture. He argued that the athletic activities such as hunting and fishing were purely utilitarian. He states that state of football in Africa continues to reflect the continuing exploitative power relations between the continent and Europe, which "extracts" most of Africa's football riches for its own professional leagues, and also has a major impact in the global balance of power within the game through the international federation, FIFA.

An understanding of the diffusion of football to British, French and Belgian colonies, observes Darby (2002) brings out in the open how the game worked as a tool of cultural imperialism. He argues that it is, however, dangerous to deny that consequences of cultural exchange could also have been unintentional, informal and accidental. He observes that most of the time, Africa culture was significantly changed and in other cases eroded with the coming in of Western cultural forms. In support of this viewpoint, Njororai (2009) observes that before colonization, indigenous black Africans had their own distinct cultural and physical activities which included wrestling, boating, hunting and spear throwing, which, the white foreign colonizers, however, came and branded pagan

All these scholars did well in demonstrating that Europe exported football to Africa and used the game to further their own agendas. They also show that football was more than just a game, but

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was an ideological tool that used to inculcate the values of the white man in the colonized black folk. These scholars were, however, found wanting in bringing out agency on the part of the colonized and in the process zombifying them. This literature fell in the same trap as that of Joseph Conrad, who portrayed Africa as “the heart of darkness”, where nothing existed before the coming of the white man. Although Alegi (2010) acknowledges that there were sports in Africa before the coming of the white man, quoting Nelson Mandela, who used to enjoy the game of throwing sticks. There was also wrestling, boating and spear throwing before the coming of the white colonizers as Njororai (2009) observes above.

The literature written by these scholars demonstrate the widespread perception that black, colonized or formerly colonized people lack agency and lack capacity to subvert the status quo, or go against white colonial prescription. They fail to acknowledge that football also became a means to engage in dissent and protest. Although the colonial expedition brought football to Zimbabwe, the game has been appropriated, hybridized, indigenised and adapted to serve the social, cultural, political, spiritual needs and agendas of the local people (Rowe 2004; Zenenga 2012).

Football, became a form of self expression by the black athletes such as Joe Kadenge of Kenya, who would dribble for fun and delay scoring before beating his opponents hands down. Dribbling as a way of self expression, argues Njororai (2009), finds expression and resonance in the way Austin JJ Okocha played and also finds expression in the way the Zimbabwean Peter “The Flying Elephant” Ndlovu would dazzle his opponents with his dribbling skills.

Football found willing takers in the indigenous black African population because it resembled the athleticism that traditional games like spear and stick throwing required, not that Africans were passive recipients of the white man’s game contends Peter Mahalman cited in Njororai (2009) . He argues that football was superimposed on the traditional movement and Africans were active in appropriating the new form of recreation and turned it into their own.

If the entrenchment of the imperial values through sport had been that effective, the colonized people would have not risen against colonial administration and late alone rolling it back. When the game finally diffused through to the working class, particularly in the towns and cities, it also became a site for opposition and protest against colonial exploitation (Darby 2002).

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However, although the colonial administration has been removed in Africa, what remains is coloniality, which some ordinary people have termed colonial hang over. This research acknowledges that colonialism has become subtle and has transformed itself into coloniality which operates through the psyche because of the mindset that was cultivated by the colonizers that made the colonized believe that they could not do anything in their absence.

Although coloniality has been interrogated in other facets of life, no research has academically researched how coloniality still operates and manifests in Zimbabwe through the framing of the local/foreign coach debate.

2.3 Racism in sport

Racism has been rampant in sport since time immemorial. Scholars such as Burton (2010), Martin and Horton (2014) among others have studied the race factor in sport before.

Although it has its origins in the legal field, Martin and Horton (2014) bring the critical race theory to sport. Although, like any other theory, it has its own weaknesses and strengths, critical race theory goes a long way in helping us explain racism in sport.

Derick Bell is the one who is credited for institutionalizing and researching the lived experience of race. Critical race theory holds that society is organized against race, secondly, people of colour receive unequal treatment when compared to the whites, which they, however, referred to as members of a dominant group. The theory also explains how people within a racialised social system fan the continuation of that social system through social practices. Critical race theory also helps us understand that ethnic and race identities as variable and are social constructions that do change from place to place and from time to time(Martin and Horton (2014).

Critical race theory, observes Martin and Horton (2014), seeks to bring to the centre, from the periphery or the margins, scholars of colour, who Bell observed, were silenced, discredited and ignored. Bell, in Martin and Horton (2014) posits that the theory sought to “empower and include traditionally excluded views and see all-inclusiveness as the ideal because of our belief and collective wisdom”. The effort to demonstrate the intersection of race, racism and the law by Bell and other scholars sparked a wave of scholarly research in that spread to even the media and society at large, seeking to fight silence on these issues. This theory and the works that it

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triggered resulted in an improvement in the manner in which the people of colour were treated, as they were now not being treated as the “other”.

Scholars saw merit in appropriating critical race theory to the world of sport as racial thinking continues in that facet of life as it has the strength to bring progressive racial politics in football. Related to the critical race theory is the issue of colourism, where one is treated on the basis of the colour of his skin. Scholars argue that racism is not absent in sport, but is muted. This research is part of the efforts to break silence on the issue of racism that has become so subtle in sport, particularly in football.

To demonstrate the prevalence of racism and colourism in the realm of sport, White (2003) brings in the issue of the Crystal Palace chair Ron Noades, who offered an insight into his thinking about black players. He argues that black players at the club gave the side a lot of skill and flair, white players were also needed in there to balance things up and give the team some brains and some common sense. These ideas were generated by the powerful so that their domination becomes naturalized, cemented and retained in the mix of design (Goldberg 2009).

The scarcity of black managers (football coaches) in the professional leagues like in the English Premiership, observes, Marshall (2004) has to do with stereotyping of black people as able to box, sprint, play football and rugby, but lack capacity to think and manage. In support of the negative stereotyping of black managers in the English Premiership Burdsey (2011), notes that only Paul Ince, a black British manager with a white wife and mixed race heritage and the former Irish international Chris Hughton, coached in the premiership, Ince at Blackburn Rovers and Hughton at Newcastle, but were fired in less than six months.

In 1995, Cashmore and Cleland (2011) observe that Ruud Gullit, who was born in Amstadam to Dutch Surinam parents became one of the few blacks, to take charge of a premiership team, Chelsea, and even went on to spot dreadlocks.

There is a general feeling that the job of being a football manager or coach in professional leagues like the English Premiership is not designed for blacks, it is meant for the white coaches and if by chance you get it and then you lose it, it would be impossible to get another job opportunity (Cashmore and Cleland 2011).

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Lack of qualifications, argue some of the respondents interviewed by Cashmore and Cleland (2011), might be one of the factors militating against black coaches in the professional leagues. Some of the respondents observed that there was entrenched, unconscious and casual racism in the English professional leagues, driven by stereotypes that there have been few blacks at the top. This is what Patman (1999) cited in Cashmore and Cleland (2011) branded “subliminal perception”. Some of the respondents, however, were of the view that scarcity of black coaches in the English premiership had nothing to do with institutional racism, but a matter of taking tried and tested route, which in England means relying on white former players. Another respondent, cited in Cashmore and Cleland (2011), contend that people appoint people like them. The respondent argues that it is therefore logical, not racist for a white chairperson to appoint a white manager or white coach and contends that that cycle is not easily to broken. In agreeing with the respondent, Cashmore and Cleland (2011) assert that team owners like general managers, prefer someone who have already achieved success, meaning that black managers are likely to be excluded.

Just like in the foreign/local coach debate in the media in Zimbabwe, Cashmore and Cleland (2011), observe that there are a lot of white coaches that have failed in the English premiership, but once their names appear on the coaches shortlist, they are given the job ahead of the black coaches. They agree to the fact that being a football coach or manager is a fluid job, but observe that in that fluidity, there is a constant, which is the scarcity of black managers in the English professional leagues.

Supporting the argument that sport, particularly football is a racialised sport, Burton (2010) cites Kay and Jeans (2008), who assert that sport reflects white as being over black, male as being over female and physical prowess as being over other qualities, although much effort is expended on trying to portray that in the arena and in the field, everyone is equal.

On the surface, sport is about fair play and sportsmanship behaviour, contends Burton (2010) masking all the inequalities and racism that is found in sport, particularly in football.

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2.4 The symbiotic relationship between football and media

There has always existed a mutual and symbiotic relationship relation between sport and the press (Helland 2007). He further cites Rowe (1999), who describes that the relationship between media and sport as the happiest of marriages, but surprisingly there has been very little interest in studying the sport aspect of the media. This is despite the fact that sport plays a critical role in terms of supplying content to the media and sport rights are a major issue, especially in television observes Helland (2007). In fact Miller et al (2001) argues that sport is increasingly shaped by the media and made spectacularised by commerce. He further contends that modern sport and the media grow at the same time and symbiotically, providing with each other resources for development in the form of capital, content and audiences.

In the print media, sport also play a crucial role as a lot of print publications sales are spurred by sport. This, posits Helland (2007), has been the case from 1880 in countries like Britain. Sport appeal continues to grow worldwide and to affect the structure of sport and vice versa. FIFA and the sport which it governs has been gaining popularity since it was formed in 1904, observes Darby cited in Njororai (2009), a factor which he attributes to the factor that it appeals to people of different socio-economic classes and cultures than other sports like golf and rugby, swimming and tennis among others. He further observes that FIFA has more affiliates than United Nations and that a lot of people take interest in FIFA rather than in United Nations, demonstrating the universal appeal of the game. The relationship between sport and the media, observes Helland (2007) first developed and grew in Britain. This led scholars like Jhally (1999) to come up with concepts such as sport/media complex and, while Mguire (1993) came up with media/ sport production and Rowe (1999) propounded the media sport cultural production, while Boyles and Haynes (2000) came up with sport-media nexus.

It is, however, Rowe (1999) media sport cultural production that is very close to this research, as it is concerned with how colonialism significantly changed the way the colonized, especially the black indigenous Africans view others and themselves and how that is mediated through the media. In this case the media that we are concerned with is The Herald sport section.

Sports are social institutions, argues Helland (2007), so are news and mass media.

As sport sections in newspapers grew, football started to take acres and acres of space, contends Rowe (1999). At this point Murray (1994) argues that football could now be added to religion

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and alcohol as man's greatest comforters. He even adds that the more fanatical ones could enjoy the three together.

All the literature that has been reviewed up to this point all demonstrate the intricate relationship between colonization and football in Africa. It demonstrates how the white colonizers systematically sought to imbue a game of football with their culture and values in order to inculcate the same in the local black subjects. The literature also clearly demonstrates how sport, particularly football became not only an arena for imperial hegemony, but a site of resistance and counter hegemonic struggle but the colonized indigenous black Africans, who appropriated football and used it as a tool to resist domination. Although they embraced the sport, the literature that has been reviewed clearly shows that Africans were far from passive, but very active in appropriating the game that they found to be simple to play.

What, however, does not come out clearly in the literature is the role of the coach in this whole mix of things. This is despite the fact that the marginalization of black coaches in the English professional leagues got closer to the concerns of this study. This study argues that the marginalization and demonisation of the local coaches has its roots anchored in colonialism that cultivated a mentality in the indigenous black Africans that anything local and indigenous is evil, archaic, unrefined and therefore not desirable.

The next segment of this research looks at the theoretical framework, which are the lenses through which the foreign/local coach debate has been viewed and made sense of.

2.5 Theoretical framework

2.6 Decolonial theories

I deploy decolonial theories in exploring and explaining the construction of the local/foreign coach debate in *The Herald*.

Decolonial theories are emancipatory in nature, they seek to emancipate and empower the subalterns or the down-trodden, who Fanon called the wretched of the earth. These theories originated in Latin America and were generated by world systems and liberation scholars, who have articulated these theories as a response to the historical crises arising from the Western modernity project in the global south. Decoloniality will, at the end of the day, result in the

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imagining of the economy and politics otherwise, as observed by Mignolo (2005). In the case of the local/foreign coach debate, which this research is interested in, a decolonial reading of the will bring out the achievements of the black coaches, which were belittled by coloniality.

Decolonial theories are associated with experiences from Latin America, their genealogy can be traced to a group of thinkers of liberation like Aime Ceasare, W.E.B Dubois, Amilcar Cabral, Frantz Fanon, Cheikh Anta Diop, Kwame Nkurumah, Walter Rodney, Thomas Sankara and Steve Biko, to name but a few, observes Chiumbu (2005). She notes that these scholars confronted coloniality and its principal apparatus. There are, however, a flurry of scholars that have sprouted to further enunciate the discourse of decoloniality such as Chiumbu (2005), Ndlovu-Gatsheni (2013) and Ngugi wa Thiong'o (2009) among others.

Mignolo (2011) argues that decoloniality has its roots in the Bandung Conference of 1955, which brought together countries from Asia and Africa, thus putting in place the foundations of decoloniality for over five decades.

Nelson Maldonado-Torres contends that:

“The decolonial turn does not refer to a single theoretical school of thought, but rather points to a family of diverse positions that share a view of coloniality as a fundamental problem in the modern (as well as postmodern and information age) and decolonization or decoloniality as a necessary task that remains unfinished (Maldonado-Torres 2011:2).

Decoloniality is an epistemic and political project that seeks to liberate knowledge, power and being and entails an undertaking of “producing a radical and alternative knowledge” outside the bounds of Eurocentricism (Grosfoguel 2007, Chiumbu 2015).

As observed by Walsh (2007), Western thinking must be confronted and a different thought constructed and positioned from “other” histories and subjectives. Grosfoguel (2007) contends that decolonial theories attempt to understand the “continuity of colonial forms of domination after the end of the colonial administration”. He also posits that with decolonization, we move “from a period of global capitalism to the period of global coloniality”. Mignolo (2007) then weighs in and argues that coloniality is “the invisible and constitutive side of modernity”. He is

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of the view that the rhetoric of modernity goes hand in hand with the logic of coloniality. He postulates that there is no modernity without coloniality.

On the other hand, Maldonado-Torres (2011) defines coloniality as logic, metaphysics, ontology, and a matrix of power that can continue existing after formal independence and desegregation. Coloniality, observes Ndlovu-Gatsheni (2013), occupies the centre of the modern colonial world, where America and Europe occupy the summit of global power hierarchy while Africa languishes at the bottom. In the case of this study, the foreign white coaches epitomize America and Europe, while the local indigenous black coaches symbolize Africa.

In justifying demonization, repression and exploitation, the notion of the colonized people viewed as barbarians and savages was popularized (Maldonado Torres 2007:245). He further argues that coloniality is crucial as it captures depersonalization of black people under colonialism as well as constitutes black people as racialised subjects. He argues that at the centre of the coloniality of being is “blackness” as a feature defining what Fanon (1963) termed *damne* (the condemned people of the earth).

Before defining coloniality, Ndlovu-Gatsheni (2013) defines colonialism first. He defines it as “an encapsulation of political and economic relations in which the sovereignty of a nation or a people rests on the power of another nation, which proceeds to set up direct colonial administration to over these people”. He then defines coloniality as long-standing patterns of power that came out as a result of colonialism and persists to define culture, knowledge production, intersubjective relations and labour well beyond the limits of colonial administration. Maldonado-Torres (2011) argues that coloniality has survived colonialism and is kept alive in old and new books, in the area of academic performance, common sense, in image of peoples, aspirations and perceptions of self. He contends that human beings now, as modern subjects, breathe and live coloniality everyday.

Central to coloniality, contends Ndlovu-Gatsheni (2013) is race, which constitute the base of codification and institutionalization of differences between the conquerors (white races) and the conquered (black races). He posits that the conquered developed superiority complex and deployed inferiority complex to the conquered and colonized people, that Frantz Fanon called the wretched of the earth. He is of the view that process took place simultaneously with the

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institution and constitution of the new colonial structure of labour control and its resources legitimized and authorized the exploitative relations of “slavery, serfdom, forced labour and other forms that were mediated by violence”.

Decoloniality refers to efforts at rehumanising the world, breaking hierarchies of difference that dehumanize subjects to communities and destroy nature. The colonized were meant to be bodies without land, people without resources, subjects without the capacity for autonomy and self-determination whose constant desire is to be other than themselves.

As Crowley (2013) puts it, while Europe was developing the ideological paradigm that established a certain local concept of reason as the universal criterion of humanity and civilization, European colonisers were also preoccupied with enacting a continuous and brutal campaign of violence and dehumanization against Amerindians and black African people transported to the Americas as slaves.

The violence that accompanies modernity constitutes what Mignolo (2011) termed the “darker side of western modernity”. Coloniality exists in the realm of knowledge, power and being. Coloniality of power is able to provide a “human face”, ideas and practices that promote Western interests and are detrimental to Africa and its subjects, observes Chiumbu (2015).

As argued by Ndlovu-Gatsheni (2013), the post-Enlightenment Eurocentric discourse which presented Africa a “dark continent” inhabited by a deficient and lacking subjects locked horns with a decolonial perspective that was articulated in various ideological-intellectual terms ranging from Ethiopianism, Garveyism, Negritude, African Personality, African socialism, African humanism, Black Consciousness, Movement to Renaissance (July 1968; July 1987; Hensbroek, 1999; Falola 2001; Ngugi wa Thiong’o 2009; Creary 2012; Ndlovu-Gatsheni 2013 2013).

The logic informing the decolonial perspective is provided by Nigerian novelist Chinua Achebe cited in Ahluwalia 2001, who asserts that African personality in the form of African democracy, African way to socialism, negritude and so on were all props that were made at difficult times to help Africans get on their feet and will be discarded at some point. He argues that Africans currently needed to counter racism with what Jean-Paul Satre labeled an anti-racist racism. He

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contends that this will announce to the next man that we are not just good, but that we are even better.

The decolonial perspective is informed by the spirit to assert African being. It is largely a response to imperial and colonial discourse on African subjectivity. It was imposed on Africans as an agenda by history of domination, racial discrimination and exploitation. This reality is well-captured by Archie Mafeje, who contends that Africans and other formally colonized people would not talk of freedom if that freedom was not denied before or there were conditions that denied it.

He is also of the view that Africans and other formally colonized people would not be anti-racist if they had never been its victims; would not proclaim Africanity, if they had not been denied or degraded; and would not insist on Afrocentrism, if it had not been for Eurocentric negations.

I can add that I would not have thought of researching the local/foreign coach debate, if the local coach had not be demonized and not given his rightful place and respect which was accorded to the white foreign coach, despite the fact the local indigenous black coach qualified for major tournaments, which the white foreign coaches failed to do. I would not have thought of conducting the research, through *The Herald*, which is the medium through which the debate took shape and unfolded.

There was deliberate “dis-Africanization” and “Westernization” of Africa to the extent that: “What Africa knows about itself, what different parts of Africa know about each other, have been profoundly influenced by the West” (Mazrui 1986: 13).

Besides lampooning the culture of the indigenous black African people, colonialism imposed identities as Anglophone, Francophone and Lusophone, argues Mazrui (1986) which he argues are good examples that point to the influence of the enduring legacy of colonial experience and colonialism.

In his contribution to the decolonial theory, Ndlovu-Gatsheni (2013) argues that colonial modernity is successfully pushing African forms of knowledge “to the barbarian margins”, denying Africans the initiative and agency to take control of their destinies. He argues that the worst kind of colonization is that which creates epistemological mimicry and intellectual

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dependence. Failure to acknowledge that the local coaches are exceptionally good at their work, despite the fact that they might at times do not adhere to the Western way of coaching is tantamount to pushing African forms of knowledge to the barbarian margins. It can also be viewed as a move calculated at encouraging the local black coaches to mimic foreign epistemologies and in the process creating intellectual dependency.

What needs to be further analysed, contends Ndlovu-Gatsheni (2013), is how colonialism continues to wreak havoc on the mind of the ex-colonised after the end of direct colonization. He is of the view that the tragedy of Africa is forced “dependency” and the reduction of its people to “copycats” of other people.

Exploitative processes such as slavery, imperialism and colonialism, posits Ndlovu-Gatsheni (2013), created “epistemological dependency” after which the West emerged as representing the “haves” in terms of civilization, economic development and even knowledge to export to the world. Wiredu (1980) cited in Ndlovu-Gatsheni (2013) observes that the erstwhile colonizers are masquerading as the originators of progressive knowledge while Africans are viewed as producers of fatalistic superstitions and mythologies.

I beg to differ with Ndlovu-Gatsheni (2013), where he argues that believing in decolonization contributes to the hiding and invisibility of coloniality today. There he seems to suggest that decolonization is a necessary but not urgent process, though we later find an area of convergence where he calls for epistemological rebellion entailing putting the African experience at the centre of intellectualism and Africans taking a lead in the production of situated and relevant knowledge. He concurs with Michel Foucault that power and knowledge are intertwined, therefore coloniality of power and coloniality being go hand in hand.

African people, observes Ndlovu-Gatsheni (2013), have continued to be major consumers of ideas generated the West and tested on African soil and minds, this reality has forced some African scholars to call for a liberatory Afrocentric epistemology as a remedy to the hegemonic Western epistemology, meaning that the African struggle for decolonization has to extend to the realm of ideas, where colonialism remained hanging and dominant.

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The gap that this research seeks to fill is therefore to, as Ndlovu-Gatsheni (2013) puts it, is to expose the “naked emperor” and in this case hidden in the guises of sport, as is concealed within the discourse of development

2.7 Unpacking the decolonial discourse

The decolonization process is the proudest moment of African nationalism, observes Zeleza (2003) cited in Ndlovu-Gatsheni (2013) and it constitutes the triumph of African nationalism, which he himself calls “a terrain of illusions of liberation and myths of freedom”. He argues that studies of decolonization have been blind folded by nationalistic celebratory politics up to a point of not seeing the new struggles that have emerged, struggles to free themselves from the exploiting grasp and repression of the postcolonial state. In advancing his argument, Ndlovu-Gatsheni (2013), differentiates freedom from emancipation. He argues that South Africa in the post-2014 era ended celebrating liberal democracy instead of decolonization, which in itself is a dilution of the struggle.

Emancipation, asserts Ndlovu-Gatsheni (2013) is informed by a reformist spirit rather than complete change brought about by liberation. He contends that emancipation is about concessions that are given to opposition by the oppressive systems while gaining a new lease of life. Emancipation, argues Mignolo (2007) cited in Ndlovu-Gatsheni (2013) “proposes and supposes changes within the system that does not question the logic of coloniality”. He further argues that decolonization is not mere transfer of power to black nationalists from white colonizers. Liberation, argues Ndlovu-Gatsheni (2013), is about rebuffing Western modernity. He observes that the grammar of the word liberation has double meaning, which political and economic independence as well as epistemological freedom. He argues that emancipation is therefore a watered down variation of liberation.

The decolonization project in Africa, contends Ndlovu-Gatsheni (2013) was permeated by the imperatives of liberation and emancipation mingling and coexisting easily. He argues that the “black bourgeois class” in spite of the colour of their skin was a creation of Western modernity and these were the same people who preferred emancipation rather than liberation. All they were concerned with was to be accepted by the colonizer. However, this does not go down well with Fanon’s idea of decolonization, where “the last shall be the first and the first shall be the last”

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and the native goes from “animal” to “human”. Political independence merely changed the manager of the country, observes Ndlovu-Gatsheni (2013), but did not transform the character of the state and it remained what it was during the colonial times. He notes that after attaining liberation from colonial rule, the postcolonial state, however, went on to deny its citizens freedom, denting the decolonization agenda in the process.

2.8 Framing theory

To complement decolonial theories, I also made use of the framing theory in exploring and explaining why stories on the local/foreign coach debate were written in the way they were written. Framing is a way of giving context to something, which goes on to shape perception. Framing is a contested terrain. It is closely related to the construction of reality and representation. Framing as defined by Goffman cited in Cissel (2012) is a “schemata of interpretation” that enables individuals to “locate, perceive, identify and label” occurrences or life experiences.

Framing is closely related to the formation of identities. Media are central in framing. The frame shows you something and leaves out something which is not of interest to the person who is framing. Frames affect people’s attitudes and perceptions.

Robert Entman modernized the definition of framing by specifying that “to frame a communicating text or message is to promote certain facets of a “perceived reality” and make them more salient in such a way that endorses a specific problem definition, causal interpretation, moral evaluation, and/or oral treatment recommendation” (Entman 1993:51).

As defined by Chong and Druckman (2007), framing is a process by which people develop a particular conceptualization of an issue or reorient their thinking about an issue. The set of dimensions that affect an individual’s evaluation constitute an individual’s “frame in thought”.

Framing is best conceptualized as a process that evolves over time according to Chong and Druckman (2007). Framing will help us uncover the deadly effects of colonialism, long after the dismantling of the colonial administration in Zimbabwe. It will complement the decolonial theories perfectly in the framing theory will expose the fact that the black coaches are looked down upon and the white coaches are valorized is nothing but a social construction anchored

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in colonialism, legitimized and portrayed as reality by the media, our own media, not the media of the former colonial masters.

2.9 Conclusion

In this chapter I engaged with literature that helped me locate the debates in this research within the scholarly work of others. I did so in themes which include conceptualizing colonial sport, scarcity of black managers in English professional clubs and their representation, football national team coach: Wither Zimbabwe and finally football and the overestimation of western tradition. These broad themes helped me appreciate the work that has already carried out by others scholars in this area. I then looked at the two theories that are providing a map or rather a search light for me in this enquiry. These are the decolonial theories and framing theory. The framing theory helps to expose the fact that framing is a power game, the powerful will always be framed favourably while the subaltern will always have to contend with unfavourable framing. In the next chapter, I will be outlining and discussing the methodology of this research, which if one wishes can also embark on and probably come up, with the same results.

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Chapter 3: Methodology

3.1 Introduction

This chapter presents and discusses methodology of the study. Fosey et al (2002) argue that sound research must be systematic and rigorous in issues to do with design in general and implementation of the study.

This chapter describes and discusses the research approach, research design, population of the study, sampling procedure, methods of data gathering and methods of data analysis. I introduce the philosophical underpinnings of this research in this chapter, which is basically critical. This epistemology attempts to demonstrate that reality is socially constructed. It is this chapter of the research on the basis of which a research can be regarded as credible or can be dismissed because of the way data has been collected, the representativeness of the sample and the effectiveness of the methods of data analysis have a direct bearing on the results of the research.

3.2 Research Approach

This study makes use of qualitative research approach because it is exploratory and explanatory in nature. It seeks to explore and explain the framing of the local/foreign coach debate using decolonial theories. The realization that news is presented in certain frames is an acknowledgement that the production of news itself is not an innocent process. There are a lot of issues and factors that come into play. It is these issues and factors that this research is interested in exploring and explaining in relation to the local foreign coach debate, making the qualitative approach more apt for that mission. The observation by Fosey et al (2002), buttresses the aptness of this approach in this academic enquiry. They note that qualitative approach is very useful in context where a researcher attempts to get meaning and understanding of a phenomenon. The fact that the research is critical and tries to understand attitudes makes qualitative research even approach more appropriate. The approach, as Brennen (2013) notes, assists in developing a nuanced understanding of a phenomenon. An academic enquiry is classified as critical or investigative if it is emancipatory and assists in helping remove unnecessary alienation and domination and in the process bringing opportunities to humans to realize their full potential.

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Qualitative research approach, observes Stokes (2003), is more apt for researches that have to do with interpretation and arriving at meaning. In concurring with Stokes (2003), Jensen (2002) observes that qualitative research approach involves continuous form of interpretation. I also minimally make use of quantitative research approach in my analysis and making sense of data collected.

It is very crucial to point out that the focus of qualitative research is first and foremost to understand particulars, rather than generalizing to universals (Maxwell 1992:296; Ang 1996:71). This aspect of qualitative research has led to questioning of validity and reliability, but in the context of this research, I tried to circumvent that through looking at coaches in different epochs to ensure the representability of the sample, which can then result in the validity and reliability of the results of the research

3.3 Research design

This research makes use of case study design. Case study is preferred when the “how” or “why” questions are being posed, as is the case with this research (Yin 1994). He also contends that a case study makes it possible to investigate a phenomenon in its real life context. *The Herald* sport section was chosen as the case for study as it is the most popular sport section of the biggest daily newspaper in the country, both by circulation and establishment. A case study design allows the researcher to narrow his focus and be able to get a deeper understanding of the phenomenon under study. A case study, notes Jansen (2002), explores delimited entities such as communities, individuals, organisations and even events. Besides a case in terms of the newspaper studied, there are also specific cases of coaches studied. In order to make comparisons possible in an effort to get accurate results, the researcher deliberately chooses to study cases of appointment and dismissal of foreign white coaches Reinhard Fabisch and Clement Westerhoff and also do the same for local black coaches, Sunday Chidzambwa and Callisto Pasuwa. Case studies have been criticized before of providing little room for scientific generalizations and taking long and producing unreadable documents (Yin 2009:11). However through examining framing of coaches four coaches in different epochs, I tried to dilute this weakness.

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3.4 Research population

The population of this study is constituted by an average of 5 newspapers per coach of different epochs in the football history of Zimbabwe and three columns that talk about at least any two of the coaches which this study is concerned with. In the case of Callisto Pasuwa, who coached the Warriors when *The Herald* had stopped keeping hard copies of newspaper articles, virtual ethnographic study was conducted as a fallback position. Interviews with journalists came in to support information that was found through other means. This population enabled me to get to the bottom of the problem and get answers to my research questions as the research population as it was carefully selected.

3.5 Sampling procedure

This study utilizes non-probability sampling since it is qualitative in nature. The stories on the coaches were deliberately chosen to demonstrate different frames that were deployed in the portrayal of local black coach and foreign local coaches in *The Herald* sport section. In line with an observation by Jensen (2002) that qualitative researchers embark on sampling of cultural setting, activities, locales, informants, periods and communities, purposive sampling was deployed in this study because of time and resources constraints involved in studying every newspaper article on the four Warriors coaches under study, who were at one point in charge of the senior men's team after independence and how the media betrayed its preference through framing.

To compliment purposive sampling, snowball sampling was deployed in selecting journalists to interview. After I had interviewed *The Herald* senior sports editor Robson Sharuko, he urged me to also engage sports editor Collin Matiza and his deputy Petros Kausiyo.

Sampling is an inevitable process in the transformation of theoretical concepts into empirical and researchable phenomena (Jensen 2002). This is line with what Silverman (2013) recommended that where there are time and resources challenges, purposive sampling is the way to go. Snowball sampling that I also deployed in conducting this research was necessary in diluting the limitations of purposive sampling that include error in judgment by the research and the fact that results arrived at by purposive sampling cannot be generalized.

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3.6 Methods of data gathering

3.6.1 Archival material/document analysis

This study benefits from archival research. A selected a representative sample of the stories on the four coaches under study was analysed. Every area of inquiry has its own rules of evidence Stokes (2013) and archival research proved to be indispensable in this enquiry. Textual output of the media subjected to critical discourse analysis.

In this study, I revisited and interrogated some of the newspaper articles relevant to the study a view to find out how they were framed before even interviewing the journalists themselves. The helped me to get into interviews armed with lots of information that made me ask well-structured questions that elicited the required answers. Moreso, having all the information made the journalists and the coaches realize that they were dealing with a serious researcher who knew what he was looking for. It was easier for me to get access to old Herald newspapers as an employee of Zimpapers that owns the paper. Moreover, the library staff were very helpful as they are also my workmates and we work together on a daily basis. This method of data collection had its own downsides. The old newspapers and story cuttings are in the process of being phased out at *The Herald*, so it was a hustle to get newspaper cutting of coaches such as Reinhard Fabisch and Clemens Westerhof.

I also encountered a common problem with archival research, which is of mistakes and inconsistencies in spellings, especially on Westerhof. His first was in some instances written as Clemence, sometimes Clemens and in other cases Clements. I made a decision to use Clemens as it was used more frequently than others and is also the one appearing the most of the internet

3.6.2 In-depth interviews

The researcher also made use of in-depth interviews with of three sport editors, who are also experienced journalists at The Herald to understand where they will be coming from when they will be writing stories on the Warriors coaches, especially on the foreign and local compared to the black and local ones. The best way to understand people's attitudes, behaviours and opinion is to interview them (Bower1973: iv) cited in Jensen (2002); Stokes 2013). The downside of this method of gathering data is that people do not always say what they think, or if they say out something, do not mean what they say. To circumvent this problem, the newspaper articles that

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were analysed came in handy in exposing the journalists in cases where they would be saying that they actually do not believe in and mean.

The interviews were conducted in Harare at Herald House, where The Herald newspaper is housed in period between 11 and 16 September. The interviews lasted from 30 minutes one hour depending with the way the interviewees answered questions because follow-up questions were in some cases necessary.

Some the questions that were asked included the following:

- Zimbabwe does not have a substantive coach at the moment. If you asked to nominate one for the post, who would you recommend and why?
- What do you think of the performance of the local coaches versus the foreign coaches in this country and who do you think are better place to take football forward?
- What do you think informs the local/foreign coach debate that is playing out in the media?
- Is the media doing enough to research on the coaches that are appointed to take charge of the Warriors in order to inform both the nation and the football leadership in this country?

I concur with Stokes (2013), when she argues that one of the challenges that researchers of the media industry face is the general unwillingness by industry insiders to be interviewed. She also adds that interviews can elicit rich and complex information which can be the basis of a research and it can be very rewarding if it is used with ethnographic research.

3.6.3 Observation as participation

I have been employed with Zimpapers, which publishes *The Herald sport* for the past 10 years, two years of which I spent as a reporter in the news department and the remaining eight years as a sub-editor, who most of the times was assigned to sub sport stories, a task which involves editing stories of grammatical and factual areas, casting headlines and captions, selecting and placing pictures to go with the stories on the page, as well as doing page layout and design that

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appeals to the reader to make sure that they are enticed to read the paper rather than being put off by it.

It in the process of doing my work, as well as being a soccer fanatic that I observed a trend in the framing of football coaches in Zimbabwe and then discovered that there was actually a debate that was unfolding and decided to carry out an empirical study around that. Carrying out an ethnographic study enables researcher to observe a phenomenon in its natural setting (Jensen 2002) and work placed me at better stead to observe at a close range the phenomenon without disturbing the natural setting in order to get what Jansen (2002) citing Malinowski (1922) calls the “native perspective” on reality.

However, alternating roles from being a researcher and a participant is not a mean task as it requires a self-reflexivity (Ncube 2014). Self reflexivity, is vital for ethnographic research in which the involvement of the researcher in the society being studied is close (Davies 2008: 46).

My workmates turned into my research subjects and the news articles that we produced as a team became my research population. When I sought the views of my workmates (Robson Sharuko, Collin Matiza and Petros Kausiyo) at first they were not suspicious despite having informed that the information was going to be used for research and academic purposes only. It took a lot of persuasion and explanations for them to warm up to the interviews.

3.7 Methods of data analysis

In terms of methods of data analysis, the researcher made use of textual analysis in the form of discourse analysis as well as critical discourse analysis to understand the use of language in the perpetuation of legacies of colonialism in football.

I also deployed semiotic analysis to understand framing of the coaches in *The Herald*. For example words such as black and white as well as foreign and local can have different levels of meaning in them. Semiotic analysis came in handy in examining the ideological import of the messages. Virtual ethnography was deployed in analyzing stories on Callisto Pasuwas that were found on the website of *The Herald* website. The choice of the methods of data analysis mentioned above enabled the researcher to get in-depth evidence and understanding of the phenomenon from which valid and logical conclusion were drawn from.

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3.7.1 Critical discourse analysis

I made use of critical discourse analysis to make sense of media text on the role of discourse in the (re)production and challenge of dominance. Critical discourse analysis is influenced by scholars such as Teun van Dijk, Norman Fairclough and Ruth Wodak. It focuses on the power of language as a tool of domination. In other words, Critical discourse analysis is interested in how language is made use of in reflecting and reinforcing certain attitudes and perceptions. It helps to pin down issues to do with ideology and power that are otherwise smooth and characterized by slippage. Language usage, must be understood in terms of new capitalism in its variations of globalization, neoliberalism (Fairclough (2002). He is of the view that these transformations go hand in hand with the change in language use and discourse (Wodak 2008).

CDA perceives language as a social practice. Language and discourse, contend Fairclough and Wodak (1997) mould society, although society can in turn be shaped by it. They assert that language produces and reproduces the status quo and thus help maintain asymmetrical power relations.

Critical discourse entails some form of detailed textual analysis (Fairclough 1993). He further notes that there are three kinds of critiques that are associated with critical discourse analysis: which are ideological, rhetorical (manipulation in texts and talk) and strategic (seeking to change communities). Direct speech such as commands or orders enact power and in the process reproduce dominance. Critical discourse analysis provides me with an insight into the role of discourse in the reproduction of dominance and inequality.

As long as there is inequality and one group is more dominant than the other, notes Van Dijk (2008), critical discourse analysis is more appropriate in analyzing data, as in the case if this research, where foreign white coaches appear to be powerful and superior to local black coaches despite the local black coaches producing tangible products through making it to major tournaments such as Africa Cup of Nations finals.

Power is about control of one social group over the other. Sometimes this control not always bluntly manipulative but subtle, routine and appears “natural” and quite “acceptable” observes Van Dijk (2008). Critical discourse analysis therefore focuses on discursive strategies seek to legitimate control, asserts Fairclough (1995). It the minds of the dominated, urges Van Dijk

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(1993), are influenced to accept dominance. Exclusion may mean that the marginalized and excluded are not frequently quoted or written about, observes Van Dijk (2008). Discourses are diverse representations of social life Van Dijk (2008).

3.10 Semiotic analysis

I use semiotic analysis to analyse pictorial representation of the coaches under study. Texts in the extended sense are also semiotic elements of social events. Berger (2004) argues that semiotic analysis can be used to analyse everything, big or small. In fact, Pierce, quoted in Berger (2004) is of the view that this universe is full of signs, making semiotic analyses a very important analytical tool. As observed by Berger (2004), Ferdinand de Saussure brings in a very important aspect in the study of semiotics, which is basically defined as the science of signs. He observed that concepts have meaning because of relations. In this case framing of a local foreign coach has no meaning unless it is juxtaposed with framing of a foreign local coach. In other words, contends Berger (2004), nothing has meaning on its own, but in relation to other things. Simulation is another important dimension to semiotic analysis that Jean Baudrillard, a French postmodernist social theorist adds to this movement. He argues that simulations, or imitations become more real than the originals. In the case of the local foreign coach debate, the imagined success of the foreign coach becomes more important and real than the tangible results on the ground.

Looked from another side of semiotic analysis, the local/ foreign coach demand also brings in the connotative and denotative aspect. The connotative meaning is the cultural meaning that becomes attached to a word (Berger 2004). He notes that the connotative meaning of the word involves the symbolic, historic and last, but not least the emotional matters attached to it. In this case, semiotic analysis will come in handy in bringing out meaning in the valorization of white coaches, as the colour white is usually associated with something pure, holy, uncontaminated and excellent, while the colour black associated with the local coaches is associated with something dirty, unrefined and not desirable. This therefore partly explains why football authorities in Zimbabwe prefer foreign white coaches as compared to local black coaches.

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3.8 Ethical issues

Consent was sought from the people interviewed in this research well advance before the interview date. The interviewees were not given any inducements and were also not threatened or coerced into granting the views they gave. Care was also given to make sure that no one is harmed by this research through avoiding language that trigger hatred and violence.

3.9 Conclusion

This chapter outlined and explained the methodology used in conducting this academic enquiry, so that anyone who wishes can follow the same steps outline in this research and come up with almost similar results. It looked at the research approach, which is basically qualitative, the research approach, which in this case is the multi-case study approach and methods of data gathering and data analysis. It also outlined and discussed sampling techniques as well as the unit of analysis aspect. The next chapter is going to critically examine the political economy of The Zimpapers, which is the media organization that publishes not only *The Herald*, but also the *Herald sport* that I am interested in.

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Chapter 4: Political economy of The Herald

4.1: Introduction

This chapter discusses the historical background and establishment of *The Herald*, which carries the sport section which this research is interested in. It looks at the organisation's funding mechanism, ownership patterns and its link with other organisations within and outside the country's borders. It also analyses the structure of *The Herald's* sport department, control and relationship with government and how all those forces influence content. Political economy critiques and explores the relationship of media and capitalist society, that is the role of media for the whole, material, economic, societal, political and cultural life (Knoche 2005). It is the study of social relations, particularly power relations that mutually constitute the production, distribution and consumption of resources (Mosco 1996:25).

4.2: Historical analysis of The Herald

Established in 1891, with its first editor being Ernest William Fairbridge, *The Herald* is one of the oldest newspapers in the country. The paper developed from being handwritten and duplicated using a damaged cyclostile in a pole and dagga hut to what it is today (Gale 1962).

Fairbridge single-handedly handled every detail of production himself. He was his own editor, reporter, advertisement canvasser, painter, debt collector and delivery clerk. He wrote every word of the articles, reports and advertisements himself, from the title to the last paragraph of social news (Gale 1962:8). With very close links with the British South Africa Company (BSAC) because of the relationship between the managing director of the Argus Printing and Publishing Company Francis Domer and the chairman of BSAC, Cecil John Rhodes. The newspaper served the interests of the whites as its editorial policy was closely linked with British South Africa Company. The company was in service of the empire and also consolidated white rule (Gale (1962; Mararike (1993).

Domer had sent Fairbridge to the land south of the Limpopo as his agent, changed the name of *Mashonaland Herald and Zambesian Times* to *Rhodesian Herald* Gale (1962). This was at a time when a printing plant was on its way to Salisbury and the last cyclostyled copies of the *Mashonaland Herald and Zambesian Times* were last produced on September 8, 1892.

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In between, observes Gale (1962), the cyclostyled paper and the printed copies of *The Rhodesian Herald* that later hit the streets on October 29, 1892 were printed copies of News and Advertisements that were produced by Fairbridge, “pending completion of arrangements for the printing of the forthcoming *The Rhodesia Herald*”. *The Rhodesia Herald* at that time was a four-page weekly that was published on Saturdays (Gale 1962).

Gale (1962) observes that *The Rhodesia Herald* became a daily paper on March 1898. He further notes that it was produced at 7am so that Salisbury subscribers could peruse their paper at breakfast. Saunders (1999) points out that the Argus Printing and Publishing Company established their local subsidiary, the Rhodesia Printing and Publishing (RPP) Company in 1926. The Rhodesia Printing and Publishing Company Limited was formed as a separate entity from the Argus Company to publish *The Rhodesia Herald* and *The Bulawayo Chronicle* in 1926 (Rusike 1990; Saunders 1999). It was registered in the Rhodesia Stock Exchange (RSE) on October 15, 1951 and is still listed on the Zimbabwe Stock Exchange.

After Independence, the company changed its name from Rhodesia Printing and Publishing Company (RPPC) Pvt Ltd to Zimbabwe Newspapers (1980) Pvt Ltd (Zimpapers) after a US\$6 million grant from Nigeria enabled the Zimbabwe Mass Media Trust (ZMMT), which enabled the new Government to buy the Argus interests in Zimpapers. Initially, ZMMT bought 45 percent of the Zimpapers shares and bought some more shares years later to increase its shareholding to more than 50 percent (Saunders (1999)).

ZMMT was then established to handle taxpayer's money and to protect the public's shareholding in the newspaper stable (Saunders 1999). Ronning (1989) points out that ZMMT was composed of “eminent” Zimbabweans, which Saunders points out as the following as at 1981: Dr D Sadza, who was the inaugural chairperson of the trust and a physician, Mr J Hills, who was the vice-chairperson, business person and former head of the Confederation of the Zimbabwe, Prof W. Kamba, who was the principal of the University of Zimbabwe and member of the ZBC Board of Governors, Mr Mkushi, a Harare lawyer, Miss E Mapondera, a Harare social worker, Mr M Ndubiwa, who was the deputy town clerk of Bulawayo and Dr G Todd, who was a retired school teacher and wife of Sir Garfield Todd, who was former Prime Minister of Southern Rhodesia..

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The trust's major mandate was to protect the papers from political interference (Mararike 1993:57). The role of the ZMMT was to promote the representation of black interests in the media and the first beneficiaries of this political insulation, were the first black newspaper editors, who were appointed in 1981, who despite having close ties with the nationalist movement that was now in power, insisted on independence of their views as media professionals (Saunders (1999; Mukasa 2003).

However ZMMT was dissolved in December 2001 by the Ministry of Information and Publicity to pave way for an organization called Multimedia Investment Trust (MIT) whose legal status, is veiled in obscurity, putting the publicly owned press under direct state control.

4.3 The nature of the organisation's core business

Zimpapers, who are the publishers of *The Herald's* sport section is printing, publishing and broadcasting conglomerate. Zimpapers also publishes *The Sunday Mail, H-Metro, B-Metro, Sunday News, Chronicle, The Manica Post, The Southern Times, Kwayedza, Umthunywa*. It also used to publish the now defunct *ZimTravel, Bridal Magazine* and *New Farmer*

Talk radio, Star FM is also owned and operated by Zimpapers. During the time of writing this dissertation, the Zimpapers was also in the process of setting up a television station, Zimbabwe Television Network (ZTN).

The organization also owns and operates a commercial printing division, NatPrint, which besides printing labels for popular manufacturers like Dairibord and Olive, has been given a new lease of life after the ban on keylite materials which was used in the catering and fast foods business. NatPrint has since secured contacts to make paper boxes for food packaging.

Zimpapers has also recently introduced electronically distributed business bulletin, *BH24*, which targets top business executives and a sport newsletter *Sports Zone*. The group also now has a new radio station based in Mutare, Diamond FM, which beams to the Mutare and surrounding communities.

The commercial printing division, Natprint does the printing of labels for Castle Lager, Black Label, Lyons and is also in the process of making box packages for ice cream for Dairibord and other fast food outlets among other things. This shows that Zimpapers is an organization that is

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expanding and in that process is developing a lot of relations and synergies with a lot of other organisations who will also have an effect on the media content that they produce. Examples that one come to mind are NetOne, Delta Beverages and Cottco, among others that support sport in the country and also provide a lot of advertisements in *The Herald* or rather *The Herald sport*. This usually presents a challenge to the newspaper in that usually finds it hard to expose the corporate rot within organisations that advertise with them, which Herman and Chomsky (1988) identify as one of the filters that determine content.

4.4 Ownership and control

Ronning (1998) observes that the ownership structure of Zimpapers consists private and government. Government owns a controlling 51 percent stake, the remainder of which is owned companies such as Old Mutual and individuals such as Geoff Nyarota and some workers of Zimpapers. The media organization publishes *The Herald*, at the back of which is found the sport section, which normally has five or less pages depending with the number of pages determined by advertisements or political stories like President's full speech among other things. If there is a very important political events, it takes precedent over sport.

4.5 Relationship with government

The government, through the Minister of Information usually determine who becomes Editor of *The Herald*, although the sport editor or senior sport editor post is semi-autonomous. Government-owned companies and institutions are also largely given positive coverage in the paper, in a typical "he who pays the piper, calls the tune" fashion. This scenario has resonance with what Kebrowne et al (2009) call the manipulative or instrumentalist approach, which suggest that the concentration of the media enable the owners to control media output and serve the ruling class interests. According to this approach, the media are seen as instruments that enable the ruling class to manipulate media content and even media audiences in its own interests. The control of the media is facilitated by the editorial policy of the newspaper that sets the parameters within which the media manager, in this case the senior sports editor and his team can work.

Media managers, observes Kebrowne et al (2009), are given little choice other than to operate the media within parameters set down by the owners and journalists depend for their jobs on supporting the interests of the owners – the reports of journalists are therefore biased (one-sided).

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He notes that journalists censor their own reports to avoid criticism of the interests of the dominant class; ideas or groups that threaten the status quo (the existing arrangements in society) are attacked, ridiculed or ignored.

This view was supported by Saunders (1999) who observes that the new government saw the public media as a vital instrument that it could use in consolidating its political power. He contends that the government managed to do so through setting parameters and guidelines for the media to stick to. Media was told to prioritise “development journalism” and “national needs”. Just after independence and even up to this day, government control is sometimes more direct notes Saunders (1999). Elias Rusike, quoted in Saunders (1999) revealed that the Ministry of Information officials would constantly meet editors, telling them how they were expected to cover certain issues and events in what popularly became known as “prayer meetings”.

Even until now, the minister himself, regularly meets Zimpapers editors, telling them what the government expects to read and hear. The Herald sports editor Collin Matiza at one pointed out that he had to remind David Coltart that he does not report to him when he was covering the Olympics abroad. Coltart was then the Minister of Education, Sport and Culture in the Inclusive Government, although one can argue that Matiza had the guns to face Coltart because he was from the opposition.

In sport, like in other departments like news general, government is also a major source of news through different departments and its affiliates. A sports minister announcing a major sport policy, announcing government sponsorship of national teams and the hosting of national teams by the President or the minister of sport are some of the news that emanate from government sources. Government is also an important source of advertisements for The Herald, even in the sports section. Organisations such as

4.6 Role of editors and journalists

The Herald sport senior editor, who at the time of writing this dissertation was Robson Sharuko, reports to *The Herald Editor* Caesar Zvayi, who reports directly to the Zimpapers Chief Executive Officer. At times, if need be, Zvayi can report directly to the Ministry of Information, Media and Broadcasting Services, especially on political issues.

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Although Sharuko reports to *The Herald* Editor (thereafter referred to as editor), he has a certain degree of autonomy that he can do as he please. He only consults the editor on explosive issues, although most of the times sport is usually perceived to be free of controversies, as it is what Sharuko called “the chronicle of human achievement”. Most of the time, sport pages are sent to print without the approval of the editor. This trust that the editor has in Sharuko springs from the fact that is an experienced journalist who has been with the newspaper for some time and therefore knows what is expected of him.

He is also a big seller. Sport in *The Herald* is a very popular section in The Herald and cannot be compared with Features or *The Herald Review* (that carries entertainment). The integrity of the senior sports editor was, however, tinted with his involvement in the Asiagate (match fixing) Scandal. Despite all that, he is still a big brand as evidenced by the number of people who read his column, Sharuko on Saturday online and even in the card copy. The number of responses to his articles on the Letters to the Editor section speak volumes to his popularity.

Hence the political economy of *The Herald* remains the same even after the reign of Prof Jonathan Moyo as the Minister of Information, that is because of the 51 percent shareholding by government makes the editorial policy of the paper to be pro-government. However, it will be very uncritical to say content of *The Herald Sport* is always affected by political economy. Sharuko and even his reporters have the power to write what they want at times and their stories get published.

Issues of bribes and kickbacks are also rampant in the sport department. Journalists are bribed, some to give positive coverage, while at other times not to write negative stories. One of the reporters I interviewed indicated that fish rots from the head, suggesting that even those occupying position of authority are also taking bribes and the rest of the journalists were also following suit.

The stories whether business, sport or politics are supposed to be in line with the expectations of government at *The Herald* as it owns 51 percent of the shares in Zimpapers that publishes *The Herald*. The editor of *The Herald* exercises his power through the desk editors, who are fully aware of what is expected of them. The desk editors are fully aware of what is expected of them.

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They are also fully aware of and the issues that they must gatekeep and must reconfirm that in the daily dairy meetings which are chaired by the editor himself (Makoma 2015).

The senior sport editor is assigns reporters to perform certain tasks on a daily basis. He approves story ideas, known as dairies for the reporters and attends the dairy meetings everyday in the where he presents the story ideas to the editor, his deputy, assistant editors and all other desk editors in order to seek their approval.

4.7 Sports reporters

It is the duty of the sport reporters to go out there and gather news. Most of the reporters come up with their own story ideas, or get them from the sport editor and her deputy and assistant. The job is made lighter if it is a match report that has just to be compiled. The sports reporters carry out their duties fully aware of the expectations of their superiors, which is captured in the editorial policy of the paper and even through the unwritten laws that are entrenched in the organizational behaviour. Senior sports reporters like Eddie Chikamhi and Grace Chingoma have spent a long time in the journalism field and have cultivated a number of sources that are acceptable and give views that in line with the expectations of the newspaper, views that do not radically go against the government but criticize mildly in a manner that does not cause alarm and despondency. Although it is an advantage that these journalists have cultivated a number of stories so that it becomes easier for them to get stories, it is problematic as well in that these journalists end up “going to bed” with their sources to the extent that it compromises the partiality of their work.

The Herald sports editor Collin Matiza in an interview with this researcher highlighted that poverty and lack of support from media houses have led journalists to be embedded and uncritical of their sources of news. He pointed out the issue of a journalist who travels with the Warriors to Tunisia to cover the Africa Cup of Nations tournament as an example. His travelling expenses, including airfare, food and accommodation are all covered by Zifa and cannot therefore write anything critical of Zifa and the Warriors. The same situation is replicated at a local scene, where journalists are given transport, food and accommodation to go and cover a match say in Mandava by FC Platinum. He said the inducements could at times come in the form of kickbacks, which all the same compromises the partiality of the journalists.

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Journalists and the organization they work for produce news. In other words, according to Jorgensen and Henitzsch (2009), news is both an individual product and an organizational product. The observation that journalists and media organisations follow identifiable routines in producing the news has had strong impact on the study of news work. The identification of these routines has contributed to a major theoretical argument in the literature, namely that news should be viewed as constructed social reality rather than a mirror image of events that have taken place.

According to Tunstall (1971) cited in Jorgensen and Henitzsch (2009) made a distinction between news organisations and media organisations. He defined news organisations as editorial departments employing primarily journalists and media organisations, which are larger entities that contain more than one news organization plus other types of communication units, such as magazines and publishing houses. In Tunstall's view, these categories differ in terms of goals and bureaucracy. Media organisations will be more commercially oriented, while news organisations will have fewer routines. In this view, Zimpapers is media organization, with news organisations such as *The Herald*, *The Sunday Mail*, *Chronicle* and *The ManicaPost* among others under it.

4.8 Links with other organisations

The Herald does not exist in a vacuum, it is connected with almost all sections of the society by virtue of being a publicly-owned, through government.

The paper is one of the oldest, not only in the country but in the Southern Africa as well. Its continued existence, even against the harshest of conditions can be attributed to a network of organisations it is linked with. The network of organizations includes those from the media and non media industry. *The Herald* has a strong relationship with Zimbabwe Broadcasting Corporation as evidenced by the fact that reporters from the two media organisations constantly call each other and share stories that each one of them might have missed.

The Herald shares stories with other publications within the Zimpapers stable that include *The Sunday Mail*, *The Chronicle*, *The Southern Times* and *The Manica Post*. In fact, there are concerns from the Zimpapers board and management that most of the staff at *The Chronicle*

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might be rendered redundant as a lot of the stories published in the paper are from Harare and clearly marked “Harare Bureau”.

The Herald sport usually takes stories from BBC Sport, The Daily Mail, Cricinfo and SuperSport among other websites and television channels.

The Government on behalf of the majority of Zimbabweans is a major shareholder, and strategic partner on the day to day business of the organisation. McChesney (2008) says the political economy of the mass media is a determinant of media content and ideologies that dominate all human societies. Government ownership of *The Herald* has resulted in the paper being accused of being Zanu-PF's political mouth piece propagating ideologies of the ruling party (class), while *The Herald sport* in particular stands accused of supporting Dynamos on the domestic scene, while The Chronicle is accused of fighting in Highlanders corner. This division even finds its way to the national team, where when a Dynamos player in the national team performs badly, he is linked with his club and his ethnic group. The same applies to a Highlanders player in the national team.

Newspapers are simply not profit making entities only but also political institutions that propagate ideologies to maintain the status quo. Politics influences all aspects of life, be it business, social, religion and economy. It has to be accepted that newspapers are simply not profit-making capitalist enterprises but political organisations, which function as political clubs. Politics is one of the factors which affect all facets of life be it religious, economic or social. Chomsky (2004) argues that news of the day is either overtly or covertly embedded with political ideologies. Tuchman (1978) says “To talk about news, is to talk about politics.”

4.9 Conclusion

This chapter outlines and discusses the historical background of Zimpapers and how *The Herald* came about. It has also explored the core business of the organisation, ownership and control, funding patterns and relationship with government with the intention clearly demonstrating how political economy has traceable consequences to media output. The chapter also looked at the division of labour in the newsroom and how different people in different positions also contribute in shaping content in their own ways. The chapter ends by closely looking at

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organizations that have a close and symbiotic relationship with *The Herald*. The next chapter presents and outlines data that was collected through different methods.

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Chapter 5: Data presentation and analysis

5.1 Introduction

This chapter discusses finding of the study. A thematic approach is adopted in presenting the findings. This study sought to explore the local foreign coach debate in *The Herald* and to understand the historical circumstances that brought about that state of affairs.

5.2 Foreign coaches as the reservoirs of knowledge

The study demonstrates that most of the analysed stories from *The Herald* newspaper preferred foreign coaches to local coaches. In fact foreign coaches were framed as reservoirs of knowledge who were supposed to diffuse their skills and knowledge to their local counterparts and the football landscape in general. For example in a story by Collin Matiza and Dingilizwe Ntuli titled “Top coaches to get a chance to work with Westerhof”, such sentiments were reflected.

SOME of the country’s top coaches would be given the opportunity of working with the newly-appointed senior national team coach Clemens Westerhof. (*The Herald* 15 January 1999)

The above quotation demonstrates Fanon’s (1963) assertions that African black people, the formerly colonized, and still colonized mentally are regarded as half beings. Their good is not good enough and their top coaches are not anywhere near the mediocre coaches from Europe. Although the Matiza and Ntuli used the phrase “top coaches”, they were probably not aware of the irony of its usage. If they are top coaches, what was the use of bringing in a foreign coach from the Netherlands? The long and short of it all is that the local coaches are framed as “lesser beings” (Fanon 1963) in their knowledge of football as compared to the white Dutch coach, Clemens Westerhof.

Another story in the same trajectory reads:

ZIMBABWE senior team coach Clemens Westerhof is set to share his expertise with Premier Soccer League counterparts when he conducts a high-level coaching clinic in Harare next month...

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Gumede said his association had resolved to “take advantage of Westerhof’s expertise” whenever the national team was not in camp and the course was one such effort.

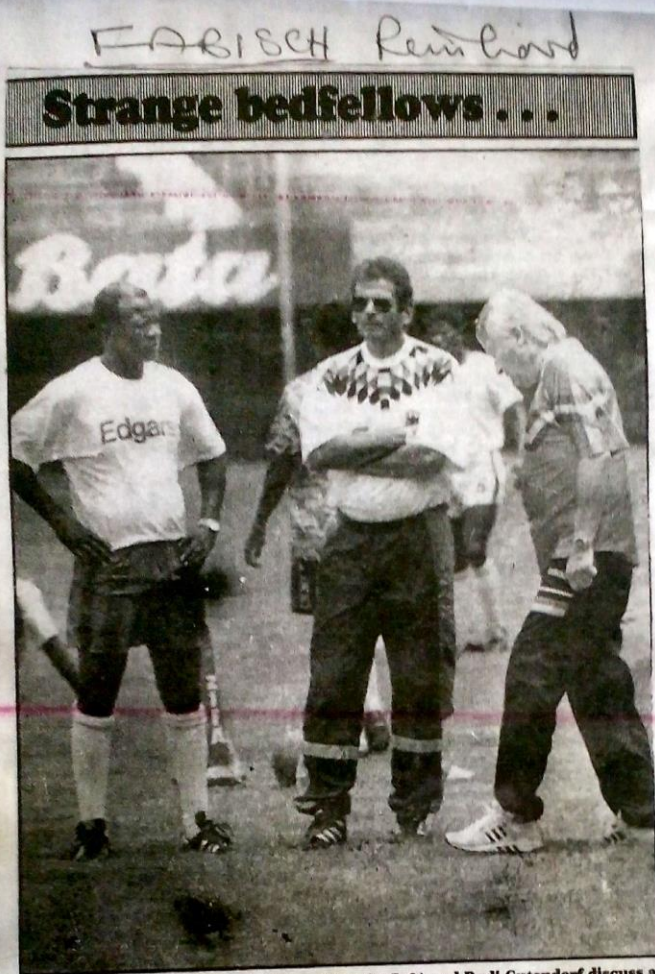
“We now have a national team coach in place who, when the national team is not in camp, will assist in the development of football in any manner.” (*The Herald* 15 April 1999)

The way this story is written, demonstrates the high value that is attached to Westerhof as a coach, corroborating Entman’s (1993) views that a media message, or text plays up or gives salience to certain facets of “perceived reality” in a way that has an endorsing effect. In this case, the media is endorsing and legitimizing the claims that were made by Ndumiso Gumede. The fact that he is making the claims through the most widely read newspaper in Zimbabwe (Zamps 2017 report) means that a lot of readers were abound to treat his assertions as the Bible-truth, although as Hall (1980) observes, some readers would do negotiated reading of the texts, agreeing to a certain extent with Gumede and rejecting some of his claims. Some readers would oppositional reading, rejecting his assertions completely.

Another story "that frames foreign white coaches as the reservoirs of knowledge is entitled “Fabisch in charge of national team training”. Before delving into the contents of the story, it is crucial to semiotically analyze the picture that accompanied the story.

Fig 1

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REINHARD FABISCH (centre), Gibson Homela (left) and Rudi Gutendorf discuss a few points during the national team's training session at the National Sports Stadium yesterday.

HERALD
11 JAN 1995

Fabisch in charge of national team training

By Robson Sharuko
REINHARD FABISCH defined the role he will play in the Zimbabwe soccer team the best he knows how: He conducted the team's training session at the National Sports Stadium yesterday.

The German mentor, who many felt would only take a supervisory role in the national team following the decision by the German Embassy to turn down Zifa's request to have him as coach, showed he would settle for nothing but the real business of coaching the team.

Although national team coach Gibson Homela

training session, there was no questioning who was the main man among the coaches with Fabisch doing most of the talking and barking most of the instructions.

No comment could be obtained from Fabisch on whether his role as an advisor called for him to take the leading role in coaching the team. Homela said he had agreed with Fabisch and Gutendorf not to release any statements to the Press and all comments about the national team would now be released by the players' welfare manager Rafiq Adam.

Adam could not be contacted for comment yesterday. Neither could it be established how Gu-

general Phil Hwata could not be contacted to shed light on the role of Gutendorf in the team. Hwata was constantly reported to be away on business.

Homela said the only statement he could release yesterday was that he had called former national team goalkeeper Japhet M'parutsa to the squad.

M'parutsa, who was the first choice Zimbabwe goalkeeper in the last decade, is currently playing for South African National Soccer League side Bloemfontein Celtics.

Before M'parutsa's recall, the national team coaches had been in a dilemma as there was only one goalkeeper in camp, Zimbabwe's Ernst Chi-

cis Shonhayi, Ephraim Chawanda, Vitalis Takawira, William Mugeyi, Shepherd Muradzikwa, Lloyd Mutasa, Kennedy Nagoli and Claudius Zvi-Fipayi — attended the morning training session yesterday.

Highlanders' Mercedes Sibanda, Paul Gundani of Lancashire Steel and Dynamos captain Memory Mucherahowa joined the squad late yesterday afternoon.

Striker Adam Ndlovu and midfielder Benjamin Konjera are expected in today. The other foreign-based players — Peter Ndlovu, Agent Sawu, John Phiri, Norman Mapeza, Kennedy Chihuri, Wilfred Mugeyi, Muzadzi and Grobbelaar — were expected to join the rest

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The picture in Fig 1 shows Reinhard Fabisch in the middle, with a local black coach Gibson Homela to his left and a white coach Rudi Gutendorf to his right during the national team's training session at the National Sports Stadium (see appendix for more newspaper cuttings). At the surface, it just a picture, but the fact that Fabisch is at the centre is not value-free. It portrays him as the centre of knowledge, as the "man in charge", as the headline reads. The fact that Homela, a black local coach is on the left, can be interpreted to mean that is less trusted by Fabisch, while Gutendorf, being on the right, is the "right hand man" and is more trusted and depended on that his local counterpart. The pictures brings in issues of race, how the black man is depicted as perennial "boy" who needs constant handholding and is always "othered". It therefore crucial that we track these manifestations of the inscriptions of the hegemonic Western forms of knowledge and coloniality of power to discover how indigenous forms of knowledge are being pushed to the barbaric margins and how the black man is denied agency and the right to chart his own destiny Gatsheni-Ndlovu (2000). That is the reason why Foucault calls for the overhaul of episteme to salvage "subjugated knowledge" (Spivak 1988).

In the picture, one can argue that Homela represents Zimbabwe and Zimbabwean football that is always looking to the former colonizers represented by Fabisch and Gutendorf for assistance because colonization devastated, decapitated and degraded his being to the extent that he cannot do anything successful on his own. He is depicted to be at the mercy of the intrusive and interfering imperialist and colonial project.

Part of the body of the story by Robson Sharuko then reads:

Although national team coach Gibson Homela and Rudi Gutendorf also were at the training session, there was no questioning who the main man among the coaches, with Fabisch doing most of the talking and barking most of the instructions. (*The Herald*, 11 January 1995)

The above quotation demonstrates how the black local coach is condemned to the barbaric margins and replaced by the white man in the centre as is shown on the picture. The local black coach is subalternised and therefore is denied his right to speak. The white man, Fabisch is allowed by discourse to talk and bark instructions in the story referred to

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above. This buttresses Foucault's assertion that discourse is power while Van Dijk (1993) posits that discourse reproduces power, but at the same challenges it.

5.3 Media and football administrators fuel expectation

The articles analysed showed that there was a general wave of expectation whenever a foreign coach was appointed than when a local coach was announced that he was going to takeover as the Warriors coach and the media and football administrators fuelled that expectation. Before even analyzing the story a semiotic analysis of the following picture suffices.

Fig 2

A DECOLONIAL READING OF THE HERALD'S CONSTRUCTION OF THE LOCAL/ FOREIGN COACH DEBATE



NATIONAL coach Clemens Westerhof (right) gives instructions to midfielder Misheck 'Shava' Mapika during yesterday's training session at the National Sports Stadium. — William Mafunga.

Westerhof seeks to spur Warriors' play

By Dingilizwe Ntuli
LIKE a new broom, Dutch coach Clemens Westerhof wants to sweep clean and revolutionise the way the Zimbabwe senior soccer team plays their game.

Speaking after the team's morning training session at the National Sports Stadium yesterday, the Dutchman said the time had come

"The players need to learn to cross the ball to the right person instead of giving it to defenders like they do in most instances and I hope they can improve on it before we play South Africa next week," said Westerhof.

Westerhof said he would have wanted all players called to be in camp so they could train together

friendly against a Harare Select side at Rufaro Stadium on Saturday.

•The Harare Select side's head coach, Stanford "Stix" M'tizwa, called up nine other players to replace those on national duty with the Under-23s in Bulawayo.

M'tizwa drafted in the Buymore trio of Elliot Matsika, Paradzayi

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Despite showing Westerhof imparting knowledge national team player Mapika, reinforcing the source of knowledge frame, the kicker at the top of the picture in Fig 2 demonstrates how journalists, in this case the sub-editor fuel expectations of the soccer fans through the choice of words, even when there is no serious research that has been into the story.

In the story entitled “Westerhof appointed national team coach”, Petros Kausiyo wrote:

ZIMBABWE have finally ended months of speculation by appointing Dutch mentor Clements Westerhof as substantive coach of the senior national soccer team.

Ndumiso Gumede, the Zifa secretary-general, made the announcement at a Press conference at Zifa House yesterday . . .

“It has taken us a long time to zero down to a potential glory bringer to our fortunes. We had so many applications and it was a long and arduous task to find someone we believe is the right man.” (*The Herald*)

The selection of words by Gumede in this particular story supports the above assertion that football administrators in Zimbabwe are also culpable, just like the journalists in creating a wave of expectation among the readers and football fans in general. Words such as “glory bringer” are bound to raise the spirits of football fans and even ordinary readers that football in Zimbabwe has turned a corner.

The words that he uses presupposes that Zifa official had been thorough in their selection criteria, a issue that is rejected local coach Sunday Chidzambwa and *The Herald Sports* Editor Collin Matiza.

Sunday Chidzambwa shed light into the reason why journalists and administrators at Zifa are easily flattered by foreign coaches.

“Foreign coaches usually have literally glittering CVs. I came face to face with that scenario when I was a member of the High Performance Committee with Zifa. The coaches that applied for the Warriors’ top job came from far afield as

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Argentina, Netherlands, Italy and Brazil among other countries". (Interview, 16 September 2017)

Faced with those glittering CVs, the journalists and football administrators are easily convinced and embrace them without seeing tangible results on the ground. This point was supported by *The Herald* sport editor Collin Matiza who highlighted that there were cases where the media and football administrators were fooled by some foreign coaches. He singled out the case of Clemens Westerhof.

Westerhof was a bogus coach. The media and football administrators were deceived by the fact that he had won 1994 Africa Cup of Nations with Nigeria's Super Eagles of Nigeria, but even up to now, Nigerians feel that it was actually the Super Eagles that took Westerhof to the Africa Cup of Nations, not vice versa. (Interview 14 September 2017)

He, however, acknowledged that the problem that Zifa might be having is that of not having money to lure high quality coaches with experience and therefore end up luring bogus coaches. Instead of then appreciating local coaches, the media, knowingly or unknowingly, is in the forefront of demeaning local coaches, especially *The Herald* in this case.

In the story entitled, "Westerhof seeks to spur a Warriors' play", the Dingilizwe Ntuli wrote:

LIKE a new broom, Dutch coach Clemens Westerhof wants to sweep clean and revolutionise the way Zimbabwe senior soccer team plays their game. (*The Herald* 9 June 1999)

The use of the word that the coach wanted to "sweep" the Zimbabwean football clean, implies that the local coaches that were in charge before the foreign coach came were not good enough to the extent of leaving dirty in the game. It is evident from the "sweeping clean" frame adopted by the writer that he is valorizing the foreign coach and at the same time looking down upon all the local coaches that have taken charge of the Warriors before him. This confirms what Hwami (2016) observes, that colonialism is still present but has only become benign and in order for the colonized blacks people to take back their humanity, they should wage revolutionary violence.

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This revolutionary violence is what Nayar (2013) cited in Hwami (2016) calls reconstructive recuperative violence, whose sole goal is to rediscover and reconstruct the colonized black African self.

In the same story, the reporter also wrote that Westerhof sought to “revolutionalise the way the Zimbabwean senior soccer team plays their game”. To revolutionalise is to completely change something and in this case, by implication, Westerhof was saying Zimbabwean football was in need of a complete overhaul, although it later turned out that the overhaul was in fact for the worst as the results that he wanted and the whole country was expecting did not come.

It is important to highlight here that despite all the high hopes that the football administrators and the media generated whenever a white coach took charge of the national team, it eventually ended in “Same old story” to quote, the headline of 20 June 2000 which in full read: Same old story: Bitter memories for Warriors” by Robson Sharuko.

Another big game, another humiliation and another all-too-familiar day at the office for Clemens Westerhof and his weary Warriors in their bungled journey to nowhere in the jungles of international football

It's the same old story, the same bitter memories and the same woeful results for Zimbabwe's senior soccer team – Africa's biggest underachievers. (*The Herald*, 20 June 2000)

The picture below captures the mood after the media came to realize that Westerhof sold them a dummy.

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Fig 3



Despite the regret almost tangible in Sharuko's report, there is nowhere in the story that he points to the local coaches as the solution that might bring some hope in football despite acknowledging that in an interview. The framing of the local coaches by exclusion in the above story says a lot about the journalist's attitude towards them. What is said is equally important as what has not been said in framing (Entman 1993).

History tells us that local coaches have been successful than the foreign coaches. The foreign coaches come at a great cost as well. We were punished by Fifa for failing to pay Valinhos his dues.(Interview 12 September 2017)

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When Fabisch resigned as the Warriors coach, soccer fans were furious and demanded that the whole leadership of Zifa resigns. The fans referred to Fabisch as a successful coach, who was being frustrated by Zifa. In the story that was headlined “Fans want Zifa out, Fabisch to stay”, the fans “spoke highly” of Fabisch. His resignation was described as a “bombshell” in a story entitled “Fabisch drops a bombshell”. A bombshell implies something that is destructive, fatal and completely annihilating. When critically analysed, the reporter in this story subconsciously implied that the departure of Fabisch marked the end of the great expectations of the fans and the shattering of the dreams that were triggered by the exploits of the “Dream team”

When juxtaposed with the departure of Sunday Chidzambwa, the reaction of the fans clearly demonstrate the Zimbabwean football fans’ propensity for anything foreign and white, which in itself is a legacy of colonialism. This, as has been found out in this research, is a colonial legacy that was inculcated in the locals’ mentality that white is pure, perfect, holy, refined, modern and desirable while anything black is evil, archaic, unrefined, crude and undesirable. While the headline that accompanied the resignation of Fabisch was accompanied by a screaming headline “Fabisch drops bombshell”, *The Herald* coined a headline “Sunday’s last supper: Mhofu likely to dump Warriors” that accompanied his resignation. From the tone of the two headlines, one could sense a sense of regret, doom and gloom in the headline and the story about the exit of Fabisch that is not present in the story about the resignation of Chidzambwa. Although, as the story points out that Sunday Chidzambwa is the most successful coach in Zimbabwe the amount of enthusiasm does not equal that which is in Fabisch’ story.

In another story, involving a local coach Callisto Pasuwa, headlined “Pasuwa throws in the towel”. Pasuwa is framed as a local coach who has discovered his own inadequacies at the Africa Cup of Nations “after some soul-searching” and is willing to voluntarily throw in the towel after a failed campaign in Gabon.

Unlike what the reporters do when they are writing about foreign coaches, where they themselves chronicle the achievements of the coach, in this story, Pasuwa is left to chronicle his own achievements.

“I believe it is time to pass on the button to someone to take over for the 2019 Afcon and beyond. I have done my part to try and develop the game in Zimbabwe

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from the time I was appointed the Under 23 coach and later on the head coach of the Warriors.”(*The Herald*, 25 January 2017)

In a story headlined “Westerhof appointed national team coach”, the coach was described with glowing superlatives in a story written by Petros Kausiyo. He was described as an experienced and well-respected coach.

Even local coaches in the likes of Sunday Chidzambwa, Charlie Jones and Joel Shambo all welcomed the appointment of Westerhof in a story entitled “Coaches hail Westerhof’s appointment. It was only Air Zimbabwe assistant coach Anthony Kambani who chose to differ with the rest. He was of the view that they should have chosen an experienced local coach like Sunday Chidzambwa or Steve Kwashi to lead the Warriors as they knew the players and that would also save money. This story shows that Chidzambwa was not even aware of the potential that he had, corroborating Maldonado-Torres’s (2011) view that colonialism lowers an individual’s perception about oneself. The fact that Kambani’s views were placed right at the end of the story shows that they were not considered to be of much significance. In journalism, when writing a story, important ideas or views are written first and the less important ones are written last to enable a sub-editor to cut a story from the bottom if the need arises.

5.4 Lack of appreciation and respect for local coaches

There is a frenzy of media coverage and ululation by fans, especially when foreign national senior men’s team coach is appointed which spark heightened expectation which is conspicuous with its absence when a local coach is appointed. When Pasuwa was appointed national senior men’s team coach in 2015, it was given minimal coverage. In a story entitled “Pasuwa wants Mussa in Warriors fold”, the coach was referred to just as the “incoming coach”, while the foreign coaches are described with glowing superlatives such as “expert” and “seasoned” coach among other glowing superlatives. This could be typical of what Mignolo (2009) referred to when he talked of coloniality of being. A local coach is not given due respect and media attention while foreign coaches are showered with praises even before proving themselves.

Sharuko, in agreement with the Herald sports editor Collin Matiza, said despite the achievements by the local coaches - Sunday Chidzambwa, Charles Mhluari and Calisto Pasuwa - Reinhard Fabisch did wonders with the Warriors. They argue that Fabisch’s reign was the turning point of

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Zimbabwe's football. Sharuko pointed out that although Fabisch was a good coach, he suffered from the syndrome that a lot of foreign coaches have, especially the white coaches from Europe.

Foreign coaches think Africans should not question what they prescribe to them and it is like that all over Africa. When an African journalist criticizes them, they give attitude. It's the same situation with Stuart Baxter, in South Africa, who is fighting journalists right now.(Interview 12 September 2017)

He said when foreign white coaches come, the media, especially *The Herald sport* give them benefit of doubt to prove themselves first before criticizing them.

On the local coaches, Sharuko contended that it was colonial hangover that make Zimbabweans fail to appreciate their own local coaches, despite them delivering as compared to the foreign coaches. He argued that even the respect that local and foreign coaches get from the football players was different.

Foreign coaches come with big profiles, that is why they get a lot of respect from the players and other stakeholders. It is through that respect that they are able to ensure discipline, and time consciousness among other things. French speaking countries prefer French coaches while Lusophone countries like Mozambique prefer Portuguese coaches, which is a legacy of colonialism. The colonial mentality of valorizing anything foreign would with time fade away as colonialism disappear gradually with the passage of time.(Interview 12 September 2017)

These views by Sharuko confirm what was highlighted by Chidzambwa that football administrators and journalists in Zimbabwe alike were easily fooled by the CVs of foreign coaches which usually turned out not to translate to results. Sharuko obviously fails to detect coloniality at work in the mentality of the players that they only respect foreign coaches, who are usually white, despising their own local coaches. Coloniality has survived colonialism and is kept alive in old and new books, in the area of academic performance, common sense, in image of peoples, aspirations and perceptions of self. Human beings now, as modern subjects, breathe and live coloniality everyday (Maldonado-Torres 2011).

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Sharuko's colleague Collin Matiza had different views, although he also felt that Reinhard Fabisch greatly transformed Zimbabwean football. He said despite the fact that Fabisch failed to qualify for major tournaments, it could have been because some games were manipulated because during the reign of Issa Hayatou as Confederation of African Football (CAF) president, the playing ground was not level. He said during those days, the former French colonies were favoured by CAF and that could have affected Zimbabwe's chances. He said foreign coaches are not affected by issues to do with tribalism, they merely look at talent

Given a chance to choose a national coach, I could choose a foreign coach for the Warriors. They are more qualified, more professional and they call a spade a spade. They are transparent and accountable in whatever they do. (Interview 14 September 2017)

The above views by Matiza, although sound like common sense and supported by popular views, they are also informed by colonialism that created a sense of dependence in the people. Colonialism continues to wreak havoc on the mind of the ex-colonised after the end of direct colonization, contends Ndlovu-Gatsheni (2000). He is of the view that the tragedy of Africa is forced "dependency" and the reduction of its people to "copycats" of other people.

Exploitative processes such as slavery, imperialism and colonialism, argues Ndlovu-Gatsheni (2000), created "epistemological dependency" after which the West came out as representing the "haves" in terms of civilization, economic development and even knowledge to export to the world. Wiredu (1980) cited in Ndlovu-Gatsheni (2000) observes that the erstwhile colonizers are masquerading as the originators of progressive knowledge while Africans are viewed as producers of fatalistic superstitions and mythologies. So it is evident that Matiza is entrapped in this web of thought, which later manifests in the stories that he writes.

He said white supremacy was also still rampant in football and that probably explains why white foreign coaches that come to coach the Warriors are not subjected to the same interrogation as the local coaches. He blamed colonialism for sowing that mentality in the minds of Africans that says whatever a white person does is perfect.

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He was of the belief that our local coaches were exposed at the big stage for lack of exposure. He suggested that youthful local coaches should go for attachments in major football playing countries in Europe if local coaches were to hold their own at the bid stage. A point that former Warriors coach Sunday Chidzambwa later also supported.

5.5 White saviour complex: None but ourselves

The Herald of 9 April 1992 carried a story headlined “Fabisch likely to be seconded to Zimbabwe”, in which the then secretary of the just elected executive of Zimbabwe Football Association John Nkathazo confirmed that there was a government-to-government arrangement to bring a German coach to Zimbabwe. He, however, was not sure who was coming although Fabisch was believed to have phoned one of local football administrators that he was coming to Zimbabwe, after have worked with the Under 23 soccer team the previous year in All-Africa Games in Cairo, Egypt. Part of the story read:

Zimbabwe and Germany signed an agreement last year for the Germans to sponsor a soccer expert to Zimbabwe. Nkathazo also said Zifa had appointed eight regional coaches who would help develop and groom players for the national and junior teams. (*The Herald* 9 April 1992)

The story portrayed Africa in general and Zimbabwe in particular as devoid of football knowledge and Zimbabwe had to approach one of the countries that once colonized some countries in Africa, Germany for help. The local coaches who were chosen to assist Fabisch were merely viewed as students of the foreign white coach, who were just supposed to learn from him. These coaches were the then Dynamos coach Sunday Marimo (now known as Sunday Chidzambwa). This is a legacy of colonization, which made Africans, through systematic dehumanisation by the former colonizers, continually look to the white man for knowledge and handholding. The fact that Fabisch was coming to be the head the national team, deputized by two black coaches mirrored the international division of labour (Njororai 2009).

Sam Marisa and Robson Sharuko highlight, how Fabisch was a darling to the football fans in Zimbabwe, in the story that they wrote for The Herald edition of 20 December 1994, which was headlined “Zifa appoint Fabisch national team coach”.

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Fabisch's return is likely to be welcome by many Zimbabwean soccer followers who idolized him during his 14-month reign as national team coach. It was during Fabisch's reign that Zimbabwe enjoyed arguably its best run in international football. (*The Herald* 20 December 1994)

In his first 14-month flirtation with the Warriors, Reinhard Fabisch received kudos the most Zimbabwean, including the soccer players themselves as evidenced by stories such as "MP commends soccer coach" in *The Herald* of 24 February 1993 and "Players want Fabisch to continue as coach" in *The Herald* of 11 December 1992. In the latter story, the players, through their vice captain Francis Shonhayi threatened to boycott national team games if Fabisch was replaced by Black Aces coach Peter Nyama. In the story, it was highlighted that Zifa chairman Carelse-Juul supported the idea of appointing a local coach, giving the example of Sam "Zoom" Ndlovu, who guided Zambia to 1992 Africa Cup of Nations finals.

The above story puts into perspective how coloniality works. It even makes you rebel against your own in favour of foreigners, which is tantamount to denying yourself. As Ibrahim (2013) puts it, media representations are a form of continuation of the discourse of race and racism that have come to define previous encounters between the western and Africa societies

Fabisch might have been a good coach during his time with the Warriors, but there was still an element that people were hero worshipping him because he was white. Sunday Chidzambwa, who was the first coach to take the Warriors to the Africa Cup of Nations in 2004, was not worshipped in the same way. In the story titled "Big mistake to appoint Fabisch advisor" in 2000, during the coach's second coming, he had this to say about Fabisch.

He commands a god-like status among the ordinary fans, who believe he is the best coach to have led the Warriors in the last 20 years.. Here was a man who was virtually being worshipped by the entire nation and, obviously, he could not take lightly to criticism from a mere reporter. . . (*The Herald*, 20 October 2000)

Sharuko, was however, one of the few journalists to stand up to Fabisch. He gave credit where it was due, but criticized where it was warranted. He expressed his reservations with his temperament, which few journalists dared to do. In the above mentioned story, he wrote:

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There is no mortal who is a God and even the best coaches have their flaws and it is the media's job to highlight such flaws...No one as far as he was concerned, should question his decisions . He knew it all. That is the side of Fabisch that I did not agree with. (The Herald 20 October 2000)

What Sharuko was doing here was tantamount to what Mignolo (2009) called epistemic disobedience, or what Ndlovu-Gatsheni (2013) termed epistemic rebellion.

It was interesting that Fabisch had a strong belief in Sunday Chidzambwa, which many Zimbabweans did not have. In the story headlined "Fabisch speaks out" in The Herald of 2002, in ruling out coming to support Chidzambwa, Fabisch had this to say:

"Sunday is a good, experienced and popular coach who needs no help from outside. Any cooperation between him and me is on a voluntary and personal friendship basis".

Even the monikers that are given to the local coaches such as Great Khali and The Special that are given to Calisto Pasuwa are not innocent. Although the nicknames, the media and the fans in general openly acknowledge that he is a good coach, they show the extent to which the colonial mentality is entrenched and anything that the local coach does has to be juxtaposed with the achievements of a foreign white coach to ascertain the degree of success, and not vice versa.

5.6 Our education system should be the answer

Some of the stories that were analysed showed of critical thinking on the part of journalists. The stories showed that journalists were just content with narration, despite the fact that news stories in *The Herald* section of sport are featured. Facts are presented as there are in hard news, but featured stories allow probing and research to be conducted before writing stories.

Through their efforts of writing critical books, Fanon, Aime Casare and Paulo Freire embarked on a mission of restoring the eroded and devastated humanity of the colonized people. The Herald deputy sports editor urged that the restoring of Africa pride should be more intense in schools.

Zimbabwe's education systems, has done little in informing and educating local black people that they are worthy and can compete and beat white people in whatever facet of life. Some journalists at The Herald's sport department are

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victims of that education system and therefore do not question any decision and tactic employed by white coaches as they are considered as doyens of football expertise. (Interview 15 September 2017)

Kausiyo also found fault with the local black coaches themselves for not believing in themselves. He pointed out that after taking the Warriors to the Africa Cup of Nations, Sunday Chidzambwa started calling for a foreign coach. He said Charles Mhlauri wanted a foreign white assistant coach and Calisto Pasuwa, also requested the services of a foreign white coach although Zifa turned down the request on the basis of lack of resources. He said this showed the inadequacy that local black coaches feel in themselves. Therefore make the decoloniality agenda in sport crucial and urgent in restoring what Hwani (2016) termed the African self.

Kausiyo, however, argued that over and above the legacies of colonialism, the training of local coaches in Zimbabwe had loopholes that need urgent attention. He argued that the world was now a global village and the modules offered in local coach training should be in tune with global trends, which he however, said did not mean taking everything that is happening in the world without questioning.

He felt that local coach training modules should include media relations. He pointed that coaches like Jose Mourinho, Antonio Conte and Stuart Baxter closer home in South Africa are aware of cultivating harmonious relationships with the media even after losing games as they are aware that media play a crucial role in building the brand of their teams and also in making football supporters flock to the stadia to watch games. He explained that the good stories on foreign white coaches were at times because they knew how to handle the media. He mentioned a local, though not a national team coach during the time of writing this study, Llody Chitembwe who is arrogant to the media and does not want to give post-match interviews despite the fact that Premier Soccer League requirement. He said it was also an issue with Calisto Pasuwa, who was also blamed for not taking calls from the media, which demonstrates lack of appreciation of the importance of the media in the game of football.

Sunday Chidzambwa felt that although there is that general lack of respect for the local coaches as compared to the foreign coach he had no problems with the way *The Herald* framed him during his time at the helm of the Warriors.

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The stories in *The Herald*, especially at the Africa Cup of Nations finals in Tunisia, however, showed that Chidzambwa was framed as lacking in technical expertise and still needed hand holding from the coaches from major football playing countries in Europe, the idea to which he himself even agrees.

He said players all over Africa and some sections of the media respect white coaches more than they respect local coaches. He said his success with the man's senior national team was to do with trying to correct problems that he encountered as a national team player than with provision of resources by Zifa or government.

He acknowledged that as a country we learnt a lot from United Kingdom in terms of football. He pointed out that most of the coaches before and even after Independence in 1980 were from UK. He mentioned the first Independent Zimbabwe national football team coach John Rugg, who was originally from Scotland and Mick Poole, who grew up in Britain.

If asked to recommend a substantive coach for the Warriors, I would recommend Rahman Gumbo, Bongani Mafu, Norman Mapeza or Calisto Pasuwa. Yes I would recommend that they hire a local coach and bring in a foreigner as an advisor. I would also recommend that they send the coaches to Europe to learn the dynamics of the game.

He said football has no place for short cuts. He felt that it was unfair for the fans, through the media to demand the Africa Cup of Nations trophy at first attempt and that was the reason why he quit. He felt the emphasis in the media should be about junior development, taking a leaf from South Africa that now has a separate league for the Under 19 teams.

5.7 Discussion and conclusion

The analysed articles showed that coloniality was still very strongly reflected through the stories that were written in *The Herald*, although the journalists themselves were not awake to the manifestations of coloniality through their stories. The assertion by Maldonado-Torres (2011) that coloniality is present in books, common sense, aspirations of people and perceptions should be broadened to include sport, particularly football in Zimbabwe. Empirical evidence reviewed in this study demonstrated that sport is not an innocent province, but should also be studied seriously just like any other facet of life and decolonize, restore and salvage the pride of the local

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coaches, who despite outperforming their white foreign counterparts, continue to be looked down upon and sometimes marginalized by exclusion in the media, particularly, *The Herald*, which is the paper under study. Epistemic disobedience, aimed at overhauling all epistemes should be waged to restore the pride and dignity of the black and colonized people, epitomized by the local black coaches in this research

Chapter 6: Conclusion

The research sought to examine the construction of the local and foreign coaches in *The Herald*. It sought to explore and explain the forces that were behind that construction.

This study is theoretically grounded in the decolonial theory it seeks to restore, salvage and reconstruct the dignity of the local coaches that is constantly demeaned in the media, in this case in *The Herald* sport section, at times knowingly, but most of the times subconsciously because of the mentality that was inculcated by decades of colonial subjugation, which spanned all facets of life, sport, particularly football included. The decolonial perspective is informed by the spirit to assert African being. It is largely a response to imperial and colonial discourse on African subjectivity. It was imposed on Africans as an agenda by history of domination, racial discrimination and exploitation. Football becomes a microcosm of life itself, as football is played beyond the pitch. The study also deployed the framing theory in trying to understand how the local and foreign coaches were framed.

This study makes use of the qualitative approach because it is exploratory and explanatory in nature. Qualitative research approach is more apt for researches that have to do with interpretation and arriving at meaning (Stokes 2003). I also minimally made use of quantitative research approach in my collection of data when I enumerated the number of newspaper articles that I analyzed in this study. .

Qualitative research first and foremost seeks to understand particulars, rather than generalizing to universals (Maxwell 1992:296; Ang 1996:71). This aspect of qualitative research has led to questioning of validity and reliability, but in the context of this research, I tried to circumvent that through looking at coaches in different epochs to ensure the representability of the sample, which can then result in the validity and reliability of the results of the research. The study also made use of the case study design as it sought to study a phenomenon in its natural setting. Case studies have been criticized before of providing little room for scientific

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generalizations and taking long and producing unreadable documents (Yin 2009:11) However through examining framing of coaches four coaches in different epochs, I tried to dilute this weakness.

I used archival research in gathering data, as well as interview to solicit information from journalists and the use of the two was meant to dilute the weaknesses of the other. The study found out that foreign coaches were regarded as reservoirs of knowledge, who were supposed to diffuse their skills and knowledge to their local counterparts and the football landscape in general, confirming the existence of what Grosfoguel (2007) termed coloniality of knowledge.

In another finding, the research found out that media personnel, particularly the journalists play a key role in valorizing foreign coaches at the expense of the local coaches, especially when a foreign coach is appointed through the diction and the frames that they employ. Glowing superlatives are used when a foreign coach is hired, while dull and uninspiring adjectives are made use of when a local coach is appointed. The competing frames that are for the two different sets of coaches demonstrates a preference for the foreign coaches over the local ones.

Lack of appreciation and respect is yet another key finding that is, however, related to the one above but deserves to be a standalone finding because of its importance. Colonialism removed self respect from among the colonized black people and respect for the kith and kin so that all that respect is channeled to the colonial masters. So unless and until we respect ourselves and our coaches, the decolonial project will remain a pipe dream.

The other key finding of this research is the white man's complex, which suffixed with the words "none but ourselves". The black man is constantly framed as a white man's burden and the white man as the savior. Instead of coming to save the black man, the white man comes to make the situation worse. Despite the hype that accompanied the coming in of Reinhard Fabisch "to develop" football in Zimbabwe on the government-to-government arrangement, nothing in terms of qualifying for major tournaments came out. It took the local coaches for the Warriors to qualify for Africa Cup of Nations despite the fact that Ghanaian coach Ben Koffie had declared that even if Zimbabwe hired a coach from the moon, it would never qualify for major tourmanents, hence the "none but ourselves" suffix in this finding.

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Another key finding is the role of education in reversing the deadly impact of colonialism and the continuing coloniality. There is need for a curriculum that teaches journalist and the whole country at large the importance of self worthiness in every aspect of life, sport included. Still on education local coaches, over and above improving themselves technically, should also learn to communicate with the media so that they also get positive coverage like their foreign counterparts, because sport is now big business and improving relations with the media is one sure way of gaining that positive coverage.

6.1 Recommendations

Journalists should be taught modules that cultivate a sense of self respect and respect for effort as epitomized by the local coaches, not just valorizing anything white and foreign. The fact that only local coaches have led Warriors in qualifying for major football tournament should be a wake up call.

The media should also be thorough in investigating the stories that they publish, not just going official sources all the time, which sometimes would be misinforming the people. One the foreign that have coaches football in this country, only local ones are subjected to intense media scrutiny because of the colour of their skin the white foreign coaches are exempted , only to find that they are even worse than their local counterparts. This should not be just limited to sport, but to every facet of life. Media ought to go beyond the colour of the skin or place of origin of the source of news in their duty of informing, educating and entertaining.

6.2 Recommendations for further study

There need to go further and interrogate whether increased consumption of football on satellite television is not furthering coloniality, especially in post colonial Africa.

It will also be interesting to find out if there is local/foreign coach debate unfolding in the British media for example to find out if they prefer their own local coach or foreign coach and the dynamics that inform this decision.

It will also interesting to embark on decolonial reading Zim dancehall music, as a form of popular culture in Zimbabwe.

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APPENDICES

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