

TOWARDS THE DEVELOPMENT OF SUSTAINABLE EDUCATION AND  
EMPLOYMENT OPPORTUNITIES IN THE HOSPITALITY INDUSTRY  
THROUGH AN AUTHENTIC HOMESTEAD EXPERIENCE: A CASE  
STUDY OF SHOBEZI, KWAZULU-NATAL

MZOBANZI ERASMUS MNGUNI

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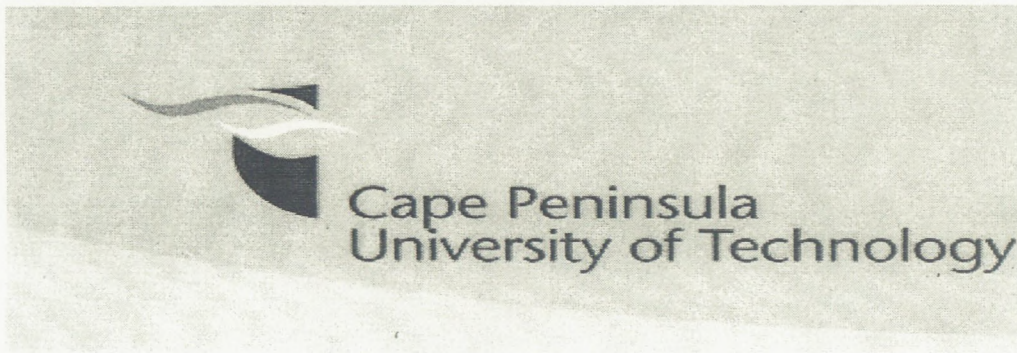
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**Title page**

**Towards the development of sustainable education and employment opportunities in the hospitality industry through an authentic homestead experience: A case study of Shobeni, KwaZulu-Natal**

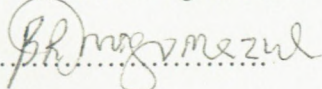
**By**

**Mzobanzi Erasmus Mnguni**

Thesis submitted in fulfillment of the requirements for the Doctor's degree in Technology: Tourism and Hospitality Management. Faculty of Business Management at Cape Peninsula University of Technology, Cape Town

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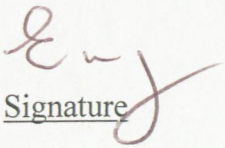
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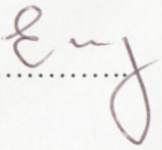
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## Declaration

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## **Acknowledgements**

I would like to take this opportunity to thank Durban University of Technology for helping me with tuition fees for this thesis.

I also want to thank my family for being so supportive for the duration of this study. In particular, I want to thank my wife for understanding that I was no longer going to spend weekends with her at home until the project was completed, and my children for waiting for me at the end of the day, until I had finished my writing work. .

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However, I remain solely responsible for any omissions and other weaknesses which could be found in this dissertation.

## **Abstract**

Media reports show that South Africa is engulfed by the clouds of abject poverty and unemployment. These conditions lead to many social ills: hunger, a lack of self esteem, the poor performance of children at school due to malnutrition and the general low morale within communities. This condition seems to worsen as one moves towards the rural areas. As a result, the government has embarked on a number of projects in an attempt to help the destitute. This requires support from all South Africans.

In view of the above, this study aimed to investigate the possibility of developing sustainable education and employment opportunities in the hospitality industry through the provision of cultural tourism at a proposed homestead Lodge. The study's objectives were firstly to explore the possibility of offering development in the form of sustainable education in the rural community of Shobeni village, located along the South Coast of KwaZulu-Natal. Secondly, the study aimed to explore the possibility of establishing a Homestead Lodge at Shobeni to provide employment opportunities to the community, while facilitating tourist access to an authentic rural experience. Lastly, it wanted to examine the possibility of linking to a teaching institution such as the Durban University of Technology to ensure the continuity of fresh ideas through research and education. The data collected revealed that the rural villages are rich in cultural tourism. The approach taken for data collection was of a qualitative nature, as thirty study participants were interviewed based on their knowledge of the subject under study. For the analysis of field data an auto/ethnographic approach was adopted.

A further exercise was completed to select the kind of cultural products deemed suitable for such a project. A participatory approach was employed to ensure that the community had a say in the decision-making process. The study concluded that it is possible to create a project of this nature. The recommendation is that the implementation stage should start immediately after all stakeholders have been consulted.

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## Glossary

*Amagobongo* – literally refers to something that is empty inside. However, in terms of traditional healing, it refers to someone who, through dreams and other signs, is called by his ancestors to be a diviner.

*Ibheshu* – this is traditional Zulu gear worn by men to cover the bottom part of the body especially the buttocks.

*Igoqo* – the Zulu verb for this word is *goqa* which means to roll or wrap. In traditional events such as gift presentation events whereby the fiancée takes some foodstuff to her in-laws, the noun *igoqo* refers to a bundle of firewood brought to the groom's homestead by the fiancée.

*Igoso* – leader in a traditional Zulu dance

*Ijazi* – coat

*Ilawu* – traditional Zulu hut built to serve as a bedroom. There are separate bedrooms for the two sexes.

*Imamba* – type of snake

*Ingoma* – traditional Zulu dance, mostly the back-to-back type

*Ingqwele* – hero when it comes to stickfighting, especially stickfighting by young boys when herding cattle on the grazing fields.

*Inkehli* – refers to an old girl who should have got married a long time ago but is not married yet. This word also refers to the name given to a Zulu woman's traditional hat.

*Inkompolo* – This is the corruption of the English word 'compound'. It came about because the Zulu people who stayed in compounds could not pronounce the word properly. Although its true English meaning is 'to combine', the Zulu meaning is slightly different because when the Zulu warriors are using this word they mean someone who is their leader.

*Inkonkoni* – hartebeest, – a wild buck

*Inkosi* – chief/king

*Inkosikazi* – married woman

*Inyanga* – traditional healer

*Isangoma* – diviner

*Ishoba* – the tail of animals such as cows, horses, hartebeest and donkeys.

*Isibhaca* – traditional Zulu dance which has its origin from the Bhaca speaking people.

*Isibhamba* – traditional Zulu belt used by women especially after giving birth to try and keep their stomachs tight.

*Isicathamiya* - traditional Zulu dance which is said to have originated from the ragtime music of the United States

*Isidwaba* – loin skirt worn by traditional Zulu married women.

*Isigodlo* – a special sacred place used as a consultation room by the diviners when treating patients.

*Isihlambezo* - traditional medicine given to a woman during pregnancy and after giving birth to ensure successful labour.

*Isithunzi* – aura, integrity or dignity

*Ithongo* – refers to the ancestors. The term is used mostly by diviners.

*Itshitshi* – young girl of about 15 years old.

*Izibongo* – surnames or praise names

*Izinkobe* – cooked dry mealies

*Izithutha* – refers to ancestors

*Ubulawu*- traditional Zulu medicine which, when stirred, forms foam on top and is drunk cold.

*Uchatho* – enema

*Ucu* – a present a new boyfriend receives from a girl when she accepts him as her sweetheart.

*Udengezi* – this is a broken clay pot which is heated on the fire and in which water and traditional medicine are mixed. Once the mixture is warm, the patient must quickly dip his hands into the hot liquid and lick.

*Ugogo* – grandmother

*Ugwayi* – tobacco

*Ukubeka* – literally this means to put something somewhere, however in a traditional Zulu wedding the term means a presentation of gifts by the bride.

*Ukubhema* – to smoke

*Ukubonwa kwezinkomo* – the process of a journey to the groom's homestead by the bride's father to see evidence of the bride price cows.

*Ukucela* – this simply means to ask. However in a traditional Zulu marriage negotiation event, it is an action taken by the groom whereby he sends a party to the bride's homestead to start marriage negotiations.

*Ukuchambusa* – to pierce the ears

*Ukuchatha* – to administer an enema

*Ukucimela* – this literally means to close one's eyes. In traditional events such as the wedding ceremony the word means to pay one's relatives a visit for the purpose of soliciting gifts.

*Ukucola* – the action of slaughtering a cow; performed by the bride's in-laws as a gesture of acceptance.

*Ukugeza izitsha* – means the washing of tools. This is done after a funeral.

*Ukugida* – this term is used by the Shembe people, referring to their dancing style.

*Ukugquma* – a method of healing a patient using steaming, applied by the traditional healers.

*Ukuhlola* – to test, in the case of virginity testing, whether a girl has been able to stay away from penetrative sex. The word also refers to a diagnostic method used by a diviner or a traditional healer to detect the root cause of his patient's illness.

*Ukukhonga* – to negotiate a bride price on behalf of the groom.

*Ukuncinda*– this is to lick traditional medicine from a broken clay pot by dipping one's hand into it.

*Ukuphalaza* – to drink a bucketful of traditional medicine and then deliberately vomit it up so as to clear the stomach.

*Ukuphehla* – to stir something vigorously

*Ukuphekisa* to bring gifts, especially groceries, to a relative, friend or neighbour as a supplement to the groceries already bought for an event. This is done by women not men.

*Ukushwama* – a first fruits ceremony.

*Ukuthwala* – this means to carry something by putting it on your head. It also refers to the act by some traditional healers of performing fortification rituals that will make them rich.

*Ukutshopa* – act of poking a patient with a pointed object which has been dipped in medicine.

*Ukweshela* - to court a girl.

*Umabo* – gifts given by a bride on her wedding day to her in-laws

*Umakhotshana* – bride maiden

*Umbondo* – gifts given by a fiancée before the wedding

*Umembeso* – clothes and other items given to the bride's side by the husband-to-be as part of the bride price negotiations.

*Umgexo* – a beaded necklace worn by young girls which at times is given to a new boyfriend as evidence that the girl has finally acceded to the boy's request during the courting process.

*Umgundandevu* – a type of goat slaughtered during traditional events such as bride price negotiations.

*Umhlaleli* – another Zulu name for the bride price negotiator.

*Umlahlankosi* – the leafy branch of a tree that is used when a death occurs, and at funerals as a communication link between the deceased and the living.

*Umncamo* – this is the beast slaughtered by the bride's family to signal their love for their daughter who is about to get married. The slaughtered beast also helps them to connect with the ancestors so that they can plead with them to protect the girl in her new home and also give her luck so that she can bear children.

*Umnyobo* – this is the fine paid by a boyfriend if he is caught in a girlfriend's bedroom by her parents.

*Umphakathi* – community

*Umsamo* – the back of the internal side of the main hut in a homestead.

*Umuzi* – homestead

*Umyeko* – fringe of hair

*Umthetho* – law

*Abadala* – elderly

*Emasosheni* – place of soldiers

*Uzamcolo* – deluge

*Umgidi* – a Shembe dance

*Isihlambezo* – type of traditional Zulu medicine

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## **Chapter 1: Introduction**

When I was a young man, because I was born in deep rural KwaZulu-Natal, I was interested in learning more about the Zulu way of life there in the times of yore. The lack of schools in the rural areas at the time robbed me of an opportunity to learn about the Zulu culture from whence I came. I was forced to further my studies in Umlazi Township. Life there was significantly different from life in the rural areas. It was a quasi-Zulu lifestyle – four-roomed houses that stood very close to each other, no grazing land, or cattle.

I longed for the day when I would return to my area of birth to experience firsthand what was happening. Media reports about the grinding poverty in rural areas unsettled me. When I finally visited my birth place, I could not believe what I saw. Most people looked frail, hungry, sick and highly demotivated. On closer inspection, I discovered that, of the three problems rampant in South Africa, namely unemployment, poverty and crime, the first two are much more pronounced in rural areas. To stave off hunger people rely on government pension funds and grants. Even the subsistence farming they are famous for has taken a backseat. Whilst the grants are a generous gesture from government, they cannot, unfortunately, satisfy the needs of even one person let alone the needs of a nuclear or extended family – there is evidently a need for a supplementary income.

Compounding the matter is also the fact that most Zulu people have big families. As such, the expenses of running a homestead are high. Furthermore, the HIV and AIDS pandemic and other poverty related diseases have caused many untimely deaths, which in most cases, rob these families of breadwinners. To make matters worse, I also observed through my interaction with these communities while completing my master's degree (an investigation into the commercial and Zulu traditional modes of slaughtering, with special reference to socio – cultural ritual behaviours in KwaZulu-Natal, 2006) that they judged themselves as ignorant and incompetent. They had completely lost faith in themselves. In their view, a knowledgeable person is a formally educated person. Colonisation had indoctrinated them into believing that Western life is superior.

Such experiences led to predictably low productivity levels. Although crime is a problem in South Africa, I am happy to say that crime in rural areas is not as serious as crime is in urban

areas. Criminals break in and help themselves to cooked food in the kitchens – an indication of hunger, but car theft, human trafficking, bank robberies and other serious crimes are not prevalent.

Based on these facts, I could not, therefore, stand and watch when famine was threatening to wipe out my people. When the people of KwaZulu-Natal suffer, I feel their pain. The words of Ansari (*Clued upon Culture*, 2002) send a strong message to me in this regard when he avers that a Muslim's feeling for his brother is like one part of the body that has empathy for the other part; if one part hurts the whole body hurts. Because I am a Zulu, and Zulus are caring, I resonated with this message, which sparked a determination to help uplift poor Zulu people from their misery. This notion of being your brother's keeper is further espoused by Mbiti (*Indilinga Journal of Indigenous knowledge systems, Vol 1.2002:31*). Mbiti writes:

Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual. The individual can only say 'I am because we are, and since we are, therefore I am'

I considered job creation and education as ways of improving the lot of rural communities. I felt that, besides financial gains, using the community's traditional lifestyle as a product in this exercise of job creation would boost morale. Such a move would, for instance, help people reclaim their pride, identity and ultimately their self-confidence. Likewise, they would start having a feeling of belonging – a right that was unceremoniously taken away from them through colonisation years ago.

So, an idea for developing an authentic Homestead Lodge was born. I felt that a Lodge of this type would complement my idea of the preservation of culture and community upliftment. To ensure that the Lodge offered an authentic traditional experience, I focused on traditional cuisine, which in the past had been neglected.

I believed that the employment opportunities this project created would help absorb local people, thus considerably reducing the number of people who were planning to head for urban areas in search of jobs. Although the project cannot absorb the whole community in terms of employment, if at least one member of the family is employed, he will be in a position to provide for about eight or more members of the same family.

While meeting academic conventions by conducting research as a university lecturer, the utilitarian role this study could play became evident to me and so I embarked on it right away.

### **1.1 Aims and objectives of the study**

This study aims to explore the possibility of developing sustainable education and employment opportunities in the hospitality industry through the establishment of an authentic Homestead Lodge. I chose Shobeni village, along the South Coast of KwaZulu-Natal, as a research site. I identified this area because the Zulu kingdom is so huge that it would have been impossible to cover the whole area due to financial and time constraints. This approach can, therefore, be considered as the beginning of a series of studies of this nature. More specifically, it opens room for further studies of this nature in the province of KwaZulu-Natal in general.

The objectives of this study are to explore:

- The possibility of offering development in the form of sustainable education in the rural community of the South Coast of KwaZulu-Natal without undermining government initiatives that are already in place
- The possibility of establishing a Homestead Lodge to provide both employment opportunities to the community as well as tourist experience to the visitors
- The possibility of linking Durban University of Technology (DUT) to the project as a training provider. My focus in terms of skills development was in hospitality and tourism. I also planned to research South Coast community's way of life, including analysing how it was affected by unemployment.

The information derived from this research was then to be used to make informed decisions regarding the proposal for the establishment of a Homestead Lodge. Moreover, I envisaged the community benefiting economically, socially and environmentally. I hoped that the community would be better off in the long term than they currently were. I saw the economic benefits extending to cover new jobs, the safeguarding of existing employment in areas of transport, traditional industries and crafts, the diversification of local economy and the support of existing businesses and services.

In terms of social benefits I hoped to promote local services i.e. public transport and health care, new cultural and entertainment facilities; increased contact in more isolated communities,

opportunities for cultural exchange, and a revitalisation of local customs, craft and cultural identities. Much needed environmental benefits will also feature prominently in this project, the most obvious being that the work will facilitate the conservation and protection of the rural environment. An added advantage to this study is that it will link Durban University of Technology to the project as a training provider, which will be an advantage to the institution in terms of helping it to fulfil its role of community engagement.

## **1.2 Conceptualisation of the study**

I adopted an outsider/insider perspective to conceptualise this study. My outsider status stems from the fact that although I now live on the South Coast, the Shobeni village, which is the study site, is kilometres away from my place of birth, and from where I currently reside. Shobeni, as a village of the KwaXolo tribal authority, is closer to the Eastern Cape Province. It was very likely, therefore, that the Eastern Cape, which is traditionally the home of the Xhosa speaking Africans, might have some influence on the way things are done in this area. Be that as it may, the situation does not change the fact that I do not live in this area and I therefore cannot claim insider status.

I had to earn insider perspective by spending time with the local community. Working very closely with the Councillor, Deputy Councillor and the local *induna* (headman) I managed to win the hearts of many people in this area. In the end, I was accepted without any reservations and I felt a sense of belonging. It is only then that I started to talk to people about sensitive issues such as the observing of ritual ceremonies, taking of photographs of the events, video recording and other related matters.

During data collection, I conducted unstructured/exploratory interviews as well as semi-structured interviews where needed. These interviews were conducted in Zulu which is the spoken language in this community.

In terms of capturing cultural events, my initial idea was to video record them. I was planning to use these recordings in the envisaged Lodge as educational materials. However, due to lack of video recording experience, I chose to capture some of the cultural events using photography. Even this approach had its own difficulties. In some cultural events I had to ask a family member from the host family to take photographs at certain stages of the ceremony. This was so because

in Zulu traditions certain areas are highly respected, especially areas like *umsamu* (interior back of the main hut). This area is treated as a sacred place because *amadlozi* (ancestors) are believed to reside there.

So, in Zulu traditions, even insider perspective is situational. Moreover, one's insider status as a researcher does not allow one unlimited rights. Luckily for me, my status as a Zulu man came in very handy at times like this one. Having been personally involved in the communion with the ancestors in my own homestead, partly qualifies me to understand what goes on behind the scenes, bearing in mind the Zulu saying '*imizi ayifani*' which can be loosely translated as meaning that (Zulu homesteads are not governed in the same way). The good thing about this kind of research is that it is never boring. It is always full of challenges and surprises. I have documented some interesting revelations of these challenges and surprises, in Chapter Three.

I refer to them as interesting because they did not dampen my spirit. Whenever they surfaced, I kept my cool and maintained my professionalism. After all, the purpose of the study, as the objectives indicate, was not to go out there and argue with the community. Rather, the aim was to design a project that would transform their lives through a participatory mode, thus ensuring true empowerment. The decision to personally collect field data was a deliberate attempt to move away from the practices of the past in which assumptions by outsiders were made – a system that deprived Africans of the chance to speak for themselves. Influenced by the wise words of Ntate Kgalushi Koka (*Indilinga African Journal of Indigenous Knowledge Systems*: 66), I was determined to do whatever it took to ensure the success of the project under study. Ntate Koka makes it categorically clear that as long as people do not tell stories about their own lifestyles and experiences, the stories will always be distorted as they would have been told by outsiders who do not even understand the language of the people under study. He avers: "Until the Lions have their own historians, tales of hunting will always glorify the hunter". Indeed, this approach ensured the authenticity of the product to be proposed for the Homestead Lodge, thus making the prospects of an authentic Homestead experience a reality.

### 1.3 The demographics of the study

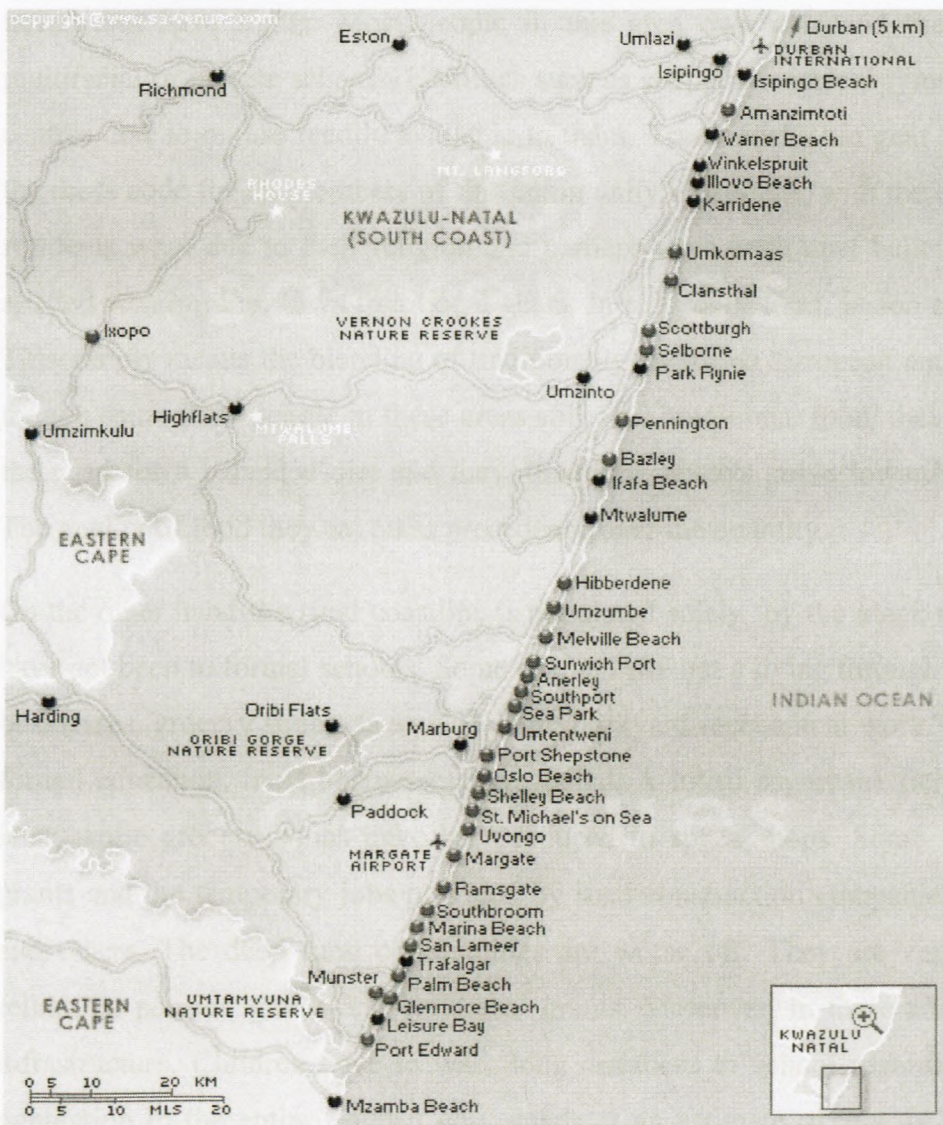
#### 1.3.1 South Coast of KwaZulu-Natal

The South Coast can be divided into three geographic spaces:

- Urban Coastline
- Rural Coastline
- Deep rural inland

The map below clearly indicates the size of this region

**Figure 1.1 Map of the South Coast of KwaZulu-Natal**



The urban coastline is populated by mixed racial groups. Most of the people from here are educated and employed. Their lifestyle is western, and their home language is English. However, occasionally one hears some *fanakalo*, a form of broken Zulu developed some years back as a means of communication in the mines between white employers and black labourers. Utterances such as “*woza lapha thatha lapha*” (loosely translated as “come and take this”) or *faka lapha gomo kadoti* (“put this in the rubbish bin”) and many others are often heard from the English speaking community when addressing their servants. On the other hand, Zulu speaking people use English when communicating with the White, Indian and Coloured community, but immediately switch to a mix of English and Zulu when communicating among themselves. The urban areas are characterised by the presence of modern western-style houses. These houses have electricity, potable drinking water, geysers and other infrastructural necessities. The roads are tarred and have lights. Most people in this area own cars and their children go to either multiracial or private schools. Facilities such as shopping centres, gyms, libraries, entertainment centres and so on are readily available to them. Traditional Zulu gear is a rare sight. Generally the dress code for all members of this community is western, with the exception of some Indian residents who, due to their religion and perhaps their traditional belief systems, are sometimes spotted wearing their own traditional gears. In respect of food, fusion cuisine has been adopted. This simply means the blending of traditionally classified European and indigenous foods. Even though some Zulu people in these areas still cook traditional food, they are very much aware of the need for a balanced diet and they, therefore, always strive towards healthier eating habits. The quality of food they eat takes precedence over the quantity.

On the other hand the rural coastline is populated solely by the black community. Most people have not been to formal schools. Some of them eke out a living through running small sugarcane businesses, grocery shops, taxis and doing backyard mechanical work. However, due to lack of formal education, most businesses have failed. A lot of sugarcane fields have become grazing land, while grocery shops have been reduced to spaza shops. Some people rely on pension grants and the temporary jobs provided by road construction companies, potable water projects and others. The deep rural communities are worse off. They are very traditional and totally reliant on pension grants and childrens’ grants. Moreover, in these areas; there is no transport infrastructure. Children have to walk long distances to school regardless of the weather. The population in the entire South Coast stands at an estimate of 704 141 people, 30% of whom

reside within the Hibiscus Coast municipality. In the Umdoni municipality, more than 50% reside in the urban area. The rest of the local municipalities have a largely rural population with the proportion of urban to rural population being 1 to 3 (*Report DC21, Ugu district municipality, 2003*).

In terms of government jurisdiction, Shobeni village falls under the Ugu municipality. The Ugu municipality, in turn, comprises six local municipalities. Here are the names of these local municipalities, listed in no particular order:

- Vulamehlo municipality
- Umdoni municipality
- Umzumbe municipality
- Umziwabantu municipality
- Eziqoleni municipality
- Hibiscus municipality

To get a good picture of the amount of development work that still needs to be done in the South Coast region of the KwaZulu-Natal province, it was necessary to obtain a sense of the demography of the South Coast. The tables below put together by the Ugu municipality (2003, 2005/2006) served exactly that purpose.

**Table1.1 Demographic information**

<b>Name</b>	<b>Population</b>	<b>Urban</b>	<b>Rural</b>	<b>Household</b>
Vulamehlo municipality	111 900	0	16 955	16 955
Umdoni municipality	59 341	6 665	5 989	12 654
Umzumbe municipality	180 366	0	27 666	27 666
UMziwabantu municipality	89 877	885	13 420	14 305
Eziqoleni Municipality	51 487	0	8 516	8 516
Hibiscus Coast	211 170	20 699	21 808	42 507

Municipality				
Total	704 141	28 249	94 354	122 603

**Table 1.2 Demographic information continued (*Ugu district municipality integrated development plan 2005/2006*).**

The extent of district	5 866km
Population	704 028
Number of households	150 600
Urban population	16%
Rural population	84%
Female population	54%
Male population	46%
Number of traditional authorities	38
Extent of traditional authority land	3 450km
Extent of private and state land	2 415km

Contained in this integrated development plan, is the fact that clean water, electricity, sanitation, shelter and primary health care facilities are considered to be some of the key basic services they must provide. (*Ugu municipality integrated development plan 2005/2006*).

### **1.3.2 The Shobeni village**

As mentioned above, the area of Shobeni is part of the KwaXolo tribal authority. Before the first democratic election, which took place in April 1994, the KwaXolo area was divided into 8

areas under the leadership of headmen. Although the study participant could not recall all the names, the structure as provided by the study participant was as follows:

**Table 1.3 Structure of headmen in Shobeni village**

Area	Induna
Intaba	Mr Mthembu
Isigonaneni	Mr Tete Nxumalo
Mbecuka	Mr Mgweli Ndovela
Thelawayeka	Mr Qululu Khowa
Gcilima	Mr Kheni Ngcungana
Nkampini	Mr Mbungwa Danca

At that time, the Shobeni area of the KwaXolo tribal authority did not enjoy the privilege of having its own headman. The people of Shobeni reported, instead, to Mr Ndovela of the Mbecuka area. At some stage, political intolerance led to political unrest and fragmentation. This, in turn gave birth to a new system of “no go areas”. These developments inevitably led to a change of reporting lines as the people of Shobeni found it difficult to cross the barrier line. They were then forced to choose their own headman. Currently their headman is Mr Masau. The village earned the name Shobeni because, geographically, it is located at the tail end of the KwaXolo tribal authority and in Zulu *ishoba* is the tail of a cow.

This village is inhabited by largely traditional Zulu people. Men are still considered to be the heads of homesteads. In this capacity they are expected to provide food and protection for their families, whereas women have to be content with performing household chores such as fetching fire wood and water from the river, cleaning dwellings and preparing food.

As one drives through to the Eastern Cape, one cuts through two distinct areas within Shobeni. Mayela and Esdeni are located on the left side of the road and Mahane is located on the right. Historically, Mahane was used by soldiers and as a result it earned the Zulu name *Emasosheni* (place of soldiers). Moving from one community to the next, one learns that rivers are also not that big in this village. Rather, it relies on streams such as Mangqongqo, Esikhomakhomeni, Zingolweni and Macondana, to name but a few. Similarly there are also no big mountains. The

area instead features precipices and hillocks. From the perspective of governance, the Shobeni village falls under the Hibiscus Coast municipality.

There are two schools in this village – a primary school and a high school. The high school is the only one in the area and thus it serves as a beacon of hope. Every morning from Monday to Friday, pupils are seen streaming from different pathways and heading for the school. The level of education is very low however, and unfortunately the female children are the hardest hit. Most of them opt for marriage. This is attributed partly to an old traditional Zulu belief that a woman must get married so that she can bring cattle to the family. In fact, at the time some families would even go to an extent of coercing young women to marry young men who came from the families with large herds of cattle. By the look of things it appears that the Zulu lifestyle, particularly in rural communities, has not moved very much away from that belief. The Zulu saying “*Ubuhle bendoda zinkomo zayo*” (the handsomeness of the man is his cattle) stems from that practice.

The place is sparsely populated with about 450 households. Each family comprises about 7 members. Most people are between 25-60 years old and they have children ranging between 1 to 8 years. The estimated total number of people in this area is about 3 150, if not more. The main clans in the area are Nhlumayos, Makhanyas, Xolos, Mtshalis, Celes, Blosses, Mqadis, Nzamas and Mpofanes. The houses are mainly thatched rondavels cobbled by using mud mixed with water. In addition, there are sporadic four-roomed, three-roomed and two-roomed houses, roofed, mainly, with corrugated iron.

In this village too, due to the spread of HIV and AIDS, there have been dramatic changes in the way families are run. Even though traditionally families are headed by men, through the deaths of many heads of homesteads, most of them are now headed by children. A small percentage of the elderly folks who are still alive, also look very frail. Further to this, chronic diseases such as hypertension, diabetes mellitus, and arthritis are not helping the situation. They are wreaking havoc in this research area.

The health system requires much improvement. The saddest part is that it is just a mobile clinic, which comes to this area once a month. There is also just one gravel road which is not properly maintained. As a result villagers have to walk a distance of about 5 kilometres to the nearest taxi

rank save for those who are closer to the main road. Often when trying to use the services of the local taxis, taxi men refuse point blank to drive their mini buses on the gravel road. Even the ambulance people are reluctant to use the road, especially on a rainy day, forcing the locals to use wheel barrows to ferry sick people to the main road. The nearest hospital is Murchisson Hospital, which is 15kms away from the area. This does not augur well for health care especially for people with HIV and AIDS, which is rife in the village. Also due to the long distance to the nearest town, people rely, for small groceries, on a dilapidated local grocery shop which, to make things worse, is always not well stocked.

With regard to religion, the people are divided. There are those that believe in Christianity – a product of proselytisation at the time of colonisation and those that still believe in the power of the ancestors. Noticeable in my field visits though, is that the news of researching the true lifestyle of the Zulu people as lived in times of yore brought smiles onto the faces of most study participants and the community at large.

#### **1.4 The socio- economic context of the study**

Only 25% of the people in the village work. Of the 25% working, 5% work for German farmers as labourers in the sugarcane fields and the rest in urban areas such as Port Shepstone, Margate and Durban (*Interview with Hlumayo, 2009*). The local schools are faced with challenges as a result of poverty in the area. In my general discussion with the principals of these schools, I was given the following reports regarding the challenges:

The principal of a primary school (2009) said that her school has to contend with multiple diseases, particularly those caused by HIV and AIDS which increase the mortality rate among learners, especially those between the ages of 5-10 years. With some parents working far from their homes, some children are left stranded with no one to care for them. These children, who have no knowledge of how to run homes properly, suddenly find themselves in an untenable situation. To buy food, they rely on remittances which are also not always guaranteed. No one is there, too, to ensure that these young people have had a balanced meal. Studies conducted by various authors such as (Kivela, 1994), (Ninemeier, 1984) and others, in the field of hospitality, have shown that a balanced meal is one of the most important ingredients of good performance.

This view is shared by the principal of the high school at Shobeni, as is indicated in a report on his students' performance.

**Table 1.4 Students performance at Mthusi High School**

Grade	Number of learners who:													
	<ul style="list-style-type: none"> <li>• Stopped attending school</li> <li>• Who were not promoted last year</li> <li>• Who are repeating a grade</li> </ul>													
Grade	Number of learners who stopped attending school				Number of learners who were not promoted in 2009				Number of learners repeating a grade					
	Male		Female		Male		Female		Male		Female			
Grade R														
Grade 1														
Grade 2														
Grade 3														
Grade 4														
Grade 5														
Grade 6														
Grade 7														
Grade 8	0	1	0	1	1	7	0	7	1	6	0	6		
Grade 9	0	4	0	2	1	2	0	6	0	8	0	4		
Grade 10	0	1	2	0	1	5	2	9	1	4	0	9		
Grade 11	0	4	1	0	2	8	5	3	2	4	4	3		
Grade 12														
Total	1	0	3	4	7	2	9	5	6	2	6	2		

Number of learners whose parents are deceased																		
Grade	Male learner						Female learners											
	Only mother deceased		Only father deceased		Both parents deceased		Only mother deceased		Only father deceased		Both parents deceased		Only mother deceased		Only father deceased		Both parents deceased	
Grade 1																		
Grade 2																		
Grade 3																		
Grade 4																		
Grade 5																		
Grade 6																		
Grade 7																		
Grade 8	1	6	1	0	0	9	1	4	2	3	1	7						
Grade 9	3	6	2	9	1	7	1	0	0	9	0	7						
Grade 10	3	2	3	6	1	0	2	3	2	8	1	1						
Grade 11	0	3	2	4	0	9	0	6	2	9	1	1						
Grade 12	1	4	2	7	0	6	1	2	1	0	0	5						
Total	1	0	1	1	2	6	5	1	6	5	9	9	5	1				

According to the educators working at this high school, signs of poverty in the area can be observed in pupils. Learners sometimes faint at school as a result of hunger. Some even wear uniforms that are not in good condition. Generally, there is poor concentration in the classroom, as well as poor attendance and a high level of learner dropouts. Buying materials for school projects is a major problem since there is not even enough money to put food on the table. It is obvious, therefore that all this contributes to a high failure rate.

This also explains why up to date only 7% of the youth in this village have acquired their Grade 12 with only 2% holding professional qualifications. Proceeding to higher institutions is a major problem. There is simply not enough finance to make learners' dreams possible. The little money people have, they use to stave off hunger. It is very distressing to learn also that the youth (both boys and girls), has become involved in the misuse of drugs and alcohol. This unbecoming behaviour has led to an increase in crime.

Fortunately, the community members are co-operating with the police in an attempt to deal with the situation. As one turns onto the dirt road one is greeted by the presence of a container which houses a telephone service. In addition, there are three other projects – bead work, vegetable gardens, and the feeding scheme.

To address the literacy problem, adults are trying to uplift themselves by attending evening classes run by Masisizane Literacy Project. This is a pre-Adult Education Project. Adult learners are recruited from the community to learn to read and write and the classes are conducted by volunteers. Classrooms do not necessarily need to be in the formal school. Groups of learners are organised around a central homestead to avoid travel expenses and fatigue. It is hoped that once adults have gone through this level, they will be motivated to attend a proper adult education school.

## **1.5 Limitations of the study**

In this study I focused only on the lifestyle of the rural South Coast communities, specifically the Shobeni Village while considering the possibility of establishing an authentic traditional Zulu Lodge to facilitate a tourist experience. The province of KwaZulu-Natal was too big for me to tackle with the time and money available, and anyway the dialectical language of the regions, particularly, Northern Zululand and South Coast posed a problem as they differ in some degree.

Even within my study area, I discovered that there is a significantly large influx of Xhosa-speaking people from the neighbouring Eastern Cape. I picked this up while conducting my interviews. The language barriers, as well as the culture barriers, were limitations. However, those Xhosa speakers who had lived in Shobeni for a long time could speak Zulu well and also proved to have been acculturated, albeit in a small way. Their knowledge of the Zulu lifestyle was lacking however. Also, HIV/AIDS has wiped out a generation of older people. I had been hoping to target this sector as study participants, but their untimely deaths robbed me of that opportunity. Due to the paucity in number of elderly people available to talk to, I was often forced to interview younger participants, who had less knowledge of Zulu traditions.

Another problem for me was the community's suspicion that they were being exploited to enrich other people. This assumption led to resistance and even unhealthy interpersonal relations at times. As a researcher I did not live in the targeted community and therefore did not enjoy the "insider" perspective advantage initially. I played it safe though and sought permission from community leaders, to protect myself should things go wrong.

## **1.6 The expected outcomes of the study**

When I embarked on this study, the expectation was that it would produce a PhD thesis accompanied by photo images of the study area and its people. This aim was achieved.

The thesis includes:

- A glossary of traditional Zulu terms relating to Zulu belief systems within the Shobeni community.
- Research methods used have been included here for the benefit of those scholars who are also planning to embark on a study of this nature. I hope, by adopting this approach, to stimulate the appetite of those who are not as convinced, to join us in this journey.
- An investigation of the Zulu belief system as upheld by the Shobeni people, particularly those attitudes that can be of benefit within a proposed traditional Lodge
- Table of contents
- A proposal for the Lodge in the form of a policy for the provision of sustainable education and the creation of employment opportunities

- A description of my own personal and professional development both as a lecturer and a community member
- Photo images

This study investigates the lifestyle of the Shobeni people, as narrated by my study participants. It includes the procedures, rules and taboos of traditional events within this community, providing photographs to enhance authenticity. I have tried, where possible, to include participants' biographies as I have found this to be very useful and motivating. I have also offered a detailed description of Shobeni's geographical and cultural background as it is the context for my study.

The role of *Izithakazelo* (genealogies), and *izibongo/izihasho* (praise names) in traditional events could also not be left out as these sit at the centre of Zulu cultural practices. Including these, I believe, will help to authenticate this study as the reader can, if he so wishes, verify the given information. The information is provided in English with Zulu translation offered where the Zulu wording is found to be more precise. Where Zulu is used, it is italicised, followed by a bracketed English translation.

## **1.7 Organisation of study**

This study comprises six chapters, organised under the following headings.

### **1.7.1 Chapter 1: Introduction**

This chapter sets the scene through the provision of anecdotal evidence from rural community life in Shobeni. It is subdivided into seven sections focusing on various aspects of the study, namely: aims and objectives, conceptualisation, demographics, socio-economic context, limitations, expected outcomes and organisation.

### **1.7.2 Chapter 2: Literature review**

Chapter 2 is a review of relevant literature. It analyses the latest developments in the field of tourism and hospitality within South Africa, with a particular focus on KwaZulu-Natal. It tackles the following themes:

- International tourism development
- The role of tradition and culture in the tourism and hospitality industry

- The development of sustainable tourism in the tourism and hospitality industry
  - The lodge as a tourism and hospitality industry business venture
  - The development of pro-poor tourism
  - The development of tourism in South Africa
  - The development of tourism in KwaZulu-Natal
- Job creation in the tourism and hospitality industry

### **1.7.3 Chapter 3: Research methodology**

Chapter 3 clearly delineates the approach undertaken in pursuance of the study, including a detailed description of sampling and data collection methods used. It highlights the difficulties encountered in the course of data collection.

### **1.7.4 Chapter 4: Results and discussions**

This chapter focuses on the crucial element of this research i.e. the recording of data collected during field work. The data presented here is divided into four sections, namely Zulu genealogies, Zulu cultural practices, Zulu traditional health practices, and Zulu religious practices. The data is given context through a discussion.

### **1.7.5 Chapter 5: Conceptualising an authentic homestead experience**

This chapter is about cultural tourism products as identified in Shobeni, and the emergent training needs to ensure the efficient operation of the proposed lodge. Cultural events still practiced in the area are identified and the recommendation as to which ones are appropriate cultural products in the proposed lodge is made.

### **1.7.6 Chapter 6: Research experiences and their impact on personal and professional development**

This chapter deals with research challenges and my personal and professional development. An account of my research experiences is given and some reflection is provided on the meaning of these experiences. My journey to becoming a lecturer at the Durban University of Technology is also described, which gives the reader a picture of who I am and where I come from. This chapter is followed by a general conclusion with recommendations and suggestions for future research on the same theme.

## **Chapter 2: A review of some relevant literature**

### **2.0 Introduction**

A literature review is the backbone of a research project. It requires reading and then summarising the ideas of other authors who have already done research in the related field. The recommended readings vary in kind from books, published journal articles and unpublished academic work, amongst others. The amount of literature to be reviewed depends on the nature of the research project. For a dissertation, or a thesis, the researcher is expected to read extensively, as opposed to the research done for the presentation of papers and journal articles. To ensure the success of the project the researcher is expected to review the literature before the finalisation of the project topic. This is done so as to determine the body of knowledge already existing in the chosen field and also to become conversant with the chosen knowledge domain. Most importantly, such a move helps the researcher to prevent the reinvention of the wheel by getting to know what other researchers have already covered and what still needs to be researched.

According to Babbie (1992), a literature review answers the following questions:

- What have others done about the topic?
- What theories address it and what do they say?
- What research has been done previously?
- Are there any consistent findings or do past studies disagree?
- Are there flaws in the body of knowledge of existing research that you feel you can remedy?

Salkind (2003) believes that a review of the relevant literature is essential. He argues that it charts a way forward in terms of ensuring the successful completion of the research project. He identifies three steps to the literature review process. These are: firstly, reading through general sources which throw light on the availability of general references; secondly, tackling secondary sources which are review papers, anthologies of readings; and thirdly, synthesising other work in the area, using textbooks and encyclopedias, as well as primary sources which are the results of the actual field research.

In line with this convention, the present chapter identifies and discusses the views of predecessor scholars who have been thinking aloud about issues related to my research topic in the past few years. It is through such an effort that I hope to come to identify gaps in my subject area. My literature review KwaZulu-Natal is influenced by the tourism development perspective. This knowledge will help the reader:

- to understand the latest developments in the field of tourism and hospitality so as to gauge the relevance of my research in relation to what has already been done.
- To keep abreast of facts and theories in the field of tourism and hospitality
- to understand the best methods used by other researchers, as well as their mistakes, challenges and success stories.
- to learn about the currency of the present research.
- to learn from the failure or success of other researchers and to be able to decide on aspects of the study one needs to focus on.

The information obtained from the literature review, revealed the following facts and theories.

## **2.1 International tourism development**

Various authors have written extensively on the subject of tourism, coming up with a range of definitions. According to Davidson (1993:3) "tourism is about people being away from their own homes, on short term, temporary visits or particular 'tourism' purposes". Coltman (1989:89) quotes McIntosh and Goelder who define tourism as "the sum of the phenomenon and relationships arising from the interaction of tourists, businesses, host governments and host communities in the process of attracting and hosting these tourists and other visitors". Whilst there are many different explanations of tourism, I feel comfortable with the former definition.

Tourism is, moreover, divided into a number of types. A few, as enumerated by Davidson (1993), are cultural tourism, ecotourism, leisure tourism, and business tourism. Davidson elaborates thus:

- Cultural tourism covers cultural aspects which are of interest to the visitor and can be marketed as such, including the customs and traditions of people, their heritage, history and way of life.
- Ecotourism is about environmentally and socially responsible travel to a natural or near natural area that promotes conservation, has low visitor impact and provides for beneficially active socio-economic involvement of local people.
- Leisure tourism is about holidays, sports, cultural events, visiting friends.

- Business tourism is about business meetings, exhibitions and trade fairs.

Tourism seems to have originated from travelling (George, 2007). Herodotus for instance (George, 2007) travelled so that he could record things that had been done by other people for the benefit of the next generation, others travelled for religious reasons and so on. George (2007) further reveals that wars played a pivotal part in developing and improving tourism. World War 1, which took place between 1914 and 1918, helped change tourism from being the preserve of the elites to something that could be enjoyed by everybody. World War II (1939-1945) similarly motivated less affluent people to aspire towards overseas travel. Spas (plural for a resort providing therapeutic baths) and seaside resorts which, according to George, could only be accessed by wealthy people and were used for therapeutic reasons, also came into existence in the 17<sup>th</sup> and 18<sup>th</sup> centuries. According to Urry (1990) the belief that spa towns provided the tourists with bathing and drinking water which had medicinal properties was good enough to convince tourists that this was the way to relieve themselves of work related stress. The first spa in England (Urry, 1990) is recorded as dating as far back as 1626.

The discovery of gold in South Africa in 1884 (George, 2007) also helped promote the concept of tourism world wide. As people from all over the world flocked to South Africa, the need for accommodation increased, thus giving birth to hotels. Keiser (1989) also agrees with George on the reasons for the development of tourism when he says “the main source of business for the hospitality industry is travel and tourism”. In his paper *Tourism and Development in South Africa*, Cassim (1993) advocates the promotion of tourism, particularly in South Africa, for the following reasons:

- Tourism is an important tool for regional development
- For many analysts, places such as the Western Cape and Eastern Cape have no viable growth industry other than tourism
- In Durban tourism generated more or less 25% of the City’s income as Durban is the tourist destination for over 20% of all tourists in the country
- In 1989 Durban received R840 million from tourism
- Durban has 30% of the share of the domestic tourism market and 14% of the foreign tourism market
- Cape Town has 48% of the share of the foreign tourism market and 20% of the share of the local market

a lot (Sharma, 1999:195- 210).

Research conducted by Macdonald (Roject and Urry, 1997) sounds a note of caution about the dangers of staged performances. His concern is about the authenticity of such performances. He expresses fear that they modify the original event to suit the occasion. Implicit in this concern is the view that in the process of the commodification of an event the reality is compromised, both wittingly and unwittingly.

Barbara and Mercia (2001) have shown in their study that people have different perceptions about issues such as politeness, social correctness, generosity and time. This is attributed to the fact that people come from different cultural backgrounds and different religious practices. People do not only celebrate their rites of passage according to their ethnic or religious roots, but have different dietary laws, dress codes and cultural taboos which sometimes contradict with those of other groups.

On the other hand, research conducted by Raum (1973) indicates that the Zulu way of life is ancient and established, and highly valued by traditional Zulus. The more deeply rural you get, the stronger the belief is in Zulu traditions. An account of a traditional Zulu feast (Raum, 1973:377-392) provides a very important lesson to a serious community researcher. Lessons learned about what transpires from first day to the last day of the ritual slaughter are invaluable. It is interesting to learn, for instance, that on the first day of slaughter the cattle pen and the areas between the pen and the huts are closed off for the women. They have to stay behind the huts or remain inside the huts.

Girls may not carry water and fuel to the kraal; this is done by boys and young men. A stabber of the sacrificial animal must not sleep with his wife the day before the slaughtering of the animal. This, it is claimed, causes the meat to turn bad. The acknowledgement and respect of the way of life of the community is the recipe for success when venturing into community research and development.

However, Sharpley and Sharpely (1997), have observed that rural tourism is doubtless the "country cousin". They note that although rural tourism development is reasonably placed in terms of benefits and costs, research in this area remains inadequate (1997:40). They also

demonstrate that qualitative research done in UK and other countries prioritises rural tourism when it comes to attracting tourists to the countryside. This is, unfortunately, not yet the case in South Africa.

Buttler and Hinch (1996) identified interesting divisions in tourism. These range from heritage, arts tourism, urban cultural tourism, rural indigenous tourism, cultural tourism to contemporary cultural tourism. These revelations are interesting as they clearly point out the benefits to the rural people should tourism be developed in their areas. Ownership of the project, revival and recognition of indigenous cultures and, of course, alleviation of poverty through job creation are just a few of the many benefits noted in this study.

Ivanovic (2008) in his study has indicated that culture is “everything and everywhere” (2008:10). He goes on to say that culture is a way of life and that it is through culture that a certain group of people can be identified. The maintenance of culture is crucial therefore, as it leads to “cultural identity and cultural pride” (2008:14). Interestingly United Nations Educational Scientific and Cultural Organization’s definition of culture (Ivanovic, 2008:26) is apparently the only one that talks specifically about cultural tourism studies:

Culture is the whole complex of distinctive spiritual, material, intellectual, and emotional features that characterise a society or group. It includes creative expression (e.g. oral history, language, literature, performing arts, fine arts and crafts), community practices (e.g. traditional healing methods, traditional natural resource management, celebrations, and patterns of social interaction that contribute to group and individual welfare and identity), and material or built forms such as sites buildings, historic city centres, landscapes, art and objects .

In the opinion of Tassiopoulos and Nuntsu (Sigala and Leslie, 2005) the products of a cultural village are architecture, class, cuisine, dancing, music, and storytelling. They categorise cultural villages according to grassroots, townships and cultural themes (2005:95-96). Their suggestion for making cultural tourism sustainable are: the provision of ongoing research, investment in people through making relevant training and skills accessible, developing respect for and protection of community heritages – built, natural and cultural.

Burns (1999:58), on the other hand, looks at culture as a commercial resource. He suggests that tourism be approached systematically, arguing that such an endeavour will help the tourists and the host to fully understand the link between tourism and culture.

Holloway (2002) supports the development of rural tourism. The fact that most people from the rural countryside flock to urban areas is in itself an opportunity for growth, he says. He believes that these very people will, at some point in their lives, wish to return to the countryside that was their home and marvel at the beautiful scenery which they would have not seen for a long time (2002:190).

Sofield (2003) has observed that a lot has already been written on the subject of rural development, noting that there is strong trend towards helping improve the quality of life of the previously disenfranchised. This study further reveals that Chambers (Sofield, 2003:91) is not convinced that 'outsiders' approach towards rural development is correct. Rather, he suggests using the 'bottom-up' approach towards rural development, whereby rural people are given an opportunity to prioritise their needs and outsiders only offer support in satisfying these needs.

According to the Bruntland Report (Diamantis, Knowles and Bey El-Mourhabi, 2001) the development of the global economy should be directed at third world countries. Cronin, on the other hand, (Diamantis, Knowles, and Bey El Mourhabi, 2001:113) proposes an ethical approach towards sustainable tourism development. Such an approach would include respect for the culture and environment of the host, the traditional way of life and the people themselves.

According to Burkey (1993) people have different understanding of what the word community means, depending on their background. He noted that urban people, for example, have a romantic idea of rural life. He recommends that development workers strive to understand rural class structure before attempting to embark on developmental issues. This study further reveals that the establishment of projects is favoured by rural communities (Burkey, 1993:41).

In the study conducted by Walker (2008) we are informed that the World Tourism Organisation aims to use tourism to create jobs for the unemployed. Tourism is described as the most successful creator of jobs. Besides, the study (2008:35-36) also reveals that tourism helps to expedite the improvement of infrastructure in the area.

Lewis and Fagene (Hall and Sharples, 2008) suggest the inclusion of the community in all the planning related to its development. The very fact that festivals centre around community culture or local specialty (Hall and Sharples, 2008:71) makes it a mockery to exclude the group from such tourism activities.

In his keynote address at the Third African Renaissance Festival Durban, 31 March 2001 (*Globalisation, the African Renaissance, and self-sustainable Development: The challenge to African intellectuals*, 2001:49) President Thabo Mbeki made it clear that Africans must take charge of their own development. In his important speech he avers:

It is the poor themselves who must answer the question – what should be done so that their poverty comes to an end permanently. They must themselves be responsible for the answers to this question so that they recognise the obligation to themselves to take such actions as may result from the answers they would have provided themselves.

This point of view speaks volumes as it suggests a participative approach to community development. A participative approach leads to true empowerment as it affords the people an opportunity to exercise their right of choice.

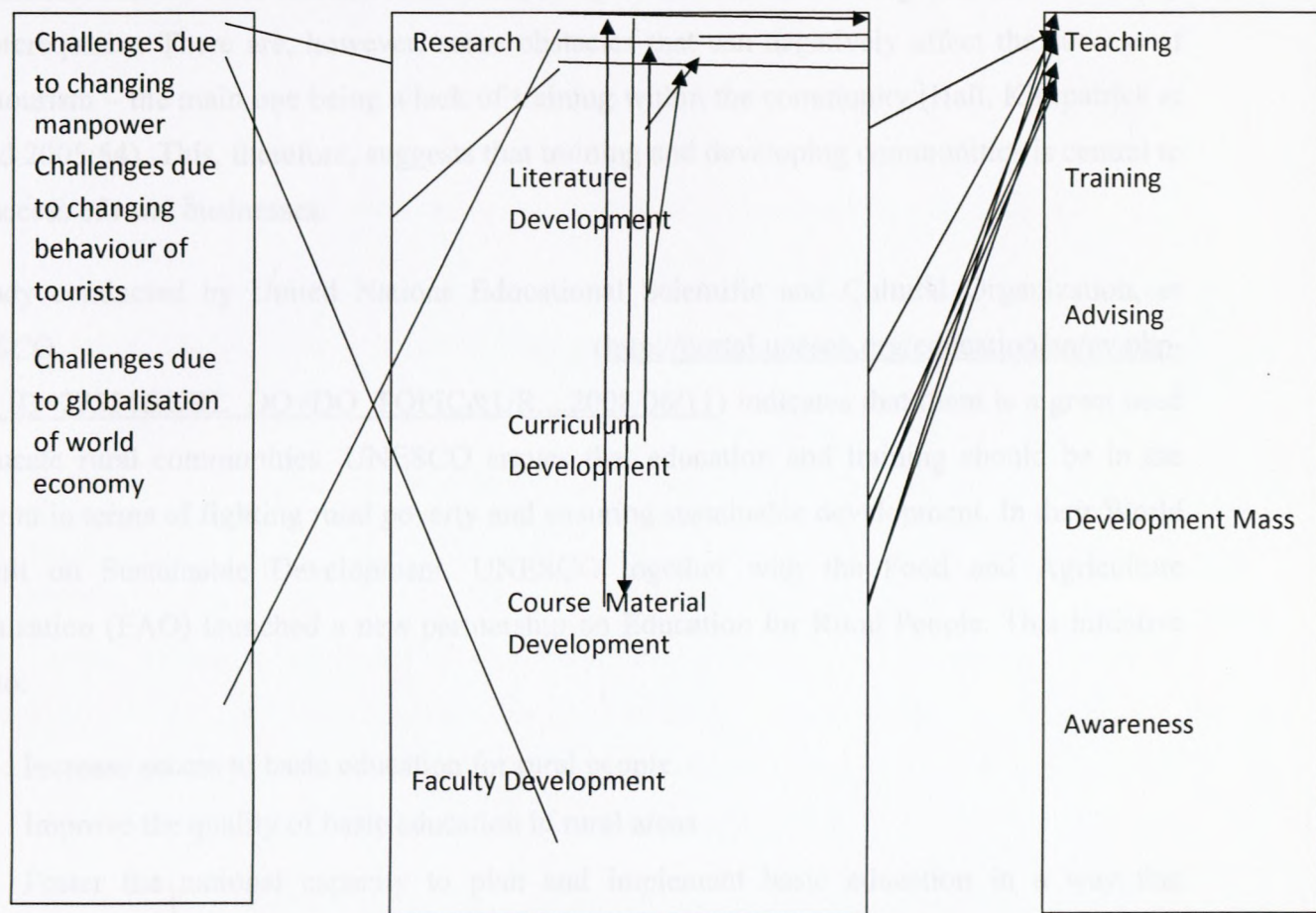
### **2.1.2 Development of sustainable education in the tourism and hospitality industry**

Gordon-Davis and Cumberlidge (2008) acknowledge that there is a need for “world-class skills” if South Africa is to compete globally and at the same time grow the local economy. They are of the view (2008:297) that the Skills Development Act, through the usage of various Sector Education and Training Authorities, can fill this identified skills gap. The Tourism, Hospitality and Sports Education and Training Authority (Theta) is the recommended SETA for the hospitality and tourism industry.

According to Boora and Dutt (Bhardwaj, Kamra, Chaundary, Kumar, Boora, Chand and Taxak, 2006) tourism education is not taken seriously in some quarters. They observed that in some programmes tourism is compromised as it appears in a small part of the curriculum. They are optimistic that tourism education has a role to play in uplifting the tourism industry as well as bettering communities.

The diagram below maps out their vision.

**Figure 2.1 Tourism, education and research**



This diagram illustrates how the various components of effective tourism education connect. As the arrows indicate, expertise from higher institutions is central to the success of these components. Simply put, there is definitely a need for sustainable education, because there will always be challenges in the tourism industry. This will in turn be influenced by the kind of workforce required at the time, the types of tourists that visit the country and globalisation. To stay in business and still maintain the competitive edge, workers will have to be trained and retrained, or skilled and reskilled. The type of education to be offered will have to be based on thorough research for it to be effective. A curriculum that is based on thumb suck will not hold.

A study conducted by Hall, Kirkpatrick and Mitchell (2005) in Europe, North America, Australia, the Middle East and Japan provides up to date information on rural tourism and sustainable business development. According to Middleton (Hall, Kirkpatrick *et al*, 2005:3) an

estimated two-and-a-half million Small Medium Enterprises in Europe are involved in the tourism industry. Tourism is seen as a provider of jobs since it is labour intensive. The study recommends that for rural tourism to succeed, co-operation and networking with the community is a prerequisite. There are, however, some obstacles that can negatively affect the success of rural tourism – the main one being a lack of training within the community (Hall, Kirkpatrick *et al*, and 2005:54). This, therefore, suggests that training and developing communities is central to the success of rural businesses.

A study conducted by United Nations Educational Scientific and Cultural Organization, or UNESCO, ([http://portal.unesco.org/education/en/ev.php-URL\\_ID=27554&URL\\_DO=DO\\_TOPIC&UR....2008/06/11](http://portal.unesco.org/education/en/ev.php-URL_ID=27554&URL_DO=DO_TOPIC&UR....2008/06/11)) indicates that there is a great need to educate rural communities. UNESCO argues that education and training should be in the forefront in terms of fighting rural poverty and ensuring sustainable development. In their World Summit on Sustainable Development, UNESCO together with the Food and Agriculture Organization (FAO) launched a new partnership on Education for Rural People. This initiative aims to:

- Increase access to basic education for rural people
- Improve the quality of basic education in rural areas
- Foster the national capacity to plan and implement basic education in a way that addresses the learning needs of rural people.

The determination to ensure the success of this initiative became evident at an international seminar in Santiago in 2005 in which UNESCO and FAO agreed upon strategies for rural development in Latin America.

UNESCO sees sustainable education as “life-wide and lifelong learning” which encourages everyone, including institutions and societies to think about the future (Rosenberg,

[http://www.enviropaedia.com/topic/default.php?topic\\_id=262](http://www.enviropaedia.com/topic/default.php?topic_id=262), 2008/06/11).

The United Nations (Rosenberg, [http://www.enviropaedia.com/topic/default.php?topic\\_id=262](http://www.enviropaedia.com/topic/default.php?topic_id=262)) argues further that education should be available to everyone to ensure successful sustainable development. It acknowledges that most Universities – both traditional and technological have

endorsed this idea by developing programmes to support education for sustainable development. The UN encourages Universities who have not yet done so, to follow suit.

The research conducted by NetTel

(NetTel@Africa(<http://cbdd.wsu.edu/kewlcontent/cdoutput/TR501/page59.htm>, 2008/06/11) suggests that development should contribute to the improvement of the lifestyles of the ordinary people through the provision of education, incomes, skills development and employment.

According to the South African Rural Development Framework (Net Tel @Africa, <http://cbdd.wsu.edu/kewlcontent/cdoutput/TR501/page59.htm>) the following defines rural development:

Helping rural people set the priorities in their own communities through effective and democratic bodies, by providing the local capacity, investment in basic structure and social services justice, equity and security, dealing with the injustices of the past and ensuring safety and security of the rural population, especially that of women.

A study of adult education conducted by Sharma and Ravi (1996) reveals in no uncertain terms the important role that adult education can play towards the promotion of self development. The success of adult education relies heavily on the student-centred approach rather than a teacher-centred approach. Adult education is situational – it is not subject based.

Research conducted by Rogers (1989) concurs with the views of Sharma and Ravi (1996) as regards a teaching approach applicable to adults as opposed to that for teaching younger students. The trainer or adult educator must be au fait with what makes adult learn, how they learn and so on. McLeish's quotation (Rogers, 1989) sums the ideas up succinctly:

It has in fact been established that if we were to reverse the natural order of things and keep children away from school while sending their parents there instead, we could teach the parents the same thing for about a quarter of the expenditure in time and money.

A study conducted by Wright (2000) has shown that the human society can evolve and progress if the community is built. Wright (2000:158) further states that true community building must be based on bedrock of personal responsibility, commitment to mutual agreements and active participation in the local economy.

Research conducted by De Beer and Swanepoel (1998:2) reveals that community development

dates back to 1870 in some Midwestern states of the United States, through the practice of agricultural extensions. At the time, the aim was to impart knowledge regarding agricultural practices and techniques, and later to promote self-help projects. The research also reveals, however, that there are different views regarding the development of community development. De Beer and Swanepoel are of the view that a more realistic point for explaining the origin of community development comes from the quotation taken from the aims of the institute for the Rural Reconstruction created in 1921 in India, which reads thus:

To bring back life in all its completeness, making the villagers self reliant and self respectful, acquainted with the cultural tradition of their own country and competent to make efficient use of modern resources for the fullest development of their physical, social, economic and intellectual conditions

Dixon (1990) on the other hand, suggests that land and agriculture can be used in the development of the rural community. He cites traditional systems of production as one of the methods that can be employed fruitfully in this endeavour – “traditional systems of production and indeed much of the contemporary Third World agriculture remain geared to production for direct household consumption” (Dixon, 1990:22).

Although the study did not take place in South Africa, the community experience of land colonisation and land reform (1990:69-70) for example, can be compared with the experience of indigenous people in South Africa pre-1994. It also helped me understand their current situation, particularly in the South Coast region where this study was completed.

A study conducted by Das (1994) suggests fast-tracking agriculture as a weapon to fight poverty in the rural communities (1994:34).. Similarly, Myrdal (Das, 1994) contends that long-term economic development relies very much on the agricultural sector (1994:63).

Swanepoel (1996:2-3) states that when people are involved in a community project, their objective is always concrete because they can see something tangible. The positive spin-off of this involvement is the birth of abstract goals which would not have come to life had the project not been conceptualised. The establishment of a clinic, for example, as mentioned in the study, would foster self-reliance, self-sufficiency and a sense of dignity. He adds that community development is a learning process, because every step the community takes leads to improved performance of the next step.

A study conducted by Young (1995) examines how development has affected the aboriginal peoples of Canada and Australia. Comparisons are drawn between the people from the North and those from the South. "The Northerners seem to have suffered the most. They, therefore, need development", Young concludes. To intensify the move towards community development in these countries, 1993 was designated as the International Year of Indigenous Peoples (Young, 1995:3). It is suggested that whatever development is proposed in these areas, the lifestyles and aspirations of the people to be developed, should be considered.

According to Mabogunge (Young,1995) development is a process that leads to modernisation whereby the previously disadvantaged societies benefit in terms of the upliftment of their standard of living and material wealth.

A study conducted by Gupta (2007) recommends that in terms of sustainable planning, one needs to ensure that the culture, values and beliefs of the community are taken care of. The training programme must include such items as ancient culture, historical heritage, folk dances, lifestyle, music, and cuisine. He believes that this approach will ensure that the community understands fully their role in the protection and preservation of their culture. Even tourists, according to Gupta (2007:168) support the idea of promoting local/regional traditions. They feel that the recognition of local/regional traditions help to restore the self-esteem of the local people.

According to Inskip (Dieke, 2000) the World Commission on Environment and Development for the United States General Assembly defines sustainability as development that "meets the needs of the present without compromising the ability of future generations to meet their own" (2000:78). Inskip (Dieke, 2000:95-97) also sees sustainable tourism as an approach to tourism development that can be utilised in African countries because of a pressing need to preserve regional, local and ethnic identities in these countries. The success of this, he avers, lies on what he calls a Consensus Model of planning with the community (Dieke, 2000:297). He favours this approach because of its characteristic bottom-up and top-down method when dealing with matters of tourism development in a community.

Scherl and Edwards (Bushel and Eagles, 2007:76) recommend tourism that takes place in protected areas. They believe that, not only does this approach bring socio-economic benefits, but also environmental ones.

Figgis and Bushel (Bushel and Eagles, 2007:104) make the following recommendations which are the outcomes of the Durban Congress held from the 8<sup>th</sup> to 17<sup>th</sup> September, 2003. Tourism should contribute to local economic development and poverty reduction through:

- offering support to local small and medium-size enterprises
- employing local people
- purchasing local goods and services
- setting up fair and equitable partnerships with local communities

The World Tourism Organisation (2002) prioritises sustainable tourism development. To achieve this, it argues, one requires effective training programmes. In its proposal for sustainable tourism development (2002:46), it suggests that the employment of local people should be the focus in order to fight poverty. This approach, it further argues, leads to pro-poor tourism i.e. the kind of tourism that benefits the poor.

### **2.1.3 The lodge as a tourism and hospitality business venture**

The intention of this thesis is not to discuss the tourism industry as a whole, but to explore the lodging and accommodation aspect of the industry for employment purposes. According to Stutts (2001) the concept of lodges emerged after World War Two. The economic boom at the time enabled the people of America to buy motor cars. This improved travelling and gave birth to small lodging ventures. However, these business ventures were unstable due to fluctuating economic conditions. Consequently, there were numerous innovations (Stutts, 2001:10) to ensure continuity of the concept. At times the term, 'lodge' can be used interchangeably with the term 'resort'. The study conducted by Murphy (2008) states that the resort can be described as follows:

A resort is a planned vacation business that is designed to attract, hold and satisfy its guests so they become repeat visitors and / or goodwill ambassadors. To achieve these objectives requires a management strategy that can operate at a variety of scales and with a selection of target markets, but its constant must be the creation of a valued experience.

In his chapter on 'Management definitions and theory applicable to resorts' (2008) Stutts shows how research conducted in the past has contributed in terms of useful resort management techniques and theories to ensure the achievement of the goal of sustainable development.

Forging good relations with the community (Murphy, 2008:247) is also encouraged. Roger, (Murphy, 2008:247) recommends creating a business partnership with the community that:

- utilises nature's ability to produce for human needs, without undermining its ability to function over time
- ensures the well-being of its members: offering and encouraging tolerance, creativity, participation and safety
- empowers people with shared responsibility, equal opportunity, access to expertise and knowledge and the capacity to affect decisions which affect them.
- comprises businesses, industries and institutions which collaborate as well as compete, are environmentally sound, financially viable and socially responsible; and which invest in the local community in a variety of ways.

Research conducted by Huffadine (1999:77) indicates that a feasibility study is one of the most important elements of the resort project development. This is done to establish the economic viability of the proposed project. Such a study will cover site inspection, for example, competition from other businesses in the area, market demand for the project, budget and capital expenditure, local acts and regulations, availability of government grants and so on.

In his study Weber (Tassiopoulos, 2008) takes us through the challenges that accompany starting a lodge as a business venture. He cites the Kingtree Wines and Kingtree Lodge as a success story, arguing (Tassiopoulos, 2008:441-450) that there are good operational lessons to be learned from these establishments.

A study conducted by Sharma (2000) indicates that there are lessons to be learned from recent innovative developments in resort management. Of importance in these developments is the emphasis placed on market considerations, location of business, recreation provisions and services (2000:48-50). Resorts, he further states, are primary employers in the community, supporting local businesses by purchasing raw materials to be used in the resort. This offers benefits, for instance, promoting positive social change in the community. The recipe to success, he, however, cautions, lies in the involvement of the community from the onset.

Stutts (2001) suggests the choice of a lodging product that will be beneficial to the local community and further suggests that in doing this, one has to keep in mind what motivates the

tourist to leave his country or home and decide to go to another place. In his opinion, he seems to think that a balance between community needs and the tourist experience must be struck.

#### **2.1.4 The development of Pro Poor tourism**

Pro poor tourism involves tourism development for the poor by the poor themselves. It is participatory in its approach thus ensuring joint decision making. It is a sure way of lifting the spirit of the poor who always see themselves as useless and down-trodden.

The study conducted by Holden (2006) indicates that tourism is the answer to poverty alleviation in rural communities. This view is supported by Ashley *et al* (Holden, 2006:131-132) in their definition of pro-poor tourism. They describe this phenomenon as tourism that generates net profits for the poor through empowerment and the promotion of ownership of resources. The recommended tourism products, according to this study, are drumming and dancing classes, storytelling, sharing of a meal with a family in a village, hair braiding, birds' watching, school visits, and bush medicine walks.

In her series of research papers Spanceley (2003) points out that the South African government of the post-1994 elections is under pressure to generate jobs and consequently improve the quality of life of ordinary South Africans, particularly the previously disadvantaged. The government, these papers further state, has decided to promote tourism that is community based and private sector driven. It is also pleasing to learn that the tourism sector has a pivotal role to play in terms of foreign income generation. "The tourism sector is the fourth largest generator of foreign exchange in South Africa" (Spanceley, 2003).

According to the World Travel and Tourism Council (Spenceley, 2003) the travel and tourism industry has growth potential. This assertion is backed up by the estimation of the money to be generated– from 69.8 billion rands to 270 billion rands by 2010. This paper further reminds us of the significant role that is played by the domestic tourism in terms of income generation – an estimated 16 billion rands.

The Department for Internal Development (Spenceley, 2003) favours tourism that is pro-poor. This complements the South African Constitution as pro-poor tourism is going to ensure equitable distribution of wealth, thus empowering and transforming the lives of the poor people in this country.

Another study conducted by Karma (2004) offers interesting revelations in terms of sustainable tourism. In particular, it tackles the advocacy of a suitable approach to tourism development in third world countries. He feels that justice has not been done in some developing countries as more power has been given to powerful politicians to make important decisions, which is unproductive and undemocratic. It does not benefit the poor.

According to Mitchel and Reid (Sharma, 2004), “local people and their communities have become the objects of development but not the subjects”. This is a sombre statement as it implies that government and business are using unscrupulous methods as to enrich themselves at the expense of the poor and powerless.

Britton (Sharma, 2004) concurs with Mitchel and Reid as he believes that a Third World country that chooses tourism as its development strategy is exploited by metropolitan Companies as they already have the necessary skills to run businesses.

Karma (2004:3) is of the opinion that community-based tourism benefits ordinary citizens compared to mass tourism as it considers the ‘needs and aspirations of the host communities in a way that is acceptable to them’. This is definitely consistent with the intention of this study. From day one the people of Shobeni were consulted and were given an opportunity to share their views regarding, for example, the type of Zulu lifestyles to be used in the proposed project.

Sustainable tourism development is preferable because it encourages the active participation of host communities, thus ensuring that their voices are heard. The benefits of this approach are limitless – the preservation of cultural integrity, restoration of self-esteem, empowerment and the improvement of the quality of life of the local community, for instance. The study conducted by Gopaul (2006) concurs with the general belief that the rural community in less developed countries lives below the poverty line. He describes the deplorable conditions under which the rural community lives so accurately (Gopaul, 2006:1) that it becomes clear to me that a need to lend a hand is imperative. He noted, for instance, that rural communities are denied their basic human rights as they are still jobless and landless. Lack of proper shelter also meant that they had to squat – a condition that threatens the health and safety of the communities. Allen and Brennan’s theory (Gopaul, 2006) maintains that project development is the answer to the

other parts of South Africa. In fact, following the success of tourism development in Cape Town, similar endeavours were made in Grahamstown in the Eastern Cape and Outdtshoorn in the little Karoo. Cooks and Sons, who were pioneers in the tourism industry at the time, saw a tourism business opportunity during the South African war of 1899-1902. They began to market the country for what they termed 'war tourists'. South African Railway (SAR) was also influential in the evolution of the industry through the establishment of a publicity department in 1906. Through its office in London, the railway marketed South Africa as a health resort. This move obviously had a ripple effect on the state of the hospitality industry in South Africa. Hotels began to flourish.

A number of significant events followed this 'war tourism'. In 1965 the Hotel Board was established for the purpose of improving standards in the industry through the use of the grading system. Also, the government of the day embarked on a vigorous marketing drive to try and lure overseas tourists through the Publicity Office in London. When tourists arrived in South Africa they were encouraged to visit the interior which was inhabited by the black communities. This raised some excitement as the tourists believed that the interior was going to provide an authentic South African experience.

### **2.2.1 Tourism in apartheid South Africa: 1948-1993**

The establishment of the South African Tourism Corporation (SATOUR) in 1947 indicated a strong determination from the government of the day to improve tourism in South Africa. The primary aim of this organisation was to promote South Africa overseas as a tourist destination. From 1948, unfortunately, tourism took a nosedive due to the apartheid policies of the government that took office in that year. Foreign countries did not like these policies and as a result isolated South Africa. Besides, even the new government did not take the tourism business seriously. According to Ferrario (1978), the period between the 1950s and 1960s in relation to tourism in South Africa was replete with interesting development: a shift between accepting tourists as occasional guests to catering for them as mass consumers, airborne tourism, and local tourism. These developments also came along with challenges. Mass tourism, for instance, led to the beginning of building programmes and the need for a higher standard of accommodation and facilities.

Ferrario (1978:55) is quoted as saying that tourism in the late 1950s in South Africa “was still a local business, with its immediate neighbours providing the mainstay of the tourists’ intake”. However, the changes made in the 1990s in line with the imminent democratisation of South Africa made it possible for foreign tourists to come to South Africa

The Green Paper by the South African Interim Tourism Industry and the White Paper on Tourism (n.d.) were further attempts by the government to upgrade the industry. These attempts seemed to intensify with the release of Nelson Mandela in 1990. According to Rasool and Witz (1994), the internalisation of tourism resulted in about 300 million tourist visiting South Africa by the 1980s. These authors describe the job prospects that accompany a thriving tourism industry. They state that the industry may be staffed with such people as travel agents, couriers, tour guides, hotel managers, restaurant chefs, car hire consultants, promoters and publicity agents. A major development which impacted negatively on tourism in apartheid South Africa was political instability. Violence, uprisings, terrorism and other related problems made tourist safety and security an issue. In fact Hall (1994:92) identifies with the aforementioned statement. He writes:

Political stability is one of the essential prerequisites for attracting international tourists to a destination. Violent protests, civil wars, terrorist actions, the perceived violation of human rights or even the mere threat of these activities, will serve to cause tourists to cancel their vacations

According to Laws (1995) in the 1990s, “the tourism industry suffered from fragmented, ad hoc marketing and development and the international awareness of continuing violence in South Africa”.

There was great hope though, with the advent of democracy that things were going to change for the better.

### **2.2.2 Tourism in South Africa since 1994**

It was only after the 1994 democratic elections were held that tourism began to boom again as new tourism policies and legislations were put in place. To top it all, when South Africa won the hosting of the world cup, the country was abuzz with excitement as this event promised jobs. Manpower planning was conducted in anticipation of the tourism and hospitality business boom during the Fifa world cup. This was to ensure that the tourism and hospitality industry was ready

for this big event. Research conducted by von Maltitz (2007) in this regard showed that the future skills requirements in South Africa, needed by 2010, were as follows:

**Table 2.1 Skills requirement in South Africa 2010**

Hospitality	
Cook, chefs	24 100
Waiters/Waitresses	23 500
Cleaner	15 000
Reservations/operations Director/ Manager Assistant Manager/ Supervisor	8 000
Cashier	7 800
Travel and tourism	
Travel consultants	3150
Reservation agents	
Bookkeeper	900
Reservations/operations director	800
Tour operator	600
Supervisor	450

This is a clear message that the need for tourism and hospitality development in South Africa is a pressing issue.

The good news is that South Africa successfully hosted the 2010 world cup. According to South Africa's Movement Control System (South African Government Information, <http://www.info.gov.za/speech/DynamicAction?pageid=461&sid=11265&tid=11458>) this event attracted about 1 million tourists countrywide. Attempts to get a specific figure for KwaZulu-Natal did not bear fruit. The only figures I managed to get from KwaZulu-Natal Tourism (8,

October, 2010) after a telephonic conversation with one of their staff members was 766 412, which was derived from KwaZulu-Natal fan fest for the 2010 Fifa world cup only. This figure is therefore not representative of the tourists who came to this province at the time. What we can learn from this information though is that if we add the unknown figures from the spectators on the stadiums, we have double or even triple the above figure.

It is worth exploring a series of events that created favourable conditions for an event of this magnitude to be hosted in South Africa. These events helped to build trust which South Africa lost during the apartheid regime. Mentioned below are some interesting stories as told by various authors and scholars in the field of tourism.

According to James Seymour of Tourism KwaZulu-Natal (*Daily News*, 11, 2008) the future of tourism is looking bright in the province. This assertion is contrary to the general belief that the economic downturn has affected the country negatively. A report on tourism (South African Year Book 2007/2008, Tourism) reveals that Tourism South Africa received nearly 8.4 million tourists in 2006. This translated into 947 530 jobs. When this figure was compared with visits in 2005, it was discovered that there was an increase of 9.5% in visits from then. The report analyses some of the goals of the Accelerated and Shared Growth Initiative for South Africa, which are as follows:

- to reduce poverty and unemployment levels
- to raise the level of economic growth by at least 4.5% in the next few years and
- to raise it to an average of 6% between 2010 and 2014.

The tourism industry is playing a pivotal role in ensuring that these objectives are accomplished. As a positive sign, the estimated contribution to the Gross Domestic Product (GDP), for instance, rose from 4.6% in 1993 to a whopping 8.3% in 2006. This is seen as a great improvement considering the target of 12% by 2014. So, one is optimistic that the chances of arriving at this target by 2014 are great. The tourism industry (South African Year Book 2007/08 Tourism) plans to achieve these goals within the next five years. It aims, for example, to create 500 000 new jobs, attract about 8.5 million arrivals annually and make about 100 billion rands to contribute to the GDP.

An increase in travel and tourism in South Africa is probably a sign of good things to come. It certainly compares favourably with the global trend. In 2007 foreign visits grew by 10% from January to May (South African Year Book 2007/08 Tourism). This counts in our favour again as the presence of every 12 tourists creates a job for one person, which will enable him/her to look after eight family members, if not more.

Figures for 2010 forecast 10 million foreign visitors. The government, in keeping with its promise of creating job opportunities, is doing its best to encourage previously disadvantaged individuals to take part in the development of tourism businesses, with a particular focus on community tourism and community-owned tourism products. These developments offer many benefits to the host community – for instance, tourism infrastructure such as roads, information centres and tourism signage (South African Year Book 2007/08 Tourism). As an indication of commitment, the government has started a Tourism fund worth 20 million rands (a brainchild of Minister Marthinus van Schalkwyk of the Department of Environmental Affairs and Tourism), to support emerging businesses. This move is producing good results. Since its inception 13 887 jobs have been created across the nine provinces.

The skills gap is another pressing issue, of which the the government is not unaware. A total sum of seven and a half million rands was allocated to the partnership between the Department of Environmental Affairs and Tourism, Tourism, Hospitality and Education Training Authority, the National Business Initiative and the Tourism Business South Africa solely for addressing the national Growth Strategy, the New Partnership for Africa's Development, the Tourism Enterprise Programme and others. By the look of things, all is going as planned (South African year book, 2007/2008 Tourism).

The South African Year Book (2007/08 Tourism) also added that about 30 662 guides were required by 2010, recommending that half of this figure should comprise Black guides. Michael Appel (Bua News online, 11/05/08) has predicted that 10 million tourists would have visited the country before 2010. Speaking at the official opening of the tourism Indaba 2008, a jubilant Deputy Minister of Environmental Affairs and Tourism, Rejoice Mabadfhasi could not contain her joy as she informed the audience of the dramatic increase of visitors from outside the country. This jump from 600 000 in 1994 to nine million in 2007 was a big improvement.

The tourism industry has emerged as a solution for unemployment in South Africa. It has positioned itself as a major player in job creation. According to the Tourism, Hospitality and Sports SETA (Theta) quoted from the *Overview of the South African tourism and hospitality sector* (Trade Union Research Project, 2001) there are approximately 600 000 employees in the tourism, hospitality and events management sector who work for approximately 42 000 employers. In terms of the future prospects for growth in this industry the Trade Union Research Project (2001) reveals that of the 140 workplace skills plans submitted to Theta, 26 reported that they would be expanding their employment by each sub-sector.

### **2.2.3 Tourism in KwaZulu-Natal**

KwaZulu-Natal, as described by Aylward and Lutz (2003) is one of the provinces of South Africa that came into existence after the 1994 democratic election. It is in fact, an amalgamation of the former KwaZulu homeland and Natal, hence it is known as KwaZulu-Natal. It is famous for its strengths in nature tourism (Aylward and Lutz, 2003:7). It is ambitious to empower the previously disadvantaged, which is good news in relation to the intention of this study.

Derwent (2000) identifies with the views of Aylward and Lutz above. In addition, he takes a trip down memory lane. His version of the history of the province dates as far back as the 1400s. The name of the province, according to him, is made up of two names – Natal and KwaZulu. The name Natal, he says, was given to the province by the early colonisers, while the name KwaZulu belonged to the Zulu people. Whetting the tourist's appetite, he further states that this province boasts long, sandy beaches, the warm Indian Ocean, awe-inspiring scenery and game reserves. On top of this he encourages tourists to visit places where they can learn something about the traditions, history and culture of the Zulu people.

Sbusiso Ndebele, (the Premier of KwaZulu-Natal), called attention to the importance of infrastructural changes from the tourism perspective and the benefits thereof (*Bua News* online, 11/05/08). He further emphasised the significant role of the tourism industry in KwaZulu-Natal by saying: "Tourism in KwaZulu-Natal contributes about 48 billion rands to the GDP and about 10% of the provincial economy. The province attracts about 1.3 million foreign visitors and 3.9 million domestic tourism trips on an annual basis". (Premier Sbusiso Ndebele)

Further revealing his plans for the future of tourism in KwaZulu-Natal, he stated that the province was planning to increase foreign visitors to 2 million by 2011 and domestic trips to 15.5 million visitors respectively. Crime, according to the Chief Executive Officer of South African Tourism, is a scourge that needed to be dealt with head-on. He called upon the government and the industry to synergise in the fight against this impediment. The address by the MEC for Finance and Economic Development (Dr Zweli Mkhize) in 2006 strongly supports these developments. He sees tourism as the pillar of the economy in KwaZulu-Natal. Whilst others have observed that 12 tourists create a job for one person he views this slightly differently. One tourist, according to him, creates jobs for eight people. The Tourism KwaZulu-Natal Draft Tourism Strategy (Executive summary, 2006 -2011:3) is also very clear on responsible tourism practices. The emphasis is on training, skills development and quality assurance.

Evidence of the need for cultural awareness, or education for good relations in the workplace, is beginning to emerge. The article entitled 'Manager to go on 'Cultural course'' (*The Mercury*, 16, 2009) is a case in point. The decision by the management of Pick 'n Pay to send their branch manager on a course like this was a response to an earlier furore regarding the wearing of the armband by an African employee at a store in Vryheid. As the story goes, she was told by the shop's manager to remove a leather armband she was wearing because there was a bad smell emanating from the skin of the animal. The employee felt offended, and that the manager had insulted her culture. She explained that his action had far-reaching implications for her future – the ancestors would not be pleased, and to appease them the family would have to slaughter another animal. Pleasingly, it was reported that senior managers from the Company's headquarters flew to KwaZulu-Natal to express their profound apologies to the woman.

On the other hand, a disturbing report on the lack of hygiene standards in some restaurants (*Daily News*, 13, 2009) further strengthens my belief in sustainable education for the creation of employment opportunities in the hospitality industry. A complete lack of good hygiene practices is an example – staff members mixing certain food items with hands, no 'clean as you go' principle, dirty and smelly uniforms are just some of the bad practices mentioned in the article. Clearly, if we are to attract tourists to our country we need to up our game in terms of hygiene. Education and training has a big role to play here.

From this literature review it appears that there is a big scope for tourism business in South Africa. However, some authors such as Inskeep (Dieke, 2000), Lewis and Fagene (Hall and Sharpley, 2008) Chambers (Sofield, 2003) and others are not in agreement with regards to

- the type of tourism products that can be used to advance the idea of rural development
- the approach to true community development

They argue that a top-to-bottom approach, rather than the preferred bottom-up approach has been used. They prefer the bottom-up approach because it ensures the involvement of the community in the decisions that will affect their lives. Observations show that where the top-to-bottom approach had been used, the people who benefited in the end were outsiders. These people made sure that they manage the project from the conceptual phase to its operational phase. Community members did not have a voice. This meant that the village itself did not benefit because the money which was intended to improve the quality of life of the rural people was taken by these unscrupulous businessmen. There is also no evidence of proper and sustainable education of the community members to ensure that in the end they take ownership of the project. This is sad news as it implies that some kind of exploitation has been taking place. This study seeks to change this mindset by exploring the development of sustainable education for rural people, thus empowering them to be self-reliant.

I feel that this literature review taught me a lot, giving me a good sense of the way things have been done in the past. Some of the experiences shared here can be recommended for use in my study area. Most of them though tell the success stories of places that are not in KwaZulu-Natal. I would have loved to read a book that tells a success story specifically about the development of the KwaZulu-Natal province. I feel that such a book would have given me a much clearer direction. However, the absence of such a text remains a challenge to researchers and an opportunity.

### 2.3 Summary

This chapter focused on a general world view of tourism and, more specifically, the future of tourism in less developed countries such as South Africa. The literature search has undoubtedly revealed that tourism has a role to play in shaping the economic future of a country. What is problematic though is that if the community is not included in decision making during the planning of these projects, the overall aim of the project, namely to empower the community, is not accomplished – instead the rich become richer and the poor become poorer. This is unfortunate, and we must guard against it happening if we are serious about community development.

In this chapter we learn also that South Africa offers a myriad of business opportunities in the hospitality and tourism sector. The hosting of the Fifa world cup in South Africa in 2010 has not only opened doors to business opportunities in the hospitality and tourism world, but has also skilled the sector as it had to ensure high standards for football revellers and tourists, both domestic and international. It is evident that training and development is essential for ensuring that businesses formed in 2010 and beyond are sustainable. This thinking makes a lot of sense for, in my opinion, no tourist will come to South Africa if the services and the standard of products are not up to scratch. This information strengthened my belief in the development of sustainable education to ensure an authentic tourist experience in the hospitality industry.

Reading through the literature and learning about the experiences of different scholars in both quantitative and qualitative research, I came to the conclusion that the best way to approach my project is through doing qualitative research. The next chapter, therefore, deals with research methodology, particularly those research methods that I found appropriate for my project.

## Chapter 3: Research methodology

### 3.0 Introduction

Research methodology is the science involved in putting the whole research project together. It comprises six stages: namely finding the problem, collecting data, choosing the target population, analysing the data, drawing conclusions and writing a research report. In differentiating between research methodology and research methods, Rajesekar, Philominathan, and Chinnathambi (<http://wwwscribd.com/doc/6949151/Research-Methodology:2>) have this to say:

Research methods are the various procedures, schemes, algorithms etc. used in research. All the methods used by a researcher during a research study are termed as research methods. They are essentially planned, scientific, and value neutral. They include theoretical procedures, experimental studies, numerical schemes, statistical approaches etc. Research methods help us collect samples, data and find a solution to a problem. Particularly, scientific research methods call for explanations based on collected facts, measurements and observations and not on reasoning alone. They accept only those explanations which can be verified by experiments

Research methodology is a systematic way to solve a problem. It is a science of studying how research is to be carried out. Essentially, the process by which researchers go about their work of describing, explaining and predicting phenomena is called research methodology. It is also defined as the study of methods by which knowledge is gained. Its aim is to give the work plan of research.

According to Welman and Kruger (2002:2) research methodology differs from research methods in that it involves the application of various methods and techniques in order to create scientifically obtained knowledge by using objective methods and procedures. The scope of research methodology, they go on to say, is bigger than other research processes such as research methods and research techniques.

In this chapter I share the methods and techniques I used in the execution of the mammoth task of single-handedly conducting the research. I begin with the notion of *ukuhlonipha* as part of *ubuntu* – a highly valued aspect of life for a Zulu person, more especially in rural Zulu settings. I then move on to describe the type of research I have embarked on as this informed the selection of appropriate techniques. Each data collection technique utilised in the study is described, which will hopefully help the reader understand why I chose these particular strategies.

### 3.1 The notion of ubuntu

*Ubuntu* – the quality of being human– is an important cultural value for Zulu people. This is so because Zulu people are generally very close to one another. A Zulu saying “*umuntu ngumuntu ngabantu*” (a person is a person because of other people) speaks volumes in this regard. In a traditional Zulu community setting, there are no fences to keep neighbours apart. When a family has lost a member, community members will immediately converge to find out how the death occurred and to console the bereaved.

They assist in the digging of the grave on the day of the funeral and so on. Of late, most community members also go as far as forming *ukuphekisana* (bringing of food items) clubs. When a member of the club is having a ritual ceremony, be it *umngcwabo* (funeral), *ukubuyisa* (cleansing ceremony), *umemulo* (coming-of-age) or any other ritual ceremony, members will lend a hand by bringing food items. Current trends indicate that respect forms part of this *ubuntu* too. The values of respect are instilled into a child from infancy – all men in the community are your ‘fathers’ and this goes for women as well – they are your ‘mothers’.

Since these people are your ‘fathers’ and ‘mothers’, you must respect them in exactly the same way that you respect your biological parents. An awareness of *ubuntu* and display of respect for community members plays a cardinal role in the researcher’s encounter with participants during field visits. Respectful behaviour will earn you the honour of being referred to as *umuntu* (human being). You will often overhear people saying “*Ayi, umuntu lo, ayi umuntu,*” Which means “You are now recognised as a human being who understands human values and who is not here to cause trouble. Linked to the notion of respect is *isithunzi* (integrity or aura). This is, undoubtedly, earned through your good behaviour in the community. As you interact with other community members, you are not only representing yourself but your family as well. Your misbehaviour does not only bring your aura down but your family as well. These facts informed the manner in which data for this study was collected.

### 3.2. Research design

A qualitative approach was used in this research project, in order to explore the possibility of establishing an authentic Zulu Homestead Lodge, the aim of which is to create a new tourism niche market. This approach was chosen because it is exploratory and descriptive, trying to understand peoples’ perspectives from within their everyday lives. I used various forms of data

collection processes to create my qualitative study. In choosing these processes I was guided by three qualitative research models, namely the ethnographic approach, field research and naturalistic research. The use of these models afforded me an opportunity to employ a phenomenological approach and conduct my research in a naturalistic setting, thus giving a holistic view of each study participant. Ethnography, according to Finn, Elliotte-White and Walton (2000) is a term that refers to the description of people or their culture. This approach is recommended because it creates a situation whereby the researcher becomes a learner as he enters the world of the community.

However, Bruner (Finn, Elliotte-White and Walton, 2000) sounds a word of caution as he relates how his dual role of researcher and tour guide for affluent American tourists in Indonesia landed him in trouble. He says:

My talk mediated their experience and, in a sense, I found myself studying myself...I constructed for the tourists the meaning of the sites and then I studied that meaning as if I had discovered it.

Notwithstanding Bruner's experiences, through the use of ethnographic method of research, a researcher is able to involve the study participants in the whole process and allow them to express themselves freely. The field research model, on the other hand, ensures that research is conducted in a real situation. With regards to the naturalistic research model, the focus is on events that take place naturally, without any disruption. In this study I have therefore made extensive use of data collection methods such as interviews, direct observations and life histories. Each of these methods can be very challenging and it is for that reason that I saw it fit to provide a short description of each for the benefit of my readers and neophyte researchers interested in this type of research.

### **3.3 Sampling**

It is impractical for a researcher to target an entire population in a chosen area of study. Rather, he is expected to cover a certain ratio of the sample. Sample size is often dictated by time and financial constraints. This is true of this research project. I cannot even begin to imagine how much money and time would have been required if I had to cover the whole KwaZulu-Natal interviewing each and every Zulu speaking person, let alone observing all the Zulu traditional events. It would have been a nightmare, to say the least.

Sampling, particularly, for the qualitative type of research study is different from the quantitative approach in that it uses more directed planned sampling. The researcher cannot always plan in advance as to how many study participants he is going to interview. The sample can change at any time in the course of the research undertaken – it is situational. Researchers also select study participants on the bases of the knowledge they possess. It is for that reason, therefore, that detailed studies of a few cases were just enough to give the researcher the required information.

### **3.4 Types of qualitative study samplings**

There are different types of sampling strategies available to the researcher in the area of qualitative study. These include

- Choice of site sampling, in which researchers study people in their context and try to find a holistic view of what they are studying.
- Comprehensive sampling, which is used to study the entire setting– for smaller controllable size.
- Maximum variation sampling, where identification of people or events can give the researcher key information.
- Sampling by case study, which focuses on different types of cases such as unique case, critical case, case with a reputation and so on.
- Snowball sampling, which was found to be an ideal strategy for my research topic and is described below.(REM52IT and REMT101R NOTES,UNISA)

### **3.5 Snowball sampling/network sampling**

Snowball sampling is a research technique that relies very much on the networking system. According to Neuman (1991:207) and Bailey (1982:100), this technique is modeled on the snowball analogy, which begins small but becomes larger as it is rolled on wet snow and picks up additional snow. It is found to be appropriate for community research and has been used extensively by field researchers. Due to the preference of memory to scribal writing by the traditional Zulu people (Mnguni, 2006) this technique was found to be appropriate for this study. In a Zulu lifestyle, for instance, information is passed from generation to generation and the only people who can help identify knowledgeable informants for the project under study are the custodians of the knowledge themselves.

As a result, with respect to the Zulu homestead experience, I used snowball sampling. To make it work, I had to identify an authoritative figure in the community who is knowledgeable about the Zulu lifestyle. This person, in turn, had to identify two or more members who are also knowledgeable about Zulu belief systems, particularly, those of this community. This was, however, not always possible. There were times in the process in which I had to start from the beginning – identify a knowledgeable member of the community again and ask him to identify others. This happened when my last study participant could not think of or identify another knowledgeable person. The number of study participants that I set out to achieve was 18; however, due to hiccups in the process I ended up interviewing about 30 participants.

The journey was not an easy one. Tentative plans are not a bad idea as things change all the time—*umuntu umalala ephenduka* (literally meaning, when a person is asleep he tosses and turns). You make an agreement to interview someone, only to find that when you get to his house on the appointed day that he is now cold and unreceptive. You soon get the message— he has changed his mind. And so the snowballing method did not always work. Considering the long distance that one had travelled to the study area, one was then left with no alternative but to come up with another plan quickly.

There were times, therefore, during which I had to approach other potential study participants without any prior arrangements or notification. Some would accept me, and as expected others would refuse point blank to help me. In both experiences— with a negative or a positive reception, I always maintained my composure.

### **3.6 Data collection processes**

#### **3.6.1 Interviews**

The interview method was chosen because most people in the study area prefer face-to-face conversation. They refuse to engage with a faceless person. Whenever I made appointments with them, they would insist that they wanted to see me in person first and discuss the matter—“*Kusho ukuthi kuyofuneka ukuthi sibonane, sihlale phansi siyixoxe lendaba*” (we need to meet and discuss this matter). The word *sibonane* means we must see each other. This sent signals to me that the preferred mode of interview was the face-to-face one. Finn, Elliotte-White and Walton (2000) identified the following three interview types:

- Structured interview – suitable for surveys in which standardised questions are used and which produces quantitative data
- Semi-structured interview – it has specific questions but also allows for some probing to clarify issues.
- Unstructured interview – this is situational

I chose a combination of semi-structured and unstructured interviews. The choice of an unstructured interview was inevitable given the nature of my topic, as I wanted to explore the possibility of the establishment of a Homestead Lodge. The semi-structured interview was utilised after realising that there was a need, during my first events observation, to clarify certain performances. My observation as a result assumed both overt and covert approaches – overt in the sense that the family hosting the event had to know what I was there for but covert in the sense that the performers were not aware thus ensuring authenticity of the performance. In terms of the reliability of the data collected, all interviews were conducted in the mother tongue of the study participants, i.e. isiZulu. There was no risk of misunderstanding and misinterpretation by both parties. Furthermore, visits to the study participants were repeated, it was not a once-off exercise. The probing questions in Chapter Four are an indication of the repeat visits.

Central to the use of unstructured interviews, was the fact that I was able to let my study participants express themselves freely without any interruptions. This did not go without glitches though. Time management, illnesses, deaths in families, adverse weather conditions, indecisiveness, lack of confidence and self esteem were some of the challenges that I encountered in using this method. Getting a study participant from the Shembe religion to talk to me was a real test and a good lesson on protocol. I spoke to a Shembe woman and she agreed to be interviewed. Just before the day of the interview, I phoned her to confirm the appointment, only to find that she had reneged on her earlier acquiescence and was no longer available. Upon following this matter up, I learned that she was no longer prepared to participate. She referred me to her church elders. When I finally managed to talk to one of her elders, this senior person in turn referred me to his senior and this carried on until I was given the telephone number of the regional representative. I phoned this person a number of times but there was no response. The wise words of Covey (2004) when he says that “at the end of failure is success” spurred me on nevertheless. Therefore, determined not to give up, I finally managed to get a local Shembe girl

of about twenty years old and to my relief, she was more than prepared to help. Another very important challenge in rural communities is abject poverty and its related problems. Peoples' priority is employment rather than research. This state of affairs leads to lack of concentration, low self esteem and a myriad of other social ills amongst the community members. Thus, on certain days, attempts to conduct interviews become fruitless.

Perhaps an even more interesting issue of this area of research is that it is always full of surprises. When you think you have mustered control over it, it turns against you. One Saturday morning, I visited the study area with an intention of interviewing a study participant as planned and agreed upon. When I arrived at her home at about 10h00 in the morning, she refused to be interviewed. With her eyes fixed on the floor— a sign of respect in a traditional Zulu culture – she told me that she had to seek permission from her mother-in-law if she has to say anything to me. I then asked her to do so but then she told me that her mother-in-law was in the hospital and she did not know when she was going to be discharged. I politely thanked her for the time she had taken to listen to me and I left to talk to another potential participant.

The impact of weather conditions cannot be left out as they posed a major challenge in terms of accessing the area. On some days it was very hot, which led to fatigue. Yet on other days I was met with torrential rains and got completely drenched. On one particular Saturday, for an example, it was raining cats and dogs but I was more than determined to defy the rain and continue with my plans. I therefore, set off to Shobeni to meet with my study participant as per the appointment. The road to the study participant's home had a number of ditches, even worse than potholes. Trying to avert a dam on this muddy road, I drove through someone's yard as it was not fenced. Although I had asked for permission, understandably, he did not seem happy to have a car driving through his yard. Nevertheless, with his reluctantly-given permission to drive through, I managed to reach and interview the study participant. I felt, though, that there was still a lot of information I could get from this study participant. I was, however, cautious not to anger her by dragging the interview on for too long.

Determined to glean more information, I indicated to her then that I was eager to come back so that we could finish off the story and she agreed. On the day of the next appointment, it was raining again but this did not dampen my spirit. I drove to Shobeni and this time I knew very well what was coming my way. When I got to this muddy area, I observed that the yard of the

gentleman who had helped me before was now fenced, albeit in a makeshift way. The message that there was no thoroughfare was clear. I had no option but to face the ditches. I tried to drive through but I got stuck. The same gentleman came to help me get the car out of the mud but our attempts did not bear any fruits. The task required more manpower. I asked him to get more people and it is only then that we managed to get the car out. I parked my car along the side of the road and I walked to the house of my study participant for the second interview. Prior experience acquired during the time when I was pursuing my master's degree came in very handy. There must always be a contingency plan. As a matter of interest, one very important skill a community researcher must have is patience and lots of it. When interviewing older people, the fact that they were forgetful meant that it took time for them to recall things they had experienced in the past. And when they did, most of it was told in staccato phrases and it was left to me to piece everything together in a coherent order. An impatient researcher would have given up there and then.

With regards to semi-structured interviews, I discovered that most participants were not comfortable with someone who produces papers, notebooks, tape recorders and written questions. To them, it felt like they were being interrogated. I experienced this with one study participant. I approached her and explained what I was doing. She agreed to be interviewed on condition that I do not write or tape record what she was saying. I had no choice but to comply. Relying on my memory, I parked on the side of the road thereafter and wrote down as much as I could remember.

A structured interview was not going to allow me to give my study participants the freedom to express themselves freely, as it lends itself more to the survey style of research which produces quantitative data. Observation on the other hand, in particular, participant observation was chosen for use in cultural events. The intention was to capture the activities with the use of a camera and a video recorder. Through negotiations with the community members that hosted events, I managed to take photographs, however videorecording was a nightmare. When I bought the video camera, I was unfortunate in that the booklet with instructions on how to use it was written in German and my knowledge of German, if at all, is dangerously little. The seller promised me a thousand times that he had ordered a booklet with instructions in English but to

the present moment I am still waiting. Fearing for the quality of pictures I would produce, I decided to forego the idea of including videos in my thesis.

### **3.6.2 Life histories approach**

The life histories approach was also used. This approach was particularly useful in the compilation of genealogies and praise names.

The life history approach makes it possible to collect individual stories from the study participants through the use of unstructured interviewing techniques. Photographs that supplement the stories are also an added advantage as they can teach us about social and cultural processes under scrutiny. Unfortunately, attempts to take photographs of study participants did not succeed. Reports of corruption and marriage with strangers as read from newspapers and heard on television compounded the problem. People suspected that I might use their photographs for devious purposes and no amount of explanation was going to help. With respect to photographing cultural events and other activities in the area, I found participant observation to be effective because the researcher is there body and soul. He, therefore, learns through all the senses and gets firsthand experience.

### **3.6.3 Observation**

Participant observation, in particular, allows the researcher to observe, listen and engage with the study participants freely. It comes with challenges though, especially in a traditional Zulu setting.

For instance, there is the challenge of getting access to an event governed by traditional rules. There is also the issue of ethics – the question of whether one should disguise oneself to ensure the authenticity of the result, or make one's intention known, therefore risking the authenticity of the performance. In Veal's opinion (1992), this approach is appropriate for cultural studies. According to Scot & Godbey (Finn, Elliotte-White, and Walton, 2000) qualitative research methods provide reliable information with respect to tourism and leisure industry study.

As regards participatory action research, the focus is on the problem at hand. The research allows the very people whose lives are to be transformed to have a say in matters that affect them. Various research studies have shown that community projects that are top-down rather than bottom-up in their approach have failed dismally.

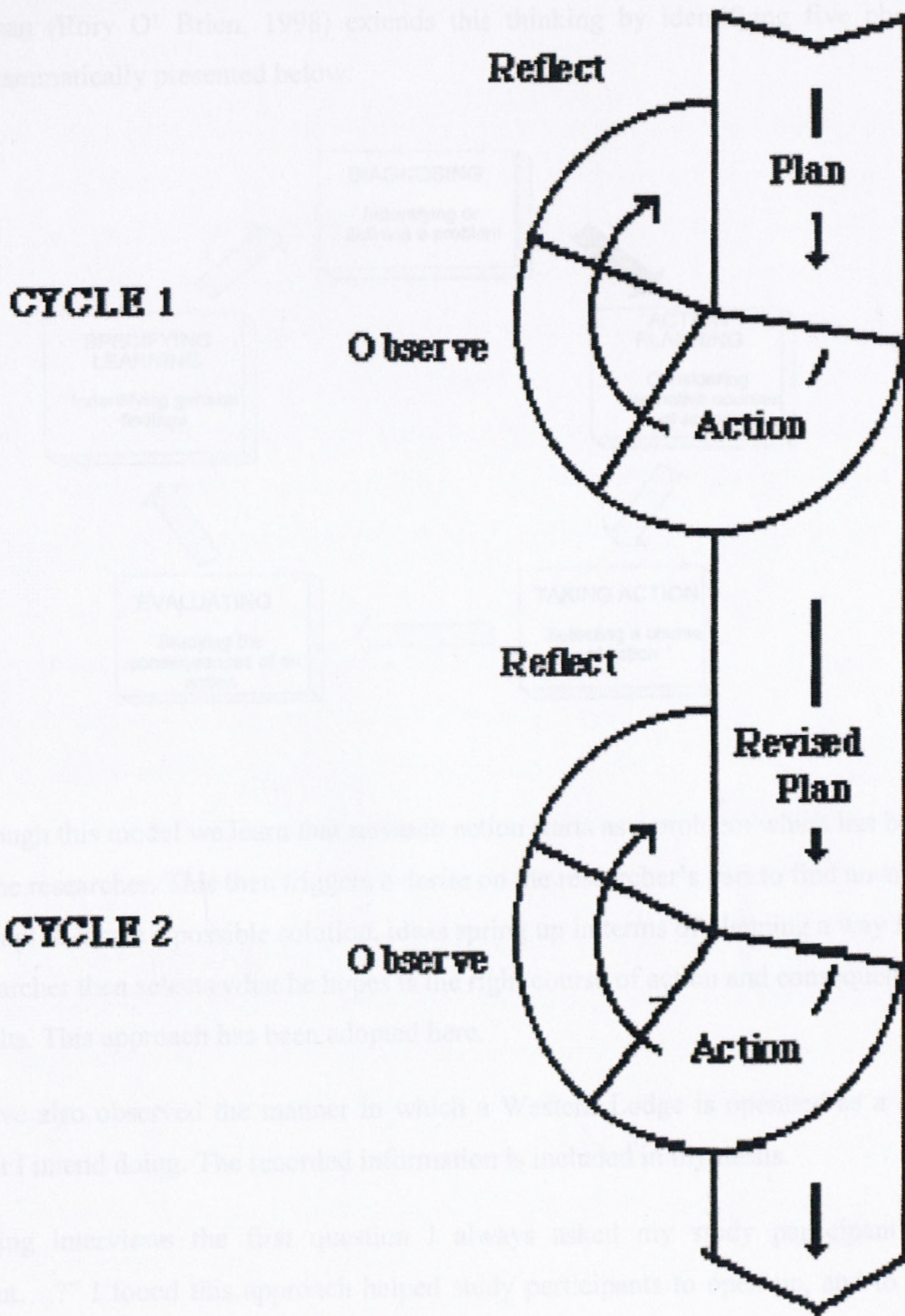
There are many definitions of what participatory action research is. However, I have found the quotation underneath to be the most concise, hence its inclusion in this section.

Essentially Participatory Action Research (PAR) is research which involves all relevant parties in actively examining together current action (which they experience as problematic) in order to change and improve it. They do this by critically reflecting on the historical, political, cultural, economic, geographic and other context which makes sense of it.

Participatory action research is not just research which, it is hoped, will be followed by action. It is action which is researched, changed and re-researched within the research process by participants. Nor is it an exotic variant of consultation. Instead, it aims to be active co-research, by and for those to be helped. Nor can it be used by one group of people to get another group of people to do what is thought best for them – whether that is to implement a central policy or an organisational change or service change. Instead it tries to be a genuinely democratic or non-coercive process whereby those to be helped, determine the purposes and outcomes of their own enquiry. (Wadsworth, 1998)

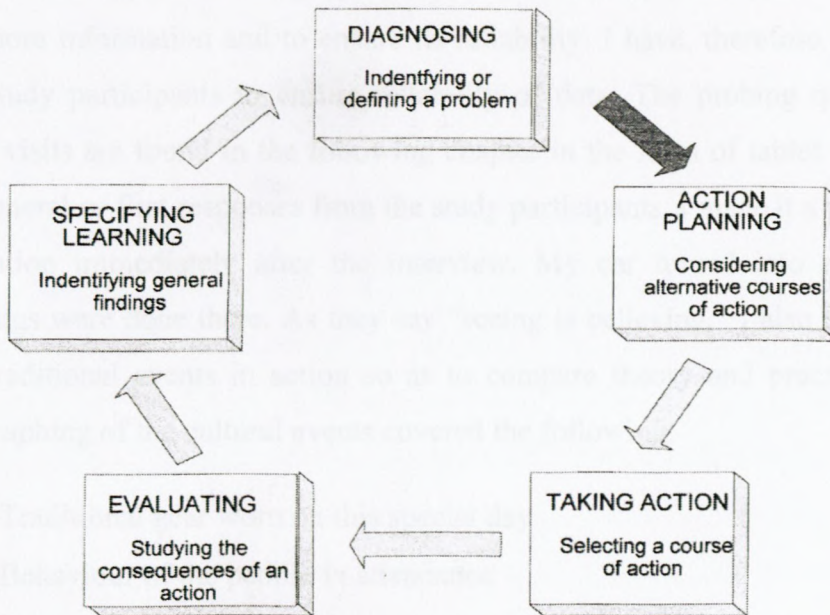
According to the article on *Participatory Action Research* written by Coventry University ([http://www.stile.coventry.ac.uk/cbs/staff/g\\_urwin/particip.htm](http://www.stile.coventry.ac.uk/cbs/staff/g_urwin/particip.htm): 9/13/2010), participatory action research originates from Latin America and Africa, where it has been used extensively as a method of empowering the destitute so as to improve their quality of life. Kemmis (Rory O’ Brien, 1998) takes this further by developing a model that indicates the circle of action research process and as he puts it “each cycle has four steps: plan, act, observe, and reflect”. The following diagram illustrates how Kemmis’s model works.

Figure 3.1 Simple Action Research Model



**Figure 3.2 Detailed Action Research Model**

Susman (Rory O' Brien, 1998) extends this thinking by identifying five phases, which are diagrammatically presented below:



Through this model we learn that research action starts as a problem which has been identified by the researcher. This then triggers a desire on the researcher's part to find an answer. In an attempt to locate a possible solution, ideas spring up in terms of planning a way forward. The researcher then selects what he hopes is the right course of action and consequently produces results. This approach has been adopted here.

I have also observed the manner in which a Western Lodge is operated as a comparison with what I intend doing. The recorded information is included in my thesis.

During interviews the first question I always asked my study participant was: "Tell me about....?" I found this approach helped study participants to open up, and to get to know me better. They favoured this approach because it related to what they already know i.e. it is similar to the narration of fables and folktales to their children at bed time. I needed their help in trying to answer the following questions:

- What is it that we need to know about Zulu belief systems?
- What Zulu belief systems do we want to use in the traditional Zulu homestead for tourists experience?

Central to this approach was the need to interview a study participant twice or even more so as to elicit more information and to ensure its reliability. I have, therefore, repeated my visits to the same study participants to ensure reliability of data. The probing questions that indicate my second visits are found in the following chapter in the form of tables which distinguishes them from general or first responses from the study participants. I made it a point also that I record the information immediately after the interview. My car turned into an office as most of the recordings were done there. As they say “seeing is believing,” I also made a point of observing some traditional events in action so as to compare theory and practice. The observation and photographing of the cultural events covered the following:

- Traditional gear worn on this special day
- Behaviour of the people in attendance
- Traditional Zulu laws related to the cultural event
- Traditional Zulu taboos related to the cultural event
- Traditional Zulu songs sung during the performance as well as traditional Zulu dancing
- Traditional Zulu procedure for hosting the event

To make this possible one has to be accepted by the community members as one of them, that is one has to gain insider status. Interestingly, a Zulu word for community is *umphakathi* (insider). The researcher must live amongst the community and be seen to be part of it. To do justice to this study, I had to personally interview the study participants in their own homes. This eventually led to me being known and accepted in the area, something that counted in my favour. This development afforded me an opportunity to conduct observation, and photographing of the traditional cultural events without fear.

### **3.7 Choosing a target population**

My Master’s degree supervisor knows the high school in this chosen field site very well. Two of her Master’s degree students are teachers in this high school, one of whom is the principal. She used to visit them sometimes. The high school is situated in Shobeni village. Immediately after

completing my Master's degree, I wanted to pursue my doctorate. I informed her of my intention. She wanted to help me but could not supervise me as she was about to retire. As soon as I had decided on the research topic, she recommended the Shobeni village as an ideal area for research.

I then made an appointment with the principal of this high school so that I could see what the area looks like. Fortunately, he was born in the area, so he was able to give me a detailed account of the context of the area.

### **3.8 Situational Analysis**

To start with, I thought a situational analysis would be appropriate. So, on the day of my visit to the principal, I drove around with the intention of scanning the area. Due to catchment pits on some parts of the road, I was compelled at times to park the car on the side of the road and start walking. However, besides the bad conditions of the road and other infrastructural problems, the place was idyllic and the people I met on pathways were friendly and greeted me politely. I was immediately enamoured and started preparations to formally gain access.

### **3.9 Obtaining permission**

I started by asking Mr Nxumalo, the principal of a local high school, and also a member of the local community, to introduce me to the local leaders. The principal was more than willing to assist me. In the course of our conversation it appeared that he was already in possession of some of the local leaders' contact numbers. However, being a Zulu man himself, he was not going to make the mistake of giving the numbers to me without getting permission from them. A week later, as promised, he came back to me with their names and contact numbers. Incidentally, one of the leaders is his brother, who is a councillor in a local ward.

During my first contact with this particular councillor which was made telephonically, I indicated to him that I would like to meet him in person. Due to his busy schedule he indicated that he could make himself available on a Saturday and suggested Port Shepstone as a venue. We both agreed that 9h00 a.m. was the right time. On this particular Saturday it was all systems go, at least I thought so. I made sure that I was not late for the appointment as I did not want to keep him waiting due to his busy schedule and besides, keeping him waiting would be disrespectful. However, things did not proceed as planned. When I got there he was nowhere to be found, so I

waited for a while. At about 9.20a.m. I phoned him to find out if he was already in town. His response was that he was leaving home for Port Shepstone. Having learned in the past that perseverance is the mother of success, I waited with glee.

When he finally arrived, at about 10.30a.m. we held our meeting in my car. He was very supportive and his positive attitude gave me hope. In the course of our conversation, as a politician, he raised a concern about the timing of the research. His concern was that my field research would coincide with the times of the election and could therefore be misinterpreted by some members of the community as an ostensible excuse for party political canvassing. In light of that he, therefore, asked me to write a letter stating the nature and duration of my visit to the area. He would then use this letter to sell the idea to his colleagues and the local chief. This suggestion helped clarify the nature of my visit for my protection, and also for the protection of my study participants. A copy of the letter is provided in the appendices section of the thesis.

A few weeks later I was contacted by another councillor who is charged with looking after Ward 5 in the same village in which my study was conducted. She indicated that she was busy preparing to write her examinations, however she was prepared to help me. She referred me to the local headman. When I contacted the headman, he already knew about my research. Probably the councillor had done some of my groundwork. He received my request with commendable alacrity. He even agreed to be my first study participant. I then asked him to refer me to two more study participants who, he thought, could talk authoritatively on the subject. The journey of discovery had begun.

### **3.4 Summary**

This chapter indicates that field research can be time-consuming. One has to visit and revisit. To make matters worse, this visiting and revisiting does not guarantee that the interview is going to take place. Study participants have their own problems with which to contend. After all, they do not owe the researcher anything. A contingency plan is therefore always very useful. Also, a basic understanding of the Zulu culture can be useful; otherwise a little sign of disrespect can lend the researcher in hot water. As a Zulu person, this understanding helped me to be accepted in the study area – I understand the language spoken, the slang spoken, the body language as expressed in a Zulu way, the cultural rules and some taboos. Besides manageable challenges as enumerated in this chapter, the main difficulty was the lack of video-recording skills. This

altered my original plan in a big way and also to my displeasure. To put it bluntly, my video recording skills were found wanting. I tried, thereafter, to get someone to video-record for me but this approach did not work as this person was too busy and could not avail himself when needed. At the end of my interviews I learned that unless something drastic is done about the recording of the Zulu ways of life, all this rich Zulu history and a way of life is going to slowly disappear. Younger Zulu people do not appear to know or even care about their culture, an effect, of course of colonisation. Nevertheless, I managed to talk to knowledgeable people and the interviews went well, save for a few glitches every now and then. The next chapter presents the findings of the study conducted through the research methods discussed above.

employment and poverty, particularly in the rural KwaZulu-Natal, through the use of cultural tourism for tourists' experience.

As indicated in Chapter One, the problem of unemployment was noticeable during my "journey of discovery" in pursuit of my master's degree which I completed in 2006. The observations made at the time forced me to do some soul-searching. I asked myself what I could do to help rural people become self-sufficient. As shown in the literature review presented in Chapter Two, there are plenty of business opportunities in the field of tourism and hospitality. This argument is supported by Tomlinson, Bonik, United World Tourism Organisation (UNWTO), Association for Tourism and Leisure Organisation (ATLAS) and the International Council on Monuments and Sites (ICOMOS) (Ivanovic, 2008:75-78). Even though their definitions of cultural tourism vary, the general consensus is, there is an element of economic benefit to this form of tourism. Ivanovic (2008) is convinced that cultural tourism is a product which can be used as a "development strategy" to help developing and least developed countries in their endeavours to alleviate poverty and underdevelopment. Moreover, Sharma (1999:11), in approaching the subject of tourism study, notes its objectives as follows:

- Growth
- Enhanced standard of living
- Protected culture and customs
- Increased employment levels
- Opportunities for intellectual growth
- Recognition on the international scene

## **Chapter 4: Results and discussions**

### **4.0 Introduction**

This study can be conceived of as transformative auto/ethnographical research, as the focus is on the interaction between the ‘ethnographic other’ and my own cultural self. I see myself as both a cultural insider (Zulu) and the community outsider (academic). And so I became convinced that an interpretive-ethnographic approach (Guba and Lincoln, 1989) to field data analysis was the ideal one to use in this context. As a cultural insider in the study, the approach gave me the opportunity to add my opinions, while at the same time helping my study participants to voice their opinions through my writing. This study seeks to address the issue of unemployment and poverty, particularly in the rural South Coast of KwaZulu-Natal, through the use of cultural tourism for tourists’ experience.

As indicated in Chapter One, the problem of unemployment was noticeable during my ‘journey of discovery’ in pursuit of my master’s degree which I completed in 2006. The observations made at the time forced me to do some soul-searching. I asked myself what I could do to help rural people become self-sufficient. As shown in the literature review presented in Chapter Two, there are plenty of business opportunities in the field of tourism and hospitality. This argument is supported by Tomlison, Bonik, United World Tourism Organisation (UNWTO), Association for Tourism and Leisure Organisation (ATLAS) and the International Council on Monuments and Sites (ICOMOS) (Ivanovic, 2008:75-78). Even though their definitions of cultural tourism vary, the general consensus is, there is an element of economic benefit to this form of tourism. Ivanovic (2008) is convinced that cultural tourism is a product which can be used as a “development strategy” to help developing and least developed countries in their endeavours to alleviate poverty and underdevelopment. Moreover, Sharma (1999:11), in approaching the subject of tourism study, notes its objectives as follows:

- Growth
- Enhanced standard of living
- Protected culture and customs
- Increased employment levels
- Opportunities for intellectual growth
- Recognition on the international scene

- Enhancement of the investment potential in an area or country

It is obvious from this list that the advantages of a tourism business far outweigh the disadvantages thereof.

Staying with cultural tourism, one cannot agree more with the previous president of the Republic of South Africa, Nelson Mandela (Ivanovic, 2008:94) when he says culture should be the language to heal and transform the nation. This approach will help rural people reclaim their pride, identity and self-esteem. Since the idea in the proposed project is also to provide an authentic tourist experience, it follows then that an ideal authentic experience in the rural areas can be made possible by offering authentic rural products. What are these authentic rural products? The answer is simple. It is the lifestyle of the rural people. To address this issue, a thorough understanding of the lifestyle of the rural communities in the area under study had to be conducted first. The data collected illustrate that the choice of the study area, namely Shobeni village, was a sound decision in relation to the aim of the research. The area proved to be very rich in cultural products, thus strengthening the idea of a proposed homestead Lodge.

This chapter is structured in such a manner that the history of the Zulu people in general is narrated first (from my cultural insider perspective), followed by the research findings from Shobeni village as told by the study participants (from my academic outsider perspective).

#### **4.1 Zulu genealogies and cultural practices**

Zulu people have a rich history which dates as far back as the times of King Shaka. The tribe's culture and lifestyle has, however, evolved over the years as the data illustrate in this chapter. For instance, the style of houses built these days is totally different from the style of houses built back then; dress codes and food types have also changed considerably. Colonisation has taken its toll. However, all is not doom and gloom. In rural areas there is still hope that a true African lifestyle can be resurrected.

Some Zulu people still practice Zulu traditions – they perform various rituals and live in sparsely populated communal lands, the jurisdiction of which falls under a chieftaincy. Most of them still live in rondavels, a number of which form a homestead – which is a setting for one family. These huts, as they are sometimes called, are round in shape and made out of baked soil. The rooves are thatched and the floor is made of packed soil which is polished with fresh cowdung.

Most families are large and the homestead head is usually a man. The homestead in which they live is, however, structured in such a manner that every member of the family is accommodated, as some of the huts form *amalawu* (private rooms) for young men and young girls.

Sharing is the norm amongst Zulu people. When food is dished out, big vessels are used and different gender groups get together around a vessel of food and tuck into the meal. This encourages team spirit and camaraderie. The same applies to bedrooms. Young boys are normally grouped together and share one *ilawu* and young girls are also normally grouped together and share their *ilawu*. There is also a hut in which all members of the family get together during the day. This hut is known as the main hut and plays a major role according to Zulu traditions. First of all, it doubles as a kitchen and dining room – food is cooked and served here. It is also where a ritual ceremony allowing for communion with the ancestors is performed. Local people who come for Zulu beer or even for a normal visit are also accommodated in this hut. Due to its multifunctional purpose, the architectural design of this hut is as follows:

- It is slightly bigger than others in size
- A fire place is located at the centre of the hut near the pillar. This fireplace is easily noticeable because it is characterised by a mound of packed soil that forms a circle. In the centre of this circle is a space made to accommodate firewood and the tripod stand when cooking
- Next to the fireplace is a pillar which supports the roof
- At the back of this hut is a place called *umsamu*. This place is considered to be a sacred place because Zulu people believe that ancestors reside there. So, if they are going to host a function for example, they burn the incense here, talk to the ancestors, then slaughter the goat or chicken. Besides this function role, this place also serves as a storeroom for drinking water, food and traditional beer.

Generally, Zulu people are meat loving people, even though their staple food is mealies. Whenever there is a function, meat will be eaten from the morning until sunset. Evidence of this claim can be found in the observations of traditional events and interviews of the people of Shobeni as documented in this chapter under the traditional ceremonies sub-section. In most functions or ceremonies, except the funeral ceremony in which, according to Zulu traditional law, there is no grilling, the skinners are the first ones to taste the meat from a slaughtered beast.

As soon as the beast has been butchered, a fire is made in the kraal and pieces of meat are cut and grilled. These pieces are called *izoso* – from *ukosa* – to grill. More often than not, on the day of the function, meat is served cold on *izingqoko* or *izithebe* (wooden meat boards carved out of a huge tree trunk or planks joined together with nails). A heap of salt for dipping and some chillies accompany this boiled meat. At times, men bring their own chillies and knives for cutting the meat into pieces. However, most of the time, they choose someone from amongst the group to chop the meat into bite-size pieces. The chosen person is usually the youngest member of the crowd.

Crowding around the meat board then, they jostle their way in an attempt to pick up the pieces of meat. According to Zulu law, the chosen person must chop one piece and eat it first before chopping meat into pieces for everyone. This practice emanates from the Zulu belief in witchcraft. Usually the meat chopper is a member of the host family. The idea is to show that the meat is not poisonous. And if you chop meat into pieces that are too small, you are immediately warned not to do so. Hence a Zulu saying “*ungawaqobi amaqatha amancane sengathi inyama ithengwa nguwe*” (do not chop the meat into small pieces as if you bought it). As meat is chopped men pick up the piece with one hand, dip it into salt, put it into the mouth and chew a piece of raw chilli at the same time, which improves the taste of the meat. This meat is served with dumplings, which I gather, came about as a result of the western influence. The reason for this claim is that there is no history of flour in the traditional Zulu cooking lifestyle and the dumplings are made out of flour as the main ingredient.

There are very few vegetarians, if any, living the traditional Zulu lifestyle. Meat is a favourite food. This love of meat partly explains why every Zulu homestead values livestock, especially cattle, as these animals provide meat, and therefore proteins. However, besides providing protein, cattle are also highly valued because:

- They are used for bride price
- They provide cowdung which is used as manure for the fertilization of the soil, which in turn helps sustain subsistence farming. Interestingly too, when the cowdung is still fresh, it is used as polish on hut floors
- They provide skins which are used in the making of shields, drums and some traditional regalia

In comparison with the South Coast, huts in Northern Zululand in pre-colonial times formed a circle, in the centre of which was a cattle enclosure. However, my observation on the South Coast is that the huts do not necessarily form a circle, not even in pre-colonial times. Here, the huts mostly form a line down the hillock along which they are built. Here too, the cattle enclosure is positioned on the side of the house, generally just above the area where the mealie fields start.

However, despite these differences and regardless of the geographical distances in terms of where Zulu people live, the value attached to the cattle enclosure is unimaginable. In fact, it receives the same weighting as the cattle themselves. In the main, the cattle enclosure plays the following role:

- Keeping the cattle locked inside
- As a venue for slaughtering a cow when traditional ceremonies have to be performed.
- As a dining hall during cleansing and coming-of-age ceremonies when men are served the raw foreleg of a cow
- And also as a last place of departure for a bride as she leaves her biological parents to join her in-laws on the wedding day

As for the cattle, they were, in the past, to a traditional Zulu person what money is to a white person. The more cattle one had, the more respect he commanded from the community— he was addressed as *Mnumzane* (literally meaning mister). This love for cattle, unfortunately led to greed, and the abuse of young girls. We learn with sadness that there was a time during which girls were married off to men they did not love in an attempt to amass this wealth. It did not matter how ugly or unpopular the boy was. “*Ubhle bendoda zinkomo zayo*” was the catch phrase (literally meaning the beauty of a man is his cattle).

This system of arranged marriages and other practices such as “*ukuthwala intombi*” (forcing a girl to marry a boy by abducting her) proved to be unpopular though, as years went by. They are a rare sight now, thanks to the democratic government and the constitution which promotes the right to choose. The practice of bride price is, however, still in existence and for now it seems the issue of its abolition is out of the question. It has survived a lot of debate about whether it should be abolished or not. Unfortunately, over the years Zulu people lost aspects of the traditional

lifestyle: some through evolution and others as a result of colonialism. The lost treasures worth mentioning here are the system of *amaqhikiza* (older maidens) who were used as leaders and models for young girls when it came to lessons of good conduct, the system of *ukuzila* (avoidance) expected from the newlywed bride through which she is not allowed to call all members of the groom's family by their names and the true courtship which was characterised by years of negotiations before a decision to marry was made. However, the good news is that all is not lost. I have observed in my journey of discovery that traditional rites of passage such as the upbringing of a girl child, the coming-of-age of a girl child, and even virginity testing are still used as mechanisms to encourage young girls to keep their virginity intact. In my Masters degree thesis (2006) I wrote extensively about Zulu rituals, however, the research was conducted in a different village and the topic, aims and objectives were different from the current research study. Based on these revelations, the study in the Shobeni area is going to focus on those areas not covered in the previous research study, but will give an account of various ceremonies taking into account demographic factors (age, gender, marital status, family size, education and occupation); geographic factors (village, size of village, number of inhabitants and population density) and psychographic factors (activities, interests and opinions).

Another very important observation about Zulu people is that they are gregarious. They tend to occupy a specific area and form a community. This inculcates a sense of togetherness and a spirit of teamwork, rather than individualism. Usually in a specific village or section of the village, there will be a clan name which dominates others. This is not viewed in a negative light. It is accepted as God's wish. The dominant clan in my village, for example, is the Luthuli clan. Even the local chief is a Mr Luthuli. The dominant clan usually owns a vast expanse of land, which is handed down from generation to generation. Other clans get a piece of land through a system of *ukubeka* (given a plot without a title deed). For better or worse, through this system, a lot of intermarriages between villages and even within a village took place. This created a labyrinth of relationships which was very difficult to understand from the outsider perspective. This web of relationship, however, kept the whole community intact as everyone knew everyone. It also discouraged the emergence of criminal elements, as a culprit could easily be identified.

Also, another distinguishing feature about Zulu people is their strong belief in the power of the ancestors. They see the ancestors as super-powered people who live in a spiritual world. They

believe that the ancestors can protect the homestead against all ills, give luck and ward off trouble. When a family has escaped from danger, for an example, most often the ancestors get accolades for playing a protective role – *kusebenze amadlozi alekhaya* (the ancestors of this homestead helped protect us). In a conversation with one of my neighbours, who strongly believed in the power of the ancestors to ward off trouble, he narrated the following incident:

When I was suffering from tooth ache, I decided to consult a dentist for the extraction of the tooth. Immediately after the extraction of this tooth another one followed and it looked as if I was going to lose all my teeth. This fear led me to consult my ancestors by burning the incense and asking them to stop the decaying of my teeth. Since then, I have never had any tooth problems (personal conversation).

The veneration the ancestors enjoy from a traditional Zulu person is unbelievable. Some people even refer to them as *abaphansi* (literally meaning people who are underground), others prefer to use names such as *abalele* (people who are sleeping), *amathongo* (literally meaning people who are sleeping, from *ubuthongo*, sleep). The word *amathongo* is, however, mostly used by the diviners. Generally, the ancestors are believed to be in a spirit form and are together somewhere in the spiritual or imaginary world waiting for any member of the clan to join them. This belief that they exist is strengthened by the fact that when a Zulu person is very ill and sees no chances of recuperating, he is often heard saying “*ngiyahamba ngiyakwabakithi*”, “*ngiyakobabamkhulu*” (I am now going to join my forefathers). The belief that the ancestors are alive, albeit in a spiritual form becomes evident when there is death in the family, more so if the deceased is the homestead head. The funeral of a deceased homestead head is somewhat different from the funeral of ordinary members of the family. When the homestead head has passed away, a cow is slaughtered and a skin thereof is wrapped around the corpse, as it is believed that he has to take the ‘padkos’ with him to his forefathers who are now living in a spiritual world. According to traditional Zulu beliefs, God is far away. It takes years before a dead person reaches heaven.

After a year of his burial, a cleansing ceremony – more about it later – is performed for him with the hope that he is now being brought back to the homestead to play the ancestral role of protecting the family and bringing luck. In my experience as a traditional Zulu person, I have not heard or seen any family invoking the powers of a deceased young member to come and protect the family. In fact, even in my own homestead a lot of young members were lost and not once did I see my father mentioning their names when invoking the power of the ancestors. At

that time I did not bother to ask why? But now through my involvement in research work, I have come to realise that asking questions is one way of accumulating knowledge and is important. I have also begun to observe things that are happening around me and based on these observations I have drawn conclusions. The observations I made about the treatment of young people who passed away suggests to me that people who passed away at a young age are not considered as ancestors. This thinking then leads to the conclusion that ancestors are elderly males and sometimes even elderly women; they are not young boys and young girls. This conclusion is backed by Mutwa (Boon, 2007). According to Mutwa (Boon, 2007:10)

It is not everyone who qualifies to be an *idlozi* (shade). If I was a very bad person and I stole and were cruel to my wife, or if I was ill-treating the cattle and the children, then I do not qualify to be *idlozi*. Rather, I will be called *isamfumfu* – a lost, evil spirit. That spirit will not be honoured. Although the *isamfumfu* is evil, we must never allow it to fade away from us because then it may curse us. So we must do ceremonies for *isamfumfu*. But we must not say why we are killing the goat or for whom we are making this beer. And when we place the beer for *isamfumfu*, we must walk out backwards.

Most of the time ancestors visit their family members at night in a form of a dream. Besides visiting at night in a form of a dream, however, ancestors can also present themselves in forms of animals such as a green snake and a locust-like little insect called *ugogo* (grandmother). Since these animals earn a status of a spiritual being, they are not to be harmed when they present themselves around the homestead, for if you harm them you are actually harming the ancestors. This might sound crazy to an outsider and may be wrongly interpreted as idolatry, but as a cultural insider, I can confirm that it is real. One just has to live it to believe it. A Zulu person also believes in the existence of God, contrary to the general belief that he worships the ancestors. In fact the belief that Zulu people are heathens is merely rhetoric from the Westerners who brought the teachings of the Bible and pushed them down our throats. Based on the indigenous system of learning, I have come to know that in terms of religion, the Zulu person believes that there is an almighty and he calls him *Usimakade* (the one who is the beginning and the end, otherwise known as the Alpha and Omega), *Umvelinqangi* (the one who came into being first) or *Unkulunkulu* (the almighty). Only people closer to him have the right to speak to him, hence the ancestors are used. These teachings about the Zulu traditions are started in the form of entertainment at home when the family is together and get progressively more serious and advanced as the child grows up.

Young girls are taught about household chores, something that is relevant to them when they become wives, and young boys start to get involved in the herding of cattle. From this early age they begin to learn more about livestock and the significant role it plays towards the building of a family. They learn about different diseases that cows, goats and sheep suffer from and how to take care of these animals when they are sick. As a general norm when these young boys start this job of herding cattle they meet with older boys who are experienced in the game of herding the cattle and more learning takes place. In most cases the older boys introduce the young ones into a stickfighting fraternity. To make it a success, these older boys pit the young ones against each other and the fighting starts. At this stage no dangerous weapons are used. Instead, they use leafy branches of trees for safety purposes. When the fight is on, the older boys keep a watchful eye to ensure no one is injured. Should a branch lose its leaves during the fight, the game is stopped immediately because the main aim is not to cause injury, but to train the young ones for serious combat in their adulthood.

This practice of stick-fighting is even encouraged by members of the community. As a sign of approval by older people, on ritual ceremonies such as the coming-of-age, traditional weddings and cleansing, the cooked beef lungs and the fatty part of the heart are given to the herd boys. These young boys use the fatty part of the heart to test each others' strength, courage and bravery. This fatty meat is skewered on a small skewer and placed on the ground with the meat facing upward. The boys form a circle ready to pounce on anyone who takes this meat into his mouth. As soon as the brave one takes this meat and puts it in his mouth, they attack him. To earn the status of *ingqwele* (the one who is feared by all the boys) he has to display his fighting skills. The fight stops when he has swallowed this meat. It is however important to note that this particular game is only practiced with beef meat and only on the aforementioned occasions; goat's meat, is not used. Also, on ceremonies like the graduation of a trainee diviner and burials; even though animals are slaughtered, this practice does not feature. Be that as it may, stick-fighting is, in fact, the beginning of the development of a young Zulu boy into manhood and it instills bravery. This training starts from as early as the age of seven because it is at this stage that the young boy begins to join other boys as a herd boy. It is also at this stage that a young boy begins to distinguish himself as either a hero or a coward. A coward is always noticeable in that he avoids the company of other boys at all cost. Unfortunately if a boy displays signs of cowardice and stays at home most of the time he is ridiculed and earns the derogatory name of

*umnqolo ogumbe etsheni* (meaning unknown). Whilst no one seemed to know what this means, it does however, have an effect on the affected person because there is no one that I know of who is happy to be called thus. Perhaps the answer to this lies in Leitch's assertion (Boon, 2007). According to Leitch, quoted from Boon (2007:39), the reputation one builds as he grows up sticks to him for the rest of his life, including the afterlife. He writes

The senior man will carry with him for life the reputation he built as an active warrior. His authority flows from his reputation and it becomes enshrined in his *izibongo* or praises, chanted when he does his *giya* or ritual war dance. I have seen a very old *induna* or head man, no longer able to stand, do this war dance seated in a chair at a grand daughter's wedding. The roar of the crowd and the tears in his son's eyes were testimony to a Zulu respect for *isithunzi* or aura, built up over a lifetime.

The above citation brings into sharp focus the issue of praise names and genealogies which are central to the lifestyle of a traditional Zulu person. In fact, praise names and genealogies are the life blood of a Zulu person. Praise names tell us about the great things that our ancestors did when they were alive and genealogies give us a history of our roots. Through praise names younger generations are informed of their forefathers' deeds – good or bad.

Genealogies, on the other hand, give us an idea of the lineage of our families. This lineage information is very useful in the practice of Zulu rituals, particularly during *ukuthethelela* (speech by both the father of the bride and the father of the groom) in a traditional Zulu wedding. According to Magwaza, Seleti and Sithole (2006)

*izibongo* are personal 'praises' of any individual, clan or chief. They are used to introduce a person to a group, especially on important occasions, and become the record, of a person's achievements and characteristics. They are easily remembered because they are composed according to special techniques that characterise the oral style.

Entertainment in the form of dancing takes up a major portion of the activities in a traditional Zulu ceremony. To prepare young people for this performance, they are groomed from the toddler stage. Out of the blue, songs are sung at home and the toddler is encouraged to dance. This dancing improves with age. Both the Zulu dancing and stick-fighting training, the young Zulu boys and girls receive; prove to be useful later as some of these boys and girls begin to show leadership qualities. Zulu dance practices which, as stated above, start from home when the child is still young, produce over a period of time, an *igoso* (Zulu dancing leader) and the stick-fighting produces *inkompolo* (leader of young men). These are the people who have excelled in

these games and are chosen so that they can advance the games by leading others who still need to improve. It is sad to say that the rural countryside is no longer as traditional in its practices as it used to be. Times are changing. The Western style of life has made inroads. As a result, community members are now divided when it comes to Zulu practices. This manifested itself in my observation of events in the Shobeni village to be discussed later in the chapter.

It has become abundantly clear to me that the lifecycle of a Zulu person is not only defined by developmental stages, but also by a dress code, music and Zulu dance. There is a particular way in which the young people express themselves compared to adults when it comes to dress codes, music and Zulu dance. To this end, I will now analyse the differences between the dress code, music and Zulu dance in relation to different age groups. Zulu dancing, to begin with, can be classified into:

- *Indlamu*
- *Ingoma*
- *Isicathamiya*
- *Isibhaca*
- *Umbholoho*
- *Isipani*
- *Umasikandi*

For each of these Zulu dance types, there is a different dress code and different song rhythm. Also, some dancers require the beating of the drum and others do not require such an instrument. Zulu dancing can be performed individually – back-to-back, and in groups – patterned Zulu dancing. For group or patterned Zulu dancing the procedure is as follows:

Members form one line or two lines depending on the composition of the group. They dance until they deliberately fall down. One attendee, possibly a supporter of the group, jumps to the stage and performs two, three or four stampings on the ground and falls down too. This seems to be a traditional way of getting the dance group to continue. Starting from the crouching position

with their arms stretched to the front and the hands open, the group, again slowly rise up and dance. I observed that for events leading up to a wedding ceremony, there is not much emphasis on uniformity when it comes to the dress code for this particular dance type.

However, on the wedding day, authentic Zulu regalia is worn. I saw people wearing loin skins, sticks embroidered with animal skins, and headbands. Because traditional huts are not plastered with cement, but with packed soil, they sometimes crack during Zulu dancing. This, is however, not seen as damage. Rather, it indicates that people who were dancing were strapping young lads and young women. Being strong and powerful is favoured by the Zulu people. Even during the slaughter of a cow for a deceased person on a cleansing ceremony day, this show of strength is expected from the cow that is to be slaughtered. It represents the deceased and is therefore expected to behave like him. If he was a hero, like him, the cow is also expected to stage a fight before succumbing to death.

Zulu dancing involves the singing and clapping of hands. If the mood fades, the leader stands up, and wielding a belt, his shirt or some other objects, encourages the attendees to reinvigorate their singing and clapping. Following the song rhythm and hand clapping, the dancers start their movements by lifting their arms up so that they assume the shape of the cow horns, they then lift their legs high one at a time and as they do this they lower their hands and stomp the floor with the feet. If your legs do not go high up you are not seen as a skilful and talented dancer. As with observations made about homesteads earlier, the style of Zulu dancing also differs from region to region.

The Zulu dancing style of the Northern Zululand, for instance, differs considerable from the style of the South Coast. In stark contrast with their South Coast counterparts, theirs is characterised by a lot of aerobic movements and contortions. I observed a video by the Mthusi High School students in 2009 captured on Cultural Day. I was fascinated by the way *isibhaca* is also danced. Very noticeable in this dance was that the legs are not stretched out but are raised up and kept closer to the body. These students were dancing a patterned type of dance referred to in Zulu as *isipani*. This video also showed another group of students who were dancing *indlamu* (traditional Zulu dance performed by the elderly men in big occasions such as weddings). This particular dance, according to a study participant, is traditionally not performed by young men. It is a special dance that features in big traditional ceremonies such as a coming-of-age or a traditional

wedding. In this case, the students were performing on stage. The rhythm of *indlamu* dance is slow. Dancers carry sticks and sometimes knobkerries which they wave as they stomp the earth. In the good old days, this particular dance type was performed by elderly men. However, things have changed slightly. It is not uncommon to see young men also dancing *indlamu*, a situation that could be caused by the fact that most men die at an early age now, due to the HIV and AIDS pandemic. Another Zulu dance type worth mentioning is the *ingoma* dance. This dance type is performed by one person at a time and is fast-paced.

The Shembe religion promotes dance too. There is one dance form very similar to Zulu dance, it is called *umgidi* and is performed on various celebratory occasions. This dance type is divided according to marital status, age and gender.

As part of *umgidi*, the Shembe church boasts *Isidwaba* dance, *iveyili* dance and *isikotshi* dance. *Isidwaba* dance is performed by young girls of the church. During this period the girls have to observe certain rules. They must refrain from talking to boys including their own brothers; and they must also not be in their menses because on this day they are going to receive blessings from their leader. Purity is therefore an issue. According to a study participant who is a Shembe by religion, a voice informs Shembe, the church leader, about any upcoming Shembe ceremony so that he can inform his members. He then informs the congregants concerned. If the ceremony is *Isidwaba* dance, on the day of celebration the young girls each carry a small white cow shield and an umbrella. The white shield symbolises the young girl's purity – she is untouched, and still a virgin. This celebration ends with the girls visiting the Shembe leader's home to keep him company at night and also to get blessings from him. On their way to his home they sing the following song:

<i>Lalakahle webaba wethu</i>	Sleep well father
<i>Engathi inkosi ingakubusisa</i>	May the lord bless you

*Isikotshi* dance which is performed by men is the second form worth mentioning. This particular *umgidi* dance is referred to as *isikotshi* because on this day men wear black skirts, white shirts,

black and white socks, white ribbon and boots. After the dance, Shembe, the leader, performs blessing prayers for the congregants too.

Another very important performance on the calendar of the Shembe people is the performance by the young girls at *Ebuhleni* (a site sacred to the church). This performance takes place from the 7<sup>th</sup> to the 8<sup>th</sup> July of every year. To qualify for the event, the girls must be pure, hence the performance of virginity testing before the trip. However, the route to this sacred place is via a bushy area known as Ntanda in which the girls camp the whole night. And to keep the night exciting, they sing non-stop. There is a river close to this place in which the girls bathe as early as 3a.m. on the following day. On their way to *Ebuhleni* these girls carry reeds. The practice is similar to the reed dance performed by Zulu and Swazi girls during the reed dance ceremony. Singing is the order of the day in this event and it intensifies as they get to *Ebuhleni*. The song sung at *Ebuhleni* goes like this:

<i>Qubula Nkosi</i>	Greetings King
<i>OkaMpande zamshiya eHlobane</i>	We left Mpande at Hlobane
<i>Impi zinyane leNdlovu</i>	Because of war Calf of the Elephant

Another significant phenomenon of the Shembe religion is the one referred to as *umdedele*. This particular event is about reintegrating the ancestors so that they too can worship Shembe, the king of the Nazareth Baptist Church. Each member of the church is expected to reintegrate his ancestors into the church. However, before the integration in the church, each family must perform a similar ritual at home. The meat from the ceremony is used as 'padkos' for the ancestors and taken to the church so that the community can feast during the church service. Every member of the church present must sing the following chant song. During the singing the girls circulate the temple:

<i>Mdedele angene</i>	Allow him to enter
<i>Simkhonze u Jehova</i>	So as to worship the Lord

<i>Inzalo KaDingane, benoSenzangakhona, Sasivalelwe</i>	Dingane and Senzangakhona's generation, the gates were closed
<i>Namhla avuliwe amasango</i>	Today the gates are open

Next up in the traditional Zulu dance genre is *Isicathamiya*. This dance type has also made a mark in the traditional Zulu music arena. The vibe of this dance and music type permeates the entire continent. According to Impey

(<http://www.folklife.si.edu/resources/Festival1997/songsof.htm>) the *isicathamiya* competitions which are performed away from home especially by Zulu-speaking people “serve to assert home ties and affirm regional identity”. Again, the video by the Mthusi High School boys serves as tangible proof that the Shobeni community has a role to play in this musical genre. Modeled on the traditional patterned Zulu dancing, *isicathamiya* differs in that the stomping of the ground is not as fierce as the *ingoma* dance. Rather, the feet touch the ground lightly; the dance assumes a stalking approach and the dress code is western. It is definitely an enjoyable entertainment for tourists. Its origin can be traced back to the times of American minstrelsy and ragtime (Impey, 1997).

*Umbholoho* is particularly useful in traditional weddings. It takes the form of choral music. Perhaps, it is a modified form of this type of music. Girls and boys form two, three or more lines, depending on how large the group is. The standard practice is that the boys always form lines at the back and the girls are always in front. In front of the group is a conductor who directs the group. This type of music has in fact proved to be a good form of entertainment in traditional Zulu weddings. When young girls and boys from both camps, each led by a conductor, compete musically in a traditional wedding, pandemonium ensues, at least in the eyes of an outsider. As an insider I see this as an organised chaos. Conductors use whistles as they gyrate in front of their teams in an attempt to catch the eyes of the attendees.

Most traditional music and Zulu dance is backed by a drum beat. Whilst the beat of the drum might sound monotonous to an outsider, it certainly has a great impact on the dancing of a Zulu person. It goes to the person's inner feelings and evokes the spiritual part of the dancer. We see the role of the drum in the *masikandi* traditional music, diviner celebrations, *ingoma* dance and

the Shembe dance. The *masikandi* traditional Zulu music, to begin with, is a combination of the western instruments and traditional Zulu songs, rhythm, dance and attire. Notable musicians in this genre begin their career from practicing with a guitar made out of a five litre oil tin and fishing lines. Those who are persistent then graduate into professional *masikandi* musicians. It is proudly South African and has already made its mark overseas.

Whenever a family in the community has revealed plans to host an event such as a traditional wedding, coming-of-age or any other related event, the young boys and young girls become so excited that one can cut the atmosphere with a knife. On days like these, the dress code for women, according to a study participant, varies depending on their age and the type of event. This study participant spoke of sheets of linen, and towels which are worn by young girls for smaller events and beadwork, towels and t-shirts for a traditional Zulu wedding. A fiancée, on the other hand, wears a sheet of linen on her shoulders and the rest of the regalia are similar to the one worn by the young girls. A married woman wears clothes that are long enough to go below the knees and *ibhayi* (a sheet of linen on her shoulders). She also wears a doek on her head to cover her hair. A married traditional Zulu woman covers her hair as part of the respect for the homestead and the ancestors.

#### **4.1.1 Traditional ritual ceremonies**

Good conduct and respect takes centre stage in the life of a Zulu person. Based on these traditional values, the girl child will be taught how to sit properly, always with her legs closed or crossed so as to avoid showing her private parts, to fetch fire wood, to fetch water from the river, to clean at home and to cook. As she develops, she gets to a stage where she qualifies to be called *itshitshi*, one she assumes as she enters puberty (at about 15 years of age). This is a vulnerable stage as her body is becoming adult. Fortunately, Zulu people have a system of controlling pre-marital sex and child birth. This birth control starts with a virginity testing ritual which the young girls have to go through. According to Khuzwayo (2000:43), virginity testing refers to the practice and process of inspecting girls to determine if they are still virgins. In my interview with Miss Nzimande, a teacher in the Shobeni village, she made it categorically clear that this practice is still very much alive in the village of Shobeni. She spoke animatedly about it, and this is her story:

Even here at Shobeni we still have young girls who attend a virginity testing ceremony. We view this as a good practice and we feel that it will help the nation in its fight against the HIV and AIDS pandemic. We also hope that the rate of early pregnancy will drop. On the day of the virginity testing ceremony, the girls get up very early in the morning, bath, get dressed in their traditional regalia and set off for virginity testing. Virginity testing is performed by an experienced woman who is skilled and knowledgeable in the area of virginity. Her girl children too, must also have participated in the ceremony. In her inspection of the girl, she looks for the condition of the 'eye'- this is a small part of the vagina through which the penis must go if the girl is involved in penetrative sex. Under normal circumstances this 'eye' must be white in colour, if it is red it means that she has had penetrative sex and is therefore no longer a virgin. To indicate to others that the girl passed the test, a white flag is waived. However, if she did not pass the test a red flag is waived. This old woman must, however, be aware that these matters are kept confidential because a mistake happens at times. When all the girls have been tested, they are smeared with a white coloured substance on their faces as a sign of purity. On their way to the king's house, a place where traditionally this takes place, the mood is jovial and they sing songs that are associated with the ceremony and this sends a message to whoever meets them on their way that they are confident and looking forward to the ceremony.

As testimony to Miss Nzimade's assertion that the practice of virginity testing is still alive in the Shobeni village, the South Coast Herald of the 10<sup>th</sup> July, 2009 had the following report on virginity testing:

Last weekend saw the Zulu Cultural event known as "*Ukuhlolwa Kwezintombi* or virgin's ceremony at Kwa-Nyuswa, a rural tribal area within Eziqoleni. With the influence of westernisation of young Zulu girls, the virgin's ceremony is about encouraging them to preserve their virginity for marriage. Cultural events such as "*Ukuhlolwa Kwezintombi*" are attracting keen interest from foreign tourists who are fascinated by all aspects of the Zulu culture. Present at Kwa-Nyuswa was a group from Holland who stayed spellbound for the entire eight hour event, while the young Zulu maidens went through the ceremony. One Dutch girl spontaneously joined in and for a short while became one of the maidens. This move totally enthralled all concerned to the point where one woman official hugged the tourist for some while.

The Dutch tourists were clients of Thembela Tours, which specialises in taking foreign visitors into the hinterland around Kwa-Nyuswa. Owner/operator of Thembela tours, Mandla Khawula, commented that tourists from overseas love to "see the real thing" when it comes to Zulu cultural living, as opposed to staged shows as seen at some cultural villages. Mandla also added that when driving through rural areas, foreigners were ecstatic at sights and sounds we in South Africa often take for granted.

For instance a woman carrying a bucket of water or a bundle of sticks for firewood on her head usually does not get a second glance from a South African,

yet to a foreigner this is absolutely amazing and he has to stop his vehicle for a photo session.

“I always encourage my clients to tip the people well on such occasions” said Mr Khawula.

The virgins’ ceremony is held annually around the 4<sup>th</sup> July and is sure to be extremely popular during the 2010 World Cup. The public should be on the look out for other opportunities to view the area of KwaNyuswa up close and personal with visitors, particularly from overseas and be encouraged to work through someone who is known and is also familiar with the area.

Whilst the practice of virginity testing is seen as effective, Zulu people do not think that it can succeed on its own as a birth control method. Other preventative plans are put in place as well. For instance, to strengthen the practice of virginity testing, girls are encouraged to avoid penetrative sex when going to bed with their partners. Crossing one’s legs is recommended. This important indigenous sex education is backed up by the lessons received at ceremonies such as child upbringing and coming-of-age rituals.

An interview with Mrs Gambushe of Shobeni village revealed that she strongly supports the virginity testing ritual. Lamenting modern day behaviour, she recalls how she was brought up:

We respected our parents in our times. We did not bear illegitimate children because we were told that when making love with your boyfriend, you must cross your legs. You must never allow the boy to deflower you because the private parts you have do not actually belong to you but to your parents. We were happy and to date we do not regret the respect we gave our parents.

These days things are different. If the girl is in the company of her boyfriend, it is like she is with the king. If we tell our young girls about how we were brought up, they have a laugh of their lives. This explains why these days there are a lot of pre-marital pregnancies and lots of illegitimate children. I still like the period during which we were raised up compared to what is happening now.

Saying much the same thing, and using himself as an example, another study participant by the name of Mr Mbotho, also favours the traditional Zulu way of child upbringing. As he gave me a detailed account of how he was brought up, it dawned upon me that the practice of teaching a child proper behaviour from the early stages of his life is an age-old Zulu practice and is taken very seriously. Other study participants backed up this sentiment as indicated in the tables below. However, because I had not told or listened to stories for years, at times I experienced difficulty in following their narratives. I was not going to give up though. Due to my interest in the subject,

as the stories unfolded, I kept asking more questions to get clarity. The questions in the tables below form part of this probing.

**Table 4.1 The study participant's response to the question: "Tell me about the lessons received by the young boys in respect of good behaviour?"**

Mr. Mbotho: I was a good boy and obedient. I classified myself as a heathen and was very fond of girls. I did not like a Christian girl though, I was scared of her. At the time, if I made advances to a girl and discovered that she was no longer a virgin; I would run for my dear life. I was honest and did not have illegitimate children.

Also as young boys we used to fish for eels, play games and look after cattle as they grazed on mountainous areas. Whilst the cows were grazing, we would hunt for wild birds and wild animals. On certain days we would, however, be caught on the wrong side of the law. For instance, on certain days, we would steal *izinkobe* (cooked mealies). Because stealing was scorned by our parents, when caught we were heavily punished. Like any traditional Zulu boy, a cow shield was made for me to use when attending certain ritual ceremonies.

I discovered that the more questions I asked, the more I learned about the traditional Zulu lifestyle. For instance, I came to understand that a girl who has lost her virginity loses value in terms of the number of bride price cows she is going to attract. This obviously explains why lessons on good behaviour are so fundamental, particularly for the girl child. These lessons are, of course, not treated as a once-off exercise. As the child grows up, more challenges are encountered; hence she is expected to learn a string of lessons.

Another form of encouraging good behaviour is through the performance of the girl-child upbringing ceremony. This girl-child upbringing ceremony provides elderly women with an opportunity to formally advise the young girls about good behaviour when sleeping with their boyfriends - i.e. to avoid penetrative sex. In my observation of this event I noted that the manner in which it is performed varies slightly, depending on the family clan performing the event. This perhaps is due to the fact that from the days of yore nothing was documented. The information was passed verbally from generation to generation with a great risk of distortion and different

interpretations. However, my observation of this event in the study area brought the following results:

A girl-child upbringing ceremony is a traditional Zulu practice performed by a young Zulu girl of about fifteen years old, or a girl who has entered puberty. It marks the first developmental stage in her lifecycle through which the parents show their concern and love for her. The significance of performing such a ritual for the girl is to ask ancestors to give her luck and protect her from bad omens, and also so that elderly women can advise her about good behaviour. Like all other traditional rituals, this ritual must receive the blessings of the ancestors. Observations have also shown that whenever there is a need for the communion with the ancestors, Zulu people slaughter a beast. For this ceremony too, a goat is slaughtered with the usual and traditional burning of incense as an accompaniment. Here too, like all other ritual ceremonies, preparations are done to ensure success of the ceremony.

These preparations start with the invitation of relatives, family members, and community members, especially those that are within reach, and also local girls. Interestingly young boys are never invited, but they come anyway on the day of the ceremony on their own volition. As part of the preparations, the homestead is renovated, the yard is cleaned and a week before the ceremony, traditional Zulu beer is brewed. Attention is also paid to the initiate. After all, she is the most important person for the day. Her preparations start with a traditional *ukugonqa* process which dictates that she be subjected to a state of solitary confinement for a certain period of time, ranging from a week to two months. This is to cleanse her of any impurities, so that she is ready to be received by the ancestors. A week before the ceremony, the invited girls report to her place and start *umbholoho* dance lessons which form part of the entertainment on the day of the celebration. This is, of course, to ensure that nothing is left to chance. Also, as part of preparation, just before the day of ceremony, the initiate, accompanied by her companions, visits her mother's place to ask for gifts. Back home, early in the morning of the actual day of the ceremony, a fire is made on the threshold of the main hut and the girls have to jump over it as they head for the river. Again here some differences are noted. Some families ensure that the girls strip naked before jumping over the fire. Other families, on the other hand, do not even know that such a practice is done. The reason for going to the river is to cleanse themselves again of impurities and bad omens and to rid themselves of the unsavoury past. Because it is a

good day, everyone is in a jovial mood. So whilst the girls are bathing in the river they continue to sing and dance. As part of the ritual, the initiate is shaved on the head by an elderly woman before all the girls leave the river for the homestead. All this is done to cleanse her. After this traditional shaving of the initiate, all girls, including the initiate, don traditional Zulu gear in preparation for Zulu dancing when they get back to the homestead.

When wearing their gear, the girls always leave their breasts uncovered. Whilst this is only practiced on ceremonial days nowadays, it was a daily practice in the past. This is how girls used to showcase their virginity. Flabby breasts showed the world that the girl was no longer a virgin. No one wanted to be subjected to that humiliation. Zulu customary law dictated then that a girl who was no longer a virgin must not dance or mingle with virgins. Western civilisation has unfortunately taught our girls that breasts form part of the private parts, thus revealing them in public is a form of indecency. Through no fault of theirs, for fear of being branded harlots by those who do not understand the traditional Zulu culture and those who think it is a primitive way of life, girls cover them nowadays.

However, in keeping with a true traditional Zulu lifestyle, care is always taken that on ceremonies like this one everything is done to perfection. And one way of doing that is to ensure that the girls are bare-breasted on this day. This ceremony culminates with a dance performed on open ground. This open ground can either be on or outside the premises, depending on the tradition-specific practices of a family hosting the ritual. Before the whole procession heads for the open ground, the father of the initiate goes out to meet the girls as they head for the homestead from the river, and leads them back home. He then covers the initiate with *umhlwehlwe* (goat cauls) by positioning it just below the breasts. Some people, depending on the clan-specific practice again, cover the whole shoulder area with the cauls. There is a traditional Zulu belief that if the girl masquerades as a virgin, the white colour of the cauls will turn red. During my observation of the rituals at Shobeni, I did not witness any colour change though.

This might obviously mean that there were no cheats. Whereas with the coming-of-age ceremony, the initiate wears the gallbladder from the slaughtered cow, in this ceremony the initiate wears a skin armlet on her wrist and her father pours bile on her left hand starting from the fingers. As mentioned earlier, when it comes to the actual performance, all the people in attendance are asked to go to the open ground where the dancing and singing is to be performed.

The initiate then dances with a spear in her hand. Her mission at that point, is to collect as many gifts as she possibly can. These gifts are in the form of paper money which is pinned on her head. There is a specific way of getting this money. Together with her peers, the girl has to dance whilst everyone is watching. Whilst dancing; she identifies someone amongst the crowd. Once she has identified this person, she moves with the spear on her hand and thrusts it in front of him. The person has to return the spear but, of course, not without money. The money is then pinned on the initiate's head. This carries on until her father dissolves the gathering and asks everyone present to go back to the homestead for a feast.

Mr Masau, the headman in the Shobeni village, had this to say about the practice of the girl-child upbringing ceremony: "When the girl is starting to get her periods for the first time, she should tell her parents about it, and they slaughter a goat to plead with the ancestors to guide the girl and protect her until she gets a husband". Mr Mbholiwe and Mrs Hlongwa were the next study participants to be interviewed on this subject. Whilst they were forthcoming, a need arose at times to probe. The question in the table underneath is indicative of that.

**Table 4.2 The study participants' response to the question: "What is the traditional Zulu procedure for hosting a girl-child upbringing event?"**

Mr Mbholiwe: This is performed when the girl enters the puberty stage. Preparations are done by putting the initiate on a rigorous programme of solitary confinement. A goat is slaughtered and incense is burned. Bile is poured on the left hand of the initiate and she wears the skin armband. An inflated gallbladder is also pinned on her. On the day of the ceremony, she and her peers wake up in the morning and head for the river. An elderly woman goes to the river with them so that she can shave the initiate's head.

Mrs Hlongwa: The first adulthood stage for a Zulu girl is to be *itshitshi*. This is a puberty stage during which the girl starts her periods. It is at this stage that there is a need for her to undergo the process of initiation into adulthood. In this ritual, the goat is slaughtered. It is in this ceremony that she receives advices about adulthood and elderly women are tasked with doing just that.

Songs are an integral part of these traditional ceremonies. There are various songs that I listened to during my stay in the study area; however, the one that stuck in my mind was the one questioning the condition of the breasts of a young girl which appeared to be flabby. It went something like this:

<i>Awe kanjani</i>	How did they become flabby?
<i>Awe kanjani, amabelenjongosi</i>	How did the breasts of the young girl become flabby?
<i>Okushukuthi thina sesiphuma kanje</i>	It means we must leave her

Although I was not in a position to ask the question as it seemed too sensitive and personal, I observed on that day that the initiate had flabby breasts an indication that she was no longer a virgin. Again, that is where observation becomes important. Sometimes what people tell you and what actually happens are two different things. Whilst the ritual is touted as a ceremony for a virgin, things have changed slightly. Some families perform it for even girls who already have babies which, in a way, points to the fact that most of the traditional Zulu practices have lost their true meaning.

There is nothing much to be discovered about the ritual performed for the boy-child when he reaches the age of between fifteen and sixteen. Even currently, I have yet to see the boy-child upbringing ritual. However, Raum (1973:277), in his study of social functions of avoidances and taboos among the Zulu people, observed that when a boy's first emission occurs, he takes his father's cattle by stealth to a secluded part of the pasture in the early morning and he makes the boys of the neighbourhood join him with their cattle from home. This practice seems to have taken a back seat though. This comes as bad news, because as they say, it takes two to tango i.e. if girls are to be taught the proper ways of behaviour as they grow up, a similar approach should be applied to boys so that there is common understanding.

Following the girl-child's upbringing ceremony is the coming-of-age ceremony. This is a traditional Zulu way of giving a girl of marriageable age the right to choose a husband. This

traditional Zulu ritual is performed for a girl who has reached the age of 21 years and it aims to achieve three main things:

- To thank the girl for not indulging in sexual activities prematurely
- To ask the ancestors to give her luck and protect her from evil
- To give her the right to choose the right man – a would-be-son in-law

Be that as it may, I have learned with interest, during my journey of discovery, that the coming-of-age ritual is divided into two categories. There is the coming-of-age ceremony for a girl who has not chosen a husband, and there is also the coming-of-age ceremony for a girl who has chosen a husband. The first one is commonplace. However, the second type is also performed occasionally.

The first coming-of-age ceremony is performed for a girl who has behaved well and stayed a virgin until the age of twenty one, which is considered to be a marriageable age. Some families will do this after the upbringing ritual, whilst others skip the upbringing ceremony and go straight to the coming-of-age ritual when the time is ripe. By virtue of the performance of this ceremony, the girl's father is now giving her the full rights and permission to marry whoever she wants to. It is, however, important to note that this does not give her right to do as she pleases. She is still under the watchful eye of her parents and she still receives advice. Preparations for both types of coming-of-age ceremony are similar to preparations for the upbringing ceremony, except that the beasts to be slaughtered here are a cow and a goat. In terms of the dress code, the girl wears traditional gear similar to that worn by a girl who is an initiate for the upbringing ritual. In my observation I noted that an elderly woman is tasked with ensuring that the initiate is wearing traditional gear appropriate for the occasion:

- She shaves the head of the initiate and ties a headband around her head.
- She, then, applies *ibomvu* (red ochre) throughout her body.
- This initiate wears white beads on her upper torso and skin skirt at the bottom.
- Her shoulders are covered in cauls.

- She does not talk to anyone and if, for some reasons, someone wants to talk to her, this person has to give her something; these days money is used.

When she is ready for the performance, she leaves the hut and walks to open ground. There is singing along the way. The girl is led by her father who opens and closes the ceremony. Amid the excitement, the girl's father immediately asks everyone to keep quiet. He begins to explain the nature of the function and introduces the person for whom the ceremony is performed. Although there is no specific phrasing for opening the ceremony, the one I have heard of goes something like "*Lona umcimbi wokwemulisa indodakazi yami u Tholakele*" (this ceremony is the coming-of-age for my daughter Tholakele). The crowd ululates upon the official opening of the ceremony. Singing and Zulu dancing continue once the father has opened the ceremony. There are many songs that are sung here. One that is still ringing in my mind and seems to be popular is:

<i>Ngeke ngishade</i>	I will not get married
<i>Ngeke ngishade, ngishade notishelagula njalo engibangelusizi</i>	I will not get married to a teacher because he is always sickly and this makes me feel sorrowful
<i>Ubegula njalo</i>	He was always sickly
<i>Egulanjalo engibangelusizi</i>	He was always sickly and made me feel sorrowful

Songs play a major role here for, besides keeping the audience entertained, they are also used to facilitate the rhythmic movement of the initiate as she goes about in a bid to collect gifts from relatives. So, once the father of the girl has officially opened the ceremony, the singing intensifies, the girl identifies more people amongst the crowd (similar to the girl-child upbringing ceremony), dances towards them and thrust a spear in front of the one she has chosen. This chosen person has to return the spear with the money which is pinned on the head of the initiate. This game carries on until the father of the initiate dissolves the gathering. Whilst the pinning of

money is going on, the ‘mothers’ and relatives of the initiate are ululating and pacing up and down with brooms in their hands – a sign of happiness and appreciation for what their daughter has done.

Keeping one’s virginity until one reaches the marriageable stage is an honour both for the girl and her parents. Some performances arouse happiness and enthusiasm within the crowd. A man from the crowd of onlookers might perform war antics whilst brandishing his knobkerrie or beating his cow shield slightly with a stick to demonstrate satisfaction with the proceedings. Below is an example of such a war antic, as enthusiastically recited by Mr Langazane, my study participant. When I asked him what this means, unfortunately he could not tell me. He learned this from age-mates and did not ask them what it meant either. I am in agreement with Magwaza, Seleti, and Sithole (2006) who maintain that some Zulu phrases are better left as they appear in the Zulu language because English translations may fail to convey meanings embedded in those terminologies.

*Ikhalaphi!*

*Ikhalaphi induk’zethu izwangothi, ikhalaphi*

*Ikhalaphi!*

*Ikhalaphi induk’zethu izwangothi ikhalaphi*

This war antic is repeated and might take between two to three minutes, depending on the mood of the people on the day. Like traditional regalia and Zulu dancing, the war antics are village specific. In competitions and warfare they define the identity of the different villages. So, in a ceremony where war antics are allowed, men from different villages sing their own versions.

A traditional Zulu programme does not have specific starting time and specific finishing time. Things happen when they happen. The decision to do or not to do is based on a gut feeling. The

same applies to this ceremony. When the mood has become more subdued and people seem to have had enough, the girl's father dissolves the function. Then he asks everyone back to the girl's homestead for a feast of meat and traditional food.

Back home, young men are traditionally served the foreleg of a cow. It is compulsory to eat this. There is a great traditional significance attached to serving of this joint. Through the indigenous system of governance, disobeying this law is punishable. The chief, therefore, through the powers entrusted upon him can come down very heavily on those who flout this Zulu law. Usually a person who does not comply is fined a cow. This is a heavy punishment, given that cows are highly valued by a Zulu person and you can refuse to pay at your own peril. The chief is, in the eyes of the community, all-powerful. When he has made a decision, it cannot be reversed. If you do not respect his decision, he has the right to deport you. However, supposing that all goes according to expectations, during the feasting of the braai'd foreleg joint, a game of stick-fighting is performed by young men. This then separates the upbringing ritual from this particular one, for in the former, there is no stick-fighting.

A brave and skillful stick fighter earns respect amongst his peers. Sometimes, with the passage of time he will be elected to a position of leadership, either as a leader of young men or as a headman. Once these young men have had enough of the stick-fighting game, they, together with young girls, converge on a hut specially prepared for the gathering. The floor of this hut is covered with grass on which everyone sits. The seating arrangement used inside the hut is a *gaxa* plan. According to this plan, people sit in a row starting from the wall. The first person sits and opens his legs for the next person to fit in and the second person does the same until a row is formed. These rows form a circle in the hut leaving the centre as *isitiki* (the stage) for Zulu dancing. This Zulu dancing and singing takes place from when the night falls until midnight. One of the songs sung is:

<i>Holidi bafana ikhehla liyanikhuzza (repeat)</i>	Stop it guys, the old man is warning you
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When interviewed about this matter, Miss Khowa, a young study participant, qualified the above narration. Drawing from her own experience, she said the following about this important Zulu tradition:

It is a Zulu tradition in which a girl who has reached early adulthood (the age of 21), is introduced to womanhood. This implies that she is no longer a child and can now get married. But most importantly, it is a way for her parents to show gratitude to her for taking good care of herself throughout her teenage years. On this occasion the ancestors are also updated on what is happening. My father will also ask the ancestors to continue protecting me. For this ritual a cow and a goat are slaughtered. Zulu beer is brewed, family and friends are invited and there is traditional singing and dancing.

The coming-of-age ceremony is very costly. There is a lot of preparation that must be done beforehand. It is not something that parents simply wake up in the morning and just decide to do. In order for the event to be successful, parents must have finance saved up so that they will afford to buy the animals that will be slaughtered, food, ingredients for brewing the beer and fixing small maintenance things around the house. My parents felt it was a must that they do the coming-of-age ceremony for me, since I am their only daughter and because I have taken care of myself, something that is not easy to do in this modern world as teenagers are faced with many obstacles and challenges.

I am among the first in the family to have the coming-of-age done for me which makes it a very exciting experience not only for me, but for the rest of the family as well. My parents were also very excited and proud of having me as a daughter.

The coming-of-age ceremony of a girl who has chosen a husband comes about as a result, as mentioned earlier, of unforeseen circumstances. Study participants say that affecting factors are poverty and time constraints. The approach offers some benefits though, one of which is that girl's family can use one of the bride price cows for the performance of this ritual instead of forking out from their own pockets to buy a cow, as is normally done these days. Besides, a traditional Zulu person believes that the performance of rituals, such as this one in which the two families get together, strengthen the alliances between the two families. So, this ritual serves also to cement the relationship between the two families. In this particular coming-of-age ceremony, the groom is also offered an opportunity to present *izibizo* (requested items which form part of bride price). Again this is not done in the first one and the reason is simple. The initiate for the first coming-of-age is not engaged and therefore requirements such as these requested items do not apply.

It is important to note that under normal circumstances these items are given on a separate day. They are brought to the bride's family by the groom on a date agreed upon between the two families. This becomes a special function, with its own ritual performance of *umembeso* (covering someone with something like a blanket). However, the method of presenting these

items to the recipients is the same, whether it takes place on the day of the coming-of-age, or at another time.

Once the gifting process has been completed, the *umembeso* follows. Some recipients, upon receiving their blankets, would stand up, perform a leap dance and ululate. The success or failure of this ceremony, like all others, depends on the organisational skills of the host family. Here is a detailed account of the preparations for the event.

Once a girl has chosen a husband she earns a special name, so that she is distinguished from the girls that are still looking for husbands. She becomes *ingoduso* (fiancée). Once the decision to perform this ritual for her has been made at home, the preparation process begins. Her father would have to make sure that he has the necessary resources to perform the function properly. Taking shortcuts through the ritual process angers the ancestors and instead of bringing good luck, it would bring bad omens. The fiancée's father normally chooses one of the bride price cows to be slaughtered for this ceremony, however, if he is a well-to-do man, he may select a cow from his own herd. The date for the performance of the ceremony is agreed upon and both families start the process of inviting guests. The fiancée's family invites close family members, relatives and some community members. The groom's family does exactly the same – they also invite their family members, relatives as well as their community members to join them on the day when they set off to the fiancée's homestead for this important ceremony. Both camps start getting ready for the event, in the same way as in other ceremonies. The host family gathers food items, cleans the yard, whitewashes the homestead, and gathers fire wood and so on. The guests, on the other hand, organise items to take with them when going to the fiancée's homestead.

A week before the ceremony, traditional beer is brewed and the animals to be slaughtered are set aside. The fiancée and her peers begin practicing their dances. When the time for the slaughtering of animals arrives, the goat is slaughtered first – as a rule on a Thursday so that the ancestors are formally notified of the planned ceremony. The cow is slaughtered on Friday, a day before the actual ceremony so that it can be hung for the ancestors to 'lick' it. On the very same Friday, the girls from the fiancée's side leave for the groom's homestead to perform a traditional process referred to as *ukuphula umkhonto* (literally meaning break the spear). When they get there, they take anything that they can get hold of and run away. If the groom's people want

certain items back, they have to give the girls some money in exchange. These girls then go back to the fiancée's homestead for the continuation of the ceremony.

On the day of ceremony, the fiancée's mothers leave very early in the morning to guide the procession of visitors from the groom's side to the venue. They carry traditional Zulu beer with them, and some pieces of meat cut from the slaughtered goat. According to one of my study participants, the offerings include:

- flank
- offal which are:
  - ❖ pieces of liver
  - ❖ tripe
  - ❖ intestines
  - ❖ kidneys
- a clay pot of traditional Zulu beer

When the *abalingane* (the name the groom's family are given on the day the relationship is formed) have arrived at the fiancée's homestead, they do not enter the premises. As a sign of respect, they wait outside the yard until the necessary formalities have been observed. The homestead head takes a clay pot full of traditional Zulu beer and *amahewu* (mixture of cooked porridge and water that has been fermented for a couple of days) and presents these to the bridal party. The bridal party members take turns to drink from the clay pot and then follow him to his homestead. He then takes them to the hut in which they will stay for the duration of the ceremony. After a short while, members of the host family take turns to enter the hut in which the groom's family is housed and politely greet the in-laws. It is at this stage that the bride price negotiator will skilfully indicate that he wants the process of *umembeso* to begin.

Zulu people have a particular way of welcoming guests. When a very important person visits the homestead, an animal is slaughtered for him as a sign of appreciation.. The same thing happens on this day to welcome the in-laws. . Therefore, the ritual of *ukucola* (the welcoming of guests) is performed, in which goats are presented to some of the groom's members as gifts. The presentation of these goats is done in this order:

- The first goat brought into the hut is presented to the groom

- The second goat brought into the hut is presented to the bride price negotiator
- The third goat brought into the hut is presented to the groom's youngest sister. The fourth goat brought into the hut is presented to the groom's mother and is known as *usheko* in the South Coast of KwaZulu-Natal

The traditional welcoming of guests in the coming-of-age ceremony differs from other practices in that the people who have been presented with these goats are expected to do everything; from slaughtering the animal, to cooking and serving the cooked meat themselves. According to traditional rules, they have a choice though. They can choose to slaughter them on the day of the ceremony or they may choose to take them with to their homestead. If they choose the former, bile is poured on them by the fiancée's family so that the ancestors of the fiancée family can welcome them. However, if they choose to drive the livestock back home, they are at liberty to do so. If they have chosen to take the live goats back home, they then, after a week or so, host their own function in which they slaughter these goats and invite family members, relatives and some community members to come and feast.

On this coming-of-age day, the fiancée wears a traditional cowhide skirt and covers her shoulders with cauls, as is traditionally done by a girl who is not yet engaged. The rest of the proceedings are similar to the first coming-of-age ceremony that is, singing, dancing, courtship of young girls and so on

**Table 4.3 The study participant's response to the question: "What criteria are used to decide as to whether the initiate is right for such a ritual?"**

Miss Ngeleka: The girl should be checked if she is still a virgin at the age of 21 years, particularly if she is still not yet married. If she proves to be a virgin, her parents slaughter a cow to thank the ancestors that they (the ancestors) have guided their daughter until she was old enough to make her own decisions. On the day of the ceremony, she applies the red ochre throughout her body, ties a headband around her head, and wears white beads on her upper torso, cauls on her shoulders and *igqila* (skin skirt) on her bottom. On this special day, she has to observe some traditional Zulu laws, one of which is not to talk to anyone unless given some money. There are no special songs for this ceremony. It all depends on the occasion. When the

procession leaves the homestead and heads for the open terrain, a chant song is sung and on the terrain a Zulu dancing song is sung.

With respect to songs, there is no order as to who must lead and who must follow. Sometimes people start different songs at the same time. However, knowing the traditional rules, one of them draws back and starts his song afterwards. To whet the reader's appetite I am going to document at least one chant song and one dance song.

Chant song:

<i>1. Nanithule nithini wez'nsizwa?</i>	Why did you keep quiet, young men?
<i>Eyakabani?</i>	Whose dog is it?
<i>Nanithule nithini wezinsizwa?</i>	Why did you keep quiet young men?
<i>Eyakabani?</i>	Whose dog is it?
<i>Osesishayana sodwa</i>	We are now fighting amongst ourselves
<i>Wuyinja mfana</i>	You are a dog boy
<i>Ho a he eyakabani?</i>	What! Whose dog is it?

Dance song

<i>Umunto umengafuni intombiyakhe mayishelwe</i>	If a person does not want other people to make advances to his girlfriend
<i>Akayibelethe ahambe nayo aguduke</i>	He must put her on his back and take her home

According to Msimang (1991:245) this particular ritual was performed only if the girl had managed to ward off all her suitors and keep her virginity intact. Mkhize (2009: 46) is of a different view though. He argues that this ritual is also applicable to girls who have had children out of wedlock. His argument is premised on the fact that the decision to perform this ritual is not reliant on individuals, but is driven by the spirit of the ancestors. Modern ceremonies substantiate Mkhize's assertion that all girls qualify. These days it does not matter whether you are a virgin or not. Once the parents have decided, the ritual is performed; after all, the Zulu saying goes "*ohlabeyakhe akaphikiswa*" (you cannot argue with someone who has decided to slaughter his own cow). Thus, the performance, in my view, is slowly losing its meaning. Even during the interviews, while the study participants seemed to know the traditionally accepted practices, I noticed that the actual practices differed from those they described.

As stated above, one of the reasons for performing the coming-of-age ceremony is to give a girl permission to choose a boyfriend from amongst her suitors. In the life of a Zulu person courtship, rather than dating, as practiced by westerners, plays a crucial role. To begin with, courtship as a part of the traditional Zulu way of life takes the form of a very interesting game, in which young men test each others' interpersonal communication skills and popularity. Competition is stiff. Some young men even resort to the use of traditional medicine to increase their chances. This courtship can take place during the hosting of events such as the coming-of-age ceremonies, weddings and visits by the bride to her in-laws for the presentation of gifts, which is done before the wedding.

Courtship, however, does not stop on the first day. Traditionally, it takes a period of six months and over for the two people to come to some agreement. The young man must follow up on his interest, if he is serious about the relationship. He visits the girl in the early hours of the morning when she goes to the river to fetch water and also in the afternoon when she goes to the woodlots to fetch firewood. I am sad to say that with the advent of technology and modernisation, things have now changed. Very often young people share their cell phone numbers and move on to dating. When elderly people were interviewed, they often lamented the good old days. Therefore the stories I heard from them were accounts of how they were brought up by their parents, which is not necessarily the current practice. Reminiscing about his young days, Mr Mbotho revealed the following:

If a young man sees a girl, he sends a message of love. The messages are different depending on the skill of the young man. This is what I used to say: Hey! Girl, they leave people and go to people. White mistress, I say even the one with no cow eats meat. I do not have a lot to say mistress; I just want to say I love you. Mistress, who is as white as the sea sand, allow me to get into your heart. I can be very happy if I can see you walking on the premises of my homestead, white mistress. I am asking you to take my heart and give me yours in return so that I can rebuild my homestead.

This lets the girl know that he is in love with her. In keeping with the concept of *ubuntu* the young man asks the girl if she already has a boyfriend before declaring himself. If it appears that the girl is already in love with a relative, a friend or a brother, he has to respect that and stop making advances. He also asks questions related to relationship such as who the girl's mother is. These questions are very important because interrelationship marriages are taboo in Zulu culture.

Some young boys are popular with girls and others are not. The popular ones are identifiable from a number of beaded ornaments they wear when they take a journey, or when they are attending a traditional Zulu ceremony. These beaded ornaments are not bought by the young men. A young man gets a beaded ornament or *ucu*, as it is called in Zulu, from the girl when she accepts him as her sweetheart. On the day of *ucu* giving, the young man brings along with him, his brothers, cousins or friends to witness the event.

Once the girl has given him the *ucu*, he leaps about like a warrior, brandishing his knobkerrie or sticks and recites his praise names. *Ucu* giving serves as proof that the girl is now truly in love with the boy. A young man who boasts of a number of girl friends – *isoka* – distinguishes himself from others by wearing many beaded ornaments. As one of my study participants explained “in the good old days, once the girl had agreed, the boy would go home and hoist a white flag on a long bamboo log which is positioned above the place where the homestead is situated. This was a way of communicating the event to members of the community”. This practice is, however, falling aside now. The new generation claims that this practice was done by the heathens. One can only hope that the effect of the African renaissance can be felt throughout the entire KwaZulu-Natal province to such an extent that all the Zulu people can say with one voice that “*Azibuye emasisweni*” (let the good old days come back). These days it is very difficult to know who is in love with whom. Love affairs are treated as secrets. One just has to mind his own business.

**Table 4.4 The study participant's response to the question: "What is the next developmental step in the life of a young Zulu person after the coming-of-age ceremony?"**

"Once she has chosen a boyfriend, she is now ready to get married. Therefore should things go well, the next step is *lobolo* negotiations" reasoned Mr Khowa, a local Christian. Siding with Mr Khowa, Mrs Gambushe had this story to tell regarding the matter:

Mrs Gambushe: Once agreement has been reached between the girl and the boy, the boy makes arrangements to fetch the girl and he is accompanied by other local young men. On arrival at her in-laws, the girl waits outside the yard of the homestead and some members of her groom's family keep her company. She is then taken to her boyfriend's homestead where, together with her *umakotshana* (young maid), she tiptoes until she reaches the main hut which is the kitchen. She kneels in front of the kitchen and the elders ask her what she is doing there. She responds by telling them that she is there because she has agreed to be the future wife of their son.

Fuze (1922:32-33) supports Mrs Gambushe. He writes:

On a young man falling in love with the daughter of So-and-So and being afraid to tell his father, he speaks to someone who is in good terms with his father and *he* informs him that his son is in love with the daughter of So-and-So, who would like to marry him [*gana*]. Some men consent, but others do not. Nevertheless, that girl leaves her home and proceeds to that homestead to become engaged [*gana*].

The boy's father knows that keeping someone else's daughter in his homestead without reporting it is a crime. He, therefore, organises people who are going to put out the fire (literally meaning that he sends people to negotiate the bride price). These people are called *abakhongi* or *abahlaleli* (bride price negotiators). They usually go in pairs because their reception at the girl's homestead is always uncertain— they may be beaten to a pulp, they may be chased away or they may be well received. An eloquent person with good interpersonal skills, good negotiating skills and good knowledge of Zulu belief systems is ideal for the job. These attributes are needed because there is a certain way of behaviour that is expected from the bride price negotiator. He is there to represent the groom's family and his job is to create relationships, not to make enemies. After discussing the bride price, the bride price negotiators leave early in the morning and go straight to the girl's homestead to report back on her well being.

In the meantime, the girl wakes up early on the very same morning, goes to the river to bathe and stays on the river bank until the bride price negotiators return from her homestead. As soon as they are back, the girl is fetched from the river. She puts on *isidwaba* (a cowhide skirt) as part of showing the in-laws respect. When arriving at her in-laws' yard, she walks slowly, scattering sweets for the groom's family members to pick up and eat. She is then accommodated in a bedroom hut specially reserved for her. On no account is she expected to go to the main hut, because she is not married yet. She is not connected with the ancestors of the groom's homestead, as a ceremony facilitating this is performed only on the wedding day. At this stage she does not do household chores such as cooking, and polishing of the huts, rather she is expected to fetch water from the river, and firewood from the local bushes or thickets. During this period she has to observe certain dietary laws. She does not eat wild herbs, meat and amasi, and her in-laws have to give her some money if they want her to eat the kind of food that she is allowed to eat.

Mrs Ngaleka of Shobeni concurs with Mrs Gambushe and Fuze about this practice. In my interview with Mrs Ngaleka which focused on this very important Zulu traditional event, she added that:

This is an old age tradition in which a girl of marriageable age agrees to marry her boyfriend. Once agreement has been reached between the two, the arrangement is made about the spot on which they are going to meet. The boy asks his peers to accompany him. The girl does exactly the same— she asks her peers as well to keep her company. The boys arrive in the evening to fetch the girl.

In an attempt to drive the point home, Fuze (1922) notes that the girl leaves her home in the evening to arrive at her boyfriend's homestead when the night falls. Krige (1936:124-131) argues that this is not the only way of initiating marriage in Zulu culture. Instead, he contends that there are three forms of marriage negotiations: *ukucela* or *ukukhonga* (formal betrothal), *ukuganiselana* (marrying the girl off) and *ukubaleka* (when a girl runs off to her sweetheart's homestead).

This perspective is shared by Sabela, as quoted from Mnguni (2006:179). He states that engagement is the most popular form of procedure by which, the groom sends bride price negotiators to the bride's home to try and create the relationship. Sabela has not observed a situation in which a girl is fetched from her homestead before the visit by the bride price

negotiators.. Although this matter is controversial, my observation during my stay in the study area revealed that a process of engagement is the preferred procedure these days. A boy organises engagement rings, shawls and other paraphernalia. Thereafter a priest is called upon to officiate, and facilitate the process of the exchange of engagement rings. On the same day the bride price is paid. More often than not these days the bride price takes the form of money. Cattle are scarce, there are no grazing lands, no herd boys and generally everyone prefers money to cattle. Whatever the true version is, these arguments confirm that:

- the Zulu tradition is dynamic
- it evolves
- interpretation differs as per the province, region, district, village and clans
- no traditional Zulu wedding takes place until the bride price is paid

The bride is also expected to pay her in-laws a visit before the actual wedding day. This is a friendly visit in which she tries to market herself and at the same time familiarise herself with the new environment. Accompanied by her peers, she carries a lot of traditional foods, mostly fresh foods from the fields. She organises food items such as sweet potatoes, madumbes, pumpkins and traditional Zulu beer to take with her to her in-laws. On arrival at her in-laws' home, her companions go straight to the main hut, and she stays behind and waits outside the yard. Her companions are allocated their own hut so that they can settle down and also see to it that the place reserved for her is ready. Once settled, her sisters then go and call her so she can join them. When she is ushered into the hut, she goes straight to the place that is specially prepared for her. She sits there quietly with her face half covered to ensure that her eyes and those of the in-laws do not meet– a traditional Zulu sign of respect expected from the bride. A goat is slaughtered for the girls to feast on. This is an attempt by the groom to kill time until the late hours so that it will be easy for him to influence the girls to stay over. The following day the girls go back home, leaving the bride with her in-laws for a week. When she goes back home, one member of the groom's family goes back with her.

Although these events are now very rare, they are still highly valued by older people. I was lucky during my stay in the study area in that I was able to observe a bridal visit hosted by the neighbour of Mrs Ngeleka, one of my study participants. Resplendent in their traditional dress and carrying various food items, the girls were happily singing as they marched slowly towards

the groom's homestead. In the olden days, most families practiced this important tradition because there was no scarcity of food. These days, however, unemployment makes it impossible to host such events too often. Money is the issue. It would be incorrect, though, to generalise. Some people follow traditional practices religiously. One Saturday morning whilst being interviewed, one of my study participants, Mrs Hlongwa, showed me *igogo* (bundles of firewood brought by the bride of her son). I did not waste time, and was not even afraid to be branded an opportunist. Immediately all my interview questions gravitated towards this issue:

**Table 4.5 The study participant's response to the question: "What is the procedure for hosting this event?"**

Mrs Hlongwa: If this event is to be done, the bride's family discusses it and once they have come to an agreement, local girls are then invited to accompany the bride. They carry *umbhantshi* (traditional Zulu food), *isicukwane* (another traditional Zulu food) and other food items. On arrival at the groom's homestead, they head straight to the main hut (the hut used as the kitchen) to drop the food items they are carrying.

These girls are then given food to eat, but before eating, traditional Zulu law dictates that they be given some money first, otherwise they will not touch the food. This can be in the form of *indlakudla* (name of goat given out for this purpose) or real money depending on the arrangements. This goat is given to *umlamu*— one of the fiancée's siblings.

This goat is slaughtered, cooked and shared with the in-laws; however, the in-laws are given specific parts such as intestines, head and the shoulder. After this ceremony, the fiancée is left behind. She stays with her in-laws for a week and then goes back to her homestead to organise the second bridal party gift presentation visit.

Similarly, supporting this account of the bridal party's gift presentation ceremony, Mrs Mazubane related this story during her interview:

When the guy has proposed to the girl, she must buy a lot of food for her in-laws before the wedding, and she must make Zulu beer and mealie meal drink. She invites all the neighbourhood girls to go with her and help her carry the bags of food. When they get there, they sing and dance. The bride-to-be sits in the corner of the house and wears a scarf as a sign of respect. Her young maid is always with her. The in-laws must slaughter

a goat and prepare a lot of food and drinks for the bridal party. When the procession leaves the in-laws, the bride and the young maid stay behind for a week. And when she returns home the groom must give the young maid some money as a sign of courtesy.

Before the wedding day is finalised, the bride's family wants to see the actual bride price cows, as enumerated by the bride price negotiator, for themselves. A date is, therefore, set on which the bride's father, together with his brothers, visit the groom's family to see the cows. With the scarcity of cows these days, this event is also gradually being replaced by the use of paper money. If this event does occur though, the bride's father spends a lot of time beforehand making sure that he looks his best on the appointed day. On this day he wears a traditional coat made from items brought to him by the groom.

On arrival, they receive a warm welcome. A goat is slaughtered for the bride's father and bile is poured on him to cement the relationship. This goat is traditionally called *ilongwe*. The herd boy is asked to bring all the cattle in from the grazing land. Once the cattle are in the kraal, he separates the bride price ones from the ones that belong to the groom's homestead, driving the ones that do not form part of the bride price out of the kraal. It is now that the reliability of the bride price negotiator is tested. The bride's father and his companions begin to match the type and colour of the cows inside the kraal with those enumerated by the bride price negotiator on the day of bride price negotiations. If there is a mismatch, questions will be asked. The bride price negotiator will have to find a way of getting out of a sticky situation; otherwise he is accused of having counted stones i.e. lying about the bride price cattle. If he is found to have cheated, arrangements are made to sort out the problem in an amicable manner so that the wedding plans can go ahead.

In the process of bride price negotiations, as noted earlier in this chapter, the girl's family requests *izibizo* (items) as part of the bride price. Both parents have a share in requesting these items. Some of the items included in the list here can vary according to their likes and dislikes. It is important to note that there is no set standard. Therefore, this is not a prescriptive list.

**Table 4.6 Izbizo bride price (gifts from the groom)**

<p><i>Izbizo</i> for the girl's father are:</p>	<ul style="list-style-type: none"> <li>• <i>Imvulamlomo</i> – money</li> <li>• <i>Umnyobo</i> – money</li> <li>• <i>Umgundandevu</i> – money</li> <li>• <i>Isikhwehlela</i> – he goat</li> <li>• <i>Ijazi</i> – coat</li> <li>• <i>Imvubu</i> – kind of whip</li> <li>• <i>Induku yomnumzane</i> – cow included in the bride price</li> </ul>
<p><i>Izbizo</i> for the girl's mother are:</p>	<ul style="list-style-type: none"> <li>• <i>Umethuko</i> – they are shocked as they were not expecting this to happen.</li> <li>• <i>Ugwayi</i>( tobacco) to make the mothers of the girl happy</li> <li>• <i>Igoqo lezinkuni</i> (bundles of firewood)– you are taking someone who was helpful here when it comes to the fetching of firewood</li> <li>• <i>Isibhamba</i> (goat) – the mother of the girl had to wrap her stomach after giving birth to the girl – this is subject to negotiations</li> <li>• <i>Uchatho</i> (goat) – the mother of the girl must be rewarded for administering an enema to the girl when she was young.</li> <li>• <i>Umangodola/Unogodola (ubikibiki)</i> the mother of the girl was cold after giving birth to the girl</li> <li>• <i>Imbuzi kakhulu kamakoti</i> (the goat gien to the bride'sgrandmother)</li> <li>• This goes together with <i>umembeso</i>.</li> </ul>

	(Umembeso are shawls of a certain number given to the people who helped in the upbringing of <i>umakoti</i> when she was young).
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The groom is not given a time limit to organise these things. Depending on how rich or poor he is, this can take a short period or a long period. Sometimes this takes about five to ten years and some brides fail to wait for such long periods, and as a result the marriage does not materialise. Should things go according to plan though, the following events are then organised and performed.

- The groom brings these gifts to the bride's family
- Preparations for the wedding start which involves
  - *ukubonwa kwezinkomo* (seeing of the cows)
  - *umabo* (immediately the bride puts together all the gifts to be taken to her in-laws)
- Relatives, family members and community members are invited by both parties to become part of the procession
- *umncamo* ritual (ritual slaughtering of a cow performed by the bride's parents as a way of communicating with their ancestors about her departure) and *ukucimela* (the bride visits her relatives to inform them of her wedding so that they can shower her with gifts) are performed
- *ukucola umakoti* (ritual of slaughtering a cow on the wedding day by the groom's family to integrate the bride into the groom's family)

Ancestors as part of the family are always kept abreast of what is happening in the homestead. Any communion with them is made possible through the slaughtering of a beast and the burning of incense. The departure of the bride also means that the lineage is losing one very important member of the family. It is critical that the ancestors are informed of this so that they can play their usual role of giving luck and protecting the bride. The beast referred to as *umncamo* is slaughtered for this purpose.

Before leaving the community, the bride tries to get as many presents as she can. She does that through the process of *ukucimela*. The preparations are listed below, in no particular order. During the week before the day of the wedding, the bride's family selects beasts to be slaughtered for *umncamo* ritual. Some families, depending on economic conditions, only slaughter a goat, while others slaughter both a goat and a cow. Although economic conditions determine the way in which *umncamo* ritual is performed, there are also other noticeable differences influencing the carrying out of this ritual.

Some families believe that only the goat is slaughtered for *umncamo*, with two cows being slaughtered in the groom's homestead and vice versa. These different views emerged during the course of my interviews in Shobeni. I suppose it points to the fact that Zulu people do not have a one-size-fits-all type of traditional lifestyle. There are geographic and clan specific practices as stated earlier. The majority of my study participants spoke of the slaughtering of the goat for *umncamo* and the slaughtering of two cows at the groom's homestead for *ukucola*. However, Kohler (1922:75) presents a different view of *umncamo*. He states that the ox slaughtered for *umncamo* is known as *isibhoma*, and the meat of this beast is taken away by the bridal procession as it sets off to the groom's homestead.

Nevertheless, as outlined above, closer to the day of the wedding, the bride pays her relatives a visit so they can give her some gifts for her wedding. This very important traditional act is called *ukucimela/ukuvukela*. Kohler (1933:73) describes *ukucimela* in the following way:

The bride goes about from kraal to kraal amongst her relatives and friends to *cimela* i.e. to beg presents, which mostly take the form of various smaller kitchen utensils, as beer strainers, spoons, bowls, eating mats, and, in modern times, money (sixpence and shillings). With these she returns home and adds to her outfit.

First, she visits the maternal uncle's homestead, where she is spoiled with many presents including, in some families, the slaughtering of a goat. During her *ukucimela* visit, other relatives and neighbours also shower her with presents.

It is every parent's wish that his children succeed in life. Getting married is one of successes that parents long for. The wedding day is therefore a big day for the bride's parents. They walk tall, for their daughter has made them proud. The gift-giving is not complete without their contribution. In some weddings, particularly, those that take a Christian approach, some

community members, friends and some relatives buy goods only to present them at the reception party. In the event that this approach is used, the Master of Ceremonies is charged with reading the names of those who gave presents out aloud so the attendees will know where the presents come from. Most of the presents are bought from the shops nowadays, especially in urban and semi-urban areas, however, in some very remote Zulu villages; the bride's family still manufactures most of the goods.

In the first wedding I attended, there was a clash due to different interpretations of culture. The bride was from Northern KwaZulu-Natal and the groom resides on the South Coast of KwaZuluNatal. The groom's family expected the bride's family to understand that they had to bring their own cow to be slaughtered at the groom's homestead whereas the bride's family understood the procedure differently. They only brought half a carcass. After some deliberations, the misunderstanding was sorted out though.

**Table 4.7 The study participant's response to the question: "Tell me about the procedure for hosting a traditional wedding in the village of Shobeni?"**

Mrs Mtshali: When the girl is about to get married after the bride price has been paid, the next thing is for the two parties to agree on a wedding date. Once agreed, the bride then organises items for gift exchange. She buys blankets, pillows, a bedroom suite and food. On the wedding day, she goes to the in-laws early in the morning covered in a blanket with the girls who sing during the stabbing of the cow. When the cow has been stabbed and skinned, she punctures the stomach and puts a coin of money in the stab wound. Thereafter she goes back home. Midday, she returns together with the invited members of the community, relatives, her age-mates and her parents. This bridal party carries all the stuff she bought for *umabo*. On arrival, they head straight for open terrain and her father speaks, telling people how many cows were paid for his daughter. After that they perform the gift exchange ceremony, giving away food, blankets and other stuff.

During the courtship period, as stated earlier in this chapter, competition is sometimes so fierce that other suitors are determined not to give up until the very end. The famous Zulu saying goes:

*noseyishayile akakayosi, noseyosile akakayidli, noseyidlile udle icala* (even the one who has beaten it has not grilled it, the one who has grilled it has not eaten it and the one who has eaten it has committed a crime). So, from the time of bride price negotiations until the end of the wedding ceremony anything can happen – *buchitheka bugayiwe* (literally speaking this means that brewed traditional beer can be spilt, while figuratively speaking this means that relationship can come to an end at any time). This explains why closer to the wedding day, the groom becomes increasingly anxious. The first visit by the bride is important then, as it reassures the groom that she will honour her promise. The visit takes place either early in the morning or the previous day depending on which region of the KwaZulu-Natal province you are in.

It is a big relief for the groom to see the small bridal procession arrive. The group comprises young men and young girls who have set off to the groom's homestead with a cow that is going to be slaughtered there. This beast has to be slaughtered the day before the wedding and be hung in readiness for cooking the following day. Also crucial to this early visit is the fact that the bride has to show the slaughterer the spot on which the stabbing must be done and also pierce the stomach of the beast before it is butchered. The timing of the slaughter is also beneficial in terms of venerating the power of the ancestors. As with previous rituals, ancestors must be given an opportunity to lick the carcass, thus blessing the ceremony. The bride price negotiator is tasked with allowing the bridal procession to enter the premises. He takes a clay pot full of Zulu beer and goes out to meet the bridal procession. The bridal procession drinks the beer so that they can quench their thirst after a long journey.

He also goes out to meet the small procession so as to usher them in in a proper Zulu traditional manner. For the purpose of common understanding, deliberations are held just before to ensure that there are no problems later. It is important that respect for each clan's specific traditional beliefs is shown. Short-circuiting traditional procedures can raise the ire of the ancestors. When agreement has been reached as to which procedure to use, the bridal procession moves in, but the bride stays behind and will only join them later. The bride does not go straight into the rondavel allotted to her, but detours behind a number of rondavels until she gets to the one allotted to her. As she does this, she moves in slow motion. Her face is covered and she looks down continuously. This is a Zulu sign of respect. When she gets closer to the door of the hut allotted

to her and her companions; she kneels down and crawls until she gets to the area reserved specially for her.

The seating arrangement for most traditional ceremonies is the same. The floor is always covered with straw on both sides of the rondavel. The bride's side sits on the left hand side of the rondavel and local community members, relatives and so on sit on the right hand side of the rondavel. The bride is accompanied by her young maid who assists her when she needs it. A traditional Zulu hut is, as explained earlier, divided into two sections inside. The people are grouped according to gender: males sit on the right and females sit on the left. The bride is not supposed to be found on the right side of the hut. When she sweeps for instance, she cannot go to the right side and at the same time she cannot leave the right side unswept. In a situation like this and many others, she asks the assistant to help.

Giving an account of her own traditional Zulu wedding experience Mrs Ngeleka had this to say:

I got married on the 25<sup>th</sup> September 1989. On the day of departure my age-mates and I were attired in traditional regalia all ready to go. Before leaving my homestead, I was asked to sit next to the pillar in the main hut. My father and his brothers gave me some counseling with regards to how to handle myself in my new homestead. From thereon I was led to the kraal by my father who again counseled me. On leaving the kraal I was joined by my age-mates. We left the kraal and headed straight to my in-laws' homestead. It was important that my age-mates and I be in the first procession to leave my homestead for the in-laws because the slaughtering of the two cows at the in-laws was not going to happen without the bride. My parents, relatives and some members of the community were going to follow us later. When we had arrived we were accommodated in a hut reserved for the visitors. Young men from our camp went to the kraal to facilitate the slaughtering of the cows. I was then asked to go to the kraal to puncture my cow (the cow slaughtered to welcome me and integrate me into the groom's family) after they had been slaughtered and skinned. After puncturing this cow I put a small coin in the punctured hole and in the nostrils and then went back to the room allotted to me. Later in the day the big bridal party arrived.

They were carrying all the goods for gift exchange. The bride price negotiator came out to meet them. He was carrying a kist- kind of wardrobe in which the bride's belongings are kept- and traditional beer. He led them back to the groom's homestead. On the way to the groom's homestead, they were singing the traditional Zulu wedding songs. The atmosphere was electrifying. The bride price negotiator thereafter showed them an open terrain where the exchange of gifts was to take place. We were asked to join them. Upon arrival on the open terrain, my father greeted everyone especially the in-laws. He then thanked them for the bride price and then started giving them a brief account of how he brought me up and how they should treat me. My groom's father did the same. The exchange of gifts was then done. On finishing the exchange of gifts exercise, we went

back to the groom's homestead to feast on meat and food and that completed the day's activities. On the following day we went to the open terrain to Zulu dance. After Zulu dancing we went back to the groom's homestead to feast again. Later on the day, the bridal party left except my young maid and I who had to stay behind.

These stories kept me spellbound as the excitement from the study participants became evident. The opportunities given to them to relate stories about their own life-histories was empowerment itself, or the beginning thereof.

#### **4.1.2 Traditional Zulu food and the specialties of Shobeni**

As with most human beings, the maintenance of a healthy lifestyle is important to a Zulu person. This is ensured through the provision of adequate food, as well as accessing traditional remedies. Regarding traditional Zulu food, in KwaZulu-Natal, most Zulu families farm with cattle, goats, and chicken, which takes care of their protein. Mealies, madumbes, bhatata and beans are also grown in large quantities. Mealies, as mentioned earlier in this chapter, are, in fact, the Zulu people's staple food, which becomes evident in their cooking. Cooking is mostly done in a three-legged pot on an open fire. The research I conducted at Shobeni in relation to Zulu food and health matters confirmed the above assertion, as you will see further on in this section.

Traditionally, there is no such thing as a menu: there are no starters, neither is there a main course or dessert. Eating times are not set, people eat whenever they feel hungry and the same food can be eaten throughout the day. Before starting to eat fresh produce, a traditional ceremony of *ukushwama* (first fruit ritual) is performed. According to Mrs Ngeleka, my key study participant, the responsibility of performing the first fruit ritual ceremony rests with Zulu males. Sometimes, instead of performing the first fruit ritual ceremony, the men take the soot from the main hut, grind it and give it to every member of the family to lick. As family members lick the soot, they must *say dolo qina* (my knee be strong). This ensures that they do not become lazy when it comes to tending the fields again. Traditionally Zulu girls are not allowed to eat meat, eggs and cheese, as these foods are considered to have an aphrodisiac effect. The fear exists that they will encourage sexual activity amongst young girls - a behaviour that Zulu culture condemns.

Most traditional Zulu foods are prepared in a healthy way. Cooking usually involves boiling, stewing, grilling and steaming. Studies have shown that in most countries, there are dishes that

are specific to a particular region, district and villages. France is a typical example. According to Villegas and Randell (2000) in France, there is food of the North, the East and Centre, as well as the South and South West. Casting my mind back to KwaZulu-Natal I see no difference. Here is a list and a short description of the tastes of Shobeni Village as provided by Mrs Damane.

**Table 4.8 Special cuisine of Shobeni village**

• <i>Isicukwane</i>	This is a cold dish which is made of phuthu, cold water and sugar
• <i>Umkhupha wombila ohlangene nobhatata</i>	This is a mixture of ground mealies and sweet potatoes
• <i>Isitopoyiya</i>	This is a dish that is made by mixing cooked potatoes and cooked dry beans.
• <i>Inxoxha</i>	This is a mixture of cooked beans and cooked pumpkin.
• <i>Isipata</i>	This is a sour stiff porridge.
• <i>Amasi</i>	This is a mixture of phuthu and amasi.
• <i>Isijingi</i>	This is a mixture of pumpkin and mealie meal cooked together.
• <i>Umnyalankobe</i>	This is a mixture of cooked mealies, dry beans and <i>izindlubu</i> (type of indigenous beans)
• <i>Isitambu</i>	This is a mixture of cooked processed mealies and dry beans.
• <i>Ufutho</i>	This is boiled fresh mealie cobs.
• <i>Idokwe</i>	This is a mixture of cold water and maize meal
• <i>Isithwalaphishi</i>	This is a mixture of boiled beans and maize meal
• <i>Amaselwa</i>	These are types of pumpkin which are just boiled and served
• <i>Ijiki/ utshwala/ umqombothi</i>	This special drink of the Zulu people takes

	<p>about four days to prepare. On the first day, the ingredients are soaked. On the second day, the soaked ingredients are boiled and stirred in the same water. When cooked, the contents are poured back into the same container used for soaking. On the third day, malt and corn meal are mixed with this porridge-like substance. On the fourth day foam forms on top of this concoction, which indicates the beer is ready for straining and then drinking</p>
<ul style="list-style-type: none"> <li>• <i>Isishemiyane/ujwejwe</i></li> </ul>	<p>This is a mixture of dried Zulu beer remains after the beer has been strained, lukewarm water and sugar which is soaked overnight and strained the following day for drinking</p>

Traditional Zulu beer and *amahewu* are served throughout in all traditional events. According to informants, when you serve traditional Zulu beer at any ceremony, you must:

- place the beer in front of the person of the highest standing in the community, or if there is a local headman or local policeman present, you must ensure that you place the beer in front of them.
- kneel in front of the person you have chosen, remove the dirty foam on top and stir this beer in full view of everyone present.
- take a first sip, then hand it over to the person you have chosen. This is to show the people that the beer served to them is not poisonous.

Once you have done these things you may leave. Every now and then you return to check, and, if needs be, refill the calabash. When you feel that you have given everyone enough beer or when it is nearly finished, you inform them. There is no specific wording of how you communicate this. People have different interpersonal skills. A common saying is “*seziphukile*” – apparently this saying is taken from the stick-fighting game. In this game these words are

uttered by a person when he feels that he is being defeated, to tell his opponent that he is giving up.

## **4.2 Zulu traditional health and religious practices**

The holy bible informs us that after God had made the world, he decided to create a human being like him. According to Genesis (Good News Bible, 1998:4) after creating human beings, God said: “have many children so that your descendants will live all over the earth and bring it under their control”. Current trends indicate that people on earth are following this instruction religiously. Every day a child is born and people are multiplying.

### **4.2.1 Birth and death rituals**

Zulu people have so far complied with this command. A woman’s pregnancy is viewed as a blessing. Before the coming of the whites in this country, Zulu people had their own system of nursing someone who is pregnant until she gives birth. Some still use this system. In fact, in my study area, there are still pockets of families who still practice traditional midwifery. Mrs Gambushe’s narrative on this subject revealed she has been practising it for a long time. Even though the question asked was on the significance of performing a naming ritual, her response was excellent, as it incorporated the conception stage right up to an *imbeleko* ritual.

**Table 4.9 The study participant’s response to the questions: “What is the cultural significance of performing a naming ritual for a child?”**

Mrs Gambushe: Once a woman had fallen pregnant, a traditional doctor would be consulted so that he could provide *izihlambezo* (traditional medicine made out of certain herbs and barks of trees). The function of this traditional medicine is to help the baby to grow inside his mother’s womb without any complications and also to facilitate ease of labour. When the time of giving birth comes, the pregnant woman wraps herself with a blanket around her waist. Elderly women would also be there to support and help where necessary. Although this system seems to have been overpowered by modern technology in the hospitals, in remote villages, including the Shobeni village, this is still the preferred method. Unfortunately, according to Zulu law, men are not allowed to be in the labour room. The role of being a tribal birth assistant is, therefore, only played by a woman. The birth of a child is a cause for celebration amongst the

family members. And as the Zulu law dictates this child needs to be introduced to the ancestors. From time immemorial, the only known method used by Zulu people to communicate with the ancestors is through animal slaughter rituals. The animal slaughter ritual to celebrate the birth of a child and to introduce him to the family structure is called *imbeleko*

It must be noted that the reason for the slaughter is to involve the ancestors who are viewed as an integral part of the family structure even though they live in a spiritual world. “Through this ritual, the child is formally integrated into the family structure and ancestors are informed of the new person,” reasoned an elated Mrs Ngeleka, also one of my study participants.

Other study participants agreed that a naming ceremony for a child is a joyful occasion. Some of them said that the mother’s role is to look after the child during pregnancy, and the father’s role is to name the child after birth. This ritual is also important as it marks the beginning of the life of a young person. The bride is happy because she has proved her womanhood, that is, her fertility. The man, on the other hand, is equally happy because he has also proved his manhood. Zulu men always wish to have as many boys as they can because they believe that boys will one day get married, not only making the family bigger but also keeping the name of the father alive for a long time. According to Zulu tradition, the house the son builds after marriage is not his but his father’s and the same goes for him.

Be that as it may, it is everyone’s wish to have a new child. If the bride does not conceive, the problem does not only affect her but everyone in the linear family including her biological parents. This is a rare phenomenon though. However, should this happen, attempts are made to solve the problem by using the traditional healers’ medicines. The failure of these attempts may spell disaster for the bride as she may start experiencing problems in the new home. Her marriage would be on the rocks. According to Krige (Nel 2007:206)

The birth of a child is important, not only as the advent of the individual into society, but as marking a further stage in the lives of its parents. The first child is especially important, for no marriage is considered complete before a child has been born. To a woman, therefore, childlessness is the greatest of all misfortunes, for not only will she be taunted and giped at by her more fortunate sisters, but she may even be divorced on that account, though it is more usual for her people to send a sister to raise seed to her.

However, if everything goes according to plan and a baby is born, a naming ceremony must be performed. Once this ceremony is out of the way the *imbeleko* ceremony follows. This *imbeleko* ceremony marks the formal introduction of a child to the ancestors, the purpose of which is:

- to thank the ancestors for helping the family to bear the child
- to ask the ancestors to protect the child from all social ills
- to make a skin armband for him to wear. This armband serves as symbol of identity so that all the attendees as well as the ancestors know exactly whose ritual this was
- to pour gall on the joints of the child

The gall or bile of a slaughtered animal is guarded carefully as it plays a very important part in ritual ceremonies. According to Magwaza (1999:270) gall is used to purify people on the following occasions:

- A young girl after her menstruation may be required to adorn her hair with a goat's gall bladder for a period decided by her father which is usually not more than a week
- A bride on her wedding day may be required to wear the bladder of a goat that has been ritually slaughtered to ensure that her forthcoming marriage will be blessed by the ancestors of both families
- A wife who has been in mourning for a set period may have to wear a gall bladder so that she can now participate in social activities and possibly re-marry.

The application of the gall needs a special technique which a non-Zulu person cannot perform properly unless taught. Zulu law dictates that only a family member is allowed to observe such rituals, let alone touch the bile itself. The gall is poured on the joints of the body from finger to toe and a bit of it is sipped. Zulu people believe that when the ancestors visit the child at night, they lick him and get excited when tasting something bitter such as bile. Again, judging by the response from a number of study participants, it appeared that the following transpires in the performance of the *imbeleko* ritual: First of all, the social system used in a Zulu setting is a patriarchal one in which the homestead head is a male. Female and even child-headed families are a recent development, occurring mainly in groups who have lost their homestead heads.

Mr Masau narrated the following regarding the issue of *imbeleko* ceremony:

The homestead head decides on the date for the ritual and the required people are invited. Preparations are then made to ensure that everything goes smoothly on the day. A day before the ceremony, a communion is done. In the execution of this communion, a goat is slaughtered and the incense is burned. In the evening before dusk, the homestead head asks his boys to bring the goat inside the hut. He burns the incense at the back of the main hut and as the smoke goes up, he begins to talk to the ancestors, informing them about the new member and asking them for protection of the new member. In these communions, a plea for luck is never left out. In addressing the ancestors the homestead head begins by reciting his genealogies and then calls them by their names. Because there are so many people who passed away, he may not know all of them. He is, however, aware that leaving others out might anger them and that spells danger for the family. As *Izithutha* (fools) another name for the ancestors – they might turn against him. When that happens, his family members are left unprotected and become vulnerable to all sorts of bad omens including death of family members. To protect his family he, therefore, ends his speech by asking those whose names were called to bring along those whose names were not called.

All these proceedings take place at the interior back of the main hut. In a traditional Zulu ceremony, goats are slaughtered at the interior back of the hut because it is believed that the ancestors reside in that area, however cows are slaughtered in the cattle enclosure – again this area is traditionally considered to be the place of ancestors. The back of the hut also doubles as a storeroom for cooked food which is kept in three legged pots, for drinking water which is kept in huge clay pots, and even for the carcasses of slaughtered goats, chickens and cows. As noted previously the goat for the *imbeleko* ceremony, is slaughtered one day before the actual ceremony and is hung at the back of the hut. During the performance of this *imbeleko* ceremony, some clans also scarify the child's face, to distinguish him/her from children from other clans e.g. the Zondi and Zuma clans. Observations have also indicated that these scarification designs are not necessarily the same: they differ from family to family. According to Magwaza (1999:209) *ukuchambusa* (ear piercing) also forms part of the *imbeleko* ceremony.

Unfortunately there is always an end to everything and the human being is no exception. Eventually he dies. Death, to begin with, is something that is dreaded by all members of the family as it robs them of their beloved family members. In describing death, often the Zulu people say *kudla fumuka kudle silaza* (it does not matter whether you are young or old, death will come at any time). In the opinion of Bowen (Nel, 2007:188) a death in the family emotionally stresses everyone. He goes on to say:

The equilibrium of the unit is disturbed by either the addition of a new member or the loss of a member. The intensity of the emotional reaction is governed by the functioning level of emotional integration in the family at the time, or the functional importance of the one who is added to the family or lost to the family.

The death of a family member in Zulu culture is followed by a string of rituals before and after the funeral day. According to the Zulu peoples' belief systems, a person lives in two worlds. After birth he lives on earth which is the world of the living, and after death he lives in a spiritual world which is the world of the dead. Both these worlds are highly respected and valued. The rituals performed are an indication of the value attached to these beliefs. On the day of the funeral, for example, a beast is slaughtered. It is believed that the ancestors are waiting for the deceased to join them in the spiritual world. Because he comes from the world of the living, he must bring along with him something that will make the ancestors happy.

Bowen (Nel, 2007) states that burial rituals play a crucial role in the lives of the deceased family members because they bring survivors into intimate contact with the dead and with important friends, thus helping them to terminate their relationship with the dead and to move forward with life. "I think the best function of a funeral is served when it brings relatives and friends into the best possible functional contact with the harsh fact of death and with each other at this time of high emotionality".

A traditional Zulu funeral is a ceremony of sadness, characterised by wailing and mourning. The atmosphere is generally morbid. Usually, graveyards are on the homestead premises. This is to make the veneration of the dead by the living easier, and also to ensure that they are always close to protect the living. During my journey of discovery, two of my study participants passed away. At both funerals, the tombstones were erected in the yards of the deceased, confirming the fact that even at Shobeni this traditional Zulu belief system is still practiced. After the funeral, a traditional mourning process begins. The mother in the family wears a black dress if her husband passed away. She wears an *isiphika* around her neck which goes as far as covering her shoulders and breasts. The children wear a small piece of black cloth which is pinned on their shoulders.

The next ceremony of *ukugeza izitsha* (washing of tools) follows, in which a goat is sacrificed. This is generally a family ceremony. According to Mrs Mbotho this ceremony is necessary because family members need to be cleansed of the bad omens associated with death. There is also the belief that when a person is dead, he gains more powers, hence he is expected to protect

the family. The ceremony is therefore performed a year after a death occurred. The deceased is asked to come back home and protect the family. It is a happy ceremony, marking the completion of the burial process. If the head of a family, for example, had passed away, at this stage the widow is asked to choose another husband from amongst the siblings of her departed husband. This is done to keep the name of deceased alive. The belief is that even children born out of this relationship belong to the deceased. This traditional belief is however, highly resented by the new generation which believes in the freedom of choice.

A belief in witchcraft is common. When someone is sick, most of the time Zulu people believe it to be caused not by infection, but rather through witchcraft. However, through proselysation, Zulu people are now divided on this issue. Those that call themselves Christians do not believe in the power of traditional medicine. Mbiti quoted from Ntshangase (2000:5) seems to support this. He maintains that there are no witchdoctors in Zulu belief systems. Rather, Zulus have traditional doctors. To clarify this issue, he claims that these people are specialists who have suffered most from European/American writers and speakers who often and wrongly call them ‘witchdoctors’ – a term which should be forgotten.

Due to their belief in the power of the ancestors, Zulu people identify two types of death: natural death and death by accident or injury. This distinction is central to the manner in which arrangements for burying a deceased person are made. Tabulated below is an attempt to look at the differences and similarities of the two types of death.

<b>Natural death</b>	<b>Death by accidents or injury</b>
<p>This is the death of a person who was ill. Once the sick person has died, a family member who is present at the time of death immediately checks their temperature. A cold body indicates that the sick person is dead. This family member then closes the deceased’s eyes and straightens him, thus</p>	<p>This is the death of a person who passed away through murder, or accidental injury. As soon as his death is reported, arrangements are made to get the hearse to take him to the mortuary. He does not go via his home. Zulu people believe that taking him home will result in other family members dying in the</p>

preparing him for the coffin before the body stiffens. The body is then covered and placed on a grass mat with some of his clothes folded and placed above his head on the grass mat. People close by are informed including family members and relatives.

The homestead head organises for a goat to be slaughtered. This happens on the morning of the day of the funeral. This sacrifice provides chime which will be used later after the cortege has buried the deceased.

On arrival back from the mortuary, the corpse is kept in a rondavel on a grass mat on which some blankets and the deceased's clothes are placed.

same manner. On the day of his arrival from the mortuary, the corpse must pass via the spot where the incident occurred. Whilst he is there, his family slaughters a goat. They use a mixture of bile and water to wash the stab wounds if he died as a result of stabbing. The act of washing him is done outside the homestead precincts and the goat slaughtered is not to be eaten. Should family members do so, the belief is that members of the family will always die in accidents.

The corpse is thereafter taken home. Another goat is slaughtered on the day of the funeral for cleansing the people who had attended the funeral.

Generally, when a member of the family becomes ill, there is much speculation on the part of the family. Very often, they suspect that the sick person has been bewitched. If that suspicion intensifies a diviner is consulted to find out what the cause of the sickness is. In some traditional funeral ceremonies you often see family members sprinkling traditional medicine on the grave of the deceased in an attempt to retaliate. They believe that this through miracles, the sprinkled traditional medicine will kill the person who supposedly poisoned the deceased.

Nevertheless, once the person is certified dead, the funeral parlour is informed and arrangements are made to pick him up. The corpse is then kept in the mortuary for a week or two weeks. This period allows almost all the family members to be present on the funeral day so as to pay their last homage to their loved one. In the meantime, the women of the family start the process of *ukuzila*. They stay indoors until the day of the funeral. The mother of the homestead on which

this bad omen has fallen, covers herself with a blanket and sits quietly on the grass mat against the wall on the side of the hut. She only goes outside if the need is pressing, such as the call of nature, otherwise stays inside the hut. This act calms the homestead, sending a message to people passing by that an omen has befallen this family. The passerby will then know that he must observe silence when passing this homestead. Traditionally, as soon as the word is spread around about the death of a member of the community, every community member is expected to observe silence. Singing, dancing or working in mealie fields is discouraged. If you do any of these things there is a belief that you will find yourself doing them even against your will.

Inside this hut, candles are lit from the day the death occurred until the day of the funeral. As neighbours and relatives stream in to show their condolences, a member of the family is tasked with the job of narrating the events leading to the death of the deceased so that any suspicions of witchcraft can be cleared. The period between the death and the burial of the deceased is characterised by a somber atmosphere in the homestead. Wailing is the order of the day. Some people, especially women, even go to the extent of going outside the hut to scream, some with hands clasped together on top of their heads and some rolling on the ground.

Despite this black cloud, close family members recollect themselves and help in the preparations for the funeral day. They ensure that the yard and the huts are clean. They also gather firewood and brew the traditional Zulu beer. On the Friday before the day of the funeral, the deceased is picked up from the mortuary by family members, either the homestead head, or his eldest son if he (the homestead head) is no more. Friday is a common day for the fetching of the corpse because most funerals take place on Saturdays. The person responsible for fetching the corpse must have in his possession a traditional branch of a special tree called *umlahlankosi* or *umphafa*. On the way home the deceased is kept informed of where they are at. The *umlahlankosi* branch is always kept next to the coffin. At home, the family members get together and wait for the corpse to arrive from the mortuary. On the night just before the funeral day, a night vigil is held with lit candles. This night vigil is characterised by church services, a clear indication that, due to three hundred years of colonisation, western culture has encroached on traditional Zulu culture.

On the morning of the funeral day a goat is slaughtered. Unlike goats that are slaughtered for traditional celebration purposes, this particular goat is not slaughtered inside the hut, and there is also no burning of incense and talking to ancestors. For the burial of the homestead head, a cow

is slaughtered. Supposedly, so that he can take with him enough 'padkos' to his ancestors who are eagerly waiting for him. This also takes place on the day of the funeral. This cow is slaughtered, skinned, portioned, cooked and served on the same day. On this very day too, as early as possible, local men come with their tools for digging the grave. On arrival they ask where the deceased is going to be buried. The homestead head or eldest son is responsible for selecting the grave spot. Once shown where the burial site is, local men start digging and measuring the width and depth of the grave hole with sticks which have been matched with the width and depth of the coffin. No rulers or measuring tapes are used. Whilst the digging is being done, mothers of the family, young girls as well as family relatives prepare food to be eaten by the grave diggers and other attendees. Meanwhile, at round about 10a.m. local people and in my observation, some congregants converge in a marquee for the church service. Before taking the coffin to the grave a process of *ukumbona* (seeing him) is done which affords family members, friends and relatives an opportunity to see the deceased for the last time and possibly say goodbye as some do, "*uhambe kahle uze usikhonzele lapho uya khona or uze usikhonzele kobabamkhulu*" (go well and give our regards to our forefathers). The coffin is then carried to the grave; this is the family's way of paying their last respects to their relative.

In a community there is usually one person amongst the grave diggers who is knowledgeable in matters of grave digging. Most of the time, this person takes the lead and gives directions, especially to the young men who are still learning the tricks of the trade. During excavation, and whilst young men are busy showing off their strength by tossing the soil in the air as they clear the mounds which result from the digging, the older men cut tree trunks from the nearby bushes and trim them down to the size required for the grave. The digging of the grave and the cutting of the tree trunks take place simultaneously to avoid unnecessary delays. The mounds of soil that result from digging are constantly scooped up using a shovel and thrown on the upper side of the grave to facilitate ease of returning it when the grave is to be covered. When the time for burial has come, usually at about 2p.m. for the homestead head and from one 1p.m. to 2p.m. for any other family member, local men, mostly grave diggers sing a popular village song, normally a war song, to show that this man was a respected warrior in the community. They also utter war antics.

As they do this, they brandish their sticks. On the way to the gravesite the homestead head takes the lead. With a leafy branch of the *umlahlankosi* tree in his hand, he leads the cortege to the grave site. All the way to the gravesite, the leader communicates with the deceased informing him of what is happening. "*Sesikusa endlini yakho yokugcina manje*" (we are now taking you to your last home now). The coffin is placed next to the grave and the person leading the cortege stands next to the grave. To drop the coffin into the grave, two men will get into the bottom of the grave and hold the coffin as it is dropped down. Logs are then arranged vertically against the grave wall if *igumbi* (corner) is being used or horizontally if buried straight on the ground. Grass mats are then used to cover these logs and pointed short sticks are used to pin the grass mat into the wall. Logs support the grass mats which prevent the soil from dirtying the coffin.

Whilst all this is happening, women who are close family members of the deceased sit on the grass mats along the side of the grave and observe silence. When the coffin has been placed into the grave, all the male relatives of the deceased take turns to scoop some soil from the heap with a shovel and throw it into the grave. The homestead head or eldest son starts, and is then followed by female members of the family, and close relatives, who queue up and take a handful of soil each from the shovel and drop it into the grave. Thereafter local men cover the grave with the soil dug from the same grave. The leafy branch of the *umlahlankosi* tree is buried with the corpse. After burying the deceased, the attendees are asked not to disperse. They must go back to the homestead to be served food. However, before they go for this meal, they need to cleanse themselves of bad luck. Three basins are placed on the verge of the entrance to the homestead for the purpose of this cleansing process. They are placed in this order:

- Basin with chyme
- Basin with *isiqunga* (type of grass) water mixture
- Basin with clean water

People form a queue and starting from the basin with the chyme mixture, they dip their hands and rub them slightly against each other, then proceed to the basin with the *isiqunga* water mixture. They dip their hands in there, rub their hands again, then rinse them by dipping them in a basin with only clean water and then dry their hands. There is no specific seating arrangement for the men when it comes to the the meal; comprising stew, boiled meat and traditional Zulu

beer. Men usually sit outside the hut, on anything from a log to a stone. Women sit on a grass mat inside the hut. The sequence of service is as follows:

- Stew is served
- Boiled meat is served
- Traditional Zulu beer and amahewu are served.

Throughout the proceedings, the homestead head or his eldest son covers his head with a towel as a sign of respect. If the homestead head is being buried, his eldest son, in some clans, carries his father's shield, assegai and knobkierie. At the burial site, he stands on the upperside of the grave with his shield, assegai and knobkierie. Traditionally, after the function, people come back the following day having ostensibly 'left their hats' the previous day. This in reality is way of finding out if there are no morsels of meat and beer from the previous day. However, in a funeral ritual people are not expected to come back for their 'hats'. Things are slightly different these days though. Some of these rules are not strictly followed.

Immediately after the death of a family member, particularly, the death of the homestead head, the mother of the family wears a black dress. She also wears an *isiphika* (piece of black linen that covers the shoulders) around her neck which goes as far as covering her shoulders and breasts. The children wear a small piece of black cloth which is pinned on their shoulders. Preparations are then made to perform an *ukugeza izitsha* (washing of tools) ceremony. In this ceremony a goat is slaughtered. Only family members and relatives are invited to the ritual. According to my study participant, the family members perform this ceremony, called *amapiki* (shovel) six months after the funeral). This ends their mourning period, although a widow will continue mourning for about a year.

The cleansing ceremony that is performed after a year is the epitome of the mourning process. On this day everyone is happy because it is the day on which the deceased is going to be brought back home so that he becomes a member of the family, albeit in a spiritual form. The huts are renovated and whitewashed, the yard is cleaned, the fire wood is fetched and big containers are filled with water which is fetched from the river. Traditional Zulu beer is brewed and a chicken is slaughtered to inform the ancestors about the ceremony. Incense is burned. Carrying the leafy branch of *umlahlankosi* tree again, the homestead head goes to the cemetery and informs the

deceased about the ceremony. This *umlahlankosi* branch is placed next to the grave. The homestead head recites the deceased's praise names and genealogies and asks him to come back home. Women ululate as soon as they see the homestead head coming back from the grave site. Once inside the hut, he informs the deceased that they are now at home. The leafy branch of *umlahlankosi* tree is then perched on the roof of the hut just above the wall top at the back of the hut. The homestead head pleads with the deceased to stay with the family at home.

Two beasts are slaughtered for this ceremony, a goat and a cow. The goat is slaughtered on Thursday as a confirmation to ancestors that the ceremony is definitely on. Only some parts of the offal are cooked and eaten on this day. As an integral part of the ceremony, incense is burned in order to better communicate with the ancestors. The goat meat is cooked and served on Friday accompanied by traditional Zulu beer. On Friday afternoon a cow is slaughtered. During the slaughter women crowd around and start ululating. Traditionally, the cow is expected to resist death for a while. This is seen as a sign of how strong the deceased was. This is his day and he is remembered for what he used to do when he was alive. Generally, Zulu people like a person who is strong. They believe in power and strength. Once the cow has been slaughtered, skinned and butchered, it is then hung at the back of the hut. This place can be equated to a shrine as it is a sacred place. The following morning the cow is portioned and cooked to be served for lunch at around about 13h00-14h00p.m. The caul is hung at the back side of the hut closer to the *umlahlankosi* branch.

At meal time care is taken that, besides the cooked head of the animal, the foreleg, a traditional Zulu delicacy, is also served to men. These men dine in the kraal and also braai their foreleg joint there. When the men in the kraal are finished eating; members of the deceased's family, particularly middle- aged men, as well as young men sing a song and with sticks hoisted high, march towards the kraal to meet with the local men in the kraal. Local men join the singing and led by the homestead head, march towards the hut. On entering the hut, the singing intensifies and war antics are cited. The homestead head indicates to the local men which traditional Zulu beer calabash they are going to drink from. They drink and thereafter disperse. Miss Khowa called this *umembulo wetshe* (unveiling). Her version went thus:

The unveiling is performed after a year from the day the funeral was performed. The family slaughters a cow in memory of a deceased. The night before the unveiling, the

family will take *ihlahla* (branch of tree) to the grave and will speak to the deceased because they believe that he is not dead. He is just sleeping. He can hear whatever we say to him. They tell him we are here to fetch you and bring you home so that you can look after your family. The *umlahlankosi* symbolises him. Whenever, they stop they will tell *umlahlankosi* what is happening. When they get home they will slaughter a goat before they talk to the rest of the family. They then inform the *umlahlankosi* which represents the deceased that they are now at home. After that they are free to talk to everyone. In the same afternoon they burn the incense and talk to the ancestors before they slaughter the cow. On the following day neighbourhood and friends will come to enjoy the feast.

As stated earlier in the chapter, the traditional Zulu practices differ slightly, depending on which part of the province one lives.

#### 4.2.2 Traditional healers and diviners

Traditional healing is an age-old Zulu health practice. Zulu people believe in the power of *umuthi* (traditional medicine). Traditional medicine is used for a number of things. It is used, for instance, to:

- heal a sick person
- make warriors strong during wars
- render the homestead impenetrable by evil spirits
- solve erectile problems
- entice a girl to fall in love with you (as a love potion)
- in court cases – when the accused wants to win the case at all costs
- increase chances of promotion at work.
- increase chances of employment

In Zulu traditions, a person who heals people through the use of traditional medicine is called *inyanga*. Devenish (2003:6) agrees. Comparing the *inyanga* and *isangoma* he writes:

A traditional healer is someone who engages in indigenous medical practice such as the use of herbs and certain animal parts to treat diseases and illness and this treatment includes ensuring good luck, the success of crops in the fields, the health and wellbeing of cattle and the success of individuals in their daily endeavors whereas an *isangoma* specializes in spiritual incarnations to identify the causes of diseases, ill-omen and ill-health of individuals. They also indicate natural or supernatural ways to heal and constantly seek a certain pattern of behaviour to be followed by the individual to ensure a cure. They attend to the psychological needs and well being of individual in the community.

However, to a non-Zulu person the word *inyanga* can be confusing as it is often used for other things. Msimang, for example, (Mkhize, 2009) has this to say about the word *inyanga*: “The word *inyanga* has a lot of meanings in the Zulu language. Apart from it referring to the moon, this word also refers to someone who is skilled in his field. We have builders, blacksmiths, hair braiders and traditional healers”. However, on the issue of traditional healers, he concurs with Devenish. He acknowledges that these traditional healers are divided into two: there are those that use traditional medicine to heal a patient and those who either foretell through the use of bones, or through the communion with the ancestors (Mkhize, 2009:50).

Incidentally two of my study participants are living proof of the complexities of these definitions. Both are traditional healers, yet their approach to the treatment of diseases is different. One uses traditional medicine and another one communicates with the ancestors who inform her about the nature of the illness the patient is suffering from and how to treat it. Both these healers sometimes use bones as diagnostic tools to detect the cause of the patient’s illness. Like their Western counterparts, who touch their patients in affected areas and constantly ask if they are feeling any pains, the diviners, in particular, also use the tactic of asking their patient to utter the word ‘*Siyavuma*’ (we agree). And to indicate positiveness, the patient must raise his voice when he utters the word ‘*siyavuma*’ and lower his voice to show dissatisfaction. According to Gambrill in Fry (Mafolo, 1997:20) it is important and is also in every health worker’s interest to have some knowledge of the role played by indigenous healers in the community. He argues that no health care worker, no matter how well trained he may be, can claim to be in a position to heal all a patient’s ills in his lifetime. During my interview with Mr Mvundla, a local traditional healer of note, on matters of traditional healing, it appeared that one cannot just decide to be a traditional healer.

**Table 4.10** The study participant’s response to the question: “What training, if any, does one need in order to become a traditional healer?”

Mr Mavundla: In my years of growing up a snake used to worry me a lot and this came in the form of a dream at night. Whenever I walked past the cemetery, I used to see my ancestors and as soon as that happens, the snake would stop worrying me. I asked elderly people about

this and the response I got was that the ancestors wanted to use me as a traditional healer. This carried on until it did not only happen at night but also in broad twilight. I tried a number of times to hit this snake but it would simply vanish. I then informed the elderly person and the advice from him was that I needed to use a certain traditional medicine called *utshani bezwe* (name of traditional medicine). This elderly man assured me that if this dream comes from ancestors they will tell me what to do. As part of the development to being an *inyanga*, I even went as far as the area across the Tugela and by that time, the elderly people had decided to leave me alone. I then went to another foreteller for a second opinion and he advised me to use *uhlunguhlungu* (traditional medicine) mixed with another bark of certain tree. A couple of days later I had difficulty trying to wake up. The ancestors then came in the form of a dream and asked if I was willing to follow their instructions but hastened to warn me that if I turn them down, they will kill me. I complied and they were happy.

This view is strongly supported by Boon when he says “*sangomas* and *inyangas* do not choose this profession for themselves. They experience a calling from the shades, which come to them in a dream. They are powerless to resist this call, for if they do, they will be punished by the shades for their disrespect, become ill and may even die” Boon (2007:12).

To be a traditional healer, one has to have a mentor who is also an *inyanga* by profession. The tuition fees take the form of a cow. Traditional healers use various forms of healing available such as *ukuphalazisa* (taking an emetic for health purposes), *ukuchatha* (administering an enema), *ukutshopa* (using porcupine quill to inject medicine), *ukuchaza* (scarification), *ukugquma* (steaming the body), *ukuncinda* (licking hot medicine from a broken calabash container called *udengezi*) and *ukubhema* (sniffing powdered medicine). The application of these forms of healing is decided by the traditional healer, after having listened carefully to both the patient and his ancestors.

Underneath is a brief description of each of these methods of healing a patient, as provided by Mr Mavundla, a traditional healer at the Shobeni village.

**Table 4.11 Traditional healing methods**

*Ukuchatha*: A liquid medicine is absorbed into the enema by dipping the pointed part of the enema into the medicine which is then administered to the patient. To take the disease out, the patient has to answer the call of nature. *Izimbiza* traditional medicines are mostly used in this case.

*Ukutshopa*: this system is applied to a patient who suffers from swollen legs, backache, headache and other diseases. To do this one needs the porcupine quill, *isitolomu* (type of traditional medicine in which the fat of animals are mixed with the ground barks of certain trees), fats of the whale or the fats of the type of fish called spem. These medicine types are mixed together. Before the process of *ukutshopa* is done, the patient must lick a cold *isihlungu* (type of traditional medicine) or sniff it so that the disease can come out. The porcupine quill is used as a syringe with which to poke the patient. The healer starts from the head and moves down the body until he gets to the toes. This quill is dipped in the prepared traditional medicine first. The golden rule is that the patient must not wash his body for a period of about three days so that this traditional medicine can get inside the body.

*Ukuchaza* simply means scarification. This method is used so that the traditional medicine can be smeared on the cut.

*Ukugquma* is the steaming of the body. The *muthi* is boiled and whilst hot the patient covers himself with a blanket so that no air comes in and kneels over the hot traditional medicine.

*Ukuncinda* is the licking of medicine in a potsherd. The potsherd is made hot, powdered *muthi* is poured into it with the addition of a small amount of water. As the water sizzles, the patient must dip his hand in it and lick it.

*Ukuphalaza*: Cold or hot medicine can be used in the application of this method of healing. For

the 'sickness' of unpopularity with girls *ubulawu* is used. To prepare this *ubulawu* barks of trees are cut into pieces and immersed in cold water. They are then left to soak for a number of days so that the juices can be extracted from them. When a patient feels that this concoction is ready for use, he stirs it vigorously with a two or three pronged wood. When the foam foams on top the patient takes a bit of it and smears it in his nose area. He sniffs it a bit then drinks the rest of the *ubulawu*. He then goes to a place outside the yard and vomit it out.

Traditional diviners also play a pivotal role in community health matters. However, the way they operate and the training they receive to qualify is different from those of traditional healers or traditional doctors. They start their careers as trainee diviners, popularly known in Zulu culture as *amathwasa* (plural for more than one diviner trainee). This traditional profession, like the traditional healing one, is viewed as a calling. The ancestors visit the person through the dream at night and inform him that they have chosen him for this profession. Through him, they want to play a healing role. A request from the ancestors can never be refused. In keeping with this belief, the trainee follows the instructions as per the dream until he finds a place where he is going to receive training. The training starts with the slaughter of a red cock, a freckled chicken and a white chicken. These animals are slaughtered so as to invoke the powers of the ancestors. The red cock symbolises the grand fathers, the freckled chicken represents the grand mothers and the white chicken is for bringing together all the ancestors.

Traditional Zulu beer is also brewed for this occasion. The trainee wears red clothes, and applies red ochre to his body. The ancestors of the diviner who is responsible for training the trainee diviner are then informed about this trainee and the trainee is introduced to them. Whilst this is taking place, other diviners and trainees present, sing and dance. Traditional medicine is at the same time mixed in clay pots. Each clay pot of traditional medicine is stirred vigorously and placed on the head of the trainee. The same applies to the three chickens. This is to ensure that the spirits of the ancestors stay with him all the time. Incense is burned then and the communion with the ancestors is performed. From there on he is not allowed to visit his own home and there are certain behaviours he must follow. He is not allowed for instance, to eat eggs, nuts, fish, pork, mutton, lamb and offal. Some of these food items are said to be unclean and others are aphrodisiac. The next stage involves the slaughtering of two goats: one for the facilitation of the

removal of the ochre and the other one to test his ability to work as a diviner. On this day even his family members are present. There is singing and dancing. To test his ability, one of the goats is hidden and to find it he must talk to his ancestors and plead with them to show him where the goat is hidden. Both goats are slaughtered thereafter and he is then asked to drink blood from the goat that was hidden.

The blood of the second goat is mixed with his traditional medicine which he is to use when bathing. He goes to the river to bath and changes his red clothes and ochre for white clothes. He daubs his body with whitewash, and puts on bead work, gallbladders and skin armlets. The next developmental phase or level, namely the removal of the whitewash is also facilitated through the ritual of goats' slaughter. Here, again, gallbladders of the slaughtered goats as well as the skin armlets are given to the trainee to wear. He also wears braided hair or a fringe of hair. When the trainee graduates, goats and a cow are slaughtered. Again, there is singing and dancing on this day. This starts at night right through to the following day. When the cow has been slaughtered the graduate must drink its blood. The tail of the slaughtered cow is also cut off and given to the graduate to take to the back of the main hut and in some regions this tail is used as *ishoba* in place of the tail of the hartebeest. The division of the joints when the carcass is butchered is done in the following manner:

- The diviners' joints are the leg, breast or the right side half carcass
- The trainee's family gets the left side half carcass and the head of the animal

Dancing of the diviners on the open terrain completes the training process of the trainee diviner where upon his mentor informs everyone present that the trainee is now a qualified diviner. Gifts are then exchanged and the graduate is thereafter able to practice on his own.

According to Tarry (1968:124) the *sangoma* or *mngoma* for which there is no exact counterpart in European necromancy, is loosely termed witch, wizard, witch-doctor, diviner or seer. The interview I conducted at Shobeni with Mrs Cikwayo, a traditional diviner in the local area, indicated clearly that most of the time these two professions start with a dream about some human spirits. The journey to becoming a diviner comes in two stages. Explaining these stages and using her own personal experience as an example, Mrs Cikwayo said the following:

This journey started in the form of a dream. When I was fast asleep I used to see a person coming out from a big dam. This person would look at me and he was wearing a white vest, red band on his head, a red skirt around his waist and also carrying a white goat. When I woke up in the morning, I would yawn. I would also hear whistles from the roof and when that happens, yawning would intensify and the tears would start streaming down my cheeks. I was the only one in the house to hear these whistles; other people did not hear anything. My mother noticed that there was something going on. Whenever this yawning happened, she would burn the incense and talk to the ancestors on my behalf. I fell very sick and one night whilst asleep, I dreamed of a trip with diviners. In this trip I was wearing a white dress. We were carrying three calabashes full of traditional beer and we were on our way to my in-laws. When we got there, we put these calabashes with traditional beer at the back of the hut and immediately they started to foam.

These diviners took me with them again and I found myself in a bush. On our way to this bush we walked on a path with a lot of rock outcroppings. In this bush there was a hut with people. This hut was whitewashed. Inside the hut were old men and old women who were sitting around the fire. These old people were very happy to see us and gave us some money and food. They also offered us a place to sleep. The hut in which these old people lived was polished with fresh cow dung. In this dream I also saw myself walking alone in the dam. I did not know where these diviners had gone to. Just when I thought I was walking in this dam, I saw the river splitting into two parts thus creating a path for me. I crossed this river and on the other side of this river were trees. These trees were planted near the sea. I then sat down as I was very tired then. The two parts of the river normalised and the river started to stream as usual.

Whilst I was still dazed and confused the sea created a path in exactly the same way as the river had done. I walked in this path until I got to a hut that was polished with fresh cow dung. This hut was also inhabited by people. Upon entering this hut, I noticed that there were traditional medicines of chopped barks and roots of trees. There was also a bag of whitewash in the hut. An old woman stood up, took some of this whitewash, mixed it with cold water, asked me to kneel in front of her as she applied the amalgam on my face, shoulder and legs. Wearing the same clothes that were worn by the old man who was walking in the dam, I bade her goodbye and left. I woke up in the morning and told the family members about my night experience.

This story strengthens the belief that one does not just become a diviner. This is a calling and is undertaken in stages. The first stage is to be a trainee. Again as a trainee, you work with a mentor who is a seasoned diviner. This person guides you through all the stages and rituals you have to perform until he feels that you have now completed the training but not without a test. A diviner foretells by either the use of bones, as stated earlier in this section or through the communion with ancestors and she does her work in an *isigodlo* (a traditional Zulu surgery). Identifying with this traditional Zulu term *isigodlo*, Joyce (2009) refers to this place as a “sacred place that is the setting for the communication for diviners with his ancestral spirits”. It appears that there are

variations in the way in which the diviners are categorised though. This categorisation became even more noticeable in my second interview with Mrs Cikwayo, as she gave the following distinguishing features:

- Those wearing black skirts are the traditional healers who completed their training
- Those wearing red skirts or black and whitewash on their faces are the trainee diviners
- Those wearing red skirts are suffering from *umdiki* and *mndawu* ( hysteria)

Another study participant who is not a diviner by profession had a different view. According to her, a trainee diviner wears a white and red vest, white and red beaded armlets and necklets, whereas a qualified diviner can be distinguished from the trainee because she wears *umyeko* (fringe of hair) on her head, a leopard coloured vest on her body, armlets on her wrists and a green and white *umgexo* (coil of strings of beadwork worn encircling the neck, wrist or body). Tyrrell (1968:124) describes the dress of the diviner and the meaning thereof in a different manner. He writes

The dress – of bladders, beads and skins– has significance as follows: The bladder on the head inspires the spirit, long twisted hair differentiates the sangoma from other people, white beads keep the spirit alert at all times. Strips of hide worn around the shoulders are to strengthen and encourage the spirit. The grass girdle worn is of marriage and keeps the abdominal parts in their original, natural position after the birth of a child. The shield is a small variety used for dancing, made of cowhide. The tail switch is of wildebeest or white cow, symbol of the traditional healer, to switch at one who is suspected when at a “smelling out,” also is used to switch at a student diviner who is in training, to inspire him or her to jump higher and dance well. Roots worn as a necklace are of a particular species of shrub. The diviner bites these when he is to “smell out,” thus causing the spirit to function. White bead necklaces give light to the spirit. There is a necklace of a low-growing plant, the scarlet seeds of which are valued as having the power to attract good fortune. Skins and bones of *mamba* and python are symbols of bravery and cleverness of the diviner who wears them, as snakes must be caught alive. The diviner is inspired by the spirit to do so. Bracelets, the skin of bladder (not gallbladder), are worn to keep the spirit firm.

Again, Joyce (2009) agrees with Tyrrel on the issue of beads and garments. She avers: “While traditional rural life and customs may be much the same, beads and garments may differ slightly” (Joyce, 2009: 62).

Continuing with her interesting story Mrs Cikwayo said the following about the training of diviner: “A trainee diviner is not in a position to perform divination as she is not qualified yet.

She still needs to go through some training, working as an apprentice under a seasoned diviner. Once the mentor has been found, the trainee then goes for training”.

**Table 4.12 The study participant’s response to the question: “Tell me about the procedure that is followed when training someone to be a diviner?”**

Mrs Cikwayo: On the first day, the diviner to whom the trainee diviner is apprenticed vigorously mixes the medicine so that foam forms on top. He then pours the medicine in clay pots. With *ishoba lenkonkoni* (the buffalo’s ponytail) in his hands, the diviner sings a song and then requests three chickens with different colours – one red, one speckled and the third one white. Meanwhile the trainee is seated on a grass mat. The mentor takes three clay pots with the traditional medicine inside and put one at a time on to the head of the trainee. Each time he puts the clay pot onto the head of the trainee, he vigorously mixes the medicine. When the *ukuphehla* (stirring) ritual is done, the chickens follow. The mentor, again, puts these chickens on the head of the trainee, one at a time, and as this is done ululating by other diviners and trainee diviners present takes place to show support and appreciation. The chickens are thereafter killed and some of the blood is poured in the medicine and the rest is given to the trainee to drink as an introduction into the world of diviner ritual healing. A little bit of bile from the chickens is given to the trainee to drink. The trainee is then given the uniform worn by trainees, which is red. Whitewash is also applied on her face. She can now join other trainees, sing and dance with them.

On the following day the chickens are cooked and served. The trainee continues with her treatment under the watchful eye of the mentor. She gets up early in the morning at about 3a.m. drinks her traditional medicine and vomits it out. She then washes herself with traditional medicine mixed with cold water. Dancing and the beating of drums occur thereafter. The trainee is always encouraged to work hard so as to be an effective diviner. During the training period, animals such as goats are slaughtered and the blood and bile thereof are poured in the medicine to be drunk by the trainee diviner as well. The trainee also drinks the rest of the blood and bile.

In preparation for the graduation day, the beasts are slaughtered on Friday, cooked and served on Saturday. The cow is slaughtered in the kraal and inside the kraal only two people are

allowed – the mentor and the trainee. The mentor burns incense and asks the trainee to whip the cow twice. The cow is made to lie down and given *ubulawu* (cold medicine) to drink and the same *ubulawu* is applied on the body of the cow. The trainee is asked to stab the cow with a spear. Two goats are also slaughtered – one accompanies the cow and the other one serves as a ‘feather’ for the mentor. To qualify as a diviner, the trainee does a practical test on the last day. She has to look for something hidden, find it and bring it back to the crowd.

When a sick person consults a diviner to find out what he is suffering from and what the cause of the sickness is, the diviner lays the grass mat on the floor and holding the tail switch – which is one of the tools she uses in her practice, she burns incense and sits the patient next to her. She speaks to the ancestors, asking them to give her light regarding the sickness of the patient. She then waits for the response. Once they have told her what is happening, she then passes the message to the patient.

It is important that the patient assures the diviner that she (diviner) is still on the right track by saying: “*Siyavuma*” (we agree) with a loud voice. However, if the patient is not convinced that the diviner is saying the right thing, he (patient) is advised to say “*Siyavuma*” (we agree) but lowers his voice. The diviner can also use herbs to heal. A good example is that of a person who is having dreams which indicate that his ancestors want him to be a diviner. If this person does not want to be a diviner he has to undergo special treatment called *amagobongo*. This treatment takes three months to complete. Within this three month period, certain rules have to be observed by the patient.

When conducting my study at Shobeni, I observed a female patient who was going through the *amagobongo* treatment. During this period, there are certain rules that the patient has to abide by.

**Table 4.13 The study participant’s response to the question: “Tell me about the traditional Zulu laws and taboos related to this cultural event?”**

Ms Khowa: If she is a female she is not allowed to sleep with a man and if he is a male, he is also not allowed to sleep with a woman. Foods not allowed for a female are:

- Offal
- Dry beans
- Wild herbs
- Liquid milk
- Cheese
- Eggs

These types of food are identified as having the power to induce sexual desires. If one partakes of them she is likely to be very sexually active.

Other miscellaneous rules to be observed are as follows:

- The patient does not also sleep on a bed and she must sit on a grass mat.
- She must not raise her voice when talking
- She must not shout
- She must not beat children

The ancestors do not like a place where there is a lot of commotion, noise and conflict

On the 1<sup>st</sup> day of treatment the following activities take place:

- The traditional beer is brewed
- The red and white chickens are gathered for slaughtering

Before slaughtering these chickens, they are given traditional medicine to drink and placed on the back of the patient.

At this stage, the patient wears:

- A red skirt
- A white vest
- A red doek
- When these chickens have been slaughtered, warm blood and bile from each chicken are poured into the *muthi* that is to be drunk by the patient. During the period of treatment, the patient wakes up at about 3h00a.m. to bath outside the hut with cold water. Once bathing has been done the patient burns the incense and talks to her ancestors asking for whatever she wishes to have. The patient must then use traditional medicine to make her bowels move. She also administers an enema two times a week.

The following eating etiquettes apply during the treatment period:

- The patient must kneel down and use her hands when eating.
- She must not look around.
- She must not talk.
- She does not eat leftovers.
- She does not share meals with other people.
- If she has to share food that is served on a platter, she must take her portions first before others tuck into it.

After two months the diviner visits the patient in order to check if she has obeyed the instructions given to her.

On the final day of treatment, the patient must go to the diviner's homestead and sleep over there. When she is about to leave for her homestead, incense is burned to inform the diviner's ancestors about her departure. On her journey back home the patient is accompanied by her mentor and other trainee diviners. On arrival back home, the patient and her companions do not enter the yard but wait outside. Her family ululates and usher them inside. An elderly person at the patient's homestead burns incense and informs the ancestors about the arrival of the patient and her companions.

During this period the mentor and her companions are not allowed to drink water from the patient's homestead. The patient's family must issue a R5 note as a gesture of giving the mentor and the companions the permission to drink water from her homestead. If they drink water from this homestead without permission, they will suffer from stomach problems. A clay pot full of traditional Zulu beer is then brought in and is served to all the diviners present.

The procession then enters the hut led by the chief diviner or mentor. As part of the event, the diviners sing and dance the whole night. At about 1h00 in the morning, the diviners wake up and go to the place where the traditional medicine is kept, stir it and listen to it to find out whether the patient complied with the rules or not. The patient then bathes with this traditional medicine.

Meanwhile a goat is slaughtered. Whilst the blood is oozing out, the patient must get underneath and suck the blood from the neck of the goat. This is to attract the ancestors for they like blood. The diviners skin the goat thereafter and hang it. The bile from the goat is poured on the patient and she is also given some bile to drink. When the goat has been skinned, all the trainees wear clothes similar to those worn by the patient. These trainees together with the patient eat the raw meat of the goat. The parts of the goat's meat eaten raw are liver and some offal. When the patient and other trainees eat these parts of the goat's meat, they kneel down. Meanwhile the diviners sing until the trainees are finished eating. When they are done with eating these raw pieces of meat, the patient lifts the wooden platter on which the raw meat was served and thanks the ancestors. When other joints of meat are cooked and ready to be served, the patient is served the shank and the ear with a skin on and only when she is done with eating these joints, does she dance and thank the ancestors.

It is also important to note that after undergoing this treatment the patient does not eat mutton, lamb or pork for the rest of her life. On this day she also wears a goat's skin band on which an inflated gallbladder is pinned. This goat's skin is to be kept safe. Whenever the patient has to participate in a diviners' dance ceremony, she wears this band. If the patient wants to talk to the ancestors she also wears this band and then burns incense. The following morning, when the first meal of the day is shared, the trainees kneel on the grass mat and the older and seasoned diviners sit down on the grass mat. When the ritual is nearing the end, the patient takes the red clothes off and wears a pinafore. The skin band is worn again on the pinafore. Once this has been done, it is then the patient's turn to give her mentor some gifts as a token of appreciation.

### **4.2.3 A traditional Zulu approach to religion**

The Zulu person, in his indigenous religion, speaks of *uNkulunkulu* or *uMvelinqangi* as the maker of the earth and of everything that is in the world. If asked as to who created *uNkulunkulu*, the answer is that he was not created but emerged full-blown from the reeds (Vilakazi, 1965:87).

Shembe is seen as the religion that has an African approach in its dealings with matters of worship. The evidence of this claim is already stated in the sub-section of Zulu genealogies and cultural practices under the discussion of traditional dance type. This is not to say that Shembe members do not believe in God when compared with their Christian counterparts. They do. What distinguishes them from other religions is that they have stuck to the African approach – God is

the Greatest, He is the Almighty and through the traditional Zulu protocol of respect, God cannot be spoken to directly. Ancestors are to be used and asked to convey the message to him. Other two denominations, perhaps worth mentioning here, are the Anglican Church and the Zionist Church. These two however, tend to mix the Christian/Western approach with the African approach. Anglican Church members, for example, go to church and praise the Lord in a western style then go home and perform rituals. They also perform the *siyabakhumbula* (we remember them) ritual in which each congregant brings a list of family members who passed away. The names of these people are announced in the church during the church service and prayers are said for them.

What distinguishes the above mentioned churches from the Nazareth Baptist church, otherwise popularly known as the Shembe church, is the fact that Shembe is very much rooted in traditional Zulu ways of doing things with a few exceptions. According to Hans-Jurgen Berken (n.d.) the Shembe church was inaugurated in the century by Isaiah Shembe. He further claims that this church has a considerable large following which has grown steadily over the years. Mthethwa (2007), on the other hand, identified two forms of Shembe as a leader, namely a man and the spirit. And he further describes the Shembe religion (Mc Gregory, 2006) as “a combination of Zulu culture and Christianity that has been based on the old testament of the Bible”. From my observations most members of the church are Zulu speaking people and their church is located on a sacred place called *Ekuphakameni* (place of upliftment). The Zulu traditional influence can be seen in the way they dress and dance. Also the sticks and shield they carry, particularly on special occasions, are symbolic of the roots of this religion. In this church they also practice fasting which is a process of cleansing oneself by the avoidance of certain foods. There are certain days on which they do not eat foods of a particular combination. However, adding to the general belief that this church leans towards Zulu traditions, Papin (n.d.) is of the view that this church focuses on thaumatergic healing and the evoking of the powers of ancestors

In my observation, the Shembe religion represents an African approach. Traditional gear is worn in the church. Men wear loin skirts and women wear hats called *inkehli* on their heads which are ornamented with beads of different colours. Married women must always wear skin skirts. The modern braiding of hair is not allowed. Rather, girls are encouraged to make knots as a form of

grooming their hair. All this is done to show respect for ancestors. Even the huts of the Shembe people are surrounded by stones which are painted white. These stones represent ancestors who are protecting the homestead.

The performance of an ancestor-fetching ritual which I attended during my journey of discovery further affirmed my belief that the practices of this religion are deeply steeped in the traditional Zulu way of life. On this day the host had organised ten goats and one cow to be slaughtered. The purpose of the ceremony was to summon all the family ancestors, including his late mother and father, to return and grace the homestead. Because the host was a Shembe member and according to Shembe rules, the Sabbath is a day on which they are supposed to be inactive; all the ritual slaughtering took place at night. In fact the first goat was slaughtered at about 1p.m. This was because according to Shembe rules, members can only become active after 6p.m. on the Sabbath day.

What further compounded the situation was the fact that they were now kilometres away from the place where the ancestors were buried. And so, they had to travel to this place. By the time they got back it was about 11p.m. After their arrival, three goats were chosen from amongst the ten and were shepherded towards the periphery of the homestead area. When we got there we were all asked to take off our shoes. With the guidance of the Shembe leader, the paternal uncle of the young boy who was hosting the ceremony burned the incense and started to talk to the ancestors. One goat was slaughtered immediately thereafter, chopped, and burned on the open fire that was made for this purpose, also on the periphery of the yard. The remaining beasts were slaughtered in a normal traditional Zulu way and the feast was held on Sunday. In this religion too, congregants are classified into virgins, unwed mothers (girls who gave birth before marriage), married women, boys and married men. The significance of this division becomes evident during the months of prayers as there are different prayer days for women, men, girls and young boys; the contents of which are detailed here. Again, like in the Zulu tradition, virginity is held in the highest esteem. Virgins earn a special name – they are referred to as *amakhosazane* (mistresses) and are taught how to keep their virginity intact until they get married – a task that is expertly executed by the married women.

However, should the virgin be deflowered and fall pregnant before marriage, the boyfried responsible for the damage pays a fine and this girl is no longer called a mistress but *intombi*

*yentethelelo* which means that she broke the rules by giving birth before marriage, but has been forgiven by the church elders. These girls are identifiable in the church because they wear the white dress and a white 'doek' on the head. Next in line are married women. To qualify to be in this group one must be a married woman who attends a church service called '14'. This church service is called as such because it takes place on this date in the month of July. Another distinction, besides the church service they attend, is the type of dress code: they wear an *inhloko* on their heads (*inhloko* is a Zulu word for head). This *inhloko* however refers to the Zulu hat they wear on occasions like the 14<sup>th</sup> July church service. They also wear a black rope around the waist which is said to give them strength and courage to keep away from infidelity. In their church they are known as *ingudlungudlu* (something big and strong).

My interview with Miss Khowa of the Shobeni village also confirmed the division stated above. She revealed that the Church gatherings in the Shembe religion are divided according to gender and adulthood. There is the gathering of young girls, the gathering of men and there is also a gathering of mothers. The gathering of girls takes place at night in the company of their mothers. The reason for this gathering is to afford the mothers an opportunity to advice the girls about proper behaviour so as to avoid premature pregnancy. This gathering takes place from the 24<sup>th</sup> to 25<sup>th</sup> July. Besides the advice they receive from their mothers, the girls also learn the *ukugida* dance. The gathering of the boys, on the other hand, takes place on the 22<sup>nd</sup> and 23<sup>rd</sup> July. During this gathering, dancing takes place and the young boys are also taught how to become real men. And the gathering of married women starts on the 13<sup>th</sup> July and ends on the 14<sup>th</sup> July. Again this gathering is held for the purpose of teaching married women, especially the newly weds, how to behave in their new homes. Like other churches, songs are sung in the Shembe church services. Written underneath is one of them.

<i>Simi phambi kwakho</i>	We stand before you
<i>Siyacela ubekhona Nawe kanye nathi</i>	We ask you to be with us

The prayers in the Shembe religion are conducted three times a day. They are conducted in the morning, evening and before going to bed.

With regards to food, a Shembe member can eat any type of food except on special days such as the Sabbath on which he eats cold foods and days like July 14 gathering and so on during which he abstains from food in which yeast or baking powder are part of the ingredients. For instance, there is also an observance of the type of food that is to be eaten in July. In the month of July, starting from the 1<sup>st</sup> to the end of the month, only foods with no baking powder are to be eaten. Live chicken is also not eaten during this period. It is considered to be unclean since it eats everything it finds. Pork also suffers the same fate. It is also considered to be unclean. In the month of January from the 1<sup>st</sup> to the end of January, only food with baking powder is to be eaten. Food with yeast is not to be eaten in this month. Yeast, with its fermentation characteristics, is associated with alcohol. With regards to Sabbath, a member of the Shembe church only starts eating hot food from 6p.m. in the evening. Preparation for the Sabbath starts on Friday evening. Everyone baths before sunset, cleans the yard and extinguishes the fire. This piece of information is not only important for foreign tourists' purposes but is also important for the understanding of a Shembe person as a customer in the tourism and hospitality industry, particular in the proposed Lodge.

In the Shembe religion too, the issue of the death of a family member is also treated in keeping with Zulu tradition. When the homestead head is to be buried; a cow is slaughtered so that the skin thereof can be used to cover him in the grave. The skin is to keep him comfortable as he sets off on his journey to join his forefathers who are already in the spiritual world. If a person died as a result of accident, be it a car accident, injury and so on, he must be fetched first before being buried. This is to stop future accidents from taking place in this homestead. To perform this fetching ritual, two goats are slaughtered – one for fetching the corpse and another one for bringing it home. As usual, the *umlahlankosi* branch is used and the goat to be slaughtered is expected to 'eat' the leaves whilst outside in the yard. If the goat does not 'eat' the leaves of the *umlahlankosi* outside in the yard, it means that the fetching of the deceased has not been successful. A song is also sung as he is taken to his grave. Most of the time the song sung is the one he liked the most when he was alive.

As mentioned at the beginning of the sub-section, I felt compelled to share my experiences regarding the Zion church too. Zionists, to begin with, also practice their religion in more or less the same way as the Shembe religion. Their worshipping approach, however, is a cross between

Christianity and Zulu traditions. During my journey of discovery in the study area, I came across members of this congregation. Fortunately for me, these people had been invited by a member of the community to come and drive away the bad spirits in his homestead. The proceedings of the rituals to be performed on this day also, like the Shembe one, started at night. The congregants arrived at about 10p.m. and started their church service which is characterised by forming a circle as they sing. Just as they were walking in a circle, I observed that they had a mixture in a basin in the centre of the circle. On asking about the mixture, I was told that the mixture is prayed over to empower it to rid the homestead of the bad spirits. As if to illustrate to me that they meant what they said, two members of the church immediately scooped the stuff from the dish and scattered it around the house. They also dug little holes in which they placed lit candles. The host family was then asked to get together near the makeshift pulpit in a marquee. Inside this marquee were lit candles. The priest selectively blew out some and asked each member to light them. Thereafter, the beasts which had been organised by the host family were slaughtered. This time, it was goats and chickens. As expected, the traditional Zulu burning of the incense was done after which the beasts were slaughtered. Peculiarly, one of the slaughtered beasts was cooked at night for the congregants. They feasted at about 4a.m. and left immediately. The rest of the ceremony was performed in a normal traditional Zulu way.

### **4.3 Summary**

The study of Zulu belief systems is a fascinating subject. The results both from the interviews conducted in the field and from the related literature prove unequivocally that the Zulu people are an old race group whose way of life has evolved over the years. The procedure for performing all rituals for instance is not uniform, be it a girl-child upbringing ceremony, coming-of-age ceremony, traditional wedding, funeral, reintegration of the deceased and so on. This was not only evident in my observation of some of the rituals, but also came out strongly in the related literature. Some of the reasons that can be cited here for these variations are that the Zulu kingdom is very huge. Over the years each region developed its own region specific norms. This practice trickled down to clan specific norms. The very popular example of the clan specific norm is the scarification ritual performed by the Zondi clan, not forgetting, of course, the South Coast where this ritual is very common as well. It is evident; however, that there is a lot that has been lost over the years. This loss can be attributed to a number of things.

- The belief in memory rather than writing has meant that the death of a family member who is knowledgeable in Zulu culture is not only a loss to that family, but to the nation as a whole. He is buried with all his knowledge.
- Christianity has also contributed. Most Christianised people, even in my study area, believe that the Zulu belief system is pagan. As a result of this, good Zulu practices such as virginity testing, the art of courtship and others are becoming a rare sight.
- Western education has also played a negative role in that it is seen as better education compared to the African education. I observed a wedding ceremony in which both the groom's party and the bridal party could not perform Zulu dance. The groom had to hire a local traditional *ingoma* group to entertain the crowd. People are now ashamed to associate themselves with Zulu culture lest they are seen as uneducated. Nowadays weddings take two forms. There is a Christian wedding in which people go to church where they tie the knot with the priest being the presiding officer and the traditional wedding which is basically an extension of the Christian wedding. The only difference is that this takes place back in the groom's homestead where beasts slaughter and gifts are given.

On the positive side however, some traditional Zulu practices are still in place. In rural areas Zulu people are still buried in their own yards and traditional Zulu songs are still sung in the funerals. It is also evident that traditional healers and diviners are here to stay. There may be very few villages, if at all, that are without their own traditional healers and diviners. At Shobeni, for example, I was lucky to interview both a traditional healer and a diviner. This gave them an opportunity to say something about their own practices rather than merely reiterating speculation from ordinary community members. What also came out very clearly in my interviews is that most of the ritual performances are triggered by dreams at night. It appears that ancestors communicate with the living through these dreams. Another interesting observation is that in almost all the rituals, the beast is slaughtered, the bile is poured on certain parts of the body of the person for whom the ritual is performed and the gallbladder is inflated and pinned on the person.

My outsider role as well as my insider approach has proved to be very valuable. If I only approached my study from the insider perspective, I would have made a lot of assumptions about

certain things. However, the insider approach helped me a lot in terms of understanding the language spoken by my study participants. Be that as it may, I have learned during my journey of discovery that Zulu people believe in animism. We also need to tap into the unity displayed by the Zulu people of living together harmoniously. Most of the houses are not fenced and although slowly dying now, there is also the culture of *ukuthekela* (ask someone to help you out when needy and return the gesture when you are able). This indicates that individualism and selfishness is non-existent among the Zulu people. The little that one may notice now is as a result of colonialism with its teachings of materialism. Also very strongly noticeable in the way of life of the Zulu people, including the community of Shobeni, is the presence of the drumbeat in almost all the ceremonies. Be it the child upbringing, coming-of-age, cleansing ceremony, traditional weddings, diviners' ceremonies and religious ceremonies such as the ones for the Nazareth Baptist church, and the Zion church, the sound of the drum is ubiquitous.

thinking that some people have about the poorest of the poor. My intention is to demonstrate that if people are given opportunities, and are enabled to do what is assigned to them, they will be equal to the task. The idea of cultural tourism as a product of the proposed Homestead Lodge seems to have emerged and as the data illustrated, it is what traditional people own. What better way to utilise this culture than to make it relevant to the modern economic world. In considering the kind of cultural tourism products to be used to improve the lives of rural people, particularly in the Shobeni village, I have been influenced and guided by:

- firstly, the Hibiscus Coast municipality (Hibiscus Coast Integrated Development plan, 2002: 21) in which tourism is seen as the key to bridging the gap between the coastal corridor and the undeveloped rural hinterland
- secondly, by the fact that generally, black people are known for their hospitality – even a stranger is treated with respect and is given food and sometimes even accommodation so he can rest and regain the energy for the continuation of his trip
- thirdly, by the thinking that this approach will help to bring back the self-esteem that poor black people lost during the colonisation period.

Supporting this idea, Sharma (2004) is of the opinion that the right way to community empowerment is to embark on community tourism rather than mass tourism. This view is also shared by Karma (2004:3) who argues that community tourism is much better, as the

## **Chapter 5: Conceptualising an authentic homestead experience.**

### **5.0 Introduction**

There is no use trying to help these people. These dirty, ignorant people are putting too many children into the world. They won't work; they have no discipline. They misuse every opportunity they get. Every time they get some money in their hands it all goes to drinking and senseless waste. All the help we give them is just an incentive to laziness, and another opportunity to produce even more children (English industrialist in Norway in 1880 quoted from Burkey, 1993:3)

This chapter looks at the choice of products for the proposed Homestead Lodge and the methods used to arrive at this decision. In the context of my research topic, which explores the development of sustainable education and employment opportunities in the hospitality industry through an authentic Homestead experience, I find that the above epigraph accurately encapsulates the general perception of rural communities. It indicates the kind of negative thinking that some people have about the poorest of the poor. My intention is to demonstrate that if people are given opportunities, and are enabled to do what is assigned to them, they will be equal to the task. The idea of cultural tourism as a product of the proposed Homestead Lodge seems to have emerged and as the data illustrated, it is what traditional people own. What better way to utilise this culture than to make it relevant to the modern economic world. In considering the kind of cultural tourism products to be used to improve the lives of rural people, particularly in the Shobeni village; I have been influenced and guided by:

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Supporting this idea, Sharma (2004) is of the opinion that the right way to community empowerment is to embark on community tourism rather than mass tourism. This view is also shared by Karma (2004:3) who argues that community tourism is much better, as the

contribution of the community is considered and taken seriously. His views are echoed by Swarbrooke (Karma, 2004) in which he makes it clear that it is critically important to involve the community in sustainable development. Even Harris *et al*, (2003) collaborate with Karma as they see mass tourism in a negative light. They argue that it has led to the removal of local people from their land, and the distortion of culture to suit tourists. This approach, they aver, has proved to be of no value to the local community. Telfer and Sharpley (2008:101) share the same sentiments. They reveal that many countries have resorts that draw a lot of tourists; however, these resorts are of no use to the local community as they do not involve them and are mostly controlled from abroad. In their words “this leads to high rate of leakages and the multinationals are more interested in profit than in establishing links with the local community”.

Be that as it may, however, following the general belief that the tourism industry has lots of business opportunities, the World Tourism Organisation (1966) strongly supports the notion of the creation of job opportunities through the establishment of tourism concerns. Also, this study observes that the tourism industry is an “enormous economic concern and a major revenue generator”. This clearly strengthens my resolve to pursue the possibilities of providing sustainable education and job creation in the hospitality and tourism industry. In collaboration with those who believe in cultural tourism as a product for Homestead Lodges, Kaplan (2004) associates traditional and cultural tourism with rural peoples’ traditional beliefs. He sees the two elements as the correct ingredients for job creation and the boosting of the economic status of the rural people. After many deliberations about the pros and cons of the idea of a Homestead Lodge, I found it necessary to divide this chapter into five sub-headings. These are:

- Conceptualising the cultural products
- The selection of the cultural products for the proposed Homestead Lodge
- Education for employability
- Learnership schemes and skills programmes
- Partnership

The first sub-heading gives us the background behind the concept of the cultural products for the envisaged Lodge. The second sub-heading takes us through the selection process of possible cultural tourism products. It makes it clear that the method adopted is that belonging to Ivanovic

(2008), who has written extensively on the subject of tourism products. Linked to the possibility of offering development in the form of sustainable education in the rural community of the South Coast of KwaZulu-Natal, I have also found it mandatory to include a sub-heading on education. My rationale here is to unpack the concept of education for employability, as opposed to general education. Consistent with sub-heading number three, namely education for employability, is sub-heading number four which deals with the issue of learnership schemes and the application thereof. The last section explores the possibility of partnering with other stakeholders with respect to the proposed Homestead Lodge.

### **5.1 Conceptualising the cultural tourism product**

In considering the idea of a Homestead Lodge, I have looked at the work of Kotschevar *et al* (1977:4-5) in which they write about the stages of a food facility. They state that a plan for the food facility develops in two stages. The first stage is conceptual, while the second stage develops from the first, growing naturally into an actual physical plan. Fortunately, the groundwork for my project was already there at its inception. The concept is the development of sustainable education and employment opportunities in the hospitality industry through designing an authentic Homestead experience. Clearly, the field research, as documented in the previous chapter, proved beyond doubt that rural people are very rich in cultural knowledge and practices, the creative use of which can undoubtedly lead to both the creation of employment and the provision of an authentic tourist experience in rural areas.

This argument is supported by Ndlela (2002) when he notes that cultural tourism attempts to 'preserve' authenticity in fast disappearing indigenous cultures. As is the case in Chapter Four, observations have shown that international tourists take a keen interest in the Zulu ways of life – a prime example being the citation about virginity testing experience as told by the local tour guiding company. These findings support the notion of the use of cultural products as tourist attractions. Therefore, all we need to do now as a nation is to tap into this wealth, by creating a home for some of these practices so that a tourist can easily access them. Even the KwaZulu-Natal Tourism Authority (February, 1998), views cultural tourism as a new business opportunity in South Africa, particularly in KwaZulu-Natal province.

Because the idea is to provide an authentic tourist experience, it is recommended that a community involvement model be used. This will mean that some cultural events will be hosted

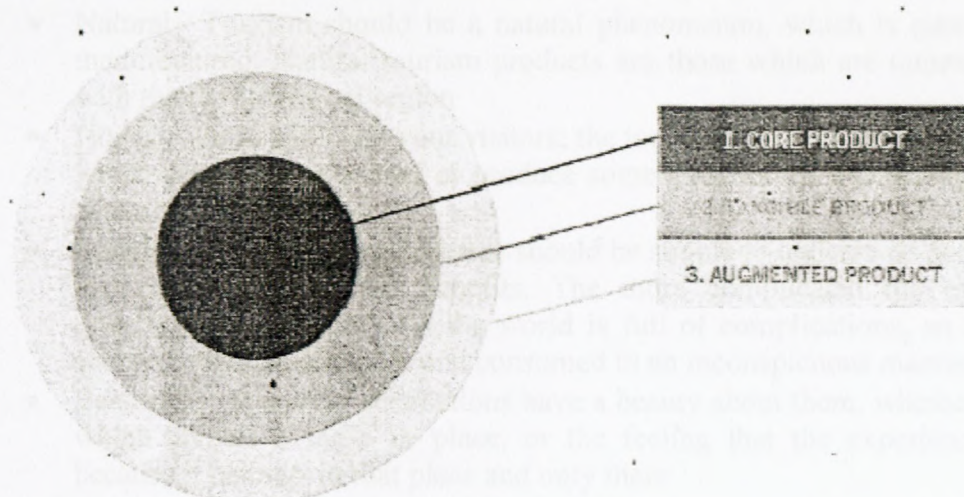
by community members in their own natural setting. Tourists will be transported to the scene, accompanied by a fully trained tour guide who will interpret as the event of the day unfolds. Caution must be taken though, that the tourist is also given a space to participate in the events (Ivanovic, 2008). In addition, Ivanovic (2008:212-213) sounds a word of caution when he writes:

Prior to the development of a cultural tourism product, particularly when based on indigenous community cultural heritage, the attitude of the local community towards tourism should be clearly defined. The fear is that some communities may be xenophobic.

To ensure inclusivity, I was compelled to interview as many local people as I possibly could. This exercise meant that I had to interview, as Telfer and Sharpley (2008:120) suggest, individuals, community groups, business operators, non-governmental organisations, environmental groups and local government officials. Whereas I anticipated some stiff opposition from some of the community members, to my surprise, the idea was well received by all parties concerned.

Research conducted by Ndlela (2002) questions such provision of an authentic tourist experience. He argues that authenticity cannot be achieved in a packaged and staged performance (Ndlela 2002:69). Due to my observations of cultural events at Shobeni, coupled with my own experience as an insider, I am of the same opinion, which explains why I recommend visits to the local community's natural setting in my proposal. In contrast to Ndlela's assertion, Heath and Wall (Ivanovic, 2008:212) believe that the tourist feels the total tourism experience from the time he starts his trip to the destination attraction until he comes back home. Heath *et al* write: the tourist "buys a total bundle of benefits". Research by Ivanovic (2008:211) helps to clarify the concept of cultural tourism products. A concept diagram with a brief explanation of each level is provided below.

**Figure 5.1** Core cultural products (Ivanovic, 2008)



The core cultural product stands for the tourists' specific needs and wants; the tangible cultural product represents purchases by the tourist; and the augmented cultural product comprises additional product features which add value to the tangible product and are intended to facilitate easier satisfaction of the core need (Ivanovic, 2008:211).

To this end, whilst my research is not about the discussion of authenticity *per se*, it appears that the emphasis on the tourists' experience is on 'authentic experience'. With this in mind, I feel duty-bound at this stage to search for the meaning of the word authenticity as defined by others. According to the *Compact Oxford Thesaurus for University and College Students* (Hawker and Waite, 2007) the word authenticity means: genuineness, bona fides, legitimacy, validity etc.

However, in an argument presented in the Nara conference on Authenticity held in Japan (Ivanovic, 2008:119) it was, noted that:

All judgements about values attributed to cultural properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgements of values and authenticity within fixed criteria. On the contrary, respect due to all cultures requires that heritage products must be considered and judged within the cultural contexts to which they belong.

Research conducted by Boyle (Yeoman, 2008) indicates that authenticity should be:

- Ethical– An authentic experience should be founded on the principles of community involvement, sustainability and ethical consumption
- Natural– Tourism should be a natural phenomenon, which is pure and not tainted nor manufactured. Natural tourism products are those which are quintessentially associated with the destination or region
- Honest– Be honest with your visitors; the tourism industry should not promise something which cannot be delivered or produce something tainted by falseness that will spoil the authentic proposition
- Simple– An authentic experience should be simple to understand and something in which the visitor can see the benefits. The more complicated the experience, the more unbelievable it will be. As the world is full of complications, an authentic experience should be simple and pure and consumed in an inconspicuous manner
- Beautiful– Authentic destinations have a beauty about them, whether a magnificent view which creates a sense of place, or the feeling that the experience cannot be copied because it belongs in that place and only there
- Rooted– Authenticity has some sense of the past which is rooted in the destination or community
- Human– A human experience is something that is living and people-focused. This means that the tourist wants human contact which is local and real

However, in the opinion of King, (1997:184) unlike others, authenticity is not spurious, or counterfeit, genuine, original, certified by valid experience, unquestionably true, rather it is contrived and has an underlying profit imperative. Therefore in the proposed Lodge assurance is going to be made that a balance is struck between profit making and the provision of authentic cultural products.

In terms of the understanding of the relationship between cultural tourism products and the hospitality products, the work of Sigala and Leslie (2005) has helped to throw some light. Sigala and Leslie's (2005:28) view is that the relationship between cultural tourism products and the hospitality products render the two inseparable. Sigala *et al* write

Cultural tourism products can be defined as consisting of:

- The core products: the cultural attraction (monuments, museums, cultural events) plus related specific cultural services such as information and education rendered, for example, by museum guides
- The additional product: the general tourism product elements, either apart from or incorporated into the cultural attraction itself, consisting of:
  - General tourist facilities rendered by:
    - Tourist organisations and travel intermediaries: tourist offices, national tourist organisations, tourist clubs, travel agencies, tour operators

- Primary tourism enterprises (companies that have their core business in the tourism sector and service primarily tourists as customers): hotels, holiday parks, campsites
- Secondary tourism enterprises (companies that provide their products and services in the first place for the local population, but that are also frequented by tourists): catering industry (restaurants, cafes), retail (shops, banks)
- Transportation and infrastructure:
  - Accessibility (on their own or public means of transport) signposting, parking facilities
  - Private and public transportation facilities, car coach, train, boat taxi, city bus

Kotler *et al* (Sigala and Leslie, 2005:29) also add that hospitality products belong to the primary tourism enterprises. In the context of the study, authenticity should play an integral part in deciding which cultural tourism product is ideal for the Homestead Lodge. To address this issue and arrive at an informed decision, thorough observations of different cultural products were done and conclusions were made based on these observations. Interestingly, it is frightening to report here that unless something drastic is done to preserve the indigenous knowledge system, South Africa as a whole is going to lose fortunes. With the evolution of culture and Christianisation of people, authenticity is disintegrating. More research initiatives such as the one I have embarked on are needed to try and stop the disintegration of authenticity. I also call upon all qualitative researchers to heed a call by the then president of South Africa, Mr Thabo Mbeki in his keynote Address at the Third African Renaissance festival Durban, 31 March 2001 (*Indilinga African Journal of Indigenous Knowledge Systems*, vo.1 2002) for the African Renaissance.

## **5.2 The selection of cultural tourism products for the proposed Homestead Lodge**

The selection of the cultural tourism products for the proposed Homestead Lodge has not been an easy one given the fact that the study area is so rich in tourist attractions. As a way forward three things were considered though.

- Participative research
- Cultural tourism products selection models
- A visit to a business venture that operates along the similar lines as the proposed Homestead Lodge

In light of the above and in keeping with the idea of involving the community in the spirit of true participative research, community members were consulted so that they could also have a say in their own development. The question posed was: “If there was to be a Homestead Lodge in this area, which cultural products would you like to use for an authentic tourist experience?” Below is a graphic representation of the responses.

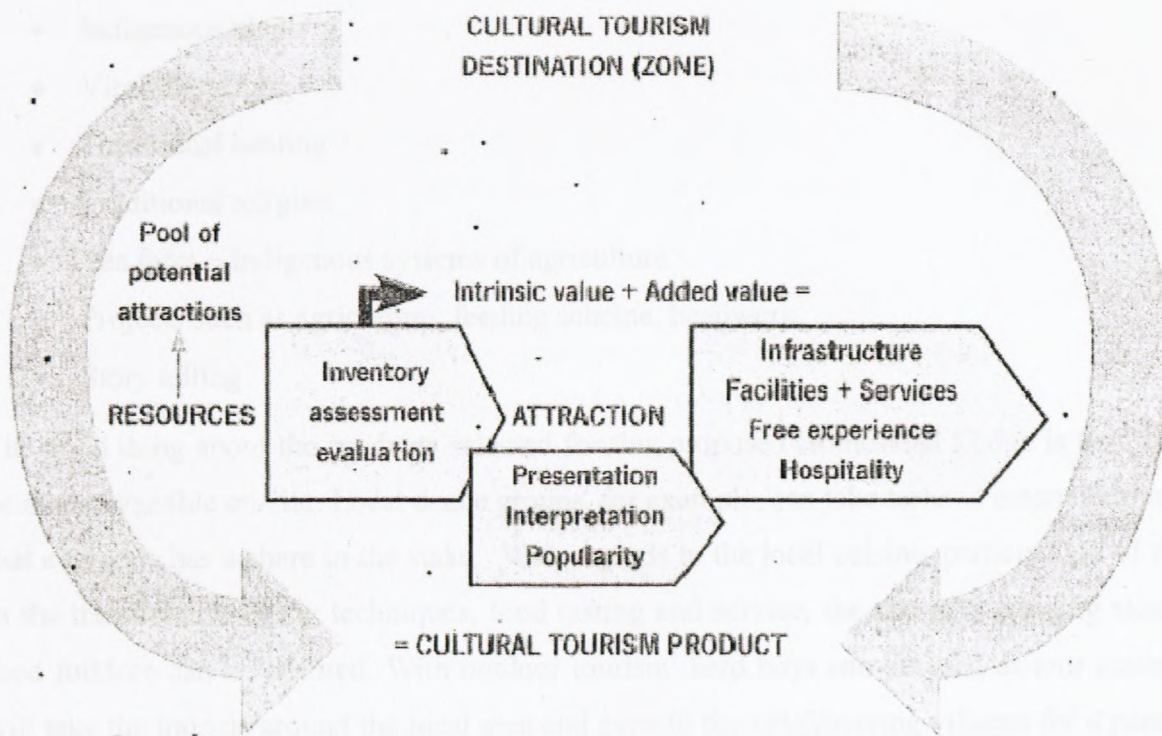
**Table 5.1 Choice of cultural tourism products**

Females	Indigenous cuisine Virginity testing Coming-of-age Traditional weddings Indigenous farming Traditional healing with the emphasis on diviners Story telling
Males	Traditional religion Ingoma dance Stickfighting Traditional courtyship Traditional funerals Traditional healing with the emphasis on traditional healers Story telling Indigenous plants

With regards to the use of the selection models, a study conducted by Ivanovic (2008) played a major role in charting the way forward in terms of the selection of the cultural tourism products for the proposed authentic Homestead experience. Prideaux, for example, (Ivanovic, 2008:209) is quoted as saying that the process of converting a potential site, place or event into an attraction

is the essence of tourism's unique ability to turn a resource into a product. And below is an explanatory flow chart of this process.

**Figure 5.2 Model for the selection of the cultural tourism products (Ivanovic, 2008)**



Furthermore, in the opinion of Heath and Wall (Ivanovic, 2008:209) the complexity and distinctiveness of the tourism product does not differentiate it from other tourist products as 'the tourist is being sold an experience made up of great many contributing components, rather than a tangible product'(Ivanovic, 2008:209).

Finally, a visit to a resort situated in the Umthwalume rural community also provided some insight with regards to the choices of products for a Homestead experience. Jeanette Hadebe who owns this business venture informed me that her customers come to her business because they want to experience rural life rather than coastal life. Some of the products she offers are traditional cuisine, Zulu dancing, poetry and story telling. Because my study area is also rural in nature, I felt strongly that the cultural tourism products that are used by Jeanette in her resort can work equally well in my study area. Guided by all the above considerations, I came to the

conclusion that the following cultural tourism products are ideal for the proposed Homestead Lodge. These are:

- Ingoma dance, metric dance, drums, chants, songs, traditional regalia, *isicathamiya* and *isibhaca*
- Indigenous cuisine
- Indigenous plants
- Virginity testing
- Traditional healing
- Traditional religion
- Tea farm – indigenous systems of agriculture
- Projects such as agriculture, feeding scheme, beadwork
- Story telling

The good thing about the products selected for this proposed Homestead Lodge is that they can be made available on-site. Local dance groups, for example, can take turns to entertain tourists so that everyone has a share in the stake. With regards to the local cuisine, participation of tourists in the traditional cooking techniques, food tasting and service, the use of a grinding stone, and food folklore can be ensured. With outdoor tourism, herd boys can be used as tour guides who will take the tourists around the local area and even to the neighbouring villages for a panoramic view of the area. The selection of herdboys for this task is based on their knowledge of the area and knowledge of the different plants which they acquired whilst herding the cattle. Virginity testing is chosen due to its popularity. A visit by the German tourists to watch the performance of this cultural event, as noted in the previous chapter, and also mentioned earlier in this chapter, is enough conviction that this event has a place in cultural tourism.

Diviners and traditional healers cannot be omitted, as they are regarded as specialists in their field. In his show of recognition for this profession, Ntuli (2002:88), for instance, opines that traditional medicine can be used for treating a variety of ailments and indigenous diseases. Interested tourists can be taken through a variety of traditional medicines with lessons on how to treat a person who suffers from hysteria, misfortune, unpopularity with women and so on. When it comes to African religion, in the words of Schoeman (2009:119), “African religion is the term which is favoured at present by academics and followers of the various traditions that comprise

African religion". The promotion of the African religion through its usage as a tourist product can do wonders in attracting the kind of tourist who has an interest in this particular area, whether for research purposes or for experience. Because most of these products have been described at length in the previous chapter, I have deliberately left out the detailed description of each.

This proposed venture seeks, in its policy, not only to benefit tourists and the local people, but the village as a whole, as some of these products will not be housed in the proposed Homestead Lodge, but offered by the community members themselves in their own natural settings. Other benefits are such things as the preservation of culture, best economic use of a piece of land and the economic returns to the village. And by using what is rightfully theirs to earn a living, the local people will realise the importance of ensuring the survival of their lifestyle. That realisation on its own is the much needed spark to ignite ethnic pride. In the quest to reclaim the pride, self esteem and identity of the rural people, the tourists will also be entertained in Zulu poetry, interpreted in English. This approach to poetry will help to promote the local's home language, so giving them a feeling of authority. Also they do not have to bite their tongues trying to express themselves in a foreign language. The poem cited below speaks volumes in this regard.

Our language is shedding tears all over  
because its own children are deserting it,  
leaving it alone with its heavy burden.  
Those who speak it are labelled out-of-date,  
although it runs faster than an eagle.  
This tongue of mine I use to appreciate taste;  
How can one taste with someone else's tongue?  
(from a Wolof poem by Useyno Gey Cosaan from Senegal)

To further illustrate the point I am trying to make with the inclusion of this poem, I have the following story to tell: In January 2010, I interviewed students for the 2010 student intake for the programme National Diploma Catering Management. In my interviews I used English as a medium of communication. One day a Zulu speaking student walked into my office with her father, who, I gathered later, is a teacher by profession. The father spoke to me in Zulu. After speaking to him I then asked him to excuse us so that I could interview the applicant. I deliberately used Zulu when I interviewed her. To my surprise, I was not getting any response from her until I asked if she understood Zulu. She responded by telling me that her command of

Zulu is not up to scratch, so I switched back to English and she was quite happy. As a point of departure I jokingly asked how she was going to cope in the classroom because I use Zulu as a medium of instruction in the delivery of my lessons. To my surprise again, she said she understands Zulu very well and she was beginning to talk to me in Zulu already. The above citation from Wolof poem by Useyno Gey Cosaan is a reminder of how important it is to be proud of your identity. Cultural revival in whatever form, including the use of cultural tourism in the proposed Homestead, is just what we need to bring back our pride and our identity.

### **5.3 Education for employability**

Ansu-Kyeremeh (Gush, 2006) defines education as a “diverse approaches to the acquisition of knowledge and skills”. Clearly, one cannot talk about the development of people without talking about education. The two are inseparable. History has shown that education and development can be used as a basis for the development of people. This explains why the government feels so strongly about adult literacy. This is illustrated in Chapter one of the thesis where a few adult literacy projects are mentioned. However, the aim of this thesis is not to look only at education *per se* but to go a step further and explore the possibility of creating an environment conducive to sustainable education, thus producing lifelong learners. This is done with an understanding that things evolve and with evolution, changes cannot be avoided. Envisioning the future, it follows therefore that the workforce needs to be skilled and re-skilled.

Also, fundamental to the issue of education and development is awareness of the important role played by the natural resources in the community. It is hoped that, once people understand this crucial role, the understanding will in turn trigger respect and care, and consequently the will to preserve these natural resources. What a better way to create that awareness than through education and training. This project, therefore, seeks to ensure sustainable development of the community for employability through education and training. The main focus of the project will be the provision of skills to the members of the community for employability in the proposed Homestead Lodge. However, the reality is that the Homestead Lodge will not be in a position to employ all community members. As a result, other people will be skilled so that they can be self-employed and the rest will be equipped with skills that will make them employable elsewhere. And for me, this will be a sure way of ensuring development of sustainable education, especially

once people realise that as Honey (1994) puts it “all development is self- development”. In fact, Burkey (1993:35-36) also subscribes to this notion. He writes

Human development is a process by which an individual develops self-respect, and becomes more self-confident, co-operative and tolerant of others through becoming aware of his/her shortcomings as well as her potential for positive change. This takes place through working with others, acquiring new skills and knowledge, and active participation in the economic, social and political development of their community.

A visit to Mzimayi Lodge in Hibberdene bears testimony to the level of importance attached to human development if a business is to succeed. Although this Lodge is Western in its nature, the visit produced fruitful results. My discussion with Mrs Strombeck, the operator on-site, enabled me to see the value of ongoing education and training of staff. The staff members in this Lodge are well trained and multi-skilled. They can work quite comfortably in all the departments of the Lodge. The structure of the Lodge itself is a great advantage towards achieving the goal of providing employment in that the bar, the housekeeping department, the kitchen and the restaurants all need to be staffed in order to operate. The proposed Homestead Lodge will also be structured in a similar manner in terms of its departments, as undoubtedly, some guests would want to relax in a bar after a long journey, while some will want to experience the taste of the local cuisine and others will even want to experience a night in the Homestead and so forth. Still the question remains as to what exactly is sustainable education?

According to Lemmer and Badenhorst (1997:50-51) education in South Africa is divided into formal education– brought by the Dutch in 1652 and characterised by the written word, and informal education mostly practiced by the indigenous people who favoured, in the words of professor Conolly (my masters degree supervisor, 2006) “memory to scribal writing’ and whose education focused on values. This clearly indicates that the concept of education is not new amongst the community. So, educating them is not going to be a stiff challenge.

A response from the article by Sterling (<http://www.developmenteeducationreview.com/issue6-perspective1>) on the same issue of sustainable education reads thus:

Sustainable education is a change of educational culture, one which develops and embodies the theory and practice of sustainability in a way which is critically aware. It is therefore a transformative paradigm which values, sustains and realises human potential in relation to the need to attain and sustain social, economic and ecological well being, recognizing that they must be part of the same dynamic.

In the same vein, the president's Council on Sustainable Development (President Clinton, 1993) writes:

Education for sustainability is a lifelong learning process that leads to an informed and involved citizenry having the creative problem-solving skills, scientific and social literacy, and commitment to engage in responsible individual and cooperative actions. These actions will help ensure an environmentally sound and economically prosperous future.

This says it all and is just what the community out there needs in order to enhance what is already known. This view of providing sustainable education to the local communities further enjoys support from the World Tourism Organisation (2002:64) as it also believes employing local people, coupled with a strong focus on skilling those people can help towards the reduction of poverty. Michael Olsen (Lockwood and Medlik, 2001:207) subscribes to the notion of sustainable education as well.

This is evidenced by the following questions he has asked regarding what he calls "hospitality and the tourist of the future". He asks

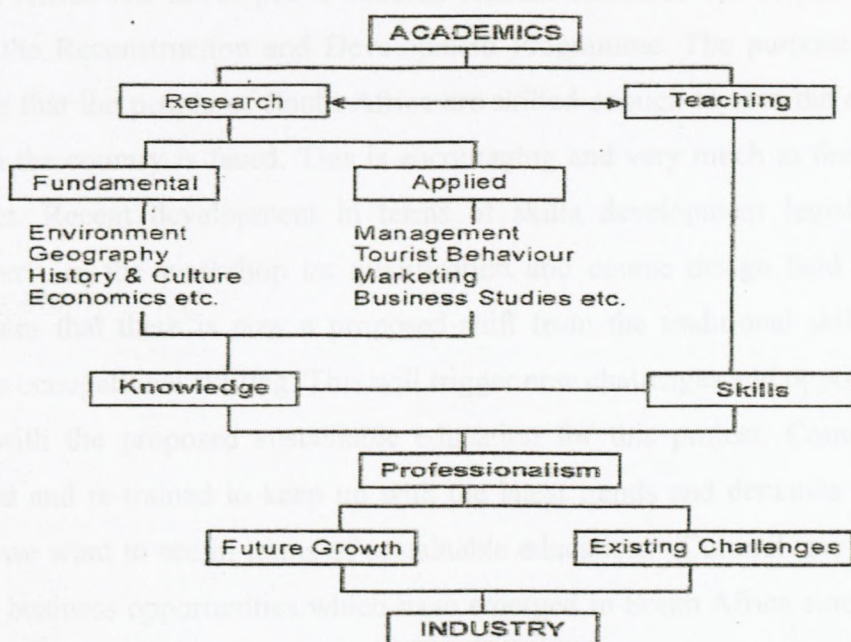
- How will you interact with the guest of the future?
- How will the guest be travelling in the future?
- How will the guest be communicating in the future?
- How will you distribute your product to the guest in the future?
- What new customer benefits will the guest demand in the future?
- What competencies will be necessary to serve the guest in the future?
- What standards will be accepted in the future?

These questions, no doubt, point to the fact that education has to be an ongoing exercise if we are to sustain employment, for without meeting the demands of the future customers, job security cannot be guaranteed. And what better way to move towards this direction than to offer sustainable education.

Also, according to Bhardwa *et al*, (2006) adequate vocational training is critical in order to effectively deliver the products and services required by the tourism industry. This then brings us to the issue of sustainable education and the role that can be played by the Durban University of Technology in this regard. In support of DUT's involvement in the proposed project, I draw my inspiration from the wonderful work of Du Pre (2009:23) in his book entitled *South African Technology Network: the Place and Role of the Universities of Technology in South Africa*. In

this work, he is of the opinion that higher institutions must have a link and possibly partnership with the industry. He sees this link taking various forms, from formal education and training programmes and short courses, to research and development. Bardwa et al (2006:108) identifies with Du Pre's concept in what he calls "academic-industry relationship". His contribution can be better communicated in the following explanatory flow chart:

**Figure 5.3 Academic – industry relationship (Bardwa et al 2006)**



Through this diagram, one can see that academics are positioned as machines that churn the knowledge and skills needed by the industry for it to survive and meet existing challenges and for future growth. This could be DUT's role in the context of this study.

There seems to be a general consensus that sustainability of employment can be ensured through the sustainability of education. Through strategic planning, changes are bound to happen in any organisation. When changes happen they bring along new challenges. More often than not, these challenges can be addressed through the employment of education. An Academic-industry relationship is therefore essential.

#### **5.4 Learnership schemes and skills programmes**

Through this study's perspective, I found it imperative that knowledge in the area of learnership schemes and skills programmes should also be explored for its usefulness. The aim here is not to discuss learnership schemes and skills programmes in detail, but to give their contextualised role in the training and development of economically active people, particularly those that want to work in the hospitality industry. In fact, according to Gordon-Davis and Cumberlege (2008:296), South Africa has developed a national Human Resource Development strategy that is drawn from the Reconstruction and Development Programme. The purpose of this programme is to ensure that the people of South Africa are skilled enough to face the economic challenges with which the country is faced. This is encouraging and very much in line with the concept of this project. Recent development in terms of skills development legislation also, according to Vorwerk, in the workshop on qualification and course design held on 13-14 October 2009, indicates that there is now a proposed shift from the traditional skilling of people to market driven occupational skilling. This will trigger new challenges and opportunities. And it is also in line with the proposed sustainable education for this project. Community members will be trained and re-trained to keep up with the latest trends and demands of the market. Is this not what we want to see in terms of sustainable education? Cultural tourism is, fortunately, one of those business opportunities which have emerged in South Africa since the dawn of democracy in 1994. This recent development in skills development legislation stands the proposed Homestead Lodge in good stead. As it stands, according to Nhlumayo (2008), one of my study participants, the status of education in Shobeni village is as follows:

“Most old people are uneducated and there are a number of matriculants who are not employed and can also not further their education due to the lack of funds. Most graduates in the area have chosen fields like law, nursing, teaching, police force, community development and civil engineering.” This very clearly indicates a vast need for the education and training of the people of Shobeni village, particularly in the field of hospitality and tourism. The good news is that the local councilor, Mrs Tshomela, assured me during the interview with her that the community of Shobeni village is very much in favour of development. This is a good start because as Honey (1994) puts it “No one can make you learn; only make it likely that you will”.

As a way forward we can also learn from what others have already done. The South African Responsible Tourism Guidelines, for example, include a number of specific ways in which enterprises can adopt employment practices and targets, which will benefit the poor. It cites, for example, the Southern Africa's Zim Sun which committed itself in its lease agreement to employ as many local people as possible from the Mahenye community, and to train these staff to take on middle management roles. In the construction phase of Lodges, local labour was recruited and a number of local workers completed apprenticeships. Electricians, plumbers, carpenters, bricklayers, plasterers, and steel fixers were trained, creating as they put it "a cadre of skilled labour from the local community available to work on other projects and able to undertake maintenance on the lodges". Similarly, in the proposed Homestead Lodge many new skills will be required, thus creating a training and development need.

## **5.5 Partnership**

A proposal to partner with other stakeholders such as the government, the private sector and the community is highly recommended for the success of the project (Hibiscus coast's integrated development plan,2002:36) The Hibiscus coast's recommendation (Hibiscus Coast integrated development plan, 2002:36) comes as good news. The Hibiscus Coast municipality is of the view that for its tourism to operate successfully, it must be recognised that tourism should be municipality-led but community-driven and the municipality/private sector relationship must align itself to strategic tourism planning and collective objectives. Studies have also shown that leaving the community out is a dangerous game. The citation below is testimony to that.

The problem of the rural poor in the final instance, cannot be solved by anyone but themselves, and all the solidarity efforts must be aimed at strengthening their own capacity for independent action (Seth, 1983 quoted in Burkey, 1993)

Relevant to the perspective of this study and its objectives, Burkey (1993) strongly supports the development of the rural community by way of the establishment of projects. Gunn, (Sharma, 2004:6), on the other hand, reasons that tourism will bear little fruits unless those most affected are involved from the start. Murphy (Sharma, 2004:6) echoes Gunn's argument on this issue, when he says that tourism relies on the goodwill and co-operation of the local people because they are its product. In addition to his argument for the involvement of people from as early as the conceptual stage of the tourism venture, Gunn (1979) also called for a much broader approach to tourism development and importantly, more local participation throughout the

planning process. If all these ideas are to be followed, I have doubt that our attempt to alleviate poverty in this manner will succeed. This is definitely a recipe for success. The proposed Lodge differs somehow from the existing Shakaland cultural village in a number of ways. A few obvious ones are as follows:

- Its creation is based on the alleviation of poverty through the creation of jobs
- The focus is on community empowerment through sustainable education
- The provision of authentic tourist experience through the offering of local cultural products
- Partnership with other stakeholders such as the government, private industry and academic institutions

Shakaland on the other hand, although it ended up providing employment, was initially recreated for the film set of *Shaka* and *John Ross* (<http://www.solomonsguide.com/go/shakaland/>). Besides, the cultural products offered in Shakaland seem to be staged, rather than authentic. Interaction with the local community is not practiced.

## 5.6 Summary

In this chapter we have looked at the choices of cultural tourism products that can be used to the advantage of both the tourists and the local community in a Homestead Lodge. The biggest challenge, it appeared, was the level of education amongst the community members in the study area. This came to the fore after the existing state of affairs in the community of Shobeni had been explored to determine the depth and the amount of training and education efforts that would be needed to shape the future of the local people in terms of employability. This chapter also indicates that the first priority towards the establishment of any project is to have a policy. This is crucial as according to Stoner, Freeman and Gilbert (1995:296), a policy is a standing plan that establishes general guidelines for decision-making. Even Kotschevar and Terrel (1997:5) testify to this belief, as their research indicates that the determination of goals and policies is integral towards the success of a food facility plan. The contribution by many authors on the issue of sustainability has been covered. Stoner *et al* (1995) say that sustainable development is a more modern approach to thinking about environmental issues and add that organisations should

engage in activities that can be sustained for a long period of time or which renew themselves automatically.

A comparison between the proposed Lodge and Shakaland, a cultural Lodge situated in Northern Zululand, also reveals that Shakaland was not established with an intention of fighting unemployment. It started as a place for film-making and was later transformed into a business venture. Whereas, from its very beginning, the aim of this proposed Lodge is to fight unemployment head-on by creating job opportunities for the local community and also ensuring true community/private business partnership by promoting community participation in all the processes involved in the proposal and even beyond. Based on these facts, the conclusion is that this proposed Lodge has a potential to truly address some of the social ills endemic in rural communities. However, a caution is made that it should not be viewed as a panacea to all social problems.

In view of this, I have, therefore, pointed out that the proposed project is not going to be in a position to employ every community member— others will have to create small businesses that can possibly supply goods to the local Homestead Lodge. This will hopefully ensure that there is no leakage of money, a situation that can help to improve the quality of the lives of the community. Working very closely with the community, I am going to encourage them to search for other business opportunities in the area which will further help develop the area. In fact, although the following chapter is largely about my own development, it touches on the idea of involving community members in research for further development. This might lead, for example, to the development of new traditional recipes and new business ventures, which in turn may lead to the creation of more jobs. The next chapter is about my research experiences and development.

## **Chapter 6: Research experiences and their impact on personal and professional development**

### **6.0 Introduction**

In this chapter I am going to write about my life experiences during the whole three year research period and how these experiences have helped me to grow from being a lecturer who was only prepared to do the bare minimum in the execution of his task to a much more motivated and enthusiastic lecturer who is now prepared to go an extra mile so as to deliver quality education to his learners. This chapter also looks at reflective practice and the role it has played in my professional development. According to the change agent quoted by Bleasm (Burkey, 1993:97) we are not only discovering others, but also ourselves. From day one this proved to be true.

Every day was a challenge. Life in rural communities is not routine; it is dynamic. The experiences related in this chapter are a revelation of some of the intricacies of life in the rural communities. I grabbed the bull by its horns and learned by getting involved in the activities whenever I saw it fit. The lessons learned from the community members cannot be found in any book. One has to assume an insider perspective and live amongst the community to experience a true rural community life. This is exactly what I did and it yielded dividends. In the main, there are only three sub-headings in this chapter. The first sub-heading is about teaching and learning that takes place in rural setting. This removes the myth or perception that indigenous knowledge system does not have a place in formal education. In fact, Hammersmith (2007) in describing the subject of indigenous knowledge system makes eleven points. He says that it is:

- practical common sense based on teachings and experiences passed on from generation to generation
- a system that knows its country. Indigenous knowledge covers knowledge of the environment –snow, ice, weather, resources– and the relationships among things
- holistic; it cannot be compartmentalised and cannot be separated from people. It is rooted in spiritual health, culture and the language of the people. It is a way of life
- a traditional authority system; setting out the rules governing the use of resources i.e. respect, and an obligation to share. It is dynamic, cumulative and stable. It is truth
- a way of life– wisdom is using traditional knowledge in ‘good’ ways. It means using the heart and the head together. It survives because it comes from the spirit.
- gives credibility to people
- serves community needs and interests first

- has the potential to realise that the real contributions of local and traditional knowledge incorporate knowledge of the ecosystem
- a system recognizing that relationships and a code of ethics govern the appropriate use of the environment
- a code of ethics that includes rules and conventions promoting desirable ecosystem relations, human-animal interactions and even social relationships
- A system enabling traditional knowledge to articulate with non-traditional knowledge to form a rich and distinctive understanding of life and the world

The second sub-heading covers my road to becoming a lecturer and a professional in the field. The work in this sub-heading, consistent with Honey's (1994) saying: "inside every mistake there is a lesson to get out", illustrates clearly that one can achieve a lot from experiential learning. The third sub-heading is about the Homestead Lodge itself.

## **6.1 Research experiences**

My topic reads: "Towards the development of sustainable education and employment opportunities in the hospitality industry through an authentic Homestead experience: A case study of Shobeni, KwaZulu-Natal". From these words one can immediately deduce that there is an element of development in my thesis. For the development of sustainable education to be successful, the person responsible for this development has to be capacitated so that he is equal to the task. On this note, from day one of my research journey I approached this task not only with community development in mind but also considering my own development.

I embarked on this project wearing two hats, one as a lecturer at the Durban University of Technology and another one as a student at the Cape Peninsula University of Technology. Both hats dictated that I develop myself as well. From the student's perspective, I needed to become a better researcher, and from the lecturing point of view I needed to become a better lecturer. As planned, the nature of the study and the approach to the field research exposed me to real community life and enabled me to observe the day-to-day activities of the rural community of Shobeni tribal village, specifically. This counted in my favour in terms of my professional development in that during my stay in one of the community settings, I was privileged to be able to observe a gamut of activities. These activities took place from the morning until sunset, a condition that gave me sufficient time to do thorough observations.

One very important activity which, unsurprisingly, was of interest to me, is that of teaching and learning that occurs in a rural setting. I noted that in indigenous education, children are taught

from a very young age to walk, talk, count and respect other people. This indigenous education is transmitted through the use of riddles, story-telling, fables, games and conundrums. There is no reading and writing. Learning takes place through memorisation. People who learn through this type of education are referred to, according to Conolly, Desmond, Dullay, Gumede, Mnguni, Ngaloshe, Nxumalo, Nyawose, Padayachee, Pretorius, Timm and Yeni (2009) as oralate-literate. This means that their knowledge is transmitted orally rather than in writing. Through my observation of teaching and learning in the local schools, I learned that when the children go to a formal school, the school teachers undo all the knowledge acquired at home through informal education instead of tapping into it. From Grade R to Grade 12 learners are taught to read and write, and deadlines are the order of the day. This learning is carried out in a protected environment with the teacher as the authority figure. As the Master, the teacher is perceived to be the knowledgeable one, whatever he says is right, and cannot be challenged.

When they leave high school for the institutions of higher learning; learners carry this high school culture with them. The expectation is that the same applies in institutions of higher learning. To their surprise and cultural shock; they encounter the very opposite in these institutions. Here, they find that there is the freedom of choice: attendance is not compulsory, and independent study skills are encouraged. They learn also that one cannot use someone else's work as if it is one's own. Furthermore, they also learn that there is a particular way of writing, referred to as the academic writing.

All these and many other new things that students learn in institutions of higher learning leave them feeling confused and useless. I consider myself lucky in that through this research, I have been exposed to these different approaches to the education of a rural black child. This has given me a better understanding of the behaviour of my students, particularly those with rural backgrounds. I know, for instance, now that when a black student from a rural background is passive in the classroom, he is not stupid, but is practicing what he was taught at home, that is the principle "do not argue with adults".

I also know why a black student with a rural background is teacher-dependent and uncritical of what he is being taught. The lessons he learnt at home and in the basic education system have had an influence. From the teaching perspective, I find that the learning experiences they bring with to a classroom are a good starting point in understanding what makes them tick. When

these learners, behave in a particular way in the classroom, before they are labeled as stupid, one has to understand their background. Some of these behaviours are a manifestation of the teachings from home and are very valuable to the learners and the parents respectively. There is a great need to recognise these teachings in our curriculum. I believe that the recognition of this knowledge can do wonders in terms of motivating the learners. It will send a message that lessons learned at home are as equally important as lessons learned at school - none is better than the other. The story-telling approach, for instance, is even supported by Morfolk, Stensor and Williams (2006) as they also believe that storytelling can be very effective in the classroom.

When my field research was done, I went back to the University and piloted this delivery approach and it worked. I thoroughly prepared my lessons though and delivered them in the form of story-telling. To my amazement, there was total silence in the classroom on that day. After the lesson, I asked the students to write down what they had learned, indicating things that motivated them and aspects which confused them. They all complied and in that way I was able to address their academic writing and reading skills. The observations during my research were, therefore, not only important for the research output, but also for the benefit of my learners, the majority of whom come from rural communities.

It is therefore of cardinal importance, I believe, for the successful transmission of knowledge, that the lecturer must understand the background of his learners. In addressing the students in the classroom one must also draw from the lessons on situational leadership from Blanchard, Zigarmi and Zigarmi (2004) in which they recommend what they term the “different strokes for different folks” approach to leadership. As a leader, the lecturer must also be aware that applying the all-encompassing approach to students’ teaching and learning based on the knowledge of their background may not suffice. Each student is unique with his own abilities and capabilities. Bearing in mind also that each lecture period or day has its own lesson topic, the knowledge of situational leadership should also be applied in the classroom for better results. Although the research was aimed primarily at the development of the community, the experience I gained through this exercise is the experience of a lifetime. From the onset I was on a learning curve; the insistence on professionalism, consistency, and logical order impressed upon me by my supervisor were some of the exciting elements of learning.

With respect to community research, I learned that data collection can be time-consuming. This is, in my observation, not the fault of the community, but it can be attributed to the fact that:

- Research is not their priority; they are living from hand to mouth. Their priority therefore is to stave off hunger.
- They do not understand the concept of research in the same way as the researcher does. Research to them means writing a book. Since most of them cannot read and write, they have no interest in participating in the writing of books.
- They do not understand the concept of time management in the same way as the researcher understands it. In the rural community things happen when they happen; there are, for instance, no time frames for executing household chores such as fetching of water from the river, cooking, cleaning etc. Even eating times are not categorised into breakfast, lunch and supper as noted in Chapter Four. A person eats when he feels hungry.

This is also exacerbated or compounded by the patriarchal style of leadership prevalent in the homesteads which leaves women completely powerless. They cannot reach an agreement with anyone until they have received the go-ahead from their husbands, most of whom work in urban areas and are not always available. Unfortunately, this has serious research and ethical implications. An agreement for interviews and other research related matters cannot be reached with a woman even if she is the one to be interviewed. Permission has to be sought from the husband. To get permission from the husband means a delay in your plan as a researcher as the process is protracted. The husband still needs to be informed by the family about the nature of your visit. And more often than not, he wants to see you personally before he can approve or disapprove of your request.

These and many other observations during my stay in the community of Shobeni opened my eyes and made me realise why some of my students have a tendency to submit their assignments later than the agreed dates, and also why they are late for classes most of the time; this is in keeping with what they have learned at home. On a positive note though, through the pursuance of this research project, I have found that a desire for professionalism has influenced the way I do things. To sustain this professional approach and ensure that students benefit as well, I considered establishing an academic community (Bhardwaj *et al*, 2006:50) with students as active members. Members of this community will be the lecturers in my department, students

and the hospitality industry. As Bhardwaj *et al* (2006) rightly put it; the aim of this will be the identification of knowledge and skills gaps in the hospitality and tourism field, the sharing of experiences and the formation of research partnerships. All the research experiences mentioned in this sub-section were worth each and every minute spent in the field. The knowledge acquired about the learners' background played a crucial role in improving my delivery in the classroom: students are motivated now, and class attendance has improved tremendously.

## **6.2 Personal and Professional development**

My professional development dates back as far as 1996 when I was employed by the then M L Sultan Technikon as an associate lecturer. At the time, as part of my induction, I attended an associate lecturer development programme offered by the Centre for Staff Development. In this programme the following developmental areas were covered, explaining how to:

- design a teaching programme from the required outcomes that inform the course outline
- use a variety and appropriate range of teaching and learning methods effectively and efficiently, to work with large groups, small groups and one-on-one situations.
- provide support to students on academic and pastoral matters
- design and use a wide range of assessment techniques to assess student work and to enable students to monitor their own progress
- design and use a range of self, peer and student monitoring and evaluation techniques
- perform the teaching support and academic administrative tasks involved in teaching effectively
- develop personal and professional coping strategies within the constraints and opportunities of the institutional setting
- reflect and construct own personal and professional knowledge, practice and attitude, assess their future development needs and make a plan for their continuing professional development
- acquire knowledge and demonstrate an interest in various categories of research, viz. basic, applied and developmental (Centre for Tertiary Education, M L Technikon, 1997).

According to Mohanty (1995) professional development of teachers is essential for qualitative improvement of any system of higher education. His theory resonates with me. Doing this

research has given me an opportunity to learn about my strengths and weaknesses as a lecturer. Learning as summarised by Erasmus, Loedolff, Mda and Nel (2010) is:

A permanent change in behaviour or attitude, as a result of the acquisition of knowledge, a skill or a disposition. A learning experience is making sense of a new idea and being able to express it. Learning is also active, that is, involves having to (reflect, complete and apply) most of the time. In the context of employee development, learning can be regarded as an individual's ability to do something that he or she was unable to do before. The learner has to be willing to learn for learning to take place. Thus the saying 'I'm going to teach you/him/her/them a lesson' is probably not very effective as the learner must want to learn.

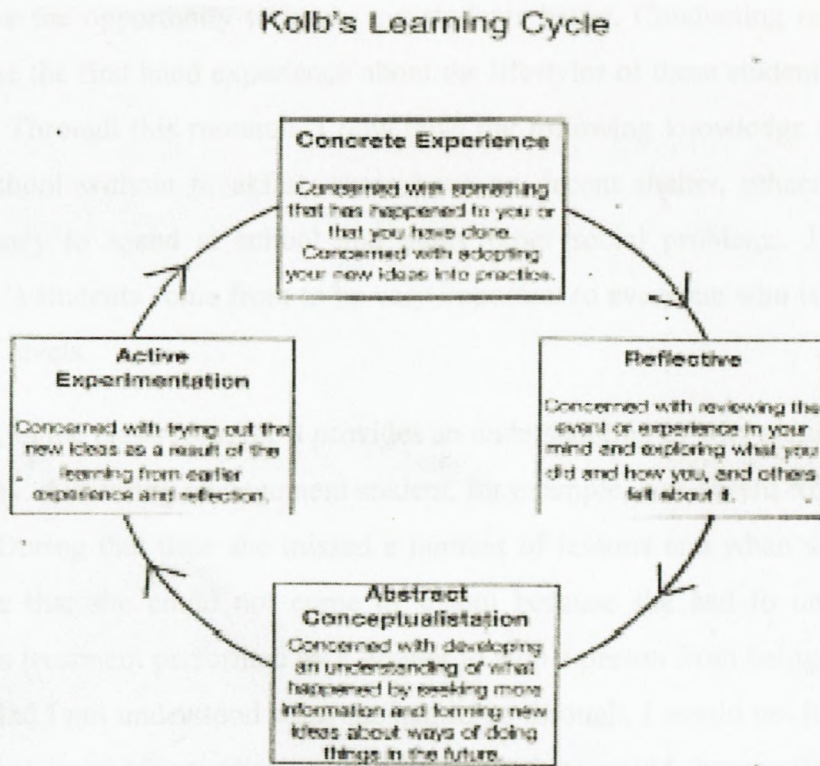
According to Professor Boud quoted from McClare ([www.practicebasedlearning.org](http://www.practicebasedlearning.org), 4) effective learning will not occur unless you reflect. He goes further to say that this exercise requires thinking of a particular moment in time, pondering over it and then going back through it to gain new insights into different aspects of the situation. So, when I finally embarked on this research project, I seized every learning opportunity and used it to my advantage. My supervisor's comments on my writing-up, my peers' comments as well as the comments from my students were very useful in shaping up my approach to teaching.

Also, guided by the norms and standards for educators, I have learned that my job as an educator is not only about standing in front of the students and delivering a lesson. An educator has to, among other roles, be a scholar, researcher and lifelong learner (Department of Education, University of South Africa, 2009:179). This guide is evident in my reflections. Even though a bit of reflective work is covered in my Masters degree (Mnguni, 2006:229-240), I have learned over the years that reflection should be an ongoing process.

This view is also strengthened by a Zulu saying that goes "*umuntu ufunda aze afe*" (a person learns something new until the day of his death). If this saying is true, it then makes logical sense to continue to reflect on what one has learned. This leads us to the crucial question of what exactly is reflection. According to Richards (Bartlett, 1990: 267) reflection refers to an activity or process in which an experience is recalled, considered, and evaluated in relation to a broader purpose. Reid, on the hand, quoted from McClare ([www.practicebasedlearning.org](http://www.practicebasedlearning.org), 3) refers to reflection as a process of reviewing an experience of practice in order to describe, analyse, evaluate and so inform learning about practice. And in his study, Kolb quoted from McClare

([www.practicebasedlearning.org](http://www.practicebasedlearning.org), 4) describes reflection as an essential element of learning. His work is best described through an experiential learning cycle as illustrated below

**Figure 6.1 Kolb's learning cycle**



According to Kolb, as indicated in the diagram, the learning cycle starts with experience, followed by the reflection on the experience. This helps in the formulation of new or different ideas of doing things. And finally the experimentation of these new ideas and this process continues and become cyclical. Following the reflective practices I have learned about during my conduct of this research, I have taken a giant step towards constantly changing my style of teaching. The following two scenarios have guided me in my attempt to improve my lesson approach:

- The way positive factors in my teaching context affect the way I teach.
- The negative contextual factors that affect the way my learners perform and some intervention strategies to assist my learners (Sweet, 2010:30)

According to Fosnot (1989) an empowered teacher is a reflective decision maker who finds joy in learning and in investigating the teaching/learning process – one who views learning as construction, and teaching as a facilitating process to enhance and enrich development (Fosnot, 1989.p.xi). Peters (Blankstein, 2007:91) on the other hand, noted that understanding students, their histories, cultures, and ways of life, will enable you to teach them more effectively. This research has afforded me the opportunity to know my students better. Conducting research in their homesteads gave me the first hand experience about the lifestyles of these students, at least the background thereof. Through this research, I now have the following knowledge about my students: some go to school without breakfast; some have no decent shelter, others have no proper uniform, no money to spend at school and many other social problems. I find the knowledge of where one's students come from to be very important to everyone who is involved in teaching regardless of levels.

It is helpful, particularly, in the classroom, for it provides an understanding of why some students behave in a particular way. A catering management student, for example, was absent from school for a couple of weeks. During that time she missed a number of lessons and when she finally pitched up, she told me that she could not come to school because she had to undergo an *amagobongo* treatment, a treatment performed by a diviner to stop a person from being a diviner if she does not want to. Had I not understood what she had to go through, I would not have taken her story seriously. That misunderstanding or misinterpretation would have affected her performance. The good news is that with my help she was able to pick up the pieces, catch up with her school work and make it at the end of the year.

This developmental approach boosted my confidence and gave me the edge to tackle tasks that I considered in the past to be complex tasks. For instance, when an opportunity to deputise as a programme team leader in 2009 presented itself; I grabbed it with alacrity. And in 2010 I assumed full responsibility for this role. This position, as detailed by the head of department, entailed doing the following:

#### A. Summary

The Programme Team Leader is required for a student focused team that provides quality learning opportunities for students. Incumbents will be responsible to the Head of Department for matters relating to the operation, marketing, and delivery of teaching in

the department, in addition to taking on a teaching role personally. Precise duties will be agreed with the Head from time to time and will vary as the programme and department's needs change.

These duties will involve the Leader in membership of various bodies within the Department, as well as close liaison with academic and other officers in the Faculty and University and, the promotion of the Department's activities elsewhere in the University and to external agencies.

#### B. Main duties

1. Lead teaching and learning in the programme. Maintain programme records.
2. Manage the process of curriculum review for the programme, including course content, methods of delivery and assessment; the documentation of such matters (on paper and electronically, as appropriate); and the negotiation of these developments through the Head of Department, Faculty and the University's decision making processes. This will include the development of links with other sections and individuals in the University and, perhaps, with other universities with a view to the provision of collaborative courses.
3. Lead the process leading up to the Department's periodic teaching quality assessments, including a self-assessment programme, making recommendations for improvement, the preparation and compilation of documentation, liaison with staff of the Centre for Quality Promotion and Assurance, ensuring detailed arrangements for assessment, reflection and action plans and, providing opportunities for individual lecturers and students to discuss programme review and evaluation.
4. Lead the process of enhancing credibility of the programme by the relevant trade and professional bodies. The level of activity will depend on other loads, but might at times include help with attendance, production of documents, broadening participation, etc.
5. Assist with procedures related to operation of programme in the department. This will include convening and chairing regular teaching team meetings, staff-student consultative meetings, resolving teaching and learning difficulties, convening industry advisory meetings, recommending appropriate admission criteria and process, troubleshooting and lobbying in the interests of the programme.
6. Draft publicity material about the School and its courses for inclusion in the University's undergraduate and postgraduate prospectuses and other similar publications, including electronic information sources.
7. Communicate regularly with the Head of Department on the programme improvement opportunities.

#### C. Additional duties

Additional duties will be agreed with the Head of Department from time to time, which are likely to be a subset of the following list.

8. To ensure that the Department's arrangements for examination of students conform to those of the faculty and the University, and to liaise with the Central Examinations Officer to regarding the implementation of the examination processes within the School.

9. To monitor and, where appropriate, help to manage, the timetabling of the department's courses, the allocation of teaching staff to courses, and the support (technical, clerical and other services) required to enable the classes to run efficiently. This will include liaison with the servicing departments.
10. In conjunction with the department of administrative support personnel, to monitor the processes of recruitment, admission, orientation and induction of students.
11. To monitor, and make recommendations regarding the provision of support, whether academic or pastoral for students, in conjunction with individuals, agencies and departments elsewhere in the University.
12. From time to time, to meet representatives of external partners regarding matters that may be of benefit or concern to the programme objectives.
13. To carry out such other related duties as the Head of Department may from time to time determine (Naidoo, 2010).

Being in this position is a blessing in disguise. This has empowered me to tackle issues of quality delivery head-on. In 2010, for instance, we had a programme review for the programme: National Diploma in Catering Management. The report given by the chairperson after the review was a definite eye opener for me as a programme team leader. The programme review report I had to put together as a way forward was an interesting developmental exercise for me as well. I realised, for instance, that getting and using feedback is very crucial in terms of determining whether learning is taking place or not. From then on I started to give my student prompt feedback about the performance in their assessments. I found this to be good practice. My students are now always motivated and eager to attend classes. To further develop myself I attended a workshop on Qualifications and Course design hosted by Berea technical college on the 13<sup>th</sup> and the 14<sup>th</sup> of October 2009. In this workshop issues of occupational qualifications were dealt with and this threw some light in terms of my intention to offer sustainable education and employment opportunities to the community.

### **6.3 An authentic Homestead experience**

An observation is made through this study that even though attempts have been made by other fellow South Africans to venture into a business of this nature, very little has been done to involve the community. An evaluation of similar projects by other authors such as Makhele (2008), Ndlela (2002), Wang (2002) and Gopaul (2006) in this field clearly indicates that the quality of life of communities in which these projects are situated, has not changed. They are still as poor as church mice. This sorry state of affairs has taught me that the real empowerment

can only happen when people are given technical know-how rather than handouts. The saying “give me a fish and I eat for a day. Teach me to fish and I eat for a lifetime” is moot, if this project is to live up to its promise of offering sustainable education for employment opportunities in the hospitality industry. My research has also shown that the Shobeni village does not have a similar business. This is convincing evidence that a lot of groundwork still needs to be done in terms of bringing the local people up to speed with hospitality industry skills. But, also the fact that there is no business in the study area similar to the one proposed here is another plus. It is good news in that the cultural products proposed here will be found to have been untouched, thus providing an authentic homestead experience. If I were to wear a ‘tourist’s hat during my visit to this area, I would have learned quite a lot in terms of an authentic experience. The panoramic view of the area is an experience on its own, hillocks, escarpments, rivers meandering through the thicket and the green vegetation provided pleasing and refreshing sights. In some settings I was even spoiled with juices in the morning and showered with gifts of traditional foods such as madumbes and sweet potatoes. What a good sign of hospitality.

#### **6.4 Summary**

In this chapter the main focus was on my development both as a lecturer and a researcher. Here, my research experiences both in the field as well as at the University are clearly delineated. The challenges I encountered in this journey are exciting, motivating and enriching. With respect to development in my job as a lecturer, the message was clear. If one intends to be in the field of education, one has to be prepared to be a lifelong learner. There are no short cuts to becoming an effective lecturer; it is a journey which is always full of surprises. As a result a lecturer can never say that he has arrived. He is faced with many challenges: technology, industry trends and the rules of the government to name just a few. This, however, has been a wonderful experience which not only benefitted me but also my students. I realised that learning takes place everywhere one goes. It does have to be an exercise that is confined into the classroom only. Good examples can be cited from the informal education, otherwise known as indigenous knowledge, one receives at home when very young. The fact that a herd boy knows how many cattle he is looking after before he even goes to a formal school where he formally learns how to count, sends a clear message that when children start their grade R they are not “tabula rasae”. They bring in some useful knowledge with them. The only thing the teacher can do is to tap into this knowledge and use it to his and the student’s advantage. The concept of reflection also

clearly underscores the need for a lecturer to constantly strive towards improving his work for the benefit of the students.

This chapter has also afforded me the opportunity to share my research experience. I found this to be very gratifying as each day of field visits was full of surprises which kept me on my toes. The unfavourable conditions of the weather, the negative attitude of some of the local people towards research, the challenges of time keeping and lack of honouring of appointments meant also, that at times, I had to quickly learn how to think innovatively. The chapter closes by looking at the prospects of having a Homestead Lodge in the study area. The next section is going to deal with conclusions, recommendations and the way forward.

## **6.5 Conclusions and recommendations**

This study is both empowering and transformative. It is empowering in the sense that once the community members realise how useful their contribution is and how highly valued their lifestyle is, they will definitely feel good about themselves and this will ultimately raise their self esteem. This development will obviously transform them from the condition of living below the poverty line to becoming economically active citizens, thus improving their quality of life. For many years, the way of life as lived by a traditional Zulu man has been looked down upon as 'barbaric'. The influence of colonisation has played a major role in perpetuating this idea. Due to subservience, initially the Zulu people felt obliged to comply with the Western style of life. However, with the passage of time, they began to acclimatise and subsequently acculturated.

This led to a situation in which they themselves began to drift away from their own traditional lifestyle. This is evident nowadays in the way they dress, the food they eat, the music they play and so on. This rich history, a gift from God, gradually lost its authenticity and uniqueness. One will often hear the older generation say "*lafa elihle kakhulu*" (our beautiful land is ruined), as they reminisce over the good old days. Fortunately, the first democratic government of South Africa is very supportive of the idea of the revival of the traditional lifestyle. This has strengthened my resolve to research this knowledge and bring it to the fore. I am hoping to put the traditional Zulu lifestyle back on the map, as a product in the proposed cultural Lodge. I trust that any educator and curriculum developer will, after reading this piece of work, be enthused to prioritise indigenous knowledge in the curriculum. I have no doubt that indigenous knowledge has a space in the hospitality and tourism industry, hence the idea of an authentic cultural Lodge.

In conducting this research it is very important to involve the communities from the word go. Lessons learned from the failure of some community projects have indicated that this was as a result of not having involved the community in decision making. A recent development is that of the AmaZulu World development project proposed by the Dubai- based Ruwaad Group for the Macambini area of the Zululand coast. Although it was backed by the KwaZulu-Natal business community, it failed because the blessing of the local community was not sought (The Mercury, 2008).

It is, however, apparent from this study that there is growth potential in the tourism and hospitality industry, particularly in developing countries (Holden, 2006, Karma, 2004 and Gopaul, 2006). This comes as good news to a country like South Africa which has a high rate of unemployment. By tapping into this tourism business opportunity, South Africa can position itself as a strong fighter of unemployment. The major concern though is that reports from authors such as Mitchel and Reid (Karma, 2004), Britton(Karma, 2004) and Chambers (Sofield, 2003) seem to suggest that in other countries, greedy developers and business moguls abused the system.They used community development as an ostensible reason to make money for themselves. The most deserving people did not benefit. These revelations are, no doubt, a lesson to South Africa. It is an undeniable fact that South Africa is still a developing country and the majority of its inhabitants live from hand to mouth. This condition gets worse in the countryside, which is largely inhabited by the previously disadvantaged people. The need, therefore, to help is pressing and long overdue.

## **6.6 Conclusion about objectives**

I felt it necessary at this stage to reiterate the objectives of the study for the sake of clarity

The principal aim of this study is to explore the possibility of developing sustainable education and employment opportunities in the hospitality industry through an authentic homestead experience.

### **6.6.1 Objective 1**

To offer development in the form of sustainable education in the rural communities of the South Coast of KwaZulu-Natal.

### **6.6.2 Objective 2**

To explore the possibility of a Homestead Lodge in these rural communities for employment purposes and tourists experience.

### **6.6.3 Objective 3**

To form a partnership with an institution of higher learning such as the Durban University of Technology for research and training purposes and focus the research on the way of life of the South Coast people.

## **6.7 Conclusion regarding the results of the study**

The findings of this study showed that Zulu people have a rich culture. They have their own traditional education system, their own procedures of hosting traditional events, their own traditional health system and their own traditional cuisine, to mention but a few. Each of these traditional practices are so complex that one needs to be an insider to fully understand and appreciate their intricacies. Most of the study participants during the interviews also seemed to be unanimous in their show of love for their traditional Zulu lifestyle. When they had agreed to be interviewed, they spoke animatedly about their traditional Zulu lifestyle. I suppose, this, in some way, lifted their spirit and resurrected their lost pride and self esteem. Glaringly obvious from the findings is the fact that in the life of a traditional Zulu person there is a strong belief in the existence of two worlds; the world of the living and the world of the spirits.

The spiritual world has a superior status and plays a protective role. This is so because the spirits are closer to God and God has supernatural powers. Communication between the dead and the living is effected in a number of ways. The most common are through the burning of the incense, the slaughter of animals, consultation with a diviner, and through dreams at night. On top of this, revelations about job opportunities in the tourism industry in South Africa by Maltiz (2007) reviewed in the literature, helped to bring back hope to the destitute that there is still light at the end of the tunnel. The good news is that the Zulu culture is well positioned to play a major role in the creation of these job opportunities. However, due to the high number of unskilled people in the country, this development immediately sent a clear message that there was a pressing need to skill the people if we are to address this scourge of unemployment.

The intention of this study proved to be a step in the right direction in this regard, with its proposal to explore the possibility of establishing a Homestead Lodge in a rural village. More encouraging is also the fact that the study seeks to use the local culture, an idea strongly supported by Gupta (2007:1680) and Mandela (Ivanovic, 2008:94) from the review of the literature. In a broader sense, this is very much commendable as it will help to speed up infrastructure delivery, without which the idea of the envisaged Lodge will remain a pipe dream. In support of infrastructural development as a springboard towards community development Burkey (1993:65) shares experience of community resistance to project development. He says that when a certain community was asked to do a project, their response was negative. They said “if someone asks you to make a rope out of sand, you had better ask to see the old ones first”. Clearly, the aim of this was to send a message to the developers that infrastructure comes first and should only then be followed by projects. Also the use of local culture is appropriate because local people are the custodians of this knowledge, and can therefore speak authoritatively on the subject.

## **6.8 Recommendations**

It is recommended that a strategic plan be put together that will chart a way forward with respect to this envisaged Homestead Lodge business venture. Such a plan should cover the feasibility study, funding, partnership issues, landownership and other related issues. This exercise will hopefully form the basis for the next stage in food facility development, which is the implementation stage. Throughout the process, a strong community presence should be encouraged and its members’ contribution should be seriously considered. The results of this research should also be made available to educators to enhance their understanding of the students they teach. It is hoped that this understanding will help improve the quality of delivery in the classroom from the teacher’s point of view as well as the increase of the pass rate from the students’ point of view.

## **6.9 The way forward**

The revelations of the findings in this study are a positive sign that the rural Zulu villages are fertile grounds for cultural tourism. The fact that after decades of colonial rule, the Zulu people have not forsaken their belief system altogether, is testimony to the fact that these belief systems

are very close to their hearts. Given the opportunity, they can make good use of them. Based on these findings the following future research studies come to mind:

- A study of the lifecycle of Lodges with a focus on rural areas. This will help to determine the how Lodges as business ventures, impact on the sustainability of employment.
- A study aiming to explore the possibility of introducing 'rainbow tourism' as a pilot project in the province of KwaZulu-Natal. This kind of tourism will be an attempt to syncretise the belief systems of different race group in KwaZulu-Natal. The good news is that the catering industry has already started to introduce what it terms the fusion cuisine or 'rainbow' cuisine in South African terms (Professional cookery/72163A-E1/ Page 21). This cuisine is the blending of traditionally classified European and indigenous foods, for example, 'Stywe' pap, traditionally an African staple food, has found its way into fine dining restaurants. It is crumbed in coconut and deepfried. A study of 'rainbow' tourism ties in with this cuisine development and not only can it help to reduce the unemployment rate, but can also go a long way towards nation building.

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Cikwayo is a middle aged woman who is married to the Cikwayo family. She is an *isangoma* (diviner) by profession. As a traditional Zulu woman she does not have *izibongo* because most of *izibongo* are earned through victories in wars and a display of good skills in stick fighting, however, she was more than willing to share with me the Cikwayo genealogies and they are as follows:

Cikwayo

Chomfan

Ngqinkalundle

Noxongo

Minda

Nombisa

*Sizda linqosha emhlabangeni*

*Lehula amadoda emhlabangeni*

- Mr Sanford Mhlanguana Khoso is another study participant who willingly gave his permission to be interviewed. He was born on the 7<sup>th</sup> of August 1948 at Maggelemani in Gubheza ward. His mother is from the Jula clan and his grandmother is from the Ngobu clan. His grandmother from the father's side is from the Xolo clan. His genealogies and his presence are as follows:

Genealogies:

Khoso

Hlotheni

Ngyambata

Musela

Zonko

Mhenshilanga

## Appendices

### Appendix A: Vignettes of study participants

- Mrs S Cikwayo is a middle aged woman who is married to the Cikwayo family. She is an *isangoma* (diviner) by profession. As a traditional Zulu woman she does not have *izibongo* because most of *izibongo* are earned through victories in wars and a display of good skills in stick fighting, however, she was more than willing to share with me the Cikwayo genealogies and they are as follows:

*Cikwayo*

*Chomfani*

*Ngelokalunde*

*Noxanga*

*Mzulu*

*Ntombela*

*Sinda limqosha enhlanegalo*

*Lehlula amadoda ukulikhwishila*

- Mr Sanford Mhlabunzima Khowa is another study participant who willingly gave his permission to be interviewed. He was born on the 7<sup>th</sup> of August 1948 at Magquelemani in Gubheza ward. His mother is from the Jula clan and his grandmother is from the Ngcobo clan. His grandmother from the father's side is from the Xolo clan. His genealogies and his praisenames are as follows:

Genealogies:

*Khowa*

*Hlotsheni*

*Ngqambata*

*Ntuzela*

*Zameko*

*Bhenselilanga*

Praise names:

*Dunusela inyengela*

*Kudla kuyathetha kunomlomo*

*Kuthi kusabona umuntu kuthi ngemboze*

*Athi esadlula umuntu kuthi ngembule*

*Umakholwa adla ngomthandazo*

- Miss Phindile Nzimande is a teacher of isiZulu in a Coloured primary school. She is in her early thirties. As a woman, she also does not have praise names, however she proudly provided me with her geneologies and they go thus:

*Nzimande*

*Bayeni*

*Gcwensa*

*Phondolukhulu*

*Msizi*

- Mrs Ngeleka is a widow whose husband passed away in 2004. She has only one child – a girl of about 16 years old. She is a very active woman in the community of Shobeni. She is a governing body member of both local schools; Dunywa Primary School and Mthusi High School. She also runs a vegetable project and a chicken farming project. She played a major role as my key study participant. Her father is a polygamist. Her father's surname is Ndovela and the Ndovela geneologies are:

*Ndovela*

*Gumula*

*Mshocwane*

*Vengwa*

*Zwane*

*Shusha*

*Dlezi*

*Kheshe*

- Mrs Hlongwa was born in 1934 in Kwa Xolo area. Her father is Mr Mbungwa, Simon Ngcobo and her mother is from the Shazi clan. Her father's genealogies are:

*Ngcobo*

*Mngati*

*Mphiphi*

*Nomajuba*

*Thekela*

*Nyanga ifobala*

Her father's praise names are:

*Sakaza mthombo bosala beyibutha*

*Yingudlu empophomeni*

Her mother's genealogies are:

*Shazi*

*Bombo*

*Zindela*

*Cabakhulu*

Mr Hlongwa's genealogies to whom Mrs Hlongwa is married are:

*Hlongwa*

*Gidela*

*Mtumaseli*

- Mr Masau is a headman of the Shobeni village community. He is between 50 and 60 years old. His genealogies are:

*Masau*

*Napo*

*Khukhulitshekile*

*Msuthu*

*Gogoda*

- Mr E. B. Mvundla is a local traditional healer. He is about 60 years old. He is also a bigamist. He has nine children altogether. His marriage for both wives was traditional. He is a grandchild of Mgwazi born of Mfiki who was born of Mabhoshela. His genealogies are:

*Mvundla*

*Hwayiza*

*Shebi*

*Nonduku*

*Mthimude*

His praise names are:

*Inkunzi emnyama eyona izithole*

*Thambo lenyoka elihlaba elimzondayo*

*Ugade impukane yakho ingangithint*

*Umfana umncane ogiya nge okapi abanye begiya ngezibhamu*

- Martin Mpucuko Nxumalo is the second son, fourth born of Diyeni and Busani Nxumalo. He was born on the 15<sup>th</sup> August 1969 at Mankutshane location, KwaXolo Traditional Authority. He received his primary education at Fascadale Primary School, now known as Bashise Primary school from 1976-1982. He later enrolled at Mlonde Secondary School from 1983-1985. His high school years were spent at *Ingwemabala* High School from 1986-1987.

He trained as a professional educator at Kwa Gqikazi College of Education, Nongoma from 1990-1992. His specialisation included three languages and Biology. In addition to his major

subjects, his training included subjects such as School Management, Didactics and Physical Education. He started teaching at the age of 23 at Mvuthuluka High School in Umzumbe. He is currently working as a principal of Mthusi High School.

His genealogies are:

*Nxumalo*

*Ndwandwe*

*Mkhatshwa*

- Zandile Zikhundla is a principal of Dunywa Primary school which is situated in the rural area of Shobeni under the Hibiscus Coast Municipality. She was born by Mehlo Ka Dingimali and Bellina Radebe KaMabhulane. She was born and raised in the rural areas of Harding but is currently living in Port Shepstone. She is the fifth child of seven siblings. Her education started at Jamengweni Primary school, formerly known as Zorah that time and completed her high school at Mshweshwe High School.

Her first tertiary education was at Umbumbulu College now known as Coastal College where she studied Primary Teacher's Diploma. She furthered her education at Natal College where she did her Higher Education Diploma and moved on to the University of Kwa Zulu Natal where she did her Bachelor of Education Hons. From there she went to UNISA where she did a certificate in School Management and a certificate in Adult Basic Education and Training. She went back to the University of Kwa-Zulu Natal where she did ACE school leadership.

Her genealogies are:

*Gabela*

*Sikhandakhanda senhloko inhloko eyehlula amawisa*

*Mahlasela*

*Nsele*

## **Appendix B: Semi-structured interviews and responses from study participants**

These participants indicated, in my first interview with them, that they were comfortable with written work. A quick check of their profiles showed that they have received some formal education even though they dropped out at lower levels. Taking advantage of the situation, I decided to speed things up by bringing questions that were already documented. The response was positive except that they too, like their illiterate counterparts, were not comfortable with writing the responses themselves. They preferred to do the talking and left the writing to me. These negotiations gave birth then to the idea of conducting semi-structured interviews as indicated in Chapter 3. Unfortunately, of the thirty study participants interviewed, only seven agreed to participate in this type of interview.

**Name of study participant: Mrs Ngeleka ( Christian)**

**Semi-structured interview: Number One and Two**

**Dates: 22/12/08 and 15/02/09**

Question number 1: “What would you like to tell me about?”

- Your home, your community and your school

Response: I am a married woman who was born in a polygamous family. My father had two wives. I then got married to a Ngeleka family which resides in the Shobeni village. My husband unfortunately is late, however, she is survived by my one daughter and myself. There are two schools in the village and in both of them I am a governing body member.

- The needs of your school and community

Response: Resources, infrastructure and other community needs.

- Your Zulu oral tradition

Response: There is nothing much to say in this area except that although I am a Christian now, I still love my Zulu tradition. In fact my wedding was a traditional wedding. The only thing I do not like though is for my daughter to go to a virginity testing. I have brought her up in a Christian way and for me that is enough.

Question number 2: "What you would like to achieve in your life?"

Response: There is a lot; however, currently I am doing something to improve my level of education.

Question number 3: "How do you think that we can address poverty, (un)employment, education and skills training in your community?"

Response: Development of the local people so that they begin to understand business management, economy and the likes. Also skills training can go a long way towards offsetting some of the problems afflicted by poverty to the people.

Question number 4: "Tell me about the lifestyle of your forefathers?"

Response to question: Our forefathers lived a good life. They did not experience the kind of problems we are facing now. I cannot recall even one single disease that can be likened to HIV and AIDS.

Question number 5: "How has this changed over the years?"

Response: This has changed in a big way. People are dying in their thousands daily as a result of these incurable diseases.

Question number 6: What is the current lifestyle of

- Older people

Response: Older people do not like what is happening now. Life is too fast for them and there is also lack of respect. They prefer the old lifestyle.

- Younger people

Response: Fast life. Unfortunately they are also caught in drugs. On the positive side, those that follow good dreams are having a bright future considering the fact that they are now living in the democratic era. Opportunities are in abundance.

- Females

Response: females are still hoping for better. For most of them their place is still in the kitchen because the leadership at home is still patriarchal.

- Males

Response: Men still want to stamp their authority at home. Some still do not believe in this equality proclamation espoused by the government of the day.

**Name of study participant: Mrs Ngeleka ( Christian)**

**Semi-structured interview Number: Three and Four**

**Dates: 12/09/09 and 22/12/09**

Question number 1: “Tell me about the following traditional Zulu ceremonies”

- Child upbringing
- Coming-of-age
- Traditional Zulu wedding
- Virginity testing

Response: I do not know much about the ones you have just mentioned, but I can comfortably talk about my own wedding.

Question number 2: “Good. Tell me about your wedding then”.

Response: The wedding went very well.

Question number 3: “What informs you that the wedding went well?”

Response: I think the wedding went well because the necessary wedding requirements such as the invitation of the clan members, relatives and local community members were successfully accomplished. Also the organisation of beasts for ritual slaughters was successfully done. For my departure the *umncamo* beasts was timeously bought.

Question number 4: “What is the significance of these beasts?”

Response: The *umncamo* cow is the cow that was slaughtered in my own homestead on the day of my departure. This facilitates the communion with my ancestors whereby they are informed about the changes that are about to happen and also to ask them to protect me and give luck.

Question number 5: “What other beasts were provided in your traditional wedding?”

Response to question: The beasts referred to in Zulu as *eyokucola* was also provided but this one was slaughtered on the wedding day at the groom’s homestead. This was to introduce me to the groom’s ancestors so that they, too, can protect me.

Question number 6: “What do you think would have happened if these beasts were not sacrificed?”

Response: I am not sure. What I know though is that this is a Zulu law. It just has to be followed.

Question number 7: “Can you give me an account of events leading up to the wedding?”

Response: The whole process started with bride price negotiations. This was followed by *umembeso*, my visits to the in-laws and culminated in the hosting of the traditional wedding itself?

Question number 8: “Earlier, you made mention of the slaughter of two cows. What was your role in these cows?”

Response: Not much in the slaughter of the *umncamo* cow. On the *umncamo* day I just had to follow instructions from my father. However when it came to the slaughter of the *eyokucola*

beast, I had to participate by showing the stabber the stab wound area, pierce the stomach of the slaughtered beast and put a coin of money inside the stomach.

Question number 9: “Is there any particular reason why you have to pierce the beast of *eyokucola*?”

Response: I do not know. I never bothered to ask.

Question number 10: “Why?”

Response: Because most of the times when you ask for reasons you get told that it is the Zulu law.

Question number 11: “What else can you tell me about your traditional Zulu experience that you feel was not covered in this interview?”

Response: The mood, the excitement and the atmosphere was electrifying. I was also introduced to the groom’s ancestors through the pouring of the bile on some parts of my body. I was also even treated to a sip of the bile – also part of the traditional anointing of the bride in this ceremony.

Question number 12: “Is there particular regalia for this traditional event?”

Response: Certainly. As a bride I was wearing a loinskin skirt and some beaded work and all my age-mates were wearing different coloured traditional gears. The whole area was abuzz with a motley collection.

Question number 13: “What about the songs on this day?”

Response to question: Traditional songs were the order of the day – from chant to dance to

*umbhologo* songs.

Question number 14: “What else can you tell me about regarding traditional weddings in general?”

Response: Gifts exchanges form an integral part of the wedding of this nature. Also before the end of the wedding ceremony, the age-mates of the bride accompany the bride to the main hut where she starts the household chores.

Question number 15: “What was the reaction of your parents on the first day of bride price negotiations?”

Response: My father was very angry with me. He did not expect me to get married before completing my studies. He agreed nevertheless because he wanted me to be happy.

**Name of study participant: Mr Masau (Local headman)**

**Semi-structured interview Number: One, Two and Three**

**Dates: 23/10/08, 27/10/08, 14/11/08**

Question number 1: “What would you like to tell me about?”

- Your home, your community and your school

Response: This place falls under the chieftancy of the Xolo clan. Before then it was occupied by white men after forcibly removing the indigenous people.

- The needs of your school and community

Response: There is a lot that we need as the community of Shobeni. Infrastructure is the number one priority followed by necessities such as a proper clinic, police station and maybe a small shopping mall.

- Your Zulu oral traditions

Response: Most traditional practices are still being performed although some of the people

have been christianised. The structure of governance is still very much traditional. We have the local chief police, the headman and the chief.

Question number 2: "What would you like to achieve in your life?"

Response: I would like to see a complete transformation of the lives of the people in this village. More importantly, a move from drug addiction to a community with work ethics; hard-working, full of determination and a will to succeed.

Question number 3: "How do you think we can address poverty, (un)employment, education and skills training in your community?"

Response: projects, skills.

Question number 4: "Tell me about the traditional cuisine... How was it developed? What is your traditional favourite dish?"

Response: I do not have the knowledge of the development of the traditional Zulu cuisine; however I like a dish called *isigwamba* (Cooked mealiemeal and wild herbs topped with a bitter herb called *intshungu*).

Question number 5: "Tell me about the lifestyle of your forefathers?"

Response: they were very traditional in the way they did things. The first a boy had to buy at the time was a cow, not *igumbagumba* (radio) the name device earned due to the noise it was making.

Question number 6: "How has this changed over the years?"

Response: Big time. Money has, for instance, replaced things like goats which were used as

forms of exchange in business transactions.

Question number 7: "What is the current lifestyle of:"

- Older people

Response: they are still stuck in their good old traditional lifestyle

- Young people

Response: Fast life and their lifestyle is very much western style. Our children do not for example like our traditional foods. They want rice, rice, rice and meat, meat meat.

- Females

Response: Their place is still in the kitchen. Girls have got to learn this role from the early stages of their development.

- Males

Response: They are still the heads of the homesteads, providers of food as well as protection

**Name of study participant: Mr Masau ( local headman)**

**Semi-structured interview Number: Four and Five**

**Dates: 22/11/08 and 7/12/08**

Question number 1: "Who was the headman of the village before the coming of the whites?"

Response: The village was under the headman of another village.

Question number 2: "Since there are no whites in the area anymore, where did they go to?"

Response: They went to Margate.

Question number 3: “What happened to the village then?”

Response: The people who had left the area came back and their first headman was Mr Makhanya, followed by Mr Gingqi, Mr Dlamini and Mr Mbotho in the acting capacity.

Question number 4: “Who is the headman now?”

Response: Currently the headman is Mr Masau. I took over in 2005 after the death of Mr Mbotho.

Question number 5: “What does the headman’s work entail?”

Response: The headman works with a committee of people and included in this committee is a local police and his assistants.

**Name of study participant: Mrs Tshomela ( Councillor)**

**Semi-structured interview Number: One**

**Date: 18/10/08**

Question number 1: “What would you like to tell me about?”

- Your home, your community and your school

Response: Not much about my home except that I was born in the village of Xolo and got married to someone from the Eastern Cape. With regards to the community, since I am a councillor I can tell you a lot about the needs of this community. They need education and skills which, hopefully, will help them to find jobs. There are two schools; a primary school and a high school. These two schools were built by the community members themselves through clubbing together.

- The needs of your school and community

Response: The schools in particular, both primary and high school need resources. The classrooms are bursting at the seams due to overcrowding. So, more classroom and more teachers are required.

- Your oral tradition

Response: Very much alive in the area.

Question number 2: “What would you like to achieve in your life?”

Mrs Tshomela: Quite a lot. Currently I am studying so as to upgrade myself.

Question number 3: “How do you think we can address poverty, (un)employment, education and skills training in your community?”

Response: Education is the answer, constant skilling and re-skilling of the economically active population of the village can go a long way towards fighting unemployment.

Question number 4: “Tell me about the traditional cuisine... How was it developed? What is your favourite dish?”

Response: There is not much information about the development, at least, of all the people I have lived with no one seems to know. My favourite dish is samp and beans.

Question number 5: “Tell me about the lifestyle of your forefathers?”

Response: I do not know much except that they lived a simple life, nothing closer to what is happening today

Question number 6: “How has this changed over the years?”

Response: There are huge changes. Formal schooling is just one of them. In their times, cows were their wealth and therefore the focus was on herding the livestock and learning through an indigenous system which was kind of experiential learning.

Question number 7: “What is the current lifestyle of:”

- Older people

Response: They are still averse to modern lifestyle.

- Younger people

Response: They do not want anything to do with oral tradition. They see it as retrogressive.

- Females

Response: Most of them are content with being just housewives. They keep themselves busy with subsistence farming.

- Males

Response: Males see their role of heading the families as their birth right.

Question number 8: “What is the total number of people who live in this area?”

Response: We have roughly about plus or minus 450. However, each family has roughly seven members.

Question number 9: “What is the rate of unemployment in this area?”

Response: Most people are unemployed. Roughly about 25% are working in Port Shepstone and 5% in the surrounding farms.

Question number 10: “What can you tell me about the level of education of the people in the

area?”

Response: Most people are illiterate with only 7% who have Grade 12 and 2% with professional qualifications.

Question number 11: “How do the young people keep themselves busy?”

Response: There is not much that is happening in terms of entertainment activities; as a result the young people often find themselves hooked on drugs.

**Name of study participant: Mr Nhlumayo ( Male nurse)**

**Semi-structured interview Number: One**

**Date: 28/11/08**

Question number 1: “What would you like to tell me about?”

- Your home, your community and your school

Response: The village is divided into two sections. It is situated at the lower inland of the South Coast about 30kms from Port Shepstone. I also live in the area. My school is the best in that it always produces good matric results.

- The needs of your school and community

Response: My school needs a lot of revamping. More and more kids are now sent to school compared to the past practices in which the girls were only taught that as soon as they are able to write a letter to someone in urban area and get a response thereof, they are educated enough and must now prepare for getting married. The boys likewise are getting better every year. There is a certain amount of focus.

- Your Zulu oral tradition

Response: Oral tradition still commands respect. On the day of hosting a traditional ceremony

such as a traditional wedding, for instance, it is not uncommon to bump against a Christian in the crowd of onlookers.

Question number 2: "What would you like to achieve in your life?"

Response: Well, I am currently doing B cur. So, from now on, only the sky is the limit.

Question number 3: "How do you think we can address poverty, (un)employment, education and skills training in your community?"

Response: We can address poverty by getting involved in projects. Currently I am involved in a feeding scheme project. We feed the pupils. Due to a high rate of illiteracy though there is a great need to bring the local people up to speed with development by skilling them. I suppose the training schemes and the skills programmes can play a major role in this regard.

Question number 4: "Tell me about the traditional cuisine... How was it developed? What is your favourite dish?"

Response: I like samp and beans. It is filling. I honestly know nothing about the development of our cuisine.

Question number 5: "Tell me about the lifestyle of your forefathers?"

Response: My forefathers were traditionalists. They believed in polygamy, preferred the services of the traditional healer and diviner that a medical doctor when sick and basically lived a carefree life.

Question number 6: "How has this changed over the years?"

Response: There are big changes. Education is just one of them. There seems to be a lot of emphasis on education now then ever before. This education, obviously, comes with western

values and no doubt, changes.

Question number 7: “What is the current lifestyle of?”

- Older people

Response: Older people still very much like the life lived by their forebears and they practice it almost religiously.

- Younger people

Response: They are not very keen on the traditional lifestyle. They are being encouraged though through virginity testing and similar to participate in oral traditions.

- Females

Response: They are divided on this matter. A considerable amount of them have joined Christianity.

- Males

Response: Most of them are still traditionalists.

Question number 8: “Which clan name dominates in the area?”

Response: The Xolos are dominant.

Question number 9: “What other clans’ names can be found in this village?”

Response: We have the Mtshali clan, Cele clan, Blose clan, Mqadi clan, Nzama clan and Mpofane clan.

Question number 9: “what is the main religion in the village?”

Response: We do not have one main religion. We have traditionalists, Christians, and Shembe.

Question number 10: “What is the common mode of transport that is used here?”

Response: Taxis, buses, bicycles and private transport. Most people walk about 3kms to the main road to catch these taxis and buses.

Question number 11: “How are the employment opportunities in the area?”

Response: There are no employment opportunities in the village. Most people are employed by the local farmers and the rest are working in Port Shepstone.

Question number: “What is the main source of food supplies for the people of the village?”

Response: Subsistence farming.

**Name of study participant: Mrs Cikwayo (diviner)**

**Semi-structured interview Number: One, Two, Three**

**Dates: 3/03/09, 30/05/09 and 14/06/09**

Question number 1: “What would you like to tell me about?”

- Your home, your community and your school

Response: I come from a humble home. My parents did not go to a formal school. They believed in oral traditions. The Shobeni community is a well-knit community. Harmony amongst the community members pervades all over. As for the school, there is still a lot that needs to be done in terms of revamping it. In fact, there are two schools in the area; the primary school and the high school.

- The needs of your school and community

Response: Infrastructure is number one and the rest can follow. This will obviously help the school and the community.

- Your Zulu oral traditions

Response: I am a diviner. I live, sleep, dream and believe strongly in my oral tradition.

Question number 2: What would you like to achieve in your life?

Response: The power to heal all the sick people that come to me for help.

Question number 3: “How do you think we can address poverty, (un)employment, education and skills training in your community?”

Response: Through literacy projects, skills training and training schemes.

Question number 4: “Tell me about the traditional cuisine... How was it developed? What is your favourite dish and why?”

Response: My favourite dish is *amasi* (dry crumbly porridge and sour milk). My father had lots of cattle some of which were milked for amasi and we use to have this too often and the liking for it began then.

Question number 5: “Tell me about the lifestyle of your forefathers?”

Response: My forefathers simply lived an oral tradition type of lifestyle and they loved every minute of it.

Question number 6: “How has this changed over the years?”

Response: There is a big gap now. Modern life has taken a western approach. Televisions and all the other technological innovations are also playing a role towards advancing this new lifestyle.

Question number 7: “What is the current lifestyle of:”

- Older people

Response: The current lifestyle of older people leans very much towards oral traditional; however, modern demands do not give them enough space to freely practice their tradition: formal education and its teachings, the houses they live in these days which are western in their architecture and many other western influences make it difficult for the older people to strictly do things their preferred way.

- Younger people

Response: Younger people are very excited about the western lifestyle. I suppose this is what they know. Some of them do not even know that not so long ago black people did not have electricity in their houses.

- Females

Response: Younger ones have changed. They have taken on a western lifestyle. On the other hand older females still believe that their place is in the kitchen. They are still playing a subservient role to their husbands.

- Males

Response: Males still see themselves as kings. They head families. Everything in the homestead has to get their approval before implementation.

**Name of study participant: Mrs Ckwayo (diviner)**

**Semi-structured interview Number: Four and Five**

**Dates: 12/09/09 and 19/09/09**

Question number 1: “What can you tell me about traditional healing?”

Response: Since I am a diviner, I prefer to talk more about that.

Question number 2: “How does one become a diviner?”

Response: This career is a calling because the ancestors are the ones who, through a dream at night, ask instruct you to be a diviner. The training for this job involves three stages.

Question number 3: “Where does this training take place?”

Response: The ancestors, again, direct you where to go for your training. Training is conducted by a seasoned diviner.

Question number 4: “What does a diviner use to heal the patients?”

Response: A diviner uses traditional medicine.

Question number 5: “How does he get know which medicine to use for a particular illness?”

Response: The ancestors teach him at night.

Question number 6: “As a qualified diviner, do you get a lot of people coming for your services?”

Response: Yes. Black people believe that certain diseases are not caused by germs or bacteria as western science will tell you. Sometimes they suspect witchcraft. They do not believe that western medicine can treat witchcraft related diseases.

Question number 7: “Why do you always burn the incense when communicating with the ancestors?”

Response: The smell of the incense appeals to the ancestors.

**Name of study participant: Miss Khowa( local high school student and Shembe church congregant)**

**Semi- structured interview Number: One**

**Dates: 14/06/09**

Question number 1: “What would you like to tell me about?”

- Your home, your community and your school

Response: I come from a very poor family. We are living from hand to mouth. Our community is gradually developing, for instance we now electricity and tap water. Water is provided in a form of stand pipes and these stand pipes are placed in strategic points so that each family can access them. Besides these stand pipes, where the government cannot afford the provision of these stand pipes, she provides water tanks which are filled by a roving truck. On your question of the school, I can only say that our primary and high school are doing very well. The pass rate of our matriculants for example is always high despite the lack of resources.

- The needs of your school and community

Response: For me, infrastructure stands out as priority number one. Once this is in place the rest will follow easily.

- Your oral Zulu tradition

Response: I like my traditions. In fact, even my church subscribes to Zulu oral traditions.

Question number 2: “What would you like to achieve in life?”

Response: First of all is to pass my grade 12 well. Once I have accomplished that, I am hoping to use it to look for employment. We are destitute family; my parents cannot afford to send me to schools of higher learning.

Question number 3: “How do you think we can address poverty, (un)employment, education and skills training in your community?”

Response: we need to encourage the community to get involved in projects, cooperatives and the likes. Also education must not be seen as a once-off exercise. People must be made aware that as things change and maybe replaced by the latest technology, there is a need for education. Therefore, education must be seen as an ongoing process with an emphasis on psychomotor skills to begin with and later graduating to cognitive and affective skills.

Question number 4: “Tell me about the traditional cuisine... How was it developed? What is your favourite dish?”

Response: Well, I am afraid- I do not know much about the history of its development. I know how to prepare some dishes though. Of the traditional dishes, I like samp and beans.

Question number 5: “Tell me about the lifestyle of your forefathers?”

Response: They lived a Zulu traditional lifestyle and they loved it. I used to hear my late grandfather reminiscing about the good old days.

Question 6: “How has this changed over the years?”

Response: Considerably. Young people including young girls drink and smoke these days, something that was taboo in the good old days. As for love matters, I do not even want to talk about; what happens these days is so embarrassing.

Question number 7: “What is the current lifestyle of:”

- Older people

Response: They are still stuck to their old ways and they love it.

- Younger people

Response: Most of them seem to view traditional ways from the western civilization lenses. As a result their lifestyle takes on more western civilization.

- Females

Response: Most females are Christians, especially the mothers. Most of the young ones are unfortunately caught up in the modern generation mess.

- Males

Response: Most males are traditionalists with just a few church-goers. However, the Shembe Church has been able to attract a lot of males.

**Name of study participant: Miss Khowa ( local high school student and Shembe church congregant)**

**Semi-structured interview Number: Two**

**Date: 15/08/09**

Question number 1: “Tell me about the Shembe religion”.

Response: The Shembe religion is a religion that leans very much towards Zulu traditions.

Question number 2: “Why is it so?”

Response: I am that it has its roots in Zulu traditions.

Question number 3: "Can you elaborate on this issue?"

Response: Worshiping is divided according to gender and age. Women have their own day, men also have their own day and so are girls and boys respectively.

Question number 4: "What about food related rules?"

Response: Foods with yeast or baking powder are forbidden on certain days of worship. Care is also taken that chicken and pork is not partaken; these are considered to be unclean.

Question number 5: "Why are yeast and baking powder foods forbidden?"

Response: They are associated with fermentation and fermentation is associated with alcohol. Shembe member do not drink alcohol.

Question number 6: "Is there special attire that is worn on the worship days?"

Response: Yes. We do have uniform. The uniform for men, for example, is different from the uniform worn by women and girls respectively.

Question number 7: "Is the practice of ritual slaughter done in the Shembe religion?"

Response: Yes. The Shembe religion believes in the existence of the ancestors.

Question number 8: "Like the Zulu traditionalists, do they also believe that the ancestors can protect and give luck?"

Response: Yes. The white-coloured stones that surround the homestead of every member of the

Shembe religion symbolize just that.

Question number 9: "So, like the Zulu traditionalist, they also burn the incense when communicating with the ancestors?"

Response: Yes.

Question 10: "Would a Shembe believer seek the services of the diviner?"

Response: I do not know. I have not witnessed it, but I suppose yes, because some Shembe congregants are also faith healers.

Question number 11: "Do they also practice child upbringing, coming-of-age and other traditional rituals?"

Response: Yes, they do.

Question number 12: "How do they conduct their marriages, for instance?"

Response: A girl is chosen from the church by a boy who also goes to this church. Thereafter bride price negotiations are done and eventually the wedding is done. The wedding takes a traditional Zulu approach.

Question number 13: "How do they deal with matters of death?"

Response: Similar to the Zulu tradition, they categorise death into two; death by accident and natural death.

Question number 14: "Is the practice of beast slaughter on the funeral day also done here? If yes why?"

Response: Yes. The deceased is going to join other ancestors and for them to welcome him, he must bring along some provisions. Also the skin of the animal is used to cover the body of the deceased when he is buried. The Shembe people do not use a coffin.

**Name of study participant: Miss Ndimande ( primary school teacher)**

**Semi-structured interview Number: One**

**Date: 4/07/09**

Question number 1: “what would you like to tell me about?”

- Your home, your community and your school

Response: I am a single mother who ekes out her living by teaching isiZulu in a ‘Coloured school’. I was not born and bred in this place; however I have been here long enough to understand what is happening here. The community is a well-knit community that lives in harmony. Both local schools, the primary school and the high school, are doing very well given the circumstances.

- The needs of your school and the community

Response: The community needs development; it is still way back in terms of infrastructure. The schools likewise need resources so they can improve on their performance.

- Your Zulu oral traditions

Response: They are very much alive. We are still living a simple life. The people, who normally feel they have arrived, move to urban areas.

Question number 2: “What would you like to achieve in your life?”

Response: A lot. The list is endless. But being a woman, I would like to see myself owning a big house that is fully furnished.

Question number 3: “how do you think that we can address poverty, (un) employment, education and skills training in your community?”

Response: Projects that will ensure full participation of the local community and sustainable education to ensure continuity and consistency of standards set for the project.

Question number 4: “Tell me about the traditional cuisine... How was it developed? What your favourite dish and why?”

Response: my favourite dish is *amasi*. I like it because it is nice and creamy. For me, it soothes the palate.

Question number 5: “Tell me about the lifestyle of your forefathers?”

Response: My forefathers lived a traditional life. They refused to be lured into urban areas.

Question number 6: “What is the lifestyle of:”

- Older people

Response: Older people, like our forefathers, still believe that traditional lifestyle is the correct way as it taught them about work ethics and respect. They claim that both work ethics and respect amongst the new generation has gone down.

- Younger people

Response: Some regard the traditional lifestyle as a backward move. The multiracial school could be playing a role in this, however, I cannot say for certain.

- Females

Response: most of them are congregants of some local Christian churches.

- Males

Response: Most of them prefer the traditional way of life.

Question number 7: “Do people of Shobeni practice virginity testing?”

Response: Yes. Some do.

Question number 8: “Does your family practice this ritual?”

Response: Yes. We view this as good practice and we feel that it will help the nation in its fight against HIV and AIDS pandemic. We also hope that the rate of early pregnancy will drop.

Question number 10: “What happens if the girl does not pass the test?”

Response: Her family becomes very unhappy. She also experiences a feeling of dejection.

Question number 11: “Is there any ritual that follows this incident?”

Response: Yes, there is. The boy who deflowered the girl pays an *umqhoyiso* cow.

Question number 12: “What does this payment signify?”

Response: This payment sends a message to future suitors and would-be grooms that the girl is no longer a virgin. Should someone, other than the one who deflowered her, wish to marry her, he does not have to pay eleven cows.

Question number: “Does your family believe in ancestral worship?”

Response: Yes. We perform all the ritual slaughters when necessary.

Appendix C: A schedule of interviews with study participants

Question number 13: “How do you know when it is necessary?”

Response: When someone is ill for a long time we sometimes consult the diviners to tell us what the cause of the illness is. Most of the time they recommend the ritual slaughter to appease the ancestors. At times the ritual slaughter is orchestrated by the dream from the ancestors.

Question number 14: “What do the ancestors tell you?”

Response: It depends. If you have not performed any of the ritual ceremonies, they may ask you to do so.

Question number 15: “What happens if you decide to ignore them?”

Response: They may get cross and the entire family may perish as a result.

### Appendix C: A schedule of interviews with study participants

Name of person	Telephone number	Social Status	Age	Place of interview	Date
Mr M Nhlumayo	0733729010	Male Nurse and Chairperson of Masisizane feeding scheme community project	30- 40	Home	28/11/08
Mr Masau	0836901731	Headman	50-60	Home	23/10/08 27/10/08 4/11/08 22/11/08 7/12/08
Mr M. Nxumalo	0829768699	High school principal	40-50	School	01/04/09
Miss B. Mjweni	0846756832	Resident	30-40	In the car	7/02/09
Mrs Mjweni	0786785706	Resident	50-60	In the car	7/02/09
Mrs Hlongwa	0761592174	Resident and Chairperson of S'bongokuhle community beadwork	50-60	Home	22/09/08 14/12/08 19/01/09

		project		Home	
Mr E Mvundla	0731416711	Traditional healer	50-60	Home	28/02/09 22/06/09 12/09/09
Mrs M Ngeleka	0736703543	Adult educator and member of governing body	50-60	Home	22/12/08 19/01/09 15/02/09 30/05/09 14/06/09 12/09/09 22/12/09
Mr A Mazubane	0781803874	Policeman	30-40	Home	14/12/08 7/02/09
Mrs Mazubane	0795802906	Housewife	50-60	Home	14/12/08
Mrs Damane	0732258374	Housewife and sister to Mrs Ngeleka	50-60	Mrs Ngeleka's home	15/02/09
Miss G. Ngeleka	0735064864	Single mother and sister to Mrs Ngeleka's husband	40-50	Home and Mrs Ngeleka's home	15/02/09 12/9/09

Mrs S. Kheswa	0789225044	Housewife	50-60	Home	7/02/09
Mr M Ndovela	0786062031	High School teacher	30-40	Mrs Ngeleka's home	19/01/09 15/02/09
Miss N Nxumalo	0733221851	High school student	15-20	Home	19/01/09 15/02/09
Mr Mbholiwe	0836638237	Pensioner	50-60	Home	17/01/09 15/02/09
Mr Khowa	No	Pensioner	50-60	Home	19/01/09 15/02/09
Miss Z. A Ndimande	0839917083	Primary school teacher	30-40	Home	4/07/09
Mr G. Mtshali	0734055269	Pensioner	60-70	Home	22/11/08 14/02/09
Miss Z Zikhundla	0826911508	Primary school principal	40-50	School	27/03/09
Mrs S Cikwayo	0736622553	Diviner	40-50	Home	3/03/09 30/05/09 14/06/09 19/09/09 12/09/09
Miss P		High school	16-20	Home	14/06/09

Khowa		student			15/08/09
Mrs Tshomela	0729087792	Ward Councilor	40-50	In the car	18/10/08
Mrs Gambushe	0761301577	Housewife and member of the beading project	50-60	Home	28/02/09 22/11/08
Mr L. Langazane		Traditional policeman	60-70	Mr Mbholiwe's home	17/01/09
Mr Mbotho	0826804248	Pensioner	60-70	Home	28/02/09 6/03/09
Mrs Mbotho	0795792680	Pensioner and housewife	60-70	Home	6/03/09
Miss J. Hadebe		Resort owner - Umthwalume tribal authority	50-60	Home	17/07/09
Mr Nxumalo		Councilor	40-50	car	28/10/08
Mr Ngcobo	0725651821	pensioner	60-70	Home	17/01/09

## **Appendix D: A Covering letter**

To: Mr Nxumalo (CNR)

CC Mrs Tshomela (CNR)

From: Erasmus Mnguni

Sir/ Madam

### Request for Field research in the area

My name is Erasmus Mzobanzi Mnguni. I am a lecturer at the Durban University of Technology in the Department of Hospitality and Tourism. I am also a doctoral student of the Cape Peninsula University of Technology.

The nature of my research topic dictates that I carry out field research as part of the data collection. In my Research proposal I chose the Shobeni area as my area of focus. For your information my research topic reads thus: **Towards the development of sustainable education and employment opportunities in the hospitality industry through an authentic Homestead experience. A case study of Shobeni, KwaZulu-Natal.**

This letter serves as a request to conduct field research in the Shobeni area and if possible, to cover other neighbouring areas. The target number of my research participants will be +30 people. My interviews will be unstructured and the questions for the interviews will include the following:

- What is it that we need to know about the Zulu belief systems?
- What Zulu belief systems do we want to use in the traditional Zulu Homestead for tourists experience?
- What skills shortages are there and how can they best be addressed?
- What is the unemployment rate in the area?

Observations will also be carried out. During my observation of the cultural events, I will be looking for the following:

- Traditional gear worn on this special day

- Behaviour of the people in attendance
- Traditional Zulu laws related to the cultural event
- Traditional Zulu taboos related to the cultural event
- Traditional Zulu songs sung during the performance as well as traditional Zulu dancing
- Traditional Zulu procedure for hosting the event

For the collection of evidence:

- Video taping of events and conversation will be done
- Photographing of the community cultural events will also be done

I am planning to start this field research during the December holidays of 2008 and throughout the year of 2009. It is however, difficult to put dates at this stage. With your permission, I can always phone you to let you know of my visit.

THANK YOU

Mr Erasmus Mnguni

Tell 031- 3735505

Cell 0764240204

Email: Erasmus@dut.ac.za

CAPE PENINSULA  
UNIVERSITY OF TECHNOLOGY

