

FOLKLORE COUPLED WITH TOURISM AS A
TOOL FOR ECONOMIC EMPOWERMENT
OF THE DISADVANTAGED POOR RURAL
COMMUNITIES IN KWAZULU-NATAL
(NORTH COAST)

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JOSHUA HLALANEMPI NTULI

2002

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OF THE DISADVANTAGED POOR RURAL
COMMUNITIES IN KWAZULU-NATAL
(NORTH COAST)

By

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Submitted to the Faculty of Arts
in fulfilment of the requirements
for the degree

D.Litt et Phil

in the Department of IsiZulu

at the

University of Zululand

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DATE SUBMITTED : MAY 2002
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DECLARATION

I hereby declare that FOLKLORE COUPLED WITH TOURISM AS A TOOL FOR ECONOMIC EMPOWERMENT OF THE DISADVANTAGED POOR RURAL COMMUNITIES IN KWAZULU-NATAL (NORTH COAST) is my own work both in conception and execution. The sources used have been indicated by means of complete reference. I also declare that I am responsible for the opinions expressed and conclusions reached in this work.

J.H. NTULI

MAY 2002

DEDICATION

To

my late parents, Mr George kaGxagxagxa and Mrs B
MaNtanzi Ntuli.

My wife Phumzile MaButhelezi kaGili kaNobantu, our
children Babongile and Sibusiso and grandson Somandla
Ntuli.

ACKNOWLEDGEMENTS

I record my sincere gratitude to:

My promoter, Prof L Z M Khumalo, whose conscientious guidance and untiring encouragement have enabled me to complete this work.

Mrs P G Ntuli of uThukela District Municipal Council, responsible for the Social Empowerment Division, for the fruitful discussions we held on the topic and tirelessly encouraged me not to give up the research.

Mr M S Ntuli, Senior Lecturer of the Department of Educational Planning and Administration (UZ) for willingly sharing his views with me on the educational aspect of this research.

SUMMARY

This research study is, *inter alia*, an attempt to respond to His Excellency, President Mbeki's call and pronouncement of the African Renaissance viz, that there be a re-awakening and rebirth of Africa's heritage. This implies, amongst other things, the restoring of an African's dignity and respect, the eradication of poverty and its related disadvantages, a re-looking at the African's rich and lost culture. The research aims at dispelling the fallacy and myth that research output and involvement in research by the departments of African Languages at both historically White and historically Black universities **are merely routine activities**. To the critics these departments **are geared towards survival rather than anything else**.

This research attempts to demonstrate that Folklore as a subject coupled with tourism can be used as a tool to improve, economically and financially the lives of the rural poor people and alleviate the levels of poverty in the North Coast of KwaZulu-Natal. The research shows that Folklore is not merely a theoretical subject of no use to the people's needs. In fact the opposite is true.

The causes of poverty in these rural areas have been traced to foreign and discriminatory policies, such as colonialism, capitalism, segregation and apartheid which were imposed upon the indigenous people of South Africa as a whole but contributed to a great extent to poverty and loss of respect of one's dignity. The north coast was struck the most by these policies because there were no job opportunities and other human services in these areas.

The research highlights some of the folklore products/items which can be made use of in order to create job opportunities to eradicate poverty in these rural areas. Problem areas and possible solutions are also dealt with in this study. Problem areas, inter alia, include the high levels of unemployment and low levels of job opportunities, the unacceptable crime proportions, in the rural areas, etc. Management of the small enterprises is also a factor in this research study.

The involvement of the various State departments in the provision and protection of the infrastructural requirements is of utmost importance in such ventures.

Finally, a summary of recommendations is given as to how the folklore products industry coupled with tourism can be implemented and improved in the Republic of South Africa in general but in the north coast in particular.

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CHAPTER ONE

1. AIM OF THE STUDY

The study is aimed at demonstrating that the relationship that exist between folklore and tourism can be exploited to the advantage of the disadvantaged rural communities.

To encourage rural poor to make use of their heritage to earn their living and possibly develop themselves to small scale entrepreneurs by enabling them to have access to the available researched information.

To show what folklore is all about and importantly that it is a practical and live subject. It is not a subject that ends in volumes kept in libraries.

Once information is made available the rural people will be able to streamline their selling and marketing procedures of their products. To try and curb exploitation of the rural people by unscrupulous the-would-be benevolents.

1.2 MOTIVATION AND MODUS OPERANDI

1.2.1 Background Information

It is an indisputable fact that employment opportunities have slumped to the lowest degree in the north coast of KwaZulu-Natal as well as in South Africa as a whole.

This was confirmed by the Reserve bank which stated that “the formal economy continued to shed crucial jobs and warned that employment levels had deteriorated to a state not seen in over 20 years,” (The Zululand Observer, March 31, 2000). Amongst other causative factors, is the fact that after the demise of apartheid in 1994, South Africa experienced a re-integration of the country economy to world markets, the modernization of the manufacturing sector, steep declines in civil service and mining payrolls. The north coast was hit the hardest. This has resulted in dire poverty. Poverty there is a reality to be reckoned with. The researcher’s view is that people in these areas should not only see this as a problem but they must regard it as a challenge and an opportunity to make use of what they have at their disposal. What they have is the rich folklore/cultural heritage. They must go back to their roots and seek the necessary leadership. It is here that the term renaissance should find its expression with the view to creating job opportunities for themselves. Folklore is a practical subject to be made use of, thus this research. We are also mindful of the fact that the root cause of poverty in South Africa as a whole can be traced back to the past policies of segregation, apartheid etc. which affected the indigenous economic policies or systems. These foreign policies had a negative impact on the indigenous economic policies, cultural and intellectual heritage of the indigenous peoples.

1.2.2 Statement of the problem

Renaissance, a term which, in a broad sense, implies a rebirth or awakening is usually used in countries which have gone through painful experiences of poverty and general deprivation materially, spiritually and intellectually in countries which have undergone dark ages. This also applies in the case of South Africa. These painful

experiences are usually brought about by political and economic pressures and oppression of one nation(s) by another. During this period the conquered nation may suffer intellectual disillusion or despair. The subdued people become so indoctrinated and dependent on their conquerors that they even lose sense of the slightest potential they may possess which could help them earn an ordinary livelihood. Let alone a decent and dignified life. This is precisely what has happened with the rural disadvantaged communities in KwaZulu-Natal.

From the time when the Zulu nation was subdued by the Whites, the former were not only impoverished economically but their minds too were trapped in the 'colonialism syndrome'. As a result of this state of affairs the rural communities lost all that they had before and became the victims of poverty. They then became dependent on and entrusted their lives on the colonialists. Of crucial importance is the fact that the colonialists came to South Africa, i.e. including the now KwaZulu-Natal with a foreign system of economy; a system different from/ and unknown to the Zulu nation. This system is capitalism. Capitalism did not only destroy the indigenous economy but the value system including the socio-cultural and moral fibre of the Zulu people. After the defeat of the Zulu nation by the colonialists they were in one way or another robbed of their material possessions and the right to the land of their forefathers. People in the rural areas were destitute. They were denied even proper education. Their education was designed in such a manner that they were to be perpetual employees rather than employers. According to Dillard (1992:85) the term capitalism "denotes the economic system that has been dominant in the Western world since the breakup of feudalism." Fundamentally this means capitalists are the sole owners of non personal means of production i.e. land, mines, industrial plants, etc., collectively

known as capital. The other people become capital-less workers, who sell their labour services to employers.

In KwaZulu-Natal the term poverty covers aspects such as lack of wealth or assets, lack of flows of food, land and cash. Poverty may be caused or/and lead to a cluster of disadvantages which interlock and eventually lead to “ a deprivation trap” (Chambers, 1983:111). The deprivation trap eventually leads to a vicious circle of poverty, physical weakness, vulnerability, isolation and powerlessness (Chambers, 1983:112).

The situation of the disadvantaged rural communities in KwaZulu-Natal is aggravated by the slumping down of employment levels. Observers have warned that “employment levels have deteriorated to a state not seen in over twenty years.” (Zululand Observer, March 31, 2000).

Under the circumstances, it becomes imperative that the rural communities be made aware of other alternative means of finding livelihood. Rural people must be guided to realise their potential which must be unearthed and developed. *Amagugu Esizwe* (Folklore) can be used to the eradication of dependency on “White employment.” Folklore coupled with tourism can be used in unfolding and enhancing of employment opportunities in KwaZulu-Natal. People must go back to their roots and redefine and make use of the rich heritage/inheritance left over to them by their forefathers. There must be a re-birth and awakening of ideas in/of inheritance left over by the ancestors. These coupled with new ideas can be exploited to create job opportunities for the rural poor communities. The establishment of the Lubombo Spatial Development Initiative

will not only make remote rural areas accessible but will also create job opportunities for the rural people. Folklore has never been exploited to its fullest potential in some of these remote areas.

The promotion of tourism in the region will not only attract national tourists but also international tourists. The latter are mostly interested in the Zulu culture. Culture is part of folklore. That is why it is argued in this research that folklore can be used as an empowerment tool if fully exploited. It is a well known fact that tourists from all over the world do not visit South Africa to see what they already have in their own mother countries but rather come here with an interest in gaining first hand information of the indigenous people, the curiosity of verifying knowledge they have obtained from certain sources. They want to compare their own heritage with that of the Zulu people who became worldwide popular as a result of King Shaka's prowess in war in the eighteenth century. It is these conditions which must be exploited by the poor rural people so that they can make a living with what they already have.

It has become necessary that the rural poor masses be liberated from the thinking or fixation that job opportunities can and will only be provided by a white man or government.

To the knowledge of the researcher, no such similar study has ever been undertaken i.e. the study to unearth and to bring to the attention of the people concerned that folklore in general and Zulu heritage in particular can be used to improve the lot of the rural folk.

Exploitation of the rural unsuspecting people, the majority of which are illiterate, by the unscrupulous, the-would-be benevolents, could only be reduced to the minimum once information is made available to the affected people.

This study is a direct response to the criticism or accusation of the university language academics by certain members of the Pan South African Language Board members (though in their own personal capacity). The two members are Mabelebele and Sibuyi. They allege that university language departments' publication output "are just routine activities." They go on to imply that research conducted by these academics has no relevance to the community needs. They contend that it is geared towards survival rather than anything else" (Mabelebele and Sibuyi, Sowetan April 26, 2000 P10). The subject that is being researched has a direct bearing on the lives of the poor rural communities in KwaZulu-Natal.

1.3 **HYPOTHESIS**

Zulu traditional heritage, which is part of folklore, coupled with tourism could serve as an empowerment tool for the poor rural communities in KwaZulu-Natal. Based on empirical evidence, it is the researcher's belief that folklore as a practical subject can be used in rural areas of the north coast of KwaZulu-Natal to create job opportunities as levels of unemployment are too high. Job opportunities will in turn help in the alleviation of poverty i.e. provided education and leadership are afforded these communities.

1.4 METHODOLOGY

The modus operandi to be followed in conducting this research study will be as follows:

- (i) Personal interviews will be conducted with rural people who are engaged in practical folklore with the view to gaining first hand information. The information desired will include, inter alia, what people think their problems are, what folklore items they do, what marketing facilities and strategies are available and what selling problems they encounter, etc.
- (ii) Visits will be paid to various tourists attraction centres in order to find out what is and what is not already available in the market and to ascertain who benefits more with folklore and tourism in relation to males and females. It would be interesting to compare the attitudes of males and females towards certain folklore forms.
- (iii) Contact will be made with various government departments in order to ascertain what facilities are available for the poor who make their living from the use of folklore and whether any improvements are required.
- (iv) Having gathered the desired data, the researcher will then analyse same and thereafter make the necessary recommendations which if put into use, will empower the poor rural communities with informed knowledge obtained.

- (v) A copy of the research study will be presented to the provincial Departments of Tourism and Education and Culture in KwaZulu-Natal as a researched opinion for them to consider for their further attention and implementation if need be.

1.5 **DELIMITATION OF SCOPE**

The area under investigation will cover the north coast area of KwaZulu-Natal including Eshowe going right through to Ingwavuma. Direct and indirect reference will also be made to historical sites such as Isandlwana, Rorkes Drift and Ulundi which are rather more inland than the areas near and along the coast.

1.6 **DEFINITION OF TERMS**

As a procedure it has become conventional and imperative for researchers to define some of the terms they use in their research studies. The purpose of this practice is to avoid any possible misunderstanding or misinterpretation on the part of the research readers. More importantly researchers may attach specific meaning to certain terms they use. In line with this statement, the following terms will be defined:

- (i) folklore
- (ii) tourism product
- (iii) rural poverty
- (iv) marketing
- (v) functions

(vi) N₂

1.6.1 The term Folklore

Quite a number of authoritative authors, to name but a few, Dorson (1972); Canonici (1993); Finnegan (1977); Propp (1984); Krappe (1930) and Dundes (1964) approach the definition of the term folklore in various ways. It is believed that the debate about how folklore should be defined has been waged continuously ever since the term, folklore was coined in 1846 by William Thoms, (Dundes, 1965:1-4). Without getting ourselves into the arguments on the definitions advanced by different authors, it is important to define briefly the morpho-semantic formation of the term, folklore (folk-lore). For purposes of this study we align ourselves with most definitions viz. that “lore” refers to the materials of folklore rather than the people, while “folk” refers to people. Materials are usually described in terms of origin, form, transmission and function (Dundes, 1965:1). Function includes amongst other things, the usefulness of this subject.

This study aims at highlighting the **function** i.e. the value or importance of folklore in rural areas. This statement must not be understood to be excluding the other three aspects mentioned above. Having evaluated all other definitions, Dundes’ definition seems best to suit our purpose because of its simplicity and straightforwardness. Although he himself concedes that it is not the best definition, Dundes points out that a definition consisting of an itemised list of forms of folklore might be the best type for a person not trained in the field of Folklore i.e. a beginner.

According to Dundes, folklore includes, inter alia, **myths, legends, folktales, jokes, proverbs, riddles, chants, charms, blessings, curses, oaths, insults, retorts, taunts, teases, toasts, tongue-twisters and greeting and learning formulas.** The definition also includes **folk costume, folk dance, folk drama, folk art, folk beliefs** (or superstitions), **folk medicine**, names e.g. nicknames, **folks poetry**, etc. (Dundes, 1965:3). Therefore the term folklore in this research refers to one or more of the abovegiven folklore items. The term in Zulu is closely translated as *Amagugu Esizwe* (own coinage) instead of *Ubuciko bomlomo* (a vague and misleading term used at school level. It suggests that folklore has to do only with items done by the word of mouth, which is not the case).

1.6.2 **The rural poverty**

It is a fact that the “definition of ‘rural’, like that of ‘urban’, is the subject of much debate” (Dixon, 1990:9). For purposes of this research, by ‘rural poverty’ is meant that “poverty” which is experienced in rural areas of the Third World countries including KwaZulu-Natal, usually described as the home of impoverished people, engaged in erratic means of gaining livelihood. This refers to people who were impoverished either by their own making or by colonialism and its capitalistic economic policies aggravated by the system of apartheid. These people are landless as plus-minus (\pm) ninety five percent (95%) of the Black people in KwaZulu-Natal live in communal land. They have no land/property rights. Most of these people are unemployed. They live below the poverty line. Therefore our definition will exclude wealthy landowners such as White farmers etc. in the rural areas as well as people engaged in a range of manufacturing processing, trading activities etc. or industries

even if they live in rural areas. The latter (i.e. White farmers and trading industries) rural communities may even have income levels and lifestyle comparable with those of the wealthies urban dwellers.

1.6.3 The term tourism product

In this context the term tourism product refers to both tangible items such food served in a restaurant including tangible folklore items/materials and intangible items, e.g. the quality of service provided at a particular centre of attraction (Colton, 1989:2).

1.6.4 Marketing concept

The term **marketing concept** has been defined in various ways (Coltman, 1989:10 and Kotler, 1994:6-7). All of them emphasize certain key concepts which must be fulfilled in marketing. As a matter of fact the concept emerged in the 1950's (Coltman, 1989:10). In our view the key concept will refer to product, pricing, selling, distribution, advertising, needs, wants, value and satisfaction of customers, etc. Successful marketing starts with customers because they decide what they want to buy and how much they are willing to pay for it. However, in marketing there is a risk in overemphasizing **customer-orientation** and ignoring factors such as local population, thus the term **societal orientation**. The latter term combines the best of both product and customer-orientation. It considers the needs and wants of the tourists but does not ignore **the long-term economic interests of the population**. To an ordinary man, marketing is synonymous to advertising. The latter is only part of the marketing process. By marketing here is meant the performance of business

activities that direct the flow of goods and services from the producer to the user or consumer. Marketing also relies on research to determine the needs of the tourists so that the proper elements of folklore products are offered to them. Such research can also suggest appropriate marketing policies and strategies (Coltman, 1989:10-11). In other words, by **marketing** it is therefore meant the social and managerial process by which individuals and groups obtain what they need and want through creating, offering and exchanging products of value with buyers.

1.6.5 The term functions

The term “functions” means the occurrences in a folktale, as used by Propp in his book **The Morphology of the Folktale**. Propp believes that occurrences or functions follow a prescribed order irrespective of the language, society or country in which the folktale takes place.

1.6.6 N₂

N₂ refers to the national road in the Republic of South Africa in contrast to the provincial and district roads. N – stands for national while figure 2 stands for the number of the national roads.

CHAPTER 2

2.0 THE DISPLACEMENT OF TRADITIONAL ECONOMIC SYSTEM BY COLONIALISM AND CAPITALISM AND RURAL POVERTY

2.1 BACKGROUND INFORMATION

It is an obvious fact that the rural areas of the Third World, including South Africa, are usually described as the home of impoverished people engaged mainly in sub-economic agriculture (Dixon, 1990:1). But it is not everybody who has access to the land. Unfortunately, it is estimated that only plus-minus (\pm) 13% of the arable land has been available to the Blacks i.e. KwaZulu-Natal included. It is now common knowledge that the ANC – led government is engaged in a process of land restitution in order to redress this imbalance of the past. But the process is hard to drive because of some clauses and stipulations of the Constitution viz. paragraph 25 (1), (2) and 3 of Chapter 2 and the resistance from the so-called “land owners” and other related facts which may take long to elaborate on.

From the time immemorial land has always been the main basis of wealth and political power for the people in the rural areas in general and KwaZulu-Natal in particular. In the past, with land at their disposal and pastoral activities, the majority of the rural people were able to earn a decent livelihood. Land and livestock were in abundance in KwaZulu before the encroachment of the land by the Whites. Most Black people in South Africa today believe that the aim of the foreigners was to colonise the land. Even today Blacks believe that the colonist with his foreign

colonialistic economic attitude and policies did not come to South Africa with the aim to improve the quality of their lives but rather to impose his foreign economic policies which were foreign and strange to the indigenous people of the country.

According to the Zulu custom, the land belongs to the community with the *iNkosi* as a custodian. Land was therefore communal. Everybody had access to it. As mentioned above, the Zulu people were not only land users but also pastoral. There was no “poor man” who would go to bed without a meal as it is the case today. The “*isisa*” custom enabled the “haves” to share with the “have-nots”. In other words, the principle of sharing was held in the high esteem. Therefore there was bound to be a clash between the two different economic systems/policies i.e. capitalism for the foreigners and communalism for the indigenous people of KwaZulu-Natal. Usually if two different cultural policies clash, one has to give way to the stronger one. The surviving policy with its impact overrides the weaker one. This is what happened in KwaZulu-Natal. Capitalism then became the new order of life or economic policy. The policy eroded the economy of the indigenous people and that was the demise of prosperity for the latter.

There is some misunderstanding that must be cleared. Whilst it is true that most rural people are victims of rural poverty, there are quite a number of comparatively wealthy landowners engaged in a range of manufacturing, processing and other service activities. The latter comprise one sector of the community i.e. the Whites. This sector of the rural community may even have income levels and lifestyles comparable with those of the wealthiest urban dwellers.

The displacement of the traditional economic system viz. communalism and sharing which resulted from the defeat of the Zulu nation strengthened the impact of capitalism in KwaZulu-Natal like in the whole of South Africa. It is important to note that fundamental, to any system called capitalist, are relations between private owners of non personal means of production (land, mines, industrial plants, etc, collectively known as capital) and free but capital-less workers, who sell their labour services to employers sour (Wilber and Jameson, 1992:85). Under capitalism all the economic wealth of the land belongs to the capitalist entrepreneurs. The strategic force contributing to the break down of the Zulu traditional economic order was the growing volume of long-distance trade between capitalist centres, **carried on with capitalist techniques in a capitalist spirit**. Such a circumstance enabled capitalism to outstrip all prior traditional economic systems. As economy was now controlled by one sector of the population, the other part of the population i.e. the people of KwaZulu-Natal became almost beggars in their own forefathers' land, as basic resources such as land, cattle had been sort of usurped by the colonists. This state of affairs makes one find some truth in Saint Jerome's statement who strongly criticizes the capitalist spirit. Saint Jeromes says "a rich man is either a thief or the son of a thief" (Wilber and Jameson, 1992:89).

The introduction and practice of capitalism in KwaZulu-Natal eventually led to economic dependancy on the part of the indigenous people, i.e. the 'non-haveness' increased day by day. According to Bale and Drakakis-Smith (Bale and Drakakis-Smith, 1990:7) in Africa (including South Africa) many sub-Saharan countries have some 90 per cent of their population living in rural areas. This shows how high the percentage of the KwaZulu-Natal population suffers the consequences of capitalism.

This high percentage of the population continues to be trapped to what (Chambers, 1983:1) terms **absolute poverty**; a condition of life so characterized by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality, and low life expectancy as to be beneath any reasonable definition of human decency. The above are all characteristics found in KwaZulu-Natal, especially in the north coast areas. As at the time of this research, the situation has become worse. Rural poverty has taken another turn. KwaZulu-Natal rural poor people are not only suffering from the abovementioned conditions but diseases like cholera, Human Immunio-Suppressive Virus (HIV) / Acquired Immunity Deficiency Syndrome (AIDS) respectively. Cholera, it has been ascertained, is mainly caused by the lack of running water and proper sanitation. KwaZulu-Natal is one of those provinces highly infected by HIV/AIDS. Very interestingly the President of the Republic of South Africa, Thabo Mbeki has been criticized for his suggestion of the relationship between HIV/AIDS and poverty. Notwithstanding any scientific evidence arrived at so far, the fact is that HIV/AIDS is prevalent and conspicuous in Black/African areas and states. The common denominator amongst these states is poverty.

There are quite a number of views regarding the explanation and causes of rural poverty. One view is that past poverty tends to perpetuate itself. Another view explains rural poverty in social, economic and political terms, while another view explains it in physical and ecological terms (Chambers, 1983:35).

In our view, as far as KwaZulu-Natal is concerned, all the above mentioned affect and impact on the causes of rural poverty. To single out one explanation will be too simplistic an approach. Moreover, these views tend to cluster rather than being

'absolute separations'. But on closer examination, the first mentioned explanation did not necessarily apply to the people of KwaZulu-Natal. They were a self-sufficient people, as they were both agricultural and pastoral community. The situation changed with the encroachment of their traditional economic system by the capitalistic policies. It must, however, be emphasized that, although physical and ecological phenomena do contribute towards the causes of poverty in KwaZulu-Natal, *prima facie* evidence, ostensibly indicates that poverty is to be understood primarily in terms of economic forces, social relations, property right, and power cushioned and hidden under capitalism. In other words, rural poverty may be viewed as deprivation. This is deprivation of the majority and affluence for the minority. There is therefore truth in Kurien's view. In his book entitled **Poverty, Planning and Social Transformation**, he regards poverty as,

... the socio-economic phenomenon whereby the resources available to a society are used to satisfy the wants of the few while the many do not have even their basic needs met. This conceptualization features the point of view that poverty is essentially a social phenomenon and only secondarily a material or physical phenomenon (Kurien, 1978:8).

The argument of this study is that although there are many challenges facing the rural communities in KwaZulu-Natal the biggest is food shortages and environmental degradation, mostly resulting from poor resource distribution and management by the former governments.

2.2 THE DEPRIVATION TRAP

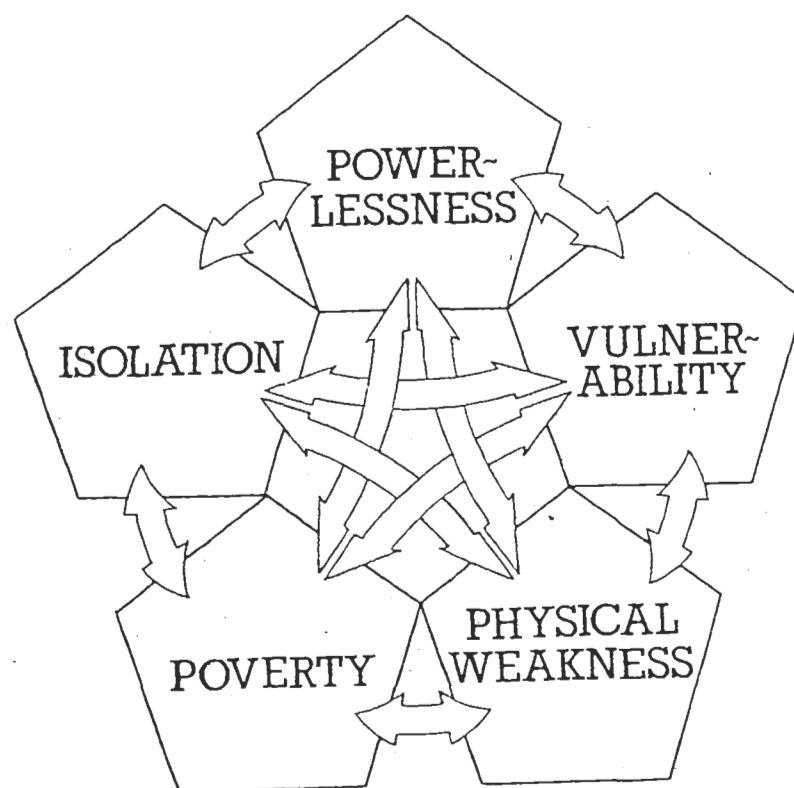


FIGURE 1

The deprivation trap source: Chambers, 1983:112

Under this subheading the researcher is trying to explain the **nature, extent and the persistence of rural poverty** because only when these conditions are fully conceptualized that rural development policies can be developed and the poverty situation be remedied. The explanations given above implicitly show that the causes of rural poverty or these clusters of disadvantages tend to interlock. Eventually these disadvantages become a “vicious circle of poverty or the syndrome of poverty and/or

poverty trap,” (Chambers, 1983:111). In KwaZulu-Natal these negative forms as shown in the above diagram eventually interlock like a web to trap people in their deprivation.

2.3 THE NEGATIVE FORMS OF DEPRIVATION TRAP IN RELATION TO KWAZULU-NATAL POOR PEOPLE, BRIEFLY EXPLAINED

According to Dixon (1990:51) “most studies of rural poverty define the poor by reference to single measures such as land holding or *per capita* annual income.” The rural poor in KwaZulu-Natal do not possess land nor do they have rights to land. Most arable and fertile land was usurped by the colonialists. People do not even have legal rights to the land. The little patches people possess have little or no economic or financial value. People cannot even obtain loans or bonds because the land they occupy is communal or fall under the custodianship of the Chiefs (*Amakhosi*). The “landlessness” has been aggravated by the fears of the Amakhosi who feel threatened if the present government is trying to redress or reverse the imbalances and evils of the past system of land ownership. The irony is that while politicians shout slogans that *izwe ngelethu*, the indigenous people have no legal rights to land of their birth and people who are foreigners are the people who own the land.

The income *per capita* is low or non-existent in other cases. Quite a number of people in KwaZulu-Natal rural areas survive on social pensions. Dixon (1990:50) discussing ‘**Rural Poverty**’, aptly states that “the poorer people are, the more central to their life is the struggle to survive.” For the majority of them, life is uncertain and precarious. The fact of the matter is that the position of the rural population is that of

man standing permanently up to the neck in water, so that even a ripple is sufficient to drown him. In KwaZulu-Natal remote areas, communities are struggling to survive, let alone living a decent life.

Explaining the deprivation trap and rural poverty Chambers (1983:112-116 and Dixon, 1990:50-55) respectively are of the opinion that poverty is a strong determinant of the other clusters. It (poverty) contributes to physical weakness through lack of food, small bodies, malnutrition leading to low immune response to infections, and inability to reach or pay for health services. A case in point is that of HIV/AIDS prevalence amongst the poor Blacks. The drugs to prolong life in HIV/AIDS sufferers are available but people cannot afford them. The inability to access decent income leads to isolation because of the inability to pay the cost of schooling, to buy a radio or a television set, to afford to travel to look for work, or to live near the town centre or a main road.

Isolation can accentuate vulnerability i.e. for example remote marginal areas are less provided with services to handle contingencies like famine or sickness. The outbreak of cholera in the remote areas like Nkandla, Eshowe, Mtubatuba and outskirts, the handling of the situation by the powers that is a living proof of this vulnerability. Provision of sanitation facilities and clean water takes time to reach poor rural areas. Illiterate people find it harder to acquire land and are more easily cheated of it. This is precisely what is going on in KwaZulu-Natal, especially in the north coast. Chiefs (*Amakhosi*) are resisting the establishment of local or municipal governments in their respective tribal areas because amongst other reasons, their powers to give and take (the distribution of land) may come to the spotlight, the paying of unaccountable

levies for their personal benefit may also be interfered with by the accountable elected politicians i.e. the new order. Chiefs are not at all in favour of the idea of their subjects acquiring individual land rights. It has now been observed that their powers depend largely on the landlessness intimidation, ignorance and poverty of their subjects.

Most rural people lack contact with knowledgeable political leaders or legal advice other than political leaders acceptable to the ruling Chief. They do not even know what the 'powerful' are doing. In other words, it is these clusters i.e. vulnerability, isolation, physical weakness and poverty which eventually render poor rural people in the remote areas, powerless. Powerlessness may result in dependence on patrons and other external circumstances. Finally, this powerlessness may contribute to poverty, for example, through exploitation by the powerful. Powerlessness limits or prevents access to resources from the state, legal redress for abuses and ability to dispute wage. Powerlessness does therefore reinforce physical weakness because time and energy have to be devoted to queuing for access, for example, payment of pensions queues, for medical facilities, clinics and hospitals. Isolation is linked with powerlessness through the inability of those who are powerless to attract government aid, schools, good staff, or other resources. Powerlessness also makes the poor rural communities vulnerable e.g. to threats of prosecution and fine or imprisonment, or to demands for a bribe in a dispute.

From the above discussion, the following observations have been made:

- (i) Rural poverty in KwaZulu-Natal was mainly caused by the unevenness in the different economic cultures i.e. the traditional economic system which was practised by the people of KwaZulu-Natal and the foreign capitalistic economic policies i.e. capitalism. The encroachment of the traditional communal economy by the foreign capitalistic economy contributed to a very large extent towards rural poverty in KwaZulu-Natal. The traditional economic order was overridden by the new foreign order. This state of affairs contributed mainly to the detriment of the rural indigenous communities. People had now to adapt to the new order which eventually led them to poverty and dependency.

- (ii) There seems to be no truth in the view held particularly during the colonial period, viz, that, "poverty was often depicted as self-inflicted", (Dixon, 1990:53). The exponents of this view placed the causes of rural poverty firmly on the nature of Third World societies. The exponents of the now-discredited theory, placed emphasis on the way in which non-Western values and practices perpetuated 'backwardness'. Researchers of rural poverty rightly pointed out that such 'explanations' ignore the nature of rural systems of production and livelihood and how they reacted to externally induced change (Dixon, 1990:53). Uninformed foreigners believed that "individuals, families and ultimately communities were poor because of idleness, drunkenness, unwise expenditure, incompetence, ignorance and even lack of intelligence", (Dixon, 1990:53). Although, objectively speaking, not all of

these factors can be completely dismissed, such explanations are overtly racist (Dixon, 1990:53). It is, however, now generally agreed that rural poverty can never be well understood without getting behind its appearances.

- (iii) One other characteristic feature common amongst the KwaZulu-Natal rural poor communities is “their narrow margin of survival”, and the relative weakness of their integration with the outside economy and a larger pattern of institutions, (Hunter, 1969:30). Most people in these areas live under the living line.
- (iv) People in these areas are trapped in a vicious circle or syndrome of poverty and other negative related clusters of disadvantages.

2.4 THE CONTRIBUTION OF SEGREGATION AND APARTHEID LAWS TOWARDS POVERTY IN KWAZULU-NATAL

In the eyes of an ordinary man in the street, segregation, apartheid and capitalism are almost all synonymous. All these phenomena or policies brought poverty and economic deprivation for people. It is an historical fact that South Africa i.e. KwaZulu-Natal province included, is a product of imperialism, colonialism, foreign occupation and has been ruled by a minority of European settlers (Pheko, 1989:1). As a result thereof, the indigenous occupants had little or no say in the running and practising of their own traditional economic policies and cultural activities. Through the forces led mainly by Britain, the African people of Azania were dispossessed of their land and their sovereignty usurped by force of arms and other unjust means. All

this happened during the rule of the foreigners who were exponents of the abovementioned policies and systems, i.e. colonialism, segregation, apartheid and capitalism.

In real terms there is no substantial difference between the four abovementioned terms in the South African context as they all impacted negatively on the economic lives of the indigenous people of South Africa.

Capitalism has already been briefly explained in the foregoing paragraph. The two terms that need some explanation are segregation and apartheid. Though somehow overlapping, there is a distinction between the two terms in the South African context. Both policies impacted negatively on the economy and the general wellbeing of the African population. The two policies contributed to a greater extent, to poverty being experienced even today by the Africans. Poverty, especially in KwaZulu-Natal in the northern Zululand took such high proportions that it is still being felt even after the whole seven years after the demise of apartheid and attainment of political liberation.

Apartheid was a substitution to segregation. Some analysts of segregation point out that by comparison, the colonial and segregation states appear less repressive, almost benevolent with a more conciliatory, semi-incorporationist image than apartheid (Muthien, 1994:1). Segregation was not the policy of the Nationalist Party. Segregation is somehow paternalistic. Some people like Rev John Harris firmly believed that “the most humanitarian way to deal with African societies was to insulate them from settler capitalism by a measure of territorial segregation that was underpinned by a sound system of colonial administration”, (Rich, 1966:21).

Segregation was so deceitful that even one General Secretary of the South African Native National Congress (SANNC) the now ANC, R V Selope Thema, at the time, supported segregation. As a result thereof a split over the leadership of the SANNC occurred in 1917, a factor that revealed the vulnerability of the Congress to external manipulation by imperial bodies as well as the uncertainty of many African leaders on how to respond to the government's segregation policy (Rich, 1966:21).

Stated differently, during the period 1934-1948 the official government policy towards Africans was that of segregation. It was a policy that politically excluded Africans from meaningful participation in the affairs of state while it sought to consolidate white supremacy in the face of a growing African proletariat (Liebenberg, 1993:297). In Liebenberg's words segregation is "by and large a policy which under the guise of benevolent paternalism" managed to maintain some form of state equilibrium to the detriment of the wellbeing of the African people (Liebenberg, 1993:297). The essence of the achievement of segregation is that it effectively concealed the level of repression towards the indigenous people. In Liebenberg's words "segregation was flexible than its successor, apartheid, but in certain respects foreshadowed the implementation of a more complete and harsher discriminatory system" (Liebenberg, 1993:297). It is therefore a fact that not all forms of segregation emanate from Afrikaans-speakers, but from English speakers such as C F Stallard and G H Nicholls from Natal (Liebenberg, 1993:297).

It is worthwhile noting that apartheid is not simply an extension of old racial practices (segregation) but it represents a distinctive form of racial domination which emanated predominantly from the Afrikaner and the Nationalist Party government. In

Greenberg's analysis, apartheid policy afforded the state a considerable autonomy in the elaboration of a racial order, which found its expression in the growth of racial state apparatuses (Muthien, 1994:7). In other words, with apartheid racial domination and discrimination became institutionalized.

On closer analysis, apartheid can be characterized as a coherent and systematic pursuit of white supremacy. In comparison with colonial and segregation states then the latter appears less repressive, almost benevolent with a more conciliatory, semi-incorporationist image. The specificity of the apartheid state was that it lay in the break with the past though we cannot underestimate the extent to which colonial conquest set the terrain and facilitated the process of racial domination. We cannot agree more than Wolpe who aptly characterizes the transition from segregation to apartheid as a process of historical discontinuity and differentiated continuity (Muthien, 1994:3). With the passing of the so-called "Hertzog Bills" in 1936 the United Party Government committed itself to a particular course as far as the African population was concerned. The United Party did make use of the classical argument of separated ethnic identities later to be advanced by apartheid apologists (Liebenberg and Spies, 1993:298). The segregationists' argument stemmed from the contemporary segregatory discourse with a strong emphasis on the need to maintain "civilization" in the face of "semi-barbarous" Africans (Liebenberg and Spies, 1993:298). The segregationists regarded themselves primarily as white supremacists, drawing upon an ideology developed mainly by English speakers.

The main focus of this part of the research is not on the comparison or definition of the terms segregation, apartheid and capitalism as such but rather on how these

foreign policies contributed towards poverty in KwaZulu-Natal in general and in the northern rural areas of the province in particular. It is therefore imperative that the relationship between the three terms, being segregation, apartheid and capitalism be established and demonstrate how they have led to poverty in the rural areas of northern Zululand. The common property between segregation and apartheid is the fact that, in the final analysis, both policies subtle purpose was to help the Africans in a “super-exploitable position.” The segregation policy in particular made certain that the state created a centralized system of control of labour allocation and distribution for the benefit of the capitalist enterprises (Liebenberg and Spies, 1993:299). In essence this means that the capitalists undoubtedly gained from the availability of an abundance of cheap labour. There is therefore a common purpose between segregation and the capitalists, The two above writers have no doubt about the general efficacy of segregation for the capitalists’ interests. Both segregation and apartheid promoted capitalism by providing cheap labour to the mines and farming industries. This cheap labour thesis was an essential component for both policies. Both segregation and apartheid policies promoted the migrant labour system.

Migrant labour system under apartheid allowed capitalists to pay workers a “single wage” since the families were forced to subsist in the reserves. In this way women and children were prevented from leaving the rural areas. Because of the persistent poverty caused by the mobility of the reserves to meet the subsistence needs of the rural Zulu families, the apartheid government had to find other material mechanisms to buttress the continued reproduction of cheap labour power which to date have not sufficiently been able to alleviate the intensity of poverty in the rural areas of northern Zululand.

The relationship between apartheid and segregation on the one hand and capitalism on the other hand has been considerably debated in South African historiography (Muthien, 1994:4). Whatever side of the argument one supports, the fact of the matter is that through these policies, the capitalists benefited from state assaults on the African working class. The reserves became poorer and poorer. In northern KwaZulu-Natal rural communities are suffocating from poverty.

2.4.1 The Land Issue During The Colonial, Segregation and Apartheid Eras

The total demise of the traditional economy was first brought to the fore by the advent of the Union of South Africa in 1910 when the White rule became consolidated under the ideology of segregation. It was in 1913 that the Native Land Act limiting the rights of Africans to own land and undermining their claims to equal citizenship was passed (Rich, 1996:16). This Act left the indigenous people with some nine percent of the total South African land area (Rich, 1996:16).

2.4.2 The Tomlinson Commission

When the Nationalist Government took over power in 1948 the Tomlinson Commission, named after its chairman, the agricultural economist, Prof F.R. Tomlinson, was appointed. The brief to the Commission was to conduct an exhaustive inquiry into and to report on a comprehensive scheme for the rehabilitation of the Black areas with the view to developing within them a social structure in keeping with the culture of the “Native” and based on effective socio-economic planning (Kenny, 1991:70).

In spite of the fact that the report encouraged the Government policy of racial separation, it revealed important facts about the position of rural areas. Of importance was the fact that it showed, in immense detail, the economic backwardness and the inability to provide rural communities with a living above the margins of subsistence. Poverty resulted in an increasingly large percentage of Zulu communities living in arid rural areas in northern Zululand drifting to urban areas like Durban, Johannesburg and other big cities to find a living. Precisely that is why Verwoerd years i.e. 1950-1966 were characterized by tightening of influx control in order to send African inflow back to whence they came.

According to the Report, life in the reserves in general meant a kind of poverty for its inhabitants which seemed insurmountable. Such poverty being caused by population density which is said to be higher than in the rest of South Africa. According to the Report, “in 1951 there were, on average 63 persons per square mile in the Black areas compared with a figure of 27 for the country as a whole”, (Kenny, 1991:73). As mentioned above the reserves including KwaZulu-Natal, comprised about twelve per cent of the surface area of South Africa. These were mainly rural and were characterized mainly by acute overstocking and soil erosion. Under the circumstances, it means only a small percentage of land was suitable for agricultural purposes. As the Zulu rural communities were mainly pastoral and subsistent farmers, such a scarcity of agricultural and pastoral land caused serious problems for them.

Another crucial factor which aggravated poverty in northern Zululand (a fact not mentioned in the Report) is that all the fertile arable land along the railway line from

the Thukela river to beyond Mtubatuba was usurped from the indigenous inhabitants by the segregationists and given to war veterans free of charge. And as late as 1976 the indigenous people were removed by the barrel of the gun from the land they had occupied since time immemorial (vide Mangethe land dispute court case between the Dunns and Macambini Tribal Authority). The apartheid government then fraudulently gave the land to the Dunns' descendants.

The Tomlinson Commission admitted that industrially the Black areas were simply "a desert" (Kenny, 1991:73). In simple terms, when one looks at the patches of land under the jurisdiction of the *'Amakhosi'*, one is struck by population density never experienced before. Industrially the apartheid government justified its influx control policy by establishing boarder industries such as Mandeni (SAPPI) - Sithebe Industrial Park. Such industries could not alleviate rural poverty. First, there are not enough of such industries. It is like a drop in the ocean. Second, it is said they are exploiting people by paying them salaries below the living wage.

2.4.3 Colonialism as a contributory factor towards poverty in South Africa as a whole

South Africa is a product of colonialism. It has been characterized by foreign occupation and rule by a minority of European settlers, i.e. before the attainment of political liberation in 1994. That is how Pheko described it in the book, **Betrayal of a Colonised People** (Pheko, 1989:1). The indigenous people were dispossessed of their land and culture by force of arms by the colonialists. According to Pheko the colonialists justified their usurping the indigenous people's land i.e. through the

“distortions invented by some European historians and other settler apologists”. The latter have been telling the world that “Azania was *terra nullius* i.e. land belonging to nobody (Pheko, 1989:1). According to the latter the 1652 settlers maintained that the country was “*res nullius*” i.e. property belonging to no one. Pheko argues that “ the settlers after seizing the African country from its indigenous inhabitants made laws which treated Africans as *filius nullius* (i.e. bastards or rightless people).

Unfortunately for the White settlers this “empty land theory” has been disputed by empirical evidence from various unbiased sources. To mention but a few, Prof Mason, who was “the Head of the Archaeology, Department at Witwatersrand University declared that the Africans entered the Transvaal between 27 BC and 473 AD. The settlers only arrived in South Africa on 6th April 1652. Marks also disputes this “empty land theory”, (Pheko, 1989:3). Such a distortion, “the empty land theory”, to put in Pheko’s words, is false and without any historical basis.

2.4.4 Summary Analysis

In summarizing the foregoing discussion, one is sort of bound to make the following observations:

- (i) The experiencing and widespread of poverty amongst the indigenous people of South Africa i.e. including the northern Zululand coincides with the conquest of Africans by the encroachment of colonial powers led mostly by the British forces.

- (ii) The zeal for the subjugation of the indigenous people was prompted by some kind of White supremacy. In South Africa White supremacy developed into a systematic and legalized discrimination shaping the economic, social and political structure of the whole country in a more pervasive way than elsewhere in the world. It all started with conquest and colonialism.
- (iii) It is important to note that colonialism was given further impetus by such fallacies and distortions invented by European historians that Africa was *terra nullius* (i.e. land belonging to nobody) when the settlers arrived in the Cape in 1652). Therefore Africans were treated as people with no land rights i.e. *filii nullius* (Pheko, 1989:1 and Worden, 1994:5).
- (iv) Further, colonialism was accompanied by White racism being perpetuated by Darwinist notions of evolution. In their justification colonists had an “obligation to civilize inferior natives”; a mere justification for the scramble for South Africa. Whites believed that they were at the top of the evolutionary scale, boasting of their technological superiority while Africans were at the bottom of the scale. Therefore the latter “were primitive, less intelligent sluggard, (Worden, 1994:65). Such pseudo-scientific ‘social Darwinism must have been the cause for policies like segregation. Worden argues that segregation, which, according to him, should be distinguished from white supremacy “was not just racial subordination writ large” (Worden, 1994:72). This author believes that the principle of this policy was to enforce separation of Blacks and Whites in the spheres of work, residences and government. To the victims of segregation and White supremacy both had one thing in

common i.e. they firmly entrenched colonial and settler interests. Their interest included the displacement of traditional economic systems and substituting capitalism. In order to maintain the latter, apartheid was adopted as the new policy. In essence apartheid institutionalized and legalized job reservation, separated amenities for Whites, separate salaries, influx control which limited Africans to poor rural areas. Labour recruitment for the mines of the Rand, the farms and plantations in Natal were the core of their policies. Both segregation and apartheid policies, amongst other things, were aimed at cheap labour availability.

It is therefore a fact that colonialism, segregation, apartheid and capitalism have encouraged racism in South Africa. The common and underlying factor to the above is the causation of poverty. This poverty is experienced mostly by one section i.e. the Africans in all the nine provinces of the Republic of South Africa. But KwaZulu-Natal has always been the one of the poorest. The aggravating circumstance being the fact that in this province there are very few industries. The few that are there are border industries such as Mandeni Paper Mill, Isithebe Industrial Park and Richards Bay industries. Along the north coast of KwaZulu-Natal there are sugar-cane farms and a few sugar mills. Because of this situation, only a small percentage of the rural communities is employed. The poverty that is experienced in this province is a direct legacy of racism which is based on racial discrimination. As a result of the abovementioned colonial policies the northern KwaZulu-Natal was left undeveloped, hence this poverty.

The question of racism is so important worldwide that as we conduct this research a worldwide conference on racism is being held in Durban i.e. from August to September 2001. The main theme of the conference is to try and resolve and possibly redress the economic problems, racial bitterness and other imbalances caused by racism. As a result of Land Act of 1913 and 1936 rural people who survived on pastoral and cultivation activities were pushed to barren land patches under *Amakhosi*.

2.4.5 Contribution of Education Policies Towards Poverty in KwaZulu-Natal (Northern Coast included)

Poverty in KwaZulu-Natal, north coast was not caused by one single factor, but by a conglomeration and a syndrome of factors. The system of education which cannot be divorced from the political set-up of the country has been another contributory factor too.

Under normal circumstances education must prepare a child to take his/her rightful place in his/her community and society as such. Education should be a part of the whole socialization process of a child en-route-to adulthood, a person who can make informed decisions about his/her life. What happened in South Africa was just the opposite as far as African education is concerned. Because of segregated amenities there was and has been education designed to sort of enslave a Black child's mind. This means that Black education has been controlled by the political powers that be. A few facts in this regard are sketched as follows:

2.4.5.1 Colonial South Africa and Early Schooling

The history of South Africa shows that the first school for the slaves of the Dutch East India Company was opened by Jan van Riebeeck on 17 April 1658 with the sole purpose for which the slaves were bought i.e. of being labourers for their masters. Slaves were taught to understand the language of their masters so as to render effective service to the master. In other words, the school which was open to all since 1663 was now reserved for the colonists (Mungazi, 1989:57). Colonists held the view that once the native has been schooled, i.e. in reading and writing like themselves, he would not work on farms and in mines (The Annual Report of the Chief Native Commissioner for Mashonaland, 1905:547).

The colonial powers were not even pleased with the missionaries who tried to train Africans in certain skills development and bring about enlightenment in general. Parker cites one such occasion where one of the colonists in 1917 expressed such unhappiness with missionary education:

I do not consider it right that we should educate the native in any way that will unfit him for service. He is and always should be a hewer of wood and drawer of water for his white master (Parker, 1960:72).

Such racist attitudes precluded Africans from developing trade and other higher level skill training (Molteno, 1984:59). It is generally believed that colonial officials regarded an educated African as a threat to the colonial masters. One colonial official once suggested that all the African schools be closed down as they believed that educated Africans posed a threat to the colonial power (Ntuli, 1999:6). It was for this

reason that the colonial governments decided to give manual training to Africans, rather than training them in any specific skills. Therefore the myth and justification held by some colonists that the African is intellectually inferior to his counterpart is unfounded and self-deceit. The purpose for not training Africans in specific skills was to prevent the latter from competing for jobs reserved for Whites and to ensure that cheap labour was always available. In this sense Africans would remain employees not employers. That is why Mungazi contends that:

The colonial authorities clearly stated their belief that academic education should not be provided to Africans because it would inevitably lead to racial conflict (Mungazi, 1982:20).

2.4.5.2 The Period of Segregated Schools

During the colonial period the Whites felt that the contact between the Blacks and Whites was increasing day by day. The government of the day then created separate amenities for the two separate groups. That is why the Interdepartmental Committee on Native Education argued that:

The Native is becoming Europeanized by more contact. One cannot stop the process. All that can be done is to direct and control the process. The problem therefore, is to devise a type of education which will tide the Black man over the period during which his tribal sanctions are weakening, and before he feels the force of the sanctions of European civilization (Quoted in N G 29/1936:89).

It therefore stands to reason that the education curricula for the African was to be designed in such a manner that schooling for him had to contribute towards the

training of a working class, commonly known as “cheap labour thesis”. It was cheap labour that the Whites needed.

2.4.5.3 The Nationalist Party / Apartheid Period

The political victory of the Nationalist Party in 1948 national elections marked the beginning of institutionalized segregation of Black and White in education in South Africa. One of the recommendations of the Eiselen Commission was that Black education should be an integral part of a carefully planned policy of segregated socio-economic development for the Africans. It emphasized the functional value of the school as a vehicle for the transmission and development of Black cultural heritage.

In order to bring about the final demise of Black education the then Minister of Education, Dr Hendriek Verwoerd introduced the Bantu Education Act of 1953. In terms of this Act, amongst other things, the control, the curricula, syllabi and funding were to be under the direct control of the Minister, the very Minister who is regarded as the architect of apartheid and homeland policy. It is this very policy which led to extreme poverty in Black communities especially in the northern parts of KwaZulu-Natal. Verwoerd had no illusion about marginalizing the intellectual as well as physical wellbeing of a Black man. This, he was going to achieve by manipulating the curricula and other elements of sound education. By his own mouth Verwoerd pronounced these harsh and unpalatable words in Parliament:

I just want to remind the honourable members of Parliament that if the native in South Africa is being taught to expect that he will lead his adult life under the policy of equal rights he is making a big mistake. The

native must not be subject to a school system which draws him away from his own community, and misleads him by showing him the green pastures of European society in which he is not allowed to graze.
(Rose & Tunmer, 1975:265).

Stated differently, the African child was fed with third grade education which would not benefit him beyond employee status. The Act further forced Africans to leave White training colleges without any provision for alternative facilities. That is why Collins overtly points out that “during the 1950s technical and vocational training for Blacks was virtually non-existent” (Collins, 1980:180).

With the powers vested in him, the Minister closed all educational programmes which did not support the Government policy. Missionary schools which did not support the system were also closed down.

Another problem area was the funding of Bantu education. The 1953 Bantu Education Act, determined and fixed the state contribution towards Bantu education. It was haphazard and minimal. This meant that Blacks had to contribute towards financing of their own children’s schooling. The inadequacy in funding by the government meant that Black parents had to contribute towards the cost of erecting and maintaining of school buildings and payment of additional teachers, buying of textbooks and stationery. This was not required of the parents in White schools. It is, however, true that the financing process adopted in a country depends on the kind of state system it has. But it becomes odd if the policy of funding is based on racial grounds.

2.4.5.4 Summary Assessment

The above discussion of different periods in the education of South Africa highlights the following observations:

- (i) The South African system of education from the period of colonialism until the attainment of democracy in 1994 has been influenced by politics of the day which marginalized the indigenous people. The latter were given inferior education, low-quality vocational training. Their schooling prepared them to be hewers of wood and drawers of water, to form a working class and to be a source of cheap labour for the mines, industries and farms owned by Whites,
- (ii) The type of education provided did not prepare children to be fully fledged adults who would be able to create job opportunities for themselves in their communities.
- (iii) Inferior education crippled the African child in such a manner that he would not compete for jobs in the open market. Such a system of education directly or indirectly promoted job-reservation for Whites and complete subjugation for the African.
- (iv) During the colonial period, especially in the Cape, slaves' education was designed in such a manner that they were only schooled to serve their masters.

- (v) Deliberate efforts of colonialism, segregation, apartheid to inadequately fund the African education were aimed at and resulted in thousands of African children leaving school at an early age to seek employment.

Of importance to note is the fact that in the northern coastal KwaZulu-Natal there were not even sufficient schools. Children were taught under trees. This area was further hit the hardest because of poverty obtaining in those communities. Parents could not afford school fees because of the high level of unemployment in the area. Job opportunities were non-existent. The situation was aggravated by the lack of industries as, according to the government of the Nationalist Party policy industries were to be established on the borders which separated the White areas from the Black areas. Therefore illiteracy and lack of job opportunities resulted in insurmountable levels of poverty in this area.

It is therefore the argument of this research that the system of education given to the children in the northern coastal KwaZulu-Natal did contribute, to a great extent, towards the cause of poverty in these communities. Thus our investigation into possible means of creating job opportunities and development in general.

2.5 THE EFFECTS OF POVERTY

The previous discussion has examined the nature, extent and magnitude of the causes of poverty on the north coast, KwaZulu-Natal as well as in the whole of the Republic of South Africa. As already indicated the reality of rural poverty forms part of a deprivation trap with other interlocking clusters of disadvantages. This situation has

been variously described as a vicious circle of poverty, a syndrome of poverty and the poverty trap (Chambers, 1983:111). The elements of the syndrome of poverty as shown in Figure 1 become so interlocked that it becomes difficult to distinguish between the resultant elements and the causal factors. Be it as it may, research has shown that poverty and its causal factors in the Northern Zululand had detrimental effects on the economy of the local communities. Poverty has touched on a large range of the peoples' lives over there.

Amongst other effects are:

The scarcity of land and other physical resources has led to insufficient grazing or pastoral land. The local people used to depend on cattle farming. The latter is dwindling day by day. The situation has been aggravated by the spread of cattle diseases such as mouth and foot diseases, etc. Traditional ploughing of fields has become difficult and yet people have little or no means of acquiring modern farming equipment and acquiring additional land.

The policy of land restitution as stipulated under the Property Clause i.e. clause 25: 1-8 of the Constitution of the Republic of South Africa is too cumbersome and complex for the man in the street. The latter depends on the powers of the local Chiefs (*Amakhosi*) who themselves are “considered left-wingers, and a feudal organisation representing the interests of undemocratic chiefs” (Sunday Times of 28 October 2001 p.24). The masses fail to realise that the Chiefs have only their interests and future to jealously look after and not so much of their subjects.

This is demonstrated by the fact that almost all the farms owned by White farmers remain unclaimed by the rightful owners or their descendants. This is because of the high level of illiteracy and ignorance.

It is this very half literacy or total illiteracy which renders the rural people in the north coast powerless. It denies these communities access to resources from the state, legal redress for abuses and ability to face up the modern challenges. As it can be deduced, powerlessness leads to vulnerability. Unscrupulous people with power take advantage of the rural people to satisfy their own interests.

Sub-economic farming is mostly manned by housewives; a factor which does not salvage the situation of poverty. Except for Richards Bay and Mandeni, the industrial points, job opportunities are very scarce or nil in some areas in the north coast of KwaZulu-Natal. This has led these rural communities, especially men to move to urban industrialized areas, such as Gauteng, Durban, etc. This brings about migratory labour system which sometimes leave rural housewives without financial support system. Some of these people eventually desert their wives and children because of social pressures in their new environment.

Poverty in this area has manifest itself in the high degree of illiteracy. This has come about because of the insufficiency or total lack of schooling facilities in certain areas. This is experienced mostly in the areas north of Mtubatuba stretching to Ingwavuma and KwaNgwanase.

Communities in these areas have no access to modern life systems or sources such as television and internet. This leads to ignorance about the availability of financial assistance provided by the government and other related bodies or health information. People in these areas rely and depend on the information supplied by local Chiefs (*Amakhosi*). Lack of sufficient food has led to physical suffering, weakness and susceptibility to diseases and other related disadvantages.

By way of summary, it could be pointed out that the explanations of the effects of persistent rural poverty are extremely varied. When rural poverty has taken its toll, it becomes difficult to easily distinguish between causes and consequences thereof (Dixon, 1990:53). Some traditional theorists believe that the causes of rural poverty lie in the rural sector itself. This is a racist view, when poverty was often depicted as self-inflicted. The colonists were of the opinion that individuals, families, and ultimately communities were poor because of idleness, drunkenness, unwise expenditure, incompetence, ignorance and even lack of intelligence. Such a view is also overtly racist (Dixon, 1990:53). Of course, this view cannot be entirely dismissed. There is some truth in it, but which needs some explanation.

Our research, conducted on the north coast of KwaZulu-Natal indicates that, as a matter of fact, persistent poverty cannot be explained in a single factor but rather in a combination of factors. Second, the researcher is of the opinion that poverty in the north coast can be attributed to two main causal factors, namely socio-economic and environmental factors. These two groups of factors encompass different perspectives. The socio-economic factors are sometimes referred to as the 'political economy' which sees the root cause of poverty in the distribution of wealth and power in

communities. In contrast, environmental conditions and the degradation of the environment in general (Dixon, 1990:53). What is overtly and ostensibly obvious are the effects of poverty irrespective of whatever the causal factors are.

People living in poverty-stricken areas lack confidence and although they may have great ideas or plans. They lack the confidence to take the initiative. (The Zululand Observer, August 10, 2001). It is precisely for this reason that these people need to be helped to build up their confidence. These people live in a state of uncertainty. Under normal circumstances one wants to maintain, at least, a perception of control in life general.

Although rural women in the area of this research show a lot of resilience, they are the people who bear the brunt of poverty. They are mostly the ones who must devise means for feeding their families, while men seek jobs in the urban areas and others roaming about in idleness.

In some of the interviews held with local men and women at Hlabisa and Mkhuze areas, it transpired that people were losing confidence in the present democratically elected government because of poverty, diseases and other poverty-related disadvantages. The researcher came to the conclusion that **poverty can threaten the very roots of democracy.**

During the cholera epidemic the total number of cases infected and reported in KwaZulu-Natal as at February 16, 2001 was 47 558. The total number of deaths was 107. (The Zululand Observer, February 16,2001). This research argues that diseases

like cholera, tuberculosis (TB) and even HIV/AIDS (though the latter is a worldwide disease) have been found to be prevalent in areas like Hlabisa and nearby areas. In these rural areas people are undernourished because of poverty. Undernourishment has other conditions that could make people more susceptible to the abovementioned opportunistic diseases.

The above and other effects of a vicious circle are some of the interlocking web of disadvantages brought about by poverty in the north coast. The study aims at **highlighting such poverty in this area and how certain forms of folklore can be used to alleviate poverty**. It is the argument of this study that although folklore cannot entirely eradicate poverty, it can contribute towards **creating job opportunities for the improvement and betterment of the peoples' lives if coupled with tourism**. Creation of jobs, no matter how small they may be and the development of small businesses can directly reduce unnecessary dependency on the state for hand-outs.

CHAPTER 3

3.0 INVESTIGATION INTO THE CREATION OF JOB OPPORTUNITIES BY DIFFERENT FOLKLORE FORMS/PRODUCTS

3.1 BACKGROUND INFORMATION

At the time of this research study, statements have been made that no sugar-coating can obliterate the fact that unemployment level in South Africa as a whole have risen dramatically since the end of apartheid in 1994 (The Zululand Observer, March 31, 2000). Whatever the motive for the pronouncement of this statement is, the fact remains that unemployment levels have slumped/dropped to the lowest level ever experienced since the 1970's levels. There might be a variety of reasons for such a drop like re-integration of the country economy to the world markets, the modernization of the manufacturing sector and steep declines in civil service and mining payrolls. This is happening in spite of the fact that the African National Congress (ANC) – led government is making job creation her top priority. Of importance to note is the fact that even before the attainment of liberation in 1994 unemployment levels in northern Zululand were souring. Employment opportunities were limited and almost nil. The reason why this has only come now to the fore is that the present government has allowed transparency in its management style.

During this research it has come to the notice of the researcher that **the further the communities from urban areas are, the poorer they become. In other words, the more rural the area is, the poorer it is.** If one looks at the communities north of the

Thukela river up to Ingwavuma, one notices that they progressively become poorer and poorer. This means that poverty varies in degrees from area to area.

What has also come to light in the area of study is the fact that these communities are not only financially poor but they are also socially, technologically and morally poor **but they are rich in cultural heritage**. Among other things, it is this cultural heritage that should be exploited in the empowerment of these disadvantaged communities. This fits in well with President Mbeki's pronouncement of African renaissance.

3.2 FOLKLORE FORMS THAT ARE AVAILABLE IN THE NORTH COAST, KWAZULU-NATAL AND HOW THEY COULD BE USED IN THE CREATION OF JOB OPPORTUNITIES

The revival of the term renaissance is one of the landmarks for which President Thabo Mbeki will be remembered in the history of Africa. Considering the levels of poverty that is prevailing in the country as a whole some political observers have shown some doubt in the concept. They say:

The concept of an 'African Renaissance' has been discussed extensively, but many people have professed doubts about its feasibility. On the philosophical level, it appears to be a way to solve the problems that are faced by Africa as a whole, for it aims to help Africans restore their identity, self-respect and sense of worth (Documentary Series, SABC 2, Thurs 22:00 – 22:30, 2000).

This research aims at contradicting this doubt referred to above. In particular reference to the communities of the north coast, it is believed that by rethinking, re-

awakening and making use of the folklore forms at their disposal, they will be able to empower themselves, to make some-sort-of reasonable living rather than depending entirely on the State handouts. In a 'Declaration of Commitment by White South Africans' they openly admitted that:

We acknowledge that apartheid inflicted massive social, economic, cultural and psychological damage on black South Africans, (Sunday Times: December 17, 2000, P17).

It is the White South Africans who benefited from racial discrimination and apartheid policies of the pre-liberation period. The legacy of apartheid remains evident in the abovementioned spheres.

The communities in the north coast were no exception to this evil. In order for these communities to break down the stereotypical thinking about Africans – like the belief that Africans were saved from ignorance and backwardness by the colonists; that they are lazy, dishonest, underdeveloped, promiscuous, intrinsically violent and autocratic, they must revive their cultural heritage and make use of the folklore forms/products at their disposal. They must revive the skills and technology they inherited from their forebears. It is no use to cry over spilt milk. Ever-blaming the past evils of racial discrimination will not achieve anything. Until such time that industries and other job opportunities are created in the north coast, communities will have to resort to, and exploit whatever skills they have acquired.

The seriousness of unemployment is such a cause for concern in the north coast that it has caused tensions to rise between the business community and traditional leadership

over the alleged “strong arm employment tactics.” In an article ‘**Business Blackmail**’ by Niki Moore (Zululand Observer Vol. 33 No 42, October 19, 2001 p1) “a ‘Mafia-style’ committees are allegedly run by minor traditional leaders or aspirant politicians with strong links to traditional leaders.” These committees promise that people who join or support them will be given employment, for which they take a ‘placement fee’, it is alleged. They will go to an extent as to threaten the employers, usually Whites, with boycotting their businesses if they do not employ people on their lists. To quote a few instances:

In Jozini the committee has several members, all of whom claim to be closely related to the local tribal chief.

At Mandeni it is claimed that the employment committee is run by political agents.

At Manguzi employment is openly regulated by a prominent local businessman and member of the Tembe royal family (Zululand Observer Vol.33 No.42 October 19, 2001).

From these instances one comes to the conclusion that there is a general reluctance and unwillingness to officially file any complaints. This is because of the fear of repercussions. Such underground economic activity will be difficult to stamp out. However, this boils down to and confirm the fact that there is an urgent need for the creation of job opportunities in these areas other than depending on employment by Whites and government.

3.3 FOLKLORE FORMS / PRODUCTS

It is important to note that every group or nation has its own folklore (Dundes, 1965:3). So are the Zulus i.e. including the people on the north coast who are mostly Zulus and some Thongas. Dundes gives a definition of Folklore consisting of an itemized list of the folklore forms which he regards as the best type for the beginners. Amongst others, he gives the following items/forms:

Myths, legends, folktales, jokes, proverbs, riddles, chants, charms, blessings, curses, oaths, insults, taunts, greetings and leave-taking formulas. The list also includes folk costume, folk dance, folk drama, folk art, folk beliefs, folk medicine, folk instrumental music, folk songs, etc. He includes folk poetry, games, prayers, food recipes, traditional conventional sounds used to summon animals or to give them commands, folk speech, history and culture are part of folklore, etc (Dundes, 1965:3). The list goes on and on.

Quite a number of the folklore forms mentioned above are practised in the north coast. For purposes of the research only a few will be dealt with in detail as the aim of the study is not to enumerate all the folklore products but rather to show that the rural jobless people can make use of folklore forms to earn a living and to demonstrate that folklore is a living and practical subject which, if coupled with tourism, could enhance the economic development of a people in a particular area.

3.3.1 Folk Costume

According to the Zulu custom, folk costume is designed according to the different age-groups and the occasion at which the costume is worn. Folk costume also differs according to gender. For the sake of uniformity, Zulu words for the different types will be used as some of the names might not have English equivalents.

Males

Boys (± 5 – 15 years)

Ibheshu nesinene

In the olden days this type of *ibheshu nesinene* were made out of the skin of either a goat or a young calf or *impunzi*, grey duiker buck.

Young men

Ibheshu nesinene

This type of *ibheshu nesinene* are made out of a cattle's skin. There are two types. One type is used for everyday purposes. Therefore it is not an expensive or a fancy one. The other type, the fancy and usually longer one in size is used by a young man who no longer looks after cattle but who has started courting young maidens.

Older men

Ibheshu nesinene

Same as above except that the older men usually uses *izinjobo* over and above *ibheshu nesinene*.

Izinjobo

These are part of the Zulu traditional regalia worn with *ibheshu*. They are string-like making made of a beast's skin. They cover the thighs of a man. *Izinjobo* are not worn by herd boys. It is only grown-ups who wear them.

Umncedo/iqoyi / Indlu yohlanya

Usually made out of a certain type of grass. It is used as underpants by young and older men. Usually the *umncedo*/propuce cover is therefore measured by the thickness of one's thumb.

Ungiyane/isicoco (head-ring)

A regalia made out of animal's skin. It is round in shape, worn strictly by older men who have reached an advanced age and in some cases worn by men who were recognised by their deeds of valour. It is some type of a hat. It is ring-like worn on one's head.

Intolobhantshi (*into engidinayo*) (waistcoat/modern regalia)

It is a waistcoat usually made out of soft animal skin. It is either decorated with *ubuhlalu* or just plain. It is usually worn by young men when in spirit of courting young maidens.

Ihawu (shield)

There are different types and sizes of shields used on different occasions. Shields are made out of hard animal skin. Different colours are used in making shields. Functionally the big and longish shield is used in warfair or fighting while the smaller one is used for decoration and on certain entertainment occasions, usually in folk dance. e.g. *ukugida, ukweshela, amajadu, ukuchanguza*. It must be pointed out that the small shield is also used by a bride when dancing at a wedding ceremony. A bride usually uses this size of shield together with *isinqindi*.

Females

Female children (± 5 – 14 years)

Isigege is a type of skirt made out of *ubuhlalu*. It is worn on the waist by young girls. It covers only the front private parts of a young girl.

Young girls

Unomndindi

Before the advent of the White man young girls wore *unomndindi*, a skirt, short in size made out of an animal skin (goat).

Mothers

Isidwaba

It is sort-of-deep black skirt usually worn by married females and also by *inkehli*.

Inhloko

It is a hat, red in colour, worn by the same group as above. There are different types and shapes of these hats. Some are sort-of-horizontal and others are vertical or roundish, like a hat. Even the sizes are not the same. These hats are made out of *uzi* and *insoyi*.

3.3.2 Zulu Arts and Crafts

Arts and crafts is practised by both men and women. Under this heading the common articles will be:

Ukubaza

Ugqoko

There are different sizes of *izingqoko*. *Ugqoko* is defined as a “Native meat-tray carved of wood” (English Zulu Dictionary by Doke et al.) We get small *ugqoko* as well as big ones. It is used to serve meat on different social and cultural occasions. Depending on the colour of the wood, *ugqoko* is usually designed with black i.e. on the edges and handles.

Ukhezo

This is a spoon made out of wood. There are different shapes and different sizes for different purposes. Mostly *izinkezo* (plural) are used for mixing together and eating amasi. The bigger and longer ones are used for dishing up food.

Umkhonto

Imikhonto (spears) are made out of wood and metal i.e. the lower end and the stabbing part. *Imikhonto* vary in terms of sizes and purpose. It is a weapon usually used for fighting in war and in slaughtering cattle or used by the bride and other ritual ceremonies e.g. *ukuhlaba ithuna lomnumzane*. The latter ceremony is performed by *inkosana*.

Imihlobiso (used for decoration purposes)

You find *izinyoni* (birds) of different sizes, *izipunu* (spoons), *izimfologo* (forks), *imimmese* (knives), *izithombe zabantu* (human portraits), etc.

Izinduku

Amawisa (large-headed knobkerrie), *isagila* (ordinary knobkerrie), *induku* (ordinary stick usually carried by men), *iqhabanga* (small-headed knobkerrie), *isizenze* (battle axe). These are some of the traditional weapons. They are either used for fighting or for decoration purposes and for protection purposes.

Isigqiki

This is an indigenous stool carved out of a wooden log with three or four short legs or without legs.

Igovu nesigqulo

Igovu is a wooden hollow-like container. *Isigqulo* is big stick-like log. They are both used for crushing mealies to make samp or mealie-meal.

Ithunga

Nowadays people use milk buckets when they are milking cows. In the olden days *ithunga* was used instead. It is a hollow-like container carved out of wood.

3.3.3 Items Made out of Grass

Ucansi/icansi (Sleeping mat)

This is made up of different types of grass. It is usually called a sleeping mat. Durable and expensive ones are made of *incema* while the cheaper ones are made of *ikhwani* and other types of grass.

Isicephu

It is smaller and short type of sleeping mat. It is used for sitting purposes. *Izicephu* today are commonly used by the members of the Nazareth Baptist Church who neither use pews or chairs in their worship.

Isithebe

It is a mat of more or less the same size with *isicephu* but *isithebe* is used as a food tray.

Iquthu

Iquthu is a type of container used for storing *umcaba* i.e. boiled mealie grains crushed on the grindstone for mixing with sour milk.

Isampontshe

It is a container in which *izinkezo* are kept for hygienic purposes. *Isampontshe* is made of a type of grass called *incema* or *ilala* and *uzi*.

Ihluzo

It is a beer-strainer made of woven grass or palm (*ilala*) leaves.

Ubhasikidi

It is a handbag made of grass or palm (*ilala*) leaves.

Amakhakhawane

These are made of *ilala*. They are sort-of-square like boxes inside which they put small stones. *Amakhakhawane* are used for decoration and folk dancing purposes. The stones inside make a harmonising sound when the maidens are dancing or when they are dancing *isigekle*. Men do not wear *amakhakhawane*.

Isiqabetho/isiqabethwa

It is defined as a “large native basket.”

3.3.4 Zulu Folk Dance

There are different types of Zulu folk dance.

3.3.5 Ingoma/indlamu

Ingoma dance

Ingoma is 'danced' in various ways. There is *ingoma* danced by individual persons and *ingoma* danced by groups. Groups vary in size. *Ingoma* performed by individuals is usually played when there are socio-cultural functions at individual households. Usually groups performing in national cultural occasions vary from twenty to thirty dancers whereas groups employed by tourist attraction centres like Shakaland in Eshowe district are smaller in number. At this centre the *ingoma* group consists of about ten dancers. It is important to note that *ingoma*, be it big or small groups is always accompanied by singers and drum (*isigubhu*) players. *Ingoma* groups may be of a mixed gender or same gender. At Shakaland at Eshowe they perform three distinguished types:

- *amaZulu, amaSwazi, amaXhosa*. These three types of *ingoma* groups are not only distinguished by their attire but also by their performance/dance and style.

Isigekle

is a form of wedding dance accompanied by clapping of hands and generally of a deep-spirited nature. The term wedding here refers to a traditional wedding called *udwendwe*. *Isigekle* is not performed by any Tom, Dick and Harry but by artistic experts only. It is sort-of a specialized type of dance with a deep poetic theme.

Imashi

It is a kind of dance that is performed by men only at a wedding ceremony. This type of dance does not fit well either in a Christian type of marriage or in a traditional wedding *udwendwe*. The only type known to the researcher is called *isigubudu*.

Umgido waKwaShembe

This type of *umgido* (dance) has drawn from and modelled on the true Zulu dance rhythm. It is a unique and a highly sophisticated type of dance. It is sacred. Therefore it is performed with high respect and dignity. It is a form of worship. Congregants are grouped according to sex, marital status and age regiments. It is based on the biblical principle that God should be worshiped and praised even by drums and dance:

*Mbongeni ngezigubhu
Nokusina
Ngokuba umusa wakhe
Uhlezi phakade.*

*Mbongeni ngezigubhu
Ezinamandla
Ngokuba umusa wakhe
Uhlezi phakade.*

(Izihlabelelo ZamaNazaretha by J G Shembe).

3.3.6 *Umculo* (Music)

It may be of interest to note that Zulus are a nation endowed with a passion and a God-given talent for music, irrespective of the type. In the north coast, KwaZulu-Natal the following forms of music are found:

Amahubo

Amahubo can be defined as a ceremonial or tribal or national or regimental songs sung in sort-of-a chorus manner. Repetition and rhythm are the cornerstone of this type of music. According to the Zulu custom each family has its own *ihubo* usually sung when a daughter or son get married. *Amahubo* are also sung at the funeral of the head of the family or at the *ihlambo* ceremony. In the olden days each King's regiment had its own *ihubo* by which it was identified. Zulus are bound together by, among other things, national *amahubo*. These are usually sung at national ceremonies during heritage days e.g. *Umkhosi weLembe (uShaka)*.

Umculo Kamasikandi

Umculo woMasikandi originated with young men who were identified by the way they were singing when going to court young maidens. While singing they usually recited their own praises (*izibongo*). Some of them used *umakhweyana/umakhwelana*. With the advent of the guitar, the young man's music was then accompanied by a guitar. *OMaskandi* are identified by their rhythmical style and expression. The common types are: *uMzansi*, *isiBhaca (uBhaca)*, *isiMpondo*, *isiChumu*, *isiShameni (uShameni)*, *isiMondoliya*. The latter is played mostly by Mchunu and Johnny Clegg. The leader of a group is accompanied by dancers and singers and other musical instruments. Of importance to note is the fact that folklore is not static but it is dynamic. Folklore, like all other scientific disciplines changes with the changing times and circumstances. *Umculo kaMasikandi* is very dynamic. The tune and words have been changing with the changing times.

Isicathamiya

The term, *isicathamiya*, is a deverbative impersonal noun derived from a verb stem *-cathama*, by following the necessary morphological processes. The term *-cathama*, translated literally, means to walk softly and quietly or to walk on your tip-toes. So is this type of music. The way the group performs their dance is unique and slow and there is a variety of dancing styles e.g. *uBhaca*, *iShameni*, etcetera.

Gospel music

A lot of gospel music has been adapted to traditional music. This adaptation is often witnessed with the Zionists music and the Nazareth Baptist Church where music is accompanied by body performance. Most churches are now following suit.

Umculo wabafana bezinkomo (Music by herdboys)

Most of the songs sung by herdboys are very sarcastic in nature. When they see a herd of their rival causing damage to the fields they would alert the rival by singing instead of shouting at him. One of the songs goes like this:

Lekelela zayigomfela x 2
Uyozazibonele
Gay' sicaba somphuthulo
Namankengane, wolo wolo!

Ukulingisa izinyoni

The abovementioned music is usually of local or regional nature. They are communal songs. No one can claim authorship thereof. The following lyrics have been heard around Dokodweni area in Mthunzini magisterial district:

Imitation of ijuba (dove)

Amdokwe, amdokwe x 2
Avuthiwe amabele
Ensimini kwenu.

Another one

Yiqil' uGovoziye
Yiqil' abaseMdletsheni

Of essence in these lyrics is the emphasis through repetition and rhythm.

Igekle/igemfe

This is a musical instrument made by cutting the reed into a required measurement i.e. about 29 cm. Three or more holes which fit the fingertips are made. So when a headboy plays his music, he touches these holes as a man touching notes on the piano. The fourth hole is used for placing the lips of the mouth and he starts pushing the air through the hole.

Imilolozelo (Lullabys)

These are songs, poetic in nature which were sung or recited by babysitters in the olden days. It is the females who sang these short songs. We find a lot of *imilolozelo* collected by S B Theunissen in his anthology entitled Imilolozelo.

3.3.7 *Ukubumba* (Pottery)

Along the north coast of KwaZulu-Natal there is a rich source of knowledge of pottery. As from Gingindlovu to Hluhluwe and beyond along the N2 road one finds a variety of earthenware vessels. Amongst the common ones are:

izinkamba, *udiwo*, *imbiza*, *uphiso*. Today we also see *izinkamba* for decoration purposes. The common colours are black and dark brown earthenware. *Ukhamba* and *udiwo* are usually used as utensils for dishing sour milk (*amasi*) and Zulu beer. *Imbiza* may be used for fetching water and Zulu beer. *Uphiso* is used as a container for Zulu beer. Amongst the small vessels there are those used as candle holders, for pot plants, etc.

3.3.8 *Izibongo* (Traditional poetry/praises)

Izibongo are an art of a praise singer (*inyosi/imbongi*). They are an expression of elevated thoughts or feelings, kind-of-a king's history. In Zulu it is the *inyosi* who has that prerogative of expressing his views about the king without any fear of repercussions. The king's and ancestral *izibongo* are sort-of-a prayer communication device with the *amadlozi*, who in turn, act as intermediaries between *uMvelinqangi* (God) and the "still living". *Izibongo* are delivered with high artistic articulation. It is not only the kings who have praises but sometimes a poet may compose praises of a train, bus, bull, cow, individual persons, warriors. Some individuals do compose their own praises basing them on the known historical facts, and his good and bad experiences in the community or elsewhere. Of importance about the praises is the fact that there is meaning attached to them. A crucial difference in the delivery of

praises of an ordinary warrior or individual and the king is that in the case of the latter it is the *inyosi* who composes and recite the praises whereas in the case of the former, the individual composes his own *izibongo*. The peer group or his regiment may also add certain parts in the praises i.e. expressing how they know the warrior or the individual. Another common difference is that when the praises are delivered or recited, the king seldom leap about, brandishing his spear. He does this on very rare occasions. The ordinary warrior would leap about brandishing his traditional weapons. Under normal circumstances the king is not introduced but the *inyosi* would announce his arrival or the king taking the stage by reciting his (king's) praises.

With the assimilation of Christianity the composition and reciting of *izibongo* have had influence on the composition and reciting God's and Christ's *izibongo*, e.g.

Izibongo zikaJesu
(*Indodana Yophezu Konke*)

*INkanyezi eyabonwa izazi zaseMpumalanga
Zathi ukuyibona zasuka zayilandela.
INkosi ezalelwe esibayeni njengethole
Ingani onke amakhosi azalelwa ezigodlweni.*

*Ozelwe maqede kwathukuthela amakhosi
Wazalwa kwabulawa abantwana
Wazalwa kwaphushw' amaphupho
Wazalwa zayibon' izazi imibono.*

*Owehle ngezibanzi waze wangena,
Wangen' emfuleni iJolidana
Wathi ukuphuma kwavulek' iZulu.
Wathi ukuphuma kwakhulum' osemafini.
Wathi lo, iNdodana Yami,
INdodana ethandekayo, izweni.*

*Lena iNgonyama ebhong' ehlane
Yamudla uSathane nosapho lwakhe!
Yabhong' ehlane yamil' umhltwenga.*

Yabhong' ehlane yamil' amabamba.

INgonyama edl' umoya,

Ingani izingonyama zidl' inyama.

INyanga engathwali zikhwama

Ingani okhokhovula bathwal' izikhwama.

(uKhozi FM programme: uNkulunkulu Nomuntu Omusha)

3.3.9 *Umlando namaSiko kaZulu (History and Culture of the Zulus)*

With continuous study and insight into the subject, it gradually becomes clear that the study of Folklore cannot be limited to the investigation of origins and that not everything in folklore goes back to a primitive state as some writers may suggest. New formations occur in the entire course of people's historical development. "Folklore is an historical phenomenon and the science of folklore, an historical discipline, (Propp, 1984:11). This means that the evolution of mankind and his formation is part of history of a people. As Propp points out "historical study should show what happens to old folklore under new historical conditions and trace the appearance of new formations", (Propp, 1984:11). Folktales, myths and some of the customs and traditions of the old Zulu people are part of their history. It is interesting to note how these formations are clashing with the new formations. That is why it is important to note that folklore formation arises not as a direct reflection of life, but rather out of the clash of two ages or of two different systems and their ideologies (Propp, 1984:11). But however, there are important historical occurrences and personalities (i.e. in the true sense of the word history) by which the Zulu people are known. To name but a few, is King Shaka and his rise to kingship, the prowess he displayed in warfare and the building up of the Zulu nation. His kraals are of historical importance, the dynasty of the Zulu kings e.g. from Luzumane to the present Zulu king, His Excellency King Zwelithini Goodwill. It is estimated that the

Zulu dynasty came into being during the years 1500 A.D. (Hlongwane, 1995:118). The advent of King Dingane, which led to and explains, to a certain extent, the present relations between the Zulu people and the Afrikaners are part of the Zulu folklore. The importance of Ndlela kaSompisi in the preservation of the Zulu monarchy is and will be of great interest to tourists and future generations of the Zulus. Princess Mkabayi, Bhibhi kaNdlela are some of the important female personalities in the history of the Zulus. These are of essence to foreign researchers and visitors.

Historical sites, such as iNdondakusuka, KwaGingindlovu. INyezane, KwaBulawayo, KwaDukuza, KwaNdunu, eMpangeni, Esikhaleni (Esikhawini), Ophathe, Isandlwana, Eshiyane, KwaDlangezwa, uLundi and other places are of great historical significance to the tourists and people in general.

Culture

The Zulu people, because of their old historical existence in Southern Africa, have a rich and longed for culture by foreigners and in local political circles. For example, their religion, marriage customs, obedience to the older people (e.g. virtues) the bringing up of children of different sexes and the customs attached thereto e.g. *ukwemula*, are all important to non-Zulus.

National activities

National activities will, among others, include *UMkhosi WomHlanga* (the reed ceremony), *uMkhosi Wokweshwama* (eating of the first harvest by the king ceremony), *uMkhosi weNkosi uShaka* (King Shaka's celebrations).

3.3.10 *Imisebenzi eyenziwe ngobuhlalu (Bead works)*

Imvakazi

It is sort of a veil worn by the bride to cover her face. It is made of cloth and beads.

Ucu

Usually, it is a single string made of beads given to a suitor by a young maiden to show that she has accepted him as her lover and normally it is white in colour. *Ucu* usually carries a message with it i.e. the way different colours have been mixed.

Isibhamba/Isifociya

It is a fibre belt worn by women especially after giving birth to prevent the unnecessary bulging of the stomach. But today this belt is decorated in different colours of beads. Very beautiful of these belts are worn by women regiment of the Nazareth Baptist Church followers (*AmaNazaretha*) in their worship by singing and dancing.

Amadavathi

Amadavathi are made of fibre and decorated by beads. They are worn by women folk on the upper part of the ankles, on certain cultural functions.

Ubuhlalu, today is used for decorating *izinduku* like the one usually carried by *iNkosi* M G Buthelezi, Minister of Home Affairs, decorating bottles, etc.

In summarizing this sub-heading, the researcher wishes to clearly explain that not all folklore items could be mentioned in this research because such an inventory would require book length space. Such a topic would need a research on its own. One must not get carried away with the subject and deviate from the business of the research, namely that folklore can be exploited for the empowerment of the disadvantaged rural communities and that folklore is a practical subject.

3.4 FOLKLORE ITEMS, CREATION OF JOB OPPORTUNITIES AND TOURISM

The argument of this study namely that folklore coupled with tourism can be used as a tool for economic empowerment of the disadvantaged poor communities in KwaZulu-Natal north coast is based on factual evidence as shown in the following excerpts and argument.

First, in the article which appeared in the Empowerment Report (KwaZulu-Natal) Greater St Lucia Wetland Park, north of KwaZulu-Natal is set to become a major tourists destination. This was declared after the launch of a financial incentive

scheme aimed at attracting international and South African investors. At this launch a **Memorandum of Understanding** was signed by the National, KwaZulu-Natal Provincial Governments, the Industrial Development Corporation, the Development Bank of Southern Africa, Khula Enterprise Finance, etc. The purpose of this document was to establish and create an unique package of funding incentives aimed at generating economic growth through tourism in this huge wetland park. Amongst the projects earmarked in the fund is the **empowerment equity fund which will obviously be used to develop skills in emerging entrepreneurs**. At this briefing in Johannesburg, the Minister of Trade and Industry, Mr Alec Erwin pointed out that “our end goal is to create new jobs and access to economic opportunity in a region characterized by enormous natural attraction yet pressing economic hardship.” Mr Erwin also emphasized that the incentive drive was also aimed at bringing ordinary residents of Maputaland into joint ventures and economic partnerships with investors from the commercial sector, “thus helping to even out the economic inequalities the region inherited from apartheid.”

The investment drive is part of government’s commitment through the Lubombo Spatial Development Initiative to convert the Greater St. Lucia Wetland into a flagship for economic growth and job-creation through responsible forms of tourism investment (Empowerment Report: KwaZulu-Natal, 2 November 2001 p1).

Second, the Arts and Culture department has embarked on a process of developing legislation that seeks to legitimise Indigenous Knowledge Systems (IKS) on their terms. Minister Ben Ngubane has pointed out that communities and individuals who conserve biodiversity would for the first time in South Africa have a chance to

overcome poverty **by being compensated for their traditional knowledge**. In the draft Bill, Dr Ngubane points out that the current system provided indigenous people with a few legal courses of action to assert ownership of knowledge because law simply could not accommodate complex communal systems of ownership. The draft Bill covers a wide range of cultural and scientific issues. It also recognises the central importance that indigenous knowledge has in the fight to eradicate poverty, (Empowerment Report, 2 November 2001, p.2).

Third, in the article, *Tourism Boom Generates Growth*, the Minister of Environmental Affairs and Tourism stated that “despite tough conditions the tourism market has shown strong growth in the number of foreign visitors and spending by tourists. According to the report released in Parliament, more than 2,8 million foreigners visited South Africa between January and June 2000, a 4,4 percent increase from the same period in 1999 (Sowetan, Tuesday, March 27, 2001, p3).

Fourth, in a commentary, **a Sad and Pointless Strike that Hurts Jobs**, it has been pointed out that “there can be no question that, in the short to medium term, South Africa’s largest potential generator of new jobs will be tourism.” The article adds that “on top of this, tourism is an earner of precious foreign currency (Sunday Times – Sunday Analysis, May 7 2000, p.22).

Fifth, it is a fact that already there are people who are making a descent living by making use of their folklore knowledge and expertise. For example, Phuzekhemisi, Hhashelimhlophe, Mfazomnyama, Mqgashiyo Ndlovu, Mfiliseni Magubane, iKhansela no-JBC, Izingane ZoMa, Bhekumuzi Luthuli, uMayogadi, uNkalankala,

uMfeneziyavova, uWashesha to name but a few, are already making a living on *umculo KaMasikandi*. They have become so popular with this type of traditional music that the South African Broadcasting Corporation has made provision in its programmes for this type of music both in the radio and television. *Isicathamiya/imbube* has also gained such popularity that provision in the programmes of Ukhozi F M has been made for it. Most popular groups in this type is the Ladysmith Black Mambazo led by “Prof” Joseph Shabalala. There are other popular groups like Abafana Benkokhelo, Zamanani, Mtuba Thulisa Brothers, etc. On the prose narrative side we cite the case of Gcina Mhlophe with her narration of *izinganekwane* (folktales). The programme is heard on Ukhozi F M on Saturday mornings. The project is sponsored by Joko Tea Company.

When one drives from KwaGingindlovu towards the north, there are stalls and groups of women along the old N2 road who are on the manufacturing and selling traditional products, such as *izinkamba*, *izingqoko*, *izinkezo*, articles made out of beads, etc. To name but a few, these groups are found at iBhati river, Obanjeni, Mfekayi, etc. These people are making a living out of their products. The road at times crosses through the White farming communities.

Visits and interviews have shown beyond doubt that traditional products and knowledge can be used, if properly organised and guided to generate income to the north coast rural people. But there are certain stereotypes that will have to be removed from these people in order to change their mindsets. It has been observed that people still believe that job opportunities must be provided by the government and the White man. They overlook the fact that it is the responsibility of the man to

provide for the family, that the unemployed can use their traditional skills to provide for their families. Another obstacle is to find a group of women selling one type of product and at times this creates unhealthy competition amongst themselves and impacts negatively on their relations. It was high time that rural people living along the north coast N2, to start **to realise that what they have got, has got a value.** People must realise that the government's responsibility is to provide the infrastructure. The creation of jobs is left in the hands of commercial entrepreneurs and individuals themselves; be they rural or urban. People must take advantage of the promotion of tourism and the development of Greater St Lucia Wetlands Park and the provision of the empowerment equity fund, by the government.

During the days gone by the classic picture of tourism was a group of poorly dressed people holding their offerings of fruit or beads next to the highways while cars whizzed by, filled with holiday makers on their way to the coast. Not any longer. Today some of these rural communities are taking a front seat in tourism development. Some of these communities like in Maputaland, who live alongside the tourist jewels of the province, have taken ownership of their tourism products and are eager to cash in on the tourist dollar, sterling, etc.

A good example of coupling folklore with tourism is the establishment of the Simunye Tourist Association under the chairmanship of Amon Sithole, a businessman based at Empangeni. This association has been formed through the agreement between eight rural regions. The association includes eight communities who live along the coastal development nodes. The purpose of the Association is to make people realise that tourist income will come directly to them. Of importance is the

fact that Simunye intends working closely with the empowerment company, Uthungulu Resorts and Leisure in order to identify tourism products on tribal lands. The uMkhanyakude Tribal Council which oversees the whole area from the Umfolozi to the Mozambique border, has also agreed to make Simunye their agent for community development and tourism. Simunye Tourist Association in conjunction with Lubombo Spatial Development Initiative will provide an excellent opportunity for the local communities to sell their cultural products. Emerging entrepreneurs will directly benefit from such projects by selling their traditional products direct to the tourists. By so doing the costly middleman will be excluded. In order for Simunye to get off the ground, each of the eight areas has formed a Section 21 company in order to generate funds for community tourism projects, (Zululand Observer, December 7, 2001).

Although there is a superficial difference in the definitions of the two concepts, the fact of the matter is that **tourism** and **folklore** products are compatible. **Whereas tourism products are primarily intangible (Coltman, 1989:5) folklore products are indeed tangible. Tourism is an experience rather than a physical item of merchandise.** Folklore items are physical and tangible and are mostly manufactured. The fact of the matter is that the tourist (a word which, in broad terms, derives from the word “tour”), whether for holidaying, leisure, recreation or meeting purpose, means a circular trip that starts at a specific place and eventually returns there following a particular itinerary. The tourist undertakes such a trip with the purpose of satisfying certain needs i.e. besides touring as such. Some of these needs comprise site-seeing, learn about cultures, entertainment, interacting with people of different cultures, gaining first hand information about the history of other people, to name but

a few. It is therefore logical to argue that the tourism industry “does not exist as a separate, identifiable industry but represents a cross section of many groups and industries” (Coltman, 1989:3). One of these is rural manufacturing folklore products.

3.5 DEVELOPMENT OF UNDERDEVELOPED RURAL COMMUNITIES IN THE NORTH COAST, KWAZULU-NATAL

According to the United Nations, international tourism is one of the fastest growing sectors of the global economy. The same body has reported that in 1997, 612 million people travelled overseas spending nearly R3 – trillion while away from home. It is estimated that by 2020 the numbers are forecast to increase to 1.6 billion, with R13 – trillion in spending on souvenirs and services, (Sunday Times, April 2, 2000).

The above statement agrees with Mr Vali Moosa’s (Minister of Environmental Affairs and Tourism) report released, viz that, “despite tough conditions the tourism market has shown strong growth in the number of foreign visitors and spending by tourists in South Africa”.

This statistics poses the question: What will be South Africa’s share? It is not unrealistic to deduce that South Africa will have more than a fair share in comparison with her neighbouring states. This assumption is based mainly on three considerations: First, South Africa has a relatively stable economy notwithstanding the depreciation of the rand at the present moment; a situation which cannot be explained by the local economists. Second, political stability prevailing in South Africa contributes towards the attraction of tourists. Third, the world would like to

gain first hand information on the recently obtained liberation after the demise of apartheid. Some overseas investors have an interest in the development of the previously disadvantaged communities.

From the foregoing discussion two observations come to the fore. (i) If Africa experiences tourism boom, South Africa is expected to have a bigger slice of the income generated by tourists. (ii) In turn, because of the Lubombo Spatial Development Initiative and the development of St Lucia Wetlands Park on the north coast, KwaZulu-Natal will have a bigger share than the rest of South Africa. The onus will now lie on the people of this region to take advantage of this economic boom situation. Such a mammoth task cannot be physically undertaken by uninformed rural impoverished people i.e. impoverished mentally and financially. This means that concerted effort to bring about development should be undertaken in order to bring these people into the economic mainstream. In other words, informed and skilled people will be required to generate ideas. Discussing **The Misconceptions of Development Economics**, Deepak Lal (Wilber and Jameson, 1992:2) point out that “ideas have consequences.” This leads us to development economics.

3.6 DEVELOPMENT ECONOMICS AND ITS RELEVANCE TO POVERTY

Lal quoted by Wilber and Jameson, defines “development economics” as the body of thought that has evolved since World War II (to be distinguished from the orthodox “economics of development of developing countries” (Wilber and Jameson, 1992:2).

Development economics is a body of specific theories designed to solve economic problems of the Third World. The corpus of “development economics” includes the study, amongst other factors, **the dual economy, labour surplus, low level equilibrium trap, unbalanced growth, vicious circles of poverty “dependencia” and a basic needs strategy.** The scope of this research does not allow a full explanation of these concepts but some have already been explained in detail. A concept which will be explained in the subsequent paragraphs is that one called “*a basic needs strategy*”. It must be pointed out that the exponents of development economics theory were disillusioned with the orthodox economics theory as they felt that it was unrealistic because of its behavioural, technological assumptions, irrelevance **because it could not deal effectively with the dynamics and ethical aspects of the alleviation of poverty or the equitable distribution of income.**

One other important “economic principle” upon which development economics is based is the fact observed by Hicks. He observed that people, be they producers or consumers “would act economically when the opportunity of an advantage was presented to them; they would take it” (Wilber and Jameson, 1992:28). As a matter of fact it has been observed that poor people may, in fact, be pushed even harder to seek their advantage than rich people. In other words, once the government has made infrastructural provisions available, such as planners, training, physical infrastructure such as roads, marketing facilities, etc. rural people will take advantage of these to make a living. Fortunately this is what the government of South Africa is already embarking upon through its national, provincial and local agents, policies and strategies. The development of the Lubombo Spatial Development Initiative, the pumping of financial resources into the first world Heritage site, Greater St Lucia

Wetland Park in Maputaland, north of KwaZulu-Natal are good example of the government involvement and commitment in the development economics of this region by providing the infrastructural requirements.

Problems, such as retrenchments, labour surplus, high level of unemployment, if accepted in a constructive and positive manner, can be used as challenges and opportunities. The question is, how do we make the best of the situation? These are some of the economic problems suffered by the rural communities of the north coast of KwaZulu-Natal. People must turn these problems into challenges and opportunities. The latter have their traditional heritage. They can make use of this in creating job opportunities for themselves. It is important for the development economists and other agents who are concerned with the eradication of poverty and economic empowerment in the north coast **to fully grasp the extent and nature of poverty** as such in this area. Times for lip service and handouts are not only obsolete but can no longer be used to alleviate or eradicate poverty in these areas. These are not sustainable for a long time.

What is required are improved development policies instead, for the elimination of “underdevelopment”. Ghai (1977:1) in an article, *What is a Basic Needs Approach to Development All About?* suggests a number of these policies or strategies, which at one time or another were held in high esteem in the mainstream development economics to eradicate poverty. For purposes of the research and the benefit of the people of the north coast, only the following policies will be highlighted, namely *rural development, population control, human resource development, employment-oriented strategies*. Of more importance of these strategies is human resource

development, employment-oriented strategies and export-oriented strategy. There can be no economic development without engaging at least the last three mentioned strategies. In discussing the school of thoughts, Ghai warns that “development fads change with a rapidity equaling, if not, surpassing the changes in fashions in women’s clothing (Ghai, 1977:1). In other words, development strategies come and go. The span or durability of a strategy depends largely on its validity and applicability at a given period of time. That is why development economics emphasizes the new approach for the eradication of poverty. The new approach adopted by many organizations concerned with poverty in the rural areas is called “*a basic needs approach*” (Ghai, 1977:2). Ghai points out that the fundamental feature of this strategy is **its emphasis on meeting the basic needs of the poor masses within the shortest possible time**. This approach has been developed because of the disillusionment with other strategies with patterns of provincial or national development. In other words, some of the strategies have taken too long to fulfill the expectations of the poor or have failed to bring about any tangible improvement in the living standards of the poverty groups (Ghai, 1977:2).

In explaining the precise content of “the basic needs approach” development strategy, Ghai discusses a number of “international statements”. Only one of these will be explained albeit briefly i.e. a statement called “*The Declaration of Cocoyoc*”. The latter statement states that: amongst other things, first, development should not be limited to the satisfaction of basic needs. But other needs must be catered for viz. goals and values. *Development should include freedom of expression and impression, the right to give and to receive ideas and stimulus*. According to this statement there

is a deep social need to participate in shaping the basis of one's own existence and to make some contribution to the fashioning of the world's future (Ghai, 1977:6).

The crucial point the declaration of Cocoyoc expresses, is that which is denied the most communities in the rural areas in general i.e. including the communities in the north coast. What hinders development in these areas is that people live under fear. They cannot easily associate with whoever they prefer. Therefore they are seldom, if ever, able to articulate their thoughts. They may not receive information or services they desire from certain individuals who are associated with opposition political organisations i.e. individual who come with expert knowledge as to how people can free themselves from poverty. Although the right to freedom of association is enshrined in the Constitution of the country (Constitution of Republic of South Africa 1996 chapter 2, paragraphs 16 and 18), this right is denied the people concerned. This denial of freedom experienced by rural communities especially in KwaZulu-Natal will not be solved until such time that a clear distinction is made between democratic politicians i.e. people chosen by the people to represent them and dictatorship traditional leadership which claims to represent people.

At present there is this conflict. Democratically elected people represent the interests of the majority while traditional leadership cares very little about the interests of their subjects but their own interest. While on this point it might be of importance for the individuals entrusted with powers that they be made **to realise that political, economic and social change are the undeniable realities of the modern world.** Communication does increase the pace of social change. Therefore the acceptance of the inevitability and the desirability of change are of utmost importance (Wilber and

Jameson, 1992:1). This situation poses a serious challenge for the ruling government. In other words, **political emancipation of the rural communities will never be realised until mostly ignorant rural people are liberated from the shackles of traditional leadership.** This state of affairs impacts negatively on the economic development of rural people and in accessing information required for counteracting poverty.

It is also important for the people for whom help is intended to be prepared to accept it. People must realise **that development work must incorporate an optimism that change could be for the better** and that conscious reflection on and control over change often through government departments could harness change. The “declaration of Cocoyi” further points out that attention should also be focused on the definition of the whole purpose of development. **The objective should not be to develop things but to develop man.** This statement takes recognisance of the fact that human beings have basic needs such as food, shelter, clothing, health, education, etc. Therefore any process of development or growth that does not lead to their fulfillment or disrupts them “is a travesty of the idea of development” (Ghai, 1977:6).

3.7 SUMMARY

From the foregoing discussion, the following observations have been made:

Folklore and tourism can be used in the KwaZulu-Natal north coast in the eradication of poverty and in economic empowerment of the rural communities. All that is

required is for the two agencies to co-operate in view of the fact that they have a common objective, viz. to generate income for the people of the areas concerned.

Agents of economic development must be people equipped with proven strategies based on empirical evidence and various government departments must have a concerted, well co-ordinated effort if they are to succeed. Rural communities are ready to accept the challenges and opportunities already provided by the government.

The national and provincial governments have already begun to embark on the provision of financial and physical infrastructure. It has been noted that development economics does show that “all good things do not go together, that rapid growth and economic development may be accompanied by severe political problems such as the emergence of authoritarian structures (Wilber and James, 1992:2).

3.8 ORGANIZATION OF RURAL COMMUNITIES WITH SPECIAL REFERENCE TO THE NORTH COAST AND THEIR FOLKLORE/TRADITIONAL PRODUCTS

As mentioned earlier on, vendors dealing with traditional products are usually found along the N2 road for the simple reason that their products should catch the eye of the tourists who travel along the road. From the random interviews conducted verbally by the researcher i.e. from Mandeni to KwaMhlabuyalingana and Eshowe, it became clear that the whole organizational structure, viz. **provision of production material, production, pricing, selling, advertising and marketing** etc. seems to be based on ad hoc basis and in most cases it is haphazard and based on trial-and-error method.

This lack of informed guidance impacts negatively on their industry. For any business adventure to thrive, business ethics and economic principles must be observed.

With regard to the production of raw materials it was found that for, an example, no proper provision is made in this sphere. Take for example, carving wood, beads, products made out of animal skins such as traditional regalia, producers make no provision for the continued availability of their raw materials. When it comes to the actual manufacturing, no provision is made for training younger generations so that if the old folk retire, there must be someone to take over their role. Although it is believed that community-driven projects will thrive much better than any other methods, it is not without blemish. Rural people need organizational leadership and guidance.

3.9 SUGGESTIONS FOR THE IMPROVEMENTS OF ORGANIZATION

In order to illustrate the improvement of the organization structure, only a few folklore products will be discussed. We cannot persue each item in detail as that would require book-length space.

3.9.1 Ingoma

A group of '*ingoma*' must consider the recruiting and replenishing their 'raw material'. The time factor is of essence when it comes to the time spent on practising, the type of *ingoma* that is performed, the uniform, traditional or modern. The

consumers and the occasions where the *ingoma* is to be performed, the type of audience targeted, is performance going to be free of charge i.e. for entertainment purposes or for making money to improve the group's economic condition are of essence? The duration of the performance, how much per an hour is to be charged, all play an important role in planning. The determination of whether a folklore product is economically viable will largely depend on the above factors.

A good example of economically viable *ingoma* group is that one performed at Shakaland at Eshowe. The group is not too big or too small. This group gives entertainment to tourists where the latter have a choice of more than one variety of *ingoma*: there is *amaZulu*, *amaXhosa*, *amaSwati*. The group makes a living and is employed by the owner of Shakaland. But the group can stand on its own and/or enter into agreement with the owner and agree on reasonable terms on fares if properly advised.

Visitors may have preferences and fees could be determined according to the type or variety of *ingoma*. In order to control unhealthy and misguided competitions within and amongst groups themselves, associations could be formed to oversee their economic development and viability of the product. Over and above, an association will protect and promote the interests of its members against opportunists and exploiters of the disadvantaged people.

3.9.2 *Umculo / Ingoma KaMaskandi*

Umculo kaMaskandi is a living proof of the fact that folklore products can be used for economic empowerment of the uneducated poor people in the rural areas covered by the research. Already quite a number of people, falling under this category of the disadvantaged, are making a decent living from this type of traditional music. *Umculo kaMaskandi* is unique to the Zulus. They make money by live performances and royalties. Some of them have been performing in various overseas countries. They have also been invited to perform on certain commercial promotions conducted by uKhozi F M (SABC), at national occasions and even on prestigious international occasions. For example, Phuzekhemisi (Joseph Mnyandu) has been invited to perform at four concerts in Yokohama (Japan) marking the culmination of the 2002 World Cup tournament, (Sunday Times, June 30, 2002). Fame goes with financial reward.

One cannot talk about *umculo kaMaskandi* without mentioning “Bhodloza” i.e. Mr Welcome Nzimande, of uKhozi F M who has put every effort to promote this type of music in South Africa. Today it is listened to and enjoyed by millions of listeners. Now one asks one this question: What can prevent the people of the north coast to train in and practise this type of music and eventually make money out of it?

3.9.3 *Isicathamiya/Ingomabusuku/Imbube*

Isicathamiya is in such an advanced stage that the groups concerned have reached a stage of forming an association – the South African Traditional Music Association

(SATMA). Amongst the leading groups are the Ladysmith Black Mambazo led by Joseph Shabalala, Zamanani, Ladysmith Alen Home, Mtubatuba Thulisa Brothers, etc. Like the *Maskandi* group, some of these groups are making a decent living. They do live performances and collect direct revenue. Some perform overseas on invitation. Beside entertainment and fame they earn their living. A similar problem as experienced by other “producers” is being experienced. How do they calculate their fees? Have they negotiating powers to determine their royalty percentage on their worth?

3.9.4 *Imvunulo/Umsebenzi Wezandla*

It is under this category that a lot of exploitation of the producers (rural ignorant people) takes place. Because of poverty to the “extreme the-would-be benevolents” would cheat these people into accepting whatever price is offered them without taking into account the production costs. The white collar rogues will take these products to big cities which are tourist attraction centres and even overseas and charge exorbitant prices at the expense of the producers of the goods. Now that Blacks are going back to their roots a lot of *imvunulo, imisebenzi yezandla* of different types are in demand. In spite of this demand the producers i.e. rural people will not benefit very much because of uninformed organizations, production, selling, advertising and marketing as a whole, unfavourable treatment of buyers not only by the sellers but by some criminal elements who are a menace to the buyers, mainly to foreign tourists. In other words, if the whole organizational structures are put in place producers can make a lot of money from their goods and tourists.

3:9.5 *Izindawo Zomlando (Historical sites) Umlando (History) Amasiko (Culture)*

Along the north coast of KwaZulu-Natal there are quite a number of historical sites accompanied by a rich history of the Zulu nation. Zulu people are well known in overseas countries such as Britain, United States of America, Germany (for different reasons) etc. Most of the tourists come from these countries including the other eight rich countries. Tourists are, amongst other things, *characterized by their willingness to spend*. Tourist guides with historical background of the Zulus are wanting. There is lot of history and culture that has not been exploited and recorded. And fortunately there are still a few old guys who can tell their history and their customs. There is a Bill that is being prepared by Minister Ngubane, to protect such information. In other words, such cultural information should not be given to people free of charge when they are going to use it for their benefit and make lots and lots of money while the poor supplier gets peanuts or nothing for his reservoir of information and knowledge.

Historical sites, to name but a few, include iNdondakusuka where the two sons of King Mpande, Prince Cetshwayo and Prince Mbuyazwe clashed and the latter died. The cause of the battle of iNdondakusuka was an historical controversy as to who was to succeed King Mpande in the Zulu throne. (For this controversial issue vide Nyembezi, **Izibongo Zamakhosi** pp 91 and 92, Fuze, **Abantu Abamnyama**, p.171). *KwaGingindlovu*, the battle of Inyezane, Emahlubenyanga, Esikhawini, e-Port Durnford, Empangeni (Embangweni), e-Richards Bay, Kwadukuza (Stanger), KwaBulawayo, to name but a few, are some of the important historical sites. People from these areas must be trained to tell the story. Such people need not follow the

ordinary syllabus as at school or spend formal academic years at University to acquire this information. What is required for them are crash courses and workshops to empower and capacity building. If these people are properly trained and form some sort of working relationship with officials at different tourist attraction centres can get employed and make money for their livelihood.

3.9.6 *Imithi yesiNtu* (Traditional medicine)

Traditional medicine can be used for treating a variety of ailments and indigenous diseases. At times this medicine supercedes the Western medicine in treating indigenous diseases such as *iqondo* (STD), *idliso* (TB, poisoning), *ufufunyane* (type of hysteria), *isinyama* (misfortune), *ubugwadi/ubushimane*, etc. Some of the medicines can be used supernaturally to influence the spirits and the 'living-dead'. These cannot be easily defined in Western terms. They are rather too complex to understand with the physical mind. That is why Mbiti (1969:78) say:

... they defy description almost as much as they defy the scientist's test tubes in the laboratory.

Mbiti goes on to say that:

We can say that the spirits are the 'common' spiritual beings beneath the status of divinities, and above the status of men. (Mbiti, 1969:78).

Traditional medicine is not handled by ordinary men in the community but by specialists, variously called 'herbalists, traditional doctors/healers'. They have been wrongly called 'witchdoctors'. Mbiti prefers to call them 'specialists' by virtue of

their specialized knowledge and skills in religious matters. Most of these people already make a lot of money but some are charging exorbitant fees as a result of which poor people find it difficult to make use of them. They would make more money if their 'profession' was better organised. Some of the problems encountered with the traditional healers are:

The scale for the determination of their fees seems to be arbitrary. Most of them are more expensive than their White counterparts. They find it difficult to correlate value to the fees. Some have a problem with hygienic standards. As a result they may perpetuate instead of treating a disease e.g. using one razor blade in more than one patient, using dirty containers for their medicine. Most of them do not want to work in the open. They prefer to work in hidden corners, etc. (However, one cannot entirely condemn them as they have been brainwashed to believe that their culture and medicine is barbaric and the users are possessed of forces of darkness.)

As a result of unemployment in the north coast you find a lot of the "fly-by-night" traditional healers, although with the assistance of the provincial Department of Health, an Association of Traditional Healers has been formed. But only a few have come to the open to affiliate to the Association. Some of the medical funds/schemes do not give recognition to the traditional healers. Neglect and destruction of natural resources from which the raw herbs are obtainable – mainly caused by lack of knowledge in nature conservation, is caused by some traditional healers.

All that we are trying to highlight here are problems which directly affect the traditional healers' business and prosperity.

3.9.7 *Izibongo* (Praise poems), *Amahubo* (War songs / Clan songs), *Izinganekwane* (folktales) and other Prose Narratives

A fact shared by authors of Finnegan's calibre (Finnegan, 1976:81) correctly states that in African societies the delivering of praise poems (*izibongo*) seems to have been inspired by the concept of "the heroic age". Like in many traditional kingdoms Zulu praise poems were recited in royal courts. The heroic deeds of the kings and deeds of valour by individuals, for example, King Shaka's, King Dingane's, Nozishada kaMaqhoboza, Ndlela kaSompisi's respectively praises were recited on important national occasions. King Shaka, for example, is well known for his prowess in warfare in the whole of the Republic of South Africa as well as outside the borders of this country. Praises of the Zulu Kings do not only highlight the heroic deeds but can also ensure the preservation of the historical records and of genealogies. The kings' praises may also give the glorification of the great deeds of the royal ancestors.

It is important to note that the composition and the context of the kings' praises can be divided into certain categories or can be identified by the historical era when they were composed. Such identification is determined by, amongst other things, political stability, rivalry, family disputes, the way the king grew up and even his rise to the throne. Briefly, the praises of the Zulu kings may be divided into the *pre-Shakan* era, the *Shakan era*, the *post-Shakan*, the *political era*.

UDlungwane kaNdaba
UDlungwane womBelebele
Odlung' emanxulumeni
Kwaze kwas' amanxulum' esibikelana
uMjokwane kaNdaba.

The above verse i.e. lines 1, 2 and 5 in Shaka's praises gives his genealogical connection with his ancestors. History connects him to *Ndaba* and *Mjokwane*, the name he shares with his father *Senzangakhona*. The third and the fourth lines describe the determination to conquer the surrounding tribes.

Ilemb' eleg' amany' amalembé ngokukhalipha

The above line describes and highlights Shaka's intellectual abilities over other neighbouring kings and tribes.

The hereundergiven verses show that there was a dispute and sarcasm about Shaka's rising to power. People looked down upon him as they regarded him as illegitimate. They were sure that Shaka would not be a king.

Unfortunately for his enemies the unexpected happened. That is why the *inyosi* (poet) says:

*Uteku lwabafazi bakwaNomgabi,
Betekula behlez' emlovini,
Beth' ushaka kayakubusa,
Kayikubankosi,
Kanti yilaph' ezakunethezeka.
(Nyembezi, 1958, 19-20)*

Self-praises, created and performed by individuals themselves are a common feature of the Zulu praises. Over and above the king and the hero's peer group could contribute to the hero's praises.

In Zulu culture one also finds praises of the genealogical ancestors. For example the praises for the Ntuli's go as follows:

Ntuli

Mphemba!
Nin'eniphemba ngamabele
Nin'eniphemba ngezingoqo
Abanye bephemba ngezibi
Nina bakwalulwandle aluwelwa
Luwelwa zinkonjane
Zona zindiza phezulu
Mbhele!
Nina bakwaNsimb'edl'ezinye
Ndlela kaSompisi
KaGuqa kaMsalela
KaNomashingila wakwaNtuli
Godide kaNdlela
Nina bakoSigulana.
Malamulela.

One of the most distinguishing features between the kings and individual hero's praises is the fact that 'the most formal state praises, (*Izibongo zeNgonyama*) however, are usually made by official male bards, (Finnegan, 1976:116). These bards are regarded as professionals. It is not every Tom, Dick and Harry who can do it. For this reason every Zulu king had one or more such specialists who recited the praises of previous rulers and composed new ones to commemorate the achievements and qualities of the present king. The individual hero composes his own praises and additions may be made by his regiment and perhaps the king. There is however, a new dimension of the Zulu praises where the *Maskandi* solely composes his/her praises, be it a male or female.

Folktales

Folktales are part of folklore of a nation. Zulu folktales are unique in the sense that no matter what type of folktale it is, **besides its entertainment feature which usually carries a sense of humor with it, there is a deeper meaning beneath that sense of humor i.e. a moral lesson.** The concepts of fantasy and creative imagination are part and parcel of the folktale. Besides their philosophical and cultural concepts, folktales in Zulu culture make a significant contribution towards the upbringing of a child. There are different types of folktales found in Zulu society. A detailed discussion of these falls outside the scope of this research as that would need booklength space on its own. There are, however, common traits in the field of “folktaledom” of different peoples and communities in the world. Carl Wilhelm von Sydow of Sweden, one of the greatest theoreticians in the history of folkloristics highlighted the mechanics of folklore transmission. The author makes a distinction between active and passive bearers of folktale tradition, (Dundes, 1965:219). The author describes **active bearers** of tradition i.e. folktale included, as those individuals who tell the tales and sing the songs in contrast with the passive bearer i.e. those individuals who merely listen to the performances of active bearers (Dundes, 1965:219). Of importance to note in Sydow’s theory is the fact that the number of active bearers is relatively small and that transmission of folktales “is carried out in irregular leaps and bounds, rather than by means of a smooth regular wave in the form of a concentric circle diffusing outward from a centre point of origin” (Dundes, 1965:219).

Observation has shown that what normally is not diffused are the “functions” and the main theme of a folktale. A problem comes in the different characters used in a

folktale in different parts of the world. Another point of interest is the fact that a study of the different folktales of the world has shown that the sequence of the “functions” i.e. the sequence of the occurrences, follow the same order and pattern. In other words absence of one “function” in a folktale of a people does not imply a change in the sequence of the occurrences in a folktale.

The transmission of folktales in Zulu as well as in other African nations is a subject of interest especially to those people who are so dependent upon print, often to the extent of relying upon it instead of upon their memories.

These people assume that the existence of an item of folklore such as a folktale must be a most precarious one. They consider **oral transmission** to be unreliable in contrast to the reliability of transmission by print, (Dundes, 1965:217). The exponents of such a theory believe that if traditional items are written down or put in print they can be saved for posterity i.e. from individual to another individual and generation to generation. Such people lose sight of the fact that **all** the information culturally defined as important is **passed orally**.

With the above brief discussion the researcher wishes to draw the attention of the folklore i.e. including folktales and praises practitioners to the fact they can bring forward when explaining their folklore to the tourists especially the overseas tourist. **Finally, it is important for the rural people to realise that they are sitting on top of a diamond or gold mine as they are equipped with their indigenous knowledge.**

Praises of Zulu kings and other personalities of high standing in the history of the Zulu nation, such as Nozishada kaMaqhoboza, Ndlela kaSompisi, etc. have a tremendous economic potential for the people of KwaZulu-Natal including the north coast. The same applies to prose narratives. They all appeal to the tourists. The details will not be discussed as the research is concerned with the principles rather than details of individual folklore products.

3.10 SUMMARY

The above discussion is an attempt to show that the lives of rural people of the KwaZulu-Natal north coast can improve economically by using folklore products, taking advantage of the tourism boom in this region, the government involvement and endeavours in the provision of infrastructural requirements e.g. Lubombo Spatial Development Initiative, Greater St Lucia as a world heritage centre, the government's initiatives to protect the exploitation of indigenous heritage (Indigenous Knowledge Systems) by people who want to use this knowledge for their own selfish benefit.

It is important to note that this community-based business is largely dependent on the development of the tourism industry and its tourists. It is less dependant on local market.

3.11 ATTRACTION OF TOURISTS, MARKETING AND SELLING OF FOLKLORE PRODUCTS

3.11.1 Demand Generators (attraction)

If folklore products business is to be successful, it is imperative for the people of KwaZulu-Natal north coast to know and understand what attracts and what repels the tourists. Coltman refers to such attractions as 'demand generators' (Coltman, 1989:79). Coltman gives a number of these demand generators. But for purposes of the research only a few will be highlighted.

3.11.2 Attraction as assets

It is an obvious fact that tourists do not travel long distances and spend time and go somewhere that does not offer them something that is different from their homes. Coltman (1989:80) points out that "there is a complex interrelationship between peoples' desire to travel and what attracts them to a specific destination." It is therefore those demand generators of a tourist destination that encourage people to visit places. It would therefore be unwise for indigenous people to sing jazz for the American visitors. In other words, indigenous people must give visitors what they do not already have in their countries of origin.

3.11.3 Infrastructure and Superstructure

A destination must also have amenities. These are categorized as an infrastructure and a superstructure. For the tourist to be attracted, it must be easy for him to reach his destination. All physical infrastructure barriers should, wherever possible, be eliminated. Infrastructure therefore comprise roads, airports, station, means of communication and similar items. Such facilities are normally provided by the government out of tax revenues. On the other hand, suprastructure comprise amenities such as accommodation, food services, entertainment which must be provided by the private entrepreneurs.

Coltman also refers to natural environmental attractions which in turn are categorized as natural and created. The former term refers to climate, scenery, wildlife while the latter refers to sports, entertainment, parks etc.

Of importance is the fact that the government is doing its share of responsibility e.g. the development of the Greater St Lucia Wetland Park and the incentive package provided for this purpose as discussed above, the Lubombo Spatial Development Initiative (SDI) and the drafting of Indigenous Knowledge Systems (IKS) Bill are living proof that the National Government is committed to empowering people of the north coast, to creating job opportunities and to reducing the high unemployment levels in these areas.

It is now for local residents to grab the opportunity. They can organise themselves into groups, for example, for entertainment purposes: *ingoma*, *isicathamiya*, *umculo*

kaMasikandi, amahubo esizwe etc. They need not go to big cities in order to sell their talent, skills and indigenous knowledge. It is the argument of this research that the rural illiterate cannot do much about their situation. Leadership without self-covert interest, with the heart and passion to develop the people, is essential. It is like in a class situation that students do need a lecturer to show them the way otherwise the status quo will remain forever i.e. they will be selling one or two items and live from hand to mouth, forever whereas the opportunities have been created by the government to empower them economically.

3.12 MARKETING OF FOLKLORE PRODUCTS

In the previous paragraphs emphasis has been put on organizational structures for this industry to survive and succeed. The researcher's reasoned impression is that producers and sellers of the folklore products in the north coast have little or no knowledge of organizing and managing their businesses. Their businesses are not based on any business principles. They are using trial-and-error methods. Individuals just conduct their business as they deemed it fit. If no serious effort is put in this industry it will remain as it is, maladministered for ever and ever and people will remain poor. This state of affairs neither benefits the producer nor the sellers nor the tourist. Tourists just come across these traditional products just by mere chance along the N2 road. In other words, no marketing or advertising of their products is done. People do not revise their methods of selling and advertising. All that happens when a traveller pops up in their stalls, they all flock to him, shouting at the top of their voices in order to catch the attention of the buyer. This does not always attract the buyers but instead it may repel them. And moreover, this eventually creates ill

feelings amongst themselves and some will even resort to unethical practices such as “*umuthi*” and “*ubuthakathi*” i.e. witchcraft.

People should be made aware that they need help because it is known even a big company management needs to understand that every decade calls upon business managers “to think freshly about their objectives, strategies and tactics,” (Kotler, 1994:2). Rapid changes can easily make obsolete yesterday’s winning principles for conducting business.

We must, however, haste to point out that folklore item producers need not engage in complex marketing strategies. But people must recognise the fact that they cannot do it alone. They must recognise that “the world economy has undergone a radical transformation in the last two decades. Basically, geographical and cultural distances have shrunk significantly with the advent of the jet airplanes, fax machines, global computers and telephone linkups, and world television satellite broadcasting” (Kotler, 1994:2). In other words, this shrinkage of distance permits companies and group producers to widen substantially their geographical markets. Once taught, the rural people will acquire the services of the above-mentioned facilities. Such a step could prevent their exploitation by the middleman who usually takes advantage of their plight.

The rural poor in question must also try to sell more of their locally-made traditional goods abroad. But they must recognize that they cannot do that alone on their own. People must form strategic alliances, not only amongst their own groups but they can also joint venture partners and marketing agencies. In that way as Kotler puts it,

“even the largest US companies, instead of competing in the world market place on their own, are building extensive global business networks to extend their global reach” (Kotler, 1994:3). Networking in any business of competition is of essence.

Globalized economy has got advantages as well as disadvantages. A case in point is that of the bombing of Washington and Pentagon. There is truth in the saying that “when America sneezes, other countries catch a cold.” The South African rand immediately dropped after the occurrence of the above disaster. (This is a speculation as the causes of the devaluation of the rand is being investigated by a Presidential Commission). Be it as may, South African goods will be bought easier at the moment. That means more money will be coming into the country. So can traditional products.

One other factor to be considered in any business is that product-producers **need to find better ways to distribute and promote their products at lower cost.** Competition is rife out there. For example, traditional item producers are all over South Africa and in Africa as a whole. Here at home you have e.g. Xhosa, Venda etc. All have their traditional goods to sell to tourists and buyers in the country. Kotler (1992:3) advises in this regard **that business distributors could even form alliances even with competitors in order to keep prices competitive for the buyers to be attracted.**

3.12.1 The Core Concepts of Marketing

No matter how small or how large a business undertaking may be, the fact remains that if it is to be successful it must be run on sound business principles. Businesses may differ only in their strategies. It is therefore important even for the rural communities to understand the concepts like 'marketing'. Marketing has been defined in various ways. One of the popular definitions is that:

Marketing is a social and managerial process by which individuals and groups obtain what they need and want through creating, offering and exchanging products of value with others (Kotler, 1994:6).

Kotler's definition rests on concepts such as **needs, wants, and demands products, value, cost and satisfaction** etc. It is important for business management to recognize that marketing thinking starts with the fact of **human needs and wants**. To illustrate this definition, a human being needs food, shelter, safety etc. for survival. Therefore needs are not created by the society or by marketers **but they exist in the very texture of human biology and human condition**. Kotler distinguishes wants as desires for specific satisfiers of these deeper needs whereas demands are wants for specific products that are backed by the ability and willingness to buy them. In other words, wants become demands when supported by purchasing power. It is important for any seller to recognize the fact that people satisfy their needs and wants with goods and services. The term products is used for goods and services (Kotler, 1994:8).

One other important factor in marketing, producers must recognise, is that they must not make the mistake of paying more attention **to the physical nature of the products. But they must rather pay more attention to the service produced or provided by the products.** Any physical object is a means of packaging a service. **Therefore the marketer's job is to sell the benefits or services built into physical products rather than just the description of their physical features.** The abovementioned author (Kotler, 1994:8) points out that sellers who concentrate their thinking on the physical product instead of the customer's need are said to be suffering from "marketing myopia".

Kotler's discussion of marketing points to one direction, viz. the satisfaction of the customer's needs as explained above. Moreover, consumers will favour those products that offer the most quality, performance, or innovative features. This leads us to the "selling concept".

3.13 THE SELLING/SALES CONCEPT

General observation shows that if consumers are left alone, they "will" ordinarily not buy enough of the organization's products. The organization must therefore undertake an aggressive selling and promotion effort. Research has shown that consumers usually show buying inertia or resistance. This means that they have to be coerced into buying. The organisation must then have available a whole battery of effective selling and promotion tools to stimulate more buying especially with "unsought goods" i.e. those that buyers normally do not think of buying. The selling concept is so effective that even political parties use this strategy. A political party

will vigorously sell its candidate to voters as being a fantastic person for the job (Kotler, 1994:17) That is why Kotler (1994:18) emphasizes that:

The marketing concept holds that the key to achieve organizational goals consists in determining the needs and wants of target markets and delivering the desired satisfactions more effectively and efficiently than competitors (Kotler, 1994:18).

3.14 A SIMPLER APPROACH TO MARKETING

Conventionally many attractions are promoted in pamphlets and brochures produced by governments to encourage tourism to their countries or cities. The South African Government has established tourism offices in her embassies in some of the overseas countries. There is nothing that prevents the people of the north coast to make themselves a factor. This starts with production co-ordination and creating liaison channels. Such a mammoth task cannot be undertaken by an uninformed person. This needs that organizational structures be created. That is where the involvement of the government and, to a certain extent, the non-governmental organizations come in. However, tourist attractions do not expect the government to do all of their promotion for them. It is encouraging to note that in South Africa almost every big city, such as Durban Unicity, Cape Town Unicity, etc. have established their own tourism offices. Even small towns like Empangeni and Richards Bay have their own tourism departments.

In rural areas such as the area being researched District Municipality offices have their own tourism departments. These offices can be made use of, although the problem with these offices is the fact that they may be manipulated by individuals for

their own political agendas. In the light of this, it is incumbent upon the organizations to take steps to market themselves by producing their own brochures, doing their own magazine, radio, and television advertising and generating other forms of publicity. Established organizations in the area may share the costs with other suppliers of other products such as game reserves, hotels, B & Bs and perhaps with auto rental companies. Such strategies do not only target overseas visitors but also the local market.

The actual practical implementation of the above strategies; we must agree, is complex, and as a matter of fact, too complex for an ordinary unschooled person. It is for this very reason that these people must be given guidance and other business-related help. Here we are having in mind professionals like community developers who are trained in the field. Speaking to one such Home Economist, a certain Phumzile Ntuli who is employed by the UThukela District Municipality Council at Ladysmith and who has been involved in community development work while previously employed by the Section, Community Development of Traditional Affairs, KwaZulu-Natal Government made a number of suggestions regarding the marketing and selling of traditional products. While employed by the latter, she was responsible for rural community development in the area covering Mthunzini district up to Manguzi district.

Some of the suggestions made were that, producers of traditional goods could form an alliance with tourism attraction centres such as the game reserves, hotels etc. The products i.e. goods or services or entertainment are placed at certain centres. These, are then advertised in whatever manner as mentioned above. By so doing the tourist

will immediately know where to find what traditional goods. This is very true because that is how it works with advertisements of hotels, game reserves, B & Bs, etc. Tourists get brochures and they know where to get what. Even with entertainment like *ingoma* (Zulu dance), a similar strategy could be used. Depending on the circumstances, some organizations may prefer specializing in a range of certain goods, to perhaps a variety-mixed products. Another suggestion made was that a liaison be made with the nearest cities, the rural Municipality District Councils – uMhlathuze, uMkhanyakude District Councils and organizations like Simunye mentioned earlier on. Emphasis was also put on the formation of organizational structures, etc.

3.15 TOURISM CENTRES AVAILABLE IN THE NORTH COAST, KWAZULU-NATAL

There are quite a number of attraction centres or tourist destinations in the north coast, KwaZulu-Natal. However, one or two will be mentioned here merely to highlight their importance in giving the historical aspect of these places.

3.15.1 Hluhluwe/Umfolozi Game Reserve

The abovenamed is one of South Africa's most celebrated game parks. Umfolozi Park is renowned for its variety of animals and bird life. It is also known for its extremely rich diversity of tree and plant communities.

3.15.2 Hluhluwe/Umfoloji Park

Hluhluwe and nearby Umfolozi were two Africa's oldest reserves. Both were inaugurated in April 1895. Until recently they were separated by a narrow corridor over which the game moves freely. They are both managed by a single entity and are technically known as the Hluhluwe/Umfoloji Park. It is interesting to note that Hluhluwe is named after a thorny monkey rope, named "Umhluhluwe" by the Zulus and growing on the banks of the Hluhluwe river. Umfolozi section is named after the Black and White Umfolozi rivers.

3.15.3 Sobhengu Lodge

Sobhengu Lodge inhabits one of Africa's prime sites on the Nibela Peninsula of Lake St Lucia in Zululand. Access to Sobhengu is only by boat. A short trip across Lake St Lucia provides the opportunity to see hippos and crocodiles.

3.15.4 Mthunzini

Mthunzini (wrongly written as Mtunzini by non-Africans) means "a place in the shade". It is known as the gem of the Tuzi Gazi Coast, with a natural tidal lagoon and the sun drenched beaches, a fisherman's paradise. It is fringed by tranquil dune forests. A 1000 ha nature reserve makes this area veritable haven to those who wish to 'get away' from the hustle and bustle of city life and enjoy an outdoor experience (The Zululand Explorer).

Of importance about the tourist attractions mentioned and those not mentioned here is the fact that folklore products producers can establish liaison with the owners of these places in order for them to sell their products, e.g. entertainment such as *umculo kaMasikandi*, *isicathamiya*, *ingoma* and a variety of these items in which tourists will be definitely interested. They can relate the history of these places and even recite the praises of the Kings. That would definitely generate some income for the producers.

Situated on the north coast of KwaZulu-Natal, stretching northwards from the mighty Thukela river to the Lubombo mountains in Maputaland just south of Mocambique and Swaziland, majestic Zululand has it all, (The Zululand Explorer).

CHAPTER 4

4.0 INFRASTRUCTURAL REQUIREMENTS FOR THE PROMOTION OF FOLKLORE PRODUCTS

4.1 TOURISM AND POLITICS

This research concerns itself with the economic empowerment of the north coast, KwaZulu-Natal unemployed people. Such empowerment cannot just come in a vacuum. It interrelates with other aspects of life or disciplines. It cannot be brought about in isolation. For example, in this study folklore is coupled with tourism. It is the latter which attracts tourists to visit and spend huge sums of money in South Africa. Undoubtedly, as pointed out earlier on, “tourism is widely regarded as the world’s largest industry” (Hall, 1994:1). This is an attempt to identify state departments **factors** and place them in the fore-ground, i.e. factors which influence the tourism industry and eventually the folklore products sales.

To avoid any misunderstanding, it may be pointed out that there is a relationship between politics and tourism. However, this relationship is not primarily concerned with political parties and elections and their influence on tourism policy, although this is an aspect of the politics of tourism. The essence of politics is about power, who gets what, where, how and why, (Lasswell:1936). The essence of all the fine major elements of the concept politics, put **together, is that politics is concerned with the activity of making decisions** e.g. in and for communities, nation, organizations and who makes such decisions; one person or an elite and how representative these

decisions are. Politics is also interested in the process by which decisions are made and the various institutions within which they are made (Hall, 1992:2). General observation shows that tourism development policy is made by the ruling government. The latter recognizes that tourism policy must not concern itself only with development but that “it integrates, political, cultural, intellectual and economic benefits, with people, destinations and countries in order to improve the global quality of life and provide a foundation for peace and prosperity” (Hall, 1999:2). In other words, tourism is or can be, a tool used, not only for economic but for political means (Edgell, 1990:37). This means that the nature of tourism in any given community is the product of complex, interrelated economic and political factors, as well as particular geographical and recreational features that attract outsiders. Decisions affecting tourism policy, the nature of government involvement in tourism, etc. emerge from a political process. A good example is the decision by the National Government of South Africa in collaboration with KwaZulu-Natal Provincial Government to put in place the infrastructural requirements for the development of the Greater St Lucia Wetland Park, the Lubombo Spatial Development Initiative, etc. in the north coast for the alleviation of poverty in these areas which were entirely neglected by the previous governments. Jobs will be created, promotion of tourism and sale of traditional products will be enhanced. In other words, the decision was taken to benefit mostly the local communities.

From the above brief discussion it becomes clear that the involvement of the government in tourism policy development is important. The involvement of the government should not lie solely in economic reasons, for rarely in history has any society been a willing host to people from another culture or even another locality, yet

in order to generate foreign exchange without having to exhaust assets which cannot be replaced, governments around the world are openly inviting tourists to visit their countries (Manhill, 1987:54).

It is for this reason that the above author emphasizes that every government must have a tourism policy in place, both at national, provincial and local level. As a government is made out of different departments for specialization and division of labour purposes, we will now briefly look at some government departments and try to highlight what each department could contribute in order to promote tourism and the sale of folklore products in South Africa as a whole and in KwaZulu-Natal, north coast, in particular.

4.2 THE ROLE OF THE DEPARTMENT OF SAFETY AND SECURITY

First, it is important to recognise what the visitors expect when they undertake a tour. Obviously there might be a number of things but the most important is **their safety and security**. Then comes exciting experiences, game, buying local goods, etc. If the Department of Safety and Security were to adopt a “laissez-faire” philosophy and stand on the sidelines, that would be courting confrontation between hosts and guests leading to poor attitudes, bad manners and anti-tourism lobby. This means that the department at national and provincial levels must take a decisive attitude against any practices that would make tourists feel unsafe. One common response received from most of the vendors; interviewed at Mfekayi, Hluhluwe, Ibhadi at Obanjeni, etc. was the outcry about the high level of crime. A lot of car hijackings has taken place at these places and others. Visitors have been raped at Umfolozi game reserve (vide

court case at Mahlabathini in 1999 where three youth raped the tourists and hijacked their vehicle). Such criminal activities have a negative impact on tourism as well as on the sale of traditional products. This sends a counterproductive signal to local as well as to international tourists. Another example of bad publicity is the recent robbery which took place at St Lucia Park where visitors were stripped off their belongings. These occurrences suggest that South Africa as a whole is faced with a 'sick society'. Statements released in parliament in February 2002, by the National Minister of Safety and Security assured the public that the level of crime in South Africa has dropped quite significantly. This is quite assuring but one more case of rape or armed robbery does comprise all the government's efforts to eradicate crime and the good local infrastructure already provided.

Wanhill (1987:54) quoted by Hall quite correctly maintains that:

Only the most determined tourists will visit these places where they are overtly made to feel unwelcome and where they perceive difficulties with regard to their personal safety (Hall, 1994:20).

It is a fact that "tourists like to feel safe" (Hall, 1994:25). Safety and security is therefore essential to the economic stability of any country. Industry such as the one under discussion i.e. (folklore/traditional products industry) could readily be endangered by any serious deterioration in the conditions of internal order. It is well known that one other important arm of the state is formed by the enforcement agencies responsible for defence, public order and sanctioned behaviour. The establishment of a safe environment which is important for tourism development depends on, amongst other things, the will power of the agencies such as the police or

defence forces. As a matter of fact, few or no one of us will enjoy a state of uncertainty. At this juncture two statements made by some vendors during personal interviews must be mentioned. These were that (i) people were afraid to come forward with information involving criminal elements, especially local criminals because some of the police work hand in hand with these criminals and as a result the former would leak the information to the criminals and the informant is identified and victimized, (ii) people complained about the general lack of will (to perform their duties) on the part of the police.

As to whether these perceptions have a substance or not the fact remains that criminals do negatively affect the rural economy of the vendors. Filling our prisons with criminals and bringing back the death penalty alone will not eradicate crime in South Africa because such actions only address the symptoms of crime. **Our minds should be applied to the root causes of crime.** The South African society needs a moral consciousness. Quite a number of people wonder if the current economic and social situation is not contributing to the dehumanisation process of men. What could instill such self-hatred in men that they are left with no compassion for their children and women, to the extent that they would rape babies and their women. It is commonly believed that indigenous African religion can play an important role in giving people guidance and solutions to complex social issues. The institutional African church and African preachers are cultural icons in the African communities. We must not lose sight of the fact that colonialism and apartheid were deliberately constructed and induced in order to secure and maintain the Black man's powerlessness (City Press, Nov.25, 2001, P9).

Close examination of the crime situation in South Africa as a whole reveals that poverty can be a major contributing factor. Poverty, especially in the north coast, is a factor to be reckoned with. That is why in keeping with the spirit of renaissance President Mbeki in his public speeches emphasizes a rebirth of Africa which, **in essence means, restoring the dignity of the Black man, jointly overcoming centuries of poverty, hunger, disease and underdevelopment.** President Mbeki goes on to say that renaissance places an obligation on Africans themselves to recall their ancient past, from the very beginnings of earth, to celebrate their historic achievements, their culture, their creativity. In other words, one must look at crime in its entirety and programmes aimed at reducing, preventing and eradicating crime must be devised and implemented. It is however, assuring to witness initiatives and efforts being put in place, like the moral regeneration led by the Deputy President of South Africa, His Excellency, Dr Jacob Zuma.

The speech delivered by the President of the Constitutional Court, Judge Arthur Chaskalson at Wits Law School bears testimony to the arguments that "... if large sections of the community continue to live in inhuman conditions it will create 'fault lines' **leading to the fragmentation of society and a lack of respect for law**' (Sunday Times, February 25, 2001 p3). The Judge emphasized that the rule of law, dignity, equality and freedom are foundations on which South Africans can build their future. He pointed out that successful economies will be built on trust and function efficiently in an environment characterized by social justice, respect for the rule of law. The importance of the rule of law can never be overemphasized in the development of any country and its economy. Referring to the perceived collapse of

the judiciary in Zimbabwe, the Head of the General Council of the Bar in South Africa, Jeremy Gauntlett SC, also emphatically pointed out that:

The rule of law is fundamental to social stability,
(Sunday Times, February 11, 2001).

All that this paragraph is arguing is the fact that, in order for the rural economies to develop and tourists be attracted to attraction destinations, the Department of Safety and Security both at national and provincial levels, must reduce the level of crime on these remote areas. This, they cannot do alone but in collaboration with the affected communities. Police must be pro-active in their action. They must not wait for incidents to happen first before they act. Such a step would improve the image of South Africa and in turn encourage tourism which brings with it the American dollar, etc.

4.3 THE ROLE OF THE DEPARTMENT OF TRANSPORT

Coltman (1989:116) notes that the amount of travel that people do (and thus the amount of tourism generated) parallels improvements in the methods of transportation. In the past travel was very limited because transportation methods were by today's standards, extremely rudimentary. The invention of the steam engine provided in the early 1800's for rail transportation ushered in the beginning of organised mass travel. In other words, improved transportation method increased the desire of people to travel. Coltman (1989:17) states that by the 1930s the railways began to decline in their passenger loads because of the impact of the automobile. By this time more people had acquired cars which were cheap and convenient to operate,

even on long trips. Cars are far more flexible in routing and scheduling than railways. Therefore the 'glory days of the train are gone'. This was the position in USA.

In northern KwaZulu-Natal most (if not all) travel is undertaken by road. It is, however, pleasing to note that the Government of South Africa, Swaziland and Mozambique have announced tourism investment opportunities worth R1- billion in the unspoilt Lubombo region. This joint venture has a potential to become one of the southern hemisphere's top tourist destinations. The region covered sprawls across southern Mozambique, eastern Swaziland and northern KwaZulu-Natal. This includes the unique Greater St Lucia Wetland Park, which has been declared a World Heritage site. The Lubombo Spatial Development Initiative (LSDI), a joint venture was established to transform the beautiful but neglected region into a tourist venue. The first phase of LSDI project, includes amongst others, a R211- million upgrade of the N2 road from Richards Bay to the Swaziland border, the construction of a new "spine" road, worth about R234- million, through the Lubombo tourist area, from Hluhluwe via Ponta Do Ouro Node, to Maputo (Sunday Times, Business Times, December 3, 2000, P3).

The importance of linking the three countries is the free and flow of movements by the tourists. **A boom in the tourism industry is also a boom in the folklore/traditional products industry.** Other job opportunities will be created by such a big venture. This means that the government has provided infrastructure, which the communities must take advantage of by using their skills. This is another good example of joint venture between the government and the private sector. This is important for small emerging entrepreneurs, moreover as this big project provides for

training and skills development for the underdeveloped rural areas such as northern KwaZulu-Natal. As His Excellency Deputy President Zuma emphasized, in his address entitled *Redeploying Talent* (The Zululand Observer, December 14, 2001, “*small enterprise is the engine to economic development in any country.*”

So far so good about the responsibility of the national government providing links and national roads. But it is not every corner of the remote areas that people will have access to by using the national roads and other economic infrastructure. This means that there is also a responsibility to be fulfilled by the provincial transportation department. Most people who produce traditional products live in the remote areas of northern KwaZulu-Natal. And although tourists do want to travel by national roads, most of them enjoy the scenery and so that they have a taste of the culture of the Zulu nation and that of the Thongas. It is for this reason that more and more access roads to reach out to remote areas be built. Here we are not referring to dirt roads but rather to proper tarmac roads. If roads are bad, transport owners become reluctant to use such roads as they damage their vehicles. In this respect KwaZulu-Natal provincial MEC Mr S’bu Ndebele has already moved towards the right direction. For example, a provincial road from Mtubatuba to Nongoma is under construction. This important access road to the very historical roots of the Zulu nation was neglected by the previous governments and unfortunately even by the former KwaZulu Government, possibly because of lack of interest, funds, or inside politics. Another project which is mooted by the MEC is the tarmac access road linking Mthunzini/Gingindlovu/Obanjeni and the Ongoye mountains under Inkosi Mzimela.

Such a network of access roads will definitely have a positive impact on the small enterprises. For example, if similar facilities as the one at Shakaland could be built people will be employed. At Shakaland, near Eshowe, quite a number of traditional skills are brought to the fore to their optimal level. In other words, a lot of jobs could be created with access roads. In order for these jobs to be created government and private sector intervention is essential. In order for the rural people to benefit e.g. from the tourism industry, arts, crafts and other folklore products, they need a kickstart and guidance, otherwise all these facilities will be a non-starter. That is also where the provincial department of Economic and Tourism will have a role to play in the training and guiding of the unschooled rural people.

4.4 THE ROLE OF THE PROVINCIAL DEPARTMENT OF TRADITIONAL AFFAIRS

At the moment there is a bone of contention between the national government and the Chiefs. This is a symptom of power struggle. It is a question of the upholding of the principles of democracy on the one hand, and self-covert interests on the other hand. Be it is may, there can be no development in the rural areas until such time that the rift between the Government and the Chiefs is resolved. People must be at liberty to form organisations without being perceived as a threat to the authority of the Chief. The Chiefs can play an important role in cultural matters and products. The present government has made provision that in each Chief's area at least one community hall be built. That is where *ingoma*, *isicathamiya*, *umculo kaMaskandi*, *ukubaza*, *imvumulo*, *ukuchaza nokufunda ngamasiko ehlukenene* could be practised with the Chief as the chief patron. Such centres if utilized, properly organised, and well marketed

could act as tourist attraction centres and generate income for the community. Heritage days must not be limited to schools and national gatherings only. Such days could be organised even at local level. Long and many speeches could be limited to the minimum and rather more attention be given to what is being produced by a community under a particular chief. On such a day advantage could be taken to market traditional products to both local and outside tourists.

It is therefore a matter of urgency that the existing misunderstanding between the Chiefs and the government be resolved. A good example of the oppression of Black by Black is the denial of rights to land by the Chiefs. Nobody owns land in the rural areas. The Chiefs would rather prefer that there be tribal title deeds to individual's title deeds. The question is: Who is that tribal authority? The irony is that nearby non-indigenous farmers are the people who hold title deeds for large stretches of land. This poses a challenge to the present government as well as to the youth. Right to land boosts one's ego. A sense of ownership creates a sense of self respect. If people do not own anything they tend to behave as IDC's (i.e. people who do not care about anything).

All along since colonialism, apartheid era to the Bantustans era, the Amakhosi have had undefined and unlimited powers. This contributed to a large extent towards poverty in the rural areas. These powers have been used in a very arbitrary manner and to the detriment of the oppressed people.

Commenting on the present relationship between the ANC and IFP, the Sunday Times has this to say about the Chiefs:

Already the Left is uncomfortable with the ANC's rapport with the Inkatha Freedom Party, considered by left-wingers to be a feudalist organisation representing the interests of undemocratic Chiefs, (Sunday Times, October 28,2001).

It is now the time that the powers and authority of the Chiefs be clearly defined taking into consideration their origins and how they have come into being. Are they all real traditional leaders in the true sense of the word? If Chiefs were to concentrate on the traditional aspect of their communities some good could come out of the situation. It is not even understandable why they should be delegated with powers to try even civil disputes when a magistrate has to spend four to five years at a university in order to qualify to try cases and interpret the law. This is another problem area the present national government has to pay attention to. In most cases the rule of law is non-existent with the functioning of the *Amakhosi*. But only the **rule of power instead of the rule of law is found to be used in the rural areas**. No one can apply and understand law, even common law for that matter, without first undergoing some basic training in law.

4.5 **THE ROLE OF THE PROVINCIAL DEPARTMENT OF EDUCATION AND CULTURE, SPORT AND RECREATION, KWAZULU-NATAL**

The role of the Department of Education under the different political eras in South Africa and how they have contributed to the poverty trap in the rural areas, have already been discussed. This discussion now concentrates on the role that should be played by the KwaZulu-Natal Department of Education and Culture. In other words, we look at the contribution that can be made in order to help the people of the north coast who are, at the moment, bearing the brunt of poverty. First, let us look at the

background information i.e. what is happening almost in the whole of the Republic of South Africa.

One cannot agree more with Hunter (1969:240) when he explains that, “in the context of rural development it is especially the task of education, aided by technical progress, to open a way out from the enclosed society of the village into a wider world both by helping to create new attitudes and improving skills.” Personal interviews with some of the vendors in the northern KwaZulu-Natal revealed that people from outside their “circles” were regarded with suspicion. Rural people have got a fear of “outside people”. The latter are regarded as people who want to exploit them or who want some glory out of them. Rightly or wrongly the fact of the matter is that there are such bad elements out there who do take advantage of the ignorance of the rural residents. But, there is also another side of the coin. Every coin has two sides. Some of this fear does not necessarily emanate from the well-founded fear of cheating, probably by those who are perhaps better educated but the fear is instilled by some elements with political agendas. There are politicians who, themselves fear, that if the rural people are freed from poverty and ignorance their positions will be weakened in the community. As a result this fear eventually imprisons the rural people “in a world too small and limited for economic growth” (Hunter, 1969:241).

No one can breakdown these attitudes and fears but the school and education. Travelling along the north coast has shown the researcher that more than fifty percent (50%) of the residents are illiterate. **It is a fact that the higher the level of illiteracy, the higher the level of ignorance and poverty.** Thus, so much poverty under the area of investigation. It is also a fact that the chances for the uneducated to

make informed decisions are very slim or non-existent. This is caused by exploitation by unscrupulous elements. It is therefore the duty of the Education Department to provide the necessary education for the children as well as adult education. **Empower the people with the capacity to count their own moneys, to calculate prices, to read, to be able to distinguish between the truth and fallacy, right and wrong, propaganda and the truth, to build self-confidence,** etc. The antithesis of fear is trust. People must be able to make up their minds about who they should trust and not trust. The truth is that, though “in a far less profound sense, education is sought because it is power – **partly the power not to be cheated, partly the power to escape out of poverty**”, (Hunter, 1969:243). To the young, education is a possibility to explore. To the old, it is the insurance against being excluded from the vitality and the companionship of the community as it becomes more and more literate.

Let us now come to the point which motivated the researcher to undertake this study. We will look at one of the contributory factors which perpetuate the high level of unemployment especially in KwaZulu-Natal i.e. including the area under discussion. Like in most developing countries, South Africa is facing problems in finding the correlation between its production of high school and university graduates. First there was this emergency period in which acute shortage was experienced for higher education, to produce manpower in replacing expatriates in government service and to provide for the expansion of the economy which all countries plan to achieve. There has been a perennial shortage of financial resources to expanding secondary and university education. That is the first characteristic. The stage is mainly marked by issues such as unemployment, **concealed by partial self-employment on the rural**

farms. This unemployment is revealed by the fact that those who have had schooling at primary level begin to leave the rural areas and search for wage-paid jobs. In other words, the rural economy becomes a huge dam holding underemployed manpower which usually floods into shanty towns near big towns and cities which have some employment opportunities. The next step is that, the pressure for more and more education begins to grow. This makes parents to realize that the older order is changing, too late for their own life but not too late for the children if they learn the new tricks (Hunter, 1969:246).

After independence South African economy has shown signs of somersaulting and has reached a turning point. This is because of various factors which fall outside the scope of this discussion, but amongst others, is privatization of parastatal enterprises which has taken place without enough education preparation for the youth. Whether privatization of state assets will bring about prosperity or not to the man in the street, whether the time was ripe for such a move is a debatable question and it remains to be seen. The big question asked by COSATU is: Who will benefit from such privatization? The sudden reduction of teachers, the unemployment of newly qualified teachers, the amalgamation, merging and reducing of previous homeland state departments, especially the education departments, etc. have all contributed to the high level of unemployment. On closer examination, the level of unemployment is to be blamed to the previous government. Universities and colleges were established without taking into account the economic situation of the country. Instead decisions were purely based on political considerations. Now the present government which is trying to redress the imbalances of the past is bearing the brunt. Higher education in this country really got out of hand. Some colleges had to be closed or

merge with nearby universities. So are the universities and technikons. The unfortunate consequence of the previous haphazard planning is that more college graduates have been produced than the economy can absorb at levels which could justify the expense of training them. As a matter of fact, a university degree or qualification has become a hollow status symbol. It would appear, education has become a spiraling industry, unrelated to the economic need. This is an era of “university-educated unemployables”. This situation is not unique to South Africa but other developing countries are experiencing this condition (Hunter, 1969:246-247).

The question is: What should be done under the circumstances? This research study focuses on the folklore products industry and the poor rural communities on the north coast. It has been pointed out in the foregoing paragraphs that community-driven projects are likely to be more successful than imposed projects. But the fact of the matter is that unschooled rural people cannot run projects successfully on their own. Educated people have a role to play e.g. in the **planning, organization, negotiations, marketing of the folklore products**, etc.

4.5.1 **The Role of the School**

It is true that rural communities are already engaged in the production of folklore products and they are making some sort of a living out of it. But they are living from hand to mouth, i.e. “a narrow margin of survival” (Hunter, 1969:30). This narrow margin of survival is aggravated by the relative weakness of their integration with the outside economy.

One factor came to light during the researcher's investigation, that is, older people who are great producers of traditional goods are gradually disappearing day by day. This means that if no substitute and concerted efforts are made to replace the older generation the whole industry will die a natural death. This is where the school, Department of Education comes in. Younger generation is not interested in this type of job. They are moving to big cities to look for "better employment" i.e. in their way of thinking. The national government has taken bold steps to merge and close down some of the colleges. Some of them are lying empty and rotting. Instead of neglecting these facilities which were built by the tax payers sweat, they could be turned into some sort of **community colleges where attention is devoted to the development of skills and general training**. Esikhawini and Eshowe Colleges of Education are some of these neglected facilities.

The provincial government in collaboration with the National Department of Labour could approach people who are experts in these traditional products e.g. in carving, in pottery, in traditional regalia, in culture and Zulu traditions and customs, in traditional music, e.g. war songs, *isicathamiya*, *umculo kaMasikandi*, etc. This could be done in the form of crash courses; or workshops, the duration period of which will depend on the complexity and nature of the type of product to be learnt and skills to be acquired. They could also hire temporary tutors. If this is not done the industry will die. This type of industry will gain its dignity and will command respect once people felt that they have undergone some training and gained some certificate to the effect that they know what they are doing. With training, the quality of these products will improve tremendously. People can also be taught to improvise in order to enhance the quality of their products. Besides the protection by the government i.e. Indigenous

Knowledge Systems Act envisaged by the Minister of Arts, Culture, Science and Technology, **patenting some of the products could be investigated**. Such skills development centres (they may name them whatever they want) could have two important advantages: (i) development of the rural communities who are at the present unemployed and idling. Mind you, there is truth in the adage that Satan finds work for idling hands; (ii) enabling people to acquire skills in a professional and organised manner, unlike using the try-and-error methods, which are time-consuming and material-wasting; (iii) illiterate people could be protected from exploitation by unscrupulous, the so-called “benevolents”; (iv) such skills could enhance individual’s employment opportunities; (v) people will know where to find what. Of importance in this respect is appointing a person who has a foresight and passion for the development of the poor to run the project. Some personnel from the community development under the Department of Traditional Affairs could be asked to assist. But of importance is the appointment of an organiser to run such a project. The Department of Tourism and Economic Affairs could also be brought into partnership in order to kick-start and to render this project viable.

However, what is commendable is the fact that folklore is now actively taught in KwaZulu-Natal schools. Most schools observe King Shaka Day. On this day children perform a lot of *ingoma* dance. This is the unfortunate part of it. That is, they concentrate on one aspect of the whole of folklore domain. The ideal situation would not be to concentrate on the *ingoma* dance only but they should rather widen the children’s scope to include a variety of items. That would widen the child’s scope of choice and interest. In our discussion with some of the teachers as to why they taught folklore (though as an extramural activity) it transpired that they did not look at

the subject beyond entertainment purposes. The attitude of the Education Department and the teacher towards the value of the subject should be changed. Folklore should be taught not only for entertainment purposes, **but as a future career especially, for school leavers and dropouts.** In many schools children do not go beyond grade seven (grade 7) in Mkhuze – Mbazwana areas and such remote areas. Job opportunities in these areas are scarce or nil. It is therefore important that the curriculum be designed in such a manner that when these children leave school they should have something to lean on in order to make ends meet.

The school could also collaborate with departments such as Community Development so as to establish community centres for those school-leavers who cannot attend community colleges for some reason or other. In order to develop the value, passion and appreciation for the subject Folklore (*Amagugu Esizwe*) by the children, competitions amongst schools could be organised. Healthy competition can improve the quality of folklore products and the child's imagination.

What is required is that the attitude of the provincial Department of Education and Culture should change and adopt a positive attitude towards the subject. The value and importance of the subject lies in the fact that as we write, there are people who earn their living by selling these traditional products. In the light of the high level of unemployment and persistent poverty in the north coast our school system and curriculum must recognise the importance of this subject. It is the school which must promote African renaissance where a re-birth or awakening of the people's heritage should be taught. Renaissance cannot just be left to the politicians and to people who do not even know or care about the spirit of African renaissance. It is the school

which must play a decisive role though at a certain level. The community at large should be involved.

4.6 THE HUMAN DILEMMA AND DEVELOPMENT AGENTS

The importance of co-operation and collaboration between various State departments and various levels of governments can never be overemphasized in the starting and promotion of economic development of any particular area. Therefore, in order to promote the folklore products industry in the north coast, State agencies will have to closely work together with one common purpose in mind i.e. to eradicate poverty and promote economic growth. In KwaZulu-Natal, the Chief Directorate: Rural Development Facilitation section is already engaged in skills development projects. Amongst other duties, they undertake infrastructural needs, maintain and monitor the implementation of programmes and projects, monitor and evaluate skills development programmes, etc. On closer examination of the duties of this directorate, it came to light that it is focussing and concentrating mainly on the development of traditional leadership. Therefore the officials will not be able to serve the community as such but their behaviour and performance is to a great extent dependent on the discretion of the Amakhosi (Chiefs). Although it does contribute toward rural development it will have to shift its focus to the entire communities if it were to succeed.

Another important point to consider in working with the poorest of the poor, sensitive as they are, is the fact that economic development exact tremendous social costs on the people. It is therefore important that economic development be undertaken slowly but with great deliberation and determination, so as to minimize social disruption.

That is why Goulet and Wilber (1992:469) in their discussion: the **Human Dilemma of Development**, question the orthodox of rapid economic growth” as the surest route to the elimination of poverty. That is, the strategy of implementing rough or major economic structural reforms designed to increase output in any industry is judged against the high price of social change which accompanies rapid development (Wilber and Kenneth, 1992:469). Whatever high price for change, the fact is that, “the price of not developing is also very high” (Wilber et al. 1992:469). Examination of underdevelopment’s high costs shows that it includes, amongst other things, chronic diseases, hunger, famine, premature death, high infant mortality rate and degradation of the human spirit, generation after generation.

These are some of the hard facts one must bear in mind when one deals with rural underdevelopment if one is to succeed in bringing about a change or economic growth in any area of poverty.

CHAPTER 5

5.0 ANALYSIS AND INTERPRETATION OF DATA

The research has established the fact that poverty in the north coast, KwaZulu-Natal is not of the people's making. Poverty was caused, to a very large extent, by the change of the indigenous economic system. Defeat of the Blacks did not only manifest itself in the political suppression of the Blacks by the Whites but strange economic systems such as capitalism were imposed upon the people. Through colonialism i.e. indigenous people were robbed of and forcefully removed from their fertile land and driven to arid areas. The research has shown that the settlers after seizing the African country treated the indigenous inhabitants as "*fillius nullius*" and created the impression that African land was "*res nullius*".

With the changing of the different government policies which all impacted negatively on the wellbeing of the Blacks, the state of poverty has been changing from bad to worse. Here reference is made to colonialism, segregation and apartheid or separate development. In the majority of cases men became migrant labourers. Men left womenfolk in the rural areas and sought employment opportunities in the urban areas. The latter did not have the capacity or financial resources to till the land left to them. The system of education for Blacks was designed in such a manner that they were trained to serve the master and become perpetual employees. The legacy of such a situation is still felt even today. It is mostly Blacks who are complaining about the high level of unemployment. They were not trained to become self-employed or entrepreneurs. The situation was worse in the case of the north coast, KwaZulu-Natal

because there were one or two or no missionary schools. The latter did put some efforts to give Blacks some vocational training otherwise vocation was given to Whites. Colonial authorities even overtly stated their belief that academic education was not to be provided to Africans because they thought that it would inevitably lead to racial conflict; a typical racist attitude to say the least.

General observation, over and above the effects, the system of education shows that the high level of unemployment has been aggravated by privatization of the state companies like Transnet and its subsidiaries, etc. Most people in the north coast have been employed by Transnet and other state agencies. Both unemployment and poor system of education have contributed a great deal towards the high levels of crime in the north coast. Some people almost justify and blame crime to poverty and say a hungry stomach knows no law. In this region the respect for the rule of law is almost nil.

A striking observation is that, about ninety five percent (95%) of the traditional goods production is done by women; a factor which takes us further to two impressions, viz. (i) womenfolk can easily adapt to new situations and can make best of the situation. Women seem to have a stronger psychological and emotional fibre strength than men are, (ii) besides the women's physical constitution, this answers the question why women are not prevalently involved in criminal activities. It is the men who are usually engaged in criminal activities, albeit, in most cases, in desperation. It is for this reason that time has come that economic development of women should be given the necessary attention it deserves.

It is therefore the high time that a policy in rural woman development be put in place. In some Third World countries “policy interest in rural woman started manifesting itself in the early 1970s at a time when widespread disenchantment was being felt with the effects of current development policies” Kandiyoti (1992:516). Kandiyoti in the *Women and Rural Development Policies: The Changing Agenda* points out that these policies had, broadly speaking, resulted in stagnation levels of food production, nutritional decline, a destruction of rural communities and fueling massive rural to urban migration. Kandiyoti goes on to say that after 1970’s concern over absolute poverty, levels of rural and urban unemployment and underemployment increasingly started appearing on policy agenda. The situation applies to the situation in the north coast. In this area poverty and unemployment are the order of the day.

Emphasis must be placed on the provision of the poorest people’s basic needs such as food, shelter, health, etc. There must be a body like the UN Decade for Women which was established round about 1975, which must conduct research under the broad rubric of women in development documenting the counterproductive effects of ignoring rural women’s contribution. Such policies must be linked to an ongoing assessment of strategies of rural development. Policies must seek and outline goals to be achieved. Some of the goals may aim inter alia, at the alleviation of absolute poverty through expanded opportunities for “income-generation,” (Kandiyoti, 1992:58) The policy strategies should also be based on the assumption, (i) that women are **de facto** food producers and active participants in the agrarian sectors of the Third World, (ii) take into consideration that some of the main constraints on women’s productivity are related to the labour time involved in their daily household maintenance tasks, (iii) that a reduction or freeing of labour time from household

tasks implies its possible diversion to income-generating activities, (iv) that women's productivity and potential for income-generation may be raised with minimal capital outlays. This is true when one takes into account the fact that cultural products do not need sophisticated and expensive machinery to produce. Simple craft technology is used. This technology is transmitted from father to son, generation to generation outside formal school curriculum.

This mammoth task can be undertaken by government departments, e.g. the Provincial Department of Tourism and Economic Affairs or by the National Department Environment and Tourism in the name of providing capacity-building infrastructure. It is an undisputed fact that rural women contribute a great deal in rural economy. Therefore an independent, in-depth research should be undertaken to determine and formulate strategies for their development. The policy should focus specifically on the women of the north coast KwaZulu-Natal because they have specific problems, potentials and needs.

The involvement of the national and provincial governments is important in the provision of infrastructure in the rural areas, especially in the north coast where poverty and ignorance are rife. The development of tourism industry has a direct impact on the development of folklore products industry. The development of attraction centres, such as LSDI, Greater St Lucia Wetlands Park, access roads to rural areas is the responsibility of the abovenamed bodies.

Production of cultural products may diminish or disappear altogether if no provision is made to learn from the elders. The folklore products industry cannot fully develop

if producers and participants are not equipped with current developments, marketing, selling strategies etc. Producers must not only think of their own profits but must take recognisance of the satisfaction of the buyers' or tourists' needs. Recognisance of the importance of the products is of great importance in the promotion and prosperity of any business undertaking.

Leadership of the organisation of the production groups cannot be left in the hands of uninformed producers alone but the help of knowledgeable people is required for the industry to get off the ground and thrive.

CHAPTER 6

6.0 CONCLUSION AND RECOMMENDATIONS

6.1 CONCLUSION

The research has tried to demonstrate that poverty in its extreme results in a vicious circle or “deprivation trap”. The immediate environments interlock to form a cluster of disadvantages as shown on paragraph 2.2 above. This is what is being experienced by the rural communities in the north coast of KwaZulu-Natal.

It has been established that poverty is a legacy of the previous political and economic policies which favoured one sector of the South African society over the other. The policies discriminated the indigenous people against the foreigners. The deterioration in the economic welfare of these people was aggravated by the fact that the foreigners substituted their economic policies such as capitalistic policies for the traditional and indigenous policies; a factor which resulted in unstable social structures. The new policies grew so fast that ordinary people could not easily adapt to them. Growth must come out of the people’s roots and not from the grafting on to those roots of something which is alien to the indigenous people.

This is an attempt to show that it is not worthwhile to waste time blaming colonialism, apartheid and their atrocities. But people must do some introspection and see what they can do for themselves for the growth of their economic development. It is the time that the concept renaissance be put into practice. It is the time that the rural

people are engaged in their traditional or cultural products industry. People can make a living by engaging themselves in the production and selling these products locally and internationally. The way they are doing it now cannot take them beyond 'from-hand-to mouth' degree. At the moment folklore products are a diverse and fragmented industry. That is why the government departments must intervene to make this production industry a viable exercise. Besides the government intervention, people must be encouraged to form associations and organisations in order to eliminate the "third man" who is usually unscrupulous and their industry be community-driven.

These organisations or associations will also need experts in improving the physical appearance of their products, to control pricing, distribution and promotion of their products. Promotion dictates how, when and where tourism product will be advertised, sold or otherwise marketed. Producers need to find better ways of distributing and selling their products at lower cost. All this can be summarized under the concept, "marketing" which is defined as "... a social and managerial process by which individuals and groups obtain what they need and want through creating, offering and exchanging products of value with others", (Kotler, 1994:6).

The researcher has tried to show that there is a relationship between tourism and folklore. **The sale of folklore products depends, to a large extent, on the success of the tourism industry.** The more international tourists visit the north coast, the better the residents will benefit economically. The better the growth in tourism industry, the better the growth in folklore products industry. It has been shown that tourism is widely regarded as the world's largest industry. It is pleasing to note that

South Africa is claiming its share. People's attention must be drawn to the size and intricacy of the vast amounts of money it can generate to boost regional economy.

Those who resist change must recognise the fact that political, economic and social changes are the undeniable realities of the modern world (Wilber and Jameson, 1992:1). These forces may eliminate them if they stand in the way of democracy. Rural bureaucrats must recognise democratic changes that are taking place. People must have freedom to associate with whosoever they wish irrespective of their political affiliation for the sake of economic development. From what we have observed, viz. the individuals and groups in stalls alongside the old and new N2, selling their cultural products, shows that people would act economically and would take it when an opportunity of advantage is presented them. All that people need is proper leadership. **Leadership is essential because it must generate ideas. Ideas create opportunities.** Rural and uneducated people cannot on their own do so much in as far as generating new and global ideas is concerned.

As political dimensions of tourism occur at a number of different levels, i.e. international, national, regional, community and individuals, it is important for the national government to have a clear policy on tourism in as far as promotion, co-ordination, planning and providing financial backing is concerned. Fortunately the South African government has already shown such a positive attitude: the financial, co-ordinating, planning, etc of the Lubombo Spatial Development Initiative, the Greater St Lucia Wetland Park Development are good examples. This is all an endeavour to create job opportunities for the communities of the north coast. Tourism in turn will promote the sale of folklore products as a panacea for unemployment in

this economically depressed area. This will help generate foreign exchange. It is a well known fact that governments around the world are openly inviting tourists to visit their countries. That is why the South African Government has appointed the Chief Executive of South Africa tourism, Cheryl Carolus to further the interests of this country, overseas. It is also incumbent upon the Government and all its State departments to curb and eliminate all sorts of criminal activities at the vendors' stalls along the N2 and other places which serve as tourists attractions to make the situation safe. The Government of South Africa has all the might to eliminate all criminal activity which is a menace to the tourism industry. So let that be done.

6.2 RECOMMENDATIONS

In order for the folklore products industry to flourish it is important that community centres or colleges (a property like Esikhawini College of Education which lies wasted i.e. taxpayers money) be established where there is none or be encouraged where they have been established. If the situation was left uncontrolled the industry will soon be extinct as the older traditional generations in the rural areas die out. The products are not recorded anywhere. It is therefore recommended that this task be brought to the attention of KwaZulu-Natal Department of Education and Culture, Sports and Recreation to consider implementation thereof. At these community colleges or centres people who specialize in these cultural products can be employed on a part-time basis or on a day-to-day basis to come and share their skills with the people from the area in question. We are having in mind people such as Prof Shabalala of the Ladysmith Black Mambazo (isicathamiya), Bheki Ngcobo

(uHhashelimhlophe) (*umculo kaMasikandi*), and those who display expert skills in *imvunulo, ukubaza, ubuhlalu, etc.*

It is recommended that State handouts be limited to the minimum. The State should rather direct its energy to capacity-building which will bring about the acquisition of the skills required for one's economic growth. State grants to unemployed could be granted as an interim measure, especially now that rightsizing or privatization of state's assets makes its impact felt. The government's principles on rural economic growth should not be determined by pleasure principles which are short-lived. Instead reality principles which are long lasting should be adopted.

We are having in mind people like Phumzile Ntuli presently employed by uThukela Municipal District Council i.e. people with a track record and who have the necessary academic qualification and ability to organise and plan such an undertaking. Such a step will ensure the continuity and continuation of the folklore/cultural products industry from generation to generation.

As a matter of fact it has been announced over the radio that Prince Gideon Zulu is teaching school teachers some of the *amahubo akwaZulu*. This is a good start but it is equally important that teaching of *Amahubo* be integrated into the whole network of the school curriculum, the teaching and maintenance of Amagugu Esizwe (Folklore) in order to give credibility to the project. Crash courses could be offered at the community colleges concerned and attendees be awarded some kind of recognition (a certificate of attendance or achievement) in order for both learners and teachers to gain confidence and passion for the subject and its usefulness.

The Provincial Department of Tourism and Economic Affairs must be urged to make available knowledgeable people with ideas to help with organization, planning, marketing and control of production quality, to help the rural women and men in their production of cultural products. These people need help. They need new ideas and together they can turn big ideas into big business. This, they cannot do on their own.

It is highly recommended that the Department of Safety and Security, steps up safety and security in the whole country. If international and national tourists feel their lives are at risk, that will not be a positive publicity and moreover potential investors will shy away and will invest where circumstances permit.

In order to protect the interests of the unsuspecting indigenous people in the rural areas against “the wolves in a sheep’s skin” the draft Bill on Indigenous Knowledge Systems (IKS) should be urgently brought to the attention of the people concerned once the Bill becomes law. People can exercise their rights once they are made aware of recourse to the law. At the moment there is a lot of exploitation of the indigenous people by both international and local visitors including some researchers. A good example is an author of the book entitled *Zulu Medicinal Plants* where the researcher has sucked out the traditional healers’ indigenous knowledge on traditional medicine, without any acknowledgement or compensation for their knowledge (except for S J Mhlongo of Inkanyezi Traditional Healers Association). According to the Minister of Arts and Culture, Science and Technology the Draft Bill (IKS) is aimed at contributing “to the improvement of the lives, dignity and equality of our people by giving expression to the recognition, promotion, development and protection of South African IKS” (Empowerment Report – KwaZulu-Natal November 2, 2001). The Bill covers a wide range of cultural and scientific issues. Moreover it recognises the

central importance, that indigenous knowledge has, in the fight to eradicate poverty. The department concerned must therefore make ways to ensure that the Act is implemented and enforced, wherever applicable.

It may also be recommended that, in order to protect indigenous heritage, investigation be made into the “patenting” of ownership of folklore products. ‘Patenting’ is a western and intellectual tradition concept. Although folklore products are a communal property, **it is the researcher’s opinion that a possibility does exist for reserving ownership to the indigenous people in one way or another.**

It is our firm belief that if co-operation between the State departments is put in place with one purpose in mind, namely the empowering of the rural people who have been disadvantaged for decades, poverty and its related cluster of disadvantages could be eradicated. If there is no co-ordination and/or co-operation the status quo will remain.

Seeing that the women folk has all along been more marginalized than their men counterparts in all the spheres of life in South Africa, especially in KwaZulu-Natal, it is high time that they receive affirmative redress in terms of financial assistance, retraining development and capacity-building in order for them to be equipped for the demands of the time.

Those responsible for and whose task it is to develop rural people and alleviate poverty must aim at addressing first the basic human needs such as food, health, education, shelter, clothing, clean water, etc. as enshrined in the Constitution of the

country (paragraph 27) and they must also pay particular attention to developing the human attributes.

Some people believe that there should be one collection centre for folklore products. Our belief is that such an exercise will hinder competition. Competition based on business principles is essential and therefore recommended. Competition will control prices, while at the same time it will coerce the producers to improve the standard and quality of their products. Others believe that rural folklore producers should form co-operatives. The fact of the matter is that co-operatives have been tried in the past, for poverty alleviation in rural development but the strategy failed dismally. The reason for the failure was attributed to the government's attitude at that time. The formation of co-operatives is highly recommended on condition that there will be intervention, leadership and training by State departments.

This is but a humble contribution by the researcher with the hope that the findings and suggestions made herein will not end up in office drawers and on library shelves. The information must be brought to the attention of the north coast rural communities by the State departments mentioned in the research.

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