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*A NODE FOR AFRICAN THOUGHT*

**REPUBLIC OF SOUTH AFRICA**

**AN INVESTIGATION INTO THE MAKING OF THE CULTURAL TRADITIONS  
OF KWASOKHULU CHIEFDOM IN MODERN SOUTH AFRICA: AN  
AFROCENTRIC APPROACH**

**Sikhumbuzo Mthiyane**

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**AN INVESTIGATION INTO THE MAKING OF THE CULTURAL TRADITIONS OF  
Kwasokhulu Chiefdom in Modern South Africa: An Afrocentric  
Approach**

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## QUOTATIONS

*“To say that we are decentred means essentially that we have lost our own cultural footing and become other than our cultural and political origins, dis-located and dis-oriented. We are essentially insane, that is, living an absurdity from which we will never be able to free our minds until we return to the source. Afrocentricity as a theory of change intends to relocate the African person as subject. . . . As a pan-African idea, Afrocentricity becomes the key to the proper education of children and the essence of an African cultural revival and, indeed, survival. (Asante, 1995, p. 1)*

*“The term chief or Chieftom was a ‘creation of colonial administrators who, in their quest for a definable title for the existing traditional leader for purposes of categorisation within the imperial administrative structure, designated such leaders as chiefs or warrant chiefs’ Thus, the meaning and role of chiefs were diluted to serve the interest of colonial administrators, something that has continued in many African countries with so-called formal political institutions doing their very best to minimise, if not eliminate the institution.” – (Adjaye & Misawa 2006: 1).*

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**DECLARATION AND AUTHENTICATION**

I declare that this dissertation “**An Investigation into the Making of the Cultural Traditions of KwaSokhulu Chieftdom in Modern South Africa: An Afrocentric Approach**” represents my own work and that all sources I have used or quoted have been indicated and properly acknowledged for future reference.



By.....

**Student Name: Sikhumbuzo Mthiyane**

**This thesis has been read and approved in fulfilment of the academic requirements for the Doctor of Philosophy Degree in Development Studies in the Department of Anthropology and Development Studies, Faculty of Humanities and Social Sciences, University of Zululand, South Africa.**

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**HEAD OF DEPARTMENT**

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**Date.....**

**Dean**

**FACULTY OF HUMANITIES AND SOCIAL SCIENCES**

## **DEDICATION**

This study is dedicated to my Son Langa, daughter Esethu, daughter Asphile, Sister Qhamukile, Sister Ntombeziningi, brother Simphiwe, and my parent's late father Mkhuliswa Mthiyane and mother Thembisile Siwela!

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To all people who contributed in one way or the other, I say: *Ukwanda kwaliwa abathakathi asebekhunkula ngonqhakala kwelikaMthaniya* (witches who are practicing witchcraft in broad daylight in Mthaniya's land deny multiplicity of people).

## NGOKUFINGQIWE

*Lolu cwaningo lwengeza embhalweni ngokubheka indlela uDkt Nelson Mandela kanye neNkosi Mangosuthu Buthelezi abasungula ngayo ubuholi babo ohlelweni lwentando yabantu eNingizimu Afrika. Ibuyekeza ukuthambekela kwezepolitiki kwalaba baholi ababili futhi ihlaziye amandla aphoqayo omphakathi ezenzweni zomuntu ngamunye kanye namandla ahlaba umxhwele abantu ngabanye okuguqula lowo mphakathi. Ubudlelwano phakathi kukaMandela noButhelezi babunomlando omude futhi oquququkayo, womuntu siqu kanye nowepolitiki, kusukela ngesikhathi bobabili besoPhikweni Lwentsha lwe-ANC. Kwaphola ngesikhathi i-Nkatha isuka kulokho uButhelezi akuchaza ngokuthi 'yi-ANC' yaqala ukungezwani futhi yacasuka ngemuva kuka-1994 njengoba isimo saKwaZulu Natali saba nomthelela kuyo. Kodwa ngisho nangezikhathi ezinzima, babexhumana. Babhalelana ngesikhathi uMandela eyisiboshwa, kokubili ngokuqondile nangomkakhe kaButhelezi, uIrene, kuzo zombili izindaba zomndeni nezombusazwe. Naphezu kokungezwani kwakhe neANC, uButhelezi wayehlala ecela ukukhululwa kukaMandela futhi wenqaba ukuxoxisana nohulumeni kwaze kwaba yilapho uMandela nezinye iziboshwa zezombusazwe bekhululwa. Esikhathini esingaphambi kokhetho luka-1994 uMandela wayevame ukukhuluma naye, emqaphela njengamandla abalulekile. Ekugcineni iminikelo yabo yokuvalalisa yabe, uma ikhononda futhi ingacacile, nokho yayihloniphekile. UMandela washo izikhathi ezingaphezu kwesisodwa ukuthi 'wayenenhlonipho enkulu' ngoButhelezi 'njengomsindisi owesabekayo'. UButhelezi wahlala eqinisekile ukuthi ubunzima phakathi kwakhe noMandela buyimphumela yokuthi i-ANC ibahlukanise. Lolu cwaningo luphinde luchaze ukuthambekela kwezepolitiki kwabaholi ababili okusekelwe emibonweni yobuholi ukusekela umbono: laba baholi ababili bahambisana nezitayela zobuholi bokufunda benguquko kanye nezenhlalo eziqinisekayo futhi ezigcizelelwa uhlaka lwethiyori Lobuholi Base-Afrika; Inkontileka Nokwethenjwa Komphakathi; Umuntu Omkhulu, kanye ne-Ego Development. Lokhu kuhlaziywa kwezindlela zethiyori kunikeza izibonelo ezineminingwane eminingi yezitayela zobuholi ezivamile nezihlukile zabaholi, kanye nezici ezihlukanisa phakathi kwezindlela ezintathu zobuholi bakudala; isimilo, izindlela zokuziphatha nezimo, kanye nezindlela zobuholi obusha; izindlela zokuguqula kanye nokufunda komphakathi (Bryman, 1992: 124).*

## ABSTRACT

*This research study contributes to the existing body of literature by investigating The Making of the Cultural Traditions of KwaSokhulu Chiefdom in Modern South Africa from an Afrocentric Approach. The KwaSokhulu Chiefdom is situated in the northern part of KwaZulu-Natal (KZN), South Africa, along the east coast between St. Lucia and Richards Bay. The coastline, reserved for subsistence gatherers, stretches approximately two kilometres (Harris, 2000:1). The study was conducted in the Zululand area of KZN, encompassing Mandlazini (the Traditional Seat of the Chiefdom), Emhlangeni, eNtambanana, eMtubatuba, KwaMbonambi, and Enseleni. The research is anchored in the Afrocentric paradigm, focusing on African identity from the viewpoint of African people as centred, located, oriented, and grounded. Molefe Asante's (1987) concept of "Afrocentricity" informed the theoretical framework, emphasizing the need for African people to be historically, economically, socially, politically, and philosophically re-centred. A qualitative research design was employed to gain an in-depth understanding of the cultural traditions of the KwaSokhulu Chiefdom. Data collection methods included semi-structured interviews with 20 purposively selected participants, comprising traditional leaders, elders, and community members. Focus group discussions and participant observations were also conducted to gather diverse perspectives and enrich the data. Document analysis of historical texts and traditional records supplemented the primary data. Thematic analysis was used to interpret the data, allowing for the identification of key patterns and themes related to cultural traditions, roles, and the impact of modernity. Findings reveal that the Chiefdom is traditionally viewed as a complex institution shaped by norms, traditions, achieved and ascribed statuses, roles, and expectations. These elements are embedded in belief systems regulated by principles and symbolized through material and abstract artefacts. The Chiefdom also functions as an intermediary between traditional governance systems and modern governmental structures. Furthermore, the study highlights how apartheid-era policies influenced the socio-cultural dynamics of KwaSokhulu, leading to both disruptions and adaptations in traditional practices. The research concludes that while the KwaSokhulu Chiefdom retains strong cultural traditions, it faces challenges in adapting to modern governance frameworks. modern municipal systems, promoting cultural education to preserve indigenous knowledge, and encouraging community Recommendations include fostering greater integration between traditional leadership and participation in governance to enhance social cohesion. These strategies are essential for safeguarding cultural heritage while facilitating progressive development within the Chiefdom.*

## TERMINOLOGY

**Chief** was used as an English translation of *inkosi*. However, with the advent of **chiefs** being appointed by the colonial government and some being made to comply to colonial manipulation the term ‘chief’ was loathed by amakhosi as connoting colonial manipulation.

**Chiefdom** is a polity historically grown from a kinship ideology of patrilineal descendancy of its leadership, marriage of women into a group and some people seeking allegiance and joining that group.

**Genealogy** in this report refers to a patrilineal line of kinship through generations with specific indications of relationships of marriage and consanguinity. The focus in this report is on royal households over generations.

**Induna/Izinduna** are headmen, i.e. the leaders acting as assistants of amakhosi. They operate over *izigodi*, the administrative sub-categories of the chiefdoms (*izizwe*)

**Inkosi (pl: amakhosi)** is a senior traditional leader, who is usually male and commonly identified through a combination of kinship principles involving primogeniture, marriage and position of the mother, and other considerations by the appointing family council.

**Isigodi (sing)/Izigodi** refer to geographical sub-categories of the land of *isizwe*. *Izigodi* are an administrative category of *isizwe* headed by *izinduna* (headmen) galvanizing their operation towards reportage to *inkosi* and his council – who constitute a traditional council.

**Isizwe** is a vernacular term for traditional community – a reference to a people bound by a singular political identity as a group stemming from notions of affinity deriving though not restricted to ethnic and kinship origin. An element of large-scale separates *isizwe* from a tribe and thus they cannot quite be used interchangeably all the time.

**Polity (sing)/ Polities** refer to traditional communities, lineages or clans that operate as political units. Traditional communities, lineages, and clans, as well as tribes and *isizwe*, frequently cry out for detailed customisation to a specific narrative framework. It can be difficult to tell from some of the narratives whether the historical society in question attained the features of a "*isizwe*," was only a "*lineage*," or was a "*chiefdom*," but regardless of its size and power, it was acting as a political entity. As a result, the term "polity" in this research refers to social units as political entities with a recognised form of governance.

**Traditional community** means a unit of people who hold an allegiance to the one traditional council normally under the leadership of an *inkosi*; some local logic such as kinship ideology and *ukukhonza* accounts for the community being qualified as traditional. Traditional communities are also referred to as polities in this context; the names are interchangeable depending on whether the line of reasoning emphasises the relationship between people or the governance difficulties. (See also definition of polity/polities)

**Tribe** is a referent to a traditional community with an emphasis on kinship origins and thus an ethnic element in the affinity of the people who form it. It was expected that this political entity would be larger than a clan and that its members would still be able to trace their kinship connections, at least at the level of kinship houses or segments. Tribe is used extensively in the historical sources that were the subject of this analysis; hence, the inclusion of inverted commas in this document does not qualify its use. Here it is stated that the formation of some entities with dubious ontologies as polities is evidence for the anthropological doubts about this term. The reservations are acknowledged, and their utilisation in the context of the varying timeframes examined here reflects how they were employed.

**Ubukhosi** refers to the actual royal leadership by a specific incumbent or specific house. Sometimes it is used to refer to the governance system of a specific traditional community (*ubukhosi bakwa-*, i.e. the traditional leadership of the-)

**Ukukhonza** means offering allegiance to a traditional leader in a way that acknowledges no kinship linkage but a willingness to subject oneself under the patronage of that leader for material security and identity.

**Umnteni/family** means the sum total of members from various living segments, patrilineally-related, who use certain applicable principles to ascertain property or position entitlement.

## GENERAL INTRODUCTION

Scholarly discussions have centred on the post-colonial nature of indigenous cultures in Africa and the non-Western world in general. Scholars who emphasise the survival of indigenous cultural traditions in the face of colonialism and colonality squared off against those who emphasise the hegemonic effect of Western modernity in these arguments. The 'epistemicides' of colonialism on the indigenous knowledge of peoples in the global South have been condemned by De Sousa Santos (2015:41–48). Neocosmos (2016: xxii) claims that "*...even though Western colonialism did indeed systematically devalue and marginalise local knowledges and cosmologies, it could not destroy them*"—a statement that highlights the adaptability of indigenous people's cultural traditions.

As a result, the research study aims to contribute to the contentious discussion on the nature of colonialism and the cultural practises of the indigenous peoples of the non-Western globe from an Afrocentric viewpoint. This viewpoint emphasises the ability of native African subjects to build their own culture in the face of dominant Western modernity (Ndlovu 2019: 59). As a result, the case study of the KwaSokhulu chiefdom, which is situated near Richards Bay in northern KwaZulu-Natal, is based on an Afrocentric methodology. This paradigm addresses the issue of African identity by viewing Africans as centred, situated, orientated, and anchored. Molefe Asante (1987, 64-102) dubbed this concept "Afrocentricity" to highlight the critical necessity for the relocation of Africans in history, the economy, society, politics, and philosophy.

The purpose of this study's literature review is to provide evidence for research into the development of Kwa-Sokhulu Chiefdom's cultural traditions in contemporary South Africa from an Afrocentric perspective. Documents such as printed materials, official records, journal articles, dissertations, seminar papers, writings published in magazines, reports, and research theses are assessed to acquire information on the topic under study. Onwuegbuzie, Collins, Leech, Dellinger, and Jiao (2010:11) define a literature review as an interpretation of a selection of pertinent published and/or unpublished information that is available on a specific topic from one or more sources (such as documents, talks, observations, and drawings/photographs/videos). Ideally, a literature review should involve summarising, analysing, evaluating, and synthesis of the information in the literature that is currently available on the topic

The researcher can gain insight into what has come before and what has worked and not worked for previous researchers by reviewing the literature. Also, it helps to demonstrate comprehension of the subject matter and the capacity to analyse scholarly research. A literature review helps by supplying data that could be utilised to back up the researcher's own conclusions. A literature review is a survey of academic materials on a particular subject, according to McCombes (2019:35). It offers a summary of current knowledge, enabling the researcher to pinpoint pertinent theories, approaches, and gaps in the body of work. Gathering, analysing, and assessing written works, such as books and journal articles, that are relevant to the research issue is the process of conducting a literature review. The process of discovering pertinent research reports and analytical investigations, followed by the production of results, is also recognised as part of the literature review. The literature review covers the idea of preserving KwaSokhulu Chiefdom's cultural heritage in contemporary South Africa, as well as methodologies and the Afrocentric Approach.

A theoretical framework, or fundamental assessment of existing ideas, was utilised to develop the arguments in this study's investigation of the development of the cultural traditions of the Kwa-Sokhulu Chiefdom in contemporary South Africa from an Afrocentric perspective. Theories are developed by researchers to explain phenomena, find connections, and make future predictions (Vinz, 2015:1). This work is founded on established ideas since the present theories that guide this research study are explored inside a theoretical framework. It might be argued that the theoretical framework supports and contextualises this research. Three theories, including the Gene-Culture Transmission Theory by Lumsden and Wilson (1999: 67–68), Language and Culture Theory by Kelvin, Hoffnung & Hoffnung (2000:23), and Afrocentric Theory by Molefe Asante, are covered in the theoretical literature for this study (1987).

The tools and procedures utilised to collect data as well as the methodological approaches taken to address the research questions are included in research methodology. Each study must use a methodical technique to respond to them (Hancock) (2007:117). This describes the data gathering process used by the researcher and offers the research design, study area, sample techniques, data collection tools, data presentation, and method analysis used. An overview of the paradigm, research methodology, model tactics, data collection, and analysis within the methodological framework are given in chapter three of this study.

Essentially, and historically, a chiefdom has been viewed as a complicated institution with norms and traditions. They include positions and statuses that have been attained or assigned, as well as a variety of obligations, privileges, and rights that participants demand of one another or from society. This institution is surrounded by both concrete and abstract symbols and artefacts, and it is placed inside the complicated belief systems of the populace (Odotei and Awedoba, 2006:69). The chieftaincy is not only an institution, but it also connects to other regions of the world and acts as a bridge between the traditional form of government and the modern system.

It is crucial to remember that anthropologists, sociologists, and philosophers have all attempted to define culture since chapter four explores the cultural traditions of the KwaSokhulu Chiefdom. Robinson (1993b:172) claims that, despite this, there is widespread agreement that culture is a society's plan for survival or the collection of ways of living that a group of people have created over several generations. On the other hand, Oyama (1999:8) defines culture in terms of anthropology as human actions. Nevertheless, Geertz (1973:89) describes it as a system or historically transmitted pattern of meaning embedded in symbols and a system of inherited concepts that are manifest in symbolic forms and allow individuals to communicate, reproduce, and develop their understanding of and attitude towards life.

This definition emphasises the close connection between culture and daily life. It also emphasises how patterns are historically passed down from one generation to the next and how they help people create meaning within the framework of their culture. It is essential to place the use of the idea of tradition and the category of the traditional in historically specific discourses, including modes of knowing, speaking, conceptualising, and representing social behaviours that are referred to as traditional (Anttonen 2003: 116–117).

While "*modernity*" is a term that is frequently brought up in philosophical discussions, this study has not addressed the numerous disagreements around its definition or the question of whether modernity should be replaced with a "*postmodern*" sensibility. It is sufficient to note two different modernization-related issues in order to comprehend the discussion within African philosophy. The first and most obvious factor is the advancement of science and technology, namely the introduction of technologies built on scientific principles that

can be utilised to enhance the fundamental conditions of human life. The second component is largely of a political nature.

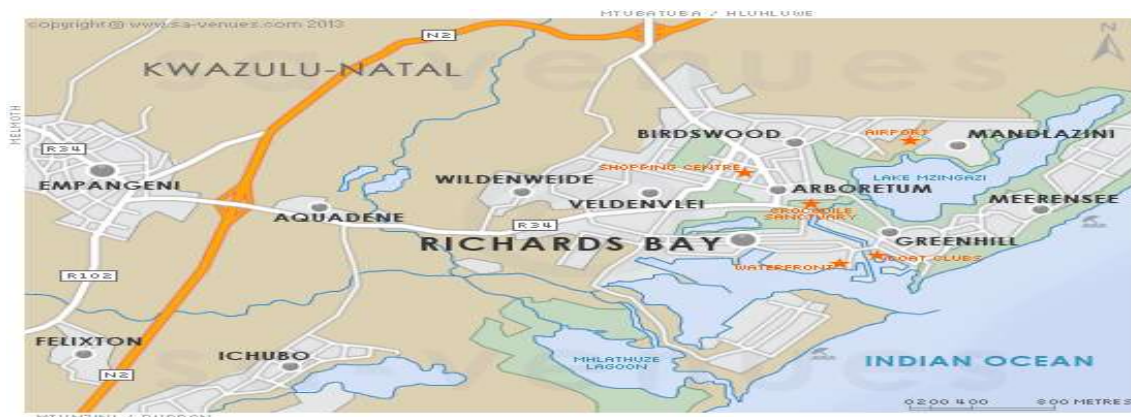
This feature, referred to by one academic as the "modernity of liberation" (Wallenstein, 1995: 472), entails the growth of political institutions that move away from authoritarian rule and towards regimes that promote the freedom and wellbeing of all individuals rather than just a select few. Thus, the KwaSokhulu Chiefdom in a modern South Africa, the influence of apartheid (The expression "apartheid" shall mean a system of institutionalised racial segregation and discrimination for the purpose of establishing and maintaining domination by one racial group of persons over another racial group of persons and systematically oppressing them, such as pursued by South Africa), and its effects on the KwaSokhulu subjects, are understood in the (1995: 472).

## CHAPTER ONE

### BACKGROUND OF THE STUDY

#### 1.1 Introduction

The nature of cultural traditions of the indigenous people of the non-Western world in general and Africa in the post-colonial era has raised scholarly debates. Such debates pitted scholars who stress the resilience of indigenous cultural traditions in the face of colonialism and coloniality against those who emphasize the hegemonic influence of Western modernity. De Sousa Santos (2015:41-48) has decried the ‘*epistemicides*’ of colonialism against the indigenous knowledge of peoples in the global South. Neocosmos (2016: xxii) posits that ‘...*even though Western colonialism did indeed systematically devalue and marginalise local knowledges and cosmologies, it could not fully destroy them...*’—a point that emphasizes the resilience of the cultural traditions of the indigenous people. Thus, the research study aimed to enter this hotly contested debate on the nature of colonialism and cultural traditions of the indigenous people of the non-Western world from an Afrocentric perspective. This is a perspective accentuating the agency of the indigenous African subjects in determining their own culture amid hegemonic Western modernity (Ndlovu 2019: 59). The study of KwaSokhulu chiefdom, located around Richards Bay in northern KwaZulu-Natal, is therefore premised on Afrocentric approach derived from the Afrocentric paradigm. Such paradigm deals with the question of African identity from the perspective of African people as centred, located, oriented, and grounded. This idea has been named “*Afrocentricity*” by Molefe Asante (1987, 64-102) to convey the profound need for African people to be re-located historically, economically, socially, politically, and philosophically.



*Image: illustration of Kwa-Sokhulu Chiefdom area, Source: The Illustrated History Encyclopaedia, p168*

## 1.2 Historical Overview

Since the making of the cultural traditions of Kwa-Sokhulu Chiefdom in modern South Africa is a thematic question in this study, it is imperative to give an historical overview of the concepts of chief, chiefdom ‘*ubukhosi*’ or chieftaincy institution ‘*isakhiwo sobukhosi*’ as understood locally and globally. A chief ‘*inkosi*’ or traditional leader ‘*umholi wendabuko*’ is defined as an individual who, by virtue of his or her ancestry, occupies a stool of an area, and this person has been appointed to it in accordance with the traditions and customs of the area. This individual has traditional authority over the people who live in that area. (Mthandebi, 2012: 1). A chief is further defined as

*‘a traditional leader of a specific traditional community who exercises authority over several headmen by customary law, or within whose area of jurisdiction several headmen exercise authority’* (Bizana-Tutu, 2008: 6).

The primary role of the chief is to regulate social behaviour within the community that he or she has control of. Chiefs are not in control of service delivery as it is the local government’s responsibility. They are social leaders rather than government institutions (Ibid.). Section 212 of the Constitution of South Africa states that:

*“(1) National legislation may provide a role for traditional leadership as an institution at local level on matters affecting local communities.*

*(2) To deal with matters relating to traditional leadership, the role of traditional leaders, customary law and the customs of communities observing a system of customary law –*

*a. national or provincial legislation may provide for the establishment of Houses of Traditional Leaders; and*

*b. national legislation may establish a Council of Traditional Leaders.”* (Constitution of the Republic of South Africa).

Traditional leadership is inherited through kinship ties. During the pre-colonial era for one to assume the leadership position one had to be related by a tie of kinship or based on their

common ancestry. Thus, traditional leaders qualify for office by their ancestry alone and therefore require no special training (Bizana-Tutu, 2008: 6).

Bound together by ties of kinship, marriage or clientelism, they derived their authority from the allegiance of subjects and functioned through the distribution and redistribution of accumulated tribute, usually in the form of cattle.” (Mkhize *et al*, 2005:9), This means that the authority of the Amakhosi stemmed from ritual, symbolic and patronage power. Traditional leaders performed a wide range of functions for their societies, ranging from providing safety and security, safeguarding tribal sovereignty, allocating and distributing land and settling land disputes, providing spiritual leadership and the administration of justice (Beall *et al*, 2005: 760).

Regarding chiefdom or chieftaincy institutions globally, it could be argued that Anthropologists and archaeologists first described chiefdoms in the Americas. The anthropologist Kalervo Oberg ((1955: 484) introduced the concept of chiefdom some decades ago. In his seminal article, he placed South American ‘*tribal units*’ “*governed by a paramount chief under whose control are districts and villages governed by a hierarchy of subordinate chiefs*” such as Jonestown in Guyana, or cargo cult movements such as the Nimamar government in Lihir, Papua New Guinea, or mafias and drug rackets – all seemingly organized in a chiefdom-like fashion, comprising up to several thousands of subjects, remaining unbureaucratized, but bypassing the power of the state.

Most anthropologists today see chiefdoms as small-scale societies organized according to kinship and other face-to-face ties, led by a hereditary or elected chief. If chiefdom consists of a hierarchy of chiefs, then a ‘*paramount chief*’ is in the helm of a complex chiefdom or kingdom. Chiefdoms usually comprise a few thousand people who tend to know each other (face-to-face relations). Their political life is based on consensus rather than coercion. Ritual ideology is the unifying force. Agriculture is usually the economic basis of chiefdom societies, and they are socially stratified, the prestige of the chiefs and priests being the highest (Kradin. 1995:11-61).

‘*Chiefdom*’ has thus been adopted, not without doubts, by anthropologists and archaeologists interested in politics and social evolution. In the early years it was mostly understood as the penultimate stage in the evolution of political organization eventually leading to the state. Influential anthropologists such as Elman Service (1962:279-302) saw chiefdom as one of the necessary steps towards the state (sequence band-tribe-chiefdom-

state). He described chiefdoms as hierarchically organized societies with permanent positions of leadership, intermediary between egalitarian and bureaucratic/ stratified states (Feinman 1996:185-91).

Carneiro further elaborated on this theme (1981, 1998, 2002). From the start however there were scholars, mostly within the evolutionist discourse (viz. Leach 1954, Southall 1956), who noticed oscillations between state and chiefdom on the one hand, and chiefdom and less permanent and simpler forms of politics on the other. Also today, archaeologists such as Gary Feinman question ‘*progressivist*’ thought and conclude that “*there does not seem to be a single unilinear trajectory of change when it comes to these oscillations*” (Feinman, 1998: 102-110).

Whereas chiefdoms used to be understood as based on consensus, tradition, and religion (cf. Jingoos 1975:212), certain present-day chiefdom-like formations implement a kind of local, regional or even global authority that challenges classical understandings of chiefdom. One of the new developments is the rise of predatory chiefdom-like organizations or networks thriving on violence and terrorism, which Charles Tilly already discerned some examples of in the data on state formation in mediaeval Europe (Tilly, 1992: 203-215).

It could thus be argued, learning from the above, that one-way conceptualizations must be abandoned and examine chiefdoms in comparative perspective, across time and even disciplines. Chiefdoms no longer belong strictly to the study of the past, they are living realities of our time, just as they were crucial political forms serving humanity from time immemorial. Archaeologists, especially, have been working concertedly during the last two decades, amassing a great deal of data on chiefdoms (Drennan and Uribe 1987; Earle 1978, 1987, 1991, 1997; Redmond 1998; (Cf. Feinman and Marcus, 1998: 3–13). It appears that the state is by no means an inevitability and that chiefdoms are a more common, and quite varied, form of political organization than was previously assumed.

An extensive literature now documents important variations in chiefdoms, diachronic cycling, ways in which certain chiefdoms evolved into states, but also cases in which chiefdoms endured for centuries at the periphery of (and in contact with) states. The range of variations and time depth of chiefdom as a political category have however been insufficiently analyzed, most likely due to the relative lack of comparison across continents and epochs and indeed, with data from other social science disciplines.

Archaeologists seem too closed, holding on to their ‘*hard*’ data and failing, with some exceptions (McIntosh, 1999:164-89), to compare this data with data from neighbouring disciplines and benefit from the comparative results their efforts have made possible. As there is hardly any dialogue between social anthropologists and archaeologists, not enough generalization takes place. Russian historians, ethnologists and archaeologists are still exceptional in their search for alternatives to evolution (Kradin and Lynsha 1995 (Cf. Claessen, 2000b: 1-11).

Social anthropologists have described chiefdoms in various parts of Africa, Oceania (Sahlins 1963, Earle 1978, Kirch 1984), Asia and the Americas – entities that are often called, or call themselves, kingdoms and that exist and thrive to this very day. The oft-cited Pierre Clastres (1977) did his fieldwork on chiefdoms in South America while others did theirs in Liberia, Cameroon or among the nomadic Twareg of the Sahara desert (Murphy and Bledsoe 1987, Chilver and Kaberry 1968, Nkwi 1976, Saenz 1991). Under British colonial rule, the British administration experimented with two different systems aimed at governing the indigenous population. The first involved using colonial bureaucracy to weaken the institution of chieftainship, a system particularly favoured in the Eastern Cape (Bekker, 2008: 1-349).

The Chief’s powers were controlled through the system of direct, magisterial rule. All the districts of the Transkei were headed by a White magistrate who served as both the judicial and the administrative officer. These districts were further divided into locations headed by an appointed headman, who in some cases was a chief or an individual with no traditional authority (Southall and Kropiwnicki, 1996:49). The second system involved the use of local indigenous rulers to control and administer the population, a system known as ‘*indirect rule*.’ This system was adopted in colonial Natal. Theophilus Shepstone, the Secretary for Native Affairs during British colonial occupation, implemented this form of administration which became known as the ‘Shepstone System.’ This method changed the nature of the chieftaincies as it created a system of dependency on the colonial government (Ibid, 50).

Indirect rule, however, was divisive and alien to the systems of Chieftaincy which had rested historically on patrilineal lines, particularly as the chiefs became vassals of the colonial bureaucracy. The colonial office of the Governor-General granted the title of ‘*Supreme Chief of Indigenous People*’ to the officeholder, and the Shepstone System gave the Governor-General powers to appoint and fire traditional leaders. This undermined the

traditional succession of chiefs, and as a result, traditional leaders found themselves in an ambiguous position where, on the one hand, they had the obligation to serve their constituency, while on the other hand, they were required to administer the interests of the colonial government. Those who collaborated with the colonial government undermined their legitimacy, and those who sided with their people were deposed. Being a chief during the colonial occupation was thus a precarious occupation torn between keeping alive traditional structures and surviving the culturally inconsiderate regime of the British (Vansina, 1990: 239–47).

William Beinart (1985) asserts that modern chieftaincy has been viewed as a creation of the state. In his book, “*Chieftaincy and the Concept of Articulation: South Africa ca. 1900-1950*”, Beinart states:

*“It is widely recognized that the current form of chieftaincy was entrenched in the latter period when government officials accompanied by tame anthropologists and black information officers scoured the rural districts for the remnants of chiefly lineages. Tribes were defined, tribal and regional authorities were created, and some of the chiefs were installed with much pseudo-traditional ceremony. Chiefs were also given salaries and scope for personal gain. In this way the state hoped to secure a conservative or reactionary rural hierarchy which would help to defuse broader national struggles (Beinart, 1985:91-92)*

During the pre-colonial era, traditional leaders played an important role in traditional life as they were responsible for the daily administration of their area as well as for the lives of indigenous people. Their leadership was based on governance of the people and the leader was accountable to their subjects. The South African Act of 1909 controlled ‘*native affairs*’ under the Governor-General, and the government’s primary concern was to prevent and avoid a revival of the military power of African chiefdoms (Banks & Southall, 1996:410). As such, a system of direct rule was adopted and imposed upon the chiefdoms.

In outlining the implementation of this system Banks & Southall (1996) have illustrated how chiefdoms were transformed into units of local government, stating:

*“This was effected by introducing an administrative system that cut across tribal boundaries. A grid of twenty-seven magisterial districts, that paid scant regard to the old political units, was imposed on the tribal pattern.... The districts themselves were subdivided into locations, approximately thirty to a district, and over each was placed a headman, appointed to the post by the administration.... Although, in fact, succession to office was almost invariably inherited, in law the headman was appointed by Government and was subject to bureaucratic rules of censure and dismissal. The chiefs, as such, were all but ignored. The main reduction of authority was in the judicial sphere. No chief or headman was permitted to decide any criminal case and even in civil cases, their role was merely one of arbitration. They had no power to enforce their decisions and any litigant not satisfied with these decisions could bring his case to the magisterial court.”*  
(410-411).

During the era of colonialism and, following that, apartheid, government administration complicated matters through the introduction of foreign hierarchical titles into the traditional leadership system, including ‘*paramount chief*,’ ‘*subchief*,’ ‘*independent headmen*’ and ‘*supreme chief*.’ (Ibid.). The title of ‘*supreme chief*,’ Bekker (2008:186) argues, was introduced by the previous colonial regime to give the Governor-General ruling power over Africans, and later over the State president. Other levels, such as paramount chiefs, independent headmen and sub chiefs were introduced to elevate or demote certain Africans to higher or lower positions (Shack, 1979:82).

Under the post-1994 South African democratic constitution, issues of traditional authority were negotiated to address the damage done to traditional systems of leadership by previous administrations. The Constitution was amended to read that the provincial constitutions would provide the institutional roles, authority, and status of traditional monarchs. This was particularly applicable to the Zulu Monarch in KwaZulu Natal. However, powers and responsibilities given to traditional leaders in the Constitution were less than their representatives had lobbied for during the negotiation process (Banks & Southall, 1996:411).

Chapter 11 of the Constitution of the Republic of South Africa recognizes the role and status of traditional leadership according to customary law. Several amendments and legislative proposals have been adopted, including different programmes that have been implemented for the purposes of ensuring that traditional leadership contributes to the development of society (South African government, 2015) For example, the legislation has managed to transform the composition of traditional councils in order to reconcile these councils with a measure of democratic consolidation.

The current requirements are that 40% of the council must be elected, and one-third must be women. Furthermore, legislation opened channels for traditional councils and municipalities to work more cohesively to ensure that traditional councils have a voice in government and may also enter into partnerships and service delivery agreements with the municipalities (Ibid.). In addition, a ‘*House of Traditional Leaders*’ has been established, in terms of the then Council of Traditional Leaders Act, 1997 (Act 10 of 1997), as mandated by the Constitution. Their objectives are to:

*‘promote the role of traditional leadership within a democratic constitutional dispensation and enhance unity and understanding among traditional communities and advise national government*  
(Banks & Southall, 1996:411).

In all six provinces where houses of traditional leaders were established, their primary role has been to:

*‘enhance the cooperative relationships within national and provincial government, while the establishment of local houses of traditional leaders deepens and cements the relationship between municipalities and traditional leaders on customary law and development initiatives.’* (South African government, 2015).

In the quest to deal with the issue of traditional leadership the government passed the Traditional leadership and Governance Framework Act 41 of 2003. This Act places an obligation on government to promote and protect the institution of traditional leadership. It also provides a specific framework on how the relations between traditional leaders and authorities of government should be governed:

*“5. (1) The national government and all provincial governments must promote partnerships between municipalities and traditional councils through legislative or other measures. (2) Any partnership between a municipality and a traditional council must: (a) be based on the principles of mutual respect (and recognition of the status); and (b) be guided by and based on the principles of co-operative governance. (3) A traditional council may enter into a service delivery agreement with a municipality.”*  
(Traditional Leadership and Governance Framework Act 41 of 2003).

One of the biggest challenges has to do with reconciliation of traditional leaders and the democratic government. The country’s political system is founded on the Western European model, which at times contradicts the values of other South African cultures, more specially those whose leadership focuses on hierarchy of authority. Within some of these cultures their political authority is centralized, which allows chiefs and kings to intervene in social conflicts (Meer & Campbell, 2007:112). In one of the government’s efforts to rectify wrongdoings of both the colonial and apartheid regimes, a decision was taken to redesign traditional leadership positions. The rationale for this change was that according to custom, there are generally three levels of traditional leadership positions recognized; Kingship, Chieftainship and Headmanship (Bekker, 2008:1). It is in this context that a study on the making of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa from an Afrocentric perspective was undertaken.

### **1.3 Problem Statement**

Human rights violations in South Africa are regarded as a form of humiliation and discrimination against the cultures and traditions of other peoples. Undertaking this research study has justification in that it is based on the Richards Bay area of the KwaSokhulu where people were evicted and forcibly removed by the erstwhile apartheid system. This led to the founding of the present city of Richards Bay. Prior to that the KwaSokhulu chiefdom had influenced not only Mandlazini, but also Emhlangeni, Kwe-SakwaMthethwa, Mtubatuba, Mbonambi, Enseleni, Eskhaleni (Esikhawini) and KwaDlangezwa areas.

Two key objectives of the apartheid system, which the National Party set out to construct in 1948, were to maintain political supremacy and to advance the economic well-being of the white minority, who made up fewer than 20% of the population (Wilson and Ramphela, 1989: 208). These objectives, however, were predicated on an underlying conflict. To meet the increased demand for cheap labour from businesses, political dominance needed the marginalization of the African majority while simultaneously integrating African workers (Ibid: 1989: 209). The apartheid regime changed course in the 1950s, enacting stricter segregationist laws because of at least three events.

The National Party first realized that the pragmatists' strategy of controlling African labour mobility through a labour bureau system had failed to impose control over the distribution of African employees (R Ross et al, 2011: 319). Urban migration was a result of the overcrowding and poverty on the reserves designated for Africans. As a result, during the 1950s, political opposition escalated, and the population of African cities surged by 50%. Second, white farmers were increasing their pressure on the government to drive Africans off their land.

More arable land was desired by white farmers. Prior to the middle of the 20th century, when agricultural productivity grew, this politically influential group relied on large numbers of unskilled laborers instead of a smaller, more highly skilled workforce (Platzky and Walker, 1984: 38). Thirdly, worldwide opposition to the racism of apartheid grew as other regions of Africa underwent decolonization. Due to the events, the apartheid government passed legislation that established the Homeland or Bantustan system's legal foundation. Political segregation of Bantustans was established by the Bantu Self-Government Act of 1959 and the Bantu Homeland Constitution Act of 1971; residents became "*citizens*" of their own homelands and were therefore viewed as outsiders in South Africa (Mager and Mulaudz, 201: 3).

The dictatorship used the language of "*separate development*" and even "*decolonization*" to defend these measures, stating that doing so would provide nations within the boundaries of their historical homeland the right to self-determination (Miller, 2016: 23). This idea of "*independent states*" was used as an excuse for the mass expulsion of people and later served as the foundation for massive apartheid. The government, in the 1960s and early 1970s, forcibly evicted Africans from "*white areas*" to homelands and implemented a pass system to regulate the movement of people into cities (Unterhater, 1987: 56-57).

The government had to "*persuade*" black leaders through payments and other means in a "*divide and rule strategy*" to convince black South Africans to move to prevent international condemnation and black resistance. Chiefs received rewards such as better houses at the new areas, money, and farming equipment. However, where there was opposition, the government did not hesitate to use drastic measures like selective sanctions like cutting off essential services and occasionally forbidding community meetings (Manson and Lawrence, 20 (3), 1994: 451). After convincing the chief to accept the policy, they referred to it as a "*consultation*" process.

Thus, the KwaSokhulu people of Mandlanzini were forcibly removed throughout this time of forced removal—from 1960 until the middle of the 1980s—using both subtle and harsh means. No in-depth study has been undertaken, from an Afrocentric viewpoint, of the forcible uprooting of KwaSokhulu people from Mandlanzini to Ntambanana, a desolate and dry terrain 69.1 kilometres northwest of Richards Bay (Unterhater, 1987: 56). The KwaSokhulu people were relocated from Mandlanzini to Ntambanana on January 6, 1976, according to a review of the literature. Nevertheless, the KwaSokhulu chiefdom remained governed by rigid traditional laws and strong traditional beliefs that could easily be identified by hereditary clans. No investigation, except from a Eurocentric view, has been made into the making of the cultural traditions and the political hierarchical operations of KwaSokhulu Chiefdom in modern South Africa from an Afrocentric perspective which became the focus of this study.

#### **1.4 The Purpose, Aims and Objectives of the Study**

The purpose of this research was to investigate the making of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa. The study also had as its purpose to discuss the impact of modernity on the culture, tradition and custom of KwaSokhulu Chiefdom. This research further interrogated the influence of apartheid on the KwaSokhulu culture, traditions and customs. The research project therefore sought to explore and investigate the following:

- *To interrogate the origins and nature of the KwaSokhulu Chiefdom around Richards Bay.*
- *To analyze the operational modus operandi of the traditional systems in KwaSokhulu Chiefdom.*

- *To investigate the KwaSokhulu Chiefdom in a modern South Africa and the impact of apartheid system on its subjects.*
- *To examine the political hierarchical operations of the KwaSokhulu Chiefdom.*

## **1.5 Research Questions**

The following entailed the central questions for the study:

- What are the roots and nature of traditional systems in KwaSokhulu Chiefdom around Richards Bay?
- What is the modus operandi of traditional systems in KwaSokhulu Chiefdom?
- How could the KwaSokhulu Chiefdom in modern South Africa be investigated and what was the impact of the apartheid system on its subjects?
- How does the political hierarchy of KwaSokhulu Chiefdom operate?

## **1.6 Ethical and Safety Issues**

It is acknowledged that the researcher acquainted, read, and understood the University rules applicable as part of postgraduate research, It is therefore declared that all the acquired information precisely met the expected ethical obligation. It was undertaken to confine this study within the generally set University principles and policies put in place to guard against any ethical misconduct that could arise in the middle of research. It therefore declared that the following principles were observed:

- To respect the safety and the well-being of others.
- To respect the case of anonymity and confidentiality.
- To make this research to be an independent and also a unique study.
- To guarantee the legality of this research as part of academic work
- To abstain from any form of plagiarism by following proper academic referencing ways.
- If any irregularity arises that can infringe upon this research work, I will immediately communicate it with the Supervisor for the appropriate steps to be taken.

NB: Precautions: The candidate and interviewees wore face masks at all times, social distancing (1.5 metres apart) was observed before, during and after interviews. Sanitizer stands were placed at the interview entrance and interviewees and the candidate sanitized going in and out. Interviewees and the candidate were encouraged not to share any

equipment (pen, paper, books etc.). Temperature screening was done before face-to-face interviews resumed. It was noted that should the pandemic sour months before interviews took place, online interviews would be an alternative, but this was not the case regarding this study.

## **1.7 Conclusion**

It could be concluded that the research study topic: “*An investigation into the making of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa: An Afrocentric Approach*”, the dissertation structure and the research methodology created the possibility of publishing articles from the material generated. It is envisaged that two articles would be submitted to accredited journals on completion of the study. As a way of giving back to the community, copies of the completed dissertation will be donated to available libraries at Mandlazini (the Traditional Seat of the Chiefdom), Empangeni, Emhlangeni, Ntambanana, Mtubatuba, Kwa Mbonambi, Enseleni, and Richards Bay. The next chapter will give a detailed account on the review of literature and theoretical framework.

## CHAPTER TWO

### **A REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK**

#### **2.1 Introduction**

The goal of literature review in respect of this study is to support an investigation into the making of the cultural traditions of Kwa-Sokhulu Chiefdom in modern South Africa from an Afrocentric approach. To gather information on the subject being studied, documents entailing printed materials, official records, journal articles, dissertations, seminar papers, papers published in magazines, reports, and research theses are evaluated. A literature review, according to Onwuegbuzie, Collins, Leech, Dellinger and Jiao (2010:11), is an interpretation of a selection of pertinent published and/or unpublished information that is available on a particular topic from one or more sources (such as documents, talks, observations, and drawings/photographs/videos), and it should ideally involve summarizing, analyzing, evaluating, and synthesis of the information in the literature that is currently available on the subject.

Reviewing the literature assists the researcher to have an idea of what came before, and what did and did not work for other researchers. It also assists in demonstrating ones' understanding and an ability to critically evaluate research in the field. Literature review assists to provide evidence that may be used to support the researcher's own findings. McCombes (2019:35) describes literature review as a survey of scholarly sources on a specific topic. It provides an overview of current knowledge, allowing the researcher to identify relevant theories, methods and gaps in the existing research. Conducting a literature review involves collecting, evaluating, and analysing publications such as books and journal articles that relate to the research question. Literature review is also regarded as a process of finding the relevant research reports and critical studies and then produce the results. The concept of making cultural traditions of KwaSokhulu Chiefdom in modern South Africa, methods and Afrocentric Approach are all covered in the literature study.

To develop the arguments employed in this study investigating the making of the cultural traditions of Kwa-Sokhulu Chiefdom in modern South Africa from an Afrocentric approach, a theoretical framework, or fundamental evaluation of current theories, was used. Researchers create theories to explain phenomena, discover connections, and predict the future (Vinz, 2015:1). The current theories that underpin this research study are discussed

in a theoretical framework, demonstrating that this work is based on well-established concepts. It might be claimed that this research is justified and contextualized by the theoretical framework.

## 2.2 A Review of Literature

The history of the colonial encounter between the coloniser and the colonised subject is a history that is informed by discourses that emphasizes the hegemony of Western colonialism on one hand and indigenous agency on the other. With specific reference to the continent of Africa, the question of what fundamentally the impact of colonialism on indigenous African way of life was a question that has pitted scholars such as Ali Mazrui (1996, 12-13) of the '*epochal school*' of colonialism against those of the '*episodic school*' such as Ade Ajayi (1996:17).

Thus, for instance, Ade Ajayi argued that colonialism was just but a mere '*episode in African history*' (Ajayi 1969: 13) that did not change the course of the pre-existing indigenous African ways of living fundamentally but this view of the influence of colonialism on African identities was challenged by Mazrui (1996: 12-13) who argued that colonialism represented a '*revolution of epic proportions*' in that '*[w]hat Africa knows about itself, what different parts of Africa know about each other, have been profoundly influenced by the West*'. What could be deduced from the debates they are torn between those who are optimistic about the existence of 'authentic' African ways of life and those who are pessimistic about the existence of identifiable uniquely indigenous African cultural traditions.

The question of what happened to indigenous African cultural traditions is a question that attracted the attention of scholars who debated what can be referred to as the '*invention of tradition*' thesis. Like the '*episodic*' and '*epochal*' schools of thought about the nature of colonialism and its impact on indigenous African cultural traditions, the '*invention of traditions*' thesis pitted scholars such as Hobsbawm and Ranger's (1983) who claimed that Eurocentrism and colonialism invented new traditions in Africa against those like Hamilton (1998) who argued that though colonialism and imperialism reinvented the indigenous African traditions, such re-inventions of African traditions was minimal in that they were limited by pre-existing knowledge's, cultures and voices of Africans. Thus, in a collection co-edited with Hobsbawm entitled *The Invention of Tradition* (1983 [1993]) Ranger argues that:

*The colonial period in Africa ... was not only marked by the importation of European neo-traditional inventions of identity – the regiment, the boarding school, the defeudalized country house – and the inclusion of Africans within them as subordinates, but also by systematic inventions of African traditions – ethnicity, customary law, “traditional” religion (Ranger 1993: 63).*

What the above articulation means is that colonialism is primarily responsible for producing what we see today as authentic indigenous African cultural traditions. It runs short of referring to these so-called indigenous African cultural traditions as modern European traditions. He further argues that:

*...before colonialism Africa was characterized by pluralism, flexibility, multiple identities; after it, African identities of “tribe”, gender and generation were all bounded by the rigidities of invented tradition’ (Ranger 1993: 64).*

Despite the above-spirited argument about the damages that colonialism did to the pre-existing Indigenous African cultural traditions, scholars such as O’Hanlon (1991: 6), rejected the assumption that

*Essentialism, objectification, and the development of elaborate taxonomies to describe the world [is] a particularly western and post-Enlightenment form of thought’.*

Using the case study of India to support the above argument, O’Hanlon argues that:

*The evidence is that Indian cultures had and have their own forms of objectification and essentialism too. At the most superficial level, indeed, what is striking about many Indian cultures ... is the extraordinary range of classifications they have ... Key groups of Indian men had from colonial masters in some at least of the techniques of [subordination] as a means of expressing social distinction (O’Hanlon 1991: 6).*

What one can understand from the above articulation is that it might be an extreme view to give too much credit to colonialism when analysing the production of indigenous African cultural traditions in the context of the colonial encounter, but credit needs also to be given

to the agency of the Indigenous subject in resisting the colonial influence of pre-existing African cultural traditions.

The long list of scholars who directly and indirectly participated in the colonial invention of indigenous people's cultural traditions within the non-Western world during the colonial encounter include scholars such as Mamdani (2013) who lamented the phenomenon of 'define and rule' in which the colonizer defined who the indigenous subject is to achieve his objective of divide and rule. Mamdani's thesis indicates that colonial strategies such as those that saw the creation of the homelands and separate development systems in apartheid South Africa were accompanied by the re-inventions of African traditions in a way that suited and/or enabled the colonial system to thrive.

Perhaps, a more balanced view about what happened to longstanding indigenous African traditions during the colonial encounter is a view presented by Martin Chanock (1985) in his book entitled *Law, Custom and Social Order: The Colonial Experience in Malawi and Zambia*. Charnock (1985) stipulates that there was an alliance between the colonizer and the colonized subject in the invention of African patriarchy to produce 'customary law' in Malawi and Zambia. This a position that Ndlovu (2019) argues that it:

*'privileges both the colonial structure and Indigenous agency in his account of the invention of customary law, which became part of a transformation of African institutions rather than a form of continuity with a precolonial past'* (Ndlovu 2019: 59).

The transformation of indigenous African cultural traditions under the weight of colonialism is a theme that was picked by Ranger (1993) when he argued that:

*'conflict within the African society was not new but the possibility of codifying and enforcing "customary" law was new; the possibility was given by colonial rule and exploited by African groupings'* (Ranger 1993: 69).

What all the above statements imply is that when examining the nature of African traditions in the aftermath of the colonial encounter, it is important to neither emphasize their purity nor their invention in entirety.

Another intervention of note about the invention of traditions in Africa is the intervention of Leroy Vail (1989) in his edited volume entitled *The Creation of Tribalism in South Africa*. In this volume, Vail alerts us to the issue of ethnic consciousness which he

vehemently argues that it is not part of pre-existing African tradition but is part of colonial invention that served as the colonial strategy of divide and rule.

This is the same argument that was raised by Peter Ekeh (1990) when he argued that the kinship systems that are currently found in West Africa are a product of colonial rule and not the kinships of precolonial era in Africa. What is at stake here is that colonialism appropriated African traditions and re-invented them anew for the purposing of colonial governance and rule. This included the standardization of indigenous African languages by the missionary language experts who even selected which dialect to include and to exclude.

A comprehensive literature review on the invention of tradition debate cannot be completed without an insight into Valentine Y. Mudimbe's works on the invention of African and the idea of Africa. Thus, in his book *The Invention of Africa* (1988) Mudimbe argues that Africa and African social and cultural identities are in fact a European construct. This position dovetails with that of Vansina (1990: 239–47) who once remarked that in Equatorial Africa:

*The conquest prevented the tradition from inventing new structures to cope with a new situation. Instead, the colonial government invented them. Its agents preserved some old practices but the whole structure made sense only in the cognitive realm of the Europeans, not in the equatorial tradition. ... The cognitive part of the old tradition, its very core, went into irreversible crisis. ... The Europeans first built their own cognitive view of rural African society and then imposed it on daily life. ... The only concession to the equatorial way of life was to preserve some cultural flotsam and jetsam, and to erect a structure labelled customary law, which was utterly foreign to the spirit of the former tradition. Customary law was the headstone on its grave.*

All the above arguments by scholars indirectly or directing support and dismissing the invention of traditions are important for making sense whether the African subject self-determined his identity or he/she became a pawn of the Western subject without sovereignty over his/her culture. Of interest in this equation are scholars such as Spivak (1988), who asked the question of whether the 'subaltern' can speak—a question that is like that of

whether a colonized subject can determine his/her own culture. This is quite relevant to the study of cultural production in Africa today since the absence of a white settler government does not mean the absence of the colonial systems of power.

Perhaps, the most interesting and direct response to the invention of tradition thesis was presented by Carolyn Hamilton (1998) in her book: *The Limits to the Invention*. In this book, Hamilton rejects Edward Said's (1978, 1993) argument about 'the West' invention of the primitive 'Other' in opposition to its 'civilized self'. She argues that the colonized subjects actively participated in the invention of their traditions by the West or Europeans (Hamilton 1998: 27).

In her view, colonized subjects in Africa had a lot to say during the invention of their traditions by their colonizers—a position that answers Spivak (1988) on whether the subaltern can speak under the condition of colonial domination. Thus, Hamilton (1998) bases her limit to the invention of tradition thesis by dismissing scholars such as Golan (1994) and Cobbing (1988) as simplistic. She refutes their blame on white writers for producing negative narratives about the identities of Indigenous people. Hamilton argues that such writers were informed by indigenous people themselves.

In the context of the present study on the making of the cultural traditions of Kwa-Sokhulu Chiefdom in modern South Africa from an Afrocentric approach, one does not take any espoused viewpoint as gospel truth. This research study proposes to present an Afrocentric perspective on the making of the cultural traditions of Kwa-Sokhulu Chiefdom in modern South Africa. This is a perspective that privileges African agency in matters of history and culture—a perspective that deliberately projects the interpretation and viewpoints of the researcher rather than pretends to be neutral and objective.

### **2.3 Theoretical Framework**

The theoretical literature on this study broadly covers three theories, i.e. Gene-culture transmission theory by Lumsden and Wilson theory (1999: 67-68); the Language and culture theory by Kelvin, Hoffnung & Hoffnung, (2000:23); and the Afrocentric Theory by Molefe Asante (1987).

#### *Lumsden and Wilson Theory*

Culture-by-gene transmission entails followed how culture evolved from genes through the intellect to culture. Their strategy is comparable to Cavalli-Sforza & Feldman's quantitative

strategy (in Allott, 1999:67). According to Lumsden and Wilson (in Allott, 1999:68), culture is mostly inherited.

Genetically determined sensory filters, inter-neuron coding, cognition of perception, learning, and decision-making all play a role in how culture is transmitted. "Biological processes influence and form culture, while at the same time, biological processes change in reaction to cultural change" (Lumsden and Wilson in Allott, 1999:68).

### *Kelvin, Hoffnung & Hoffnung Theory*

Language and culture. Studdert-Kennedy (in Allot, 1999:76) suggest that linguistic structure may be viewed as, a special case of motoric structure, the structure of action. The goal for language is to derive its properties from other, presumably prior, properties of the human organism and its natural environment. It is hypothesised that the left hemisphere specialises in motoric activities rather than in perception. Kimura, Ojemann and Mateer (in Allott, 1999:76) states that language is drawn to the left hemisphere because the left hemisphere already possesses the circuitry for the fingers and arms, which is the same as for the larynx, tongue, lips, and innervated vocal apparatus. Ojemann and Mateer (in Allott, 1999:76) found that language arises in the same cortical sites as for motor function. Allott (1999:76) therefore concludes that language incorporate brain mechanisms originally developed for motor learning.

Marsha Bennington (in Kelvin, Hoffnung & Hoffnung, 2000:23), a speech-language pathologist, states that speech or language use has to do with more than only speech problems and even cognitive links. Speech and language also include motor skills, attitudes, feelings, the person's own needs and his support system. According to the researcher speech and language is thus affected by physical features like motor skills, it is also affected by cognition and by feelings.

Furthermore, it also depends on the social structure within which such a child lives. Language is therefore influenced by the culture of the child. Seifert, et al. (2000:296), who reason that language is more than grammatical rules, support the latter conclusion of the researcher. A child learns, through the acquisition of language, how his community prefers to communicate. The researcher reasons that certain behaviours are part of culture – different societies tend to behave in certain ways.

The researcher notices this in the typical differences in body language of the many cultures in her community. If language incorporates the mechanisms in the brain developed for

motor learning, behaviour, and language should influence each other. In Gestalt theory, observing language is part of the holistic view of the client (Mackewn, 2004:44). She states the importance of paying equal attention to how a person says something than to what is being said. It includes body language like how the client enters the room, how he moves, sits, breathes, fidgets, his facial expressions and gestures, and how all of these interrelate with the story he is telling. (Mackewn, 2004:44) It is thus clear to the researcher that spoken- and body language are both part of the communication systems of the client. In Gestalt therapy all of this forms part of the holistic view of the client.

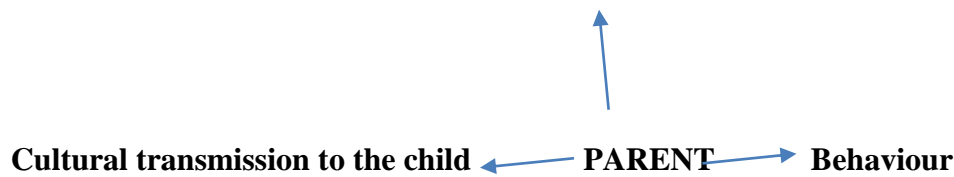
According to the researcher the client's spoken message as well as body language are part of his self, thus part of his culture, because culture is seen here as the way humans make sense of life. The way of making sense of life is thus communicated through language and movement. It is not possible to separate these two (language and movement) because it seems, from the discussions above, that both originate in the same areas in the brain. They are one whole.

*“Language is the biological link between culture and non-cultural aspects of human evolution both in its role in the development of the brain and cognition and in its continuing role, as part of brain organization and function, as the instrument for the preservation and transmission of culture from generation to generation” (Allott, 1999:77).*

The latter quote of Allott (1999:77) relates further, to the researcher's opinion, of the relation between language and culture. Culture is transmitted through language, but culture and language also develop together in the human brain. Language patterns and the way language is used as well as pronounced are all culturally linked. The link between language and culture is also evident in a statement in Words & Language (1997:1).

The definition and meaning of words depend on the differences in social and cultural context of a specific language. Words & language (1997:1) states that many descriptive words' meanings depend on what we believe according to our values and cultural beliefs. The researcher therefore sees language as culturally influenced. Culture is our beliefs through which we give meaning to life. We express beliefs through language. Language is thus influenced by culture, and it also transmits culture.

## Language transmission to the child



### Molefe Asante Afrocentric Theory

The Afrocentric method is derived from the Afrocentric paradigm which deals with the question of African identity from the perspective of African people as centred, located, oriented, and grounded. This idea has been named “Afrocentricity” by Molefe Asante (1987) in order to convey the profound need for African people to be re-located historically, economically, socially, politically, and philosophically. He explained Afrocentricity as follows:

*“To say that we are decentred means essentially that we have lost our own cultural footing and become other than our cultural and political origins, dis-located and dis-oriented. We are essentially insane, that is, living an absurdity from which we will never be able to free our minds until we return to the source. Afrocentricity as a theory of change intends to relocate the African person as subject. . . . As a pan-African idea, Afrocentricity becomes the key to the proper education of children and the essence of an African cultural revival and, indeed, survival.” (Asante, 1995, p. 1)*

Afrocentricity is therefore, a philosophical and theoretical paradigm whose origins are attributed to Asante’s works Afrocentricity (1988), The Afrocentric Idea (1987), and Kemet, Afrocentricity, and Knowledge (1990). These books form the essential core of the idea that interpretation and explanation based on the role of Africans as subjects is most consistent with reality. It became a growing intellectual idea in the 1980s as scores of African American and African scholars adopted an Afrocentric orientation to data. Afrocentricity is generally opposed to theories that "dislocate" Africans in the periphery of human thought and experience.

From a research point of view Asante argues that Afrocentricity can have a significant impact upon the way African researchers view their identity, specifically considering the African people as centred, located, oriented, and grounded. Afrocentricity is therefore a

philosophical and theoretical perspective that when applied to research can form the essential core of the idea. In terms of research outcomes, the issue of cultural location takes precedence over the topic or the data under consideration. The argument is that Africans have been moved off social, political, philosophical, and economic terms for half a millennium. Consequently, it becomes necessary to examine all data from the standpoint of Africans as subjects and human agents rather than as objects in a European frame of reference. Of course, this means that Afrocentricity has implications for indigenous African culture. Here, the motifs of locations and constituents of centredness or de-centredness become important when using the Afrocentric method.

The Afrocentric method suggests cultural and social immersion as opposed to scientific distance as the best approach to understanding African phenomena. This means that the researcher must have some familiarity with the history, language, philosophy, and myths of the people under study. This point takes on a normative and cultural dimension as researchers cannot be reduced to merely the collection and production of value-free scientific knowledge. The concept becomes a way of linking the purpose of research to the very discourse that emerges and is legitimized from within the African framework. Such a position is critical in Africa as researchers may misrepresent indigenous cultural practices and thus continue to perpetuate myths about the indigenous African culture.

Thus, the Afrocentric paradigm locates research from an African viewpoint and creates Africa's intellectual perspective. It focuses on Africa as the cultural centre for the study of African experiences and interprets research data from an African perspective. However, this perspective should be understood in the context of the multicultural realities of South Africa, as the African paradigm serves as a liberating intellectual movement towards a pluriversal perspective in research. Afrocentrists argue for pluralism in philosophical views without hierarchy. A fundamental aim of Afrocentricity is that all cultural centres must be respected. *"Afrocentricity is not colour-conscious, it is not a matter of colour but of culture that matters in the orientation to centeredness"* (Asante, 1995, p. 3). Metaphors of location and dislocation are the principal tools of analysis as research situations and researchers are seen as displaying various forms of centeredness. To be centred is to be located as an agent instead of as "the Other." Such a critical shift in thinking means that the Afrocentric perspective provides new insights and dimensions in the understanding of African indigenous culture, in a multicultural context.

Hountondji (1997) has also articulated the importance of an African perspective to research. He states that the study of traditional knowledge as a component of African culture has direct implications for the future development of generations of researchers in this continent. The time has come to conduct a responsible identification of African method that will constitute the ground frame for all research projects aspiring to be indigenous. Hountondji (1997) informs us that research on indigenous African culture has typically addressed the concerns of the researcher (both Western researchers and African researchers trained in Western methodologies) and ignored the African point of view. He further argues that the findings of researchers reflect the way they approach and assess African indigenous knowledge and know-how. It is therefore important to distinguish between a general corpus of knowledge and particular research methods, as it seems patently absurd to study indigenous knowledge while staying hooked on external methodologies. It is also important that we seek principles that will underline methods for researching indigenous knowledge. The principles underlying this paradigm are in line with the qualitative research, which researchers should actively be involved in to produce knowledge suited to the cultural and social context in which they operate. In essence, this implies that the researcher does not attempt to appear as an invisible anonymous voice of authority, but as a real historical individual with concrete specific desires and interests (Harding as cited in Van Wyk, 1996). The researcher becomes immersed in the situation and the phenomenon examined (Tabet, 1997). The researcher is more concerned with an understanding of the social phenomenon from the actor's perspective, through their participation in the lives of the actors (Bogdan & Biklen, 1992). In such research, the researcher empathizes and identifies with the people being studied in order to understand how they see things.

By trying to understand the actor's point of view the researcher is attempting to answer questions regarding cultural specificity, researcher judgement, and how the researcher's experiences and histories relate to the research process itself. The purpose is to reduce researcher imposition for research to meet and work within, and for, the interests and concerns of the research participants; within their own definitions of self-determination (Bishop, 1998). Thus, the Afrocentric paradigm challenges the dominant worldview of research and the production of knowledge by avoiding a mode of technocratic rationality that restricts diversity in terms of research methods. The paradigm operates from the notion that researchers come from different histories, have different experiences, linguistic practices, cultures, and talents.

As in qualitative research, it is important to know what personal connections the researcher has to the people or topic being studied. Mutema (2003) warns that although IKS is situated knowledge, the researcher does not necessarily have to be indigenous to understand IKS. Inversely, the indigenous African researcher although privileged with tools of language and proximity to the experiences of indigenous communities, should not assume a privileged perspective, for indigenous scholarship is not hereditary but is earned through research and a reciprocal exchange of views with indigenous communities.

By viewing research differently, the Afrocentric paradigm provides methods African people can use for making sense of their everyday experience. It takes the indigenous African's point-of-view. This means that the method differs markedly in its reflexive sensitivity to its data and the manner it analytically explores the data. The aim is to be sufficiently detailed and sensitive to actual social contexts and to investigate the methodological bases or orderly character of ordinary social activities. This means that the researcher should understand that what s/he does and how s/he does it is specific to the culture (a situated response), the problem, and dynamics of the context. To achieve the understanding of this cultural framework requires indigenous African people's involvement and control of research (Cunningham & Durie, 1998).

How can researchers implement the Afrocentric paradigm? The paradigm suggests that if research is to be Afrocentric, the African indigenous people must be in control of and participate in the entire research process, from beginning to end. It is from this viewpoint and experience that the type of African paradigm will be discussed. The discussion will focus on the underlying assumption regarding the nature of research, research methods, and the role of the "researched" in African indigenous communities. The Afrocentric paradigm can be considered in terms of:

- *Research not involving indigenous communities.*
- *Indigenous community involvement in the research process.*
- *Indigenous community control in the research process.*

The first type of research identified in the paradigm is what is considered to hold little interest for indigenous communities, or which will have little impact on them. Thus, it cannot be considered as Afrocentric because it is research where indigenous people's participation or data is neither sought nor considered relevant; research whose results are

thought to have no impact on indigenous communities. This research is being done without consulting or considering the interests of the people who live there.

As a result, some national development objectives, and policies, as conceived by national-level officials and processes, have not always been consistent with the views, wishes, and interests of indigenous communities affected by them. Some policies have had a serious negative impact on indigenous communities' lives, including culture loss and alienation of learners from their communities. While not opposed to educational policies that bring improvement nationally and locally, indigenous African communities have consistently insisted that they be empowered to affect decisions that have an impact on their communities and their children. Recognition of, and respect for, the indigenous way of life is fundamental to good research practice. Experience has shown that conflicts arise when projects take place without an understanding of, or respect for, indigenous communities' strong beliefs and ways of life.

The exclusion of indigenous communities from research processes has led researchers to take cultural information out of context and have, as a result, created published documents that were factually incorrect. Thus, indigenous communities have felt excluded from policies. Research is often viewed as a "colonial intrusion," a use of power by the powerful. Questions of who sets research priorities and agendas, what gets done, and who benefits from it are often on the minds of the researched. Indigenous communities in other countries also commonly ask these questions. For example, Flaherty (1995) echoes the very same concern when she states that:

*"At this very moment, there is research being undertaken on designing the new administration regimes for the Nunavut Territorial Government, its policies, programs, and services dealing with education, health, justice, and economic development. Many southerners that have learned about Inuit through books and from their fieldwork in the North have done or are doing research in these areas. This raises questions for me about what research is being done, why certain types of research get funded and who is doing it. This is a concern to me, not necessarily because many southerners or non-Inuit are doing this work but because Inuit are not truly participating as equals."* (pp. 178-179).

Flaherty demonstrates a feeling of resentment over unequal distribution of benefits, risks, and participation. The resentment may assume that local participation in research leads to professional recognition, advancement, and possible financial benefit for the researcher, with little tangible benefit for the indigenous participants in the research. The resentment reflects indigenous communities' concerns about the nature and merits of the research methods and the research itself. Thus, this research type reflects the extent to which many indigenous communities have come to feel uncomfortable with the mode and consequences of research development led by Western-oriented paradigms.

The indigenous communities may be trained in contemporary research methods and mainstream analysis. This type of research might create more effective, more sustainable, more rational, and more genuine educational improvement processes. In particular, and among others, it offers enhanced accountability by identifying specific duties and duty-bearers of the indigenous people involved in the research process. Research is approached as a negotiated partnership, allowing the indigenous communities to define for themselves the degree to which they wish to make themselves available as subjects. Once an agreement has been reached as to how they will be involved, research moves from being alien to that of a partnership obligation with the researcher. The indigenous communities have control of the research process which makes it easier for everyone involved to monitor progress. Their active involvement may cultivate informed expectations of what constitutes research itself, its output, and productivity as well as informing the community from the onset regarding what the purpose of the research is and the expected outcomes (Cunningham & Durie, 1998). This moves us one step closer towards the Afrocentric method. The Afrocentric paradigm emphasises the active involvement of the "*researched*," however participation alone is not enough to qualify the research activity as Afrocentric.

The "*participatory*" approach allows professionals to learn with, by, and from indigenous communities and to create a working relationship in which people's priorities and values become more fully expressed in research. This approach allows researchers to establish rapport, convene, catalyse, facilitate, adapt, "hand over the stick," watch, listen, learn, and respect. Meanwhile, indigenous peoples' sense of empowerment grows as they map, model, diagram, interview, quantify, rank and score, inform and explain, show, discuss and analyse, plan, present, and share their knowledge and experience with others.

The participatory approach has found expression in a research project called “*Reflect*” conducted in rural Lesotho, where adult literacy is piloted to villagers to help themselves. For example, twelve village learning circles have been established as spaces where “*Reflect*” can be used to promote learning and development according to local needs. The “*Reflect*” process usually moves through a cycle whereby participants start by identifying a problem and then moving into discussion and analysis of that problem. Literacy and numeracy are built into the process at any stage where skills are needed. In this case indigenous knowledge is being integrated into adult literacy with the assistance of the community (Gillian, 2002).

However, for most South African research initiatives, the nature of the participation of indigenous communities has not been satisfactory. Their participation appears in some cases to be limited to being consulted on research priorities, design, and assisting in the execution and evaluation of research results. They have been treated as “*informants*” rather than colleagues and equals. For instance, researchers come from their universities, do their field research over several months, get to know people in the community, get local help, and then go back to write and publish their findings. They are acknowledged as the “*experts*” (particularly if they have included indigenous people in the data collection and can cite them in their research).

The researchers are the ones policy-makers listen to when making decisions about design, delivery, or funding programs for indigenous communities. They are also the ones with the funding sources to do such research. There is an inherent bias in government and especially in funding sources to place academic and formal education credentials ahead of practices and experience of indigenous people, when deciding upon expertise and identifying research priorities and research projects to fund.

For this reason, indigenous communities are too often placed in a position of weakness as the laws, policies, and guidelines that pertain to research in their communities are not created by them rather established by government and professional institutions and associations. It is these bodies and institutions that also have access to the scarce funding available for research.

Indigenous communities do not have the power to establish the rules of the game which anyone who chooses to do research in their communities will have to play by. In this context, the researched are not the researchers and have a very different level of control in

the process than that of professional researchers. This counters the basic principle of Afrocentric paradigm research where indigenous people are supposed to have higher levels of empowerment, ownership, and free, meaningful, and active participation, by being put in charge of the research process and improvement of their communities.

If the research process is to be truly collaborative, conflict is inherent and to be expected in the process, where the researcher and the researched are equal partners and come from different backgrounds. Accordingly, as conflict will arise, there is a need for dispute resolution mechanisms to resolve these conflicts in a fair and equitable way. This concern calls for researchers to have a local committee to guide researchers in local methods of conflict resolution.

Thus, active involvement and/or training of indigenous people is imperative as their involvement might provide opportunities to correct misinformation or to challenge ethnocentric or racist interpretations. In this way the recognition of potential conflict suggests that the participation of indigenous communities within the research initiatives will be equal. This gives them the role of being decision-makers and not a role limited to that of mere advisers.

## **2.4 Conclusion**

This chapter has provided an overview of current knowledge, allowing for the identification of relevant theories, methods, and gaps in the existing research regarding the making of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa from an Afrocentric perspective. Publications such as books and journal articles that relate to the research question on the two leaders have been collected, evaluated, and analysed. It also covered broadly the three theories, i.e. Gene-culture transmission theory by Lumsden and Wilson theory (1999: 67-68); the Language and culture theory by Kelvin, Hoffnung & Hoffnung, (2000:23); and Afrocentric Theory by Molefe Asante (1987). The latter highlighted the realities and dynamics facing researchers researching indigenous African culture. It became apparent that the cultural aspirations, understandings, and practices of African indigenous people should position researchers to implement and organize the research process. This renders it imperative for the next chapter to delve on the methodology of the study.

## **CHAPTER THREE**

### **METHODOLOGY OF THE STUDY**

#### **3.1 Introduction**

Research methodology entails the techniques and methods used to gather data and the methodological approaches used to answer the research questions. Each study must employ a systematic approach to answer them (Hancock (2007:117). This specifies how the researcher obtains data and presents the research design, study area, sampling methods, data collection instruments, data presentation, and analysis of methods adopted. This chapter provides an overview of the paradigm, research methodology, sample strategies, data gathering, and analysis within the methodological framework.

#### **3.2 Research Design**

The study design was a case study of mixed methods involving qualitative and quantitative aspects. Regardless of the study's being a mixed-method design, qualitative methods dominated in this study to ensure that the data collected will assist in achieving the aim of the study. Conrad et al, (2017:88) define mixed-methods research as the class of research where the researcher integrates quantitative and qualitative research techniques, methods, approaches, concepts, or language into a single study.

The overall goal of mixed methods in this study was to expand and strengthen the conclusions of the study and, therefore, contribute to the literature (Schoonenboom & Johnson, 2017:123). Abdalla et al, (2018:221) state that the combination of qualitative and quantitative methods, where they complement each other rather than compete, is considered as triangulation. Since the research study was driven theoretically by the qualitative method, the qualitative method became more dominant than the quantitative method. Predominantly qualitative research supplemented the narrative account with limited statistical data to corroborate the findings (waMungai, 2019:66).

A qualitative research design was used to examine the importance and impact of cultural traditions of KwaSokhulu Chiefdom in modern South Africa. The rationale for using a qualitative study design was to produce explanatory and descriptive data that seek to explore the origins and nature of the KwaSokhulu Chiefdom around Richards Bay, to analyze the

operational modus operandi of the traditional systems in KwaSokhulu Chiefdom, to investigate the KwaSokhulu Chiefdom's economic growth about spheres of Richards Bay companies and to examine the political hierarchical operations of the KwaSokhulu Chiefdom.

In-depth interviews allowed the participants to share their views and opinions on several issues, including the origins and nature of the KwaSokhulu Chiefdom around Richards Bay and the political hierarchical operations of the KwaSokhulu Chiefdom. On the other hand, the quantitative research design was used to assess the influence of apartheid on the KwaSokhulu culture, traditions and customs. This was achieved through Interview Schedule.

### **3.3 Study Setting**

The study was conducted in the Zululand area in South Africa's KwaZulu-Natal province, which encompasses Mandlazini (the Traditional Seat of the Chiefdom), Emhlangeni, eNtambanana, eMtubatuba, KwaMbonambi, and Enseleni. The Zululand region is known as the Zulu Kingdom's centre. Zululand is blessed with an abundance of natural wonders, wildlife, and fascinating history to educate the youth and enable prospective researchers to access information (Gumede, 2019:47). The Zululand District Municipality, at the heart of the Zulu Kingdom, includes large communities that are impoverished, disadvantaged, and living in undeveloped settlements.

### **3.4 Sampling Technique and Population**

This study employed a non-probability sampling technique. With regards to non-probability sampling, one used purposive or judgmental sampling and snowballing sampling methods. These methods argue that it is appropriate to select a sample based on the researcher's knowledge of the population (Blanche and Durreim, 1999:54). Snowball sampling was used to recruit participants for this study. Latham, (2017:58) argues that snowball sampling (or chain sampling, chain-referral sampling, or referral sampling) is a non-probability sampling technique where existing study subjects recruit future subjects from among their acquaintances. Thus, the sample group is said to grow like a rolling snowball.

Non-probability sampling is defined as a sampling technique in which the researcher selects samples based on the subjective judgment of the researcher rather than random selection. Precisely, the population is non-randomly selected based on characteristics. On the other hand, probability sampling is defined as the selection of a sample from a population. This selection

is based on the principle of randomization, that is, random selection or chance (Latham, 2017:61).

The researcher visited Mandlazini (the Traditional Seat of the Chiefdom), Emhlangeni, eNtambanana, eMtubatuba, KwaMbonambi, and Enseleni (with a population comprising community members, general staff at Kwa-Sokhulu, youth between 20-35) because this is where the research study was based. The researcher used the help of ordinary community members and chroniclers who were well-versed in the topic. The sample size for this study was determined by the number of interviewees. These interviewees were chosen based on their experience of something that helped this study get the information it needed.

### **3.5 Sample Size**

This study's target demographics were the community of Mandlazini (the Traditional Seat of the Chiefdom), Emhlangeni, eNtambanana, eMtubatuba, KwaMbonambi, and Enseleni and the general staff at KwaSokhulu Traditional Council offices who had an insight into the history of the chiefdom. Additionally, youth aged between 20 and 35 years old were recruited to participate in the study. The researcher focused on six (6) identified areas forming part of the chiefdom. Important historians were also contacted because they were considered valuable and informative.

In this qualitative study, the sample size was determined based on the principle of data saturation, where data collection continues until no new information or themes emerge from the interviews. The researcher initially engaged with a diverse group of participants to ensure a comprehensive understanding of the cultural dynamics within the KwaSokhulu Chiefdom. The sample included five (5) individuals from the KwaSokhulu Traditional Council, five (5) local indigenous historians, and five (5) community members aged between 20 and 35 years. This approach was designed to capture diverse perspectives on the cultural traditions, intra-power relations, and the influence of culture, tradition, custom, and law on gender equality. During the data collection process, it became evident that the information provided by participants began to converge, with no new insights emerging beyond the fifteenth interview. This indicated that data saturation had been reached, validating the adequacy of the sample size for this study. The selected participants provided rich, detailed, and relevant information, ensuring that the research objectives were comprehensively addressed.

This study became persuasive to the KwaSokhulu people because local communities are custodians of cultural traditions and indigenous knowledge systems in modern South Africa, and that they were considered to be active participants in the political hierarchical operations of the KwaSokhulu Chiefdom.

The youth were encouraged to be involved in the operational *modus operandi* of traditional systems in KwaSokhulu Chiefdom for future generations and the local communities under KwaSokhulu Traditional Authority. They were also encouraged to demonstrate the making of cultural traditions of KwaSokhulu Chiefdom in modern South Africa and indigenous knowledge.

### **3.6 Data Collection**

Data was collected using in-depth interviews. Boyce and Neale (2016:40) argue that in-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews with a small number of participants to explore their perspectives on a particular idea, program, or situation. Thus, in-depth interviews are not brief, but the researcher goes deeper with the questions asked to the participant to get intense information.

Open-ended questions allow the participants to contribute as much detailed information as they desire, and they also allow the researcher to ask probing questions as a follow-up (Turner, 2018:25). The questions in the interview guide were designed in English and translated into isiZulu, which is the participants' first language. To record the participants' demographic information, a short questionnaire with closed-ended questions was used as part of the interview guide. An audio recorder was used to record the information from the interviews conducted with the research participants.

### **3.7 Data Analysis**

Vosloo (2018:18) defines data analysis as the process of bringing order, structure, and meaning to the mass of collected data. Therefore, data analysis is described as a process of organizing collected data into a certain order. Vosloo (2018:19) argues that qualitative data analysis can be described as the process of making sense of research participant's views and opinions of situations, parallel patterns, themes, categories, and regular similarities. Thematic analysis was

used in this study to analyze data that was collected and transcribed. Braun and Clark (2016:210) define thematic analysis as a method for identifying, analyzing, and reporting patterns (themes) within data.

As recommended by Braun and Clark, six processes of data analysis were used in this study (2016:211). Understanding the data to be analyzed was the first step in the data analysis for this project. This made it possible to interact with the gathered data and spot developing themes. The creation of initial codes was done in the second stage. Codes, according to Braun and Clark (2016:212), identify a characteristic of the data that the researcher perceives as being interesting.

The creation of themes was influenced by codes. Codes were created from the transcripts of the interviews' audio recordings when they had been thoroughly transcribed. The third step entailed finding and recognizing themes. It took more than just summarizing the transcripts to find the themes. Reviewing the themes was the fourth step. To learn the participants' opinions and perspectives, each theme was scrutinized and improved. Each topic was then further developed; the fifth theme entailed defining and naming themes. Putting together and validating the data interpretation was the sixth phase (Joffe, 2012:16).

The researcher aimed to create analytical interpretations of the data while they were being analyzed to focus future data gathering, which was then utilized to inform and hone the theoretical analysis that was being developed. According to Miles and Huberman (1994:56), the emphasis is on verbal data, in this case, words that come from participant interviews. These words need to be processed, and the process of processing is an analysis in and of itself.

The initial step in data analysis is to become comfortable with each interaction by looking for unique viewpoints and linguistic peculiarities (Mc Cracken, 1988:33). Then, at a subsequent stage informed by a series of questions, conversation data and ethnographic field notes were divided up and coded, first using open coding (Strauss and Corbin, 1990:29). The fragmented codes were reformulated in the third step by creating encompassing categories, which necessitated the creation of umbrella categories. Therefore, the researcher combined and analyzed the data in a way that was intelligible.

### 3.8 Research Paradigm

According to Kuhn, a research paradigm is a set of shared presumptions and understandings among scientists about how problems should be identified and addressed (1970:13). Ontological, epistemological, and methodological concerns can be characterised by how scientists respond to three fundamental questions (Guba, 1994:112). Kuhnian reasoning is the main concept of the Kuhnian paradigm. Leaders create change, which spurs creativity and ushers in new eras. The paradigm is made up of the laws and beliefs of the community (Kuhn, 1970:12).

Observation and interpretation support the interpretive paradigm, according to (Aikenhead, 1997:23). Because of this, interpreting differs from observation in that it includes giving facts about events meaning by drawing judgements or determining how well it fits into a wider pattern. This paradigm was used by the researcher because cultural interpretation is a set of activities that conveys to the general public the meanings, values, and importance of a heritage site.

### 3.9 Justification for Qualitative Approach to the Study

An interrogation of the origins and nature of the KwaSokhulu Chieftdom around Richards Bay and examining its political hierarchical operations led to the high-level question of which research strategy would be most beneficial for resolving the more general research subject. However, a thorough understanding of potential research trajectories was required before moving further with such an evaluation. Creswell (2013:3) distinguishes between the three primary approaches used in social science research—qualitative, quantitative, and mixed methods—and defines research approaches as "*plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation.*"

The first refers to:

*an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the*

*researcher making interpretations of the meaning of the data (Creswell, 2013:4).*

Echoing this understanding, Berg (2004:3,7) describes the focus of qualitative research as “*the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things*” and explains that:

*[q]ualitative research properly seeks answers to questions by examining various social settings and the individuals who inhabit these settings. Qualitative researchers, then, are most interested in how humans arrange themselves and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures, social roles, and so forth (Berg, 2004:3,7).*

By contrast, quantitative research is:

*an approach for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures (Creswell, 2013:4).*

In order to “*get a more thorough grasp of a research subject than [may be] obtained through technique alone,*” mixed methods research refers to the integration of both approaches in one study (Creswell, 2013:4). It's important to note that mixed techniques fall during this continuum, which instead of being binary distinguishes between qualitative and quantitative research (Newman and Benz, 1998, as cited in Creswell, 2013:3).

According to Creswell (2013:4-6), each approach is supported by three factors: (i) a philosophical worldview (described as “*a basic philosophical viewpoint regarding the nature of the world and research*”); (ii) research strategies or designs; and (iii) the methodologies used to carry out these designs. Regarding the first, Creswell (2013:6–11) makes a distinction between four major worldviews: constructivism (emphasizing “*understanding,*” “*multiple participant meanings,*” “*social and historical construction,*” and “*theory generation*”),

transformation (being "*political*," "*power and justice oriented*," "*collaborative*," and "*change-oriented*"), and pragma. In contrast to quantitative approaches, which are typically founded on a post-positivist worldview, qualitative approaches typically draw heavily on constructivist and transformative worldviews and mixed methods on a pragmatic worldview (Creswell, 2013:18).

In terms of research strategies or designs, Creswell (2013:11-16) distinguishes between quantitative designs (e.g. survey research numerically describing "*trends, attitudes, or opinions of a population by studying a sample of that population*", or experimental research that "*seeks to determine if a specific treatment influences an outcome*"), qualitative designs (e.g. "*narrative research*", "*phenomenology*", "*grounded theory*", "*ethnographies*", and "*case study*" designs), and mixed method designs (e.g. "*convergent*", "*explanatory sequential*", "*exploratory sequential*", and "*transformative, embedded, or multiphase*" designs).

Last but not least, when it comes to particular techniques, Creswell (2013:16–17) describes quantitative techniques as "pre-determined," using "instrument-based questions," concentrating on "performance data, attitude data, observational data, and census data," conducting "statistical analysis," and reaching conclusions based on "statistical interpretation."

Comparatively, qualitative approaches involve "*open-ended questions*," "*interview data, observation data, document data, and audio-visual data*," "*text and image analysis*," and "*forming conclusions based on the interpretation of themes and patterns*" (Creswell, 2013:16-17). Finally, mixed methods, which represent a synthesis of the aforementioned two categories of methods, employ both "predetermined and emerging methods," "*open- and closed-ended questions*," "*multiple forms of data drawing on all possibilities*," and "*statistical and text analysis*" to perform "*across databases interpretation*" (Ibid, 2013:16-17).

After establishing the differences between qualitative, quantitative, and mixed research approaches, the subject of which of these approaches would be most appropriate for addressing the research question at the core of this study was once again in the forefront of discussion. To set the stage, it was important to take Patton's (2002:12) observation seriously that "*[a]ny given [research] design inevitably represents some imperfect interplay of resources, talents, aims, possibilities, inventiveness, and personal judgments by the persons involved.*" Creswell

(2013:20) concurs that selecting a research approach is a complex decision. According to him, in addition to preferences for the previously mentioned "*worldview, design, and methodologies*" criteria, other elements that affect the choice of approach include "*the research topic, the researcher's personal experiences, and the audience(s) for whom the report will be written*".

He places particular emphasis on the research question, arguing that the approach selected should be appropriate for the type of question. In this regard, he states that:

*[i]f problem calls for (a) the identification of factors that influence an outcome, (b) the utility of an intervention, or (c) understanding the best predictors of outcomes, then a quantitative approach is best. It is also the best approach to test a theory or explanation (Ibid, 2013:20).*

A qualitative technique is more suitable for exploratory research, on the other hand, where "*a concept or phenomena has to be examined and understood because little research has been done on it*" and "*the researcher does not know the important factors to analyze*" (Ibid, 2013:20).

Finally, a mixed techniques approach is preferable if the research subject is so complex that neither of the two previously described methodologies can produce a thorough response (Ibid, 2013:20). Therefore, selecting a research strategy should be based on which strategy is most likely to produce the most insightful solution to the research topic.

Although the above-mentioned mixed methods approach may have some advantages, the goal of the current study was to build a deep rather than a broad understanding of the use of development theory in the making of the cultural traditions of Kwa-Sokhulu Chiefdom in modern South Africa. A qualitative approach to the research question was accepted to be sufficient for the purposes of the study given the additional considerations that the researcher's expertise and experience lie in qualitative research and that the scope and time frame of a Masters' dissertation make a comprehensive mixed methods approach impractical.

The process of "*content analysis*" is frequently utilized in qualitative research (Berg, 2004:265; Hsieh and Shannon, 2005:1277). Using "*[a]n objective coding scheme*," content analysis enables researchers to "*systematically compare*" and condense the information found in text

data (Berg, 2004:265). "A research method for the subjective interpretation of the content of text data through the systematic categorization process of coding and finding themes or patterns," according to Hsieh and Shannon (2005:1278), is what qualitative content analysis is. By placing a strict framework on the procedure by which the researcher analyzes "the properties of language as communication with attention to the content or contextual meaning of the text," content analysis's primary goal is to strengthen the "trustworthiness or validity of [a] study" (Hsieh and Shannon, 2005:1278-1286).

Hsieh and Shannon (2005:1285), drawing on Kaid (1989;116), explain the general flow of qualitative content analysis as follows:

*All approaches to qualitative content analysis require a similar analytical process of seven classic steps, including formulating the research questions to be answered, selecting the sample to be analysed, defining the categories to be applied, outlining the coding process and the coder training, implementing the coding process, determining trustworthiness, and analysing the results of the coding process.*

They make a distinction between "conventional," "directed," and "summative" types of qualitative content analysis (Hsieh and Shannon, 2005:1277). Now, each is covered individually. A phenomena is described using traditional content analysis by outlining and classifying its specifics. When there is little or no existing theory or research on a topic, it is appropriate (Ibid, 2005:1279).

This method of content analysis is unique in that categories are created entirely inductively, which means that researchers "avoid utilizing predetermined categories [...] instead of allowing the categories and names for categories to flow from the data" (Hsieh and Shannon, 2005:1279). The researcher begins the procedure by repeatedly reading the book to become fully immersed in it. She would add these to a list of codes by underlining the precise words or phrases that "appear to represent significant thoughts or notions" (Ibid, 2005:1279).

Following the creation of the initial codes, the researcher:

*"approaches the text by making notes of his or her initial impressions, thoughts, and analysis" to further define and enlarge*

*the set of labels, eventually leading to labels that begin to capture many thoughts (Ibid, 2005:1279). After categorizing codes according to how they relate to one another, the categories that arise can be reorganized, made hierarchical, and simplified as necessary. Definitions for each category, subcategory, and code are developed after categories and codes have been established.” (Ibid, 2005:1279).*

The final set of categories are then given in the research's findings along with samples from the text data that best describe and illuminate each category. A traditional qualitative content analysis like this one has the advantage of letting the researcher "[obtain] direct information from study participants without imposing pre-existing categories or theoretical perspectives" (Ibid, 2005:1279-1280). However, to be able to create a full set of categories capturing the nuance of the context, researchers need to have a "total grasp of the context," which necessitates in-depth examination (Ibid, 2005:1280).

To "validate or extend conceptually" an existing theory on a phenomenon, directed content analysis is used (Ibid, 2005:1281). The initial set of codes are informed by or developed based on existing theory, which makes this system unique. The process of analysis begins with the identification of "key concepts or variables" in existing research. These are utilized as the "initial coding categories" and the "theory is employed to construct operational definitions for each category."

There are two different approaches to coding in directed content analysis: first, the researcher can read the text data to look for any occurrences of the more abstract phenomenon and see whether these can be tagged using the pre-established codes. New codes are added if occurrences of the phenomena are discovered that cannot be coded using the initial codes. On the other hand, the researcher may decide to begin coding the text data right away using the pre-established codes (Hsieh and Shannon, 2005:1282).

Any instances of the phenomena that cannot be categorized using the current codes in this case are saved for later examination to determine if they can be subcategorized using the current coding scheme or if a new category or subcategory has to be created (Ibid, 2005:1282). Which approach is better depends on the purpose of the study; if it is to find every conceivable case of the phenomena, the first approach might be better. Otherwise, "coding can begin

*immediately if the researcher is certain that initial coding will not bias the identification of relevant material"* (Ibid, 2005:1282).

Hsieh and Shannon (2005:1283) note that “[n]ewly identified categories either offer a contradictory view of the phenomenon or might further refine, extend, and enrich the theory.” The main benefit of directed content analysis is therefore that it can support or extend existing theories. However, it is complicated by the facts that using existing theory as starting point means that “*researchers approach the data with an informed but, nonetheless, strong bias*”, and that “*an overemphasis on the theory can blind researchers to contextual aspects of the phenomenon*” (Ibid, 2005:1283). These challenges can, however, be mitigated if the researchers detail her assumptions and process as explicitly as possible, thereby leaving an “audit trail” (Ibid, 2005:1283).

Summative content analysis is used to “*examine usage rather than infer meaning,*” with a focus on the meaning of terms (Ibid, 2005:1283). Summative content analysis incorporates a component of “*latent analysis,*” where “*the focus is on identifying underlying meanings of the words or the content,*” despite being primarily concerned with how words are utilized in text data (referred to as “*manifest analysis*”) (Ibid, 2005:1283-1284). Making “*frequency counts*” for each of the phrases being investigated, maybe together with several synonyms or similar terms, is the first step in summative content analysis (Ibid, 2005:1285).

These frequency counts are supplemented with details on the term's origin (e.g. its author). The researcher can make comparisons and draw conclusions by connecting word usage patterns (such as which terms were most frequently used) with their context (such as the traits of their author) using the combined data. Such an approach has the advantage of being “*a nonintrusive and nonreactive means to research the phenomenon of interest,*” which is its main strength (Babbie, 1992, as cited in Hsieh and Shannon, 2005:1285). Hsieh and Shannon (2005:1285) issue a cautionary note, stating that “*findings from this technique are restricted by their inattention to the larger meanings inherent in the data.*” Therefore, the validity of a study depends on the researcher's ability to demonstrate that the “*textual evidence is consistent with [her] interpretation*” (Weber, 1990, as cited in Hsieh and Shannon, 2005:1285).

Several difficulties raised by Berg (2004), Hsieh and Shannon (2005), and Creswell (2013) needed more consideration before choosing which of the three aforementioned types of qualitative content analysis would be most applicable in the context of the current study. They

were questions of whether to use manifest or latent content analysis, (ii) the validity, reliability, and generalizability of qualitative research, and (iii) content analysis software. First off, content analysis can be carried out in both a manifest and latent manner, as was said in the explanation of its summative form.

The former refers to "*analyzing for the appearance of a particular word or content in textual material*," according to Hsieh and Shannon (2005:1283–1284), while the latter refers to "*the process of interpretation of content*," where the emphasis is on "*discovering underlying meanings of the words or the content*." Alternatively, latent analysis is "*an interpretative reading of the symbolism underlying the physical data*" (focused on the text data's deep structural meaning) and manifest analysis "focuses on those elements that are physically present and countable (the text data's "*surface structure*")" (Berg, 2004:269).

When a researcher uses verbatim extracts to back up statements about the data, she can leave a clear audit record of her interpretive process thanks to manifest analysis. The inherent risk of latent analysis is that the interpretation process could become opaque, making it challenging for readers to comprehend the researcher's decisions and points of view. However, according to Berg (2004:270), "*it is still conceivable to exploit hidden symbolism even though there are some risks in doing so*." To do this, "*researchers must first combine independent corroborative approaches*" and "*provide extensive excerpts from important remarks (messages) that serve to document the researchers' views*" (Berg, 2004:270).

Secondly, in the introduction of content analysis, it was stated that the key objective of content analysis is to increase the "*trustworthiness or validity of [a] study*" (Hsieh and Shannon, 2005:1278-1286). This warrants further elaboration. Creswell (2013:201) argues that the meaning of the concepts "*reliability*", "*validity*", and "*generalizability*" should not be understood in the same manner as in quantitative research. Rather, paraphrasing it, he explains that:

*Qualitative validity means that the researcher checks for the accuracy of the findings by employing certain procedures, while qualitative reliability indicates that the researcher's approach is consistent across different researchers and different projects. [...]*  
*Qualitative generalization is a term that is used in a limited way in qualitative research, since the intent of this form of inquiry is*

*not to generalize findings to individuals, sites, or places outside of those under study (Creswell, 2013:201-204).*

He explores the prospects for qualitative generalisability and provides a number of strategies for enhancing reliability and validity. These are not covered in depth in this article. Finally, on a more pragmatic note, Creswell (2013) and Berg (2004) both address the benefits of finishing coding with the aid of a digital software package and suggest its adoption. MAXqda, ATLAS.ti, QSR NVivo, and Hyper RESEARCH are listed by Creswell (2013:194-195) as popular packages.

### **3.10 Conclusion**

It became apparent in this chapter that despite a mixed-method design of the entire study, qualitative methods dominated this study to ensure that the data collected would assist in achieving the aim of the study. A qualitative research design was employed to examine the importance and impact of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa. The rationale for using a qualitative study design was to produce explanatory and descriptive data that sought to explore the origins and nature of the KwaSokhulu Chiefdom around Richards Bay, to analyze the operational *modus operandi* of the traditional systems in KwaSokhulu Chiefdom, to investigate the KwaSokhulu Chiefdom's economic growth about spheres of Richards Bay companies and to examine the political hierarchical operations of the KwaSokhulu Chiefdom. The study setting encompassed Mandlazini (the Traditional Seat of the Chiefdom), Emhlangeni, eNtambanana, eMtubatuba, KwaMbonambi, and Enseleni areas of northern KwaZulu-Natal Province of South Africa. It is imperative that the next chapter gives a critical analysis of the evictions of the KwaSokhulu (Mthiyane) subjects from Mandlazini (Richards Bay). This will lay the foundation for an examination of the *modus operandi* of the cultural traditions of KwaSokhulu Chiefdom.

## CHAPTER FOUR

### **THE MODUS OPERANDI OF THE CULTURAL TRADITIONS AT KWASOKHULU CHIEFDOM**

#### **4.1 Introduction**

A Chieftaindom is basically and traditionally seen to be a complex institution with norms and traditions. These include achieved and ascribed statuses and roles, as well as sets of duties, privileges, rights and expectations that the stakeholders demand of each other or from the society. This institution is situated in complex belief systems of the people and is regulated by principle and as well surrounded by material and abstract symbols and artefacts (Odotei and Awedoba, 2006:69). Not only is chieftaincy an institution, it links with other parts of the world and serves as an intermediary between the modern system of governance and that of the traditional system. Since this chapter delves into cultural traditions of the KwaSokhulu Chieftaindom, it is imperative to note that anthropologists, sociologists and philosophers have all attempted to define culture. However, Robinson (1993b:172) states that there is general agreement that culture constitutes a society's design for survival or the sum total of ways of living which has been developed by a group of people over a period of generations.

Oyama (1999:8) on the other hand, defines culture in anthropological terms as human activities. Geertz (1973:89) however, defines it as a system or historically transmitted pattern of meaning embodied in symbols and a system of inherited conceptions which are manifest in symbolic forms by means of which people communicate, perpetuate, and develop their knowledge about and attitude towards life. This definition gives prominence to the inextricable relationship between culture and human life. It also emphasises that patterns are historically transmitted from one generation to the next and that it enables individuals to construct meaning in a system which is his/her culture. To explain the concept of tradition and the category of the traditional, it is imperative to situate its use in historically specific discourses – ways of knowing, speaking, conceptualization and representation – in which social acts receive their meanings as traditional (Anttonen 2003: 116–117).

#### **4.2 The hierarchical operation of the KwaSokhulu Chiefdom**

The KwaSokhulu Chiefdom lies in the northern part of KZN, along the east coast of South Africa between St. Lucia and Richards Bay (Appendix 1:119). The coastline, which was set-aside for subsistence gatherers, is about 2 kilometres long (Harris, 2000:1). People of KwaSokhulu (Mthiyane) came from the borders of Nguni and Khumalo People where their original homestead was built, and they were willing to seek for green pastures and a place to live since they were cast out by the Nguni. People of Mthiyane are Ntungwa-Ngunis. They were called Mthiyane which was the name of Inkosi Nkonekazi. They arrived in Kwe Sakwa-Mthethwa in early 1880's. They arrived with their Inkosi Dlabela ka Sikhangane ka Noxoko when the Kwa-Mthethwa people were under the leadership of Inkosi Khayi ka Madanga (Comaroff and Comaroff, 2009:57).

Inkosi Dlabela and his people bargained with the Inkosi of Kwa-Mthethwa for a place to dwell (Inkosi Khayi). Inkosi Dlabela, a warrior, was asked by Inkosi Khayi to wage war against the Tonga people in order to retake the territory and establish their new settlement there (Hall and Du Gay, 1996:32). Given that the Inkosi Khayi of KweSakwaMthethwa did not trust the Tsonga People and that Inkosi Nhlenga of the Tsonga (Tonga) people had stolen their homeland near Black IMfolozi (IMfolozi Emnyama), Inkosi Dlabela accepted the offer (Comaroff and Comaroff, 2009:57). Unfortunately, the Tsonga people ousted King Dlabela and fled to the Inkosi of KweSakwaMthethwa and the territory they claimed. Inkosi Dlabela had accepted the order to wage war with Inkosi Nhlenga.

The people of Kwa Mthiyane were governed by Inkosi Langelibomvu, the son of Dlabela, during the reign of Inkosi Jobe, the eldest son of Inkosi Khayi of Kwa Mthethwa. Inkosi Langelibomvu, who lived in the Matigulu, had a fan in Inkosi Jobe (Ntangani Homestead). Prince Nqoboka, better known as Mazwi, was born after Inkosi Jobe of Kwa Mthethwa handed his lovely daughter to Inkosi Langelibomvu for marriage (Malinowski, 1945:10). Nqoboka was under the leadership of the Inkosi Jobe at Kwa Mthethwa, but the Inkosi passed away and was succeeded by his son, Godongwane wo Yengo, who was known as the king (Dingiswayo ka Jobe). Nqoboka, the older son, and Nondlovu, the younger boy, were left behind after Inkosi Langelibomvu passed away (Ibid.). Nqoboka was modest but Nondlovu was a superb young fighter. As one of them was expected to take the throne, the conflict between the two boys began. Inkosi Dingiswayo gave Nqoboka the upper hand to

develop strength against Nondlovu after seeing that Nqoboka was vulnerable to Nondlovu. Nqoboka deposed Nondlovu, took the throne, and then went back to the Ntangani Homestead in Lenjane (Hall and Du Gay, 1996:32).

Nqoboka returned with his people to Lenjane near Ntabankulu after Inkosi Dingiswayo was overthrown and killed by Inkosi Zwide of the Nxumalo clan. They did so under the leadership of Zulu King Shaka (Sgidi) ka Senzangakhona ka Jama, who had previously overthrown a powerful Ndwandwe Inkosi known as Zwide (Lugira, 2009:17). King Shaka grew to be great friends with Nqoboka of Kwa Mthiyane. Inkosi Nqoboka continued to live for a very long time after King Shaka's demise. King Cetshwayo was in charge of Inkosi Nqoboka's work. Inkosi Nqoboka received a region close to the Indian Ocean from King Cetshwayo (Mandlanzini).

Due to continuous ties between the Kwa-Zulu and KwaSokhulu clans, the ceremonial festival known as "*uSwela*," also known as "*Umkhosi wokweShwama*," began without any conflict between the Zulu people and the Kwa Mthiyane (Hall and Du Gay, 1996:34). Inkosi Nqoboka gave birth to Nontsobo, Gcabashe, and Maphumane. Nontsobo assumed control of the kingdom following the death of his father, *inkosi* Nqoboka. Inkosi Nontsobo gave birth to a son named Mazwi in the "Gwabalanda" region of the Ntangani, where the Homestead was located (Ibid.).

Mazwi had a son who was known as "*Geleshe*" in society. His half-brothers murdered Mazwi, leaving his kid Geleshe at KwaSokhulu. The legitimate heir apparent to the throne and sole child of Geleshe was Mkhuliswa, but Inkosi Mhawusukesweni gave the throne to his son Mhloleni (Ntombela, 2013:18). The throne was given to Busa, the oldest son of Inkosi Mhloleni. Inkosi Busa is a living Inkosi in the modern day.

Kwa Mthiyane Clans Names are

*“Mthiyane, Sokhulu, Sikhangane,  
Nqoboka, Mazwi, Sohlaza,  
Sokotshane, Sohlaza, Dlemudlemu,  
Langelibomvu ka Nomkhwayimba,  
Mthiyane Nina nakhanga uSenzangakhona,*

*Nakhanga u Nxaba nakhanga no Ntshayintshayi,  
Mudle Nontsobo inkomo umshiye isbindi khona yosala ekhayeye,  
Mathanga amahle afanele ukwenziwa.”* (Weinreich and Saunderson, 2003:20)

It's crucial to remember that chiefdoms and their organizational frameworks are the same across African states. These structures can be distinguished considerably more easily based on their compositional hereditary chain. Traditional institutions' social and political frameworks are distinguished with great care.

Since 1872, the KwaSokhulu Chiefdom kingdom has been split into two major systems: the social system and the authority of the state (Guy, 1994:22). The power of the state was based on the military, whereas the social structure was centred on production. This resulted in a focus on the male head of the homestead, known as the ikhanda, which also included the inkosi, izinduna, izikhulu, and ibandla. These ancient institutions were eventually replaced by the inkosi (Inkosi), induna (headman), and ibandla (traditional council) (Guy, 1994:22-27). Because leadership is no longer dependent on military might, it follows that the Chiefdom's operations are less militarized. Instead, it merely takes into account hereditary succession. The duty and responsibilities of inkosi are outlined in Section 16 of the KwaZulu-Natal Traditional Leadership and Governance Act (No. 5 of 2005), which also recognizes isilo, amakhosi, and izinduna:

*“Uphold the Constitution and the law and ensure that the members of his or her traditional community have the rights enshrined in the Constitution including the rights to freedom of political activity and uphold national and provincial unity;  
Promote democracy, provincial unity and uphold national and provincial legislation; Carry out customary functions not inconsistent with national and provincial legislation and consistent with an open and democratic society; and Preserve and foster knowledge and understanding of Zulu culture, history and tradition.”*

Furthermore, the Act requires each *inkosi* to:

*“Convene and report to meetings of his or her traditional council at least every two months; Convene and report to a meeting of his or her traditional community at a meeting called every three months; Attend consultative meetings of the Provincial House of Traditional Leaders when such meetings are called; Participate in municipal councils if identified to do so in terms of section 81 of the Local Government: Municipal Structures Act, 1998 (No. 117 of 1998); Carry out any functions prescribed for Amakhosi by the responsible Member of the Executive Council; Maintain law and order and report to the responsible Member of the Executive Council without delay any matter or concern, including any condition of unrest or dissatisfaction; Ensure the protection of life, persons and property and safety of travellers within his or her area of jurisdiction, and report forthwith to the relevant department in the provincial Government or municipality or any other relevant authority; Prevent cruelty to animals; When so required by law, impound any livestock depastured illegally or found straying within or introduced unlawfully or under suspicious circumstances into his or her area and report the matter to a competent authority; Generally, seek to promote the interest of his or her traditional community and of the region and to actively support and initiate measures for the advancement of the community (Section 20 of the KwaZulu-Natal Traditional Leadership and Governance Act” (No. 5 of 2005).*

Izinduna in KwaSokhulu Chiefdom carry out the customary functions of representatives of and assist the inkosi. Both Acts provided above recognise the following traditional structures:

*“traditional communities; traditional councils; local house of traditional leaders; provincial house of traditional leaders; and national house of traditional leaders” (Ibid.).*

While all of the above structures are in place within KwaSokhulu Cheifdom, Alcock and Hornby (2004:12) state that the induna has the responsibility of being:

*“Eyes and ears of the inkosi on the ground; Conveyers of information back and forth from people to inkosi; Responsible people for land and land needs on behalf of the inkosi; The first official to be approached when people want land allocation or want to vary land use for instance, business purposes; The first person to deal with disputes over boundaries or rights and The lowest level land administrator in tribal institutions.”*  
(Alcock and Hornby, 2004:12).

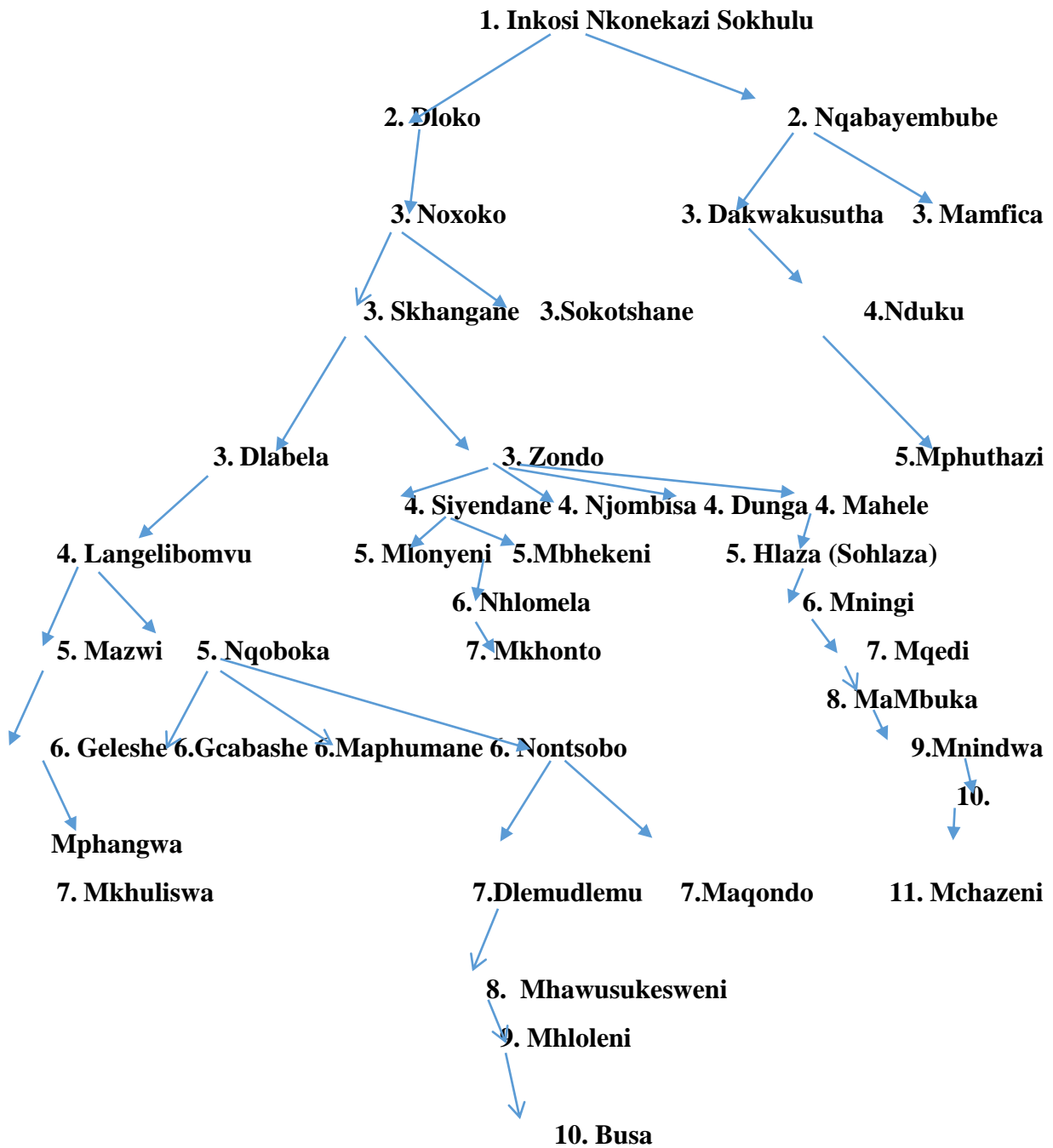
The KwaSokhulu Chiefdom abides by Section 19 of the Traditional Leadership and Governance Framework Act (No. 41 of 2003), which specifies that the duties of the Amakhosi should be carried out in accordance with the laws and practices of the traditional community. Traditional institutions are being discussed not just in South Africa but also in other African states, according to the discussions and comments on the function of Amakhosi in those countries. Yet, it is important to keep in mind that over time, traditional institutions and the function of the inkosi within the KwaSokhulu Chiefdom have undergone a process of metamorphosis.

### **4.3 The Genealogy of KwaSokhulu Chiefdom**

It is imperative to note that genealogies were among the devices employed by Amakhosi to affirm, or invent, blood ties to the dominant lineages, to establish a legitimate 'place' within a particular polity. As Hammond-Tooke notes:

*'Chieftaincy, alias chiefdom was vested in a royal lineage and celebrated in a genealogy that went back ten generations or more (commoner genealogies were much shallower)'* (Hammond-Tooke, 1998: 53, 9-15)

This genealogical depth is understandable in that members of the royal lineage were all putatively inheritors of the prized high office, and the ability to specify exact genealogical relationship to the ruler was one of absorbing interest and potential. The following is the genealogical hierarchy of the KwaSokhulu Chieftdom:



Source: M.P. Mthiyane: Interviewed at Kwa-Sokhulu, 14 July 2021.



**Image: Source 1**  
**Mkhuliswa Mthiyane**



**Image: Source 2 Chief**  
**Mshiyazeqana Mthiyane**

**Source 1 Mkhuliswa Mthiyane and source 2 Chief Mshiyazeqana Mthiyane**

Source 1 shows a historical image of Mr. Mkhuliswa Jetrose Mthiyane and the late Chief of Kwa-Sokhulu Mr. Mshiyazeqana Mthiyane in source 2.

#### **4.4 Religious Beliefs**

A social cultural system containing moral principles, worldviews, books, holy sites, prophecies, transcendental, and spiritual components is referred to as religion (Gyekye, (1997): 1997b:78). When it comes to religious views, the KwaSokhulu societies diverge. As some of them are Christians (Nazareth, Zion, and Gospel), there is a secret complex of lives among them that conflicts with cultural beliefs and behaviours. Even local authorities hold divergent opinions about KwaSokhulu cultural practises (Hammond-Tooke, 1998: 53, 9-15). Authorities in KwaSokhulu raised concerns about rights violations among the population, particularly among girls and boys as females continue to undergo virginity testing and boys still undergo circumcision.

KwaSokhulu practise a variety of religions, including several Christian church denominations. Other religions practised by the KwaSokhulu include Islam, Judaism, Hinduism, and others (Daniel, 2009: 1(8), 156-166). In KwaSokhulu, the Nazareth Baptist Church is the predominant religion. The majority of KwaSokhulu residents participate in festivals, initiations, music, art, dance, rituals, and other facets of human culture like Christianity. Christianity has a notion that encourages seekers of the truth to rely on their own beliefs, experiences, and what they perceive to be true (Brown, 2001: 27(4), 757-769). Due to the current lack of communication among KwaSokhulu residents, there are more

religious and cultural conflicts. Even yet, the celebrations are done with dignity and the ceremonies and activities are still thought to contribute to social stability.

They perceive the issue as the engulfment of indigenous beliefs and practises by social and intellectual structures that are detrimental to African wellness. Another revivalist theorist proposed that studying African civilisations would help us "rediscover and resume our proper identities" (Owomoyela 1991, 181).

The new life no longer compares favourably to the previous existence, and this denotes the end of history. The new generation's ability to comprehend the lives of their forefathers or predecessors will be disturbed once religious believers take control over cultural believers. Culture supports the worth of people's lives and ways of living (Bornman, 2010: 66(2), 237-254). There are cultural customs that religious people view as useless, such *Umkhehlo*, believing in ancestors, virginity, and circumcision, which is a widespread evil. Biblically speaking, circumcision is condemned as a sign of disrespect for God. A shift "*away from positivist and formalist epistemologies to an epistemology that sees reality as constructed, mediated, and perpetuated by human narratives*" can be seen in what has been dubbed postmodern reflexivity (Mechling 1991: 43; see also Clifford 1986).

Reality shows that people differ from one another in social construction and in aspects of their nature, such as skin colour. It appears incorrect that the violation of human rights in South Africa is seen as a form of dehumanising and discriminating against the cultural and customs of other people, which must be punished under the unjust law that directly addresses racial discrimination among the populace. This law does not take into account broader social factors or alternative methods of behaviour regulation. Due to the essentialist perspective of group identity that results from this, such as a concept of cultural identity, there is a group that is not included in the inner circle (Rudwick, 2008: 113).

KwaSokhulu's new government is implementing its way of life. Laws should be enforced, but they shouldn't interfere with the hierarchy of chiefdoms. Instead, they should take into account the regulatory tactics that will be used to address the challenges and problems that devastate society (Bornman, 2010: 66(2), 237-254). Since there was no right for women, the advent of politics in KwaSokhulu marked the beginning of the fight against women's

mistreatment. Judges exercised their opinions by enforcing the Chiefdom of KwaSokhulu's hierarchical structure to adhere to and observe the laws of the pre-existing administration. Amakhosi and the idea that kings are born, not chosen by the government as if it were a political ideology, are in line with my prior experiences (Bagnol, *et al*, 2010: 7(4), 283-297). One fervently believes that laws are made to combat social ills and those who refuse to submit to or bow down to kings and Amakhosi. The fight over who would inherit the kingdom among the sons of the Amakhosi was brought on by the introduction of politics.

Since it is well known that the people of KwaSokhulu lack a legitimate Inkosi to sit on the throne, Mr. Mkhuliswa Jetrose Mthiyane, who was born on September 29, 1927, should be the one who would assume the throne if the government didn't enforce the laws, which would result in an unorganised hierarchy and bloodshed among the king's sons (Mechling 1991: 44). Regrettably, Mr. Mkhuliswa passed away on December 6, 2010, at Port Dunford (Nelisiwe), which allowed the government to sway the Chiefdom's events. The legislative laws of governance, which created the entire system of social norms in the community, are currently used to govern the inhabitants of KwaSokhulu. Regarding cultural traditions and practises, there was a disagreement between the residents of KwaSokhulu and the Zululand Observer newspaper (Observer, 12 December 2010:8).

Due to the previous or past wrongdoings by the former apartheid administration, which forcibly relocated people from their places of origin, the people of KwaSokhulu attempted to achieve freedom. Individuals were forcibly relocated to Ntambanana, Enseleni, Kwa-Dlangezwa, Kwesakwa-Mthethwa, and Eskhaleni after being beaten mercilessly. At that point, the Levirate customs among the KwaSokhulu people were destroyed (Ibid.).

Government should not replace their beliefs but instead concentrate on improving their standard of living because culture is concerned with specific values and a direction of life among the people of KwaSokhulu. The people of KwaSokhulu, represented by a resident, Mtshali, suggested that their "*Cultural and traditional customs are very important for their generation of boys and girls in the society and for posterity,*" (P.M. Mtshali: Interviewed at Kwa-Sokhulu, 26 June 2021). They stressed that culture is useful because it helps children in the society grasp the fundamental laws that their forefathers or predecessors have put in place.

*The goddess of rain (Nomkhubulwane)*

*Nomkhubulwane*, a Zulu version of "Mother Earth" , is the goddess of rain, nature, and fertility (Bernard, 2010:15). The June day, which was established more than a century ago, is revered as a holiday in Kwa-Sokhulu. The cycle would repeat as the Kwa-Sokhulu community would plough their fields, including a particular one that was ploughed by the entire village collectively and was never weeded or harvested until the next plough season.

Boys and girls in Kwa-Sokhulu were more affected by traditional practises than were women because oral performances like singing (*amahubo*) and dancing (*ingoma* and *indlamu*) are frequently shared at ceremonies honouring the rain goddess (*uNomkhubulwane*). Every year, the residents of Kwa-Sokhulu accompany and hug one another with affecting songs (Brown, 2001: 27(4), 757-769).

Men in Kwa-Sokhulu were in charge (it was a patriarchal society), and they met with community elders and gave advice to the chiefs throughout good and bad seasons. Men sing as they work on crafts like making traditional clothing (*imvunulo*) or going buffalo hunting (beast). Following a hunt, they stay around the fire to prepare their dinner, generally in night, and to consume traditional beer (*umqombothi*). When they are all together, they perform by beating drums and flute (Ibid.).

When women assemble to make traditional beer (*umqombothi*), they sing and help one another by instructing older females in household chores. In addition, they help mature girls by teaching them how to plough gardens and care for Emhlangeni Garden, where most people tend to their gardens while ploughing ((Brown, 2001: 27(4), 757-769). They have a day where people join together to pray for rain and the changing of the seasons. (It is imperative to note that the narrative of *Nomkhubulwane* alternates between past and present, as the practice originated in the past and continues to be observed among the KwaSokhulu people today).

Every year, they offer prayers to the rain goddess and observe that day as a holiday of *uNomkhubulwane*, showcasing that ceremonial day as the most significant of them all. After harvesting, the Kwa-Sokhulu people used to dance and sing all night for several days, and many cows were slain for the ritual, during the reign of Chief Mazwi ka Langa ((Bernard,

2010:25). Men observed the women and selected the ideal brides for marriage. Older boys were had to relocate to "Lwandle" every winter for roughly two months in order to undergo in-the-bush circumcision. Like *ibheshu*, *isinene*, *izinjobo*, *amambatha*, *umqhele*, *izihlakala*, and *amadavathi*, they used to dress in cowskin. Mamfica, a community elder who stayed on the veld with boys before and after circumcision, is in charge of the mature boys' transition to Lwandle (Brown, 2001: 27(4), 757-769). After receiving relief, they return to celebrate becoming men in Kwa-Sokhulu community. As they arrive, they sing battle songs, and that is when they receive honorific accolades (*izibongo*).

#### **4.5 Customary Inheritance Law.**

In order to eliminate unlawful discrimination, the South African Law Commission (SALC) is looking into several areas of customary law, such as the laws governing marriage and succession. Customary law, which was modified by the 1988 Act of The Law of Evidence Amendment, is a set of written regulations contained in a document or book of law that are based on national customs and traditions (Bornman, 2010: 66(2), 237-254). In KwaSokhulu, there exist laws that contribute to gender inequality. The property is passed down to the eldest son, who also has decision-making authority in the home. Customary legislation places women and girls below men in terms of economic status and social standing (Bagnol, et al, 2010: 7(4), 283-297).

Due to the lack of respect for human rights and the prevalence of diseases among the KwaSokhulu people, men take advantage. Traditional beliefs that promote gender inequality, such as the idea that males are superior to women, have led to many conflicts with constitutional law because it is spelt out that women and men are equal, and we live in a democratic nation (Brown, 2001: 27(4), 757-769). Since the majority of people in KwaSokhulu live in a society where men predominate, customary law is predominant there (Patriarchal Society). Depending on the type of crime a person is accused of committing or if it is out of their control, constitutional law may be applied, the people of KwaSokhulu exercise both common and customary law. In KwaSokhulu, women and girls have few legal protections or rights (Bagnol, et al, 2010: 7(4), 283-297).

#### **4.6 The Right to Culture and Equality.**

The KwaSokhulu people do not uphold the constitutional right to equality since men predominate in meetings, society's decision-making processes, and family policymaking. To ensure that every member of the household is treated with respect and dignity, these regulations must be applied appropriately (Bornman, 2010: 66(2), 237-254). Because they must be upheld and protected as culture demonstrates a sense of belonging and cultural activities, cultural practises are prevalent in KwaSokhulu. If cultural traditions do not respect and uphold the people's dignity, the Constitution becomes a defence. The rights of the various genders in society cannot be compared or discriminated against. In order for the order to be established in accordance with the constitution, KwaSokhulu's customary laws should be consistent ((Brown, 2001: 27(4), 757-769).

#### **4.7 The Status of Women married or unmarried under Customary Law.**

Even if the men of the family passed away, women in KwaSokhulu were not permitted to be the household's head. They were not permitted to inherit any property, but they were to be given the brother of a spouse who had passed away and left the women behind in order to preserve the surname. But, under the constitution, a woman cannot be sued in court without the presence of her husband, family, and children (Mechling, 1991: 47).

In KwaSokhulu, women are not permitted to receive or participate in *lobola* discussions. Instead, they attempt to have their in-laws or other family members negotiate on their behalf. In accordance with KwaSokhulu traditional norms and customs, men are now permitted to wed more than one wife, while women are only permitted to have one (Ibid.).

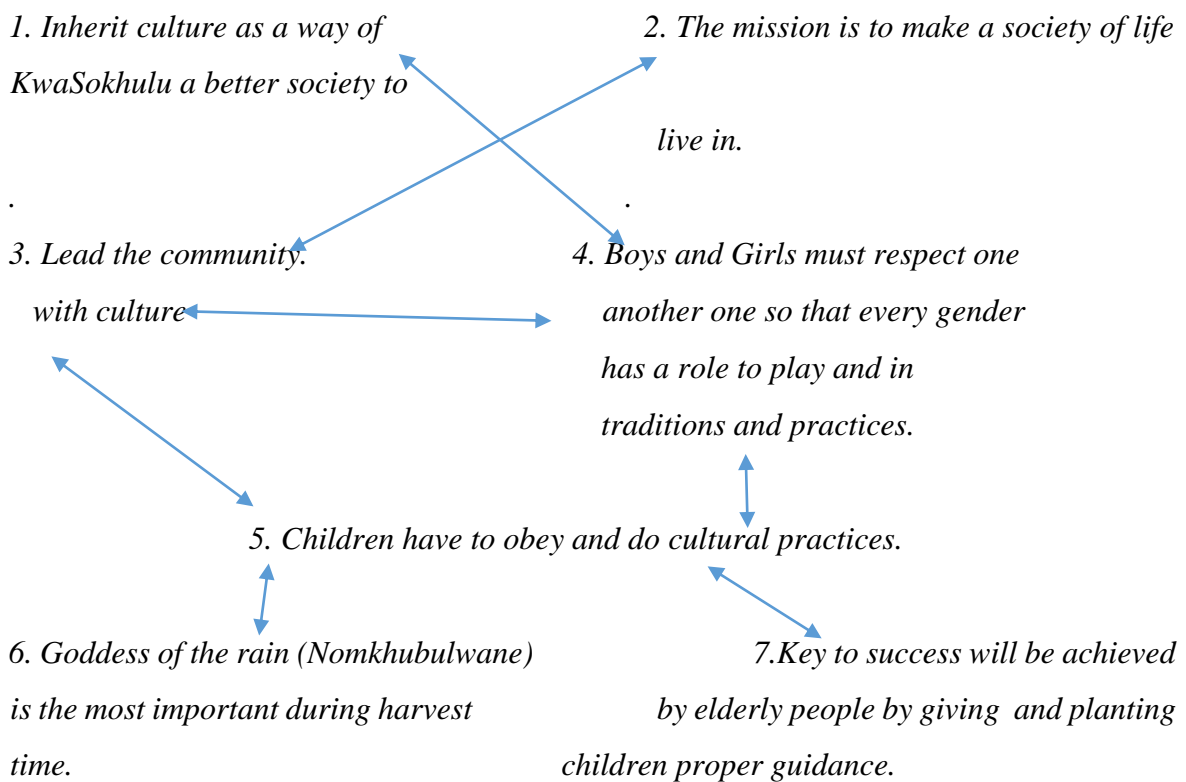
Yet, it may be claimed that women in the Chiefdom are given the chance to get married at least at the age of 16, preventing them from being forced to engage in sex. In order to help the family with its basic necessities, they are also offered the chance to work.

#### **4.8 Cultural Practices affecting KwaSokhulu Boys and Girls**

KwaSokhulu communities each have their own organisation, culture, and traits. They include some historical customs from the past, as well as commercial, educational, political, and religious practises (Bagnol, et al, 2010: 7(4), 283-297). There are traditional, homogeneous, and heterogeneous communities in KwaSokhulu. Before starting the

theoretical examination of KwaSokhulu's community laws, which encompass both traditional and contemporary rules.

Laws of the modern age altered human behaviour, especially chiefdom hierarchy. The government's interference destroyed the KwaSokhulu Chiefdom's buildings and traditions. Applying this thesis to the notion and concept of tradition, particularly as it has been employed in the past and is now being discussed among historians and anthropologists, is one of the key goals of this study (Côté and Levine, 2002: 51). The following is a graphic representation of principles guiding boys and girls in the Chiefdom:



#### 4.9 Traditional Customs of KwaSokhulu People

Every social group in the globe has its own unique traditional cultural practises and beliefs, some of which are advantageous to all members and others of which have turned out to be detrimental to a particular group, such as women. Early and forced marriages, such as bride abduction (*ukuthwala*), virginity tests, widow rites, levirate (*ukungena*) and serrate unions, the primogeniture rule, customs like "cleaning" following male circumcision, and witch-hunting are only a few of these damaging traditional practises (Bührmann, 1981: July 6-10, 877-879).

Such activities continue despite being detrimental and in violation of national and international human rights legislation because they are rarely questioned or opposed, which gives them the appearance of morality in the minds of those engaging in them. However, one African principle—namely, humanity—was immune to manipulation by colonialism and imperialism due to the live character of customary law (ubuntu). All Africans, especially those who are native to the continent, will tell you that our parents instilled in us a respect for other people. Whether the current parents are handing the reins over or not is unclear. "I am what I am because of who we all are" is what humanity means. The necessity of agreement or consensus is highlighted by humanity ( S. Mthiyane: Interview, 10 May 2019).

The idea of tradition is as old as humanity itself. Significant works have been written on the topic in anthropology, sociology, history, philosophy, and folklore studies, among other fields.



*Image: uNomkhubulwano (Umkhosi wo Swela)*

*Source: Getty Images. (n.d.). Zulu traditional dancers in vibrant attire [Photograph]. Getty Images. <https://www.gettyimages.com/photos/zulu-dance>*

While oral performances like singing (amahubo) and dancing (ingoma and Indlamu) are regularly shared at ceremonies honouring the rain goddess, boys and girls in KwaSokhulu were more impacted by traditional practises than the general community (uNomkhubulwano). Every year, the people of KwaSokhulu sing heartfelt songs to one another as they embrace (Bührmann, 1981: July 6-10, 877-879). Males predominated in KwaSokhulu, a patriarchal society, and they were the ones that met with the elders of the

neighbourhood to provide Amakhosi with guidance during both good and bad seasons. Male craftsmen might be heard singing as they sew traditional garments (*imvunulo*) or go buffalo hunting (beast). They stay around the fire after a successful hunt to prepare their dinner, usually at night, and to drink traditional beer (*umqombothi*). Flute and drum performances are made when everyone is present (Brown, 2001: 27(4), 757–769).

When they come together to produce umqombothi, women chant and assist one another by teaching young girls home tasks. They also assist the elder girls by teaching them how to cultivate gardens and look after Emhlangeni Garden, where the majority of locals tend to their gardens throughout the cultivating season (Bührmann, 1981: July 6-10, 877-879). People gather to pray for rain and the onset of the seasons on a specific day.

Every year, they offer prayers to the rain goddess, observe the day as a Nomkhubulwane holiday, and showcase that ceremonial day as their most significant. After harvesting, the inhabitants of KwaSokhulu used to dance and sing all night for several days, and many cows were slaughtered for the celebration (Côté and Levine, 2002: 54). . This was during the time of *Inkosi* Mazwi ka Langa. They also use combat sticks, and the younger boys learn from the more experienced men.



*Image: Indlamu/uksina*

Source: Getty Images. (n.d.). Zulu traditional dancers in vibrant attire [Photograph]. Getty Images. <https://www.gettyimages.com/photos/zulu-dance>

After being relieved, they return to celebrate being men in KwaSokhulu community. As they arrive, they sing battle songs, and that is when they receive honorific accolades (izibongo). Mr. Mkhuliswa Jetrose Mthiyane, often known as "*Doti*," was a highly well-known and outspoken champion of praise poetry and royal combat songs. They once sang songs commemorating royal victories and battles, including:

*“Umuzi wakhiwa ngamandla Kanye nezinkom’  
Ziyokhony’ enkundlen’ wemfokazane.”*

(Bühmann, 1981: July 6-10, 877-879).

In the early 1940s, this song was the most frequently heard during ceremonies or communal gatherings by the KwaSokhulu people. In the past and in the present, the initiation ceremony (*umkhuliso*) for girls was the most commonly held. Some individuals announce that the girl has reached physical maturity through the initiation ritual (Comaroff and Comaroff, 2009: 32). After a girl has had her first period, her family performs a formal initiation. The ritual used to begin on Thursday morning in the midst of the week, and the instructor of a girl who is chosen to help a mature girl remains in the hut (*iqhugwane*) with the girl for seven days before the ceremony begins (Ibid.). The girls take a cleansing wash in the river in the evening and return in the early morning.

Many single boys follow them when they arrive in an effort to court them for love and a marriage. The mums of the girls wait for the girls to arrive with a cow and a goat to slaughter to start the ceremony, and the girls of the same age brought gifts like jewellery, shoes, and bangles that are customary in their culture ((Bühmann, 1981: July 6-10, 877-879). To encourage initiates to come and watch the girls sing and dance, the girls from the community will gather with a senior girl and start banging drums and singing songs.



*Image: Initiation Ceremony (Umkhuliso)*

*Source: Getty Images. (n.d.). Zulu traditional dancers in vibrant attire [Photograph]. Getty Images. <https://www.gettyimages.com/photos/zulu-dance>*

The KwaSokhulu community would celebrate for almost two days following the ritual, and visitors, including tourists, would come to see the customs. To be able to choose any female, particularly when the king wanted to take another wife, the Inkosi of KwaSokhulu used to visit virgin ladies as they gathered. The ceremonies are attended by a large number of individuals from all across South Africa due to this tradition (Côté and Levine, 2002: 58).

The word "*levirate*" comes from the Latin word "*levir*," which means "*brother-in-law*" in English. When a married man passes away before having children with his wife, the levirate custom is followed (Brown, 2001: 27(4), 757–769). One of his relatives will start a relationship with his wife if she is still capable of bearing children to generate an heir for the deceased.

#### *Levirate Custom (Ukungena)*

History scholars define the levirate custom as a union with a widow entered on behalf of her deceased husband by his full or half-brother or other paternal male relative to raise an heir to inherit the property or property rights attaching to such widow's house if she has no male issue by the deceased husband (Daniel, 2009: 1(8), 156-166). Considering all of these justifications, it can be concluded that a marriage is not dissolved by the passing of a male partner. In actuality, the two families involved are still bound by the terms of a marriage.

The widow is supposed to stay with her husband's family unit and must use her reproductive abilities to bear children in his honour. Widowhood is a clearly defined social role for women, one that is connected to institutionalised, culturally and religiously prescribed standards and the social punishments that follow if the designated social role is broken. When a man's wife passes away, however, a completely different set of rules apply (Ibid.).

The main principles of Levirate customary law that also applied by Kwa-Sokhulu are as follows:

- *The levirate partner is usually a close relative of the deceased for example younger brother. In fact, amongst the Zulu and Swazi, older brothers are precluded from entering into a union with the younger brother's widow. Those tribes only permit a younger brother of the deceased to engage with his brothers' widow or widows.*
- *The widow of the deceased sometimes had a choice as to which relative of her deceased husband would fulfil the duty desires of her. However, the family council or a particular person could also select the partner on the wife's behalf.*
- *The levirate union must take place with the consent of the widow. If such consent is obtained and she later regrets her decision, she has a right to terminate the union at any time.*
- *The levirate union must be authorized or sanctioned by the family council of deceased. Usually ceremonial acts like then slaughtering of an animal are performed as evidence that the levirate union exist.*
- *Women who have already passed the age of childbearing are not expected to participate in a levirate union.*
- *The widow may remain in her own house or kraal (i.e. the house of the deceased) or may choose to reside in the house of the levitated partner. The widow however, is not under the guardianship of the levirate partner, but falls under the guardianship of her deceased husband's successor. The children born of the kind are regarded as the children of the deceased with full rights of succession. (Brown, 2001: 27(4), 757–769).*

The levirate union does not establish a new marital union; however, the original marital union is merely continued. It is therefore logical that no further marriage goods or bride price is required for the levirate union to be valid.

### Polygamy (Isithembu)

A guy may have more than one wife at once according to African tradition. In other times, a man's situation forces him to take on several wives. If his first wife is unable to have children, a guy may be married again. Divorce is not permitted under polygamy, and the elder woman gains senior status among the other wives. The only gender permitted to have multiple wives is a male in the traditional practise of polygamy (Gouden, 2010: 3(2), 1-5). Polygamy is a practise that is not exclusive to Kwa-Sokhulu communities; other societies also engage in it. It is widely recognised in Zulu (*Isithembu*).

The only thing that differs are the cultural ideas, yet in Kwa Sokhulu, men practised polygamy as a fundamental aspect of family law. Polygamy has historically served important social and cultural purposes. They included, among other things, a method to avoid divorce brought on by infertility because in Kwa-Sokhulu communities a marriage without procreation is incomplete (Hall and Du Gay, 1996: 61). They also included a method to deal with menopause because of the cultural presumption that while some women may no longer engage in sexual activity, men will still do so. A legal solution to the issue of unmarried women stealing other women's husbands because of the imbalance in the gender ratio (*Ibid.*). Because so many African cultures disallow sexual connections between a husband and wife when pregnant, this is a practical option during pregnancy and nursing.

A way of taking care of the widow is in that both the widow and children will be taken care of by the deceased husband's brother, and more importantly, polygamy was established to address the economic issues that were centred on subsistence agriculture. Being single is associated with evil, such as witchcraft (Hammond-Tooke, 1998: 53, 9-15).

It may be argued that these societal roles were there to benefit men. One of the reasons why traditional weddings were not recognized by the law was polygamy. Polygamy was seen as a type of servitude that needed to be eradicated. In general, colonialists and Christians wanted monogamy to take its place. When polygamous husbands converted to Christianity, they were occasionally forced to follow one of the several groups' customary laws (Ibhawoh, 2000: 22(3), 838-860).

#### 4.10 The Ancestral Spirits

The majority culture in KwaSokhulu is ukuthwasa (process), yet many people don't comprehend the distinction between healing or treating (ukwelapha) and the process (ukuthwasa). A person is said to be ukuthwasa when they are possessed by their ancestor's spirit (idlozi), whereas traditional healers (ubunyanga) are those who have mastered the roots (impande) to treat patients (Hlatshwayo, 2012: 6-8).



*Image: Traditional Healer (Inyanga)*

*Source: Getty Images. (n.d.). Zulu traditional dancers in vibrant attire [Photograph]. Getty Images. <https://www.gettyimages.com/photos/zulu-dance>*

"*The light of a new moon from*" is explained or described by the word "*twasa*." It is a comprehensive training programme that victims must go through to change their new selves. KwaSokhulu's traditional healers are familiar with the phrase "*\*Thokoza Gogo or Mkhulu*" when referring to outstanding individuals. Such words are a greeting to the grandmothers and grandfathers who will show the group the way by holding up signs and directions (Mlisa, 2009: 141). The victims' typical life-to-life suit ancestors are altered by the ancestral spirits' voyage to them, causing them to undergo rebirth. The longer it took them to embrace and realise that they had the calling, the worse their problems got to the point where they were endangering their lives or their mental health. This aspect of the problems stage has been extensively reported (Hirst, 1990:91).



Image: Altar (*isigodlo*)

Source: Getty Images. (n.d.). Zulu traditional dancers in vibrant attire [Photograph]. Getty Images. <https://www.gettyimages.com/photos/zulu-dance>

Messengers appear to people in many forms; some are possessed by the spirit of water and heal others with clean water, while others employ roots or plants. To find the truth or perform oracles (*ukubhula*), ancestral spirits like traditional healers employ "bones" (*amathambo*) and "shells" (*amagobolondo*) in their altars '*isigodlo*' (Schweitzer, 1977:49).

For shells and other items, the ocean serves as their mother. They interpret bones and symbols to make predictions about the future. While bones are used as an ancient method by those who read our lives and foretell the future, religious people, such as pastors, utilise water and pray to make it holy so that anyone who is ill may drink the holy water and be spared from illness (Appiah, 1992:143).

#### *The Nguni and Ndawe Spirits*

While most people refer to traditional healers, ancestral healers are not well known. White people who were attempting to make sense of the ancestor practises seen in people, notably in KwaSokhulu, corrupted the vocabulary of traditional healers. Because not all traditional healers are initiated, many KwaSokhulu residents misuse the term "*isangoma*" (initiator). Traditional healers from KwaSokhulu are well-known to religious people as being insane (*Izinhlanya*). They are known as *Izinhlanya* because of their ability to communicate with beings we cannot see and see things that are difficult for a normal human to perceive (Wreford, 2007:832).

Every healer has a consultation area in their home where clients can come for advice. We referred to the space as (*indumba*). Mostly utilised by *izithunywa* (messengers) and ancestors, this little dwelling (*amadlozi*). A person who might be haunted by the spirit is frequently visited by his or her ancestors to advise them on the style of *isigodlo* (hut) or altar (*isigodlo*) to construct after graduating (Booi, 2004:4). Some ancestor healers invoke the spirit during client consultations using drumming, dancing, *ishoba*, and whistles (*impempe*).

A Nguni (Southern Africa) Those who have been in possession of an ancestral spirit typically receive training through music (*ingoma*) and dancing (*ukugida*). Even though they are scarce now and hard to find, this person can tell you about those who have destroyed your life or charmed you. South-East Africa's Ndawe (Zimbabwe and Mozambique). A water spirit is called Ndawe (*umdau*). Western Africa's Ndiki '*Umndiki*' ((Wreford, 2007:832).

The term "*abalози*" refers to a person who has been possessed and trained through the use of whistles. These individuals form a high hierarchy in the healing process and act in a similar capacity to prophets in that they can foretell the future and what will occur. *Amanono* (Independent spirits) follow their own paths, guided only by their dreams and spirits. *Umthandazi*- Those who consult with God using water, such as pastors (Booi, 2004:4). Several people are under the influence of this spirit, particularly KwaSokhulu, Kwa-Mthethwa, Manguzi, Ongoye, and Mhlabuyalingana. *Umndiki* and *Umndawe* are the two most powerful spirits in the Nguni spirituality.

#### *Amanono Spirits (Abalози)*

Although it appears at any time of day or night and has no set season of origin, this ghost is not generally recognised, yet it is uncommon in KwaSokhulu. These spirits take too long to develop because it takes them many years to grow powerful and capable, or mature. After all, they act independently and without guidance. Individuals with this spirit can explain dreams and foretell potential outcomes in the future (Inglehart and Welzel, 2005: 25-32). This spirit caused many deaths in KwaSokhulu because it appeared out of nowhere, was harsh, and destroyed life.

#### *Indiki and Umndiki*

Whereas *Umndiki* is an ancestral ghost, *Indiki* refers to a sign given by a senior citizen, such as an ancestor or your ancestors. Your grandma or father could be an ancestor in your family who passed away but continued to live or be present within you and give you signs ((Booi,

2004:8). Since it manifests as a feeling of sickness and is most powerful in the summer, this spirit is readily cleaned in order to be free from it. The majority of those with this spirit spend several hours or days in the mountains praying and seeking direction. Some use candles, calabashes, or clay pots (Ukhamba) to burn incense ‘*impepho*’ (Schweitzer, 1977:49).

#### Progression and ceremonies for ancestral spirits

Receiving a calling and becoming known as a Healer has no logical significance; instead, it depends on what a person goes through while ill. The first step in becoming an *intwaso* or *ukuthwasa* is to accept a calling (McCloy, 2012: 72). Victims need to act swiftly and report the calling to their houses or in the home altar (*indlu yangenhla*) as an agreement to perform the necessary duties. An ancestor's spirit victim looks for connections related to apprenticeship. The training process is continued under the guise of a healer. An animal skin on your top body, such as a tiger or cow, should be worn as part of the dress code to protect you. A traditional healer can train you on how to use herbs and roots and record some of the key details (Mlisa, 2009: 18).

For steaming and other purposes, a bucket of water and herbs can be utilised. After graduating, a person goes home to perform rites. When a graduate (*ukuphothula*) arrived after graduation, a traditional healer hid everything they wanted the graduate to hunt for and find. After that, a brand-new "Altar" (*indumba*) known as a healing hut (*Makhosini*) will be inaugurated, serving as a hub for those looking for assistance ((McCloy, 2012: 75).

These are all procedures that KwaSokhulu people go through during their ritual practises. Every move is guided by the ancestor who is the graduated person's dominating one. A graduate may receive specific knowledge and customs thanks to your chosen ancestor. Occasionally individuals begin to prepare meals like meat and umqombothi beer, burn incense ‘*impepho*’, and taste snuff ‘*isinemfu*’ ((Schweitzer, 1977:51).

#### Rules to follow during the process (ukuthwasa) to become a healer

The process of ukuthwasa entail the following rules:

*“Humility and respect: A person need to deal with his pride, arrogance and selfishness.*

*Courage: Here a person need to deal with his or her fear.*

*Power: A person need to accept his or her purpose and identity.*

*Transcendence: Do not use powers for the higher good of others*

*Pledges: Serve as sacrifices such as making a strong bond with your messenger or ancestor like, slaughtering cows, chickens and goats for ceremonial days or purposes.” (Nkabinde and Morgan, 2006: 20:67, 9-19).*

All of these ancestor spirits arrive in various forms, and some people do not go through the intwaso process while others did in the past. These ancestral spirits were even used by ancestors in ancient times, although they only favour one or two members of a family (Ibid.). Some people travel directly to the ocean's depths, where their ancestors usually taught them about various plants. They then return with a snake, growing stronger until they can even converse with the ancestors of other initiates ((Booi, 2004:7). Nowadays, people play by seducing others to make it appear as though they are adopting ancestral spirits; often, those people have no material possessions.

#### **4.11 Conclusion**

In Kwa-Sokhulu, a lot of people are highly regarded for their educational attainment and literacy. As people get more educated, they gain the tools necessary to confront and question the functioning of cultural traditions. According to the study shown above, Amakhosi's sons, who are siblings from his several marriages, are Ubukhosi's greatest competitors. It is also obvious that some members of the society frequently back rival candidates for the chieftainship, giving rise to factional conflicts that result in bloodshed and fatalities. In rare situations, succession disagreements have caused clan divides that could only be healed by severing the ties between rival groups and creating fresh, independent branches. For the most part, traditional communities have been severely disrupted by succession disputes.

But more importantly, the analysis shows that clearly defined succession principles, with each principle ranked in importance from the most important - for instance, that the Indlunkulu wife must be the daughter of another inkosi, followed by payment of lobola by the clan - down to the least important - for instance, the son who fires the ceremonial weapon

at the funeral - would be helpful in resolving succession disputes. However, this analysis has shown that in traditional communities where the inkosi has not chosen his Indlunkulu wife before his death, conflicting accounts of events taking place in the community and the actions of amakhosi that have reference to the choice of an Indlunkulu wife or the successor to the chieftainship will always occur. The involvement of government laws governing human rights and cultural tradition practises has hurt me as an anthropology student and as a Black South African who still adheres to cultural traditions, including the alteration and loss of value of various cultural practises that were practised by the Kwa-Sokhulu People and which served as a concrete to influence human behaviour and socialisation. I firmly believe that government interference in Kwa-Sokhulu cultural practises had a dual impact: on the one hand, it helped establish human rights to combat social ills like bride rape and gang rape, while on the other, it dramatically altered cultural practises like the appointment of Chiefs, which is now done through political engagement.

## CHAPTER FIVE

### **KWASOKHULU CHIEFDOM IN A MODERN SOUTH AFRICA: THE APARTHEID SYSTEM AND ITS IMPACT**

#### **5.1 Introduction**

“*Modernity*” is a much-discussed term in philosophy, and this chapter will not engage the numerous arguments about the meaning of modernity, or the debates about whether modernity itself should be eclipsed by a “*postmodern*” sensibility. To understand the debate within African philosophy, it will suffice to identify two distinct aspects of modernization. The first and most conspicuous aspect involves scientific and technological development—that is, the emergence of science-based technologies that can be used to improve the basic conditions of human life. The second element is broadly political in nature. This aspect, described by one scholar as the “*modernity of liberation*” (Wallenstein, 1995: 472), involves the development of political institutions that move away from authoritarian rule, toward forms of government that enhance the liberty and welfare of all citizens, rather than the select few. Thus, the KwaSokhulu Chiefdom in a modern South Africa, the influence of apartheid (The expression "apartheid" shall mean a system of institutionalized racial segregation and discrimination for the purpose of establishing and maintaining domination by one racial group of persons over another racial group of persons and systematically oppressing them, such as pursued by South Africa) and its consequences for the KwaSokhulu subjects, is understood in the context of “*modernity of liberation*” as espoused by Wallenstein (1995: 472).

#### **5.2 The Influence of the Apartheid System**

The apartheid system which the National Party started to establish in 1948 pursued two main goals: sustaining political supremacy and promoting economic prosperity of the white minority who were less than 20% of the total population. However, these goals were based on an inherent tension (Ntombela, 2013:14). The political supremacy required marginalising of African majority while at the same integration of African workers to satisfy industries’ growing demands for cheap labour. South Africa’s mineral-driven industrialisation in the first half of the twentieth century increased demands for labour in cities, leading to growing African urban settlements (Ibid.). Whites feared that this would create a critical mass political mobilisation of urban workers that would threaten political stability. This tension explains why the apartheid system was neither stable over time nor followed a linear

development trajectory. Instead, from the period when the National Party came into power in 1948 to the first democratic elections in 1994 represents three different phases reflecting power shift between the purists favouring total segregation and the pragmatists, who focused on economic development.

At least three developments led the apartheid regime to shift course to implementing more rigid segregationist policies throughout the 1950s. First, the National Party realised that the pragmatists' approach of regulating the movement of African labour through a labour bureau system failed to establish control over the allocation of African workers. Overcrowding and poverty on reserves assigned to Africans had led to urban migration. As a result, African urban population grew by 50% and political protest increased during the 1950s (Weinreich and Saunderson, 2003:43). Secondly, the government faced growing pressure from white farmers to remove Africans from their land. White farmers wanted more fertile land. While this politically powerful group had previously relied on large numbers of unskilled workers, increased mechanism of agricultural production in the middle of the 20th century shifted the demand to a smaller and more highly skilled workforce to operate new machines and thus create labour surplus on farms. Thirdly, in the context of decolonisation of other parts of Africa, international opposition to apartheid's racism increased.

Consequent to the above developments, the apartheid government passed a legislation that formed legal basis of the Homeland or Bantustan system. The Group Areas Act of 1950, which tried to create ethnically homogenous townships outside the cities and forcefully removed people according to their racial classification, as codified in the Population Registration Act of 1950 (Walker, 2005: 54). The Bantu Authorities Act of 1950 and the Bantu Resettlement Act of 1954 created ten separate ethnic homelands: KwaZulu (Zulu ethnicity), Transkei and Ciskei (Xhosa), Venda (Venda), Bophuthatswana (Tswana), Gazankulu (Tsonga), Lebowa (Sotho), Qwaqwa (Sotho), KaNgwane (Swazi), KwaNdebele (Ndebele). The designated homelands present only small fragments of the designated ethnic groups (Ibid.). The highly contoured and fragmented shape of homeland territories, which were largely based on the native reserves demarcated in the Land Acts of 1913 and 1936, show that the siting of homelands was determined by the interests of white farmers and location of mineral deposits rather than by historic tribal areas as claimed by the apartheid regime.

The Bantu Self-Government Act of 1959 and Bantu Homeland Constitution Act of 1971 established political separation of Bantustans; inhabitants became “*citizens*” of their respective homelands and were thus, regarded as foreigners in South Africa. Even if a person was not living in or had not been to any homeland, he or she was declared a citizen of the homeland where his or her language was spoken (Walker, 2005:36). With this legislation, black people became aliens in their own country of birth. The regime justified these reforms by adopting the rhetoric of “*separate development*” and even “*decolonisation*” claiming that these policies would grant self-determination to nations within borders of their historic homeland. However, only four of the ten homelands (Transkei, Venda, Ciskei and Bophuthatswana) subsequently accepted “*independence*” status between 1976 and 1981.

This system of “*independent nations*” served as justification for a large-scale removal of people and became the bedrock of large-scale spatial segregation – grand apartheid. Particularly, in the 1960s and early 1970s, the government forcefully removed Africans from “*white areas*” to homelands and controlled the inflow of people into cities through a pass system (Wiredu and Gyekye, 1992:141). While the exact statistics do not exist, most studies estimate that a total of at least 3.5 million people were removed to Bantustans within a decade. This chapter will focus on the Mthiyane people who were forcibly removed from Mandlanzini, present day Richards Bay. While it is common to associate segregation and these forced removals to the apartheid regime due to the role it played in the implementation of the rigorous segregation policy and forced removals, it is worth noting that these policies of dispossession and segregation had started before the National Party came into power and introduced apartheid legislation. Examples of the pre-apartheid legislation that alienated land from black people include the 1913 Native Land and the 1936 Native Trust Land Act.

These laws served to limit the freedom of all black people by controlling their movement, limiting their power to own land or businesses and exploiting their labour to the benefit of white South Africans. Some of apartheid’s most oppressive laws were built upon earlier regulations that sought to control the movement and the rights of all who were not white. One example is the 1925 Areas Reservation Bill which sought to restrict Indians. However, it was the Group Areas Act of 1950 that formalised and rigorously implemented forced removals from urban areas on an enormous scale. Laurine Platzky and Cherryl Walker published a book in 1984 entitled *Surplus People*, in which they refer “*surplus people*”, to those black people who were forcibly removed from their land. From the investigations reported in their book, Platzky and Walker tell us that from 1960 to 1982 about 3.5 million

people were forcibly removed from their homes and land and dumped in barren and uninhabitable areas. During this period, tens of thousands of children died as their families were forcibly moved and exposed to harsh conditions.

Excessive and brutal force was used to have the policy of separateness implemented. The irony of the system was often captured in the names given to the new places where black people were dumped. Names given to the townships included, Boipatong (hiding place), Bophelong (the place of life), Gugulethu (our heritage), Impumelelo (success), Masiphumelele (let us succeed), Refengkggo (give us peace), Seshego (African basket), and Thokoza (place of joy). These names were coined to express happiness and safety for the victims. In terms of the Group Areas Act of 1950 and later 1957, various people in the country were assigned to different residential townships and places in the Bantustan (Walker, 2005: 26(1), 41-54).

The government masked the policy of forced removals under the cloak of peace and prosperity for all. It had a well-orchestrated strategy of making people move from their land to where they wanted to move them. In their “*reasoning*” forced removals were beneficial to both black and white people. The government felt that it made the biggest mistake for undertaking resettlement actions without co-operating with black communities (Splinder and Splinder, 1959: 1, 37-66). A lack of consultation between the government and black people led to numerous unfortunate incidents.

To avoid international condemnation and black resistance, the government had to “*persuade*” black leaders through bribes and other means in a “divide and rule strategy” to get black South Africans to move. Chiefs were given incentives such as better houses at the new areas, money and farming equipment. After inducing the chief to agree to the policy, they termed it a “*consultation*” process but where there was resistance, the government did not hesitate to use drastic measures such as selective sanctions like cutting off essential services and sometimes banning community meetings (Raphesu, 2015: 27(1), 101-116). In some cases, Homeland governments were used to help to achieve government objectives. The Homeland leaders, such as General Oupa Gqozo, Kaizer Mathanzima and Lucas Mangope were instructed by their masters in Pretoria to go and convince the communities who refused forced removals to relocate. It was within this period, 1960 to mid-1980s, of forced removal using subtle and drastic measures that the Mthiyane people of Mandlanzini were relocated (Walker, 2005: 26(1), 41-54). This community was forcibly removed from

their area of origin (Mandlanzini) and was relocated to Ntambanana, an inhospitable and arid land of 69.1 kilometres north-west of Richards Bay where they could not even till the soil (Ibid.).

Like many other affected communities, for example in Sabokwe and Bengehazi, today, they cohere around memories of their historical suffering, fortitude, courage and survival. To avoid international condemnation and black resistance, the government had to “*persuade*” black leaders through bribes and other means in a “*divide and rule strategy*” to get black South Africans to move (Wood, 2010: 37(2), 71-90). Chiefs were given incentives such as better houses in the new areas, money and farming equipment. After inducing the chief to agree to the policy, they termed it a “*consultation*” process but where there was resistance, the government did not hesitate to use drastic measures such as selective sanctions like cutting off essential services and sometimes banning community meetings. In some cases, Homeland governments were used to help achieve government objectives (Wiredu and Gyekye, 1992: 94).

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In this chapter of my study, one poses and address a plethora of questions salient to the removal of the Mthiyane people: What were the reasons that led to the removal of the Mthiyane people from Mandlanzini? How did the Mthiyane people react to forced removals? How was the life of the Mthiyane people at Ntambanana? And what were the measures taken by the Mthiyane people to reclaim their lost land in Mandlanzini and what happened thereafter? A study of literature indicated that little is written about the removal of the Mthiyane people from Mandlanzini to Ntambanana. It was for this reason that this study had to rely mainly on oral interviews and newspaper cuttings. Oral interviews, however, have

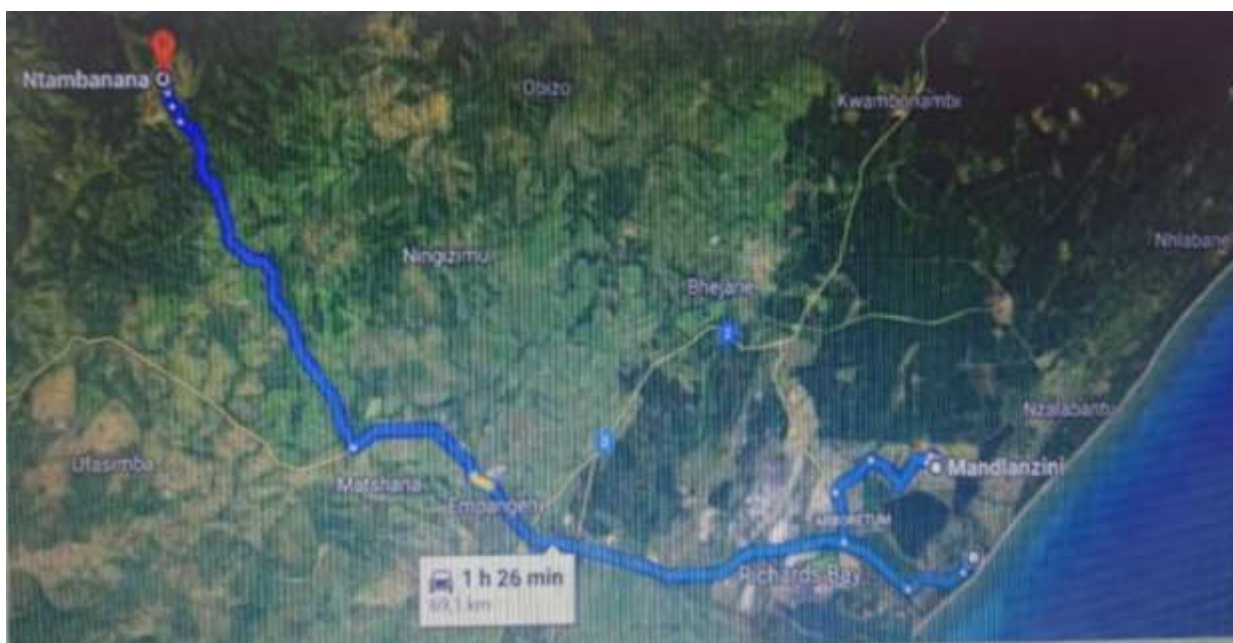
strengths and limits. One of the strengths of oral interviews is to supplement or aid our interpretation of written sources. Through oral evidence the researcher may be able to reveal evidence which might not be obtained from any other source (Weinreich and Saunderson, 2003: 213). Further, oral interviews may give the researcher the autonomy to ask questions that may never have been asked in the past and open new areas of research.

One of the limitations of oral interviews, especially from eyewitnesses, is that evidence does not remain fixed or consistent overtime. Some parts of the narrative are typically confused - the sequence of events is often jumbled, the perception of time and distance distorted, and the sense of a wider narrative obscured (Raphesu, 2015: 27(1), 101-116). Umhlathuze Local Municipality represented the research field for this study. It is an administrative area in the King Cetshwayo District Municipality of KwaZulu-Natal, South Africa.

This municipality is named after the Umhlathuze River which flows eastwards across the municipality to the sea, its floodwater filling many pans which provide a breeding ground for waterfowl and a variety of fish (Wood, 2010: 37(2), 71-90). It covers an area of 793 square kilometres with a population of more than 300 000.<sup>22</sup> The population is mixed, according to the race classifications still used in South Africa to track racial transformation. IsiZulu is the most spoken language followed by English and Afrikaans.

Today, most people depend on migrant labour for a living. But in the past, they depended on agriculture. It is one of the best-favoured regions of KwaZulu, with its high rainfall (1 500mm a year), its tropical fruits (bananas, avocados, pawpaws), its forests and its fishing potential, in both the sea and Lake Mzingazi (Splinder and Splinder, 1959: 1, 37-66).

Figure 1: Map of Umhlathuze Local Municipality



The above figure depicts Umhlathuze Local Municipality; the location of the study. <https://www.google.com/maps/dir/umhlathuze>, accessed on 12 May 2018.

### 5.3 Life at Mandlanzini Prior Forced Removal, 1976

Life at Mandlanzini before 1976 was based on farming, cattle rearing, hunting and gathering. The forest provided a very good place to grow vegetables, as the land was rich. Farming was mainly subsistence. The men speared fish from the nearby Mzingazi Lake. Men and women gathered fruits while young boys looked after cattle, which were a measure of wealth and power (Wood, 2010: 37(2), 71-90). Men needed cattle also for bride price (lobolo). The green pastures around Mzingazi Lake provided grazing land for cattle. The land in which they planted with saligna gumtrees made them more prosperous than any other Zulu community (Ibid.)

Some of the local men earned their living through forestry. They sold trees to big timber mills in the nearby firms controlled by the whites. The swampy lowland soil near the sea was ideal for growing revenue-earning blue gum trees. Women used ox-drawn ploughs or iron forged hoes to plant sweet potatoes, maize, pumpkins, millet, peanuts, and cabbage. They also moved to nearby Mozi River near St Lucia to harvest *incema* (*juncus kraussii*) or special grass to weave baskets and Zulu mats (Splinder and Splinder, 1959: 1, 37-66).

Before the forced removal, the majority of the Mthiyane people at Mandlanzini did not depend on migrant labour. However, after relocation to Ntambanana this situation changed

dramatically as most men were forced to leave their families for months in search for jobs far away from their homes. The Mandlanzini community was bound by strong traditional beliefs and fell under traditional authorities which were easy to identify by hereditary clans. There was finely distinguished social and political structures of traditional institutions. From 1872, during the reign of King Cetshwayo, the son of King Mpande, the Zulu Kingdom was divided into two broad systems, namely the social system and the power of the state.

The social system was based on production while the power of the state was based on the military. This saw the emphasis on the homestead-head (the male) or ikhanda, including the inkosi, amakhosi, izinduna, izikhulu and ibandla. These traditional structures have in due course been transformed into *iSilo* (His Majesty the king), inkosi (chief), induna (headman), and ibandla (traditional council). Headmen have the responsibility of being “*eyes and ears*” of the inkosi on the ground, and this form the basis of the local authority (Lugira, 2009: 115).

#### 5.4 Forced Removals

Almost everyone who could remember the forced removal which happened on 6 January 1976 of the people from Mandlanzini recalled similar memories vividly as these of Pretty Sokhulu. During an interview with Sokhulu now in her 70s, she broke down in tears as she recalled this fateful day almost as if it were yesterday. Sokhulu said that her people now lived in poverty and misery because of dispossession and detachment from their ancestral land (Ibid.). She remembered an idyllic life at Mandlanzini where there was plenty of food and in her words “*people were not sick*”. Although they lived a subsistence-farming lifestyle, everyone, when asked, acknowledged that they were healthy because they were eating fresh food direct from the soil. At that time, of course diseases like Human Immunodeficiency Virus, were not known at Mandlanzini.

People ate traditional food which kept them healthy, according to Pretty. One of them, Simon Sokhulu, yearningly remembered.

*“We could plant anything and it would grow and we would eat”*. For the Mthiyane people, “*we lived a tranquil and prosperous life at Mandlanzini and the last thing we would have desired was to have our lives disrupted*”. (S. Sokhulu: Interviewed at Kwa-Sokhulu, 24 January 2021.

This suggests that people “*\*remember*” some parts of past in highly idealised ways.

## 5.5 Regime plans and events preceding Forced Removals.

In the nineteenth century, colonial interest in the region was propelled by the imperial government's interest in coal deposits on the South- Eastern shores of Africa (1890) and for a viable British harbour north of the Thukela River. It was Zululand Port Survey by Cathcart Methven, the harbour engineer of the Natal Government in 1902 that really drew attention to the potential of Richards Bay as the new harbour for the southeast Africa (Walker, 2005: 26(1), 41-54) .

This in the long run resulted in the establishment of the modern harbour which led to the removal of the Mthiyane people from the area. The construction of the harbour at Richards Bay (Mandlanzini) would be used as a justification for the removal of more than six thousand people and above five thousand head of cattle and goats to a reserve in Ntambanana. The removal was expected to be complete before the harbour was officially opened by the Prime Minister John Vorster on 1 April 1976 (Ibid.).

As the first industrial giant of the harbour, Alusaf earned Richards Bay the apartheid title "*Aluminium City with Golden Future*". Transport Minister Ben Schoeman announced that he had no hesitation in choosing Richards Bay as the country's next major harbour. It is worth noting that before the construction of the harbour and Alusaf, the Mthiyane people lived in relative "*harmony*" with the already settled whites in the area. They were oblivious or unaware that their ancestral land had been earmarked for major projects (Blumenkrantz and Goldstein, 2010: 1(2), 41-50). The establishment of an aluminium plant also contributed to the forced removal, as in 1965 the Industrial Development Corporation had requested Swiss Aluminium Smelter to investigate the feasibility of an aluminium smelter in South Africa. An agreement for the construction of the smelter by Aluminium Safety (Alusaf) was concluded in 1966. In June 1967 the South African Government announced that the smelter would be erected at Mandlanzini (Walker, 2005: 26(1), 41-54).

The government targeted Mandlanzini because of its economic potential, particularly its natural resources and the availability of sufficient water, which made the site ideally suitable for the needs of an aluminium smelter and the harbour. The construction of a plant began in 1969 (Ashforth, 2005: 34). This project also demanded that the local people should be relocated to open space for white settlement and to create an economic enclave dominated by whites. This explains government interest in Mandlanzini. Subsequently, two successive Bantu Affairs Commissioners, namely Christopher Holmes and Tiny Jordan were tasked to

begin the process of moving people from Mandlanzini. In the early months of 1970 Holmes began “*negotiations*”. At first, he clandestinely held numerous meetings with local headmen with the purpose of convincing them to persuade people to accept his proposals (Hammond-Tooke, 2002: 72, 277-292). He assured them that they would be moved to a “*new descent and proper settlement*”, called Makhathini Flats and that the government would compensate them in accordance with their loss which included revenue from their timber sales.

Makhathini Flats was an irrigation settlement close to the Mozambican border. Holmes’ proposals were completely rejected. The leaders and the people at large felt very insecure to move to an unknown destination. They were totally against transportation to this unfamiliar and wild area of about 125 miles to the north. They were happy at Mandlanzini, and they were not prepared to move. When interviewed on 20 August 2017, Sabelo Msweli, headman said,

*“Surely it was totally immoral for people who find themselves sitting on a gold mine to be dispossessed and the mine placed on other eager hands”*. (S. Msweli: Interviewed Kwa Sokhulu on 20 August 2017).

Reporting back to his authorities Holmes, however, misrepresented the process, claiming that “*Negotiations had been friendly and there was no hint of trouble*”. He further said that he had not received any complaints from Mandlanzini people. “*They are a law-abiding people, people who could not cause trouble.*” (Hammond-Tooke, 2002: 72, 277-292). The plan of moving the people had not been accomplished before Holmes was replaced by Jordan as Empangeni’s Bantu Affairs Commissioner. He was empowered by the apartheid government to give orders regarding the removal of the people from Mandlanzini. At first, he had a meeting with the chief. Jordan did not treat the chief with respect.

His behaviour was considered disrespectful, and very intolerable especially, wearing a hat whilst addressing the chief to the community that held the principle of Ubuntu with high esteem. Jordan was smoking and moving around while addressing the chief and this was very odd (Comaroff and Comaroff, 1993: 85). Nevertheless, in their meeting, Jordan delivered Draconian instructions from the National Party Government. According to these orders the chief was to act as a co-ordinator between his people and the government. On behalf of the apartheid government, Jordan gave two orders which people remember as follows; firstly, within a period of ten days the chief and his people were to be moved from Mandlanzini to

Ntambanana. Secondly, the government would provide transport, both for the people and their property including livestock (Ibid.).

Besides these demands, Jordan offered several promises or possibilities including rewards for quick positive response. The government was prepared to refund people for their fields and homes. Jordan could not understand Zulu language properly nor reply correctly so he could not communicate accurately with the Zulu people. He was therefore assisted by his secretary Ernest Nxumalo (Ashforth, 2005: 34). The delegation from the government was escorted and protected by South African Police (SAP) and South African soldiers, and even before the meeting between Jordan and the chief several armed policemen were seen around Mandlanzini. This awakened the local people to the impending threat.

Jordan further made several promises about Ntambanana including free houses and food. Schools, clinics, dams, roads, community hall, local shops and supermarkets were to be built at Ntambanana. Young children, pregnant women and adults more than 50 years would attend free clinics. A local police station with adequate policemen was to be constructed (Walker, 2005: 26(1), 41-54). Responding to Jordan, the chief objected to the instructions. He was not prepared to sell out or alienate his people. Headmen and people at large decided that they would rather stay where they were than move to an unknown destination despite promises of free homes and work at one of many industries supposedly to be established at Ntambanana. For days the fear of removal hung heavy over Mandlanzini and then almost without warning the penultimate blow fell. In five days, they were told that the government trucks would come and take them away (Ibid.).

The clan which had occupied the land for as long as one could remember was told that it would receive compensation for the loss of revenue from the sales of timber crops and for improvements of its plots. Ominously, there was no reference to any recompense for the value of the land. The real question was why they were moved at all? After all, Mandlanzini lay in a predominantly black area which was intended to be part of a “Zulustan” or KwaZulu Homeland before the government decided to turn it into a home for super tankers and a huge aluminium smelter (Ashforth, 2005: 35). Why should it not form part of the projected homeland and allowed revenues from what was obviously going to be a giant-spinner to stimulate Zulu economy and turned it into a viable Zulustan?

According to the apartheid government, *Inkosi* Mangosuthu Buthelezi, then Chief Executive Officer of Zulu Territorial Authority, felt very strongly about the harbour. The government

insisted that Buthelezi supported the construction of the harbour at Mandlanzini (Hammond-Tooke, 1997: 52, 122124). The claim made was that Buthelezi believed that Zululand was in dire need of a growth point and require a harbour for their economic survival. However, in 1973, Buthelezi had publicly complained about the increase in removals. He criticised the apartheid government by saying,

*“We have said before that we are not prepared to co-operate with the removal of people. We don’t want to be part to the misery of our people.”* (Gouden, 2010: 3(2), 1-5).

It was understood that with the building of a harbour and industries stemming from it, there would be a big labour pool nearby and it was therefore logical to assume that the government would establish a major African township where workers would be able to acquire land. Such a township would be sited to the South between the present-day Richards Bay and Mthunzini town (Ibid.). That culminated in the establishment of Esikhaleni, previously known as Esikhawini township. There was a possibility of some men and women of the Mandlanzini clan to remain in the area to become absorbed as workers in the development projects at the harbour and at the country’s largest aluminium smelter nearby. But these eventually became dwellers living like millions of other black South Africans in dormitory locations.

## **5.6 Resistance, Removal, Life at Ntambanana and return to Mandlanzini**

The story of the forced removal at Mandlanzini was not unique, as forced removals in South Africa were carried out across the country by the apartheid government, especially from the 1950s to 1980s, The policy of forced removal led to some black people flee and settle in the neighbouring countries (Moodley and Adam, 2000: 48(3), 51-69). Those who remained in the country were forced to resist the policy either through violent protest, peaceful resistance, or other means of accommodation and resilience.

The policy led black people to develop strategies of survival in the country of their birth since they were exposed to poverty, exploitation, and alienation from their cultural heritage. They organised themselves into groups and formed stokvels or community-based saving clubs aimed at eradicating poverty where money was rotating, on monthly bases, among members (Inglehart and Baker, 2000: 65:1, 19-51). The removal from Mandlanzini was directly related to the commissioning of the harbour. In 1973 construction of the Richards Bay harbour started , in the vicinity of Mandlanzini. Two years later, the 1975 consolidation plans showed

Mandlanzini as one of the areas of KwaZulu to be placed under the authority of the central government.

According to the apartheid government, Mandlanzini was too valuable to remain in black ownership. By then, the rush was on to complete the harbour in time for its official opening on 1 April 1976, when the first consignment of coal was due to be delivered to Japan. The removal of Mandlanzini people, therefore, was carried through with great speed (Moodley and Adam, 2000: 48(3), 51-69). People were very bitter about this removal. The chief (*inkosi*) declared in a meeting with his councillors that the Mthiyane people originated at Mandlanzini during the reign of King Shaka when there were no white people in the area.

People protested the removal. They told Jordan to ask Pretoria to reconsider its decision and allowed them to live on their land on which they were planted by God. Representatives also went to Ulundi, KwaZulu capital, to seek help, only to find that the KwaZulu government officials knew nothing about their impending removal. People got an inevitable reply from Pretoria, the central government could not meet their request since Mandlanzini was a “*badly situated area*” and hence it had to be moved (Inglehart and Baker, 2000: 65:1, 19-51). After another short silence, Jordan reappeared, this time to bring the community a copy of Government Gazette and spelt out its implications: that the Mandlanzini people no longer fell under KwaZulu but came direct under Pretoria.

In this meeting the people made it clear, once more, that they did not want to move. Jordan evaded their anger by claiming ignorance, yet earlier on he had presented three orders to the chief on behalf of the central government. People remained angry, confused, and apprehensive. In August 1975 headmen and some representatives went to Johannesburg to speak at the Annual Conference of the Institute of Race Relations and to state publicly their unequivocal opposition to removal (Gouden, 2010: 3(2), 1-5). It was unfortunate that nothing effective came from that conference. The Mandlanzini community tried to resist but knowing very well that the police and soldier were carrying lethal weapons, they decided not use arms.

As indicated above, removal policies followed a general pattern, first, communities received notification about the impending eviction. In many cases schools were closed, water supply cut off and bus services withdrawn. To coax people into moving “*voluntarily*” promises were made about compensation and the availability of land, jobs and schools in the resettlement areas (Ibid.). Yet many communities refused to vacate the land of their ancestors. In these cases, the government threatened people with imprisonment and sent bulldozers and a fleet of

trucks to destroy houses and transport people to resettlement sites. The infamous pass laws prevented escaping to cities and thus people found themselves with no option but to move into already overcrowded reserves.

On Wednesday 6 January 1976, the axe fell at dawn in Mandlanzini, when the Bantu Administration Board men supported by the South African Police, ordered residents to get out of their homes, while a demolition team went to work in the systematic destruction of their houses that had stood and sheltered them for years (Weinreich and Saunderson, 2003:50). Chaos broke out as the squatters ran for their possession, carrying them towards the road. In response to this harsh treatment, some women took off their clothes to display their private parts.

### 5.7 People at Mandlanzini during Removal



*Image: Removal of People from KwaSokhulu*

*Source: Getty Images. (n.d.). Zulu traditional dancers in vibrant attire [Photograph]. Getty Images. <https://www.gettyimages.com/photos/zulu-dance>*

*“Frederick Richards came in Mandlanzini and demanded that we leave immediately. The land invasion unit and the police accompanied him; he witnessed our shacks and houses being burnt to the ground. He said we had no right to be here. Teargas and rubber bullets were shot without care for our children. All we ask is for an engagement with them. They should at least want to*

*hear what we have to say*, (N. Msweli: Interviewed at Mzingeli Area, 14 August 2021).

Many families who were evicted or moved from Mandlanzini to Ntambanana, Mtubatuba, Mbonambi, Enseleni, Kwa-Dlangezwa and Kwesa Kwa- Mthethwa were disadvantaged since they were depended in agricultural farming (E.G. Mthiyane: Interviewed at Kwe-Sakwa Mthethwa, 03 February 2020). Families who were moved in Mandlanzini Area were disadvantaged by late government, which led to their scattering throughout South Africa.

*“They kicked us out like dogs. They do not even recognise us as humans. They even destroy the food we cook and throw sand everywhere. They demolished and burned our homes and leave. We have no jobs and our land was taken by them, I will stay in Kwesa Kwa-Mthethwa because I have nowhere else to go now as elderly woman.”* (M. Mthiyane: Interviewed at Cilwane, 07 February 2020).

Mfanavele Mthiyane, aged 84, from Cilwane Area argued they had hoped to find peace and belonging. He says,

*“I have three children who look after me and I cannot go back home to be a burden to my family because they are also struggling. This place is closed to schools, public roads and a clinic, I make a living by getting pension money from government. We are all here because we share one sad sentiment: we are decent people who may be looked down upon because we cannot afford a proper house or even material for our shacks. However, we help each other out. Even the food that is being cooked is a result of our unity as a community. We are not going anywhere, our end and beginning is right here.”* (Ibid.).

The front-end loader lurched mercilessly into action, lifting a shanty into the air and dropping it in a pile crumpled corrugated iron and wooden beam. Again and again, it went onto demolish ten more before becoming stuck in the mud. A tractor sent to pull it out also got stuck. The sullen and traumatised crowd watched and jeered. This showed that they were not taking the removal passively. Others attributed the incident to African magic. This was a clear

indication that they considered it immoral to dehumanise innocent people in their ancestral land. The state vehicles, “GGs” “Government Garages”, so named because of their registration “GG”, came very early in the morning while people were asleep (Anttonen, 2003: 115–116). Within minutes pandemonium spread throughout the small community of Mthiyane, jolted from its sleep, as dreadful and apprehensive cries came from house to house. Some of the residents scrambled for their livestock while others tried to rescue their furniture. Some houses were demolished before the contents could be removed. One person reported,

*“When we were removed from Mandlanzini at gunpoint, we ran away leaving most of our belongings behind, we want Mandlanzini back now!”* (Z.G. Mthethwa: Interviewed at Kwe-Sakwa-Mthethwa, 16 August 2021).

For Themba Mthiyane, Wednesday 6 January was the worst experience. Years later he still shook his head at the horrific memory of it. He did not understand how a man could be forced to leave his house, his friends and his work? The only answer he could think of was extraordinary one that he was not treated like a real human being. Yet the old man was just one of an estimated 3.5 million people who were forced to move in one of the most ruthless and widespread social engineering in the modern history of South Africa (T. Mthiyane: Interviewed at Kwa-Sokhulu, 12 August 2021).

Few managed to transport their cattle and other livestock and this had a negative impact on lives and livelihoods of young men. Because they lost many of their cattle, it became difficult for young men lacking bride price to marry unless they found employment to help them purchase the required eleven cows. In an interview held on 20 August 2017, Msweli compared GG’s to the cattle trucks of the Nazi Germany. Such a powerful image, in a sense, showed economic and social death. One resident, Thembi Sokhulu, then a teacher at the local school, remembers the day on which they came for her:

*“On Wednesday 6 January at half past five in the morning, there were five white men rattling the gate and shouting in Afrikaans Maak julle oop! (Open up!). My husband preparing to go work, watched in horror as two trucks pulled up the house. Before we had even opened the front door, I just heard the hammer on the pillar of the veranda, a big sound that made me wonder if I was*

*dying. That sound went straight into my heart and I shall never forget it.*

*The police told Solomon (my husband), whether he liked it or not, he was going. We had to take everything and throw it outside. Imagine us taking our washing just as it was, a chair just as it was, that is how they removed us. I felt such pity for my husband because he had built that house with his own bare hands. The house was our home and our little kingdom. We had freedom there, and on that day I felt we were losing our right and human dignity, our friends in the community and the old spirit of people I lived with and valued.” (T Sokhulu: Interviewed at Kwa-Sokhulu, 24 January 2021).*

Finally, after the dust and shouting had subsided, the convoy was ready. Some men rode on the back of the trucks hanging onto their few belongings they had been able to salvage. Buses were provided for women and children. The distance was 61 kilometres but it felt like a long and pitiless journey during which people wept unashamedly, before they reached Ntambanana. The trucks and buses were unloaded, and each family was given a tiny three-roomed wooden home with a mud floor and asbestos roof (.S.M. Mthiyane: Interviewed at Kwa-Sokhulu, 12 August 2021). Many of these structures were so draughty that the new inhabitants had to fill up the cracks with mud. They moved their broken furniture into their new houses, wondering what they had done to deserve such a humiliating treatment in the country of their forefathers. Like many others, Thembi and her baby were dumped at her unwanted new address. She felt as a stranger in this structure, which was very cold, with no middle doors.

The Zululand Observer reporter took a walk through Mandlanzini after the bulldozers had moved in and later wrote:

*“It looked like a bombed city, few citizens who remain are hounded out of their houses for not possessing permits... Hundreds sleep on veranda, living with friends in the ruin and the rains are coming.” (Zululand Observer, 1976:8)*

People remained separated for months. Some, who were not at their homesteads when trucks came in, were left behind, forcing them to wander by foot in search of their families. Others

did not go to Ntambanana but preferred to beg land from neighbouring chiefs. Most of them lived as refugees longing for the day of their return to Mandlanzini.

Some people totally refused to go to Ntambanana. Consequently, new squatter communities sprang up at places like KwaBhuquza near present day Alusaf. In 1976 the new law against squatters was amended to allow the Bantu Administration Board officials to post an eviction order seven days before the demolition of the dwelling. In addition, a landowner could not allow squatters on his land without official approval (Anttonen, 2003: 116–117). Later, all restraint was removed with the passing of the Prevention of Illegal Squatting Act in 1976, which made it possible to flatten a dwelling without any prior notice, unless the occupier could prove that he or she had little title on he or she stood. The people who squatted around Mandlanzini were regarded as illegal families in the land of their forefathers.

At the beginning of the removal the Mthiyane people living in the South-eastern side of Mzingazi Lake were not affected. With the South- Western side demolished, the bulldozers then turned their attention to the South- Eastern side and to the North. In the North, the government wanted to open space for timber plantations (Q.S. Mthiyane: Interviewed at Mbonambi, 03 July 2021). Over the next few months, thousands of the Mthiyane people who had once lived at Mandlanzini gradually dispersed. Some people believe that the “*divide and rule*” principle was applied in Mandlanzini.

One of them, Mpangazitha Sibiya testified that there was a rumour that some local people actually receive money and some favours from Jordan, so that they would betray their fellow compatriots. In support of this view, Sibiya pointed out that, two very strong leaders of the community (Mveli and Zakhele) who insisted that they were even prepared to die for Mandlanzini, were arrested before bulldozers came in (M.P. Mthiyane: Interviewed at Kwa-Sokhulu, 14 July 2021). They were regarded as “*troublemakers*”. It became unclear as to how they were identified. Madoda Xulu was of the opinion that Ernest Nxumalo together with some local elements posted stickers next to houses occupied by the so called “*troublesome*” that enabled the police and soldiers to deal with them ruthlessly. People thus, described the betrayal in quite biblical terms, drawing for example on the story of Moses.

This way of remembering offers major insight into how memory connects to oral history; that people sometimes take significant narratives and use them to frame their memory. Some people pointed fingers to the chief and blamed him for cooperating with the government. According to these people, the chief benefited from the removal. They claimed that he

received a modern house with new furniture at Ntambanana. His family and livestock were transported to the new settlement before the day of the removal. Before the forced removal, a government delegation from Pietermaritzburg, the provincial capital, under the leadership of Gert Hanekom and Carol Walker visited Mandlanzini for the purposes of negotiating the removal (Mckinney, 2007: 24(2), 6-24). The negotiations failed after a long talk. The discussion included, inter alia, the issue of graves of their ancestors and all those who had passed on. The chief insisted that, it was virtually impossible for the people to leave their forefather's remains and graves and move to a new site.

Hanekom responded by stating that graves would be exhumed so that the remains would be reburied somewhere else. He promised a goat and a cow for each identifiable grave as compensation. This arrangement, according to the chief, could not be accepted because it was totally against principle of Ubuntu and the Zulu culture in general. People differed in terms of viewing the chief's stance. While others viewed him as a collaborator, others felt that he was on the side of the Mthiyane people (Inglehart and Welzel, 2005: 71).

The issue of graves became one of the most devastating aspects of the people's removal from Mandlanzini as was with other apartheid era forced removals. The abrupt removal of the people left them with no time to conduct proper rituals for their ancestors' spirits. One such ritual required that the family sent a delegation to fetch the spirit of their dead relative with a thorny branch from an acacia tree. The thorny branches would absorb the spirit which would be return to their home (Comaroff, 1993: 44).

A designated person would carry the branch and talk to the spirit along the way, providing direction to the new homestead. When they arrive there, they would place the branch in the cattle enclosure. Cattle would then eat the branch, absorbing the soul. Each homestead has a hut or ancestors house where they would find sustenance like Zulu beer and food (Ibid.). At resettlement areas in general, the reality differed from what the people were promised. Living conditions and the provision of public services in resettlement areas were dismal. This happened in resettlement areas like Ntambanana, Dukuduku and in Sabokwe. Due to the shortage of job opportunities and the fact that social grants were often not paid out in homelands, the survival of many families depended on subsistence farming (Inglehart and Welzel, 2005: 74).

However, tenure in most homeland areas was communal and local chiefs decided who could cultivate it. Resettled people had little chance to obtain arable land, partly because land was

scarce and relatively infertile and because resettled people were perceived by the local people to have stolen their children's land. The situation was exacerbated by that, people in resettlement areas were not allowed to own livestock except fowl (Comaroff, 1993: 85). Due to lack of economic opportunities, many men and women had to migrate for many months each year to work in the mines or work in the cities as domestic workers. In resettlement areas people were not allowed to own land or to use it at will.

There is a vast difference between Mandlanzini and Ntambanana. One basic example is that Mandlanzini was adjacent to the coast and Ntambanana is in the interior. Whereas in Mandlanzini there is the great Mzingazi Lake supporting the entire community with clean fresh water, in the arid Ntambanana there is no water. Since Mandlanzini is located along the coast, heavy rainfall was very common. In comparison, there is very little or no rainfall at Ntambanana (T.D. Siwela: Interviewed at Enseleni, 13 June 2021). In contrast with huge grazing fields at Mandlanzini, the hilly Ntambanana had no worthwhile grazing land. Mandlanzini has high economic potential and capabilities because of its fertile soil, abundant trees, long grass and rich crops which easily support a large population.

This contrasts with the desolate landscape of Ntambanana. Based on these differences, it became clear that the removal of the Mthiyane people from Mandlanzini to Ntambanana was an example of blatant apartheid exploitation of people. The government did not even deliver its promises at Ntambanana. It is important to mention that resettlement at Ntambanana had elements of both cooperation and conflict (P.M. Mtshali: Interviewed at Kwa-Sokhulu, 26 June 2021). Resettlement led to the formation of new networks but simultaneously stirred violence. Prevalence of economic hardship and crime appeared to have facilitated the formation of new relationships. Qualitative research conducted at Ntambanana shows that people often depended on informal networks of borrowing and support in the community.

Conflict, however, manifested itself much stronger than cooperation. Local people of the area began to attack the newcomers for taking over their land leading to endemic violence. Crime, in particular cattle theft, was rife. This cattle theft got out of hand when the local police deemed it too dangerous to control these areas that were ruled by gangs living off stock theft. The national government had little incentive to interfere.

The settlement of the Mthiyane people at Ntambanana was a nightmare for them because the local people of the area refused to accept them. A conflict-ridden relationship developed between the new settlers and the original community which was falsely presented as part of

political violence affecting the province. It was not too long before tension broke out between Biyela (chief of Ntambanana) and Mthiyane (chief of Mandlanzini). This conflict was centred on the territorial dispute. According to Biyela the new arrivals occupied the area illegally (Z.B. Mthiyane: Interviewed at Kwa-Dlangezwa, 06 June 2021). Biyela insisted that, the area rightfully belonged to his ancestors and not to Mbonambi or Mthiyane people. In the mid-1980s, tension between the two leaders soon engulfed the people and led to violent clashes. In the case of Ntambanana, numerous meetings were held for the purpose of making peace between the Biyela and Mthiyane people (Ibid.). By holding talks with Biyela, Mthiyane hoped that the local people would become less antagonistic towards his people.

During the early 1990s the party-political conflict between the African National Congress (ANC) and Inkatha Freedom Party (IFP) disrupted peace processes at Ntambanana. Several people in the area, including those who were innocent like children, women, and the elderly, were killed and houses were burnt. Violence started in 1984 and continued until 1996 (Hammond-Tooke, W.D., 1998: 53, 9-15). The prestige and power of Mthiyane declined and an unknown group of people attempted to kill him. Nothing effective was done by the apartheid government. There was great disillusionment amongst the Mthiyane people at Ntambanana. Some of them accused the government of treating them worse than they would treat animals. One of them Robert Mthimkhulu asked, "*how could a man be forced to live in a windowless house?*" The stay at Ntambanana was mostly characterised by cynicism and pessimism.

A concerned group which became known as the Mandlanzini Crisis Committee under the leadership of Selby Mthiyane was formed in 1990. Most of its members were young and educated. Selby told his supporters that, time had arrived to voice their grievances. He promised to emancipate the Mthiyane people from the terrible plight brought on them by the apartheid government. These young people, however, were not working hand in hand with chief Mthiyane. Some of them regarded Mthiyane as a sell-out and a collaborator. According to Selby, it was fruitless to involve him because he was too old and inactive. The Mandlanzini Crisis Committee was soon regarded as an affiliate of the ANC. It is also alleged that the ANC supported it financially. Moreover, some of its members were regarded as activists of the South African Communist Party (SACP). Consequently, some members of the Mthiyane community did not associate themselves with the committee. Those members were then declared to be Inkatha's affiliates. This divided the Mthiyane people (Gouden, V., 2010: 3(2), 1-5).

As a result of these divergent political allegiances (ANC and IFP) yet another committee was formed. As compared to the first one, this one was poorly organised and not strong. Most of its members were not educated, unpopular and not well known in political circles. Nevertheless, they worked enthusiastically and at the end formed part of the group which returned to Mandlanzini (Hammond-Tooke, W.D., 1998: 53, 9-15). Despite these two antagonistic committees, there were also neutral people, mostly evangelical Christians, who did not associate themselves with neither of the two committees. These people decided to remain at Ntambanana. They followed Mthiyane and disapproved violent and radical actions.

Selby and his group then presented their case to the government. After lengthy discussions, the Mandlanzini Crisis Committee gained victory. It was thought that it was because of the ANC that these people returned (from Ntambanana) to Richards Bay in July 1992. Presently, they stay at the area between Richards Bay airport and Mzingazi. Also, in 1992 violence was escalating in Ntambanana and territorial dispute between Biyela and Mthiyane was also mounting. According to Siphso Mbuyazi (headman), it was this violence that forced them to accept the offer of the pathetically small and infertile land at Sabokwe between the sea and Richards Bay Minerals (RBM). In his explanation:

*“It was the chief of KwaBiyela that came in and caused chaos. We tried to resist but we failed. He ended up saying, Mbuyazi, are you still in my place with your people? You people, are you still staying in my place? Dig your trees, carry on your shoulders, and get the hell out of here. Even if it’s a peach tree, take it with you. Go to KwaMbonambi. Those were the words of the chief of KwaBiyela. We sat back thinking things would cool down until one day we were just encountered by a brawl. People’s children were finished in one day. We escaped just by luck.”* (S. Mbuyazi: Interviewed at Kwa-Sokhulu, 26 February 2021).

By 1995 a large component of this community fled from the area. The Sabokwe people then instituted a claim for their lost land north of Richards Bay. In 1996 the Department of Land Affairs investigated various locations leading to the resettlement claim, bringing them back to their original land that had been appropriated to establish government plantations under apartheid. Upon establishing the community, the Land Affairs Department funded a planning exercise that identified certain basic minimum conditions and resources that should be made

available for the community (S.K. Mthiyane: Interviewed at Kwe-Sakwa Mthethwa, 03 March 2021). As people recalled, these included access to an affordable and comfortable home, basic engineering services and social infrastructure such as schools, a clinic, community facilities and recreational areas as the foundation of a peaceful and harmonious coexistence and community development.

However, many years after resettlement at Sabokwe, the community is still suffering because very few of these promises have been delivered. In terms of infrastructure development, the ANC government-built clinics, schools and constructed roads but basic needs like houses and water supply are still lacking. The biggest complication in this community is an uneasy existence between the community and the “*sea*” of timber plantations surrounding them. Besides the plantations delimiting the community’s access to land for crops and grazing, there is also no direct benefit in terms of jobs and other social and economic benefits (Z.B. Mthiyane: Interviewed at Kwa-Dlangezwa, 06 June 2021). For the Mthiyane people, it seems plantations have come to represent only the bad picture. Socially, they provide a haven for thugs, and a theatre of rape and violence; economically, and there is a denial of land and jobs; culturally, there is a threat to community integrity and sustainability, and politically, a limit to community regeneration and reproduction. People wanted these plantations to be removed completely to open up space for them. However, the Sabokwe area is much better than Ntambanana in terms of livelihood.

From being evicted to make place for plantations, the Sabokwe community was brought back to reside among plantations, with Richards Bay Mineral dune to the East and all other sides bordered by plantations. A strong resentment towards the plantations was expressed by many people in the community. One of the villagers testified against the plantations with much emotions during the plantation case under local headman, charging:

*“The plantations belong to the government. They are not ours. They squash us, we can’t even breathe under these conditions. We feel trapped being located so close to such huge plantations. It makes us unsafe. Our cattle are not free in this place. Even if you want to collect firewood you need to first go and get a letter authorising you to collect firewood before you can collect the firewood. Living in this area is uncomfortable. People are very unhappy. They feel like prisoners. For every move you make you*

*have to first acquire a letter of authorisation. These plantations are real prisons because even if you want to go to the toilet you get arrested if you are caught without a letter giving you permission to pee there. Am I telling lies? Truly speaking, there is nothing connecting us with the plantations.”* (E.G. Mthiyane: Interviewed at Kwe-Sakwa Mthethwa, 20 December 2020).

The villagers felt a huge sense of insecurity and helplessness against the plantations. The fact that even their walking across the plantations was controlled reflected the criminalisation of their movement. The headman spoke against the excesses of the industry in controlling and limiting their activities:

*“Now even if a cow gets caught up on the fence I can’t release it because I’m not even carrying a knife to cut the fence and save the animal’s life. Even if I were to come across a wild cat in the plantations I would not be able to protect myself because I can’t even carry a stick. I have to leave my stick at home. We are just burdened people. We are impoverished. Actually, the people I feel very sorry for are the women and girls. They have even more severe problems in the plantations. Sometimes people just appear in the middle of nowhere and start chasing the women and girls away from the plantations. You end up not knowing who these people actually are. Are they the police or just criminals? You find women running away madly all the time.”* (B.I. Mlawu: Interviewed at Ngwelezane, 17 November 2020)

The Sabokwe community is adamant that, the only way forward is to roll back the plantations so that they have breathing space, land to grow crops and to care for their livestock and with that they are confident that the water situation would improve again. One clear problem in the land resettlement agreement reached in 1996 is that, there was inadequate compensation and bad faith on the part of the government to give such a big number of people a very small area to live on. Also there were few opportunities to make a living, or never enough land to grow their own food. One of the participants in a group discussion held at Sabokwe Hall on 12 February 2006 said:

*“I have a complaint. I have been in this area for about ten years now. We have no crops in this place. We were just dumped here. I have no idea what those who are unemployed eat. I don’t have a clue how they survive. I don’t know how they sleep, having not eaten”.* (N.J Nkosi, Interviewed at Sabokwe Hall on 12 February 2006).

Richards Bay occupies a special place in the minds of many South African regionalists and is regarded as one of few successful growth poles near KwaSokhulu. Many residents of Richards Bay reserved Kwa-Sokhulu incorporate this idea of success into their identities. Some see themselves as having tamed a wild frontier and will remind visitors of how they built the town from ‘*nothing*’ (Ascher and Heffron, 2010:10). A promotional brochure tells us that:

*“until the 1960’s, Richards Bay was a small fishing village nestling on high ground overlooking the natural Mhlathuze estuary and wetlands”* (RBTA,2015:29).

In 1997 the population of Richards Bay and the some 20-km distant dormitory township of Esikhaleni was an estimated 98 000 (RB, 1998), and Richards Bay accounted for around 1% of South Africa’s GDP in 1993. The Port of Richards Bay was developed in the early 1970s by Portnet, the national transport agency in terms of an act of parliament (Act 28 of 1972 Cf. Fair and Jones, 1991:23). When it was officially opened in 1976, the harbour included four clean- or general-cargo berths (the combi terminal) and two private bulk-coal berths.

It had been dredged to accommodate ships in the 150 000-dwt range and was connected to the interior coalfields by a largely purpose-built rail link of 525km. Since then, various infrastructural additions have been made, including expansion of the privately-owned Richards Bay Coal Terminal which now has 4 berths, and the addition of a private chemical terminal, 4 dry-bulk terminals which handle a range of minerals, fertilizer and woodchips, and a bulk-metal terminal.

## **5.8 Impact of Apartheid Laws**

Although Richards Bay has grown very rapidly, there are considerable structural problems in the local economy. The local economy is dominated by a few low value-adding large firms which offer limited employment opportunities and limited backward and forward linkages (Lewis and Bloch, 1997:140), while the small firm sector is undeveloped. The local economy

is subject to boom-bust cycles that are associated with the construction of mega-projects; for example, respondents report that the local housing market collapsed following completion of the Billiton Hillside aluminium smelter in 1995.

Local government reorganisation in Richards Bay was defined by two decisions. Firstly, the historically white town of Richards Bay was amalgamated with the black dormitory township of Esikhaleni to ensure joint administration of the two functionally linked, but spatially dislocated, places (Brewer and Miller, 2003:78). Secondly, due to various political factors, the town of Richards Bay did not amalgamate with the nearby white town of Empangeni, nor were the city boundaries extended to incorporate adjacent Inkatha Freedom Party controlled tribal areas.

The result is that the largest party (without an absolute majority) in the current Richards Bay Transitional Local Council, the African National Congress, here represents an essentially urban working-class constituency. Based on a limited number of key informant interviews, it seems reasonable to argue that this council, while concerned with living conditions in the black residential areas, is unwilling to fundamentally challenge the developmental agenda of the 'old' council. In other words, jobs in large industries, rather than other development agendas, continue to have political appeal (Brewer and Crano, 2002: 54).

A document prepared for the Launch Workshop of the Richards Bay SDI (RBSDI, 1997:3) identifies a series of lacking infrastructure attributes that might make the area more attractive to inward investment. These include a dedicated container-handling facility at the port, cheaper land and utilities, a water supplies unaffected by drought, improved road connections, a toxic waste dumpsite and improved policing. Various commentators have pointed to the institutional basis of these development shortcomings. Aniruth and Barnes (1998:80) argue that:

*“there appears to have been very little exceptional co-ordination between the various institutions in the historical development of Richards Bay, except in the initial phase”.*

They go on to argue that while individual organisations had been efficient in the execution of its own duties, co-ordination was lacking:

*“it is therefore quite probable that greater co-ordination between the various institutions would have accelerated development within the locality”* (Aniruth and Barnes (1998:80).

The problem with this argument is that it tends to view institutions in formal organisational terms only. In fact, we find in Richards Bay a very tight institutional structure concentrated in the relationships between the port and other actors and agencies. For Lewis and Bloch (1997: 16), Richards Bay’s institutional problems revolve around the observation that “an entrepreneurial local bureaucracy, and a private sector engaged in the development of the region have not materialised to any significant degree”.

The result is that Richards Bay has not “*endogenised a capacity to attract industrial investment*”. Thus, the policy challenge (for the SDIs) is that:

*“if specific effort is not made, and institutions not designed to develop local civic and technical capacity in the early phases, important learning opportunities will be sacrificed, and patterns of interaction will be established which will skew the industrial development of the region”* (Amanchukwu and Ezekiel-Hart, 2013:18).

While certainly agreeing that a capacity to innovate has not been endogenized in Richards Bay, it could be argued that the challenge is not simply to create a new institutional structure, but rather to reconfigure the existing relationships between various actors (Auerbach and Silverstein, 2003:126). There are two aspects to the existing nexus of relationships.

There is also an important political basis for the tight institutional structure being described here. Referred has already been made to the ‘*frontier mentality*’ found amongst many of the residents who first settled in the Richards Bay growth pole. This construction is often personified in Theo Tolme, the highly entrepreneurial Town Clerk of Richards Bay Local Council until the mid-1990s. Unlike many local governments in South Africa, local government in Richards Bay has played an explicit and important role in shaping the development trajectory of the town, and it seems likely that this institutionalised role will continue.

Development in Richards Bay is guided within a very ambitious and clearly defined Structure Plan framework that is compatible with long term port expansion plans, and a forecasted

residential population of over 1 million people in 30 years (RB TLC, 1997:22). Aniruth and Barnes (1998:81) suggest that in the past, local government has not played an active role in pursuing development, pointing to the fact that the incentives which attracted key industries to Richards Bay were administered by national government. Similarly, some local respondents have commented that the local authority discouraged certain industries from locating within the town. However, this view is incomplete since it misses some of the key areas in which local government has, and continues, to positively shape certain forms of local development, while discouraging others. Firstly, the local council has unusually large landholdings (by South African standards) and has used these in an entrepreneurial way. All the land within the town of Richards Bay was granted to the municipality in the 1970s (Aniruth and Barnes, 1998).

The council has operated as developer of the Alton industrial estate, and actively markets a 'portfolio' of industrial land that includes some large sites adjacent to the harbour and Richards Bay-Empangeni highway known as the John Ross highway (Auerbach and Silverstein, 2003:126). By including a clause in the sale of industrial land, the council ensures that industrialists are compelled to purchase water and electricity from the council, thus ensuring an important income stream. While there has been some debate about the pricing of these utilities, it is unclear whether this has deterred investors.

Furthermore, when potential investors approach the local council, they are apparently asked to fill in one questionnaire that is then processed within the bureaucracy according to an established system. The fact that such an investor reception procedure exists reflects an unusually pro-development orientation by South African standards. Secondly, local government co-operates closely with the port authorities in a set of relationships that have a long history. Currently, every two months there is a port liaison meeting. The meeting includes the Port Manager and Town Clerk, the Port and City Engineers, the Port and City Property/Estates Managers and the Port and City Electricians.

The connection between the port and the city is largely at the professional and technical level and has a long history; the current meeting grew out of the old South African Railways Council meeting which apparently started with the first port construction in the 1970s. The results of this relationship are institutional in the sense that they contribute to the ongoing prominence of the port in the way development is conceptualised in Richards Bay (Brewer and Crano, 2002:161). The results of this political aspect of institutional structure can be seen

in the compatibility of long-term port and council planning frameworks. For example, the council has not sub-divided the largest properties adjacent to the port, arguing that these may be needed for large processing industries. For example, apparently the Silva Cell wood chipping plant struggled to secure its location near the port because it wanted a relatively small site.

However, it is incorrect to interpret the resistance of the council to smaller industrialists as reflecting an anti-growth bias; this rather reflects the privileged industries that enhance the utilisation of existing and planned port infrastructure investments. Local government in Richards Bay has not been left unaffected by the political changes in South Africa. However, there are reasons for arguing that the new balance of political forces is unlikely to rapidly or dramatically change the relationships described above.

## **5.9 Conclusion**

This chapter has delved into forceful removal of the Mthiyane people of KwaSokhulu chieftdom from Mandlanzini, present day Richards Bay. While it is common to associate segregation and these forced removals to the apartheid regime due to the role it played in the implementation of the rigorous segregation policy and forced removals, it is worth noting that these policies of dispossession and segregation had started before the National Party came into power and introduced apartheid legislation. Examples of the pre-apartheid legislation that alienated land from black people include the 1913 Native Land and the 1936 Native Trust Land Act.

The institutional approach to regional development also speaks directly to local planners. For example, local planning frameworks and processes have an important role in ensuring that cherry-picked infrastructural and industrial investments are integral components of a wider and more inclusive development agenda (Comaroff, 1993:33). In other words, planners need to realise their potential for impacting on social power relations through the form and content of the planning institutions they structure (Bryson and Charby, 1996:39).

However, the argument of this chapter also suggests limitations to the most 'appropriate' of national programs, since the dilemma is not simply to create new institutions, but rather to work with those that already exist. The institutional approach outlined here highlights the importance of actions by local agents that shift the decision-making premises of other actors in the regional economy (Amin, 1998:23). The difficulties of achieving this should not be under-estimated, but there is good news in this regard. It is clear that discussions leading to

the formation of the Supplier Development Initiative (SDI) Trust have already prompted local actors to think critically about the development trajectory of the town; this start needs to be carefully nurtured and supported.

## GENERAL CONCLUSION

It is possible to draw the conclusion that the research study topic, "*An investigation into the making of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa: An Afrocentric Approach*," the dissertation structure, and the research methodology allowed for the creation of the potential for articles to be published from the material generated. After the investigation is finished, it is planned that two publications will be submitted to respected journals. Copies of the finished dissertation will be donated to local libraries in Mandlazini (the traditional seat of the chiefdom), Empangeni, Emhlangeni, Ntambanana, Mtubatuba, KwaMbonambi, Enseleni, and Richards Bay as a way of giving back to the community.

Using an Afrocentric lens, chapter two's survey of current information allowed for the identification of pertinent theories, approaches, and research gaps relating the development of the cultural traditions of the KwaSokhulu Chiefdom in contemporary South Africa. Books and journal articles that are relevant to the study's enquiry into the two leaders have been gathered, assessed, and analysed. It also covered the three hypotheses, namely the Afrocentric Theory by Molefe Asante (1987), the Language and Culture Theory by Kelvin, Hoffnung and Hoffnung, and the Gene-Culture Transmission Theory by Lumsden and Wilson (1999: 67–68). The latter emphasised the constraints and challenges faced by scholars studying indigenous African culture. It became clear that researchers should be in a position to implement and structure the study process given the cultural goals, perceptions, and customs of indigenous Africans.

In spite of the study's overall mixed-method design, it became clear in this chapter that qualitative approaches predominated to make sure the data gathered would help in attaining the study's goal. A qualitative research approach was used to investigate the significance and influence of KwaSokhulu Chiefdom cultural practises in contemporary South Africa. The purpose of using a qualitative study design was to generate descriptive and explanatory data in order to: investigate the origins and nature of the KwaSokhulu Chiefdom in the vicinity of Richards Bay; examine the operational modus operandi of the traditional systems in the KwaSokhulu Chiefdom; examine the political hierarchical operations of the KwaSokhulu Chiefdom. In the northern KwaZulu-Natal Province of South Africa, the

research area included the communities of Mandlazini (the Traditional Seat of the Chieftdom), Emhlangeni, eNtambanana, eMtubatuba, KwaMbonambi, and Enseleni.

In Kwa-Sokhulu, a lot of people are highly regarded for their educational attainment and literacy. As people get more educated, they gain the tools necessary to confront and question the functioning of cultural traditions. According to the study shown above, Inkosi's offspring, particularly his siblings from his several wives, are Ubukhosi's greatest competitors. It is also obvious that some members of the society frequently back rival candidates for the chieftainship, giving rise to factional conflicts that result in bloodshed and fatalities. In rare situations, succession disagreements have caused clan divides that could only be healed by severing the ties between rival groups and creating fresh, independent branches. For the most part, traditional communities have been severely disrupted by succession disputes.

But more importantly, the analysis shows that clearly defined succession principles, with each principle ranked in importance from the most important - for instance, that the *Indlunkulu* wife must be the daughter of another *inkosi*, followed by payment of *lobola* by the clan - down to the least important - for instance, the son who fires the ceremonial weapon at the funeral - would be helpful in resolving succession disputes.

However, this analysis has shown that in traditional communities where the *inkosi* has not chosen his *Indlunkulu* wife before his death, conflicting accounts of events taking place in the community and the actions of amakhosi that have reference to the choice of an *Indlunkulu* wife or the successor to the chieftainship will always occur. The involvement of government laws governing human rights and cultural tradition practises has had a negative impact on me as an anthropology student and as a Black South African who still adheres to cultural traditions, including the alteration and loss of value of various cultural practises that were practised by the Kwa-Sokhulu People and which served as a concrete to influence human behaviour and socialisation. I firmly believe that government interference in Kwa-Sokhulu cultural practises had a dual impact: on the one hand, it helped establish human rights to combat social ills like bride rape and gang rape, while on the other, it dramatically altered cultural practises like the appointment of Chiefs, which is now done through political engagement.

The Mthiyane people of the KwaSokhulu chiefdom, who were forcibly expelled from Mandlanzini, modern-day Richards Bay, were the subject of this study. It is important to remember that these policies of dispossession and segregation existed before the National Party took office and passed laws enforcing apartheid, even though it is common to attribute segregation and these forced removals to the apartheid regime due to the role it played in their implementation. The 1913 Native Land Act and the 1936 Native Trust Land Act are two examples of pre-apartheid legislation that deprived black people of their right to their land.

These regulations on travel, restrictions on their ability to own property or enterprises, and labour exploitation for the advantage of white South Africans all served to limit the freedom of all black people in South Africa. Some of apartheid's most repressive laws were constructed on top of older rules intended to restrict movement and the rights of anyone who wasn't white. Their community was forcibly uprooted from Mandlanzini, their place of origin, and transported to Ntambanana, a desolate and dry terrain 69 kilometres north-west of Richards Bay, where they were unable to even till the ground (Ibid.). Hence, an Afrocentric method derived from the Afrocentric paradigm serves as the foundation for the study of the KwaSokhulu chiefdom, which is situated near Richards Bay in northern KwaZulu-Natal. This paradigm addresses the issue of African identity by viewing Africans as centred, situated, orientated, and anchored.

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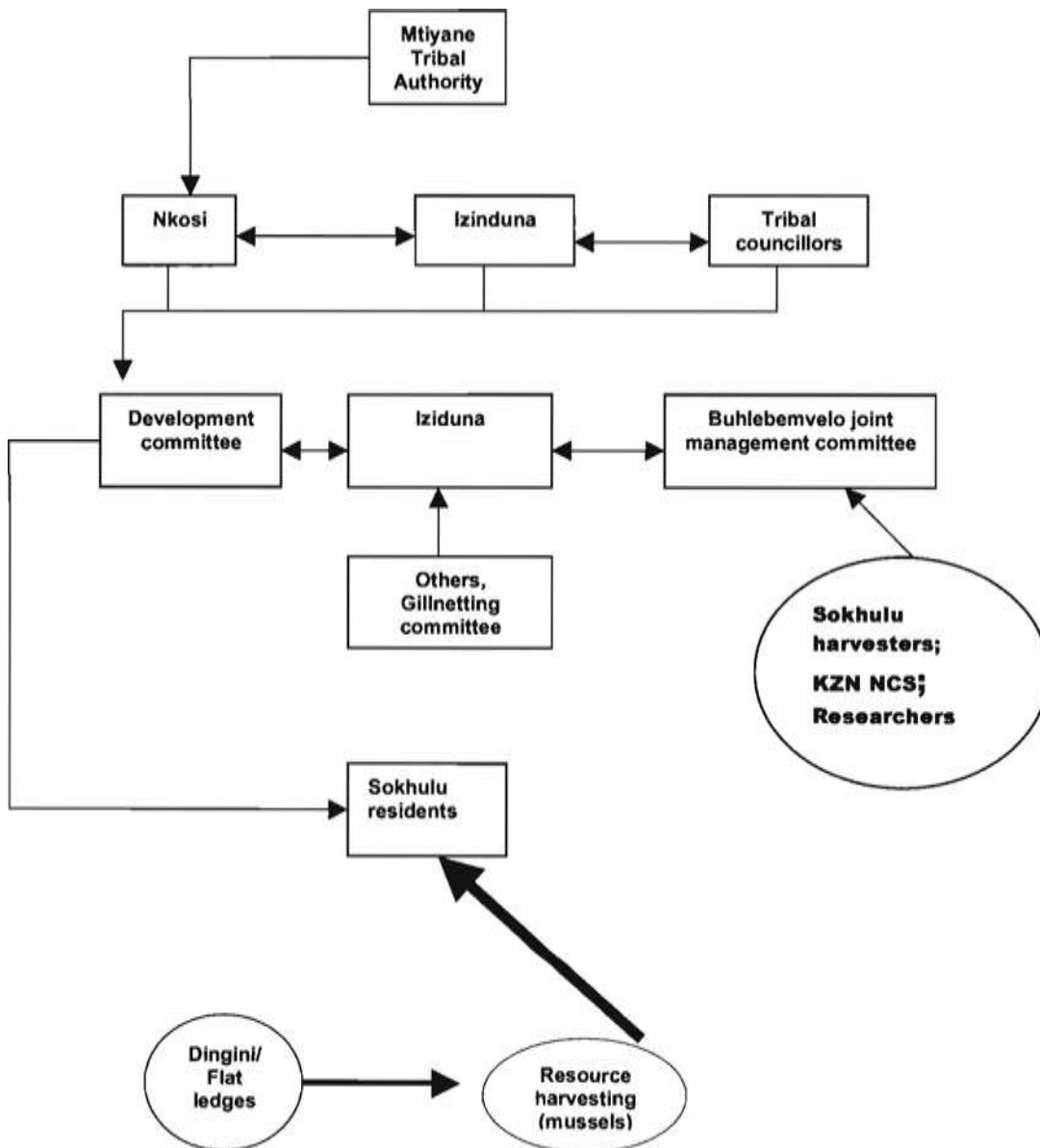
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## **Interviews**

- B.I. Mlawu: Interviewed at Ngwelezane, 17 November 2020.
- E.G. Mthiyane: Interviewed at Kwe-Sakwa Mthethwa, 20 December 2020.
- M.J. Mthiyane: Interviewed at Kwa-Sokhulu, 24 January 2021.
- M.J. Mthiyane: Interviewed at Kwa-Sokhulu, 26 February 2021.
- S.K. Mthiyane: Interviewed at Kwe-Sakwa Mthethwa, 03 March 2021.
- Z.B. Mthiyane: Interviewed at Kwa-Dlangezwa, 06 June 2021.
- T.D. Siwela: Interviewed at Enseleni, 13 June 2021.
- P.M. Mtshali: Interviewed at Kwa-Sokhulu, 26 June 2021.
- Q.S. Mthiyane: Interviewed at Mbonambi, 03 July 2021.
- M.P. Mthiyane: Interviewed at Kwa-Sokhulu, 14 July 2021.
- S.M. Mthiyane: Interviewed at Kwa-Sokhulu, 12 August 2021.
- Z.G. Mthethwa: Interviewed at Kwe-Sakwa-Mthethwa, 16 August 2021.
- P.J. Mthethwa: Interviewed at Sgaganeni, 27 August 2021.
- K.M. Mthethwa: Interviewed at Qedumona, 13 September 2021.
- P.P. Mthethwa: Interviewed at Mbonambi, 06 October 2021.
- T.P. Mdletshe: Interviewed at Sgaganeni, 22 October 2021.
- S.D. Mdletshe: Interviewed at Sgaganeni, 28 October 2021.
- M.N. Mdletshe: Interviewed at Mbabe, 14 December 2021.
- Z.P. Zulu: Interviewed at Mbabe, 08 January 2021.

**APPENDICES**

**Appendix 1:** Organization of KwaSokhulu Chiefdom (Adapted from the information gathered during the study).



## Appendix 2: Participant Informed Consent Declaration

### Project Title:

*“An investigation into the making of the cultural traditions of Kwa-Sokhulu Chieftdom in modern South Africa: An Afrocentric Approach”*

Sikhumbuzo Mthiyane, from the Department of Anthropology and Development Studies, University of Zululand, has requested my permission to participate in the above-mentioned research project.

The nature and the purpose of the research project and of this informed consent declaration have been explained to me in a language that I understand.

I am aware that:

1. The purpose of this research is to: (a) to undertake an intrinsic examination of History of Kwa Sokhulu (Mthiyane) in Richards Bay. (b) finding an understanding their intra-power relations at all levels of hierarchy of chieftdom, both internal and external factors.
2. The University of Zululand has given ethical clearance to this research project, and I may request to see the clearance certificate.
3. By participating in this research project I will be contributing towards: (a) understanding (with empirical evidence) the making of the cultural traditions of Kwa-Sokhulu Chieftdom in modern South Africa from an Afrocentric perspective. (b) the origins and nature of the Kwa Sokhulu Chieftdom around Richards Bay, including Chieftdom’s economic growth in relation to spheres of Richards Bay companies.
4. I will participate in the project by: (a) employing ‘*qualitative research methods*’ which will facilitate an intelligible account on the operational *modus operandi* of the traditional systems in Kwa Sokhulu Chieftdom. (b) making observations through the use of interview sheets. (c) observing oral interviews with selected individuals.
5. My participation is entirely voluntary and should I at any stage wish to withdraw from participating further, I may do so without any negative consequences.
6. I will not be compensated for participating in the research, but my out-of-pocket expenses will be reimbursed.
7. There are no risks associated with my participation in the project.
8. The researcher intends publishing the research results in the form of a dissertation/academic article(s), or as a conference paper(s). However, confidentiality and anonymity of records will be maintained and that my name and identity (should I request so) will not be revealed to anyone who has not been involved in the conduct of the research.

9. I will/may not receive feedback regarding the findings of the research.

10. Any further question that I might have concerning the research or my participation will be answered by:

Researcher: Sikhumbuzo Mthiyane, Department of Anthropology and Development Studies, University of Zululand: +27 827829563 SA

[sikhumbuzom@gmail.com](mailto:sikhumbuzom@gmail.com)

Supervisor: Dr Maxwell Zakhele Shamase, Department of History, University of Zululand: 0632272159; [shamasemaxwell16@gmail.com](mailto:shamasemaxwell16@gmail.com)

11. By signing this informed consent declaration I am not waiving any legal claims, rights or remedies.

12. A copy of this informed consent declaration will be given to me, and the original will be kept on record.

I, ..... have read the above information and I am aware of this document's contents. I have asked all questions that I wished to ask and they have been answered to my satisfaction. I fully understand what is expected of me during the research.

I have not been pressurised in any way and I voluntarily agree to participate in the above-mentioned project.

.....

.....

**Participant signature**

**Date**

### **Appendix 3: Interview Sheet**

*(An investigation into the making of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa: An Afrocentric Approach)*

Interview initiated and completed at: \_\_\_\_\_

Interview with: \_\_\_\_\_

Interview Date: \_\_\_\_\_

This interview is in respect of a study whose purpose is to undertake an intrinsic examination of History of KwaSokhulu (Mthiyane) in Richards Bay. To this end, focus will be on understanding their intra-power relations at all levels of hierarchy of chiefdom, both internal and external factors. This research study addresses making of the cultural traditions of KwaSokhulu Chiefdom in modern South Africa.

The study is to be conducted by Sikhumbuzo Mthiyane of the Department of Anthropology and Development Studies, Faculty of Humanities and Social Sciences at the University of Zululand. Mr. Mthiyane is conducting this study towards a Master of Arts Degree. Thus, responses to this interview will help in providing concrete information on the subject matter.

You are asked to complete this interview because you are a citizen /residence in the area of study (South Africa). Your participation in this research interview is voluntary but of great importance to its success. Your decision about whether or not to participate will not affect your current or future relations with the researcher. Answering these questions will help you identify some tedious issues besides giving you the opportunity to state your opinions.

Please treat all the questions objectively and to the best of your knowledge and be rest assured that all the information you give will be confidential. Note, however, that there are no rights or wrong answers. The study is only interested in your opinions.

Before we begin do you have any questions?

**Section A:**

1. Province of Origin \_\_\_\_\_
2. Province of Residence \_\_\_\_\_
3. Area of Residence \_\_\_\_\_
4. Sex :        Male         Female
5. How old are you? \_\_\_\_\_
6. What is your highest formal education attained?
  - a)            Primary School
  - b)            High School
  - c)            Collage
  - d)            University
  - e)            Others specify \_\_\_\_\_
7. What is your present occupation?
  - a.            Farming
  - b.            Civil servant
  - c. Trading
  - d.            Business men/women
  - e.            Others Specify \_\_\_\_\_
8. What is your marital status?
  - a.            Married
  - b.            Single
  - c.            Divorce
  - d.            Widow

**Section B:**

1. Who are the KwaSokhulu People?

Answer:

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2. How long has the KwaSokhulu Chiefdom in Richards Bay been in existence?

Answer:

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3. When were the KwaSokhulu people forcefully removed from Mandlazini?

Answer:

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4. Where were the KwaSokhulu people before the establishment of Richards Bay as a town/city?

Answer:

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5. Why do you think they were removed from Mandlazini?

Answer:

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6. How did the KwaSokhulu people respond to their forced removal from Mandlazini?

Answer:

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7. How did the apartheid regime remove the KwaSokhulu people from Mandlazini?

Answer:

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8. What are the roots and nature of traditional systems in KwaSokhulu Chiefdom around Richards Bay?

Answer:

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9. What is the *modus operandi* of traditional systems in KwaSokhulu Chiefdom?

Answer:

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10. How could KwaSokhulu economic growth be investigated in relation to spheres of Richards Bay companies?

Answer:

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11. How does the political hierarchy of KwaSokhulu Chiefdom operate?

Answer:

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Thank you

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Sikhumbuzo Mthiyane

---

Date:

## Appendix 4: Turnitin Report

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1 Laband, John and Thompson, Paul, 'The reduction of Zululand, 1878-1904', in A. Duminy and B. Guest (Eds), Natal and Zululand. Journal of Natal and Zulu

History, Volume 15 1994. pp. 17-39.

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## Appendix 5: Certificate of Editing



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**Telephone:** +27 21 808 8222

**Fax:** +27 21 808 3462

**E-mail:** [ssbarnard@sun.ac.za](mailto:ssbarnard@sun.ac.za)/[sabinaediting@sun.ac.za](mailto:sabinaediting@sun.ac.za)

Private Bag X1  
Matieland, 7602  
South Africa

### PROOF OF EDITING

**23 January 2023**

#### RE: MASTERS' DISSERTATION EDITING

To whom it may concern.

This is proof that the Masters' dissertation titled: "*An investigation into the making of the cultural traditions of Kwa-Sokhulu Chiefdom in modern South Africa: An Afrocentric Approach*" by *Sikhumbuzo Mthiyane*, student number: 201318336, has been edited for the use of language.

The following areas have accurately been attended to:

- Correction of typographical errors.
- Correction of names and non-English terms according to a specific reference source (style guide/dictionary).
- Correction of punctuation errors such as mislaid commas, and incorrect dash use; Omission of inconsistent queries in the text.
- Elimination of widows and orphans, other inappropriate typographical results; and
- Identification of errors that result from the use of computers, such as garbled tables, passages/chapters in the wrong font, use of homonyms, etc.

---

**Prof Sabina Sally Barnard**

Stellenbosch University <https://scholar.sun.ac.za>

## Appendix 6: Ethical Clearance Certificate



**UNIVERSITY OF ZULULAND RESEARCH  
ETHICS COMMITTEE**  
(Reg No: UZ-REC: 0691-008)



### ETHICS APPROVAL LETTER

Certificate Number	UZ-REC 0691-008 PGM 2023/125					
Project Title	An Investigation into The Making of The Cultural Traditions of Kwa-Sokhulu Chiefdom In modern South Africa: An Afrocentric Approach					
Principal Researcher/ Investigator	S Mthiyane					
Supervisor and Co- supervisor	Dr M. Shamae					
Department	Anthropology and Development Studies					
Faculty	Humanities and Social Sciences					
Type of Risk	Medium Risk – Data collection from people.					
Nature of Project	Honours/1 <sup>st</sup> Year	Master's	X	Doctoral	Departmental	

The University of Zululand's Research Ethics Committee (UZREC) hereby gives ethical approval in respect of the undertakings contained in the above-mentioned project. The Researcher may therefore commence with data collection from the date of this Certificate, using the certificate number indicated above.

**SPECIAL CONDITIONS:**

- [1] This certificate is valid for 1 year from the date of issue.
- [2] Principal researcher must provide an annual report to the UZREC in the prescribed format [due date: 02 April 2025]
- [3] The UZREC must be informed immediately of any material change in the conditions or undertakings mentioned in the documents that were presented to the meeting.
- [4] Under the Protection of Personal Information Act, 04 of 2013 ("POPIA"), researchers have a general legal duty to protect the information they process. They must ensure the security and protection of any personal information processed through the research and provide a compliant and consistent approach to data protection. The information collected via interviews must be for research purposes only. No personal information such as opinions, views, and academic background may be linked to the respondents' identity or shared with anyone for marketing purposes or otherwise.

The UZREC wishes the researcher well in conducting research.

**Prof. Nokuthula Kunene**  
Chairperson: University Research Ethics Committee  
Deputy Vice-Chancellor: Research & Innovation  
02 April 2024

**RESEARCH & INNOVATION OFFICE**  
Website: <http://www.zulu.ac.za>  
Private Bag X1001  
KwaDlangezwa, 3886  
Tel: 255 902 0371/5324  
Email: [icombu@zulu.ac.za](mailto:icombu@zulu.ac.za) / [Mapule@zulu.ac.za](mailto:Mapule@zulu.ac.za)

## **Appendix 7: Letters Requesting Permission to Conduct the Study.**

### **(A) Letter Requesting Permission to Conduct the Study**



The Principal Librarian  
Killie Campbell Africana Library  
220 Gladys Mazibuko Rd,  
Essenwood, Durban,  
4001

Killie Campbell Africana Library  
PO Box 1529  
Durban 4000  
South Africa

Dear Sir/Madam,

#### **Subject: Request for Permission to Conduct Research at Killie Campbell Africana Library**

I am writing to humbly request permission to conduct research at the Killie Campbell Africana Library. My name is Sikhumbuzo Mthiyane, and I am a student enrolled in the Department of Anthropology and Development Studies, Faculty of Humanities and Social Sciences at the University of Zululand. My student number is 201318336.

I am currently undertaking a research study towards a Master of Arts Degree in Development Studies. The title of my research study is: "An Investigation into the Making of the Cultural Traditions of Kwa-Sokhulu Chiefdom in Modern South Africa: An Afrocentric Approach." The primary objectives of my study are to undertake an intrinsic examination of the history of Kwa-Sokhulu (Mthiyane) in Richards Bay and to understand the intra-power relations at all levels of the hierarchy of the chiefdom, considering both internal and external factors.

The Killie Campbell Africana Library is renowned for its extensive collection of materials related to African history, culture, and development, making it an invaluable resource for my research. I am particularly interested in accessing materials that shed light on the historical and cultural context of the Kwa-Sokhulu Chiefdom and its surrounding regions.

I assure you that I will adhere to all rules and regulations set forth by the library during my research visit. Any materials I access will be handled with the utmost care and respect, and I will ensure that they are returned in the condition in which they were received.

I kindly request permission to access the library's resources for my research study. Your cooperation in granting me access to the Killie Campbell Africana Library would greatly contribute to the successful completion of my research project.

Thank you for considering my request. I look forward to your favourable response.

Yours sincerely,



---

Sikhumbuzo Mthiyane  
Student No. 201318336  
Department of Anthropology and Development Studies  
Faculty of Humanities and Social Sciences  
University of Zululand

I can be contacted at +27827829563 SA. [sikhumbuzom@gmail.com](mailto:sikhumbuzom@gmail.com)

My supervisor is Dr M. Z Shamase who is located at the Department of Anthropology and Development Studies, Human and Social Sciences Building, Kwa-Dlangezwa Main Campus of the University of Zululand.

Contact details: email is [shamasemaxwell16@gmail.com](mailto:shamasemaxwell16@gmail.com) Phone number: +27632272159; +27792094726

**(B) Letter Requesting Permission to Conduct the Study**



The Honourable Mayor  
King Cetshwayo District Municipality  
Private Bag X1025,  
Richards Bay,  
3900

Prince Mangosuthu Buthelezi House,  
Kruger Rand Street,  
CBD, Richards Bay  
3900

Your Excellency,

**Subject: Request for Permission to Conduct Research in King Cetshwayo District Municipality**

I am writing to respectfully request permission to conduct research within the jurisdiction of the King Cetshwayo District Municipality. My name is Sikhumbuzo Mthiyane, and I am a student enrolled in the Department of Anthropology and Development Studies, Faculty of Humanities and Social Sciences at the University of Zululand. My student number is 201318336.

I am currently undertaking a research study towards a Master of Arts Degree in Development Studies. The title of my research study is: "*An Investigation into the Making of the Cultural Traditions of Kwa-Sokhulu Chieftdom in Modern South Africa: An Afrocentric Approach.*" The primary objectives of my study are to undertake an intrinsic examination of the history of Kwa-Sokhulu (Mthiyane) in Richards Bay and to understand the intra-power relations at all levels of the hierarchy of the chieftdom, considering both internal and external factors.

Given that the King Cetshwayo District Municipality encompasses the area of interest for my research, I am seeking your permission to access relevant resources and conduct fieldwork within the municipality. Specifically, I aim to gather information and insights into the historical and cultural context of the Kwa-Sokhulu Chieftdom and its surrounding regions.

I assure you that I will adhere to all rules and regulations set forth by the library during my research visit. Any materials I access will be handled with the utmost care and respect, and I will ensure that they are returned in the condition in which they were received.

I kindly request your support and cooperation in permitting me to conduct research within the King Cetshwayo District Municipality. Your assistance in facilitating access to relevant resources and coordinating any necessary arrangements would be greatly appreciated and invaluable to the success of my research project.

Thank you for considering my request. I look forward to your favourable response.

Yours sincerely,



---

Sikhumbuzo Mthiyane  
Student No. 201318336  
Department of Anthropology and Development Studies  
Faculty of Humanities and Social Sciences  
University of Zululand

I can be contacted at +27827829563 SA. [sikhumbuzom@gmail.com](mailto:sikhumbuzom@gmail.com)

My supervisor is Dr M. Z Shamase who is currently located at the Department of Anthropology and Development Studies, Human and Social Sciences Building, Kwa-Dlangezwa Main Campus of the University of Zululand.

Contact details: email is [shamasemaxwell16@gmail.com](mailto:shamasemaxwell16@gmail.com) Phone number: +27632272159; +27792094726

## Appendix 8: Letters Granting Permission to Conduct the Study.

### (A) Letter Granting Permission to Conduct the Study



15 February 2024

Mr Sikhumbuzo Mthiyane

Student: Master of Arts (Development Studies)

University of Zululand

Email: [sikhumbuzomthiyane92@gmail.com](mailto:sikhumbuzomthiyane92@gmail.com)

Mr Sikhumbuzo Mthiyane

#### **RE-PERMISSION TO CONDUCT RESEARCH AT THE KILLIE CAMPBELL AFRICANA LIBRARY**

Gatekeeper permission is granted to you to conduct research at the University of KwaZulu-Natal, Killie Campbell Africana Library, towards your post-graduate studies. KCAL notes your research topic as "An Investigation into the Making of the Cultural Traditions of KwaSokhulu Chiefdom in Modern South Africa: An Afrocentric Approach" and that participation in the study is voluntary. You are welcome to visit our library and do your research. The library is open between 8:30 am to 4:30 pm.

I hope you will enjoy doing your research at the Killie Campbell Africana Library

Thank you

Regards

Mr Senzo Mkhize

Head, UKZN Special Collections

[mkhize@ukzn.ac.za](mailto:mkhize@ukzn.ac.za)

031 260 1710

0824842739



INSPIRING GREATNESS

**(B) Letter Granting Permission to Conduct the Study**



**KING CETSHWAYO**  
DISTRICT MUNICIPALITY

**Our Reference:**

KCDM /F001/25 /24

Enq; Charmaine Rheeders

E-mail: rheedersc@kingcetshwayo.gov.za

**Your Reference**

**25 March 2024**

**BY EMAIL**

UNIVERSITY OF ZULULAND  
Main Campus, KwaDlangezwa  
Attn: Mr S. Mthiyane

Dear Sir/Madam

**PERMISSION TO CONDUCT RESEARCH AT KING CETSHWAYO DISTRICT MUNICIPALITY**

The above matter bears reference.

I have the pleasure of informing you that permission has been granted to you to research "An Investigation into the Making of the Cultural Traditions of Kwa-Sokhulu Chieftdom in Modern South Africa: An Afrocentric Approach."

We wish you all the best in your study.

Yours Faithfully

---

**MR PP SIBIYA**  
**MUNICIPAL MANAGER**

Postal Address Private Bag X1025 Richards Bay 3900 Address Prince Mangosuthu Buthelezi House, Kruger Rand, Richards Bay Central Business District 3900 (adjacent to the First National Bank) Telephone: 035 799 2500 /Fax: 035 789 1409

Web Address [www.kingcetshwayo.gov.za](http://www.kingcetshwayo.gov.za)