

# CONVENTION AND INVENTION

*As factors in the patterns of leisure time utilisation of Zulu adolescents  
In rural and semi-rural settings in KwaZulu-Natal*

By

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Abstract

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*As factors in the patterns of leisure time utilisation of Zulu adolescents  
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*By*

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In this thesis I present the results of a literature study, followed by an empirical survey, regarding the leisure time activities of Zulu adolescents in rural and semi-rural areas of KwaZulu-Natal along the northeastern seaboard of South Africa. My findings contextualise the above group's socialisation with regard to leisure time activities, home chores, school homework, school sports activities, communal tribal activities and local community events. I document and explain a variety of neighbourhood activities, including ones played during impromptu-organised neighbourhood get togethers. They include games ranging from the mundane to the innovative. I also analyse the annual Zulu Reed Dance Ceremony as a symbolic female rite of passage to womanhood, and various activities that serve as male rite-of-passage activities to manhood. My major finding is that all forms of social behaviour of Zulu rural adolescents – including their leisure time preferences – are informed by a coherent value-belief system in which religious beliefs play a central integrating role.

## ETHICAL STATEMENT BY RESEARCHER

With the signature below I, Musawenkosi Mkhize, hereby declare that the work that I present in this thesis is based on my own research, and that I have not submitted this thesis to any other institution of higher education to obtain an academic qualification.



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M Mkhize (Reg. Number 012612)

Friday, May 21, 2004  
Date

## Table of Contents

Acknowledgements .....	5
Chapter 1 .....	6
Introduction.....	6
Introduction.....	6
Overview of the other chapters .....	6
Conclusion .....	7
Chapter 2 .....	8
Statement of problem and research methodology .....	8
The background to the study .....	8
The objectives of this study.....	8
The problems to be analysed.....	9
Hypotheses .....	10
Delimitation of the study .....	10
Research procedures .....	11
The importance of the study .....	11
Conclusion .....	12
Chapter 3 .....	13
Key Concepts .....	13
Introduction.....	13
Concepts related to socialisation within traditional Zulu culture.....	13
Belief.....	13
Communication .....	14
Culture .....	14
Family and extended family.....	15
Leisure time .....	15
Recreation .....	16
Respondent.....	16
Rural area .....	16
Sports.....	17
Patterns of behaviour .....	17
Values .....	17
Conclusion .....	18
Chapter 4 .....	19
Leisure time activities in relation to other human activities .....	19
Introduction.....	19
Human needs and human activities .....	20
Physical needs .....	20
Psychological needs.....	21
Aesthetic and cognitive needs.....	22
The role of communication in the fulfilment of human needs .....	23
The fulfilment of the physical needs by communication.....	23
The fulfilment of the psychological needs by communication.....	24
Summary .....	26
Chapter 5 .....	28
Leisure time within a traditional African cultural framework .....	28
Introduction.....	28

The cultural basis of traditional African leisure time activities .....	30
Communal leisure time activities of adolescents in Zulu rural areas .....	31
Swimming .....	31
Story telling .....	32
Dancing .....	33
Leisure time activities of female adolescents in Zulu rural areas .....	34
The bonding behaviour of rural female adolescents .....	37
Leisure time activities of male adolescents in Zulu rural areas .....	38
The bonding behaviour of rural male adolescents .....	38
Rites of passage into adulthood .....	40
Male adolescent rites of passage into adulthood .....	40
The annual reed dance ceremony as female rite of passage into adulthood .....	44
The symbolic meaning of the Reed Dance Ceremony .....	44
Female participants .....	45
Preliminary activities .....	46
The Reed Dance procession to the royal household .....	47
In the presence of the king .....	48
Dancing in public for the king .....	48
Courtship and betrothal .....	49
How the patterns of leisure time activities of Zulu rural adolescents are influenced by contact with urban adolescents .....	50
Strained relationships between returnees from urban areas and those that remain in rural communities .....	51
Forms of communication used to organise free time activities in rural areas .....	52
How the status of a person determines leisure activity .....	54
Lifestyle .....	54
Indicators of the life style .....	55
Free time, feelings of belonging and friendship formation among adolescents .....	56
Rural adolescents and family communication .....	57
Why young people want to spend their leisure time with friends .....	58
Why is leisure time important .....	60
Barriers perceived by rural young people in doing leisure activities .....	62
Availability of resources .....	62
Income levels of rural families .....	63
Summary .....	65
Chapter 6 .....	67
Leisure time activities of children in traditional African communities .....	67
Introduction .....	67
Leisure time activities of children and adolescents in rural areas .....	67
Bar .....	69
Donkey game .....	73
Donkey riding .....	73
Galloping .....	74
Hand games .....	74
Hide and seek .....	74

Hopscotch .....	74
Hunting and trapping .....	75
Making clay figures or mud pies .....	75
Mom-I'm hungry .....	75
Mlabalaba .....	76
Piercing aloe/ prickly pear leaf .....	77
School-school.....	77
Skipping rope .....	77
Sliding .....	77
Somersaulting.....	78
Stick fighting.....	78
Stabbing of Insema .....	78
Stone tossing .....	79
Swimming .....	79
Three tins .....	79
Riverbank.....	80
Uma-ballish /Shumpu.....	80
Summary .....	80
Chapter 7 .....	82
Questionnaire design, fieldwork and data processing.....	82
Introduction.....	82
Rationale behind questionnaire design .....	82
The questionnaire heading.....	82
Definition of terms .....	83
The note to the learner.....	83
Preview of the various questionnaire sections.....	83
The instructions section.....	84
The practice questions.....	84
The sections of the questionnaire proper .....	85
Part 1.....	85
Part 2.....	85
Part 3.....	85
Part 4.....	85
Part 5.....	85
Part 6.....	85
Community in which my research was conducted.....	86
How the fieldwork was conducted .....	86
Participating Schools .....	86
The quantitative nature of my research.....	87
Setting up the database in SPSS 11 and entering the data .....	87
Rows, Columns and Cells .....	87
Variable view and data views in SPSS .....	88
The label column in variable mode.....	89
The values column in variable mode.....	90
Selecting the appropriate measure for the type of data.....	91
Data extraction in the form of tables and graphs .....	92
Summary .....	95
Chapter 8 .....	96

Results.....	96
Introduction.....	96
Demographic characterisation of the respondents .....	96
Age.....	96
Gender.....	97
Family circumstances of respondents.....	98
Who looks after the respondents (and their siblings).....	98
Time spent on daily chores.....	100
Attitudes towards doing chores.....	100
Attitudes by gender towards doing chores.....	101
Attitudes towards the amount of available leisure time.....	102
Leisure time available during weekends.....	103
Significant correlations with regard to age, gender and other attributes of my respondents.....	104
Integration of radio and work as part of entertainment.....	105
Leisure time available at school.....	107
Membership in school sports.....	109
Spending leisure time in the veld.....	111
Hunting as leisure activity.....	112
Time available for visiting and walking around the streets.....	114
Leisure time with parents.....	115
Adequacy of sport and recreational facilities.....	116
Summary.....	117
Chapter 9.....	119
Conclusions & Recommendations.....	119
Introduction.....	119
My thesis in retrospect.....	119
Summary.....	121
Major barriers to leisure activities perceived by rural adolescents .....	122
Availability of time.....	122
Availability of resources.....	123
Income levels of rural families.....	123
Lack of technological services.....	124
Recommendations.....	125
Bibliography.....	127
Authored references.....	127
Non-authored references.....	128
Addenda.....	130
Addendum 1: Letter of facilitation.....	131
Addendum 2: Questionnaire.....	132
Index.....	133

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## *Chapter 1*

### INTRODUCTION

#### **INTRODUCTION**

In this chapter I will outline the content of each of the chapters in my thesis as a brief Introduction for the reader. The chapter outlines what each chapter is all about. This chapter introduces the reader to the general plan of my thesis.

#### **OVERVIEW OF THE OTHER CHAPTERS**

In Chapter 2 I will identify the problems that prompted this study, the aims that were formulated to resolve them, as well as the research methodology that I employed.

In Chapter 3 I will outline the key concepts that have informed this study. With these terms I intend to clarify for the reader the major terms or concepts used in this study in case s/he wants to get clarity on any.

In Chapter 4 I will carry out my literature study, based on the physiological and psychological human needs as the stimulus-response relationship that sets up the behaviour of a person.

In chapter 5 I will discuss major themes that inform my literature survey based on leisure time within the traditional African cultural framework

In Chapter 6 I explain and discuss different innovative games I observed from the rural youth played on different areas. I will also explain how these games are organised and played.

In Chapter 7 I will focus on the details pertaining to procedure I followed when working on the program SPSS 11.

In Chapter 8 I explain the results of the data that I obtained from the questionnaires that were completed by the grade 10 learners.

Chapter 9 focuses on the conclusion and the recommendations I make concerning the results of my survey and research.

## **CONCLUSION**

The above is an outline of my thesis that I here present as a roadmap to the reader. In the next chapter I present the statement of the problems to be analysed in this thesis and the research methodology that will be used.

## *Chapter 2*

### STATEMENT OF PROBLEM AND RESEARCH METHODOLOGY

#### **THE BACKGROUND TO THE STUDY**

In this study I focus on what Zulu adolescents in rural and semi-rural settings around Greytown in KwaZulu-Natal perceive as leisure time, and how they choose to spend their leisure time. Although it is a survey of how leisure time is perceived and utilized in general, only grade ten learners will be used as respondents.

This study complements a similar one that is being conducted by another student in urban settings of KwaZulu-Natal.

Leisure time includes free time after school, during weekends and school holidays. It particularly includes time remaining after doing daily chores like ploughing and weeding, tending to live-stock, in the case of boys, and fetching water or fire-wood for household use, cooking and cleaning, in the case of girls, and of course-school work.

Leisure time, according to the Students' Standard Dictionary, means "freedom from stated or necessary occupation, or spare time, or time available for some particular purpose."

#### **THE OBJECTIVES OF THIS STUDY**

My objectives with this research project are to ascertain:

1. The forms of communication that rural Zulu adolescents use to arrange for leisure time activities, and that they use during leisure time activities.
2. What Zulu adolescents in rural settings consider to be desirable leisure time activities;
3. Which formal, organised leisure time activities, available to Black urban young people, are unavailable to their rural counterparts;
4. Which conventional (traditional) forms of entertainment rural young people preferably engage in;
5. How rural young people innovate to compensate for the unavailability of typical urban leisure time activities;
6. The role that the unavailability of urban leisure time activities plays in rural young people's decisions to migrate from rural to urban areas;

### **THE PROBLEMS TO BE ANALYSED**

I will analyse the following problems in the course of this study:

1. Describing the background facilitative role that communication plays when rural Zulu adolescents arrange leisure time activities, and when they engage in such activities;
2. Determining the role that traditional beliefs play in what adults and young people consider to be appropriate forms of leisure time activity;

3. Determining the impact of rural isolation, and the non-availability of typical urban infrastructures on the leisure time activities of rural Zulu adolescents;
4. Determining the role that institutions like schools, churches and shops, as centers of congregation, play as part of the social networks that rural Zulu adolescents use to disseminate information about envisaged leisure time activities;
5. Determining the sources that inform rural Zulu adolescents' perceptions about the types of leisure time spending that are available to their urban counterparts.

## **HYPOTHESES**

By using the research procedure that I outlined in a subsequent section below, the following four hypotheses can be formulated about rural young Zulus' leisure time preferences and practices:

1. Among Zulu adolescents in rural communities conventional forms of leisure time spending will predominate over innovative ones;
2. Taking the similia-similibus principle as point of departure, young people in a particular age group in a typical rural community will spend their leisure time in the same ways;

I will be testing hypotheses 1 and 2 in this thesis.

## **DELIMITATION OF THE STUDY**

The research will survey the attitudes of a representative sample of Black grade ten learners in Greytown rural and semi-rural settings.

## **RESEARCH PROCEDURES**

The project will be of a descriptive, qualitative nature. It entails a literature survey, followed by survey research, utilising questionnaires and quantitative analysis.

The quantitative research will be conducted in the following phases:

6. An appropriate questionnaire will be constructed;
7. Permission will be sought from the relevant educational authorities in the Greytown region of the KwaZulu-Natal Department of Education for a voluntary, anonymous survey to be conducted among secondary school learners in rural and semi-rural settings around Greytown in KwaZulu-Natal;
8. Permission will be sought from the principals of a number of schools for the survey to be conducted;
9. The voluntary assistance of grade ten educators at participating schools will be solicited to help with the administering of the questionnaire;
10. Questionnaires will be disseminated and collected via the Kranskop circuit office of the KZN Department of Education & Culture;
11. The responses to the questionnaires will be analysed by means of the statistical computer program, SPSS 11.

## **THE IMPORTANCE OF THE STUDY**

The value of this research will be in the documenting of the various forms of leisure time activities available to Zulu adolescents in rural and semi-rural settings

around Greytown, the typical forms of communication used to facilitate leisure time utilization, and the impact of poorly developed leisure time infrastructures on the long-term sustainability of traditional Zulu culture and its associated forms of *indigenous knowledge*.

## CONCLUSION

In this chapter I identified five problems regarding the leisure time preferences of rural Zulu adolescents, I formulated two hypotheses that I will test in the course of my study and I outlined my research procedure. In the next chapter I present the key concepts that inform this study.

## *Chapter 3*

### KEY CONCEPTS

#### **INTRODUCTION**

Humans fundamentally are social beings that live in communities, governed by particular social norms and personal values and beliefs, from birth, through childhood, adolescence, adulthood and old age. In this chapter I shall briefly explain some of the key concepts that will be used in the course of the thesis to study the leisure time activities of rural Zulu adolescents as part of their socialisation as members of traditional, rural Zulu citizens. This will help the reader to establish an overall picture of the type of research that was carried out. In chapter 4 I will expand on most of these key concepts as part of the literature survey that informs this study.

#### **CONCEPTS RELATED TO SOCIALISATION WITHIN TRADITIONAL ZULU CULTURE**

In this section I in alphabetic order present the key concepts such as belief, communication, family, friend, leisure time, recreation, respondent, rural area, sports, patterns and culture in alphabetical order.

#### **Belief**

Kennedy,(1984:29), defines "belief" as a concept, doctrine or philosophy in which one places one's trust. He adds that in a religious, political or philosophical

context, to have a belief implies commitment to that belief and a solution to act accordingly. For my study, beliefs relate to the manifestation of cultural values in everyday leisure activities. Beliefs influence what is wrong and right in the behaviour of a person. Beliefs play an important role in my study since they co-determine *chores and responsibilities of young people*.

## **Communication**

Longman Dictionary of contemporary English defines communication as the process where *one makes opinions, feelings and information known and understood to others*. Williams(1992:11) defines this term communication as “the process of exchange between individuals through a common system of symbols”. He continues to say that communication is a science of transmitting information. The unknown is made known, common and understood. In my study, communication serves as a planning tool for rural young people when they organise and arrange their leisure activities.

## **Culture**

According to the World Book Encyclopaedia, volume 4, culture is defined as “the way of life that is made out of values, beliefs, knowledge, ideas, arts, traditions, customs, language, technology and inventions.” These are social pursuits that are valued by society or class and they serve as a source of behaviour for the people. The gradual evolution of cultural activities has changed these traditional sources of behaviour to be leisure activities for young rural people.

## **Family and extended family**

Following *The World Book Encyclopaedia*, Volume 7, the term family means “a group of related people who share a home. The word family also refers to all a person’s ancestors and other relatives. Members belong to a family through birth, adoption and marriage.” In my study I used the term “family” to refer to the people who share home with the respondent, i.e., parents, brothers, sisters and related guardians. In Zulu culture members of the same clan form an extended family, as do the Amadlozi, the deceased ancestors of the clan.

## **Leisure time**

This is free time spent on relaxation after a tiring, heavy and strenuous day’s work. Leisure time can be defined as the proportion of the overall time that is spent in a variety of voluntary activities. When one considers the 24 hour cycle of human activities, which includes among other things sleeping, cooking, fetching water in the river, getting wood for making fire, caring for pets, cleaning, washing, feeding poultry, looking after cattle, goats and sheep, planting, weeding and harvesting, leisure time is exclusive of these activities. Leisure time is the time remaining after doing all domestic chores and schoolwork. Stokowski (1994:5) sees leisure time as non-obligated or discretionary time left over after the necessary commitments of work, family and personal maintenance are met. She quotes Rybcznski who states that: “Leisure time is when we pass from the mundane, communal increasingly impersonal, increasingly demanding, increasingly bureaucratic world of work to the reflective, private, controllable, consoling world of leisure.”

## **Recreation**

World Book Encyclopaedia Volume 16 defines recreation as “any activity that people voluntarily pursue for personal enjoyment, relaxation or personal satisfaction during their leisure or spare time.” This is an activity that has spiritual touch of emotions where the participant does not participate for the purpose of declaring himself/herself a winner and competitive.

## **Respondent**

Following Dictionary of Contemporary English, a “respondent” is a person who has to answer a charge in a law court. In my study, I used it to refer to the participant in my research survey, i.e., grade 10 learners in rural High Schools around Greytown.

## **Rural area**

Because there is no clear definition of a rural area, I will define it using my personal observation and experience in rural areas. Any area that is scarcely populated with mostly thatched houses and located approximately 500 metres to a kilometre apart. The people in rural areas are agrarian farmers and form part of the prosumption sector of the economy. The prosumers produce enough for their own consumption so that they buy less from the market. People in rural areas are self-sufficient producers of food and what is left is used for sale and butchering. Rural areas depend mainly on subsistence farming and people run the business as full time farmers and semi-rural areas has people with full time jobs and part-time farming. The rural area that I’m referring to is the area with poor electricity, no shopping centres but general dealers, no restaurants and formally organised transport.

## **Sports**

World Book Encyclopaedia (volume 18) defines "sports" as an activity played by individuals/team for enjoyment, the love of competition or as a healthy form of exercise. I used sport in my study as a form of entertainment which has a competitive nature that requires a significant level of aerobic and anaerobic involvement in which a participant or a team engages himself /herself for the purpose of declaring himself/herself a winner or for relaxation, satisfaction, enjoyment, personal health, social development and emotional growth.

## **Patterns of behaviour**

Collins English Dictionary (1992) defines "patterns" as the arrangement of repeated parts or decorative motifs. It further defines the term as the standard way of moving or acting. In my study I regard the term "patterns" as the sequential steps followed by young people when organising or engaged in a leisure activity.

## **Values**

Bennideen (2001:17) used the term "values" to refer to beliefs about what is right, good, desirable, worthwhile and "value systems" to refer to "the way one organises, ranks prioritises, and make decisions based on one's values to provide the foundation from which one makes personal and professional judgements and choices." Following her definition, I take values as one's quality of being useful and worthwhile and in my study; I consider values as worthwhile phenomenon in determining the activities, which are regarded as leisure activities.

## **CONCLUSION**

In this chapter I outlined the key concepts of my study. I explained the concepts values, beliefs, communication, family, friend, leisure time, recreation, respondent, rural area, sports, pattern and culture. In the next chapter I will report the results of my literature survey.

## Chapter 4

### LEISURE TIME ACTIVITIES IN RELATION TO OTHER HUMAN ACTIVITIES

#### INTRODUCTION

Have you ever wondered how Adam felt like after creation, when he was placed alone in Garden of Eden? Surely he had all fruits and animals in his immediate surroundings to eat. According to the Genesis creation narrative of Genesis 2:7-24 God at first saw nothing problematic to Adam being all alone, the only human among all the animals. Adam however suffered loneliness because he had no one to talk to, and to listen to. This must have felt like solitary confinement for Adam since all his survival needs were met, but not his needs for developing from a mere biological being to a social being. When God realised that Adam was lonely, He made him a partner when he was asleep.

According to Mersham & Skinner (1999:133), humans do not only communicate with one another to convey information, but also use communication to instruct, to put forward some point of views or persuade. They further show that show that humans communicate in order to praise and blame one another, accuse and defend each other.

Because normal human beings are fundamentally social beings, we need fellow humans to live normal and fulfilled lives, to attain a state of self-actualisation. In order to live mutually fulfilled lives humans therefore communicate with one

another for a variety of reasons over and above the requirement of just sharing information. We also need to validate our own experiences by sharing them with others. As part of social bonding we also need to share pleasant experiences such as entertaining one another or taking part in exciting experiences along with fellow humans. In this chapter I will look at how humans spend leisure time as part of the communication process.

## **HUMAN NEEDS AND HUMAN ACTIVITIES**

Humans do not only have a variety of needs that need to be fulfilled as the socialisation process, these needs continually re-occur and have to be re-fulfilled. According to Britannica Encyclopaedia, (Volume 8:364), "Needs are human innate instincts that motivate and shape the behaviour of the person to be goal-oriented." Needs stem from the intrinsic and extrinsic motivators that sensitises the person's cognitive areas related to the motive and drive the person to meet the goal. One has to feel the drive and has to do something in order to satisfy the need. Life can be dull and not enjoyable without these needs. Needs form part of human life and need to be satisfied at all times. Satisfying the need has a potentially rewarding effect indirectly or directly. Human behaviours are the means to fulfil the requirements of the human needs that range from physical needs to psychological needs.

### **Physical needs**

Mersham and Skinner (1999:42) and Williams (1992:68) both note human survival needs, but use different terms to describe them. Williams refers to these as *physical needs*, while Mersham and Skinner refer to them as *physiological needs* in line with

the terms used in Maslow's hierarchy of needs. I will be using the term "physical needs" in my thesis unless I refer to or quote a term that a particular author is using.

Needs like thirst, hunger and drowsiness drive human behaviour. When a physical need has been satisfied, its drive subsides. When explaining physical needs Williams (1992:68) states that they entail the necessities that we must include in space capsules in order for humans to survive in outer space, an environment that lacks them. Physical needs also include the need for rest and sleep in order for physical regeneration to take place. For this humans need about 8 hours of sleep. Non-fulfilment of physical needs have important psychological consequences, because physical needs have to be fulfilled before psychological ones can be met.

### **Psychological needs**

Williams (1992:69) shows that there is an intimate relationship between physical and psychological needs. Psychological needs for instance include an infant's need for physical human contact during which they experience psychological states of attention and love. A child's physical need for human contact is set into action by body chemistry, but it requires social behaviour for satisfaction. When psychological needs have been met, people tend to seek for relations with other people. This becomes a sociological need. Psychological needs and physical needs are both the reason for a typical human behaviour and social communication. Needs are initial motivators of the persons' behaviour. Williams (1992:70) states that:

*We can think of them (psychological needs) in either negative (avoidance) terms or positive (approach) terms. Some negative needs include those for avoidance of uncertainty, boredom, fear and the appearance of foolishness. Positive needs include those for satisfaction, security, admiration from others and winning.*

## **Aesthetic and cognitive needs**

William further shows that basic human needs entail physical needs, safety, social/belongingness, and the need for love, which includes affiliation, affection and acceptance. Williams further shows that people have aesthetic/cognitive needs that are the needs for knowledge, understanding and creativity. Williams and Mersham and Skinner (1999:42) when they analyse Maslow's hierarchy of needs, show the gradual developments of the needs as the survival needs have been satisfied. Williams (1992:73) state that:

*Having satisfied the physical and psychological needs, people tend to seek for higher needs for beauty, knowledge, order and growth.*

This shows that we need cognitive and aesthetic needs in order to receive total fulfilment/ self-actualisation. Maslow's refers to this as the "Peak experience". Sternberg shows that creativity (intelligence factor) stems from motivation. The way he defines intrinsic motivation relates to physical needs as explained by Williams as the life supporting needs. Skinner (1999:46), show that motivation develops in a person who has a task to fulfil. They further show that aesthetic needs include all art forms like music, poetry, statues and pictures. People need these beautiful objects and experiences and they will buy, look and listen to them. Mersham and Skinner (1999:45) show why entertainment is the crucial need for people in their lives. It relaxes their minds and diverts people's minds from the problems of the day.

Entertainment activities refresh the mind of people from the often-boring aspects of daily life.

## **THE ROLE OF COMMUNICATION IN THE FULFILMENT OF HUMAN NEEDS**

A man one day requested his wife to wake him up everyday in the morning because he slept too much and was always late for a bus to work. One day he quarrelled with his wife and they both agreed not to talk to each other anymore. Very early in the morning the woman wrote a note to awake her husband. The man continued to sleep. When the man woke up at 8 o'clock, the bus had already gone. When he asked why his wife did not wake him up, she told him that they agreed not to talk to each other and she showed him a note to wake him up.

From this one can see that putting communication aside causes trouble in human behaviour. Communication plays a vital role to organise human activities so that the needs of the human being are satisfied. The person as an individual has basic human needs like physical needs. Chemical body communication stimulates the person to fulfil the demands of the physical needs. When body chemicals fail to satisfy these, people tend to seek for human contact in order to satisfy their personal needs.

### **The fulfilment of the physical needs by communication**

Personal physical needs are created as the internal messages where the person communicates with self. There is an imaginary conversation within the body of a person and the meaning of this conversation comes from the interpretation of

the stimuli received. Mersham and Skinner (1999:88) call this intrapersonal communication. This type of communication occurs when the person is the sender and the receiver of the message. This communication shapes the attitude and behaviour of the person.

Williams (1992:68) shows that the needs are conditions of deprivation that represent a lack of something in the body and then set off a drive in a person to satisfy the need like when a thirsty person goes to the river or stream to find water to quench thirst. A hungry person will want something to eat, and if s/he does not have it at hand, will look for it in her/his immediate environment. Sternberg (1998:88) shows how the hypothalamus of the brain stimulates the person for survival behaviour, like finding food and water or fleeing away from the dangerous place. Some people express their inner feelings in a variety of ways. Their excitement may be expressed in singing, jumping laughing crying and in tears. This is due to the feelings aroused and the stimulation of the body by the body chemical substances.

### **The fulfilment of the psychological needs by communication**

Intrapersonal communication precedes interpersonal communication. The satisfaction of the human need may require the person to interact with another person. A person can communicate the need with another person by conversing verbally or showing body language like facial expression and gestures. The outside person can note the need of another person by looking at the behaviour of that person and through the activities in which that person is involved. Should there be two people involved in sharing the need and communicating it, there is a reciprocal exchange and mutuality of human need. Williams (1992:70), indicates that people

need to relate to each other for a typical human behaviour and he calls this psychological need. According to Mersham and Skinner, this will be the interpersonal communication. People tend to socialize because they have the expected social needs that they have to fulfil in life. These needs are obligatory in their lives. Adult people who have left school and have completed training are expected to be working and people of young age are expected to be at school. When a person involves himself/herself in fulfilling such need, he/she shows responsibility and liability. To socialise, people tend to take voluntary initiatives. This calls them to participate and lead in religious services and activities, development committees in the community and in organising or participating in leisure time activities. In order to maintain helpfulness in the community, they have to communicate their services and activities to the public and comply with the demands as required by the society. Normally the society shuns at the person who does not involve him/herself in community activities. Other humans tend to socialise with other fellow human beings by using liquor, smoking, sharing food and sleeping like having pyjama party or circadian rhythm. Rural young boys use to get food from home, re-cook/warm it and share it with their friends in the bush. The strongest/fittest gets more food than others. In this there is socialisation coupled with entertainment. According to Williams (1992:77), people are social beings and they have a sense of feeling for human relations. As they need human contact, they open radios in the morning, have morning conversation and read newspapers. Communication releases the person by getting away from the boring daily routines of the day. In the radio, the person listens to the news, stories and bizarre conversations that are relevant and of interest to him. In this there is a feeling of excitement and arousal by current news, events and

stimulating music and advertisements. Through the radio, the person as a social being is connected to the people in urban, rural and the world. TVs, press and movies inform us of what is happening around us. Novels and short stories, soaps and comedies also inform us about how other people feel and think about things and arouse our emotions. Mersham and Skinner (1999:46) refer to this as the infotainment because the information is packed with entertainment.

### SUMMARY

The life of the person is inseparably intertwined with wants and demands that later become what a person cannot live without. Needs are wants that set up the pace of the human behaviour, whether the need is physical or socially and environmentally based, Body chemicals communicate with mind in a stimulus way and the body responds to that stimulus in a noticeable or unnoticeable body activity. Unnoticeable body activity cannot be seen as the person communicates with self i.e. the sender of the message is the receiver of the message. Mersham and Skinner refer to this as the intrapersonal communication. The increasing demand and unsatisfied personal needs may cause the person to interact with another person to meet the physical demands, then that calls for social interaction. An example of this is the biological sexual desire arousing in a person that causes the person to interact with another. The satisfaction of the intrapersonal need depends on the interpersonal communication of the need. Therefore, physical needs overlap with psychological needs. Before the message is communicated, the sender has to find out exactly what she/ he wants and relocates the need. The sender of the message has to plan activities in order to let the message be conveyed to the recipient. Communication does not only play the role of

informing, persuading, instructing, and entertaining the recipient of the message about the needs of the sender, the recipient also responds to the sender by giving feedback, reacting and complying to the message.

## Chapter 5

### LEISURE TIME WITHIN A TRADITIONAL AFRICAN CULTURAL FRAMEWORK

#### INTRODUCTION

In the previous chapter I outlined the human needs and activities as stimulus and response relationship and, I looked at the crucial role that communication plays in the satisfaction of human needs. In this chapter I will present the results of a more extensive literature survey of the main concepts of this study in the context of a traditional African cultural framework. Every stage of human development presents its own excitements and problems for persons on the path of development from being mere biological beings to becoming evermore-socialised members of communities. Every stage has the potential for being exciting and presenting problems because the developing being is encountering the particular the modes of behaviour of that stage for the first time.

Every transformation into a new phase of socialization is ritually celebrated in traditional African cultures (Müller & Ritz-Müller 2000<sup>1</sup>): birth, puberty, a variety of rituals associated with adulthood, such as marriage proposal, dowry negotiations (lobola), marriage, communicating with the ancestors, death, and the cleansing of the bereaved after a loved one's death. In each transformation adults strictly observe

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<sup>1</sup> My observations regarding the ritual integration of events in traditional cultures constitutes an abstraction of information presented in different places of Müller & Ritz-Müller 2000, confirmed by my

process ritual manner. Each of the before-mentioned transformation phases is marked by a ritual festivity that gives meaning to the lives of individuals and to the clan as a whole. Müller and Ritz-Müller (2000:40) distinguish 3 phases in each stage of development. They speak of separation, transformation and re-assimilation. Adolescent females and males are subject to different initiation rituals, which also vary from one region to another, depending on the beliefs of the particular cultural group.

Müller and Ritz-Müller (2000:43) state a variety of goals of initiation rituals, one of which has “the dramatic reinforcement of cultural and moral core values, which are again impressed upon the initiates in a concentrated way.” This has a significant impact on the culture of rural young adolescents in South Africa where the rebirth of African culture, under the influence of President Thabo Mbeki’s philosophy of the African Renaissance which is presented as an ideal to them. Consequently male and female adolescents in rural communities increasingly feel that to be an African adult means that one should have gone through the before-mentioned processes of initiation as part of one’s cultural rite of passage.

Africa is a continent with spectacular topographical variations. Most countries have mountains, rivers, plains, highvelds and lowvelds, where individuals cannot find themselves bored, without things to do. Every part of this diverse continent has its own regional culture, all of them however bound together by similar ancestral beliefs. *Leisure activities of Africans big and small are integrated with their beliefs and values.*

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personal experience as a practitioner of traditional Zulu religious culture in the rural community, near Greytown in KwaZulu-Natal, where I am a teacher.

The traditional African leisure time activities that I am presenting in the next section are performed and enjoyed for the benefit of the society and to honour and appease the ancestors.

## **THE CULTURAL BASIS OF TRADITIONAL AFRICAN LEISURE TIME ACTIVITIES**

Because traditional African leisure time activities are integrated with beliefs, occasional celebrations are eagerly anticipated communal opportunities for relaxation and relief against the drudgery of every-day duties. Müller and Ritz-Müller (2000:21) state:

*Celebrations take life out of the regulated routine of the everyday. One of the most marked dramatic devices of celebrations is therefore their sharp contrast, the turning inside out of the everyday. Nobody works; instead everyone devotes himself or herself to enjoyment, put on clothes which are not everyday but a special kind of celebration dress; everyone eats and drinks more than circumstances would normally allow, and entertain themselves with music, dancing, singing, and games.*

Following what Müller and Ritz-Müller state, people do not work when there are celebrations and feasts but they devote themselves to entertainment that includes music, singing and dancing. African cultures share commonality among them in such a way that the society celebrates them leisurely. Celebrations mark out a change in time, people and environment. Celebrations occur on occasional time turning points suitable to the community. According to Müller and Ritz-Müller (2000:318) celebrations occur universally at the turn of the year or at the advent of the new moon; at the time of the solstice and the new moon; at midday, when the sun is at its

peak; or at dusk, the time when beyond becomes the here-and-now and ancestors, spirits and gods appear. African cultures and beliefs are inseparable in African people. Beliefs shape and drive behaviours of people. Cultures and beliefs are based on the existence of ancestors, gods and spirits. Müller and Ritz-Müller (2000:132) show how African people consider the ancestors to be. They state "Many African people are convinced that she (ancestors) maintains and guards over the order of life and also that she punishes transgression with infertility, drought, bad harvests sickness and death." When African people engage in an activity, they initially report and request the ancestors to be with them in order to succeed in their activity. The activities normally reported are hunting, agrarian activities, rain prayers, parties and celebrations. They offer sacrifices and burn incenses to gods and ancestors. With regard to farming Müller and Ritz-Müller (2000:20) state, " Farming begins toward the end of the dry season, in anticipation of the first rains; it is marked by ceremonial beginning of working the field and by sowing rituals. At the end of the rainy season there is a harvest celebration." Müller and Ritz-Müller further show that celebrations take place at the birth of a child, soon after naming, at the end of puberty (initiation). Later will follow the wedding, perhaps an official appointment, funeral as well as memorial celebrations of the dead at certain intervals.

## **COMMUNAL LEISURE TIME ACTIVITIES OF ADOLESCENTS IN ZULU RURAL AREAS**

### **Swimming**

The year round mild subtropical climate and vegetation of the coastal regions of KwaZulu-Natal, the highveld grass planes and the extensive Drakensberg range

has made possible the establishment of dozens of magnificent resorts, teeming with all kinds of wildlife, in mountains, rivers and the sea. This offers a lot to adolescents and young adults, to spend their leisure time when they are not committed at their homes with chores and schoolwork. Already 50 years ago Bryant (1949:692) described patterns of rural leisure time practices that prevailed at the beginning of the 21<sup>st</sup> century:

*In the hotter summer days at midday, herd boys and home-girls alike betook themselves to the nearest pool, and there, all together enjoyed a frolic, splashing one another, diving, somersaulting and swimming in the water.*

As leisure time activity swimming cools young bodies during the stifling warm subtropical summer months and provides physical exercise, as it includes diving, somersaulting, paddling, pushing and splashing about. The respondents in my survey will show to what extent swimming is still an enticing activity for young children and adolescents in rural KwaZulu-Natal. In the next chapter I describe in greater detail a number of specific games that are sometimes played when swimming in river or dams.

## **Story telling**

In early evenings rural children and adolescents gather around fires and cooking pots to listen to stories told by the older generation while they are waiting to eat the food that is being cooked. De la Harpe (2003:10) states:

*These activities are related their religious beliefs, folklores and their experiences in the world around them. Older members at home are particularly skilled in story telling and many of these have been handed down from generation to generation.*

Such narratives serve as a regular source of entertainment and as an enhancement of traditional value-belief systems. Towards the end of meal times, children get the opportunity to retell the stories that they have heard, primarily to determine whether they have internalised the object lessons of the stories that the adults have told.

## **Dancing**

To accentuate the jovial mood, young adults gather in the house after an exciting event at home or in the veld and dance to celebrate the occasion. According to De la Harpe (2003: 10), Zulu people celebrate their culture by using drums to raise their emotions of celebrating. Music and dance are spontaneous celebrations and are performed on special occasions and rituals. Singing and dancing accompany the sounds of drums. The dancers exhibit their skills and fitness. The performers improvise by responding to the mood of the moment by gyrating, clapping their hands and stamping their feet to the rhythmic music. This is done by taking turns at showing off individual talent, which is encouraged by the rhythm of drums, singing, whistling and ululating. Zulu adolescents participate in this activity as *ingoma* (Zulu traditional dance accompanied with singing, clapping and stamping of feet) or *indlamu* (Zulu traditional dance characterised by drumming and stamping of feet) even in church. The male adolescents' dance reflects battle movements or clan showing fighting motions. The dance of young females has a lot of story telling elements.

Dancing accompanied by drums occurs mostly outside the hut. As young male adults dance, they carry along sticks and shields as if they are in war. When young adolescent boys are not dancing, they strengthen themselves on the fields by stickfighting themselves with maize stalks that later becomes sticks. In preparation of parties, young male adults check their sticks, shields and knobkerries for strength and beauty. Traditional attire and military attire are also set ready for the day.

### LEISURE TIME ACTIVITIES OF FEMALE ADOLESCENTS IN ZULU RURAL AREAS

In preparation for the communal ritual for attaining womanhood, female adolescents in KwaZulu-Natal rural areas have plenty of activities to do while their male counterparts are outside of the home doing their chores. Such female activities involve private, often individual instruction sessions regarding the roles and responsibilities of females in the clan, often dealing with the role of a wife in the clan of her future husband. These instructions are taken seriously because Zulus, like other traditional African societies, value female fertility. Müller and Ritz-Müller (2000:11) show how African societies do this activity by saying:

*There are distinctively collective coming of age rituals for girls, which otherwise would be carried out individually. During these rituals – and also on other occasions – the strengthening of female fertility is particularly emphasised. Sculpted images of breasts decorate doors etc. Only female ancestors are made into idols.*

Zulus perform this ritual through an annual Reed Ceremony round about September, where virgin adolescents bring reeds to the king, because according to Zulu ontological mythology the two first humans came out of the reeds as man and

wife. Girls consider this ceremony as an open gate to joining the Royal family as the king could choose a new wife from among the girls during the Reed Ceremony.

Müller and Ritz-Müller (2000:16-17) further describe home duties, agricultural duties, and artistic and creative activities of African women that take place on a daily basis. Müller and Ritz-Müller (2000:42) show physical changes that take place in females as they develop from childhood to womanhood. Many of these practices, such as adornment patterns effected by means of scarring, the piercing earlobes, lips and noses for the attachment of adult jewellery are also practices by rural Zulu females.

Many of these activities groom young girls for duties of motherhood. When the girls are about eleven years old, they are taught to hoe (which is a typical part of gardening that includes ploughing, sowing, weeding and tending crops). Artwork in the form of visual art becomes the natural talent as the young display their creativity using grass and clay. Bryant (1949:692)'s characterisation of the grooming activities of female Zulu children and adolescents 50 years ago, is still valid for rural Zulu females today:

*The little girls, as become prospective mothers, were as fond of manufacturing clay puppets as were their brothers, but instead of bulls, they moulded with their clay tiny human dolls, four or five inches long, and again, without any legs, save a couple of feetless stumps. These are dressed up in bits of rag, talked to, nursed and put to sleep, like real babies.*

Besides this, some adolescent females sit under trees and against the outside walls of their homes, using needles and cotton to thread intricate patterns to create

bead objects like the one shown in figure 1 below. Beadwork that they make becomes symbolic and communicative. Many messages are coded on artwork relating to love, status in the community. De la Harpe (1995:24) states:

*Basically women use beads to decorate their aprons headdresses, beaded panels and to embellish the heads of ceremonial sticks. Zulu beadwork encompasses a symbolic language and demonstrates a superb use of colour and innovative design.*

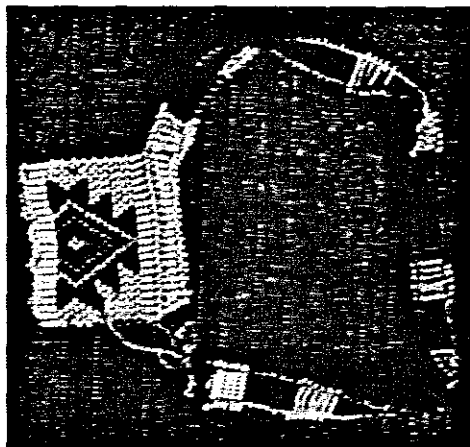


Figure 1: African beadwork necklace, *Ibheqe*, worn by X, downloaded from [www.minotaur.marques.co.za](http://www.minotaur.marques.co.za)

The above necklace is usually sent to young male that has been selected as a potential spouse by marital pre-arrangement. On it, the young female encodes message of love by means of different colours woven into different patterns. When a young male wears this as a necklace, he thinks of the message and the person who sent it.

If a girl is not good at beadwork she may become a grass expert at the very young age in making a variety of basket ware and mats. She may choose being a potter display skills of rolling clay into long strips and wind this around to fashion their pots. The pots are dried in the sun then fired by burning them in hot ashes in the fire. During intervals where they wait for processes to occur in their artwork, music and dance takes its course. They practice what they will sing and dance in the next ceremony or party. Laughter and jovial mood characterises the scene. This has played a very important role for most women in the Northern KwaZulu Natal to attract tourists and to serve as a source of income to support their families.

### **The bonding behaviour of rural female adolescents**

Cotterel (1996) observes that the verbal behaviour of rural female adolescents is accompanied by excitement and laughter. Adolescents use this activity when they meet for peer bonding. Body contact such as hugging readily occurs when female adolescents greet one another and when they show feelings of empathy towards one another. Cotterel (1996:29) states:

*The process of assembling the crowd is often accompanied by display of affection (hugging between girls, slapping and punching among boys), but evidence that this is attested by shouts and squeals of surprise when members see other friends or acquaintances, some of whom are persuaded to join the group. Girls have emotional-laden hugs and embraces that are accompanied by loud greetings.*

This further shows that female adolescents permit fellow females into their intimate proxemics zone quite readily. When a female has been absorbed in the group of peers there are activities that establish ranking relationships in the group. This

ranges from interesting stories that one tells to the group to physical activities that one engages on, and even ones social status in the community plays a role. High status adolescents are invited to activities of other adolescents like parties to raise the standard of the low status group. Some female adolescents prefer sleepover during weekends with their friends. There is anecdotal evidence that during such sleepovers adolescent females sometimes share details about their intimate relationships with males with fellow females in the group to show trust in fellow members.

## LEISURE TIME ACTIVITIES OF MALE ADOLESCENTS IN ZULU RURAL AREAS

### The bonding behaviour of rural male adolescents

When engaged in cooperative pursuits rural male adolescents maintain a greater proxemics distance than their female counterparts. On arrival the male bonding ritual includes an arms-length triple-grip handshake, or more rarely a single-grip handshake. Such encounters usually set up a competitive frame of interaction among male adolescents in contrast with their female counterparts that set up an intimate cooperative frame of interaction as I indicated in the previous section. Of typical male competitive encounters Cotterel (1996:51) states:

*Male activities range from vigorous forms of body contact among the male, including pushing, wrestling, punching and friendly karate chops and kicks*

In rural male adolescents the proximal distance is at arms length to help maintain the physical as well as psychological distance between males that is required for the competitive activities that characterise their encounters. Their interactions are

based on a variety of forms of competition to raise the status of an individual within the group. Besides forms of competitive physical contact that male adolescents use, they also use competitive verbal activities like witticisms and put-downs to raise their popularity within the group and at the same time to lower the status of potential challengers within the group. Every male adolescent in the group wants to be acknowledged in the group and is constantly trying to better his rank within the group. Because of this, male adolescents tend to compete in games as well as for girlfriends. An important determinant of the status of a male adolescent is how many girlfriends he has. This calls for a male adolescent to be a sociable person who can make friends with female adolescents. In order to raise his status among his fellow males an adolescent must maintain his competitive advantage within his group while at the same time overcoming his fear of being shamed in front of his peers if rejected by a female with whom he is trying to strike up a relationship. Cotterel (1996:28) shows how a male within a group of male adolescents musters the courage to approach a female adolescent to strike up a friendship:

*The numbers in the boys' group grew with attention focussed on a nearby group of five girls who were also chatting and glancing over at the boys. The number in the boys grew with the addition of several new arrivals. The glances between the groups continued, accompanied by smiles from the girls, which seemed 'flirtatious' to the female observer. Eventually one of the boys walked over to talk to one of the girls and began to talk to them.*

From the above two sections one can see that rural Zulu female adolescents engage in intimate cooperative proximics behaviours with fellow females while by contrast their male counterparts engage in more distant rank-establishing and rank maintaining competitive behaviours.

## **rites of passage into adulthood**

As part of development for Zulu male adolescents, a variety of manhood activities are employed as the rite of passage to adulthood. Zulu young boys of about 6-9 years are trained to be responsible males by looking after goats in the veld and later promoted to be responsible for calves and cattle. Love for animal farming is developed in an early stage because the amount of animals indicates how wealthy a person is in the community. More livestock in the kraal indicates the pleasure and approval of the ancestors for taking care of their property.

### **Male adolescent rites of passage into adulthood**

Young adolescent males enjoy the phase of becoming grown-ups. Although circumcision as part of initiation was stopped by *Shaka among Zulus*, some parts of the African continent recognise and value it, among them the Xhosa and the Sotho tribes of South Africa. Müller and Ritz-Müller (2000:42) show how male adolescents are stolen away from their mothers, in a kidnap ritual and taken to an initiation site in the bush away from the tribal settlement. As the symbolically “dead”, they change their clothing, name, get painted in white paint and must speak when required, and must at other times only whisper. They stop bodily care and have to fast and observe various other rules of abstinence.

Contrary to this Zulu adolescents have a different rite of passage into adulthood. They are known for prowess in stickfighting and hunting. This involves a number of activities that entail showing bravery and heroism.

Stickfighting practice progresses from using relatively soft maize stalks during childhood to using normal hardwood sticks during adolescence. It essentially is a

competitive martial art, which is practised with great skill, discipline and relish by young boys, adolescents and even mature males. The fighters carry small shields made of ox hide in the one hand and hold the metre long fighting stick in the other hand. Injuries are inflicted anywhere on the body. Any of the joints, the wrist, the elbow, and the knees are considered desirable targets, with the ankle being a target of high priority as a blow there usually incapacitates an opponent.



Figure 2: Stick fighting as part of the male rite of passage to manhood

Boys enter regimental training for manhood through this activity. This demands strength and agility to achieve success in this dangerous sport. When Zulu adolescents are relaxing or taking a walk, hunting becomes an option. It serves as a training entrance to Zulu warriors. It has been an exciting recreation for any man to go hunting in his own account. Hunting has been scientifically and systematically designed activity that did not merely meant chasing, slaughtering a rabble of savages. Hunting has important social and religious connotations for the Zulu men. In a hunting party, certain rituals have to be performed before hunting begins by a band of men together. Belief systems are incorporated in every activity during the

preparation. Before hunting begins, the invited people gather in the organiser's yard each bleating or imitating in desperation to kill the animal. The organiser would even pray to ancestors for luck. Although Bryant and Krige's ideas were written long ago, their ideas are still valid. With regard to hunting Bryant (1949:685) stated:

*Before the meeting set out for the hunt, the whole body of hunters formed themselves into a circle round which the medicine man passed both in front and behind, sprinkling each man with an asperage on body and legs with his own special prophylactic. A fire having then been kindled in the centre of the circle, and the medicine man having sprinkled thereon his own patent mixture, each huntsman passed thereby and as he did so, thrust the point of his spear into the smoke for luck.*

This is to show that a hunt requires success in many activities before it could succeed. When an animal has been spotted, hunters communicate by using hand signals to co-ordinate their hunting strategy. Success in hunting stemmed from ancestors, medicine man and one's belief. According to Bryant (1949:682) hunting is a male activity that is designed to test the strength, intelligence and heroism. The medicine mixtures are for developing courage and luck in a person. Hunting serves the ability of the male to provide for family. Meat from the hunted animal is served differently from the slaughtered animal. There are no strict rules observed during eating. In a slaughtered animal, special meat is reserved for males and females and it is eaten in separate places. Children sometimes eat with their mothers.

When young adolescents are not hunting, much of the time is spent on the veld, sitting around discussing previous hunts and preparing hunting and fighting weapons. Krige (1962:76) goes on to show that historically Zulu young children do

not spend all their time working, but have many games to break monotony. Some of these games bear a very close resemblance to those common to the European children like skipping with a rope made from skin or woven grass. My study has been designed to determine how frequent young rural people undertake hunting as a leisure activity and to also to determine how enjoyable the activity to them is as it is costless.

When young males are resting under trees and chatting about girls, they break the monotony by sculpting objects from wood. Males are taught from childhood the skill of stone and wood carving which encompasses a diversity of artefacts where they use small knives and choppers to make bowls, platters, combs, spoons and ceremonial sticks, headrests and spear handles. Müller and Ritz-Müller (2000:16) state:

*Men's tasks include all larger and public building work (wells, roads, bridges, walls, huts for large families or for gatherings, mosques), the manufacture of all the tools and weapons that they use, and the care of cattle, which are sometimes kept in small numbers. The men also receive guests, assume functions in the community and act as members of communal and elders' councils, and with increasing age take up religious roles.*

Besides the physical activities that demand manhood and strength, males have a social role to play during ceremonies and traditional celebrations.

## **THE ANNUAL REED DANCE CEREMONY AS FEMALE RITE OF PASSAGE INTO ADULTHOOD**

Mid September, the coming of springtime in the southern hemisphere is the enjoyable month that is welcomed by all living organisms, from plants to animals. The land turns green and animals graze on fresh leafy plants. Zulu people enjoy this season and month in a variety of celebrations. One of the highlights of the celebration of life and fertility is the annual the Reed Dance Ceremony for which eligible females converge at Enyokeni, the seat of the Zulu royal household, in the Nongoma district, in the northern part of KwaZulu-Natal.

In the rest of this section I analyse the 2003 Reed Dance Ceremony as a case study of the interrelationships between beliefs, celebrations and entertainment in traditional Zulu culture.

### **The symbolic meaning of the Reed Dance Ceremony**

My analysis is based on my personal observations at Nongoma, on Saturday 13 September 2003, a day during which soft rain fell periodically. On this day an estimated 10, 000 Zulu adolescent and adult female virgins participated in this festivity that emphasised their fertility and availability for marriage. Converging in busses on the Zulu king's palace, Enyokeni, by buses and taxis along with their female leaders who had tested them for virginity in their local areas. As the reed dance supersedes Zulu traditional culture, the participants include Swazi females, as well as a smattering of Xhosa, English and Indian participants.

Celebration of the reed reflects a mythological belief about the origin of the Zulu ancestors, namely that the Zulu deity Mvelinqangi created the first two

ancestors, a male and a female that emerged from the reeds at a riverbank. Zulu maidens celebrate this myth as the people who are pure and eligible to bring people on earth. Although the dance illustrates Zulu traditional culture, diverse social aspects like religion, beliefs, employment and entertainment are integrated into the activity. The reed dance therefore is a fertility ritual that symbolises a unity between the living descendants and the ancestors, the Abaphansi,<sup>2</sup> as well as the fertility of plants, animals and humans, the basis for pastoral cultures since neolithic times.

*Enyokeni*, the name of the king's palace, means "the place of the snake," again emphasising the centrality of the ancestors in traditional Zulu beliefs. In the ceremony the ancestors are doubly symbolised by long snakelike curving lines of more than 10, 000 singing and dancing virginal females, proceeding to the king's homestead, each holding aloft a swaying reed of about 8 meters long that emulates the bodily movements of a slithering snake. The double snake symbols of the maidens' procession and the swaying motion of the reeds indicate the approving participation of the ancestors in the festival occasion because the snake symbolises the ancestors. During his speech, while welcoming and congratulating the maidens, King Goodwill Zwelithini, observed that the soft rain showers of the day indicated that the ancestors showed their pleasure with the occasion by sending the rain.

### **Female participants**

All participants were female virgins who have been checked and tested by older women in their local areas. Participants wore colourful Zulu traditional attire made of beads. Colours ranged from red as the favourite, purple, white, blue and

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<sup>2</sup> The Zulu word "abaphansi" literally means "those who are down below."

orange. Participants wearing attire of dull colours were placed at the back. As they entered the camp at Enyokeni, older women sifted and arranged them according to the quality of attire, puberty and age. Only those who were fully grown and in puberty were allowed to enter and participate. Participants joined long rows of other girls wearing the same attire and of the same age. Each group with the same attire had a leader who gives instructions to the other girls in the group. While waiting for other girls to come, they sang and danced.

### **Preliminary activities**

On the Friday before the Reed Dance Ceremony many cows were slaughtered for the guests expected the following day. Participants coming very far started arriving on the Friday afternoon, with others arriving in the course of the night. On arrival they assembled into the camp where accommodation was provided in big tents. On Friday night women of the royal family taught them about sex education and emphasised the importance of maintaining pure virginity. Thereafter maidens from the royal family came to dance with the participants in order to teach them the song that would be sung by all during the procession to the king's homestead the following day.

Before sunrise on the Saturday morning all the girls in the camp, accompanied by the king's head daughter, went to the nearby Umfolozi River for ritual purification bathing. Thereafter they dressed in traditional Zulu attire on the riverbank and returned to the camp where they formed long queues, waiting to be handed reeds, which had been harvested during the preceding week. The royal maidens dressed in the king's palace with the king's oldest daughter who wore cows'

gall bladders on her head as part of her attire. While the participants were waiting for daughters of the king, and while more maidens continued to join the procession, they sang and danced.

### **The Reed Dance procession to the royal household**

As the maidens of the royal family arrived at the camp in two vehicles, ululation by older female spectators echoed from the mountains in appreciation and honour of the beautiful maidens of the royal clan. As the royal maidens then collected their reeds for the procession, the king's oldest daughter, the leader of the reed dance procession, carefully selected the best reed for the king. Led by the king's oldest daughter and the other royal maidens the procession started singing and dancing while slowly moving to the palace. A reed forest with colourful red stems swayed above the participants along the road to the palace. Dancing with the long reed aloft required strength and skill, otherwise the reeds would break to the shame of the hapless maiden who would immediately be ridiculed that the broken reed showed that she wasn't really a virgin. The reed also had to be held upright as a slanting reed was said to show that its carrier was involved in an illicit affair. Those reeds had broken had to collect another reed and join the back of the procession.

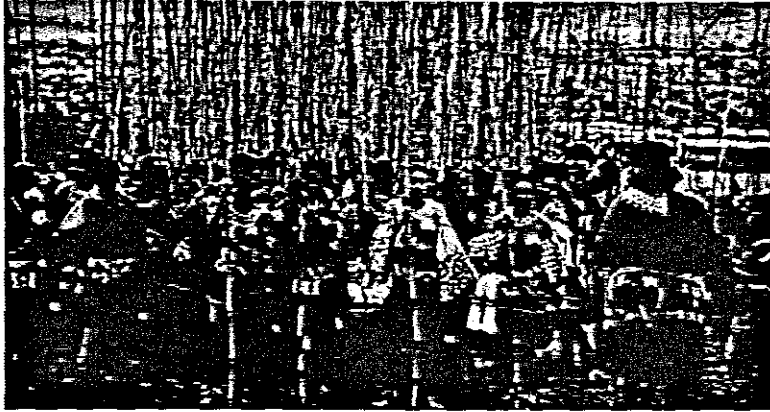


Figure 3: Zulu maidens getting ready for procession to the royal household

### **In the presence of the king**

The king waited with his regiment for maidens to bring the reeds into the palace. The chief's princess brought her reed, accompanied by other royal maidens ~~and followed by the participants at the head of the procession. Kneeling before the~~ king she was favoured with a royal hug and a kiss before handing the reed to her father. Excitement filled as other participants started piling their reeds before the king. Thereafter they all returned to back a special dancing stage that had been erected next to their camp.

### **Dancing in public for the king**

After the long strenuous procession to the king's homestead the participants relaxed by singing for the king who was seated on the stage. At the festivities after the royal procession the maidens were joined by maidens from Swaziland, also dressed in traditional attire. The king used this opportunity to talk to girls about sexual morals and social issues like teenage pregnancy, sexually transmitted diseases and HIV/AIDS. Later the king and his regiment joined the dancing festivities. To

display gratitude for the purity of the girls the king made sacrifices to ancestors on behalf of the whole Zulu nation.

In the above section I showed that the Zulu Reed Dance festivity is a typical fertility ritual encountered in pastoral cultural worlds worldwide. I also showed how the snakelike moving of the procession and the swaying of the reeds, held aloft during the procession, symbolised belief in the ancestors and an emphasis on fertility in nature.

#### **COURTSHIP AND BETROTHAL**

According to De La Harpe, (1995:16) courtship is observed under strict protocol. A young man who wishes to woo a girl will have to be considered suitably matured and have good quality husband by peers. A young male follows indirect approaches to communicate with a young female or, his sister may act on his behalf. The female gives a gift of betrothal in the form of beads for acceptance of the male's intentions. If the family accept engagement, a white flag flies above to show that the male will soon be taking a bride. Lobolo (bride price) negotiations follow, but the two are still not allowed have sex; they have to practise the tips and advices they got during the initiation. Failing to follow the initiation instructions and failing to control ones feelings and good behaviour leads to early pregnancy and quick spread of STDs and HIV/AIDS pandemic.

## HOW THE PATTERNS OF LEISURE TIME ACTIVITIES OF ZULU RURAL ADOLESCENTS ARE INFLUENCED BY CONTACT WITH URBAN ADOLESCENTS

Contact between rural adolescents and their urban counterparts have a major influence on rural adolescents. While visiting urban relatives, friends, undergoing higher education and seeking employment, rural adolescents invariably return home with new products, new fashions and new ideas. Similarly, urban adolescents often visit rural areas to visit relatives and to perform rituals and offerings related to their ancestral beliefs. Urban visitors invariably influence their rural relatives during such visits.

Mutual visits by rural and urban adolescents strengthen extended family bonds, lead to innovations in rural communities, and at the same time has a stabilising influence on the rate at which urban African communities acculturate in the direction of western global values and beliefs. When rural adolescents go to tertiary institutions, they find urban lifestyle more interesting and better than rural lifestyle. For instance, when rural adolescents return from tertiary institutions they tend to be reluctant to do traditional communal activities such as hunting, in the case of males, or collecting wood from the veld, in the case of females. They prefer indoor activities like reading and listening to the radio.

When young people from rural areas qualify and get good jobs, they buy material possessions that make them the envy of rural relatives. These possessions range from fashionable clothes, cell phones, furniture and cars.

## **STRAINED RELATIONSHIPS BETWEEN RETURNEES FROM URBAN AREAS AND THOSE THAT REMAIN IN RURAL COMMUNITIES**

Due to poverty and endemic unemployment in rural areas some rural adolescents leave school early and head for the cities to make their fortunes. Invariably most of them do not find employment in urban areas because their level of education is low. Urban lifestyle is attractive and enjoyable but too costly for rural adolescents to afford. Those that do not want to return home and admit failure invariably join the ranks of the urban jobless, and some are enticed into a life of crime beginning with begging, pick pocketing and ending with violent crimes like robbery and car hijacking.

Eventually some rural adolescents find the poverty of urban unemployment so uncomfortable that they also return to their rural roots. To the exasperation of some people in rural communities some of the returnees aspire to remunerable positions in the community, like being ward councillors, or positions of status like membership of community development boards. Some of the returnees build urban-style squatter shacks rather than traditional rural dwellings.

Some rural adolescents, who had adapted to urban life, find it difficult to readjust to rural community life, causing some strain between themselves and those who had remained behind.

## FORMS OF COMMUNICATION USED TO ORGANISE FREE TIME ACTIVITIES IN RURAL AREAS

Because humans are fundamentally social beings they easily tend to feel bored when on their own. Adolescents enjoy being in the company of friends. As a result activities are organised and communicated. Due to the culture that exists in rural areas, activities that are organised are based on belief in the ancestors. Therefore communication of activities based on the orders of ancestor's needs interpretation of the message. Mersham and Skinner (1999:41) when considering the traditional point of view states:

*Some traditionalists believe, for instance, that 'gods', 'spirits' or 'ancestral spirits' can take possession of a person and that his or her behaviour is then the result of their wishes and orders.*

This is in line with what Müller and Ritz-Müller (2000:124) say when they describe spirits:

*They are the local guardian spirits of a family, or village, and they have practically the same tasks as the ancestors; indeed, the difference between the spirits and the ancestors is often blurred. They communicate through visions and dreams, through signs and through possession; they mediate between mortals and gods, and take care of the well being of their charges, for which they in return receive adoration and sacrifices. If anyone neglects this, the spirits promptly punish the errant individual with sickness, bad luck, bad harvests and misfortune.*

According to Müller and Ritz-Müller African people have to live harmoniously with departed relatives. They offer sacrificial food and drinks to them to strengthen the mutual links. Celebrations that are carried on are for honouring

their wishes and demands because a person may be severely punished for not following their order. Although the ancestors and spirits exist in imaginary worlds, the behaviour of the Africans is shaped by the influence of the ancestors.

Young rural people tend to be at leisure because such need arises from the ancestral instructions; perhaps ancestors want a girl to have a 21<sup>st</sup> birthday celebration. They will indicate the message in a variety of ways including sicknesses, dreams, omens and possessions. Interpretation of these activities determines the type of a party to be carried out. Initial preparations of this party have to be reported to the ancestors before it being spread to the public. The content of the message is communicated in a variety of ways to different people according to their social status and in different places. People working or staying very far away often receive written letters through the post; some of the message is coded in beads that are sent to them. They respond to the message by writing back to the senders. Radios and newspapers are also used to spread the message but there is no specific destination of the message. There is usually no feedback. In areas that are easily accessible, the message is conveyed orally, but it also involves a variety of observable activities. The girl (to have a party) is rubbed with red and white powder from the soil or ash; she wears the goatskin around wrists and breast, then she goes out to inform and invite her peer friends to accompany her to inform nearby relatives, neighbours and friends. The message is conveyed in songs and dances, which are performed along the way.

In each home that they visit, they silently get into the house and take anything accessible, and wait outside for the response from anybody at home. In the afternoon the youth gather and they practise the activities that they will perform in preparation

of the party. A horn is blown to indicate the starting time. The message is communicated at school, in the morning, after school or on the way to school, where they have a conversational planning. Sometimes in the classroom during learning time, where they use covert non-verbal means of communicating to arrange their leisure activity. This process of non-verbal communication utilises gestures, eye movements, facial expressions and body postures. To organise activities with distant friends, they write letters, use line telephones, telegrams and sometimes cell phones, although cell phones are seldom used in the form of short message system (SMS) and e-mail context due to poor signal and network in rural areas.

#### **HOW THE STATUS OF A PERSON DETERMINES LEISURE ACTIVITY**

In any society there is a variety of social positions. These positions have rights and obligations attached to each of them. Some of these rights are regarded as of great worth and enjoy more esteem and prestige than others, thus placing social positions in a hierarchical order. In rural societies, you will find people called councillors, chiefs, headmen and prominent people like businessmen, nurses, and police, playing various roles in the community. Such roles and positions determine the lifestyle of each class in the society.

#### **Lifestyle**

People belonging to a certain class in a society distinguish themselves by doing certain activities and having certain possessions. Activities and possessions become symbolic and signify membership in a social class. The symbols could be the life style, manner of speaking, furnishing, quality of clothing, size and location of a dwelling, membership of organisation, church and the type of sports and recreation

in which a person participate. Strijdom et al (1971:14) found that considerably more people of the upper class than the lower class read books and periodicals. Considering the reading of magazines he found out that about 67,7 per cent of the upper class regularly read four or more periodicals, compared with 39,3 per cent of the lower class. With regard to owning and viewing of television, he cited Coffin in his conclusion who stated that, "Higher socio-economic group of people are more likely to own sets of TVs (probably due to financial reasons) and less privileged people spend more time in viewing." Therefore better leisure facilities with advanced technologies like TVs, TV games, VCRs, DVDs, cell phones and computers are likely to be owned by people of the high socio-economic group.

### **Indicators of the life style**

Besides the occupation, which is the primary base for status that determines how one should spend free time, there are other forces that may lead a person to spend free time in that way. The following are the indicators or forces that enable one to spend leisure time. Wealth in money and possessions enable one to pay for joining fees in clubs, entrance fees, travelling to entertainment centres, payment for participation and refreshments. Personal qualities like honesty, courage, perseverance and typical human relation features stratify a person to belong to a group with the same qualities that a person has. Family line (lineage) and family context also determine one's status in the community. When a person is born in the family with high status in the community, or is related to a high status person, s/he is likely to be regarded as a high status person or has the advantage of enjoying the benefits of his family status. With regard to leisure activities, s/he is likely to spend free time with the people of the same status. The activities involve membership sporting

organisations, entertainment committees, welfares and charities that still accord prestige to the person. In my thesis I will report on how the lifestyle of young Zulu adolescents affect them when they spend their free time.

### **FREE TIME, FEELINGS OF BELONGING AND FRIENDSHIP FORMATION AMONG ADOLESCENTS**

I am going to employ the theory of social networks as demonstrated by Cotterel (1996) to explain the feelings of belongingness in rural adolescents. As a way of finding a place in the social group, the theory includes patterns and behaviours that are carried out to bond and link with people. Cotterel (1996:6-10) explains this by using attachment and identity. He states that attachment "is an affectional bond between two people which promotes a sense of psychological security" and further goes on to explain identity as "that part of an individual's self-concept which derives from his knowledge of his membership of a group together with the value and emotional significance attached to the membership". With reference to the scenario of Adam in the Garden of Eden, an adolescent is secured in the company of parents and friends that s/he lives with and attached to, thus can learn and explore. Adolescent's personal identity develops from influences that one receive from parents and family members and it helps an individual to identify and define her/himself in a family. The bond that adolescents have with parents is extended to the several trusted friends and people outside the family. The links between the persons occur through social sharing of activities. It is not surprising to find adolescents who share the same activity like stick fighting or cooking, staying together as friends.

Through these activities young people experience a sense of belonging, acceptance, solidarity and social affirmation allied with fun simply from being together.

Cotterel (1996:17) says that belonging to the group has psychological effects that can change the nature of the individual. In relation to adolescents who join the group he states:

*A person has to find a place in the society for the individual's self-definition. Social identity is derived from the person's knowledge of his membership of a group with values and emotional significances attached to the membership.*

From this statement, it shows that for the development of social identity, an adolescent has to form opinions that agree with what s/he believes to be the viewpoint of the other people who are important to her/him. So, through frequent contacts with people, an adolescent derives information from people about values and attitudes of the group. These attitudes influence the behaviour of the person. The social influence develops group cohesion and conformity to group norms and values. Closely allied with the process of social categorisation, the person evaluates his attitudes, beliefs and opinions against those of the group.

## **RURAL ADOLESCENTS AND FAMILY COMMUNICATION**

Healthy family functioning involves effective communication. The way young people and parents view their communication with each other affects the way they view their relationship and themselves. Communication is central in all relationships and interactions. The way individuals view and perceive each other can change over time, especially when communication is between a growing young person and a

parent. Effective communication is particularly important when a child reaches adolescence. This is the critical time when a young person starts to establish his/her own identity and begin making decisions to them. Research has shown that families are closer, more loving and more flexible in resolving problems when a young person-parent communication is effective. This clear communication style can help young people to develop a clear and healthy sense of identity and independence. Studies have shown that effective young person-parent communication is correlated with the young person's well-being, self-esteem and coping abilities. When young adolescents perceive positive and healthy family communication, they are more likely to be satisfied in their families, they experience less conflict, they establish a positive self-esteem and feel healthier, happier and feel overall more satisfied with their lives. The positive perception of the young person's development minimises problematic and harmful behaviours.

### **WHY YOUNG PEOPLE WANT TO SPEND THEIR LEISURE TIME WITH FRIENDS**

Young people have a tremendous influence on each other, especially when they spend their free time with peers. They tend to socialise with a group and participate in team sports. There is a strong desire for social acceptance, identity formulation and attachment that they develop while spending leisure time with their friends. Peers tend to replace emotional support for their friends until they achieve greater autonomy. Young people spend an abundance of time together because they understand each other and share similar values and interests.

One derives personal identity from being part of friends, a group, gang or a crowd. This is a benefit that young people seek from associating with others of their own age. Youth affiliation to the group of friends is sufficient to affect a young person's attitude, beliefs and behaviour. Normally boys like to wear shirts, T-shirts with jeans tekkies and caps. Girls like to wear skirts, pants with shirts out. They talk, joke and mock about. Girls like beautiful clothes; talk about body care and boyfriends. Boys have miscellaneous talks ranging from cars, people, games and girlfriends as well. Moreover boys like chasing each other.

Each young person affiliates himself with a group of peers through clothing, hairstyle and language. These groups of friends hang around from home to shops, from shops to the river. These are constructed activities, easily planned with high arousal potential, where enjoyment within the group bubbles up and seem to generate an internal echo effect through the audience available and heighten the member's enjoyment of the activities. Through this jollification, a person gets support and sense of belonging from the crowd.

Group activities are essential to shape the personality of a young person. They are emotionally supportive structures that affirm the individual member with the distinctive personalities. They are social relations where a person can be referred to as the member of the soccer team, church youth member or Zulu dance group member. These activities provide positive emotional experience to the person affiliating to the group because a person is accepted and recognised as a contributor to the group activity, in return a sense of belonging and solidarity is confirmed.

Spending leisure time with peer friends provides young people with opportunities for establishing contacts with members of opposite sex, not in the casual form, but through participation in a group activity that is not available to the single sex activity. Spending leisure time with friends prolongs the period of general heterosexual social development and it enforces the skills of casual chatting, story telling, attentive listening, turn taking, supporting, leadership initiative, amusement and fun. The talons of clique ties act as bridges for the young person to make contact with another young people of another group who would not be accessible without the vehicle of friends. Being with friends serve as the protective environment or a psychological way station that moderates the effect of growing sexual maturity, conflicts with teachers and parents. Friends provide mutual moral support. Young people enjoy being with those they know very well, with whom they can talk to often, enjoy their meeting and share a lot of things. Young people like laughter, joking, teasing and general euphoria among the group of friends. Touching one another in female adolescents becomes the climax activity of showing affection during greetings and departures. This ranges from stroking, hugging, wrestling, pushing, punching, and friendly karate chops and kicks. This is becoming a highly important means of communication among young people. The most important thing that adolescents enjoy from friendship is reliability, alliance, companionship, loyalty, expressiveness and intimacy.

### **WHY IS LEISURE TIME IMPORTANT**

Leisure time is an activity that a person pursues for relaxation and enjoyment. People tend to be free during break form a routine of work or schoolwork. People

use different forms of leisure activities at different places depending on the choice of a person. Leisure can be passive or active as long as it satisfies the purpose. Spending free time wisely enhances the attitude, values, fair play, justice, respect, teamwork and co-operation. It may establish a constructive lifestyle of a person, prepare a lifetime of a person, activate and stimulate well-being in a human being. When a person spends free time with other people, he learns to respect others; he learns self-discipline and self-respect. Through leisure activities good behaviour is enhanced. The person is able to cope with challenges and demands of life.

In the community, leisure time activities bring about community identity. Pride and inter-personal relationships are promoted as leisure activities break down the barriers that exist between the cultural classes, positions and beliefs. Through leisure activities the social barriers are replaced with trust, co-operation and acceptance. Leisure time brings about raising children; improving family bond and cohesiveness; relieving tensions in difficult to bear conditions and reconciliation.

Scholtz (1995:39) says:

*“ Young people gain priceless knowledge as they travel, interact with fellow countrymen and people of other cultures and with other values, thereby developing respect, understanding, acceptance and fellowship. It builds energy into the educational system, thereby improving scholastic performance, discipline and achievement.”*

As young people, they learn to understand one another. Young people tolerate the differences in cultures, accept and respect one another. Leisure establishes cultural unity, identity, loyalty and pride because people share and

experience without losing that which makes each person unique with human dignity.

### **Barriers perceived by rural young people in doing leisure activities**

Every young person likes to get time for relaxation after a heavy and tiring day's work. Rural young people in KwaZulu-Natal also like to spend their free time in the same way as the young people in the country, but due to environmental limitations, they find themselves deprived of access to enjoy leisure to the best they can. The following are the limitations that hinder the best exploitation of their leisure time.

#### **Availability of resources**

Saayman and Van der Berg (1995:9) give a number of reasons why rural adolescents do not participate in sports. According to them the major cause for young people not to be active in sports is a shortage of facilities in rural communities. Where there actually are facilities, adolescents do not have knowledge and skills to utilise them, for there is no coaching done. Consequently one can see in Saayman and Van der Berg's report that young people tend to develop a negative attitude towards sports as a form of recreation. Facilities that are used are available at school and that is a disadvantage for young people staying far away from school. In relation to this Saayman and Van der Berg (1995:7) state that:

*The large contingent of economic inactive people has far reaching consequences for available and-needed leisure resources such as facilities, opportunities and relevantly trained leadership.*

### **Income levels of rural families**

In rural areas there is a high level of unemployment and income of people with jobs is limited. Most families depend on posted monies from working fathers or other relatives in towns or cities. Because this money is insufficient to satisfy all the needs of the family like basic food, clothing, medication and leisure, many families supplement their incomes by means of subsistence farming – planting maize, legumes, tubers and vegetables, and keeping cattle, goats and chickens. In pastoral setting like these the people are known as prosumers – producers who consume their own produce, and informally bartering excess products among other community members. Owing to the above statement rural young people have limited accesses to finance their needs. Saayman and Van der Berg (1995:7) state:

*A tendency towards financial dependency and a concomitant realization of relative self-helplessness seems to be the core of many dilemmas experienced by this so called "lost generation.*

They go on to say that:

*Interdependence among members of households seems to be not only a hard reality for survival, but also for the extent and quality of leisure involvement, or the lack thereof. A large proportion of the present generation between the ages of 15 and 30 years is exposed to life circumstances of deprivation within basic domains such as education level, personal income and income per relevant household.*

According to Saayman and Van der Berg, most young people are not working and therefore depend on the family support for their living expenses and pocket

money. Many young adolescents live in families whose total income is as little as R700 per month - the state pension of either a grandmother or a grandfather.

Some adolescents supplement meagre family incomes by buying and selling foodstuffs, doing occasional work, or by producing and selling craftwork. Interdependence and helplessness in young people seem not to be the causes for difficulty to survive, but also for extent and quality of leisure participation.

Young children enjoy most of their leisure time by playing adventure games around their homes. During such activities they will explore, investigate, manipulate and engage in what educationists term "epistemic behaviour", activities during which they get to know their environments, the nature of substances such as water, mud, sand, gravel, and similarities and differences between different types of grass, shrubs and trees. It is interesting for rural children to play with bricks, lumber, and dirt and scrap metals. They like to dig, build and change their environment and undertake co-operative projects. Boys tend to like rough play like lifting heavy objects, running and fighting while girls go for light duties like cleaning, cooking and washing. According to Wilkinson (1980:35), rural environments enable young people to engage in adventurous games, how they imitate the conventional leisure activities of adults.

Lack of technological services has put young rural people at a disadvantage, as they are not used to technology, i. e cell phones, TVs, DVDs and computers. In deep rural areas there is hardly a signal for a TV, cell phone, not to mention touching a computer or computer game. Signal is available only in areas close to towns. Poor

signal reception requires expensive aerials above the roof or on the hills. Consequently young rural people are deprived of modern technology.

## SUMMARY

In this chapter I discussed the communal leisure time activities that are enjoyed by all children and adolescents in KwaZulu-Natal rural areas. I showed how leisure time activities in traditional African societies are integrated with their culture and belief systems, dominated by their belief in the existence of their ancestors, and their presence as an invisible part of the extended family. I indicated that in traditional cultures all aspects of people's existence are governed by the integration of all aspects of their existence into a singular and coherent framework of which religious beliefs form a central component. I also demonstrated that in comparison with Christian religious celebrations, which usually are solemn occasions, African cultural activities are celebrated with a variety of motion-filled ritual activities characterised by exuberation and excitement. I discussed the adolescents' rites of passage to adulthood, such as stick fighting and hunting among male adolescents and the Reed Dance Ceremony among female adolescents.

I presented a fairly detailed analysis of the Reed Dance Ceremony as a case study, showing that it is a fertility ritual for female adolescents. Once they have partaken in this they are considered to be pure and eligible young women. I explained the activities that adolescents engage in during courtship and betrothal. I showed the challenges that rural adolescents face as they develop into adults in comparison with their urban counterparts. I explained the role that healthy families play in order to help adolescents cope with life. I discussed why adolescents want to spend their

leisure time with their friends and why is it important to have leisure time. In the next chapter I will give details of the games that are enjoyed by children and adolescents in rural areas.

## *Chapter 6*

### LEISURE TIME ACTIVITIES OF CHILDREN IN TRADITIONAL AFRICAN COMMUNITIES

#### INTRODUCTION

In the previous chapter I showed how traditional activities like stick fighting and hunting form part of male adolescent leisure time activities, and how the annual Reed Dance Ceremony forms part of adolescent female leisure time activities. In this chapter I look at more every-day and innovative aspects of how Zulu rural adolescents spend their leisure time.

#### LEISURE TIME ACTIVITIES OF CHILDREN AND ADOLESCENTS IN RURAL AREAS

Although young people in the rural area where I live, near Greytown in KwaZulu-Natal, constantly complain that they have nothing to do, and envy their urban relatives for all the forms of entertainment that city life offers, they actually are quite inventive in using their environment to spend enjoyable leisure time activities.

The following is a list of activities played, acted and observed from the rural youth around Greytown. Some of the names of the games may have colloquial names but the explanation of the game helps to make a person think, visualise and understand the game. I personally observed some of the games on the fields where

children and adolescents play them and I physically participated in some of them. Therefore I am going to explain games that I have experienced.

### Arigogo

Arigogo is a baseball-like game played by pre-adolescent female contestants throughout the year on a makeshift court drawn on a flat piece of ground as shown in figure 2:

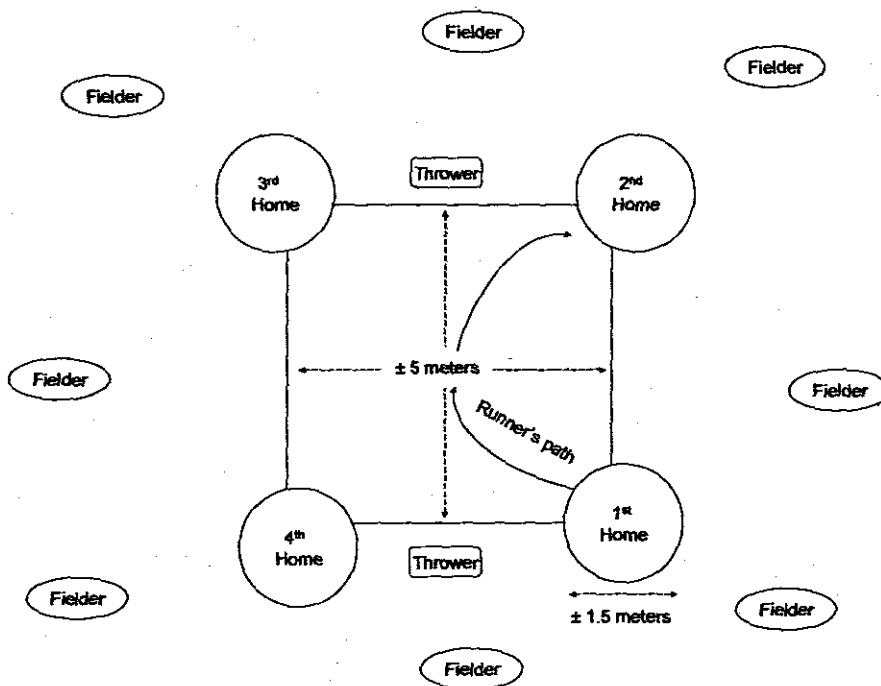


Figure 4: Field placements for the children's game Arigogo

Arigogo is an impromptu pre-adolescent neighbourhood game played by females, usually arranged at the spur of the moment. A minimum of three people per

side can play, but each team usually consists of between five to ten contestants per side. One team is the fielding team while the other is the scoring team. Scoring is done by team members who in succession run from first base past bases two to four without being hit by the ball, aimed at them by the throwers of the fielding team. When the runner approaches the centre point of the court the thrower with the tennis ball, aims it at her. Fielders can also retrieve the ball and launch it at a runner if she is between two bases. Each side of the rectangular field is about 5 metres long. When a runner is inside the circle of a base she is safe. Between bases she however is a fair target of any team member from the opposing team who has the ball in hand. Runners who are already on bases are only permitted to proceed to the next base when one of their team members have started off from first base and is available as a target for the throwers of the opposing team. Runners are only permitted to precede to the next base via the centre of the field, which means that up to four runners could be available as targets for the throwers. The runner must duck for the ball and rush to the second home. The same procedure is followed with the third home till 32 score is reached as a win in the game. A runner who is hit by the ball is out. A runner who has proceeded to home base has scored a point for their team. Each game can last up to an hour and is only stopped when it has been determined which team has the highest score, or abandoned when the players are tired or have become bored, or when they are called home to do their daily chores.

### **Bar**

Bar is an impromptu neighbourhood game played by preadolescent girls throughout the year. About ten tins, like cool drink cans for instance, are put in a smallish circle drawn on the ground. If a tennis ball is not at hand a projectile is made

out of papers, plastic bags or rags. All the tins are put on their sides inside the circle on the ground. Participants divide themselves into equal groups and a defending team passes the ball to other team members while watching which member of the opposing team ventures to the circle to stack the cans upright on top of one another. The object of the throwing team is to hit the stacker of cans before she can stack all of them. Once a contestant has been hit, she is given out and a fellow team member must take over as stacker. When all players are hit before the tins are stacked, the new team takes its turn.

### **Bullying**

Bullying is an ongoing socially acceptable rank-establishing activity among adolescent males in rural areas. Boys like to establish their predominance in the male social hierarchy by treating their peers and smaller ones as weaklings. They do this by engaging in witty verbal insults that will cause the group to laugh at and mock the targeted individual. If an intended victim rebuffs a verbal insult, or refuses to perform unpleasant commands the contest usually takes on physical dimensions, like wrestling and fist fighting during which the ranks of the different boys within the local social hierarchy are established. Bullying often occurs in the veld, during dipping days when boys drive cattle to the dipping tank, or during lung party. A boy is asked to knock another's head with a finger and shout provocative words to him. If a boy does not like that to happen to him, he and his tormentor start fighting and if he is afraid he will keep quiet and others will laugh at him. Bullying may further lead to stickfighting where a hole is dug on the ground. The legs of a boy are held firmly on the hole and other boys fight him with sticks.

Bullying forms part of a wider range of competitive behaviours (like whose dog is a better hunter, who is a better marksman with a catapult, who runs faster), used to determine the rank of the individual among male adolescents in a community.

Because of strong taboos against female and male adolescents from the same clan becoming intimate with one another, information about male competitive behaviour in neighbouring clans is usually closely followed by adolescent females who would like to know what the status rankings of potential male suitors are. Such information is usually traded by females at school, at church or during regional traditional festivities.

### **Climbing trees and swinging**

Young boys and girls like climbing trees to collect fruits and berries, and to poke into the crevices in tree trunks and swing on braches. Boys tend to compete with each other finding out who will reach the top of the tree. This may further lead to who makes it down faster than others. Children hold an overhanging twig or a strong rope with both hands and throw their bodies forward and backward without letting it go until exhausted and jump onto the ground. As the females grow old, they shy away from the game, but the males continue climbing trees because when they are searching for livestock high trees give them a good view of the veld.

### **Cats and mice**

Young girls and boys of about 5 to 6 years form a circle in an open space. Participants in the circle stretch their arms and hold another's hand. They choose one of them to be a cat or s/he volunteers. The cat moves around outside the circle looking for a mouse. The cat must not show any signs to the mouse that will be caught. The cat quickly touches the mouse and they both run in opposite directions. Some of the participants will support the cat and others will support a mouse. The first one to reach the space will be the mouse and the one who came last becomes a cat and will look for a mouse. Boys like this game, as it demands a lot of running. The strong and fast mouse (boy) will always defeat the cat. The game is played informally.

### **Cat's cradle**

The game is played with a string and fingers where geometrical shapes are constructed ranging from triangles, parallelograms, squares and rhombuses. It is sometimes called "gates" or "beds" because the shapes made of wool or string/cotton look like gates. Young girls and boys of about 6 to 10 years play this game indoors usually when there are no toys to play with outside.

### **Dolly bafana**

Four or more players can play the game. You go around in circle holding hands and singing the theme song and when you reach "we all fall down" you do as the song says and count up to ten to see who can freeze in one position the longest,

if you move you're out. If you are the last person in the circle to stay you win.

Toddlers play this game outside on the grassy flat area.

### **Donkey game**

This game mixes male and female teenagers and they play it informally on the open ground. Teenagers organise themselves outside by finding a ball and a paper. The game needs a scribe to make records. Participants choose numbers, as they like. The first one throws a ball up into the air while shouting a number. The person whose number is shouted must catch the ball before it bounces on the ground, after which s/he then shouts another number. Should the ball bounce, others run away and a nearby person is hit with the ball. The scribe records a "D" to the person who has been hit. It becomes his/her turn to call another person. When all D O N K E Y letters have been recorded, the person should sing, or dance or do any funny activity and is out. If one refuses to do this, others pinch her.

### **Donkey riding**

Boys of about 7 years and male adolescents usually go to the veld to look for wild donkeys with an aim of taming them for home use. This is done in spring and summer during the season for cultivating the soil for ploughing. When donkeys are seen, they are chased till they are caught. To tame them, they are whistled to, brushed and soft music sung to them. They climb and ride wild donkeys, which usually jump with them to let them fall out or hang them up the thorny trees but trainers persist riding them. They beat them with sticks, whips and sjambock till donkeys are tame, then they use them for ploughing fields, pulling wagons and fetching water.

### **Galloping**

This is a game for teenage girls who play it outside on the open space. Two girls hold the rope and others have to jump over it. The level of jumping starts from the bottom joints (ankles) to the head. What is important is to jump over the rope. Jumping ranges from opened eyes, to one eye opened till both eyes closed. Because the game is informal it looks dangerous, but at school it is formalised as high jump sport.

### **Hand games**

Girls and female adolescents enjoy this kind of a game where they are patting each other with their hands and sing or recite a poem at the same time. Patting follows a rhythm and dancing is sometimes included. The rhythmical beating of hands, chest, thighs and buttocks creates a beat to the song or poem. The game is both indoor and outdoor and played informally.

### **Hide and seek**

Children of 6 to 10 years get together and they choose one person who's going to be the seeker and the rest hide in various places, whoever is caught first becomes the seeker and there is no winner in this game and at the end everyone gets caught and seek for the rest of the group. The game is played inside and outside the house and girls and boys love this game.

### **Hopscotch**

Girls of 5 years to about 14 years organise themselves outside and draw squares on the ground. This game can be played with a number of participants who draw ten joined squares on the ground. Each person gets a turn to play by throwing a

stone in one of the squares and skips that square when hopping and then comes back for it she has reached the tenth square without hopping on the lines. Should you touch the lines or miss throwing a stone in the block you are out.

### **Hunting and trapping**

Much details of this activity have been discussed in the previous chapter. A summary of the game is presented here. The game has been put here as one of the activity that was enjoyed by rural adolescents and men. Hunting and trapping are both male activities designed as male rites of passage to manhood.

### **Making clay figures or mud pies**

Bryant (1949:691) state, "Small boys were very fond of making mud balls, and enjoyed bull fight as much as Spaniard. He goes on to say that boys used these clay bulls that had hoof less stumps, accompanied by bull-like roaring to break off the horns of the other. Young people make a variety of figures from clay ranging from houses, animals and human figures. Young girls make houses where they cook, clean and sleep in imaginary houses. Babies that are bathed and fed are made of clay. This game is for both female and male teenagers.

### **Mom-I'm hungry**

Two or more girls can play this game by drawing up a square on the ground with four squares down and across. The girl jumps into the square with her partner on the opposite side. Each leg must be in a square and they should go opposite directions singing "Mom I'm hungry, I'm hungry. They win if they don't touch the lines and they don't jump into wrong squares.

### Mlabalaba

Mlabalaba is a promptu board game that male adolescents like to play as a gambling game outside under the trees and shades. Prizes could be money or any portable possessions they may have. Ages range from 14 upwards. The game is very old as it was played before 1400BC in Egypt

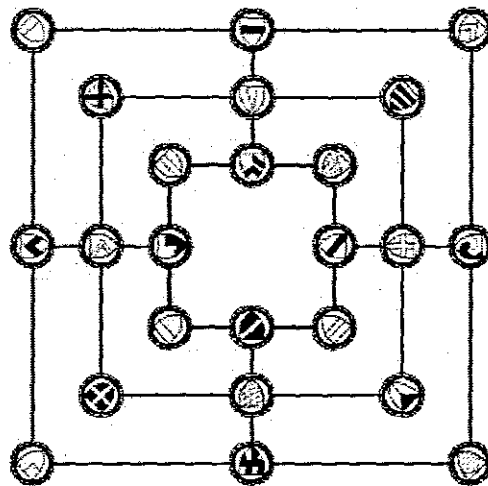


Figure 5: A board placement for Mlabalaba

<http://www.cmik12.us/urbana/projects/ancientCiv/morris.html>

As shown in figure 3 above, a player must have a set of 12 similar pieces. Each player arranges 3 tokens in a row and if successful, he must remove one of the opponent's pieces. The other player, in defence must ensure that the pieces are not put in three in a row, but must eventually attack by arranging his three tokens in a

row. A player wins by reducing the opponent's pieces to just two. Male adolescents want to identify who is the fastest thinker in the group.

### **Piercing aloe/ prickly pear leaf**

Boys of 10 years and upwards use a sharp pointed wire with a weight at the back to pierce the leaf. Boys stand at a distance about 2 meters and they throw the wire with a hand in order to pierce the leaf. The pierced part of the leaf is counted as a cow or a house. Boys like this game as it trains them to throw hunting bows and spears to animals when they are hunting.

### **School-school**

Young boys and girls of about 5 to 7 years divide themselves into teachers and scholars and they act as though they are at school getting taught or learning. They may play the game inside or outside the house.

### **Skipping rope**

Young adolescents use grass or ox hide to weave a rope or simply use an old rope to jump over it using both feet and one foot as hopping.

### **Sliding**

Young boys use the steep slopes of hills and riverbanks to slide down on their buttocks, or on the cardboards, plastic material or using four wheeled wagons and push them down the slope of the hill. Sliding fascinates if plastic material slips on the soil. Boys sit on the plastic material or a four-wheeled wagon. They then push one another down the slope of a hill. One has to maintain balance of the body and

plastic in order to prevent falling out and rolling on the soil. The game damages trousers at the back if one rolls out of the plastic.

### **Somersaulting**

This is played by standing on the head and legs pulled up, sometimes counting occurs. This game is played on the grassy flat area.

### **Stick fighting**

This is a summary of what has been discussed in the previous chapter. Stick fighting is the competitive form of martial art, practised with great skill, discipline and relish by young boys and even mature black males. This demands strength and agility to achieve success in this dangerous sport. Zulu boys and adolescents still play sham fighting after eating the ox lung or when they are on the veld looking after cattle or goats. This activity grooms them for manhood and instils respect, confidence and strength in a person. Stickfighting is a dangerous game if it is demonstrated out of the adult's reach. Death may occur if injuries are inflicted on dangerous body parts like head.

### **Stabbing of Insema**

Insema is big tuber rolled down the slope of the mountain or hill and the contestant's (mostly of which are boys and young men) stand along armed with sticks, catapults, bolts and knobkerries. A knobkerrie is a large stick with enlargement on one area. Big bolts are fixed into a stick and are used as knobkerries for hammering animals. Someone stands on top of the hill and rolls the tuber. As it is bumping like a buck, they compete to hit, or stick it. The winner is the one who fixes a stick. This game is for boys and trains them to hit an animal whilst running or flying

up in the air as a way of hunting. If a tuber is not available, a drum lid is rolled instead of a tuber.

### **Stone tossing**

Girls of 7 to 12 years collect a number of stones and put them in a circle. One of the stones is tossed up into the air and caught again in the same hand containing a second stone that has already been picked up. The stones that have been won are put outside of the circle. De la Harpe (1995:18) demonstrates this hand and eye coordination in this game that is predominantly enjoyed by girls.

### **Swimming**

Adolescents usually visit pools, rivers and streams for bathing and splashing during the hot summer days. One of the games that young people play in water is crocodile-buck game. One person volunteers to be a crocodile and others become bucks. Everyone who likes to play gets into water. The crocodile shouts, "Crocodile is coming!" and the bucks reply, "No it is not." The crocodile shouts, "I will drown you" Bucks reply "We will swim with you." This shouting is said vice versa. The crocodile dives down in water and the bucks run away, but not out of the water. Should a person be caught, and then a buck is dead. The crocodile must try to catch all the bucks. When all the bucks have been caught, another person becomes a crocodile. A good swimming crocodile catches bucks in a short time.

### **Three tins**

Two or more girls can play this game outside but the number should always be even. Three tins are put on top of each other and a ball used to hit the tins with. The group that hit the tins run away and the opposing team tries to hit the other

team with a ball. The group that hit the tins win if they got the chance to put them up again on top of each other and count up to twelve without being hit by the ball. If a team fails to put all tins up and are all hit with a ball, the new team takes a turn.

### **Riverbank**

Two or more children of 7 to 10 years play this game. One person gives the instructions others to stand on the river or the bank, which is the opposite side of the rope. The instructor shouts river or bank and the participants jump to the shouted side. One wins if s/he is the last one to remain and will give instructions to the others. The game tests one's listening skills.

### **Uma-ballish / Shumpu**

Two or more male participants of about 7 to 12 years can play the game. They divide themselves into two teams. The other become the fielders and the other the kickers. This is similar to normal cricket game except that it does not have runs such as 4's and 6's. Again instead of batting sticks the ball is kicked or hit by the hand. Two parallel lines are drawn on the ground, where the kickers will count their runs. The ball is rolled to the kicker and must kick the ball. The ball must go beyond the demarcated lines. When you kick the ball and it does not reach line of the ball roller, then you are out. If a ball is missed kicking, a kicker is out. If fielders catch the ball, a kicker is out. The ball must be kicked far away to allow the kickers to count runs.

### **SUMMARY**

The above games are played by children and adolescents in rural areas by using the available material in the area. The games are organised informally and the

continuity of the game depends on the excitement of the participants. Some of the rules are agreed upon during the planning of the game. Participants stop playing them when they feel tired or if they are called back home to carry out the required chores. They serve both purposes of keeping fitness and as social activities among rural young people.

## *Chapter 7*

### QUESTIONNAIRE DESIGN, FIELDWORK AND DATA PROCESSING

#### **INTRODUCTION**

In this chapter I will present an account of my questionnaire (in Addendum 2), and then discuss the fieldwork that was carried out for the purposes of this study. I will also explain the procedure I used to encode the results of my research in SPSS 11, and how I extracted tables and graphs for analysis of my results.

#### **RATIONALE BEHIND QUESTIONNAIRE DESIGN**

In this section I will briefly characterise my questionnaire, which can be found in Addendum 2. It was an anonymous questionnaire for Grade 10 learners. At the outset respondents were informed that this was an anonymous survey and that their responses would remain confidential. Having empowered respondents with this information, they were further informed that their participation in the survey was voluntary but that their assistance, through their participation, was needed.

In the following sections I will discuss the rationale behind the questions that I posed in the survey. The questionnaire is under addendum 2 of my thesis.

#### **The questionnaire heading**

At the outset of the questionnaire the respondents are informed that their participation is voluntary because they are willingly assisting the success of the survey.

There is no force or any means of incentive in return. Furthermore, they are informed that their participation will remain confidential. No one will know what each respondent has said. The questionnaire sets out clearly that only grade 10 learners are legible to participate in the survey. The heading *how I spend my free time* is enabling the respondents to revitalise their memories about free time. The mind collects the information about it and sets a general agenda about free time.

### **Definition of terms**

Just below the questionnaire heading the respondents were provided with two key terms used in the survey, namely “free time” and “chores” to enhance their understanding of the focus of my research.

### **The note to the learner**

This statement empowers, equalises and switch roles in participation between the learners and the teacher. This raises the learners’ status to give honest responses. The learners are informed about the questionnaire on what they will be asked about so that they will set their minds to collect the relevant information. Although participation is voluntary, learners are informed that their participation is very much needed.

### **Preview of the various questionnaire sections**

The respondents were given an outline of the six sections of the questionnaire in order to set their minds at ease about participating in the survey, and to facilitate the process where they would mentally begin collecting the information that pertain to the particular sections. The preview section was therefore designed to

set their minds at ease about what is to come, and at the same time to begin them thinking about their responses.

### **The instructions section**

The instructions given to learners are specific requests that raise the moral reasoning of the respondents. Although instructions generally disempower respondents, the repeated use of the word "please" causes the instructions as requests that subtly empower the respondents.

Respondents are further set at ease by the instruction not to put their personal information on the questionnaire and the reassurance that they would be represented by means of a numeric code ("secret number") in the research database.

Respondents were further set at ease by the statement that they only needed to provide personal information on matters that they were comfortable with. Finally, they were instructed on the correct procedure for completing the questionnaire in order to minimise spoilt responses.

At the end of the questionnaire I thanked the respondents for their time and for helping me to filling in the questionnaire.

### **The practice questions**

Before the respondents began with the formal part of the survey they were provided with two practices to ease them into the process of filling in the questionnaire.

## **The sections of the questionnaire proper**

### **Part 1**

This part is about the learner's age, gender where s/he lives and with whom s/he lives.

### **Part 2**

This part asks learners about home duties and school home works. It also asks them to indicate the amount of time they have for free time and homework and how they integrate leisure time with home duties and school homework.

### **Part 3**

Learners are asked to think about places they have in their surrounding for fun, learning, work, where they spend most of their time with friends and where they frequently visit.

### **Part 4**

Learners are asked to show how they feel when they are with their friends who could be in the same classroom, in another class, in another school or not in school at all.

### **Part 5**

Learners are asked how they feel about spending free time with their parents or guardians, sisters and brothers. They are asked if their parents buy them toys to play with and they are asked to state if there are enough sport facilities in their areas.

### **Part 6**

This part requires learners to rate how enjoyable the sports and recreational activities are to them and how they often do these activities.

## COMMUNITY IN WHICH MY RESEARCH WAS CONDUCTED

Figure 4 below shows the rural community in which I conducted my fieldwork, namely the Greytown district situated between Pietermaritzburg and Ladysmith in Northern KwaZulu-Natal on the eastern seaboard of South Africa.



Figure 6: The geographic location of the respondents

## How the fieldwork was conducted

### Participating Schools

I conducted the survey at 5 high schools in the Greytown district, in the midlands of KwaZulu-Natal among Zulu youth in Grade 10. The geographical area is indicated by means of a red dot on the accompanying map. I got the permission to conduct this survey in schools from the District manager of schools in Greytown. I negotiated for time with principals of schools that I wanted to involve in my study.

I personally conducted the survey in 4 high schools but in one of them I requested a teacher to do it on my behalf. I had to workshop him on how the survey should be conducted. In all sessions the learners enjoyed filling the questionnaires and were also keen to know what would happen at the end. I prepared 450 questionnaires each one having 173 questions. 417 were correctly filled in and 33 were partially spoiled to different degrees. Because the possibility exists that the spoiled responses were the result of some learners' poor command of English, I decided to remove the spoiled responses from the survey. The formal tally for this survey therefore is 417 respondents.

## **THE QUANTITATIVE NATURE OF MY RESEARCH**

This project was of a quantitative analytic nature, entailing a research methodology based on sampling techniques, fieldwork, questionnaires, the appropriate form of statistical quantification in the analytical program, SPSS 11.0, and the interpretation of the results in terms of parameters of significance projected by SPSS 11.0 program.

## **SETTING UP THE DATABASE IN SPSS 11 AND ENTERING THE DATA**

### **Rows, Columns and Cells**

SPSS 11 is a statistical database that is organized in vertical columns and horizontal rows. Each column represents the data captured or a particular question of the questionnaire. Each row contains the responses of a respondent as shown in the SPSS 11.0 screen shot in figure 5 below.

	resp	age	gender	reqy	quali	texfpf	texpc
1	1	4	1	8	2	3	
2	2	3	1	4	1	3	
3	3	2	1	4	1	4	
4	4	2	1	8	1	8	
5	5	2	1	4	1	4	
6	6	2	1	1	1	1	
7	7	4	1	3	2	6	
R	R	3	1	4	2	3	

Figure 7: The data entry view in SPSS 11.0

### Variable view and data views in SPSS

Although the data can be entered in SPSS in any of a variety of formats (numeric, strings, punctuation symbols, etc.), I entered in the numeric codes 0 to 9. A respondent number is entered in the first column of the database for each respondent, to represent everyone anonymously as promised in the questionnaire.

Each respondent's responses are entered in the data view mode from left to right along the row for that respondent. Every datum is entered in a cell, the point where a row and column intercept. In this way the full set of data for each respondent is entered one cell at a time, proceeding from left to right.

18	18	3	1	5
19	19	4	1	5
20	20	3	1	3
21	21	1	1	4

Data View
  Variable View

SPSS Processor is ready

Figure 8: The Data View in SPSS 11.0

Before one can however enter data you have to set up the coding parameters in SPSS so that the database will contain the various categories according to which data is to be statistically analysed. The coding parameters are set up in the variable

mode by using the Define Variable option, indicating what the nature of the data is, what the labels are to be used on tables and graphs for the quantified results, and whether a particular question uses nominal, ordinal or scalar form of measurement.

	Name	Type	Wi	De	Label	Values	Missin	Colu	Align
1	resp	Numeric	8	0	Respondent nu	None	None	3	Right
2	age	Numeric	8	0	I am -- years	{1, 14 or y	None	8	Right
3	gender	Numeric	8	0	I am a male/fe	{1, Femal	None	7	Right
4	place	Numeric	8	0	I live in the foll	{1, Rural}	None	8	Right
5	care	Numeric	8	0	Who takes car	{1, Both m	None	8	Right
6	chores	Numeric	8	0	How much tim	{1, No tim	None	8	Right
7	feel	Numeric	8	0	How I feel whil	{1, I like h	None	8	Right
8	weekdays	Numeric	8	0	How I feel abo	{1, Too m	None	8	Right
9	weekends	Numeric	8	0	How I feel abo	{1, Too m	None	8	Right
10	thinkfms	Numeric	8	0	When I'm doin	{1, Often}	None	8	Right
11	pretend	Numeric	8	0	When I'm doin	{1, Often}	None	8	Right
12	worry	Numeric	8	0	When I'm playi	{1, Often}	None	8	Right
13	permit	Numeric	8	0	I'm permitted t	{1, True}...	None	8	Right
14	radio	Numeric	8	0	I listen to radio	{1, Often}	None	8	Right
15	time	Numeric	8	0	How much tim	{1, No tim	None	8	Right


Figure 9: The variable view in SPSS

### The label column in variable mode

In the Label column, the questionnaire elements are typed in exactly as they appear in the questionnaire, because the text entered there will appear exactly like that in any tables and graphs extracted from the database.

data - SPSS Data Editor

Data Transform Analyze Graphs Utilities Window Help




Type	Width	Label
Numeric	8	Q Respondent number
Numeric	8	Q I am -- years old
Numeric	8	Q I am a male/female
Numeric	8	Q I live in the following type of area
Numeric	8	Q Who takes care of me (and my brothers and sisters)
Numeric	8	Q How much time I spend doing chores at home every day
Numeric	8	Q How I feel while I'm doing chores at home
Numeric	8	Q How I feel about my amount of free time that I have on weekd
Numeric	8	Q How I feel about my amount of free time that I have on weeken
Numeric	8	Q When I'm doing chores at home I think of my friends playing
Numeric	8	Q When I'm doing chores at home I pretend that I'm playing
Numeric	8	Q When I'm playing I worry about the chores that I'm supposed t
Numeric	8	Q I'm permitted to choose which chores I must do at home
Numeric	8	Q I listen to radio when doing sch.homewk or chores
Numeric	8	Q How much time I spend doing school homework at home ever

Figure 10: The label column in variable mode

### The values column in variable mode

a Editor

Analyze Graphs Utilities Window Help



Label	Values	Missing	Column	Align
Q Respondent number	None	None	3	Right
Q I am -- years old	{1, 14 or younger}...	None	8	Right
Q I am a male/female	{1, Female}...	None	7	Right
Q I live in the following type	{1, Rural}...	None	8	Right
Q Who takes care of me (a	{1, Both my parents}...	None	8	Right
Q How much time I spend d	{1, No time}...	None	8	Right
Q How I feel while I'm doing	{1, I like helping at home}	None	8	Right
Q How I feel about my amo	{1, Too much}...	None	8	Right
Q How I feel about my amo	{1, Too much}...	None	8	Right
Q When I'm doing chores at	{1, Often}...	None	8	Right
Q When I'm doing chores at	{1, Often}...	None	8	Right
Q When I'm playing I worry	{1, Often}...	None	8	Right
Q I'm permitted to choose w	{1, True}...	None	8	Right
Q I listen to radio when doin	{1, Often}...	None	8	Right
Q How much time I spend d	{1, No time}...	None	8	Right

Figure 11: Setting up the values column

For every response tested, a coding parameter has to be set up in the values column. It can include a simple response such as YES/NO, or a scale such as NEVER/SOMETIMES/OFTEN/CONSTANTLY, or it can take the form of nominal categories such as the gender or the age group of the respondent. One fills in the age coding parameters by typing "Your age" in the Variable Label slot and then one by one stipulating the age variables. A sample of this is provided in Figure x below.

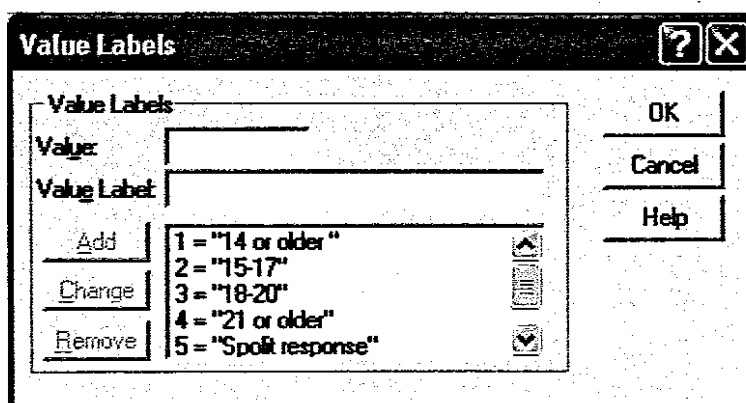


Figure 12: Value Labels

One follows the same procedure, by setting up the coding parameters for each item on the questionnaire as column in the database.

### Selecting the appropriate measure for the type of data

There are only three types of statistical measurement, namely Nominal, Ordinal and Scalar. This distinction is important because the form of measurement will determine the statistical algorithms that will be used in processing the data. According to Leedy 1997:40 when nominal measurement is used data is usually restricted or limited categorically, rather than being ordered along a gradual continuum. For example when we measure gender, we divide into two nominal

subcategories, namely, male or female. Ordinal measurement is where various pieces of data are brought together and ranked in either higher or lower values than each other. A scale is used to achieve inferential analysis when one for instance measures gradual shift along a temporal continuum such as [never, sometimes, often, continuously], or intensity continuum such as [not at all, slightly, strongly, overwhelmingly]. . A scale instantiates equal units of measurement, so that a mean can be determined, which obviously cannot be done in the case of nominal categories where one can either be of the female or the male gender, but not slightly of either of them.

s	Align	Measure
s	Right	Nominal
	Right	Scale
	Right	Nominal
	Right	Nominal
	Right	Nominal
	Right	Scale
	Right	Scale
	Right	Scale
	Right	Ordinal
	Right	Nominal

Figure 13: Measurement options in SPSS 11

### Data extraction in the form of tables and graphs

In SPSS's data entry mode, I clicked "analyse" and selected custom table option. I activated "custom table" and selected the "general tables" option to generate a general table as shown in figure 12 below.

This action generates a table in a separate SPSS facility, namely the SPSS Output Viewer which is used to edit tables or to generate any of a variety of graphs by selecting particular sections of a general table.

		I am a male/female			
		Female		Male	
		Count	Col %	Count	Col %
I am --- years old	14 or younger	12	5.1%	7	3.9%
	15-17	138	58.2%	93	51.7%
	18-20	80	33.8%	73	40.6%
	21 or older	7	3.0%	6	3.3%
	No response			1	.6%

Figure 14: The age of the respondents in my survey

One selects elements of such a table in the Output Viewer facility by holding down the control button on the computer keyboard while clicking on the elements to be selected with the left mouse button as shown in figure 13 below:

		Count
I am a male/female	Female	237
	Male	180

Figure 15: Selecting elements of a table to generate a graph

From this table I selected the items that I wanted to analyse to the rows and columns. I edited the statistics by telling the computer to give counts and percentages. A table showing counts and percentages appeared.

I extracted graphs from general tables by double clicking the table and selecting the graphing option via SPSS's edit menu. I then chose the graph that I felt

it would help me analyse the information easier. For this example I give a bar graph.

Hereunder I use age and gender as an example.

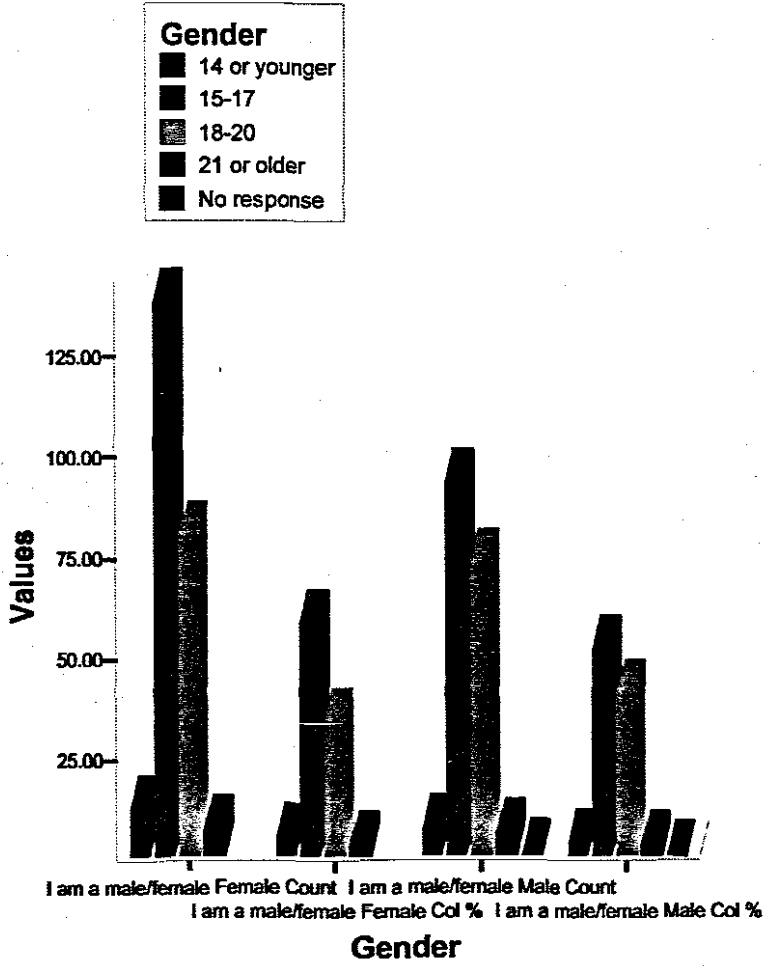


Figure 16: The age of the respondents

## SUMMARY

In this chapter I explained the procedure that I followed when conducting my survey. I presented a breakdown of the sections that formed the questionnaire before discussing how I carried out the fieldwork for this study. I went on to explain how the survey was conducted and gave an account of the steps that I followed when encoding data into the SPSS programme. Following this, I focused on the meaning of “significance” in this study and explained how statistical significance of the results is determined. I demonstrated data analysis through the use of tables and graphs. I also demonstrated a snapshot capturing of data from the SPSS to the thesis. By pressing the Alt and Print screen buttons at the same time, snap shots of particular functions of SPSS 11 were taken and placed in Word, this helps the reader better envisage how SPSS 11 was set up to code the results. In the next chapter I will report and interpret the results of my study.

## *Chapter 8*

### RESULTS

#### INTRODUCTION

In this chapter I will present the results of my survey. I will give an account of my findings and demonstrate my findings through the use of graphs.

#### DEMOGRAPHIC CHARACTERISATION OF THE RESPONDENTS

In the following sections I will give a general demographic characterisation of the respondents that participated in this study:

##### **Age**

As shown on the pie chart in figure 15, the ages of the respondents ranged from fourteen and younger to 21 and older. At the extreme ends just under 5% of them were 14 or younger, and just over 3% were 21 or older. These then, made up a relatively insignificant component of the respondents. The largest group, just over 55%, were between 15 and 17, and the second largest group, almost 37%, were between 18 and 20 years old.

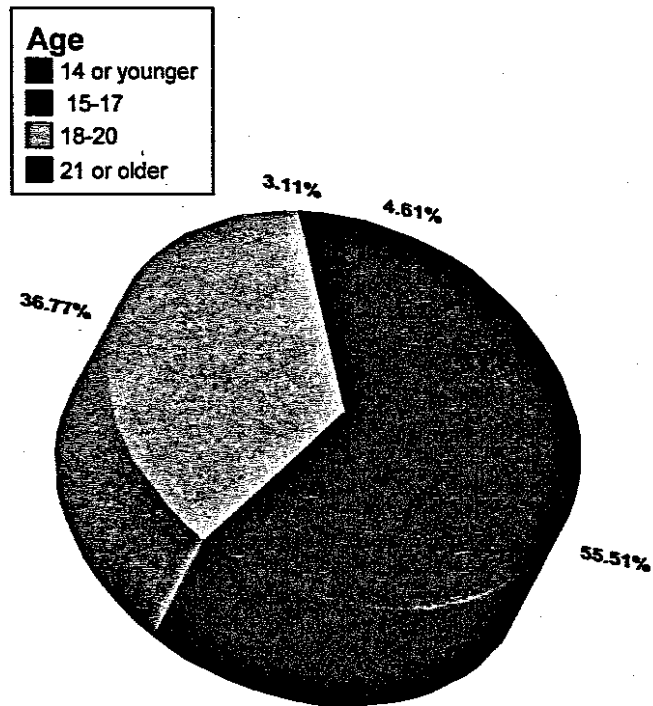


Figure 17: The ages of the respondents

## Gender

The graph in figure 16 shows that my survey had more females than males. 56.80%(237) females participated in filling in the questionnaire and only 43.20% (180) males participated. Nearly 60% (138) of the participants are at the age of 15-17 years. Males at this age form over 50% in relation to their counterparts. Because females dominate the survey, they may overlap in activities that are assigned for males because male duties have to be carried over by the female if the male is not present and vice versa.

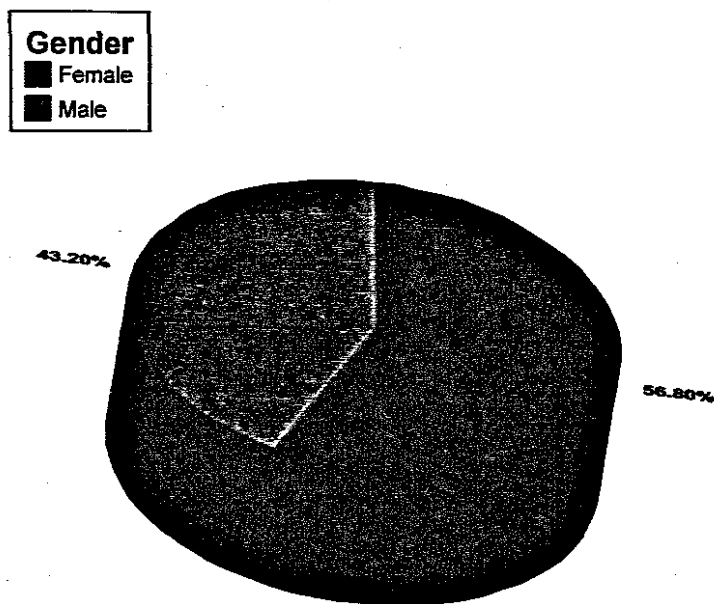


Figure 18: The genders of the respondents

### **Family circumstances of respondents**

In this section I examined the family circumstances of respondents in terms of the number of siblings respondents have and the number of respondents whose parents are still alive.

#### **Who looks after the respondents (and their siblings)**

In traditional rural communities a divorce in the family is unacceptable. About 39%(161) of my respondents demonstrate this rural principle. But due to natural forces, if one of the parents passes away, then grandparents, uncle and aunts act as guardians of the child, about 14%(56) of my respondents stay with their loco

parents and nearly 7%(27) of the respondents are taken care of by their older sister or brother. It is clear that over 5%(21) of the respondents have nobody to take good care of, perhaps due to effect of AIDS and social forces in the community that forces one of the parents to find a job in town to support the family if the other one has passed away. In such a case the oldest child in the family becomes the responsible breadwinner in the family.

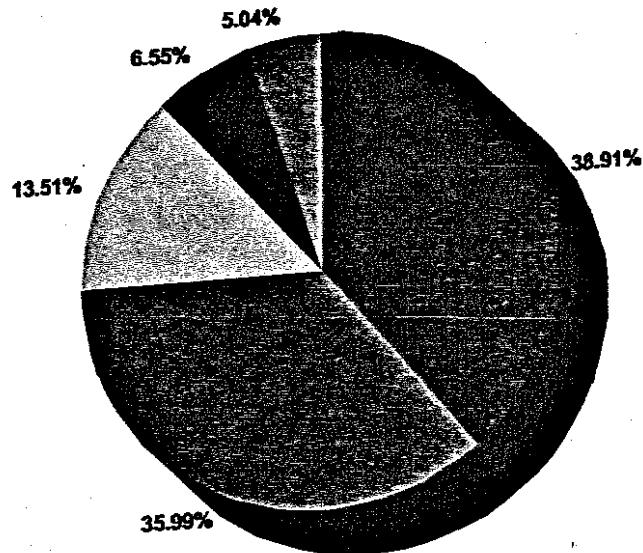
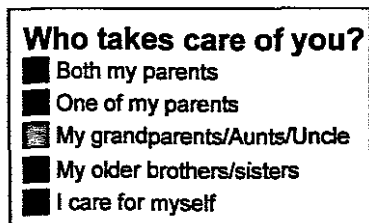


Figure 19: Who takes care of the respondents

## Time spent on daily chores

The table under figure 18 below shows that in general the majority of the respondents, almost 69%(286) spend between two and four hours a day doing chores.

		Count	Table %
How much time I spend doing chores at home every day	No time	22	5.3%
	Less than an hour	106	25.4%
	Between 2 and 3 hours	143	34.3%
	More than 3 hours	143	34.3%
	Spoilt response	1	.2%
	No response	2	.5%

Figure 20: Time spent on daily chores

Only about 5% of the respondents (22) reported that they did not have to do chores on a daily basis, which implies that about 95% do have daily chores. Of those a relatively small group, just over 25% (106), reported doing less than an hour of home duties, with just over 34% (143) reporting doing between two and three hours of home duties a day, and just over 34% (143) reporting doing home duties for more than three hours a day. If one further considers that many children spend up to two hours a day walking to school and back, and that they still have to do school work on most weekdays, it becomes clear that most adolescents living in rural communities have very little time available for leisure time during weekdays.

## Attitudes towards doing chores

Therefore, the question arises what the attitudes of rural adolescents are towards doing chores for up to four hours a day, given that such chores contribute to the fact that they hardly have any leisure time available.

The table in figure 19 below reveals that, contrary to what one would expect, just over 74% (309) of the respondents reported that they like helping at home, and that about 20% (83) reported that they did not mind doing so. Below 3%(20) reported that they do not like helping at home and only about 2% (8) reported that they hate helping at home.

		Count	Table %
How I feel while I'm doing chores at home	I like helping at home	309	74.1%
	I don't mind helping at home	83	19.9%
	I don't like helping at home	12	2.9%
	I hate helping at home	8	1.9%
	Spoilt response	1	.2%
	No response	4	1.0%

Figure 21: How the respondents feel about helping at home

Essentially, this means that about 95% (392) of the adolescents had a positive attitude towards doing chores because it gives them a psychological satisfaction and that only about 5% (20) of them had a negative attitude.

### Attitudes by gender towards doing chores

The question arises whether female and male respondents were equally positive about doing chores. The bar graph in figure 20 reveals that there are slight gender differences in attitudes among rural Zulu adolescents towards doing chores. About 40%(174) of female respondents stated that they enjoy helping at home compared with 30%(135) of the male respondents that also reported a positive attitude. This could be interpreted to mean that rural Zulu adolescent females are

better socialised than their male counterparts regarding their responsibilities in the family.

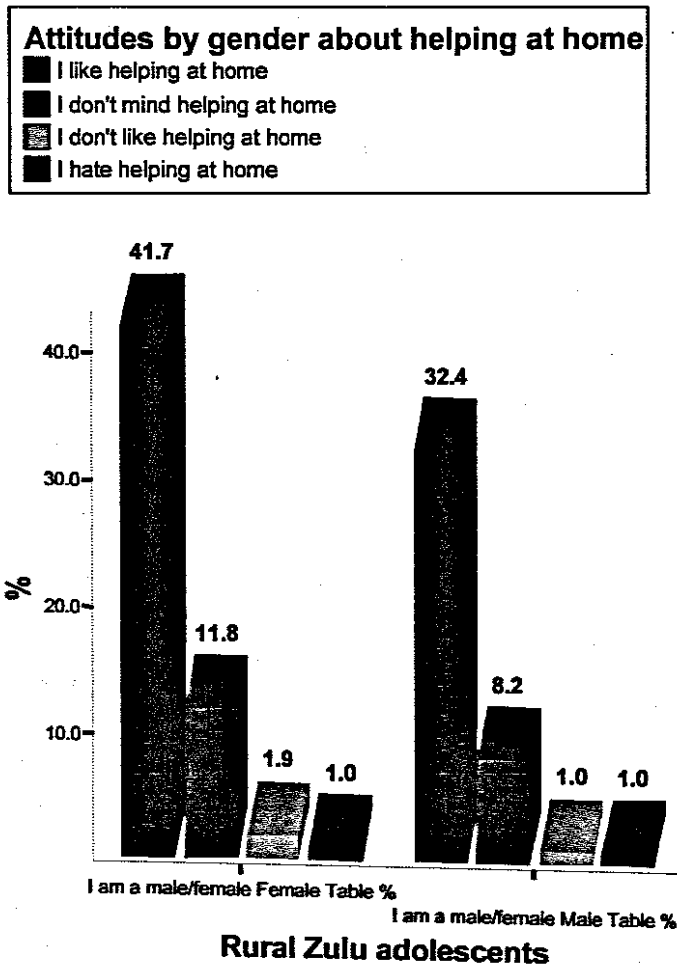


Figure 22: How female and male respondents feel about helping at home.

### Attitudes towards the amount of available leisure time

According to the table in figure 21 below about 72% (298) of my respondents reported that they were satisfied with the amount of leisure time that they have on weekdays. Just about 28% (117) of them reported being dissatisfied

about the amount of time available for their leisure time. Almost 34% (140) of the respondents felt that they had too much free time on weekdays, and that a further 38% (158) felt that they had enough leisure time. This means that 72% (298) of them were satisfied with the amount of free time in relation to chores and school homework on weekdays, with only 20% (84) reporting having too little free time and almost 8%(33) reporting having no free time at all. If the majority of the respondents are satisfied with leisure time available during weekdays, it is clear that they do not have many games to play that need much time or it is because when they get to their homes, they have to do home chores and school homework, thus it becomes a routine not to play much in the morning and afternoon.

		Count	Table %
How I feel about my amount of free time that I have on weekdays	Too much	140	33.6%
	Enough	158	37.9%
	Too little	84	20.1%
	Non at all	33	7.9%
	No response	2	.5%

Figure 23: How the respondents feel about amount of leisure time at their disposal

### **Leisure time available during weekends**

The table in figure 22 below shows a similar pattern of satisfaction among rural adolescents about the amount of free time that they have over weekends. About 74% (308) of them report that they have enough leisure time during weekends. By contrast only about 24% (100) of them were unhappy about the leisure time available over weekends. From these statistics one can draw conclusion that adolescents in rural communities do not complain about the leisure time at the disposure to utilise it for their own free use but to use it for helping at home first, then leisure afterwards.

		Count	Table %
How I feel about my amount of free time that I have on weekends	Too much	153	36.7%
	Enough	155	37.2%
	Too little	77	18.5%
	None at all	23	5.5%
	Spoilt response	1	.2%
	No response	8	1.9%

Figure 24: How respondents feel about amount of leisure time at their disposal

The question arises, what conclusions can be drawn from the facts that by far the majority of rural Zulu adolescents reported that they either liked or did not mind home duties, and that a similar proportion of them reported that they were satisfied with the amount of leisure time at their disposal during the week as well as over weekends. I would like to put forward the interpretation that humans are fundamentally social beings with a deep-seated desire to belong to groups, and deriving personal satisfaction from the knowledge that their contribution to the group is appreciated.

The desires to belong, to contribute and to feel appreciated could all be interpreted as measures of how socialised an individual is within her/ his group. If this is the case, the statistics that I reported above, could indicate that overall, Zulu rural adolescents are well socialised in their communities, but that female adolescents are slightly better socialised than their male counterparts.

#### **SIGNIFICANT CORRELATIONS WITH REGARD TO AGE, GENDER AND OTHER ATTRIBUTES OF MY RESPONDENTS**

Up to this stage I have presented and interpreted general demographic attributes regarding my target group, rural Zulu adolescents in the Greytown region.

In the rest of this chapter I will limited myself to correlations of attributes that a SPSS bivariate correlation analysis has shown to be significant at levels between .05 (significant) and .000 (absolutely significant). Pearson's test of significance is a measure of linear association between two variables. Values of the correlation coefficient range from -1 to 1. The negative sign (-) or its absence is an indication of negative or positive skewing in population tendencies. Negative values indicate skewing lower than the mean tendency for a population, while positive values indicate skewing above the mean tendency in the sample. The absolute value of a statistic indicates the strength of a correlation tendency, with larger absolute values indicating stronger relationships. Taking height distribution in a population as example, negative skewing would mean that more than the average number of people in a population is shorter than the average for human populations, while positive skewing would mean that more than more than the average number of people in a population is taller than the average for human populations. The analysis that I present below constitutes cases of negative and positive correlations between the factors age or gender and other factors determined to be significant by the Pearson's test of significance.

### **Integration of radio and work as part of entertainment**

The table in figure 23 below shows that over 25% (106) of my respondents often listen to the radio when they do their homework. The table below shows that my respondents *integrate entertainment with studying and work*. About 36% (192) of my respondents at times use radio to make their home chores and school homework enjoyable. The table below shows that most adolescents in the age between 15 to 20 years couple their home chores and school homework with radio. Just over 28%(117)

of the respondents do not listen to the radio when they are doing their chores and school homework.

		I listen to radio when doing sch.homew/k or chores					
		Often		Sometimes		Never	
		Count	Table %	Count	Table %	Count	Table %
I am — years old	14 or younger	11	2.6%	5	1.2%	3	.7%
	15-17	56	13.4%	109	26.1%	66	15.8%
	18-20	38	9.1%	70	16.8%	44	10.6%
	21 or older	1	.2%	8	1.9%	4	1.0%

Figure 25: How respondents integrate school home work/chores with leisure activities

Essentially, this means that rural adolescents in KwaZulu Natal enjoy radio programmes when they are engaged in home duties. It is interesting to see that about 30%(117) of the respondents are distracted by the radio when doing their chores or homework. Some of my respondents do not have access to the radio programmes at all because some families believe that radio noise annoys ancestors and it is not played at home or the battery is flat and there is no money available to buy radio battery.

Because adolescents are social beings who like to be in the company of other fellow human beings, a male adolescent tends to go out of the house and meet friends in the veld or in the shops, a female adolescent remains alone in the house and will interact with the radio by listening to its programmes like music, talk shows and drama anecdotes.

The graph below shows that female adolescents tend to listen more to the radio when they do their chores and school homework than males. Nearly 15%(60)

of them often listen to the radio when they are engaged in the study or home chores. About 41%(168) of the female adolescents couple their chores and studying with entertainment by listening to the radio. The graph below in figure 24 shows that female adolescents tend to listen more to the radio than male adolescents.

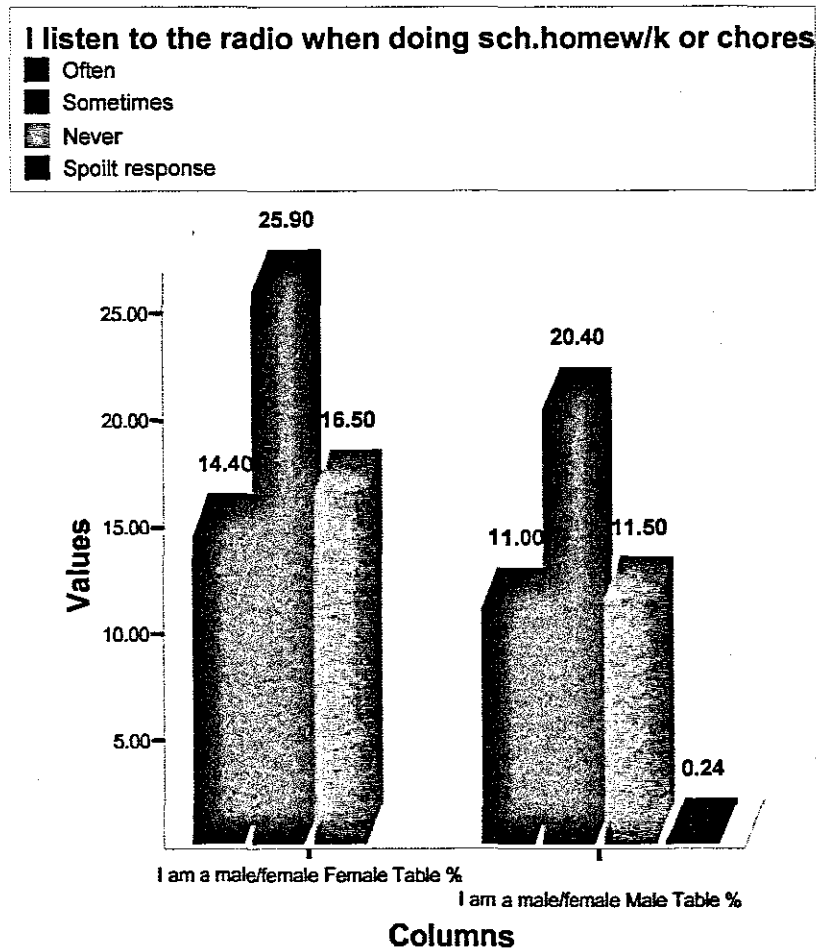


Figure 26: How respondents integrate school homework and chores with entertainment.

### Leisure time available at school

According to the table in figure 25, there is logical pattern demonstrated in relation to the respondents' responses if they get time to play on their own on the

sports ground. The percentages of female adolescents who do not get time to play tend to increase as the male percentages decrease. Just over 13%(31) of the female respondents usually use their leisure time profitably to play on their own on the sports ground. About 18%(32) of the male respondents get time to play like their counterparts. From this table, there are over 45%(107) female adolescents who never spend time playing on their own on the school sports ground, and there is little as 29%(52) of male adolescents who never get time to play on their own. From this table one could see the balance between male and female adolescents' responses as to whether they get time to play on their own on the sports ground. Negative females' responses tend to exceed the males response that they have never spent time on their own to play.

		I am a male/female			
		Female		Male	
		Count	Col %	Count	Col %
My friends and I spend time playing on our own on the school sports grounds	Often	31	13.1%	32	17.8%
	Sometimes	97	40.9%	96	53.3%
	Never	107	45.1%	52	28.9%
	No response	2	.8%		

Figure 27: How often do respondents spend time playing on the school sports ground.

It becomes clear that adolescents in rural high schools do not get time to play on their own on the sports grounds because in most high schools there is only time for teaching and learning. There is very little time is allocated for extra mural activities that take place after school and, consequently most female adolescents cannot participate in them because they still have to walk a long way and rush to do various chores at home. The question arises when do rural adolescents get time to

play on their own at school in order to show their potential talents in sports and games. Although this affects males as well, most of them get time to play informal games.

### Membership in school sports

Although there is little time available for male adolescents to play at school, most male adolescents have teams to play under in their schools. Over 50% (91) of my respondents are male adolescents who are members of the school teams. Only about 34% (80) of my respondents is female adolescents who are members of the school's sports team. Nearly 66% (156) of the female respondents, the majority, are not participating in sports at school. According to the table in figure 26, there are few male adolescents who do not participate in school sports activity but only 48% (88) of them.

		I am a male/female			
		Female		Male	
		Count	Col %	Count	Col %
I am a member of my school's sports teams	Yes	80	33.8%	91	50.6%
	No	156	65.8%	88	48.9%
	No response	1	.4%	1	.6%

Figure 28: Sports membership at school

Various reasons for rural adolescents not taking part in sports stem from the fact that after school they have to finish home duties before night and do school homework later. Participating in sport and games delays them from finishing daily activities in time. When school games finish late in the afternoon there is no one to accompany the female adolescent on the long way back home. Male adolescents tend

to return from school with livestock to the kraal or someone does the duties if there are many males at home while one is engaged in the school sport activity.

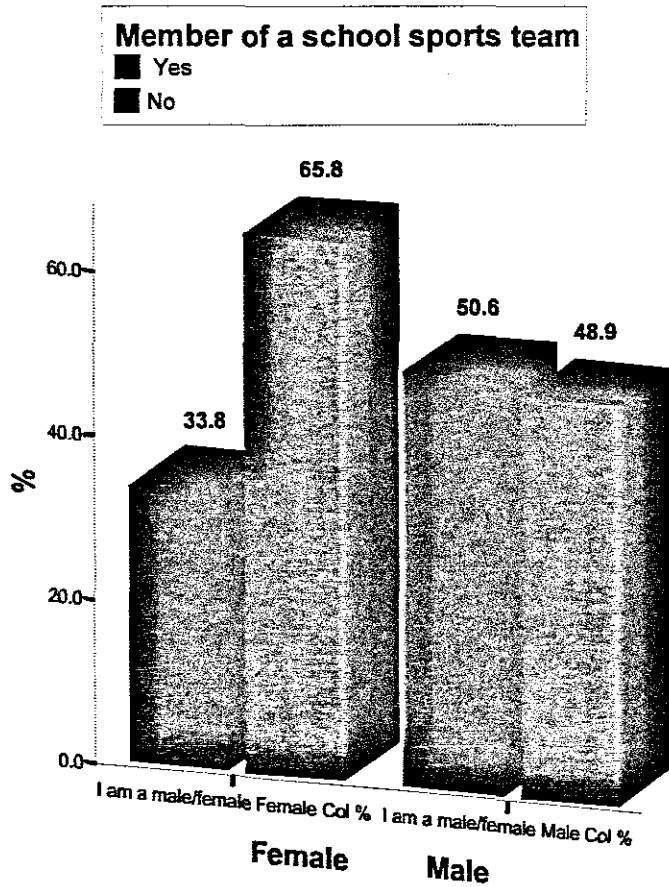


Figure 29: Sports membership at school by gender

The above graph shows that the majority of rural female adolescents (almost 66%) do not participate in school sports activities, compared with more than half the male learners (almost 51%) who do take part in school sports activities.

In general one can summarise the above-mentioned results by stating that the vast majority of female learners do not take part in organised school sports, and that almost half of the male learners do not do so either. There could be several reasons for such a low level of participation. Firstly, school sports facilities are relatively poorly developed in rural areas and inadequate to accommodate all the learners of a particular school. Secondly organised school sports activities take place late in the afternoon, the time for home chores. Thirdly, learners have to pay extra fees, or incur travel and sports attire expenses which children from impoverished rural households generally cannot afford. Finally, some learners prefer to spend more of their leisure time during the weekends at community-based recreational clubs along with friends from other schools. For the reasons given above, it actually is surprising that about half of the male learners do take part in organised school sports.

### **Spending leisure time in the veld**

According to the table in figure 27 below, of the 417 respondents only about 6% (15) of the female respondents reported that they often spend time in the veld looking after livestock. Contrary to the stereotype of young males herding cattle, only 13% (23) of male respondents reported that they often spend time in the veld looking after cattle or goats. About 82% (194) of female respondents and about 57% (102) male respondents reported have never spent time in the veld looking after cattle.

		I am a male/female			
		Female		Male	
		Count	Col %	Count	Col %
My friends & I spend time in the veld looking after cattle or goats	Often	15	6.3%	23	12.8%
	Sometimes	26	11.0%	55	30.6%
	Never	194	81.9%	102	56.7%
	No response	2	.8%		

Figure 30: Spending time in the veld looking after livestock

From the reported results one can conclude that the importance of livestock as symbol of human wealth in rural areas has been replaced by other activities like education. Female adolescents showed to enjoy home chores as leisure activities and only a few reported taking care of livestock, which traditionally is considered to be a male activity. Another reason for the decline in male adolescent herding could be that traditional communal grazing camps where livestock are kept, are increasingly fenced, which means that cattle can be taken to the veld in the morning and left unattended during the day to be fetched back to the kraal in late in the afternoon. Finally, most rural households do not keep livestock anymore due to disease, drought and a high incidence of cattle rustling in rural areas.

### Hunting as leisure activity

Given the fact that few female and male respondents reported cattle herding duties above, it is not surprising that equally few of both genders reported hunting with dogs in the veld while tending cattle. According to the table in figure 28 below, only about 4% (10) of the female adolescents hunt and have competitions with dogs while looking for cattle and goats in the veld. About 83% (196) of the female respondents have never hunt and had competitions with dogs while looking after livestock. Over 11% (20) of the male respondents often do this activity in the veld

and 35% (63) of them do not enjoy hunting. Most of the respondents in my survey do not like hunting and competing with dogs in the veld.

From the table below the response of females who often hunt and have competitions with dogs in the veld is half the number of their counterparts. Males who never hunt and have competitions with dogs in the veld are over 54% (97) of the survey and this is nearly half the number of female adolescents 83%(196) who have never participated in this game. Because not all families have enough males to look after cattle and goats in the veld, females take over the males' tasks of looking after livestock. They do not have interest in hunting and competing with dogs because that demands hunting skills, physical strength and bravery in them. Therefore very few females like to do this activity. Probably there is no enough time available for males to have competition games because about 54% (97) reported that they never hunt and compete with dogs. New games have emerged instead of hunting and as mentioned previously, many households do not keep livestock anymore and that keeps male adolescents with nothing to look after in the veld.

		I am a male/female			
		Female		Male	
		Count	Col %	Count	Col %
My friends and I hunt & have competitions with our dogs in the veld while looking after cattle or goats	Often	10	4.2%	20	11.1%
	Sometimes	31	13.1%	63	35.0%
	Never	196	82.7%	97	53.9%

Figure 31: Hunting and competing with dogs in the veld

## Time available for visiting and walking around the streets

According to the table in figure 29, female adolescents have a high percentage showing the inability of them to visit shops or walk around the streets. Nearly 48% (113) female adolescents have never visited shops and walk around streets with friends. This is because females are taught at an early stage to keep themselves at home to prevent them being vulnerable. Very few males about 35%(63) have never done this.

The table below in figure 29 shows that what male adolescents do often is not acceptable for female adolescents. Because the conventional system for male adolescents to meet female adolescents in the river seems outdated, male adolescents use opportunities of visiting shops and walking up and down the streets as a way of meeting female adolescents to befriend and propose love to them or to meet their girlfriends. The more girlfriends the male has, the higher is his status among his peers. Adolescents tend to socialise as they walk along roads. About 54%(42) of male respondents display this behaviour where they go out to find socializing counterparts

	I am a male/female				
	Female		Male		
	Count	Col %	Count	Col %	
My friends and I spend time visiting shops & walking around streets	Often	36	15.2%	42	23.3%
	Sometimes	88	37.1%	75	41.7%
	Never	113	47.7%	63	35.0%

Figure 32: Spending leisure time by visiting and walking around streets

## Leisure time with parents

In figure 30, the respondents showed that they do not visit places of interests with their parents or guardians frequently. Only 19%(46) females and about 13%(23) male respondents go with parents to entertainment places. It is on special occasions that over 47%(112) of the female respondents sometimes go with their parents to the shops or traditional concerts and weddings. About 33%(77) of the respondents showed that they have never went to the shops or concerts with their parents or guardians. There could be a number of reasons why the respondent reported this. As indicated in Figure 17 above, some adolescents do not stay with their parents. Those who live with them, their parents have different interests in relation to leisure activities, as they will not attend youth leisure activities. In Zulu traditional activities and ceremonies parents and young people have different roles to play in participation to the activity, so is the time different for them to attend. From this report, female adolescent are more attached to their parents than male adolescents who are almost in company of their peers or counterparts.

		I am a male/female			
		Female		Male	
		Count	Col %	Count	Col %
My parents/guardians and I go places (like shops or movies/concerts)	Often	46	19.4%	23	12.8%
	Sometimes	112	47.3%	82	45.6%
	Never	77	32.5%	73	40.6%
	No response	2	.8%	2	1.1%

Figure 33: Spending leisure time with my parents

## Adequacy of sport and recreational facilities

The respondents in figure 31 below showed that they are dissatisfied about sport and recreational facilities in schools in rural areas and in their communities. Very few female respondents about 20% (48) indicated that they are happy with sports facilities in areas where they live. About 28% (50) of male respondents are happy with available facilities in rural areas. The majority of female respondents about 80% (187) are unhappy with recreational facilities available in their areas, and about 72% (130) of their counterparts are dissatisfied with the availability of resources for sport and recreation.

		I am a male/female			
		Female		Male	
		Count	Col %	Count	Col %
Do you think there are enough sport/recreational facilities in the area where you live?	Yes	48	20.3%	50	27.8%
	No	187	78.9%	130	72.2%
	Spoilt response	1	.4%		
	No response	1	.4%		

Figure 34: Sufficiency of sports and recreational facilities

Because there are few facilities and equipments available for rural adolescents to use in schools and communities, rural adolescents tend not to participate in sport and recreational activities. According to the graph below, both male and female adolescents complain of insufficiency of facilities in their areas. Consequently they do not participate in either sport or recreational activities because usually in a school there is one sports ground that cannot accommodate all learners at a time. If there are facilities, they are dilapidated and not in a condition to be used effectively or they are health hazardous and dangerous. Improvising these facilities does not serve the purpose.

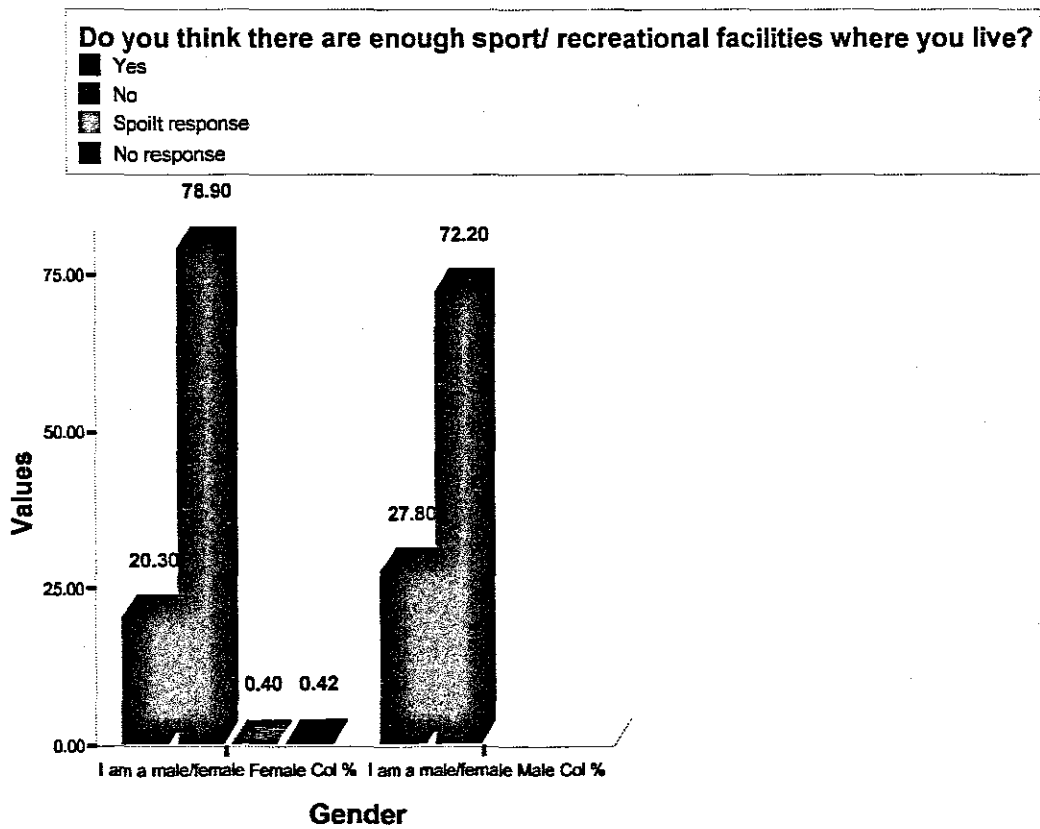


Figure 35: Sufficiency of sports and recreational facilities.

### SUMMARY

In my literature survey and research survey the hypothesis that I wanted to test, one of them was confirmed. The first hypothesis was partially confirmed because the rural Zulu adolescents demonstrated innovation in Arigogo, stabbing Insema and Mlabalaba games. The second one was completely confirmed.

In this chapter an analysis of the information that I obtained through survey research, using questionnaires completed voluntarily by grade 10 learners at rural high schools in Greytown. The results showed that of the 417 respondents, most were

females. Most of the respondents reported that they stay with their parents or one of them. Respondents showed that they were happy with the home chores and the 3 hours average time taken to finish them. Because of this, rural adolescents do not have much time to visit entertainment places with their parents. Respondents showed satisfaction with the amount of time available during weekdays and weekends. It is at school where respondents reported that they do not get time to do leisure activities and sports and recreational facilities are insufficient, consequently they do not participate in school sports activities. Inadequate time and insufficient sports facilities in rural areas deprive rural adolescents an opportunity to demonstrate, develop and flourish their talents as potential human beings.

## *Chapter 9*

### CONCLUSIONS & RECOMMENDATIONS

#### **INTRODUCTION**

In this chapter I will present my conclusions about the research that I conducted and make recommendations based on my findings.

#### **MY THESIS IN RETROSPECT**

In chapter 1 I presented a preview of the organisation of my thesis. I gave a roadmap outline of this thesis. In chapter 1, I looked back on my thesis and I gave a brief overview of the research that was carried out for the purposes of this study.

Chapter 2 focused on the statement of problems and the research methodology that I used to resolve the problems that I identified. I outlined the substantive problems that formed the basis for my research

In Chapter 3 I explained the key concepts that informed this study and followed this with a literature survey in Chapter 4. This chapter focused on the physiological and psychological human needs as the stimulus that sets up the behaviour of a person.

In chapter 5 I focused on the following themes:

- The cultural basis of traditional African leisure time activities

- Communal leisure time activities of adolescents in Zulu rural areas
- Leisure time activities of female adolescents in Zulu rural areas
- Leisure time activities of male adolescents in Zulu rural areas
- Rites of passage into adulthood
- The annual reed dance ceremony as female rite of passage into adulthood
- Courtship and betrothal
- How the patterns of leisure time activities of Zulu rural adolescents are influenced by contact with urban adolescents
- Forms of communication used to organise free time activities in rural areas
- Rural adolescents and family communication
- How does the status of a person determine leisure activity?
- Free time, feelings of belonging and friendship formation among rural adolescents
- Why young people want to spend their leisure time with friends
- Why is leisure time important?

In Chapter 6 I explained the different innovative games I observed from the rural youth played on different areas. I also explained how these games are organised and played.

Chapter 7 focused on the details pertaining procedure I followed when working on program SPSS 11.

In Chapter 8 I explained the results of the data that I obtained from the questionnaires that were filled by the grade 10 learners.

Chapter 9 focuses on the conclusion and the recommendations I make concerning the results of my survey research.

## **SUMMARY**

In my literature survey I indicated that in Zulu traditional culture adolescents are brought up in different ways pertaining the rites of passage to adulthood. Likewise their leisure activities are integrated with traditional beliefs. In my research survey, I found out that there are leisure time activities that adolescents enjoy with family members. Most respondents showed that they enjoyed leisure activities with the parents of the same gender. There are leisure activities that male adolescents like to spend excluding their female counterparts like hunting, stickfighting and boxing. Female adolescents participate in cooking, Reed Dance, hairdressing exclusively of their male counterparts. Although these leisure activities are solely gender biased there are chances for rural adolescents to socialise during parties and traditional

ceremonies. Chances for socialisation in males are very high as they are mostly the out going people and their counterparts are bound by the traditional belief that females should not be vulnerable and that their place is in the house. Although most respondents complained of much time being taken by chores, they gave a testimony to the degree of satisfaction to the amount of time they have for chores and free time.

### **Major barriers to leisure activities perceived by rural adolescents**

Every young person likes to get time for relaxation after a heavy and tiring day's work. Rural young people in KwaZulu-Natal also like to spend their free time in the same way as the young people in the country, but due to environmental limitations, they find themselves deprived of access to enjoy leisure to the best they can. The following are the limitations that hinder the best exploitation of their leisure time.

#### **Availability of time**

Rural adolescents in and around Greytown have reported that one of the reasons why they do not spend their leisure time effectively is the shortage of available time. In a 24 hour cycle, one can conclude that rural adolescents in KwaZulu-Natal do not have enough free time during weekdays if one considers that after travelling from school they still have to spend about 3 hours doing home chores and spend about 2 hours doing school homework at night and there is not time available for play.

### **Availability of resources**

Saayman and Van der Berg (1995:9) give a number of reasons why rural adolescents do not participate in sports. According to the report in figure 32 the major cause for young people (over 70%) not to be active in sports is a shortage of facilities in rural communities. Where there actually are facilities, adolescents do not have knowledge and skills to utilise them, for there is no coaching done. Consequently one can see in this report that young people tend to develop a negative attitude towards sports as a form of recreation. Facilities that are used are available at school and that is a disadvantage for young people staying far away from school. In relation to this Saayman et al (1995:9) state that:

*The large contingent of economic inactive people has far reaching consequences for available and needed leisure resources such as facilities, opportunities and relevantly trained leadership.*

### **Income levels of rural families**

In rural areas there is a high level of unemployment and income of people with jobs is limited. Most families depend on posted monies from working fathers or other relatives in towns or cities. Because this money is insufficient to satisfy all the needs of the family like basic food, clothing, medication and leisure, many families supplement their incomes by means of subsistence farming – planting maize, legumes, tubers and vegetables, and keeping cattle, goats and chickens. In pastoral setting like these the people are known as prosumers – producers who consume their own produce, and informally bartering excess products among other community

members. Owing to the above statement rural young people have limited accesses to finance their needs. Saayman et al (1995:7) state:

*A tendency towards financial dependency and a concomitant realization of relative self-helplessness seems to be the core of many dilemmas experienced by this so called "lost generation.*

They go on to say that:

*Interdependence among members of households seems to be not only a hard reality for survival, but also for the extent and quality of leisure involvement, or the lack thereof. A large proportion of the present generation between the ages of 15 and 30 years is exposed to life circumstances of deprivation within basic domains such as education level, personal income and income per relevant household.*

According to Saayman et al (1995:7), most young people are not working and therefore depend on the family support for their living expenses and pocket money. Many young adolescents live in families whose total income is as little as R700 per month - the state pension of either a grandmother or a grandfather.

Some adolescents supplement meagre family incomes by buying and selling foodstuffs, doing occasional work, or by producing and selling craftwork. Interdependence and helplessness in young people seem not to be the causes for difficulty to survive, but also for extent and quality of leisure participation.

### **Lack of technological services**

This has put young rural people at a disadvantage, as they are not used to technology, i. e cell phones, TVs, DVDs and computers. In deep rural areas there is hardly a signal for a TV, cell phone, not to mention touching a computer or

computer game. Signal is available to areas next to town. Poor signal areas depend on aerials above the roof or on the hill. Young rural people are deprived of modern technology.

## RECOMMENDATIONS

While it is customary to make recommendations at this stage of a thesis with regard to unresolved problems that have come to light in the course of ones analysis, this survey has not laid bare any major crises in terms of the utilisation of leisure time as espoused by the respondents in my survey. The survey in fact leads to the conclusion that a number of adolescents' use of leisure time for free time activities is based on tradition and on education.

Rural adolescents enjoy most of their leisure time by playing adventure games around their areas, because they explore, investigate, manipulate and engage in what educationists term "epistemic behaviour", activities during which they get to know their environments, they need leisure facilities in areas where they live. Rural people are not prepared to migrate to urban areas to find facilities because in rural areas it is where their ancestors are based and are not willing to leave them and municipal laws restrict them to perform their traditional rituals to ancestors. When respondents were asked if they were happy with the availability of the spots and recreational facilities, a need for more sport and recreation facilities was demonstrated by respondents on figure 35. Facilities that are in urban areas must be provided in rural areas in a centred place that will be accessible to most of them. At least a multi sports field will serve the needs of the most developing rural adolescents or proper sports facilities must be developed in rural schools.

Home chores seem to limit leisure time for rural adolescents in high school. Parents and teachers need to understand that adolescents are still the developing beings that need to explore their talents and potential, and engage in socialisation activities with their peers. They should therefore be given opportunities to participate in various leisure time activities.

Although the need for proper electronic communication infrastructure was not tested in the questionnaire, I suggest it must be provided for rural Zulu adolescents so that they are not trapped on the wrong side of the digital divide and feel isolated in the emerging global culture to which their urban cousins are increasingly exposed.

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**ADDENDA**

**ADDENDUM 1: LETTER OF FACILITATION**



University Of Zululand  
*Department Of Communication Science (Durban Campus)*  
Unit For Postgraduate Studies in Cognition, Language Learning & Communication

Tel 082-9133-150  
Fax (031) 907-3011  
E-Mail [rklopper@iafrica.com](mailto:rklopper@iafrica.com)

Private Bag X10  
ISIPINGO  
4110

4 July 2002

The SEMs (Kranskop North & Umvoti Circuits)  
KwaZulu-Natal Department of Education  
116 Loop Street  
PIETERMARITZBURG 3201

Dear Mr. Nkabinde and Mr. Ndlovu,

PERMISSION SOUGHT TO CONDUCT A SURVEY AMONG SECONDARY SCHOOL LEARNERS IN THE PIETERMARITZBURG REGION REGARDING THE LEISURE TIME PREFERENCES OF RURAL BLACK LEARNERS

Two of my Masters students, Mr. M Mkhize, and Mr. P M M Shandu are doing inter-related empirical research to determine the leisure time preferences of rural and urban Black learners. Mr. Mkhize needs permission to conduct the rural survey in four schools under your jurisdictions.

The survey will be conducted with about 400 learners during one class period. We will request access for Mr. Shandu from the Director Support Services of the Durban South region to conduct the survey among learners in urban settings. Both Mr. Mkhize and Mr. Shandu are educators. Their research from part of a more comprehensive programme that focuses on how people spend their leisure time, their values and beliefs, etc.

I am hereby applying for permission in principle for the above-mentioned research to be done in the region under your jurisdictions.

- Participation will be on a voluntary and anonymous basis.
- The survey will be of a constructive nature.
- After obtaining permission in principle from you the permission of the principals of about three or four schools will be sought, emphasizing the anonymous and voluntary nature of participation.
- The questionnaires will be disseminated and retrieved by the researchers.
- The KZN Department of Education will be acknowledged in the theses, of which copies will be provided upon completion.

Kind regards,

Prof. R M Klopper  
HOD: Communication Science (Durban)

## **ADDENDUM 2: QUESTIONNAIRE**

FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_

NB: Tick only one option per question or fill in the required information

VOLUNTARY ANONYMOUS QUESTIONNAIRE FOR GRADE 10 LEARNERS  
"How I spend my free time."

Free time is the time during weekdays, or weekends where you can decide what to do, and with whom you want to do things.  
Chores are the different types of work that you have to do in and around your home everyday.

**To the learner**

- We need your help to understand how young people spend their free time.
- Although we would like you to help us, you do not have to take part in this survey. If you do not want to take part, just hand in the blank questionnaire at the end of the survey session.
- What you say in this questionnaire will remain private and confidential. No one will be able to trace your opinions back to you as a person. This questionnaire has six parts:  
Part 1 asks general personal particulars like your age, gender and home language.  
Part 2 asks about your duties in and around the home.  
Part 3 asks about where you spend the most of your free time with your friends.  
Part 4 asks about how you feel when you are with your friends.  
Part 5 asks about how you feel when you spend free time with your parents or guardians.  
Part 6 asks about the free time activities that you like best.

**Instructions**

1. Please answer the questions as truthfully as you can. Also, please be sure to read and follow the directions for each part. If you do not follow the directions, it will make it harder for us to do our project. If you have any questions, just raise your hand and the teacher will help you.
2. Do NOT put your name anywhere on this questionnaire. We will put a secret number for you at the top of the page so only the researchers doing this project can identify who you are.
3. We are only asking you about things that you and your other classmates should feel comfortable telling us. However, if you don't feel comfortable answering a question, you can leave it blank. For those questions that you do answer, your responses will be kept top secret.
4. Where you can, draw a circle around the correct response with a PEN (not a pencil), or fill in the required word or numbers.

*Thank you very much for filling in this questionnaire.*

FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_

NB: Tick only one option per question or fill in the required information

### PRACTICE QUESTIONS

A. I am in 4th grade:

- True     Sort of true     Not very true     False

B. I like dogs:

- True     Sort of true     Not very true     False

### PART 1: GENERAL PERSONAL PARTICULARS

1. I am \_\_\_\_\_ years old.
2. I am a:     Female     Male
3. I live in a:  rural area  urban area
4. Who takes care of me (and my brothers and sisters):
  - Both my parents
  - One of my parents
  - My grandparent/smy aunt & uncle
  - My older brother/s and sister/s
  - I care for myself (and for my younger brother/s and sister/s)

### PART 2: CHORES (HOME DUTIES) AND SCHOOL HOMEWORK

5. How much time I spend doing chores at home every day:
  - No time
  - Less than an hour
  - Between 2 and 3 hours
  - More than 3 hours
6. How I usually feel while I'm doing chores at home:
  - I like helping at home
  - I don't mind helping at home
  - I don't like helping at home
  - I hate helping at home

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

7. How I feel about the amount of free time that I have at home during weekdays.
- Too much       Enough       Too little       None at all
8. How I feel about the amount of free time that I have at home during weekends:
- Too much       Enough       Too little       None at all
9. When I'm doing chores at home, I think of my friends playing:
- Often       Sometimes       Never
10. When I'm doing chores at home I pretend that I'm playing:
- Often       Sometimes       Never
11. When I'm playing I worry about the chores that I am supposed to be doing at home:
- Often       Sometimes       Never
12. I am permitted to choose which chores I must do at home:
- True       Sort of true       Not very true       False
13. I listen to the radio while doing chores or school homework:
- Often       Sometimes       Never
14. How much time I spend doing school homework at home every day between Mondays and Fridays:
- No time
- Less than an hour
- Between 2 and 3 hours
- More than 3 hours
15. I feel that the amount of time that I spend on chores at home makes it difficult to complete my school homework:
- True       Sort of true       Not very true       False

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

16. How I usually get to and from school:

- I walk
- Someone takes me to school
- I use a bicycle
- I use a bus
- I use a taxi

17. When I do my school homework:

- I don't do homework
- I do my homework at home in the afternoons/ evenings/ early in the mornings
- I do my homework during free periods at school
- I do all of my homework on my way to and from school
- I do my homework at school just before classes begin in the mornings
- I sometimes finish my homework at school just before classes begin in the mornings
- I sometimes finish my homework on my way to and from school

18. Who is with me when I do my school homework:

- I don't do homework
- I do my school homework by myself
- I do my school homework along with my friends
- I do my school homework along with brother/s and sister/s
- I do my school homework along with one or both of my parents/ grandparents

### **PART 3: FREE TIME**

**Directions:** This part asks you to think about places of fun, learn and work, where you spend most of the time with your friends. Because you have many interesting places, we would like you to think about the places that you frequently visit.

19. I enjoy staying at home with my friends:

- True
- Sort of true
- Not very true
- False

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

20. How often my friends visit me at home:  
 Often     Sometimes     Never
21. I enjoy visiting my friends at their homes:  
 True     Sort of true     Not very true     False
22. How often I visit my friends at their homes:  
 Often     Sometimes     Never
23. My friends and I spend our time playing on our own on the school (or other) sports grounds:  
 Often     Sometimes     Never
24. I am a member of one of my school's sports teams:  
 Yes     No
25. My friends and I spend our time on the veld looking after cattle or goats:  
 Often     Sometimes     Never
26. My friends and I hunt or have competitions with our dogs in the veld while looking after cattle or goats:  
 Often     Sometimes     Never
27. My friends and I spend time together on our way to and from school:  
 Often     Sometimes     Never
28. My friends and I play games while on our way to and from school:  
 Often     Sometimes     Never
29. My friends and I spend our time visiting shops and just walking around in the streets:  
 Often     Sometimes     Never

FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_

NB: Tick only one option per question or fill in the required information

30. My friends and I spend time chatting under trees in the veld:

Often     Sometimes     Never

31. I like staying alone and spending my free time on my own:

Often     Sometimes     Never

#### PART 4: HOW I FEEL WHEN I AM WITH MY FRIENDS

**Directions:** These next questions how you feel when you are with your friends. They could be in class with you or in another class, in another school, or not in school at all.

32. My best friends:

- are in the same class as I am
- are in the same as well as outside my class
- are in the same school as I am, but are all outside my class
- are in another school
- have completed school
- have left school without completing their studies

33. I wish I could spend a lot of time talking to my friends:

True     Sort of true     Not very true     False

34. I wish I could spend a lot of time playing with my friends:

True     Sort of true     Not very true     False

35. When I'm with my friends, I feel protected and brave:

True     Sort of true     Not very true     False

36. When I'm with my friends, I feel like I belong:

True     Sort of true     Not very true     False

FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_

NB: Tick only one option per question or fill in the required information

37. When I'm not with my friends, I feel lonely:  
 True     Sort of true     Not very true     False
38. When I'm not with my friends, I feel bored:  
 True     Sort of true     Not very true     False

**PART 5: HOW I FEEL ABOUT SPENDING FREE TIME WITH MY PARENTS/ GUARDIANS**

**Directions:** These next questions ask how you feel about spending some of your free time with your parents/guardians. Because some children may live in more than one place (e.g., at Dad's and Mom's), we would like you to think of the place you where spend the most time. If you spend the same amount of time at both places, think of only one of the two places.

39. When I'm with my parents/guardians, I feel like someone special:  
 True     Sort of true     Not very true     False
40. When I'm with my parents/guardians, I feel neglected:  
 True     Sort of true     Not very true     False
41. I wish my parents/guardians were my friends so we could do more things together:  
 True     Sort of true     Not very true     False
42. Doing things with my parents/guardians:  
 I don't like doing things with my parents/ guardians  
 I like doing things with both of them  
 I like doing things with my female parent/guardian  
 I like doing things with my male parent/guardian
43. My parents/guardians and I play indoor games (like card games or scrabble):  
 Often     Sometimes     Never

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

44. I get bored when playing with my parents/guardians:  
 Often     Sometimes     Never
45. My brothers/sisters and I play indoor games (like card games or scrabble):  
 Often     Sometimes     Never
46. I get bored when playing with my brothers/sisters:  
 Often     Sometimes     Never
47. My parents/guardians and I go to places (like shops, or movies and concerts):  
 Often     Sometimes     Never
48. My parents/guardians and I do outdoor things together (like hiking, picnicking, hunting, fishing and swimming):  
 Often     Sometimes     Never
49. When I'm with my parents/guardians, I talk more than when I am with my friends:  
 True     Sort of true     Not very true     False
50. My parents/guardians buy me toys to play with:  
 Often     Sometimes     Never
51. My parents/guardians make me toys to play with:  
 Often     Sometimes     Never
52. I make my own toys to play with:  
 Often     Sometimes     Never
53. Do you think there are enough sport and recreational facilities in the area where you live?  
 Yes     No

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

**PART 6: THE FREE TIME ACTIVITIES THAT I LIKE BEST**

How enjoyable do you rate the activities? Mark your choice with a tick for each activity.

		ACTIVITY			
54.	Body-building/ weight lifting	Boring	All right	Enjoyable	Most Enjoyable
55.	Boxing	Boring	All right	Enjoyable	Most Enjoyable
56.	Camping out overnight	Boring	All right	Enjoyable	Most Enjoyable
57.	Chess & other board games	Boring	All right	Enjoyable	Most Enjoyable
58.	Collecting veld fruits	Boring	All right	Enjoyable	Most Enjoyable
59.	Cooking & Baking	Boring	All right	Enjoyable	Most Enjoyable
60.	Dining out in restaurants	Boring	All right	Enjoyable	Most Enjoyable
61.	Doing athletics	Boring	All right	Enjoyable	Most Enjoyable
62.	Doing bead work	Boring	All right	Enjoyable	Most Enjoyable
63.	Doing cultural dancing	Boring	All right	Enjoyable	Most Enjoyable
64.	Doing disco dancing	Boring	All right	Enjoyable	Most Enjoyable
65.	Doing karate	Boring	All right	Enjoyable	Most Enjoyable
66.	Doing marathon running	Boring	All right	Enjoyable	Most Enjoyable
67.	Doing stick fighting	Boring	All right	Enjoyable	Most Enjoyable
68.	Entertaining friends at home	Boring	All right	Enjoyable	Most Enjoyable
69.	Gardening	Boring	All right	Enjoyable	Most Enjoyable
70.	Going on picnics	Boring	All right	Enjoyable	Most Enjoyable
71.	Going on school outings	Boring	All right	Enjoyable	Most Enjoyable
72.	Going out in a group of friends	Boring	All right	Enjoyable	Most Enjoyable
73.	Going out with a boyfriend/ girlfriend	Boring	All right	Enjoyable	Most Enjoyable
74.	Going shopping	Boring	All right	Enjoyable	Most Enjoyable
75.	Going to concerts or plays	Boring	All right	Enjoyable	Most Enjoyable
76.	Going to the cinema	Boring	All right	Enjoyable	Most Enjoyable
77.	Going to the library	Boring	All right	Enjoyable	Most Enjoyable
78.	Gymnastics/Aerobics	Boring	All right	Enjoyable	Most Enjoyable
79.	Hair dressing	Boring	All right	Enjoyable	Most Enjoyable
80.	Hanging out with friends and chatting	Boring	All right	Enjoyable	Most Enjoyable
81.	Hunting or fishing	Boring	All right	Enjoyable	Most Enjoyable
82.	Kicking or throwing a ball about	Boring	All right	Enjoyable	Most Enjoyable
83.	Knitting or sewing	Boring	All right	Enjoyable	Most Enjoyable

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

ACTIVITY					
84.	Listening to music	Boring	All right	Enjoyable	Most Enjoyable
85.	Making clay figures or toys	Boring	All right	Enjoyable	Most Enjoyable
86.	Painting & sculpting	Boring	All right	Enjoyable	Most Enjoyable
87.	Playing badminton	Boring	All right	Enjoyable	Most Enjoyable
88.	Playing baseball	Boring	All right	Enjoyable	Most Enjoyable
89.	Playing basketball or netball	Boring	All right	Enjoyable	Most Enjoyable
90.	Playing cricket	Boring	All right	Enjoyable	Most Enjoyable
91.	Playing darts	Boring	All right	Enjoyable	Most Enjoyable
92.	Playing golf	Boring	All right	Enjoyable	Most Enjoyable
93.	Playing hockey	Boring	All right	Enjoyable	Most Enjoyable
94.	Playing rugby	Boring	All right	Enjoyable	Most Enjoyable
95.	Playing snooker	Boring	All right	Enjoyable	Most Enjoyable
96.	Playing soccer	Boring	All right	Enjoyable	Most Enjoyable
97.	Playing softball	Boring	All right	Enjoyable	Most Enjoyable
98.	Playing squash	Boring	All right	Enjoyable	Most Enjoyable
99.	Playing table tennis	Boring	All right	Enjoyable	Most Enjoyable
100.	Playing tenniquoits	Boring	All right	Enjoyable	Most Enjoyable
101.	Playing tennis	Boring	All right	Enjoyable	Most Enjoyable
102.	Playing volleyball	Boring	All right	Enjoyable	Most Enjoyable
103.	Reading novels and magazines	Boring	All right	Enjoyable	Most Enjoyable
104.	Riding around on bicycles with friends	Boring	All right	Enjoyable	Most Enjoyable
105.	Riding horses or donkeys	Boring	All right	Enjoyable	Most Enjoyable
106.	Riding sledges	Boring	All right	Enjoyable	Most Enjoyable
107.	Swimming	Boring	All right	Enjoyable	Most Enjoyable
108.	Taking part in cycling competitions	Boring	All right	Enjoyable	Most Enjoyable
109.	Visiting friends in their homes	Boring	All right	Enjoyable	Most Enjoyable
110.	Watching sport live at a sports field	Boring	All right	Enjoyable	Most Enjoyable
111.	Watching sport on TV	Boring	All right	Enjoyable	Most Enjoyable
112.	Watching TV or videos	Boring	All right	Enjoyable	Most Enjoyable
113.	Writing poems, stories or plays	Boring	All right	Enjoyable	Most Enjoyable

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

How do you do the following activities? Mark your choice with a tick for each activity.

ACTIVITY					
114.	Body-building/ weight lifting	Never	Rarely	Often	Constantly
115.	Boxing	Never	Rarely	Often	Constantly
116.	Camping out overnight	Never	Rarely	Often	Constantly
117.	Chess & other board games	Never	Rarely	Often	Constantly
118.	Collecting wild fruits	Never	Rarely	Often	Constantly
119.	Cooking & Baking	Never	Rarely	Often	Constantly
120.	Dining out in restaurants	Never	Rarely	Often	Constantly
121.	Doing athletics	Never	Rarely	Often	Constantly
122.	Doing bead work	Never	Rarely	Often	Constantly
123.	Doing cultural dancing	Never	Rarely	Often	Constantly
124.	Doing disco dancing	Never	Rarely	Often	Constantly
125.	Doing karate	Never	Rarely	Often	Constantly
126.	Doing marathon running	Never	Rarely	Often	Constantly
127.	Doing stick fighting	Never	Rarely	Often	Constantly
128.	Entertaining friends at home	Never	Rarely	Often	Constantly
129.	Gardening	Never	Rarely	Often	Constantly
130.	Going on picnics	Never	Rarely	Often	Constantly
131.	Going on school outings	Never	Rarely	Often	Constantly
132.	Going out in a group of friends	Never	Rarely	Often	Constantly
133.	Going out with a boyfriend/ girlfriend	Never	Rarely	Often	Constantly
134.	Going shopping	Never	Rarely	Often	Constantly
135.	Going to concerts or plays	Never	Rarely	Often	Constantly
136.	Going to the cinema	Never	Rarely	Often	Constantly
137.	Going to the library	Never	Rarely	Often	Constantly
138.	Gymnastics/Aerobics	Never	Rarely	Often	Constantly
139.	Hair dressing	Never	Rarely	Often	Constantly
140.	Hanging out with friends and chatting	Never	Rarely	Often	Constantly
141.	Hunting or fishing	Never	Rarely	Often	Constantly
142.	Kicking or throwing a ball about	Never	Rarely	Often	Constantly
143.	Knitting or sewing	Never	Rarely	Often	Constantly
144.	Listening to music	Never	Rarely	Often	Constantly

**FOR OFFICE USE ONLY: Respondent Code: \_\_\_\_\_ School Code: \_\_\_\_\_**

**NB: Tick only one option per question or fill in the required information**

ACTIVITY					
145.	Making clay figures or toys	Never	Rarely	Often	Constantly
146.	Painting or sculpting	Never	Rarely	Often	Constantly
147.	Playing badminton	Never	Rarely	Often	Constantly
148.	Playing baseball	Never	Rarely	Often	Constantly
149.	Playing basketball or netball	Never	Rarely	Often	Constantly
150.	Playing cricket	Never	Rarely	Often	Constantly
151.	Playing darts	Never	Rarely	Often	Constantly
152.	Playing golf	Never	Rarely	Often	Constantly
153.	Playing hockey	Never	Rarely	Often	Constantly
154.	Playing rugby	Never	Rarely	Often	Constantly
155.	Playing snooker	Never	Rarely	Often	Constantly
156.	Playing soccer	Never	Rarely	Often	Constantly
157.	Playing softball	Never	Rarely	Often	Constantly
158.	Playing squash	Never	Rarely	Often	Constantly
159.	Playing table tennis	Never	Rarely	Often	Constantly
160.	Playing tenniquoits	Never	Rarely	Often	Constantly
161.	Playing tennis	Never	Rarely	Often	Constantly
162.	Playing volleyball	Never	Rarely	Often	Constantly
163.	Reading novels and magazines	Never	Rarely	Often	Constantly
164.	Riding around on bicycles with friends	Never	Rarely	Often	Constantly
165.	Riding horses or donkeys	Never	Rarely	Often	Constantly
166.	Riding sledges	Never	Rarely	Often	Constantly
167.	Swimming	Never	Rarely	Often	Constantly
168.	Taking part in cycling competitions	Never	Rarely	Often	Constantly
169.	Visiting friends in their homes	Never	Rarely	Often	Constantly
170.	Watching sport live at a sports field	Never	Rarely	Often	Constantly
171.	Watching sport on TV	Never	Rarely	Often	Constantly
172.	Watching TV or videos	Never	Rarely	Often	Constantly
173.	Writing poems, stories or plays	Never	Rarely	Often	Constantly

*Thanks again for helping us with this survey!*

## INDEX

- Abaphansi, 44, 45  
 Abstinence, 39  
 Abstinence., 39  
 Adolescents, i, ii, 5, 6, 7, 8, 9, 10, 11, 27,  
 30, 31, 32, 33, 34, 36, 37, 38, 39,  
 40, 42, 50, 51, 52, 56, 57, 58, 59,  
 61, 63, 65, 66, 67, 68, 69, 72, 74,  
 75, 76, 77, 78, 79, 80, 81, 82, 104,  
 105, 108, 109, 110, 111, 112, 113,  
 114, 115, 117, 118, 119, 120, 121,  
 122, 123, 125, 126, 127, 128, 130,  
 131, 132, 133  
 Adornment patterns, 33  
 Aesthetic need, 20  
 African Renaissance, 27  
 Agrarian activities, 29  
 Ancestral beliefs, 28, 50  
 Arigogo, 69, 70, 122  
 Attitude, 22, 60, 62, 64, 105, 106, 128, 134  
 Availability of resources, 63, 121, 128  
 Bar, 71, 97, 105  
 Behaviour, iii, 12, 13, 15, 18, 19, 21, 22, 23,  
 25, 26, 36, 37, 50, 52, 53, 58, 60,  
 62, 65, 72, 119, 124, 131  
 Beliefs, iii, 7, 11, 12, 15, 16, 27, 28, 29, 31,  
 44, 45, 50, 58, 60, 62, 66, 127,  
 133, 135  
 Betrothal, 49, 67, 125  
 Bizarre conversation, 24  
 Bonding, 18, 36, 37  
 Boredom, 20  
 Bravery, 40, 118  
 Bullying, 71, 72  
 Chores, ii, 5, 12, 13, 30, 32, 70, 83, 85, 104,  
 105, 107, 110, 111, 112, 113, 116,  
 117, 123, 127, 128, 132  
 Circadian rhythm, 24  
 Circumcision, 39  
 Climbing trees, 72  
 Coding parameter, 92, 94, 95  
 Cognitive need, 20  
 Commonality, 28  
 Communication, i, ii, 6, 7, 9, 11, 12, 16, 17,  
 18, 20, 21, 22, 23, 25, 26, 52, 54,  
 58, 61, 125, 126, 132, 133  
 Competitive behaviours, 38, 72  
 Courtship, 49, 67, 125  
 Creativity, 20, 21, 34  
 Cultural rite of passage, 27  
 Culture, i, 9, 10, 11, 12, 13, 16, 26, 27, 28,  
 31, 44, 52, 66, 127, 132, 135  
 Database, 86, 90, 91, 92, 93, 95  
 Discipline, 40, 62, 63, 80  
 Distance, 37, 78  
 Donkey, 74  
 Entertain, 28  
 Enyokeni, 43, 44, 45  
 Excitement, 22, 24, 36, 48, 67, 83  
 Experiences, 18, 21, 31  
 Family, 2, 11, 13, 16, 33, 42, 46, 47, 49, 50,  
 53, 56, 57, 58, 62, 64, 65, 66, 102,  
 106, 126, 127, 129, 130  
 Fertility, 33, 43, 44, 49, 67  
 Folklores, 31  
 Friend, 11, 16  
 Friendship, 38, 56, 61, 126  
 Galloping, 75  
 Gender, 94, 95  
 Guests, 43, 46  
 Hand games, 75  
 HIV/AIDS, 49, 50  
 Hopscotch, 76  
 Hunting, 29, 39, 41, 42, 50, 67, 68, 76, 79,  
 80, 117, 118, 127  
 Hypotheses, 8, 10  
 Ibheqe, 35  
 Identity, 57, 58, 59, 62, 63  
 Identity., 57, 62  
 Imaginary worlds, 53  
 Income, 35, 64, 65, 129, 130  
 Indlamu, 32  
 Infertility, 29  
 Information, 7, 12, 17, 18, 24, 26, 58, 72,  
 84, 85, 86, 97, 123  
 Infotainment, 24  
 Ingoma, 32  
 Initiation, 27, 29, 39, 49  
 Innovations, 50, 66, 131  
 Insema, 80, 122  
 Insignificant, 100  
 Instincts, 18  
 Instructions, 32, 46, 49, 53, 82, 86  
 Interpersonal communication, 23, 25  
 Interrelationships, 43  
 Intimate proximics, 36  
 Intrapersonal communication, 22, 23, 25  
 Key concepts, 3, 10, 11, 16, 124  
 KwaZulu-Natal, i, ii, 5, 9, 26, 30, 32, 43,  
 63, 66, 68, 88, 89, 127, 128

- Leisure time, i, ii, 4, 5, 6, 7, 8, 9, 10, 11, 13, 16, 17, 18, 24, 26, 28, 30, 32, 37, 50, 56, 59, 61, 62, 63, 65, 66, 67, 68, 87, 104, 105, 107, 108, 112, 116, 119, 120, 125, 126, 127, 128, 131, 132, 134
- Lifestyle, 50, 51, 55, 56, 62
- Livestock, 39, 73, 114, 116, 117, 118
- Lobolo (bride price), 49
- Maidens, 44, 45, 46, 47, 48
- Manhood, iii, 39, 40, 43, 76, 80
- Message, 22, 25, 35, 52, 53, 54
- Mlabalaba, 77, 78, 122
- Monotony, 42
- Mutuality, 23
- Neolithic times, 45
- Nominal, 92, 94, 95, 6
- Ontological mythology, 33
- Ordinal measurement, 95
- Palace, 44, 45, 46, 47, 48
- Patterns of behaviour, 15
- Physical exercise, 30
- Physiological need, 19
- Piercing aloe, 78
- Procession, 45, 46, 47, 48, 49
- Proximics, 36, 37, 38
- Psychological need, 18, 19, 20, 23, 25
- Psychological satisfaction, 105
- Questionnaire, 9, 84, 85, 86, 87, 90, 91, 93, 95, 98, 101, 132, 137, 138
- Rain, 29, 44, 45
- Recipient, 25
- Recreation, 11, 14, 16, 41, 55, 64, 121, 128, 131
- Reed, ii, 33, 43, 44, 45, 46, 47, 48, 49, 67, 68, 125, 127
- Reed Dance Ceremony, ii, 43, 44, 46, 67, 68
- Regeneration, 19
- Regiment, 48, 49
- Reinforcement, 27
- Relationship, 3, 19, 26, 38, 58, 62, 134
- Relaxation, 13, 14, 15, 28, 62, 63, 127
- Research
  - Qualitative research, 133
  - Quantitative research, 8
- Resorts, 30
- Respondent, 11, 13, 14, 16, 85, 90, 91, 94, 120
- Respondents, 5, 30, 40, 48, 84, 85, 86, 87, 89, 90, 97, 98, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 116, 117, 119, 120, 123, 127, 131
- Rhythmic music, 31
- Rite of passage, iii, 27, 39, 40, 43, 125
- Riverbank, 44, 46, 82
- Royal family, 33, 46, 47
- Rural adolescents, iii, 50, 51, 52, 56, 58, 63, 67, 68, 76, 104, 108, 109, 111, 113, 114, 121, 123, 125, 126, 127, 128, 131, 132
- Rural areas, ii, 14, 30, 32, 37, 50, 51, 52, 54, 64, 66, 67, 68, 71, 82, 116, 117, 120, 123, 125, 129, 130, 131
- Sacrifices, 29, 49, 53
- Scale, 94, 95
- Sex education, 46
- Sexually transmitted diseases, 49
- Short message system, 54
- Shumpu, 82
- Significance, 57, 90, 99, 109
- Significant correlations, 109
- Skipping, 42, 79
- Sleepover, 36
- Sliding, 79
- Snake, 45
- Sociological need, 20
- Somersaulting, 30, 79
- Sport, 15, 40, 75, 80, 88, 114, 120, 121, 131, 134
- SPSS, 90, 91, 92
  - Cells, 90
  - Coding parameter, 94, 95
  - Columns, 90
  - Data view, 91
  - Database, 90, 93, 95
  - Label, 40, 48, 93, 97, 98
  - Label column, 93
  - Measurement, 95
  - Measurement Nominal, 95
  - Measurement Ordinal, 95
  - Measurement Scale, 95
  - Nominal, 95
  - Numeric codes, 91
  - Rows, 90
  - Values column, 94, 121, 122
  - Variable Label, 94
  - Variable view, 91
- SPSS 11.0, 90, 91, 92
- Stone, 42, 76, 81
- Subsistence farming, 15, 64, 129
- Survival need, 17, 19, 20
- Symbol, 117
- Technology, 12, 66, 130
- Teenage pregnancy, 49
- Traditional attire, 32, 45, 48
- Value-belief systems, 31
- Values, 11, 12, 15, 16, 27, 28, 50, 58, 59, 62, 63, 94, 95, 109, 133, 135
- Virgins, 44, 45
- Wildlife, 30
- Womanhood, iii, 32, 33

Zulu adolescents, i, ii, 5, 6, 7, 8, 9, 10, 11,  
32, 39, 40, 56, 105, 108, 109, 122,

132