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Theme

"Rekindling Enlightenment in the Humanities and Social Sciences in the 21st century"

Editors
Dennis N. Ocholla and Thandi Nzama

Proceedings of the Faculty of Arts 4th Annual Conference 2010

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FORWORD

On behalf of the Faculty of Arts Research Committee I once again would like to take this opportunity to thank all academic staff members within the Faculty of Arts for their cooperation, contribution and support that have resulted in the production of this document – the *Faculty of Arts Conference Proceedings*. It is gratifying to present the Faculty of Arts Conference Proceedings which is a culmination of the combined effort of all colleagues within the Faculty of Arts who presented papers at the 2010 Faculty of Arts Conference. In its attempt to increase research productivity and to motivate new researchers to engage in research, present papers at local and international conferences and publish in peer refereed and accredited journals (SAPSE) as well as in the Faculty of Arts Journal : *Inkanyiso ; The Journal of Humanities and Social Sciences*, the Faculty of Arts Research Committee has organized a series of research activities which include lunch hour seminars, capacity building workshops, and conferences. The first Faculty Conference was held in 2007 which laid a solid foundation for the subsequent conferences. The success of the first conference encouraged the Research Committee to commit itself to making a conference an annual event. The themes and objectives of these conferences are broad thus providing an interdisciplinary platform for sharing knowledge on research activities and related scholarly and academic work by staff and students in the Humanities and Social Sciences.

The theme of the Conference was: *"Rekindling Enlightenment in the Humanities and Social Sciences in the 21st century".*

The aim of the conference was to provide an interdisciplinary platform for sharing knowledge on research activities and related scholarly and academic work by staff and students in the humanities and social sciences.

The conference objectives were to:

- Popularize research and dissemination of research results
- Provide a platform for networking among staff and students
- Promote and encourage constructive scholarly debate
- Enable free interaction and exchange of ideas
- Provide a forum where staff and students can showcase their research output and academic work
- Provide an interface and interactive environment for disseminating and filtering research outcome before publication in scholarly journals
- Enable the creation of a faculty research open access repository for interdisciplinary research output in humanities and social sciences
- Promote knowledge sharing and transfer through open discussions.

Papers on the following sub-themes are accepted

- Knowledge management
- Indigenous knowledge systems (IKS)
- Information, communication and technology
- Information and knowledge society
- Community psychology
- HIV/AIDS
- Rural development
- Politics and public administration
- Criminology
- Inter-cultural studies/cultural diversity
- Sustainability as a model for development
- Socio-economic systems and regional development
- Diversity in literature and cultural studies
- Literary theory, oral art and folklore
- Recreation, tourism and cultural studies
- Sociological theories, language and society
- Human communication and language
- Translation; Performance arts

The *Faculty of Arts Conference Proceedings* covers a wide scope of research interests across the Faculty of Arts. May I mention that not all papers that were presented at the 2010 Faculty Conference are covered in this volume. It is anticipated that the Faculty Conferences and the resultant Conference Proceedings will encourage more academic staff members within the Faculty of Arts to participate in research activities organized by the Research Committee.

Thank you.

Thandi Nzama (Chairperson: Faculty of Arts Research Committee)

Contents

Enlightenment and Virginity
Catherine Addison **1**

Re-Writing South African History: Issues, Challenges and Opportunities in the Twenty First Century
Johan de Villiers **12**

Do grammatical features of English apparent in my University students' formal writing reveal evidence of a Black South African English variety?
Vusumuzi Hadebe **22**

Tourism Policies and Management in KwaZulu-Natal Municipalities: A Black-Hole Syndrome
Lindisizwe M Magi **38**

Management Information System (Mis) For Public Administration in Uganda: The Case For Subject Experts, Documentalists and Communication Specialists
James Matovu and Constant Okello–Obura **62**

Research Issues in Humanities and the Social Sciences in Africa in the 21st Century: challenges and opportunities
Kgomotso H Moahi **74**

Naming practices in colonial and post-colonial Malawi
Themba Moyo **91**

Community Psychology within a democratic South Africa: Healing the South African Psyche
P.B Msomi-Mbele **105**

The history of Richards Bay from the Zulu perspective – with special reference to the Mthiyane people who were forcibly removed from Mandlanzini to Ntambanana
H.S Ntuli **114**

Some Selected Factors Affecting Social Work Practitioners Participation in Social Work Practice and Programme
Precious Nwachukwu and Ngelisiwe Ntombela **124**

The 'We versus Them' Divide in Nigeria: Rethinking Traditional Epistemologies
Cyril-Mary Pius Olatunji **136**

Mapping research areas and collaboration in the College of Human Sciences, University of South Africa
Omwoyo Bosire Onyancha **156**

Jesus, Moral Regeneration and Crime in the Gospel of John
Johan Ras **181**

Polygamy (Polyandry & Polygyny): yes or no?
Johan Ras **199**

Enlightenment and Virginity

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Abstract

This paper attempts to demystify the vexed question of female virginity using the light of reason and a sceptical, feminist viewpoint. Starting with a historical and cultural survey of beliefs about virginity, it goes on to ask the ontological question, What is virginity? In the process of answering this question, it examines biological, historical, psychosexual and cultural evidence to come to the conclusion that virginity does not really exist, since it cannot—at least, in the contemporary world—be defined or measured. Virginity is still idealised in many communities because male hegemony persists, for a belief in the importance of virginity is a m`easure of social control of women. Fortunately for many women, however, it has always been possible to fake virginity, in the twenty-first century as in all previous ages.

Introduction

Virginity is a concept fogged and obscured by superstition, folklore, false science and the fear induced by repressive 'honour' societies. Its importance in most Western communities, which reached its peak at the zenith of the colonial era, waned significantly after that, probably reaching its nadir in the 1970s and 1980s. In Muslim societies, anxiety about female virginity may be at an all-time high now, as growing religious fundamentalism increasingly encounters and opposes Western values. Here in South Africa, the concept has been under the spotlight recently because of the revival of the Zulu custom of virginity testing, which has gained momentum in response to the HIV/AIDS pandemic. Since abstinence from certain sexual practices is among the most reliable ways of preventing HIV/AIDS, the concept of virginity has recently become more popular again even in Western societies, especially among Christian fundamentalist groups. But, despite all this attention and publicity, not to mention cult status in certain places and times, virginity is a surprisingly difficult concept to define. Crudely equating female virginity with the presence of a hymen, for example, is simply inadequate.

Defining the concept for either or both sexes as physical purity or sexual innocence may be a better start, but neither 'purity' nor 'innocence' is easy to pin down, especially in the context of a post-pubescent adult of reasonable intelligence and natural curiosity. And if we reject the mental or spiritual definition and go simply for behaviour, identifying virginity as abstention from sex, we discover the can of worms, opened dramatically by President Bill Clinton of the United States, that is the question of what exactly constitutes a sexual act. This paper aims to examine some of these issues under the relentless and perhaps embarrassing light of reason, asking among its critical questions

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whether virginity exists at all except as an instrument of social control—and, of course, how it can be faked by the ever-resourceful subverters of the social order.
I shall start by sampling some historical and cultural interpretations before I plunge into the ontological question, for this time and space, of what exactly virginity is. My investigation will mainly confine itself—supporting, alas, the traditional double standard—to the issue of *female* virginity.

1. Classical and Oriental Interpretations

To the Ancient Greeks and Romans, a virgin was a young girl who had not yet reached puberty. This was a vulnerable and mysterious stage in a person's life because she was regarded as not yet fully female; she would become so only when she started menstruating and when she began having sexual relations with a man (Hanson 2007:41-47). Hence the young girl was seen as androgynous or even masculine, with a hard angular body like a man. She is often depicted, as in statues of the virginal goddess Artemis, as boyish in figure and dress, and engaged in masculine pursuits such as hunting with a bow and arrow. Three of the most important Olympian goddesses, Artemis/Diana, Athena/Minerva and Hestia/Vesta were virgins, and this fact contributed to their powers (Irwin 2007:15). Because they were liminal figures—occupying a position between childhood and adulthood, between male and female, even human virgins were regarded as in some ways uncanny or sacred (MacLachlan 2007:7-8). The legendary Amazons derived some of their military prowess from their famed virginity. The safety of Rome was ensured by a cult of Vestal Virgins, whose closed bodies represented the closed and inviolate walls of the city (Parker 2007:69). This sense of mana associated with the pre-adolescent girl persists in the Hindu cult of Kumari, still practised in both India and Nepal (Allen 1975:3-4).

2. Christian interpretations

Early Christian interpretations also emphasise the sacred and magical qualities of virginity, seeing them in the greatest of the saints, Mary the mother of Jesus, and also in the lives of other female saints, martyrs and virtuous women (Cooper 2007:106). Virgins were supposed to be able to overpower would-be rapists, to cure certain ills and to capture unicorns. In the Christian view, virginity was not just a stage passed through by young girls, but a state in which a woman could remain for her whole life, and one which sanctified her and made her fitter for heaven than other, tainted mortals. The Medieval Catholic Church was strongly influenced by St Paul who, though he gives guidelines for honourable marriage to both sexes in his First Epistle to the Corinthians, nevertheless betrays a preference for his own, celibate state. 'It is better to marry than to burn', he writes, prefacing this with the wistful remark: 'I would that all men were even as I myself'—in other words, unmarried and continent (1 Corinthians 7-9). Following this precept in the Middle Ages, people tended to believe that sex was in itself sinful,

polluting the Temple of the body. Even between a husband and wife, sex was officially discouraged during the woman's menstrual period, during her pregnancy, during Lent, Advent and Pentecost, and on all Wednesdays, Fridays and Saturdays (Blank 2007:152-153). It is not surprising that, by the Twelfth Century, all clergy had to be celibate, for spiritual purity was seen as exclusive of sexuality in all its forms.
This view of virginity was greatly tempered by the Reformation (Carpenter 2005:20). To the Protestant, abhorring all things Catholic, especially the nunneries and monasteries, virginity returned to its earlier status of a stage in the life of a woman, through which she would rapidly pass in order to achieve her true calling of wife and mother. Studying Paul's guidelines for the married and ignoring his personal preferences, the Reformed Churches advocated chastity of the married variety for both sexes. Though a young woman was of course expected to be a virgin at marriage, this was not a long-lived or especially important form of chastity (Blank 2007:181).

3. 'Honour' Societies—Modern Islamic and Others

'Honour' societies are strongly patriarchal and patrilineal societies in which women's freedom is severely curtailed, mainly by their male relatives. Most of them nowadays are Islamic. In these societies, a family's 'honour', which is of enormous importance to its male members, is dependent on the legitimacy of its succession from one (male) generation to another, and so the sexuality of women is policed with draconian strictness throughout their fertile lives. According to Sharif Kanaana, in the early Middle Eastern context, 'Women for the tribe were considered a factory for making men' (Ruggi 1998). The virginity of daughters was the property of the male members of her family, to be given as a gift to other men in order to cement ties with their families.

Although valuing women for their ability to reproduce legitimately is not unique to 'honour' societies—it probably underlies most customary gender arrangements in most societies—'honour' societies police their women much more strictly and cruelly than others. In 'honour' societies, unmarried women who are suspected of not being virgins are in danger of their lives, and many are killed, tortured and/or mutilated by such punishments as having their faces burned with acids or slashed with razors. The perpetrators are usually the women's own male relatives—brothers, cousins, fathers—who feel that the woman's behaviour has damaged the 'honour' of the family. It makes no difference in some of these killings whether the woman has had sexual relations voluntarily or not: the victim of rape is as shameful as the willing lover. Many of these murders are perpetrated without the woman having had sex at all, but simply because she has become too 'Westernised'. The word 'Westernised' has become a catch-all phrase for non-Western conservatives the world over; it is used to describe any member of a non-Western society who attempts to claim any personal freedoms for her- or himself. In some cases the young woman killed for family 'honour' has simply refused to cover her head with a scarf or travelled in a car with a man who was not related to her (Chesler 2009).

'Honour' societies have, of course, existed in many countries and periods and can

operate in the name of almost any religion. Although at the moment most ‘honour’ killers are Muslims, at other times ancient Greek and Roman, Sikh, Hindu and Christian family members have been guilty of ‘honour’ killings of their own female relatives suspected of unsanctioned virginity loss. Even in South Africa, girls who have failed virginity tests have been ostracised and even severely assaulted for humiliating their families (Chesler 2009; Ruggi 1998; Blank, 2007 9, 123-124, 255).

4. The West—Nineteenth Century

In Western Europe and North America, anxiety about virginity probably reached a peak during Victorian times when virginity, at least for middle-class women, was non-negotiable at the time of marriage. Moreover, the young woman had to be totally ignorant of sexual matters. She would be assiduously protected in her upbringing from encountering any sexual material (Carpenter 2005:24): books, artworks, conversations and experiences would be rigorously censored. Popular legend has it that the edible parts of a chicken were linguistically adjusted to ‘dark meat’ and ‘light meat’ to avoid introducing the extremely titillating terms ‘thigh’ and ‘breast’; and that even the legs of tables were covered up to deter lascivious thoughts. An unmarried woman would ideally have no knowledge whatsoever of the male anatomy and scarcely any of her own. The wedding night was intended to be a total and, one imagines, not usually very pleasant, surprise for the bride.

While this huge cover-up may have been successful in keeping some women temporarily ignorant of the facts of life, it is probably partially responsible for the great increase in demand for the services of prostitutes that occurred during the Victorian period. Brothels burgeoned in European cities at this time, perhaps suggesting that when large numbers of one gender are rigorously taught to look away in disgust from all anatomical and sensual matters, their sex lives after marriage are likely to unenthusiastic at best, with shock and disgust very likely accompaniments. Queen Victoria is supposed to have advised one of her daughters before her wedding to ‘lie back, close your eyes and think of England’ and, even if this tale is apocryphal, gritting their teeth and hoping it would be over quickly was probably the experience of more wives then than now—sending many husbands into the arms of prostitutes for a warmer reception.

5. The West—Twentieth to Twenty-First Century

Since the middle of the twentieth century—and especially since the widespread Youth rebellion of the 1960s, the value of virginity has radically decreased in nearly all Western societies—so much so that many young women in the 1970s and 1980s regarded virginity as a handicap and embarrassment that needed to be overcome as quickly as possible (Carpenter 2005:2). However, in the 1990s a conservative backlash

against feminism and a gradual but widespread fear of AIDS triggered a change in attitude towards virginity, particularly in conservative and religious groups. It has become fashionable, especially in some American communities, for young people to pledge themselves to remain virgins until marriage. (Follow-up research shows, however, that the success rate of the pledge system is not impressively high [Blank 2007:247].)

6. South Africa—Twenty-First Century

Different cultural groups in South Africa have typically regarded female virginity in different ways. Most groups were influenced by the West's devaluation of virginity in the twentieth century, and, as in the West, there is at the present time a change afoot, noticeable for example in the recently reinstated custom of virginity testing in Zulu communities. As in the West, the increased value placed on virginity has coincided with the worldwide prevalence of HIV and AIDS, because of the known connection between some kinds of sex and HIV infection. Historically, in Zulu society, prospective brides were inspected by older women to ascertain their virginity. If a woman was proclaimed a virgin at the time of marriage, her bride-price was increased by one cow; so her virginity was a matter of economic importance to her father's family.

7. So What is a Virgin—Really?

Thus—to summarise most of my foregoing discussion—female virginity has been an important icon or commodity in many cultures in many times and places, intricately bound up with the value and even safety of individual women in those cultures . All this is interesting and informative, but it begs the crucial question: what, exactly *is* a virgin?
Most people regard this question as more complex in the case of male virgins than female ones. However, as the investigation will go on to demonstrate, female virginity is probably just as difficult to pin down as male virginity. The reason for society's fixation on female virginity must remain the age-old masculine anxiety about fatherhood. Male members of most societies would like to pass something on to their own (preferably male) offspring—but how can they know their own offspring if these are conceived and incubated in female bodies? Although the separate, roving-eyed female body cannot finally be trusted, even with the most rigorous of sexual restraints, if this body is virgin at the outset there is a good chance that at least the firstborn child is legitimate. The issue of male virginity is not related as crucially to legitimacy and hence is not as interesting to most societies.

Thus, an obvious answer to the question 'What is a virgin?' is 'A woman who has never had sex'. But this answer is far from sufficient and if we are to seek any real enlightenment on our shadowy topic we need to probe, dilate and anatomise it carefully. The ancient Greeks and Romans, who regarded most women as inferior beings whose main function was reproductive, would have been satisfied with this simplistic definition. To them, a girl was a virgin mainly because she was not yet sexually mature and as soon as she was she would be married off to have her womanhood completed by a man

who, in penetrating her, would encourage a bloodflow that was identified with menstrual blood, the sign of female adulthood (Hansen 2007:49). Penetration would, according to the medical theory of the times, open up a girl's closed passages and her too-dense, manlike flesh, causing her body to acquire the soft sponginess regarded as characteristic of women (Hansen 2007:42). Similar views of virginity are not uncommon in South Africa, where some virginity testers claim that they can identify virgins from the way they walk and the consistency of their flesh (Mthalane 2000:24).

The early Christians would have answered the question differently; for virginity, and in particular the virginity of the Virgin Mary, was not a physical so much as a spiritual state (Carpenter 2005:19), a state of absolute sexual purity, disturbed by no carnal desires or sensual thoughts whatsoever. Since sex was regarded as in and of itself sinful, the highest form of virtue was naturally repellent to all aspects and suggestions of sexuality. This ideal of virginity is epitomised in the beautiful Medieval poem, 'I Sing of a Maiden', which meditates on the absolute stillness and passionlessness of the moment of Jesus' conception. In the almost indiscernible formation of dew on flower and leaf the poet finds a parallel to Mary's divine impregnation, and discovers in it proof of her perfect virtue:

I sing of a maiden
That is makeles:
King of alle kinges
To here sone she ches.

He cam also stille
Ther his moder was,
As dew in Aprille
That falleth on the grass.

He cam also stille
To his moderes bowr,
As dew in Aprille
That falleth on the flowr.

He cam also stille
Ther his moder lay,
As dewe in Aprille
That falleth on the spray.

Moder and maiden
Was nevere noon but she:
Wel may swich a lady

Godes moder be. (Davies 1963:155)

Just as St Mary preserved her virginity all her life (in spite of childbirth!), saintly women in Mediaeval times strove to remain permanent virgins, for this not only freed them from subjection to a husband and the dangers of childbirth but it gave them access to a higher form of chastity than the married state and allowed them to aspire to the continent virtue preferred by St Paul.

After the Reformation, the idea of the virgin's mystical autonomy died down and virginity became once again a mere commodity bought and sold on the marriage market. In order to assure the quality of the goods exchanged, the virgin needed a trade mark or identifying sign more reliable than reputation or verbal guarantee. This they found in the presence of the intact hymen. Though both Greeks and early Christians were interested in the bleeding associated with a virgin's defloration, neither society recognised the existence of the hymen. In the West, the hymen was discovered only in the fifteenth century by an Italian doctor called Michael Savonarola, though a variety of earlier writings did suggest the existence of some 'obstruction' of the vagina that would cause bleeding at first penetration (Blank 2007:45, 46-49). But, once discovered and established in medical and legal writings, the hymen became the triumphant empirical answer to the question 'What is virginity?' While young women in the Victorian period were required to remain as oblivious of sexual matters as the Blessed Virgin herself, the actual proof of their virtue lay not in abstract qualities such as innocence and purity but in the physical existence of a small and somewhat vaguely described membrane between their legs.

This membrane and its objective, reliable existence has proved crucial to the concept of virginity in the modern era, when ideas of 'innocence' and 'purity' have become vaguer and less positive. In the contemporary world, it is no longer possible to distinguish innocence from plain ignorance. And, even if ignorance were desirable, it cannot be achieved in an information age except by control and censorship not just of pornography but of important knowledge. Once someone knows the facts of human reproduction, surely she is already not innocent?

For we cannot, as the Greeks did, simply focus on action instead of mental state and define a virgin as someone who has not participated in sexual acts. This is because the concept of a sexual act is a minefield—the minefield trodden a few years ago by Bill Clinton when he claimed, after being caught *in flagrante*, that he 'did not have sex with that woman'. But even for someone devoid of Clinton's qualms about oral sex, the definition of a sex act is immensely difficult. Sigmund Freud (1920) claimed that the human infant is a 'polymorphic pervert', able to experience sexuality via every element of its body and mind. We remain as adults versatile and complex sexual beings. Just imagining a sex act is a kind of participation; once personal inquiry leads to discovery of the young individual's own body parts—with their own hypersensitivity to touch—what then? It is almost impossible to imagine sexual innocence in an adult of normal intelligence and curiosity. Is masturbation loss of virginity? Perhaps, especially for

those with vivid and varied imaginations.

But we could ignore auto-eroticism and turn to erotic relationships. For a couple in love, the question is how far they can go without losing their virginity. Can they hold hands? Can they kiss? (Some contemporary Muslims would say 'no' to both these questions, though the Victorians would have given them an uneasy 'yes', as long as the parties were betrothed.) In the West in the 1950s the answers would have been 'yes' in both cases, and even more freedoms were generally countenanced under the new term, 'necking'. In fact, a woman might in this period remain a 'technical virgin' even if she indulged in another newly-defined activity, 'heavy petting'—which might well bring one or both lovers to orgasm (Carpenter 2005:34).

But here we have got very far away from any ideas of innocence or abstention and come right back to the mere physical existence of a hymen. 'Heavy petting' is just a nonce term for various kinds of non-penetrative sex. As with oral sex for Bill Clinton, non-penetrative sex is usually excluded from the definition of a sex act because of the reigning ideology of patriarchy and heterosexuality. 'Sex' is an act of ownership and impregnation—and an act that must mark a woman like a cattle brand as the property of one man—one man who does not want to share or deal in second-hand goods. It has nothing to do with erotic experience or preference. Despite the fact that a great many women—and some men, both gay and straight—derive greater pleasure from non-penetrative sex than penetrative sex, despite the fact that some men, both gay and straight, prefer anal to vaginal penetration, 'sex' must, by most people's definition, necessitate the penetration of a vagina by a penis—the basic reproductive act. Because of this hegemonic definition, and the fact that some women possess hymens which may be broken and bleed during their first encounter with this kind of sex, a woman is generally regarded as a virgin if she possesses a hymen. It is a short step from there to the conclusion that a woman is a virgin *only if* she possesses a hymen.

And yet, *pace* all the men who place their hopes of legitimate offspring on the existence of hymens, these elusive membranes are not reliable markers of the quality that they cherish. (Which is not sexual innocence by any means; many sexually active lesbians, for example, remain virgins all their lives by the hymen definition.) Recently, because of the growth of forensic medicine and the prevalence of child abuse, a great deal of research has been done on the hymen, and it has been found to be a confusing indicator. First of all, hymens are so different in appearance, shape, colour and texture from woman to woman as to make it difficult to generalize about them at all. Secondly, in the girl child and young woman, a hymen can change shape and nature quite radically from year to year on its own. Some are so fragile as to disappear more-or-less spontaneously or because of exercise, tampons or minor manipulations; others are very thick and robust and even sometimes imperforate; a few are extremely resilient and survive years of intercourse to be removed at the time of childbirth; rare ones actually

grow back after removal—in a recorded case history, more than once. A hymenal tear is never on its own evidence of sexual penetration (Blank 2007:35-41).
Thus, even this last hope, this empirical physical marker that has nothing to do with spiritual or moral qualities, the hymen, is proved to be an unreliable indicator, a defective and deceitful sign, giving both false positives and false negatives for a quality which tends to disappear—at least from the contemporary world—as soon as it is scrutinised closely and clearly.

8.1 Virginity Testing

All this throws an interesting light on the virginity testing that is being conducted all over our own province of Kwazulu-Natal. As numerous surveys have pointed out, the tests pose an injustice—a threat of ostracism or reprimand to all the women found not to possess a hymen and also an infringement of one of the rights entrenched in our Constitution: the right to bodily integrity (le Roux 2006:15-18; P Dlamini 2000:27; C Dlamini 2000:37; Mabusela 2000:29; South Africa 1996:8). This is the case whether the woman in question seems to lack a hymen because she was born like that, because she lost it exercising, because she was abused or raped or even if she actually engaged in consensual sex and got some pleasure out of it. This is the case also if the woman possesses an unusual hymen, not recognised as such by the testers. This is the case whether the test is performed in public so that the humiliation is felt even by those declared intact, or whether it is performed in private, with its results kept confidential; whether the subject is a child too young to decide for herself or a woman over the age of sixteen who has signed a consent form (as is at present legislated by the new Children's Act [South Africa 2005:36]). The whole system will not stand up to the unblinking scrutiny of reason. A woman who has spent years in a lesbian relationship may 'pass' the test, as may a woman who has contracted HIV from a partner who favours anal sex—a practice that some researchers claim is growing in response to the virginity testing trend, and which is more effective at infecting the 'passive' partner with HIV than other sexual acts (George 2007:16).

8.2 Faking It

On a lighter note, virginity tests may fail to record 'accurate' results for other reasons. Just as women have probably always faked orgasm, so have they faked virginity—in this case the existence of the hymen. Even in the ancient world, some doctors and midwives would help brides with herbal astringents, irritants and drying and tightening agents, as well as with sponges or soft capsules filled with blood in order to trick bridegrooms into believing that a defloration had occurred (Hansen 2007:56-57; Blank 2007:86-87). South African researchers record young women using toothpaste and pieces of meat to fool our local virginity testers (le Roux 2006:15); none of them yet seems to have taken cognizance of the fact that one can purchase a fake hymen—complete with synthetic blood—at a sex shop (Olien 2010) or undergo the simple surgery called hymenorraphy (hymen repair) or the slightly less simple hymenoplasty (hymen reconstruction) (Blank 2007:72). Dr Fayman of Rosebank, Johannesburg, has

the following advertisement posted on the internet under the heading of 'Hymen Repair':

> This cosmetic surgery procedure is designed to restore the structure of the perforated hymen. The operation enjoys popularity in certain cultural and religious contexts. Plastic Surgery length is 30 to 45 minutes. Conscious sedation with local anaesthesia is preferred. The procedure is done on a day-basis and no hospitalisation is required. Recovery is usually prompt and painless. Sexual activity is discouraged for four to six weeks (http://www.doctorfayman.co.za/other_hymen.html).

9. Conclusion

I must conclude that virginity is a quality that tends to disappear under the clear and unrelenting eye of reason. In the contemporary world innocence is neither possible nor desirable for the young adult; the hymen, like all other physiological markers of virginity, is unreliable even as a sign of one particular type of sex act; and human sexuality is so various and multifacetted that to pin it down to any particular kind of activity is grossly inadequate. Female virginity becomes an icon or a cult only in the presence of masculine oppression or hegemony; it is a measure of social control whose origin is masculine unease about legitimacy.

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Re-Writing South African History: Issues, Challenges and Opportunities in the Twenty First Century

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We live in a consumer society. People tend to use for their own benefit whatever they may obtain and they discard whatever they regard as useless at the spur of a moment. In the prevailing *rat race* of materialistic competition, people tend to focus only on present needs and to disregard the past as useless. Young people often look forward to a brighter future, but with unrealistic optimism. To achieve success one should constantly be aware of changing patterns and variables in life, such as growth and decay, success and failure. Realistic projections of our most likely developments and needs will require a sense of past events and traits in society and the world at large. This awareness may be called *historical consciousness.*

One needs to look back in historical time to make headway in future. This reminds me of the oarsmen in an open boat facing backwards when rowing forward to the goal.

A common working definition of history is that it is a *human science*, which records and analyses *past events*, i.e. a narrative or chronicle of human endeavour and experience in time. Constant *change* is an intrinsic characteristic of all forms of history.

Examples of different manifestations of change in history are changes in:

- time
- environment (local, regional, national, universal)
- development/decline
- circumstances/life styles and
- interpretations/attitudes/perceptions

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Traditional cyclical views of history have long ago been replaced by a linear cognisance and presentation of past events, i.e. a *chronological sequence*, implying a beginning and expected fulfilment. This means that previous individuals, societies and events are unique. Consequently the question arises whether it is of any use to acquire a thorough knowledge of past events and people. A qualified YES would be the appropriate answer.

According to Michael Oakeshott, eminent British philosopher, *change* is a paradoxical idea. It is the notion of *alteration* combined with the notion of remaining the *same*. Change is nothing other than *inherent continuity*. Oakeshott concluded : "The historical past, no matter whether it is called a *mentalite,* a movement, an empire or a war, is a difference composed entirely of contingently related differences which have no conceptual affinity; a continuity of heterogeneous and divergent tensions". When a historian has managed to assemble a continuity of change, he/she may identify it by linking it to a particular name, e.g. the Roman Empire or Age of Enlightenment or Industrial Revolution. *Historical inquiry* is the invention of historians "recalling the past for use in the present and attending to what it is alleged to say of interest or instruction in current circumstances".

Allun Munslow argued that we must always distinguish the *past as such* from written history. Elizabeth Tonkin, an Africanist historian, pursued the multiple voices of the past and called them *representations of pastness*, rather than *history*. It is clear that we can only use evidence of past remains (viz. artefacts and *überresten)* in the present. We can never truly know the complete reality of the past through its textual representation or written narratives. In some cases history, in its written form, may become more real than the reality of the past. For example, Frederick Jackson Turner's frontier thesis of the opening up of the American *Wild West,* during the eighteenth and nineteenth centuries became a metaphor for American individualism and democracy. Thus, it took on an essential, but wholly mythical dimension, i.e. the history text became more real than the frontier past itself.

Robert Berkhofer propagated *reflexive* writing and teaching of history. Moving beyond normal history is more easily sought than achieved. Four dilemmas of reflexive historical representation should be overcome, viz.

1. Representation of the past as history.
2. Multi-cultural and multiple viewpoints as genuine dialogue in the text.
3. Overcoming the traditional problems of anachronism in representing the past in its own terms in present sources.
4. New forms of representation without new rules of professional historical practice.

Frank Ankersmit, historian at the University of Groningen, suggested recently that researchers should focus rather on *experience* as a phase or episode in the history of a culture or society. He referred to Johan Huizinga who associated historical experience with the daily lives of people by gaining insight from their surviving memories, chronicles, pictures, songs and other products of art from everyday life, but not excluding the prevailing politics of their lifetime as an essential part of history.

This approach to *historical understanding* is confirmed by Leonard
Marsak. He concluded that causality in history is based not on inductive or deductive logic, but on an understanding of ordinary human behaviour.

Henri Pirenne, a Belgian historian, following the example of Leopold von Ranke in Germany, called for a *broadening historical approach*, leading to a universal human history. This requires a critical analysis of all available sources, based on original research, as well as data collection of specific research already conducted and generally accepted. It is evident that such a history of mankind can only be compiled with extensive research, compilation and generalisation.

Half a century ago Pieter Geyl of Utrecht echoed the same ideas when he insisted that historians only “possess a kind of familiarity with the past” due to their enthusiasm and abstract thinking, “supported, most likely, by mythical readings of the past.” Historians must never keep silent. They must fulfil their professional function to the best of their

ability. They must reveal existing myths and convey to the world all they discover about past reality -

"in short they must promote the legitimate use of history and check abuse of this vital human science …"

To summarise, we may agree with historian Geoff Allen that typical approaches and interpretations of the human past characterised different eras in world history:

- During the *pre-modern period,* Herodotus of Halicarnassus, known as *Father of History,* attempted to present the contents of his historical consciousness in writing for the enlightenment of subsequent generations. The written histories of Herodotus and his followers can only be appreciated within the context of their life-time.
- During *modern times,* past reality was claimed to be reconstructed through empirical research. In Germany, Leopold von Ranke expressed the nineteenth century motto to establish *Wie es eigentlich gewesen war* (how things really took place). According to Ranke and other modern historians it was not factuality, but emphasis on the *essential* that made historical accounts significant. Modern histories claimed to provide correct answers to questions of the present.
- During the second half of the twentieth century *post-modern historians*, such as Haydn White (*The Burden of History*) and Keith Jenkins (*On What is History*), insisted that the search for truth should be the *sine qua non* of historical scholarship. The findings of these efforts should be constantly revised in the light of changing perspectives in the present. Post-modern approaches are bound to accept a relativistic perception of past reality (i.e. the truth). The right questions are asked, but no final answers given.

After this rather lengthy consideration of the variations of history, one may address the main question, viz. which issues, challenges and opportunities are to be satisfactorily

handled when re-writing South African history during the second decade of the twenty first century?

Historical scholarship will face a complex, fragmented and heterogeneous *rainbow nation*. A truly South African identity is in continuous development. This requires constant re-interpretation, revision and re-writing of history, based on available and accessible sources. Each generation is bound to write its own history. Today, the *wheel of history* has undoubtedly turned, due to the fresh and challenging questions asked by a new generation.

During the previous century four distinct phases of South African history developed, viz. English orientated liberal history, Afrikaner orientated nationalistic history, Marxist orientated radical history and Africanist orientated nationalistic history. The first group is represented by scholars such as Macmillan, de Kiewiet, Marais, Thompson and Davenport. Typical examples of the second group are Krüger, Pelzer, Scholtz, Muller and van Jaarsveld. Some representatives of the third group are Legassick, Wolpe, Marks and Bundy. The last group is represented by the writings of Molema, Plaatje, Soga and Pampallis.

Today, the re-interpretation of South African history demands a new perspective of the South African future. In a multi-cultural society, each group will have to maintain its own particular or private history to appreciate its own identity. Major groups may be the Zulu, Afrikaner and Sotho - speaking societies. Smaller groups are e. g. the Italian, Portuguese, Tsonga or Indian communities of South Africa. Their individual histories may subsequently contribute to a more general and inclusive history of South Africa. In this regard, Michael O'Dowd of Anglo American stated: "It is clearly the duty of each section, first of all, to preserve its own history as a contribution to the preservation of the country's history as a whole". Examples of typical protective projects are the Oppenheimer Institute at UCT and the Killie Campbell Library in Durban.

During the last decades of the twentieth century traditional White centred histories have been replaced by more inclusive and balanced interpretations of South African history. Examples are *The Illustrated History of South Africa* by Saunders and Bundy, *History of South Africa to 1854*

by van Aswegen and *South Africa in the 20 th Century* by Liebenberg and Spies. The most recent example of an inclusive approach is *A New History of South Africa* by Giliomee and Mbenga. It is crucial to take into account that no general history can ever be final. This is due to various interpretations and re-interpretations. The result will always remain open and incomplete. Only partial truths remain about the past. Absolute truth is un-attainable and can only be approached. For this reason a multi-perspectivistic approach to the past seems to be most acceptable and appropriate for schools and universities. Such an historical consciousness presents a vital key to understand the complexities of present day South Africa.

Which are the main issues to address in re-writing South African history?

- Firstly, we should accommodate divergent perceptions of the past, as long as they are well motivated with substantial evidence.
- Secondly, we must adequately address prevailing myths in our history, e.g. that the Khoekhoen were slaves of the Dutch government at the Cape or that David Livingstone was the first person to discover the Victoria Falls.
- Thirdly, we must include marginalised communities in the total history of South Africa, e.g. minority groups, such as the Bushmen, Jews or Germans.
- Lastly, we should be present-minded in writing relevant history, e.g. the effects of a colonial tradition on a sovereign independent South Africa.

The main concern is whether we today deserve a place in history. What is our lasting contribution to future generations in this part of the country, continent and the world? Can we gain inspiration from past experience? Much wisdom may be obtained from recollections of the experiences of previous generations. We are obliged to make sense of our present time and place in the ongoing flow of history. The best and most positive aspect of historical memory is to create it.

Problems in re-writing South African history should be addressed as challenges. We may briefly

identify three typical issues:

- Research

The opening up of new and additional sources of information about the SA past is today overwhelming. Archaeological discoveries about early human and pre-human life in Southern Africa are making headlines, archival repositories are centralised and constantly extended, private collections become increasingly available and oral tradition reveals new information and perspectives. Through individual, but also joint research projects new avenues of data retrieval may be expanded.

- Interpretation and assessment

Different interpretations of the past often lead to misunderstanding and serious stumbling blocks. Sound academic debate on issues may be healthy for scientific research and progress, but when South African historians tend to withdraw themselves in isolation or deploy themselves in opposing fighting array, this may become counter-productive and self-destructive.

- Political issues of the day

The historian of contemporary South African history must take note of prevailing political and social issues, but as soon as these factors become the *Leitmotiv* or dominating influence in the approach to available sources, bias would blur an objective approach and distort the outcome of research and presentative conclusions.

In a more positive way, one should fully address all opportunities for a new direction in South African history in the twenty first century. The following seven guidelines may serve the purpose:

- We need a more *inclusive approach*, taking account of different traditions and perceptions of past reality.
- We must keep in mind that South African history forms part and parcel of the much broader history of Africa and the world. We must avoid a *tunnel vision* to certain aspects of South African history. We must appreciate the fact that our country is an *integral part* of the global household.
- The history of South Africa must contribute to nation building and responsible citizenship, but history must never become the *slave* of a political party or government of the day. In a

truly democratic society historical consciousness and knowledge can provide essential qualities to a vibrant community life.

- There is an urgent appeal that the *teaching of history* must be upgraded by enthusiastic and well trained teachers. The reading culture must be encouraged and libraries well stocked with applicable literature and computer services (e.g. internet).
- We need substantial quality textbooks and journals on contemporary history, stimulating critical thinking and popular discussion on historical issues and in-depth analysis of historical presentations in newspapers and on radio and television.
- Cultural museums and heritage sites must constantly encourage people to *appreciate* the past. These centres are valuable assets to society and must not be regarded as an unnecessary burden on tax payers.
- Lastly, it is appropriate to state that the history of South Africa must be constantly re-assessed and re-written, not because of the poor performance and contribution of previous historians, but because the context in which their histories were written, has dramatically changed since 1994.

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"Do grammatical features of English apparent in my University students' formal writing reveal evidence of a Black South African English variety?"

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Abstract

This research paper arose out of a need to examine why my tertiary students who are second language speakers of English continue to produce written language which is riddled with errors that appear to be a non-standard variety of English. Further, these errors appear to be prevalent and persistent and immune to eradication. The literature on 'World Englishes' and 'New Englishes' have provided me with the framework from which I consider the possibility of these errors to a manifestation of a variety of 'black' English labelled by some South African linguists (de Klerk, 1999; Gough, 1996a; and others) as South African Black English (BSAE). In conclusion, I concur with Chick and Wade's (1997) vision of the challenge to South Africa's new multilingual policy of the continued dominance of English.

Key words: *world englishes; new englishes; black English; variety; dialect; localise; nativise; acrolect; basilect; mother-tongue; grammatical features; fossilisation; standard; non-standard; restandardisation; diachronic; elite closure; paradigm myopia.*

Introduction

In this paper, I attempt to investigate whether the errors which appear to be prevalent and persistent in my tertiary English second-language (L2) students' production of formal writing are embedded in a distinct variety of South African English termed as Black South African English (BSAE). Platt *et al* (1984) and Kachru and Nelson (1996), provide a framework from which BSAE is applicable. Similar views of BSAE as a distinct variety of English in its own right are also presented in Buthelezi, (1989), Gough (1996a), de Klerk (1999), de Klerk and Gough (2004) and Meierkord (2005).

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Further, Wade (1996) declares that Case studies of particular New Englishes, especially African Englishes, reveal similarities between these varieties of English and BSAE. For the perceptible reason that the terms world Englishes and New Englishes provide a framework and has implications for my study and the fact that their meanings may not be familiar and translucent, I will provide a brief description of their features and origins. With regards to BSAE, which is the main focus of my study, I will attempt to provide a brief definition of BSAE and then present a brief account of its historical background. `

World Englishes

The following account of the sources and features of World Englishes and New Englishes is mainly based on Kachru and Nelson (1996) who, state that English is the most widely spoken read and taught language that the world has ever known. De Klerk (1999:1) asserts this view by pointing out that few can deny its world-wide power and this is confirmed by statistics. She (ibid) cites Platt *et al* (1984) and Crystal (1997) as approximating the number of English speakers to one quarter of the world's population and observes that it is the only language whose second language speakers outnumber its mother tongue speakers.

According to Kachru (1992d) cited in Kachru and Nelson, the global spread of English has been in two Diasporas. In the first Diaspora, a substantial number of English speakers from Britain migrated to Australia, New Zealand and North America. Since all languages evolve in the natural course of time, the language that these migrants had brought from home changed over time.

The second Diaspora of English took place in the colonial contexts of Asia and Africa, and into new socio-cultural contexts, by a very small number of users. Nevertheless, English became important and useful to these larger local populations. English came into contact with unrelated and divergent Asian and African languages and alongside their cultures. These language-contact situations had a striking and lasting effects on English

in these regions, such that 'New Englishes' emerged. Even though these Englishes have much in common, they are unique in their grammatical innovations and tolerances, shifts in meanings pronunciations, idioms, lexis and discourse.

New English Studies

According to Wade (1996:22-23), increasing recognition has been given to varieties of English that do not fall into the traditional mother-tongue or foreign-language categories since the 1970s. Platt *et al* (1984), have referred to these varieties as 'New Englishes', a label Wade prefers because of its convenience and the fact that it does not imply one particular understanding of these varieties. He also states that BSAE can be located through Platt *et al*'s (1984:2) definition of New English Studies, a definition that fulfils the following criteria:

I. 'It has developed through the education system'. A criterion that excludes mother-tongue varieties.
II. 'It has developed in an area where a native variety of English was not the language spoken by the majority of the population'. This excludes immigrant varieties such as Hispanic English in the United States.
III. 'It is used for a range of functions among those who speak or write it in the region where it is used'. In other word, a New English is a variety used for *intra*national, communication between second-language speakers. This excludes purely foreign-language varieties of English such as French English or Japanese English.
IV. 'It has become "localised" or "nativised" by adopting some language features of its own…'.

Features of world Englishes

We speak of British English, American English, southern English and so on to classify types of English that are identified with the residents of particular places, these are all dialects. Sometimes a dialect is associated with a particular accent and has a status of being an acrolect, a Standard English which is spoken by those who have higher levels of education. Sometimes it carries a stigmatised baggage of being a basilect, a non-standard variety spoken by those with little or no education.

However, because of these negative associations, people use variety to refer to a subtype of a language, for example, Australian varieties of English. Banjo (1997:85) cited in de Klerk (1999:3), states that traditionally, the term dialect is not used for foreign speaker habits, it is reserved to describe the quaint habits of native speakers of the language. Since English has nowadays become a second first language (L1) for many Black South Africans, de Klerk wonders when the local BSAE speakers will achieve dialectal status in their own country. Kachru and Nelson (ibid) further observe that the concepts, standard English, dialect, variety and accent have been defined in various ways as this is exemplified in Abercrombie (1951), McArthur (1992), Strevens (1983) and Kachru (1992b).

Defining Black South African English

According to de Klerk (1999:3), providing precise definitions of BSAE is a problematic task. While it is regarded as a variety of English commonly spoken by mother-tongue speakers of South Africa's indigenous African languages, it is commonly referred to as a new English because of its development through the education system as a second language in an area where English is not the language of the majority and where the language has become localised for use in intra-regional communication (de Klerk & Gough, 2004). Meierkord (2005:2) provides a similar view by defining BSAE as a heterogeneous variety which varies depending on its speakers' mother tongue and competence.

She further argues that its features need to be understood as pragmatically conditioned forms which are not peculiar to BSAE, but which also exists in Standard English. Granger (1992:69), expresses a similar view when he argues that learners' speech is liable to fossilise in circumstances where learners are not adequately exposed to the standard target language and therefore, cannot detect a discrepancy between their learner-language and the target language.

The foundations of Black South African English (BSAE)

The following account of the history of BSAE is mainly based on discussions in Gough (1996a), de Klerk (1999), de Klerk & Gough (2004), Perry (2004) and Meierkord (2005).

BSAE results ultimately from colonialism. When the British finally took over the Cape Colony in 1806, Governor Somerset declared English as the official language of the Cape Colony. Further, the discoveries of massive diamond and gold deposits in the 1870s and 1880s in the Transvaal and Orange Free State lured British, Scottish, American, Australian, Canadian and other Anglophone prospectors to venture into these areas. These areas already had their own very different indigenous languages and Afrikaans which had been brought by the Boers through on their Great Trek.

To the local inhabitants of South Africa English became desirable, not because of its intrinsic linguistic appeal and aesthetic qualities, but because of the economic and cultural power of its speakers. The very English speakers who were employing labour at their gold and diamond mines did not learn the indigenous languages of the locals whom they employed. Therefore if the local South Africans didn't learn English, chances of social and economic advancement became very slight. Therefore, English was imposed upon the indigenous black South Africans.

English became the necessary 'evil' in the lives of many Black South Africans and this pattern repeated itself in other British colonies in Africa. It became all the more desirable and was perceived by many as the magic key to socio-economic advancement and power. Yet, accessing the best models of English was a mammoth task because educational provisions were minimal.

During the nineteenth-century, Christian religious missions in South Africa, such as the London Missionary Society (LMS) and the Free Church of Scotland, tasked themselves with educating Black South Africans at missionary schools. In these schools, the media of instruction began with the first language, subsequently making transition to English. It should be noted that English teachers in these schools were mother-tongue speakers of

English. This worked well for the elite Blacks but the Afrikaner resented the liberal product of missionary education. When the National Party (NP) came into power in 1948, it took steps to wipe out the missionary schools.

In 1953 the Bantu Education Act entrenched mother-tongue instruction up to the highest possible level for Black children. Most of the mother-tongue English teachers in the system were slowly phased-out while the role of Afrikaans was increased. Black pupils were thus denied access to native English speakers, except in few remaining mission schools. This limited contact with native-speaker norms, while learning English resulted in certain characteristic patterns of pronunciation and syntax being (transfer from mother-tongue) entrenched as norms of spoken BSAE, with consequential lowering of levels of comprehensibility. One of the first official actions of the NP government was to appoint the Eiselen Commission to discover how 'Native Education' might best support the ideology of separate development. In 1951 the Commission found:

> *that the mother-tongue must be the basis of the native education and teaching but that the official languages(English and Afrikaans) must be taught as subjects because*
> *… they are the keys to the cultural loans that are necessary for his own progress*
> *… the mother-tongue should be used as the medium of instruction for at least the duration of the primary school.*

The NP government acted on these recommendations when Parliament passed the Bantu Education Act, establishing a separate ministry of Bantu Education and Dr Verwoerd was appointed Minister. One of his first acts was to defund all the primary schools in the land whose curricula did not conform to the apartheid visions of the Ministry. The missions, at the time, ran 4 360 out of the 4 590 primary schools and they were subsidised by the government, the situation proved to be very chaotic.

This policy, despite the obvious educational advantages in acquiring initial literacy in the mother-tongue, failed dismally. This failure owing largely to deep suspicion regarding its ideological intention to create a semi-literate, isolated labour force. There was a demand for the forbidden and this demand grew as many saw English as the key to socio-

economic advancement. People failed to see the value of their own indigenous languages since they did not facilitate access to participation and mobility in wider society.

In 1976, Soweto pupils protested about the language issues and many lost their lives. The policy was swiftly changed and access to English was increased. In 1979 schools, in consultation with parents, were allowed to choose their own medium of instruction after the first four years of schooling. English emerged as the paramount option. However, by 1990, most teachers of English were second language speakers (L2) of English. Despite the choice of English as the medium of instruction, there was still extensive use of African languages in the classroom, and little exposure to mother-tongue speakers of English, or varieties of English other than BSAE outside the classroom. It is evident, therefore, that the context for learning English for the Black child were highly inadequate and constrained during the apartheid era.

As a result, the number of Black people who know English is very hard to ascertain and estimates lie between 32% and 61% (Gough, 1996:53). The difficulty is a result of the striking differences in competence among blacks who range from completely fluent speakers and writers for whom English has become a second ‘second first language’ to those who are very low on the learner continuum, with almost no English at all. The question of which of these varieties on the learner continuum is a true reflection of BSAE is obviously also very difficult to answer.

The study

Context and setting

English is one of the eleven languages which is constitutionally recognised as one of the official languages of South Africa. English also carries the prominence of being the language of learning and teaching (LoLT) even though the majority of students are Black mother-tongue speakers of South Africa’s indigenous African languages which interferes with their learning of English. As a result, these Black students produce a variety of that deviant from the standard, the variety that is labelled as BSAE.

Since the return from exiles and the advent of democracy in 1994, Black English has become more 'visible' than during the apartheid days. This can be observed in broadcast media, newspapers, in politics, in law and even in high profile business and government jobs. This rise of BSAE English could only mean likelihood to the development of this variety. Similarly, there has also been a rise in BSAE studies since the 1990s some of which are mentioned in this study: Buthelezi, (1989), Buthelezi (1995), Moyo (1994), Gough (1994a), Gough (1996a), de Klerk (1999), de Klerk and Gough (2004) and Meierkord (2005).

During the focus on grammatical features of BSAE, the following list of grammatical features has been extracted from Gough (1996:62-64) and labelled as List A.

List A: Grammatical features of BSAE

1. Non-count as count nouns

a) You must put more **efforts** into your work.

b) She was carrying **a luggage.**

2. Omission of articles

a) He was ˆ good man.

3. Extensive use of resumptive pronouns

a) My standard 9, I have enjoyed **it** very much.

b) The man who I saw **him**, was wearing a big hat.

4. Gender conflation in pronouns

a) **She** came to see me yesterday (where the referent is male).

5. Noun phrases not always marked for number

a) We did all our **subject** in English

6. Extension of the progressive

a) Even racism **is still existing**

b) Men **are still dominating** the key positions in education.

c) She **was loving** him very much

7. Simplification of verbal concord

a) The survival of a person depend on education

8. Patterns of complementation

a) That thing made me **to know** God.

b) I felt inferior **to be** there.

c) I went to secondary school **for doing** my standard 6.

d) I tried **that I might see her**.

9. Simplification of tense

a) I wish that people in the world **will** get educated.

b) We ˆ supposed to stay in our homes.

10. Past tense are not always marked

a) In 1980 the boycott **starts**.

b) We stayed in our home until the boycott **stops**

11. Preposition usage in prepositional verbs

a) He **explained about** the situation.

b) They were **refusing with** my book.

c) I find it difficult **to cope** up with my work.

12. Structures of comparison

a) She was beautiful **than** all other women.

b) Some people think they are better **to** others

13. Use of 'too' and 'very much' as intensifiers

a) She is **too** beautiful (very).

b) Hatred is **very much** common.

14. Use of 'in order that' in purpose clauses

a) He went there **in order that** he sees her

15. Generalisations of *'being'* as a participial

a) He left **being** thirsty.

16. Relative pronoun usage

a) She was very unhappy **of which** it was clear to see.

17. Question order retained in indirect questions

a) I asked him **why he did go**

18. Use of subordinators

a) **Although** she loved him but she didn't marry him.

b) **If at all** you do not pay, you will go to jail.

19. 'Ne' as an invariant tag question (borrowed from Afrikaans)

a) You start again by pushing this button, **nè**?

20. Use of quantifiers

a) **Others** were drinking, **others** were eating.

b) I stay **some few** miles away.

21. *'The most thing'* for the *'thing I (verb) most'*

a) **The most thing**, I like is apples.

22. *'X'*s first time' for *'the first time that X…'*

a) This is **my first time** to go on a journey.

23. *'Can be able to'* as modal verb.

a) I **can be able to go**.

Data set up

To ensure authenticity of the data, the following examples were extracted from a variety of the student's written assignments on organisational communication and communication research methods. These assignments were written as part of the continuous assessments and students are sensitized about the weight of the marks obtained from these tasks and their contribution towards the final pass mark. Therefore, students are expected to put on their best effort in the writing of these assignments. A total of 30 scripts were selected for the anlysis.

Procedure and analysis

During the marking of the students' assignment, all features identified as non-standard features and were documented in a list format (List B) below and labelled as examples. After the 30 scripts were marked, List A was compared to list B and it became easy to identify those features who appeared on both lists as features of BSAE. Because of the length of the List B and shortage of space, List B has been condensed.

List B: Analysis of grammatical features derived from students' formal writing

1. Non-count nouns as count nouns:

The things cannot be counted because they are regarded as wholes which cannot be divided into parts.

Examples:

a) ….and managers are expected to tell the **truths** about their subordinates' behaviours.
b) ….offices with beautiful **furnishers**…
c) … then I do my **homeworks**.

2. Omission of articles

Examples:

a) …which is not ˆ good idea but people do it anyway.
b) This could lead to ˆ research problem.
c) Students chat on face book on computers without ˆ permission of the university.
d) ….and ˆ university must limit the number of students….

3. Extensive us of resumptive pronouns

Examples:

a) Most women today **they** do their best ……
b) … because this university **it** has a shortage of computers.
c) Others **they** are being fooled by the adverts….
d) Moreover they sleep late and **they** find it so difficult to wake up in the morning.

4. Noun phrases not always marked for number

Examples:

a) These are the very popular **destination** for teens and younger users on the internet.
b) … on the chat room zones they end up chatting with strangers and begin to trust the **stranger** in a way…
c) … unfortunately these **place** are visited by online predators …….
d) …university students are using the internet chatting, playing games and writing

message on facebook…

5. Simplification of verbal concord

Examples:

a) Feedback **make** communication meaningful, sustaining the communication process.
b) Employees in an organisation **works** towards achieving the same goal.
c) Many murderers **derives** the will to commit crime from violent TV shows that of communication science **encourages** slaughter.
d) Cursing **originate** in children's mouths from the TV.

6. Gender conflation in pronouns

Examples:

a) … because in **his** show, Oprah gives out presents to the audience.

Summary of major findings

The findings with regards to the research question reveal prevalence grammatical features identified by Gough as grammatical features of BSAE. The findings, as exemplified in the actual examples made, reveal that certain features can be considered to be fossilised or potentially fossilisable. According to Richards *et al* (185:111), fossilisation is a process which sometimes occurs in which incorrect linguistic features become a permanent part of the way a person speaks or writes a language. Aspects of pronunciation, vocabulary usage, and grammar may become fixed or fossilised in second or foreign language learning.

The concept of fossilisation was introduced by Selinker (1972:215) cited in Wade (1996:17) who argues that fossilisation can affect 'whole groups of individuals, resulting in the emergence of a new dialect. Buthelezi (1989:) attributes fossilisation to apartheid educational system in which most language learners taught by second-language speakers and non-standard usages of teachers are acquired by their learners. Gass

(1988) cited in Wade (1996:17) points out to lack of exposition to the standard target language and therefore, are unable to detect a discrepancy between their learner-language and the target language.

Conclusion

In the language planning literature (LANGTAG,1996), it is widely acknowledged that one of the major challenges to the promotion of multilingualism in South Africa is the overwhelming dominance of English. Chick and Wade (1997) argue that if South Africa has to escape the discrimination of the past, language policy makers will have to take seriously the potential for the relationship between English and the African languages to become entrenched. As Chick and Wade (ibid) further argue, policy makers need information about diachronic change and consider the restandardisation of Standard South African English towards the direction of BSAE.

Webb (1996:187) holds a similar view when he points out that language planning for South Africa should consider the needs of the people of South Africa and not the interest of any particular language and the language policy formulation should be linked to the principles of nation-building, non-racism, non-sexism and affirmative action. Further, Webb recommends that the direction of language planning should take the Afrocentric view not a Eurocentric perspective.

Today, after sixteen years of democracy and a range of changes to redress former linguistic imbalances and the improvement of the status of indigenous languages, the very language-in-education policy for black South Africans continues. As Perry (2004:115) points out, this is the result of the excusable ignorance of parents concerning the findings of linguistic science, and the substantially less excusable intransigence of government.

Finally, English continues to gain the privileged status than the indigenous African languages. There is a slide towards an English-language-based elite closure which is already revealing itself in many ominous ways. The business of parliament is mostly conducted in English, government documentation appears in English only and the

Judiciary seem to favour Engish, even Nelson Mandela spoke no isiXhosa, only English. In actual fact, this is a threat to participatory democracy; perhaps South Africa should take heed in Hadebe's (2009:167) caution that 'monolingualism and ill-conceived language policies pose a great obstacle to economic development for the entire sub-Saharan region'.

The most unfortunate part is the legacy of this language-in-education policy that will cost South Africa millions of matriculation examination failures and thousands of university dropouts who have been denied the realisation of their potential by a policy that disadvantaged them. A quick perusal of Kachru's (1996:242-243) paradigms of marginality reveals a dangerous situation in what he terms 'paradigm myopia', a cultivated attitudes about multilingualism, partly formed by education with serious implications for scholarly generalisations.

He quotes Dell Hymes (1981:v) who observes that America, for example, suffers from this attitude when it pretends as if there are only two kinds of language, 'good' English and 'bad' English and surrounded by something that cannot be English o even perhaps 'language'. Similarly, according to scholars like Stubbs (1981), Trudgill (1984) and Dixon (1980), the same situation which is contrary to the linguistic facts of Britain and Australia exists.

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Tourism Policies and Management in KwaZulu-Natal Municipalities: A Black-Hole Syndrome.

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Abstract

In astrophysics the 'black-hole' is known as a hypothetical region of space resulting from the gravitational collapse of a star and surrounded by gravitational field so powerful that neither matter nor radiation could escape from it. The 'black-hole' when equated to tourism policies and management, symbolises the collapse of the industry in some municipalities of KwaZulu-Natal. The tourism honeymoon following the advent of democracy in South Africa has began to experience threatening challenges in the realm of tourism development in some local municipality (DEAT 2000; Magi & Nzama 2002):. Tourism policy, planning and management in these municipalities is progressively eluding some municipal managers. The notion that tourism is the universal remedy for unemployment and poverty alleviation for local municipalities, need to be re-assessed. The viewpoint seems to be supported by the opinion that tourism development planning across Africa has lagged behind (Dieke, 2000), and in spite of that, it continues to be an important economic sector and a vehicle for development (Sharpley, 2002).

This paper discusses the apparent collapse of tourism policies and management strategies in some local municipalities of KwaZulu-Natal. It assesses the ability of policies to uphold an efficient tourism delivery regime, which would benefit local communities. Some of the salient objectives of this paper are: (a) To reveal whether local community members are aware of the importance of tourism as an economic activity in their local municipality; (b) To explore if tourism policies are perceived as contributing adequately to tourism delivery in the study areas; (c) To indicate the effectiveness of existing tourism management practices that seek to benefit local communities; (d) To identify the core shortcomings that hinder the tourism development, delivery and community beneficiation in the study area.

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In addressing the research question, a stratified sample of stakeholder-respondents was extracted from three local municipalities: Ntambanana (72), uMvoti (128) and Ndwedwe (133). Responses from about 333 subjects were analysed using the statistical package for the social sciences [SPSS]. The analysis facilitated the understanding of tourism issues related to stakeholder perceptions, participation, management practices and community benefits. On the whole, the study conclusively established that there were evidently negative perceptions on participation, management effectiveness, service delivery and the comprehension of related policies and strategies in the study areas. These findings lend themselves to the need for a re-think on the tourism development trajectory as well as the tourism delivery strategy for the two district municipalities.

Keywords: Tourism, tourism policies, planning, management, community development, tourism service delivery, stakeholder, strategy, perception.

1. INTRODUCTION

The recent political environment and situation in several local municipalities in South Africa has been characterised by protests and community disobedience, which at times has been violent and destructive. The generally reported reasons for these protests have been largely associated with the perceived failure of the local municipalities to deliver basic services such as water, housing, electricity and several infrastructural features and services. The failure to deliver on basic infrastructural, household and employment services in local municipalities can be easily related to the failure of tourism service delivery, mainly because tourism has been seen and publicised by politicians as a straightforward means of achieving economic development, through job creation and poverty alleviation.

The failure to achieving effective tourism service delivery is, in this paper, equated to the government and local authorities creating a bureaucratic black hole that has the

propensity to swallow up individual initiatives and effective management practices. This black hole syndrome is unfortunately gradually and effectively feeding on the South African goodwill and high-status brought about by the legacies of former President Mandela as well as the staging of a successful Soccer World Cup event. This tourism honeymoon following the advent of democracy in South Africa has began to experience threatening challenges in the realm of tourism development in some local municipalities (DEAT 2000; Magi & Nzama 2002). Tourism policy, planning and management in several municipalities in South Africa is progressively eluding some municipal managers. The notion of tourism being a cure-all dose of medicine, seems to be supported by the opinion that 'where there is high unemployment, a relatively unskilled labour, few alternative sources of employment and economic recession .... then stimulation of the tourist industry may well be a correct course of action' (Wahab, 2000:130). Furthermore, there is the view that tourism development planning across Africa, has lagged behind (Dieke, 2000), and in spite of that, it continues to be an important economic sector and a vehicle for development (Sharpley, 2002).

2. TOURISM POLITICAL AND HISTORICAL BACKGROUND

The growth of tourism as a tool for achieving poverty alleviation, job creation and the reduction of unemployment, is reliant on the recent history of the South African socio-political landscape, predominantly charted by the release of Nelson Mandela from prison. Hence, this tourism-related political transformation can be seen in terms of three periods: the Pre-Mandela period; the Mandela period of national unity and Post-Mandela period.

2.1 The Pre-Mandela Period

What has been observable in South Africa, particularly during the pre-democracy period or the pre-Mandela period (1970-1990), is that most of the outdoor recreation and tourism resources and facilities have been the sole preserve and privilege of white South Africans. This state of affairs was not achieved and encouraged by discriminatory legislation alone, but also by the socio-economic inequalities prevalent in South Africa (Butler-Adam, 1984; Magi, 1986; Donaldson, 1995). The pre-Mandela period was characterised by restricted and exclusive domestic tourism patterns and very little

international tourism due to anti-apartheid sentiments from black South Africans and the international community. Tourism facilities were planned, managed and predominantly utilised by white South Africans. The related management policies and strategies were centrally planned and geared to benefit the privileged white communities. Hence, the practice of disjointed tourism development and service delivery was rooted in this period of local history.

2.2 The Mandela Period of National Unity

The Mandela period (1990-1999) was ushered in by the demise of apartheid and the transformation of the entire social system into a new democratic dispensation. The tourism landscape was remodelled on the basis of the 'Reconstruction and Development Programme' (ANC 1994) and 'Tourism White Paper' (DEAT 1996) policy framework that identified weaknesses or 'missed opportunities' (DEAT 1996) in the industry. These weaknesses include (a) inadequate funding directed towards recreation and tourism; (b) deficient recreation and tourism education and training; (c) limited involvement of local communities; (d) ineffective safety and security measures and crime prevention; and (e) the lack of integrated national, provincial and local tourism development and management structures. New principles and policies aimed at achieving responsible tourism; community-driven tourism; integrated and sustainable tourism; and tourism accountability were initiated.

2.3 The Post-Mandela Period

The post-Mandela period (2000-onwards) was strongly identified as a transformation-based delivery of services influenced by visions of an African renaissance and the African Recovery Programme. These new plans viewed tourism as playing a significant role in achieving economic growth, development and increased employment, reduction in poverty and inequality, enhanced international competitiveness, and increased African integration (MAP 2001). The pace and change in the tourism industry is clearly set to continue into the new millennium. This change is expected to bring about an obvious rapid upsurge of tourists into fragile lands and remote natural environments around

the world. Technological changes coupled with tourism-specific variables such as creative packaging and changing consumer tastes and perceptions stand out as the most prominent factors influencing the behaviour patterns tourists and the tourism industry as a whole. It is important to note that factors such as the global economic slow-down and the September 11th, 2001 New York disaster are serious detractors to the growth of international tourism. Similarly, the bureaucratic black hole syndrome in tourism activities and their management is being experienced in some countries, and more specifically in South Africa.

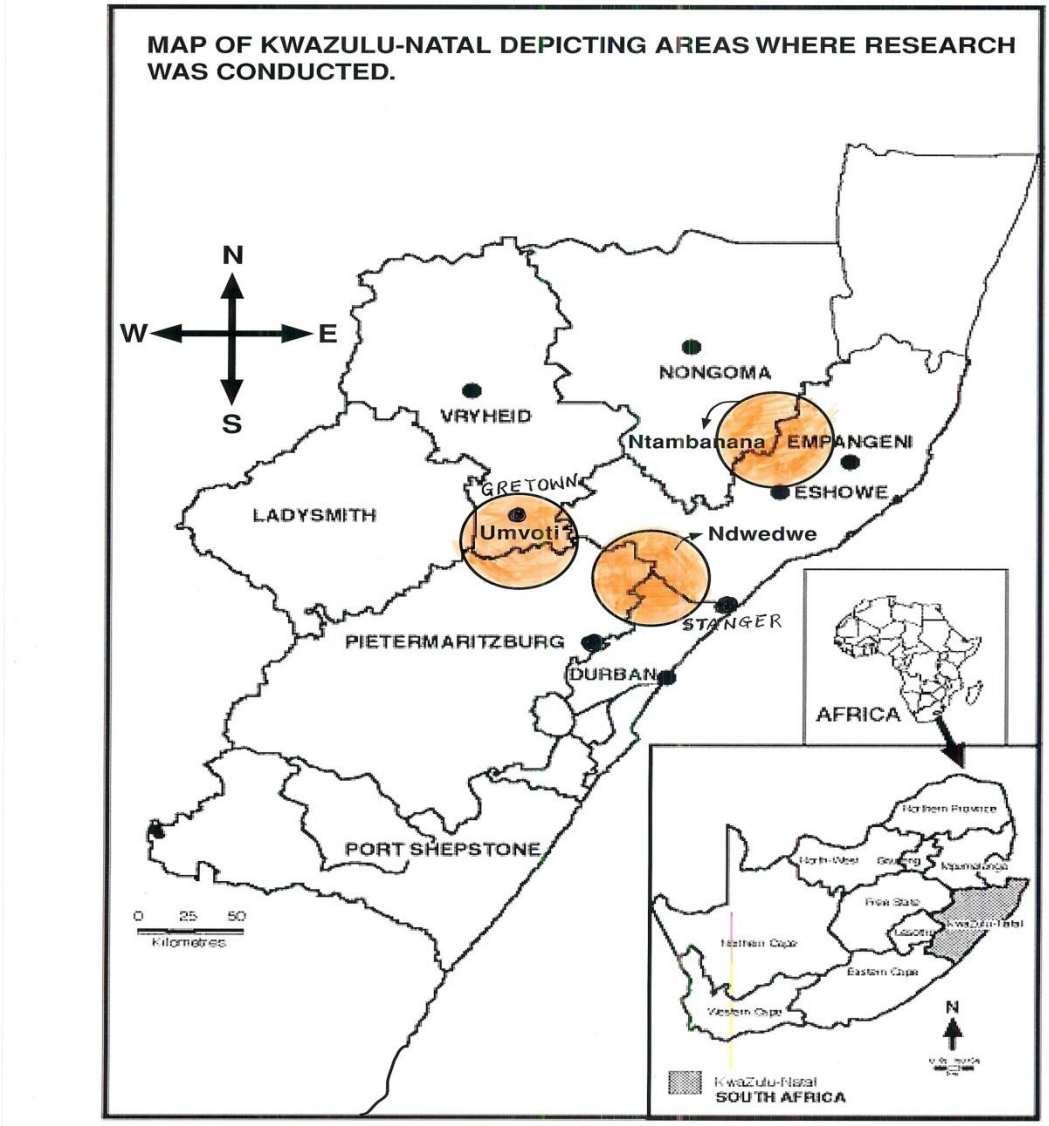
3. OBJECTIVES, DELIMITATION AND METHODOLOGY

This paper discusses a section of on-going research, dealing with tourism management of policies, development and service delivery, in various local municipalities in KwaZulu-Natal. Its focus is more on the apparent collapse of tourism policies and management strategies in some of the local municipalities in the province of KwaZulu-Natal. It also assesses the ability of policies to uphold an efficient tourism delivery regime, which would benefit local communities. Some of the salient objectives of this paper are: (a) To reveal whether local community members are aware of the importance of tourism as an economic activity in their local municipality; (b) To explore if tourism policies are perceived as contributing adequately to tourism delivery in the study areas; (c) To indicate the effectiveness of existing tourism management practices that seek to benefit local communities; (d) To identify the core shortcomings that hinder the tourism development, delivery and community beneficiation in the study area.

The study areas are delimited to three local municipalities: Ntambanana; uMvoti and Ndwedwe, all located in KwaZulu-Natal [Figure 1]. These three areas are largely inhabited by black population groups, constituting an average of 89,3 percent of the population, most of which is Zulu (SSA, 2000; SSA, 2003). The three local municipalities are to be found in three district municipalities of uThungulu, Umzinyathi and iLembe, respectively. The main cities near these municipalities are Empangeni, Greytown and Stanger, respectively.

FIGURE 1: MAP OF KWAZULU-NATAL DEPICTING AREAS WHERE

RESEARCH WAS CONDUCTED



The overall population and settlement densities of the three municipalities; Ntambanana; uMvoti and Ndwedwe, are sparse and consequently approximate 123 to 145 people per square kilometre. Located in a relatively distant area from developed urban and economic centres [Refer to Table 1], the areas have remained substantially underdeveloped, disadvantaged and poor [www.kzntopbusiness.co.za/site/Ndwedwe.

(2009)]. The dwellings in these municipalities are 28-41 percent to formal, that is about 28-30 percent of these dwellings are made of brick, and interestingly 61 percent of the dwellings in Ntambanana are traditional houses, 37 percent in uMvoti as well as 60 percent of them in Ndwedwe are traditional [Refer to Table 1]. The traditional houses are made of cheaply available local materials such as stones, grass and wood.

TABLE 1: THE PHYSICAL SETTING IN THE LOCAL MUNICIPALITIES

Ntambanana Local Municipality	**uMvoti Local Municipality**	**Ndwendwe Local Municipality**
Sample = 72	Sample = 128	Sample = 133
Population = 94 190	Population = 114 509	Population = 134 322
Households = 14 845	Households = 26 408	Households = 26 019
Formal Dwellings = 28% Informal Dwellings = 3% Fully Owned = 75% Free Occupied =20%	Formal Dwellings = 41% Informal Dwellings = 5% Fully Owned = 53% Free Occupied =25%	Formal Dwellings = 28% Informal Dwellings = 0.2% Fully Owned = 76% Free Occupied =20%
Piped Water = 48% River Water/ Borehole = 42%	Piped Water = 68% River Water = 32%	Piped Water = 46% River Water/Borehole = 51%
Toilets Flush = 12% Toilet Pit = 19%, None= 32%	Toilets Flush = 41% Toilet Pit = 14, None= 21%	Toilets Flush = 7% Toilet Pit = 61%, None= 18%
Electricity C&H = 35% Wood & Coal = 55%	Electricity C&H = 32% Wood & Coal = 56%	Electricity C&H = 19% Wood & Coal = 70%

[Source: Statistics South Africa, (2003, 2007a, 2007b)].

The households in the three municipalities cited above [Table 1], have serious backlogs in terms of infrastructural needs such as water supply, sewage reticulation and electricity usage. About 42 percent of the dwellings in Ntambanana are using river water, 32 percent in uMvoti as well as 51 percent of them in Ndwedwe are using river water and to a small extent borehole water. What is depressing is that very few houses have flush toilets in all municipalities and specifically 19 percent in Ntambanana, 14 percent in

uMvoti and 61 percent in Ndwedwe use pit toilet. What is worse is that 32%, 21% and 18% of the Ntambanana, uMvoti and Ndwedwe municipalities, respectively do not have any toilets.

Regarding electricity supply, between 19%-35% of the municipalities are using electricity for cooking and heating. What is a draw-back is that 55 percent of Ntambanana, 56 percent of uMvoti and 70 percent of Ndwedwe are using mainly wood and some coal for cooking and heating. What these findings indicate is that a large percentage of these municipalities are without the required basic municipal services, which is a serious challenge for service managers in these municipalities.

The information used in this paper was developed in research studies undertaken by the Mthonjaneni Consultancy and the Department of Recreation and Tourism at the University of Zululand. The methodology used to collect data in these three municipalities relied on stakeholders such as: tourism and municipal officials, tour operators and local community members. The sample size used for areas was Ntambanana 27, uMvoti 128 and Ndwedwe 133 respondents. The data acquired was analysed using the statistical package for the social sciences (SPSS).

4. TOURISM POLICY FRAMEWORK AND STRATEGIC IMPERATIVES

The establishment of a sound tourism policy framework in South Africa was initiated in the Mandela Period and was propelled by the need to forestall what the Tourism White Paper (DEAT, 1996: 19) identified and called the tourism 'missed opportunities'. These weaknesses include (a) inadequate funding directed towards tourism; (b) deficient tourism education and training; (c) limited involvement of local communities; (d) ineffective safety and security measures and crime prevention; and (e) the lack of integrated national, provincial and local tourism development and management structures. The new policies and strategies sought to promote tourism development and its management in provincial and local municipal municipalities. Over the last decade

various tourism authorities have struggled to initiate additional policies and strategies that have sought to establish the economic potential of tourism as a new trajectory for job creation, employment and poverty alleviation.

The Mandela government and subsequent governments during the Post-Mandela Period have struggled to enhance the tourism policies as a tool for fighting poverty by creating jobs and employment. Over the last decade the South African government, in an effort to create job opportunities, has come up with a number of policies and strategies for enhancing tourism development. These policies include the following: (a) Growth, Employment and Redistribution Strategy (GEAR) – 1986 – 1998; (b) The National Small Business Act 102 – 1996; (c) Employment Equity Act No 55 of 1998; (d) The Transformation Strategy for SA Tourism – 2000; (e) The Responsible Tourism Guidelines – 2002; (f) The Skills Development Act No 23 of 2003; (g) The Tourism BEE Charter - 2003; (h) The Tourism Growth Strategy – 2004 to 2007 (Rogerson & Visser, 2004; Magi & Nzama, 2008, 2009).

Notwithstanding, these initiatives, the national, provincial and local governments have received much criticism from labour unions and local communities for the failure of the policies to bring about employment and service delivery. For example, in an effort to salvage the policy of GEAR, another policy known as the Accelerated and Shared Growth Initiative for South Africa (ASGISA) was introduced with a view to stimulating the economy and addressing matters of job creation, employment and service delivery, among other things [http://www.nda.agric.za/docs/asgisa.pdf. (2007)].

The realisation of the success of the above cited policies and strategies is dependent on the effective implementation of tourism strategies as envisaged by the national authorities. The testing of these competitive strategies is based on two views held by the previously disadvantaged communities: (a) That notwithstanding a decade's existence of the tourism policies and strategies, there have been negative and poor achievements from the stakeholders (Matola, 2005; Lediga, 2006). (b) That legislation aimed at benefitting the previously disadvantaged communities [PDCs] has ushered in some modicum of economic benefits to those concerned (DTI, 2004). Furthermore, that the

majority of stakeholders have viewed strategies for benefitting PDCs as an appropriate policy to address inequalities from the past (Magi, 2009a).

The policy- and strategy-related arguments referred to above, are not only typical of the national and provincial tourism landscapes, but also to the various local municipalities in KwaZulu-Natal. The infrastructural backlogs and poor service delivery of services have witnessed a dramatic increase in the negative occurrences in local environments. These can be equated to the creation of bureaucratic black hole that has the propensity frustrate efficient management practices.

In studies conducted by Magi and Nzama (Magi, 2006; Nzama, 2008), the findings indicate that, in addition to poor participation in tourism activities, the communities were: (a) non-appreciative of the management practices pursued by the heritage park authorities, and seemed to have been influenced by the negative history of land evictions; (b) decrying the inadequacy of development-related initiatives that would benefit them; and (c) oblivious of emerging ecotourism practices, which were geared to promote sustainable ecotourism principles. Notwithstanding that several case studies have been undertaken in KwaZulu-Natal and elsewhere in South Africa, there has been no conclusive evidence of the success of such tourism policies and strategies nationally (Clarke, 2003).

5. FINDINGS ON STAKEHOLDER STANDPOINTS

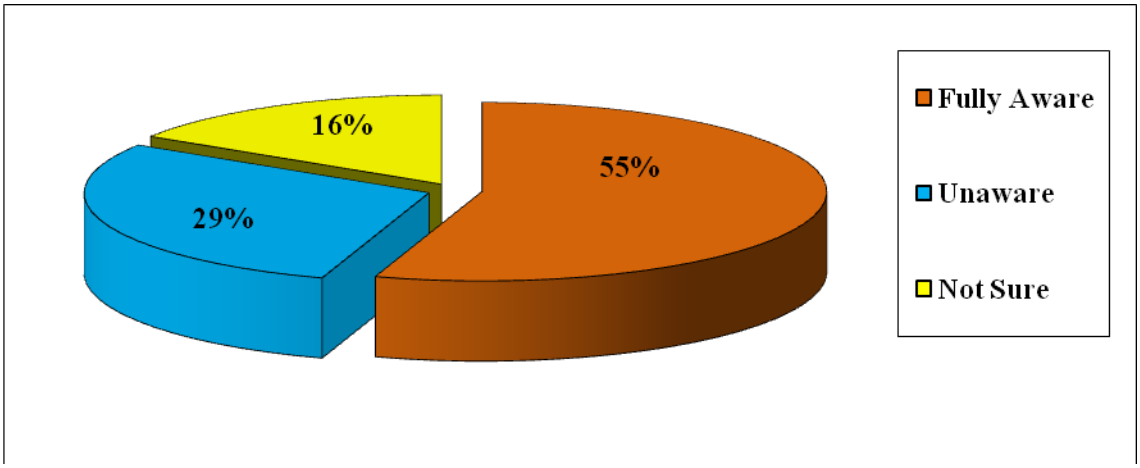
As indicated earlier the stakeholders in three municipalities of Ntambanana, uMvoti and Ndwedwe sought to reveal their views pertaining to various aspects of tourism management and service delivery in their study areas. The matters investigated related to community awareness of the importance of tourism as an economic activity; whether tourism policies are contributing to tourism delivery; the effectiveness of tourism management practices to benefit local communities; and the core shortcomings that hinder the tourism development, delivery and community beneficiation.

5.1 Community awareness of the importance of tourism as an economic activity

The understanding of the tourism industry as an important precondition for tourism development and tourism service delivery in any municipality, are fundamental for tourism success. According to Goeldner & Ritchie, (2009) tourism as an industry brings both economic and non-economic benefits and costs to host communities. These benefits include, provision of employment opportunities as it is a labour-intensive industry; generating a supply of needed foreign exchange; increases incomes; develops an infrastructure that would also help stimulate local commerce and industry, helps to diversify the economy; spreads development; improves the quality of life related to a higher level of income and improved standard of living.

In this regard, the findings of the stakeholders relating to awareness, within the three municipality: Ntambanana, uMvoti and Ndwedwe were quite interesting. As shown in Figure 2, the search for understanding the workings of tourism and its benefits, the local municipalities would play a significant role in ensuring that local communities get good tourism service delivery for their benefits. The outcomes from individual studies of the three municipalities indicate that the majority of respondents, who were fully aware of tourism as an economic activity, were as follows: Ntambanana 48%; uMvoti 66% and Ndwedwe 52%. On the contrary, a minority of respondents who were unaware of tourism as an economic activity included: Ntambanana 39%; uMvoti 25% and Ndwedwe 22%. The average score of outcomes from the three municipalities is indicated in Figure 2 below, where 55 percent are fully aware and 29 percent are unaware, with 16 percent not sure.

FIGURE 2: MEAN AWARENESS OF THE IMPORTANCE OF TOURISM



These positive results may be accounted for because of the tourism promotion programmes existing in the study area. In addition, that the majority of the respondents in the three areas were sufficiently educated to read newspapers and listen to the radio and television about tourism related matters. A significant average number of respondents [29%] who were unaware of the importance of tourism in the study area, could be from the less educated African people found in the three local municipalities. Furthermore, some community members have pleaded unawareness, because they do not understand tourism owing to the following: they do not know anything about tourism, they do not see the work of tourism in the areas, they are not sufficiently educated and have no trained in tourism matters and finally rural people know very little about tourism as a human activity.

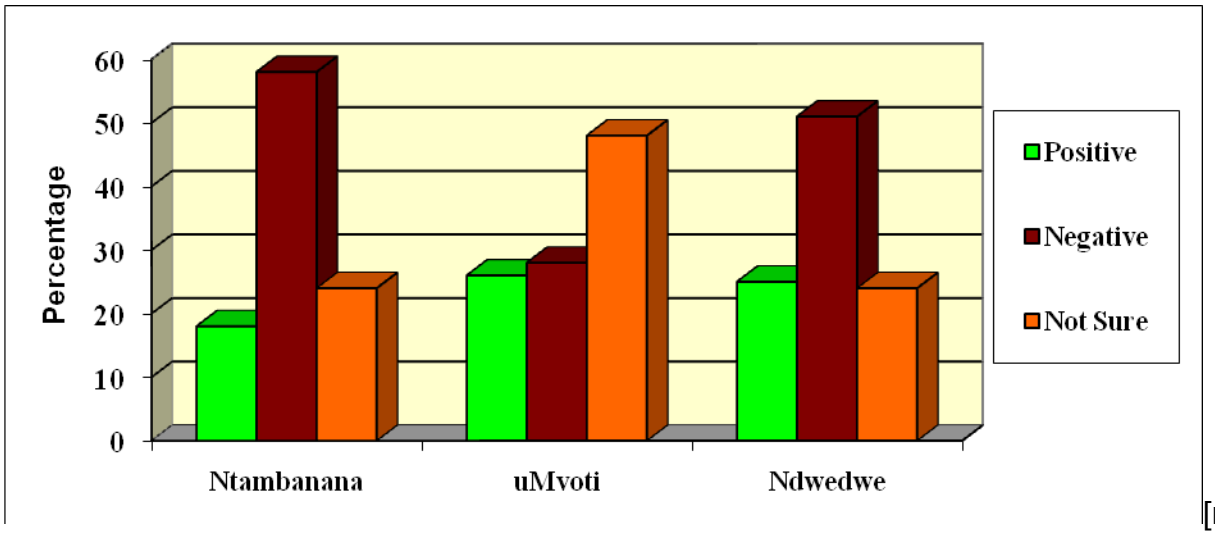
5.2 Tourism policies perceived as contributing to tourism delivery

It has been argued (Hall, 2009) that tourism policy relates to government action and decisions towards influencing the tourism industry for the public good. Further that the policies that affect tourism may not be generated by tourism-specific agencies or ministries, however that the emerging policies may have much more impact on tourism than the policies that are designated as 'tourism' policies. Hall (2009) sees this situation

as indicative of South Africa, where tourism has a huge number of players in decision making.

Respondents in the three local municipalities were required to indicate whether they perceived tourism policies as contributing adequately to tourism delivery in their respective areas. This investigation is based on the view that policies can be regarded as a course of action taken by government towards planning, implementing and managing elements of natural, economic and cultural tourism (Calista, 1994). It was argued that policy intervention or implementation is now recognised for its influence on policy formulation. This means that today's policy is the basis for stimulating tourism development in any country, and more specifically in KwaZulu-Natal. Consequently, the analysis of stakeholders' responses, shown in Figure 3, suggests that that there was no coherent link or follow through process, between policy formulation, implementation and contribution to tourism delivery.

FIGURE 3: PERCEPTION OF POLICIES AS CONTRIBUTING TO TOURISM DELIVERY



[n = 72, n=128, n=133. Some of the subjects gave more than one response for each statement]

On the one hand, the majority of respondents in Ntambanana [58%] and Ndwendwe [51%] reflected a negative perception of policy contribution to service delivery. Similarly, at uMvoti the respondents [28% & 46%] thought the situation was both negative and 'not sure'. On the other hand, only a few respondents, at Ntambanana [18%], uMvoti [26%]

and Ndwendwe [25%] indicated a positive perception of policy contribution to service delivery.

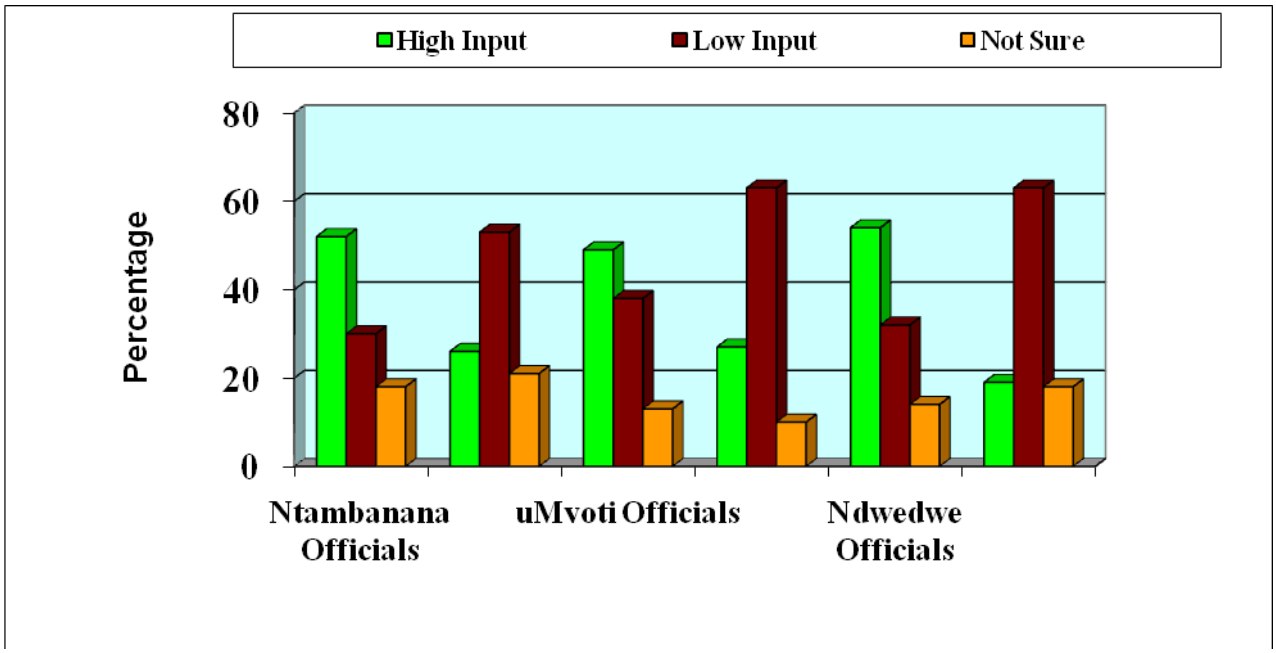
The most possible reasons for these negative responses were the following: that there was general difficulty of implementing existing tourism policies, there was ignorance about municipal policies relating to tourism, low skills development initiatives, lack of commitment and existence of corrupt practices in some municipalities, lack of empowerment opportunities and the scarcity of tourism facilities in the previously disadvantaged areas. What is also important to note is that indications from some officials is that there were no functioning tourism-specific policies and comprehensive tourism strategy in municipalities of Ntambanana, Ndwedwe and uMvoti.

On the whole, members of the local communities were quite explicit in their response to policy-related issues. For example, an aggregated response of 75 percent of the uMvoti community suggested that the practice of policy formulation and implementation is ranging from poor to 'not sure'. Consequently, 51 percent of them suggested that policy formulation and implementation was poor. Only a meagre number [8%] of the community felt that policy issues were good. The main possible reasons for such responses were that most community members had either experienced difficulties in trying to access tourism opportunities, or that their poverty status was influencing their negative responses. These negative responses are also stimulated by the lack of disposable income, inadequate small business opportunities, poor skills development and unemployment (Spykes, 2002; Peacock 2007).

It is without doubt that government inspired tourism policies tend to play themselves out in local political agendas. There are many a local agency and municipal entity in South Africa that see tourism as the ideal vehicle for the creation of wealth, jobs and employment opportunities. Furthermore, in this regard, tourism is often seen as integral to the empowerment of the previously disadvantaged communities in the region (Rogerson & Visser 2004; Rogerson, 2009).

When the notion of policies was considered in terms of contributing to tourism service delivery by both municipal authorities and local communities, the outcomes of the findings were quite interesting as reflected in Figure 4. The officials on the one hand, saw policy contributions to service delivery as positive. Understandably, this finding was motivated by the fact that the officials where supporting and marketing their employment position, as well as being eager to be politically correct.

FIGURE 4 POLICY CONTRIBUTIONS TO TOURISM: OFFICIALS VERSUS COMMUNITY



[n = 72, n=128, n=133. Some of the subjects gave more than one response for each statement]

On the other hand, the community saw the contributions of policy on service delivery as negative. The main reasons being that there were no tangible benefits for the community in terms municipal services. In addition, no empowerment opportunities and efficient tourism services were available in the municipal areas.

5.3 Tourism management practices towards benefiting communities

A well-structured tourism policy is a vehicle for an effective tourism management system within any organisation. Similarly, an efficient tourism management practice can be regarded as symptomatic of a well-run tourism operation or practice. Consequently, policies and practices in any local governmental set-up, play an important role in facilitating the operational and product delivery process. According to Hall (2000:10) a policy should be seen as a consequence of the political environment, values and ideologies, the distribution of power, institutional frameworks, and of decision making processes. In other words a policy can be seen as a process of decision making as well as the product of that process. The setting up of viable tourism delivery systems and practices is fundamental to a successful tourism industry in places like Ntambanana, uMvoti and Ndwedwe. In this regard, one of the objectives of this paper sought to investigate the effectiveness of existing tourism management practices in benefiting local communities in the study areas.

To establish this position respondents were asked [Refer to Table 2], to reveal their perceptions regarding the existence and efficacy of tourism management practices that would benefit the local community.

TABLE 2: PERCEIVED EXISTENCE & EFFICACY OF TOURISM MANAGEMENT PRACTICES BENEFITING THE COMMUNITY

RESPONSE	EXISTENCE OF PRACTICES			EFFICACY OFPRACTICES		
	Ntamba	**uMvoti**	**Ndwe**	**Ntamba**	**uMvoti**	**Ndwe**
YES [Positive]	19%	37%	18%	18%	39%	20%
NO [Negative]	52%	48%	64%	58%	50%	67%
NOT SURE [Undecided]	29%	15%	18%	24%	11%	13%
TOTAL	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**

[n = 72, n=128, n=133. Some of the subjects gave more than one response for each statement]

The majority of respondents (Ntambanana 52%; uMvoti 48% and Ndendwe 64%) indicated that they were negatively aware of the existence of management practices as benefiting the local community. Similarly, the majority of the respondents (Ntambanana 58%; uMvoti 50% and Ndwedwe 67%) felt that they were negatively aware of the efficacy of the management practices as benefiting the local community.

The main reasons for the negative responses given for both the existence and efficacy of tourism management practices in the study areas, included the following items: lack of knowledge and information about tourism; absence of community-related tourism benefits; lack of tourism advertisement and marketing by the municipalities; lack of community involvement in tourism matters; absence of skills development and educational programmes on tourism; and inadequate job creation and employment opportunities in the study areas.

When respondents were asked to rank in order of importance some tourism management practices which were perceived to benefit the local community, it was those practices which were more personal than community-based that were of great consequence. The first, three highly ranked practices were: job creation; employment opportunities and poverty alleviation. The second, four medium-ranked practices were: skills development; involvement in decision-making; infrastructural development and provision of household services and accommodation. The third and final practices included: promotion and marketing of tourism; prevention of tourism crime; tourism public-private partnerships. All these management practices, which were perceived to benefit the local communities were, sees as important as a form of service delivery on two grounds; the fulfilment of the government and political mandate to deliver on the tourism-related services to the local communities, and towards highlighting and accomplishing an efficient governance process linked with policy formulation and implementation in some of the local municipalities of KwaZulu-Natal. The notions of public-private partnerships (PPP) and pro-poor tourism (PPT) are initiatives that ought to be embraced by municipal agencies in the development and management of tourism service delivery. Notwithstanding that several scholars in tourism studies have given support to the two initiatives cited above (Ashley & Roe, 2002; Rogerson, 2006; Saarinen, 2009), some have also cautioned about the danger of overemphasising tourism as a means of poverty alleviation. Tourism in municipalities has to explore its own unique and pertinent type of initiative that would achieve the same goal of better service delivery.

5.4 The core shortcomings that hinder tourism delivery and community beneficiation

Arising from the tourism mandate seeking to reveal effective management strategies that would enhance the benefits of local communities, it was found appropriate to identify some of the core shortcomings that hinder tourism delivery and community benefits. According to Saarinen (2009: 37),

> Tourism has a good potential to deliver benefits for the poor and work as

> a means of poverty alleviation but, based on the critics, there is also a risk to utilize 'ethical' policy goals such as poverty reduction while actually introducing (pro-poor) tourism and related activities to new areas with structures of dependency.

The above quotation relates to one of the core shortcomings of the tourism initiatives utilising the PPT and PPP approaches seeking to achieve effective tourism service delivery within municipal areas. Other shortcomings that hinder tourism development and service delivery for community beneficiation are those that have been identified in some of the study areas. For example, as indicated in the Ndwedwe Municipality Annual Report (Thabethe, 2008) the issues that are serious impediments to sustainable service delivery are budgetary constraints, shortage of home-grown skills, poverty and unemployment, housing that is below the RDP standards; as well as high and unaffordable service delivery cost due to the rural character of the municipality. In acknowledging the existence of these shortcomings Ndwedwe municipal manager has stated that:

> The shortage of home-grown skills in the Ndwedwe Municipality cannot be underestimated. The shortage of skills in a municipality is one of the most critical factors that impact negatively on business and growth in any field. Unskilled or semi-skilled workers with their lack of knowledge and understanding of the municipal processes and functions often affect the high performance levels and different functions the municipality is expected to perform (Thabethe, 2008: 5).

In the uMvoti Local Municipality the shortcomings are slightly different, but fundamentally similar to those of Ndwedwe Municipality. The municipal area is basically frustrated by levels of poverty, which are increasing and are made worse by the following issues: low disposable income, poor access to services, poor access to land and other means of production, high rate of functional education and illiteracy, high rate of unemployment and low outputs of products among the low-income people of the area (Afrispace, 2009).

In acknowledging the existence of shortcomings the mayor of uMvoti Local Municipality has prospectively argued that:

> Umvoti municipality is blessed with large tracts of arable land and natural resources..... This provides opportunities for the up-scaling of the underutilized small-scale farming activities, particularly by people residing along the river banks of the latter rivers. We need to build on the impetus created around the agrarian revolution initiative through reviving vegetable and community gardens in the order to deal decisively with the challenge of food security [**Error! Hyperlink reference not valid.**., *(2009: v)].*

In a similar vein, the Ntambanana Local Municipality IDP has indicated somewhat similar challenges that have been encountered in the previous two municipalities. Some of the shortcomings include the following: the high levels of poverty, dislocated settlements affected by poverty, low levels of self-employment, low levels disposable income, high costs of basic social services such as food, water, shelter, energy, health, education, transport and communication services, and finally, tourism crime and lapses in safety and security services. Access to arable land and other means of production are relatively expensive, which lead to high rates of unemployment.

In concluding this section, some of the municipalities have suggested that they must invest heavily in the training of its own people in the skills that are most needed and produce as many artisans, technical expects, and so on (Thabethe, 2008). This paper holds a view that the priority area that needs urgent attention is delinking the municipal policies, management and operations from political influence and manipulation, as well as up-scaling the poor management of budgets and difficulties of using allocated budgets, which are obviously affected by financial inefficiencies within the various municipalities.

6. CONCLUSION

This paper has attempted to focus and highlight the apparent collapse of tourism policies and management strategies in some of the local municipalities in KwaZulu-Natal, which 'collapse' has been likened to 'a black-hole syndrome'. The respondents have largely indicated their feelings relating to the tendency of local municipalities to create bureaucratic black-holes that generate problems in trying to achieve effective tourism service delivery. The emerging opportunities of the new democracy have come to represent a way of compensating few elites from the previously disadvantaged people, rather than creating opportunities for all citizens to contribute their talents and energies to the process of developing our country (Ramphele, 2008: 265).

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Management Information System (Mis) For Public Administration in Uganda: The Case For Subject Experts, Documentalists And Communication Specialists

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Abstract

The study was based on a PhD research undertaking that was conducted between 2001 and 2006. The objective of the study was to examine the viability of Management Information System (MIS) in public administration in developing countries such as Uganda. Through literature review, the study examines the rationale for introducing MIS in public administration in Uganda, the commitment of the Ugandan Government to the MIS philosophy and the challenges faced by Government in ensuring an effective information system. According to the study, MIS productivity is placed at 30 percent only. Failure to recognise the role of documentalists, subject specialists, and communication specialists, thus confining MIS management to the statisticians and Information and Communication Technology (ICT) specialists is seen as a major bottleneck. Failure to make the distinction between MIS for business management and MIS for public administration is another bottleneck. The study concludes that effective working of MIS in public administration calls for utmost appreciation of the role of information management specialists that includes subject specialists, documentalists and communication specialists. In this era of information age, the study stands to benefit all those in top decision-making positions in government by introducing a new level of awareness concerning MIS.

Introduction

In what is described as the information age, information as a resource is equated to personnel, financial assets, capital goods, raw materials and the like (Marchand and Horton, 1986; Adeoti-Adekenye, 1997; Badenoch et al, 1994). The Ugandan government has, for many years appreciated the role of information in facilitating effective decision making, a fact demonstrated through the establishment of information centres at many of

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its headquarters (Matovu 2006). Following the adoption of Result Oriented Management (ROM) in 2003, Uganda Government took a decision to introduce to public administration what had come to be known as Management Information Systems (MIS) (Matovu 2006). MIS refers to a combination of human and computer-based resources that result in the collection, storage, retrieval, communication and use of data for the purpose of efficient management of operations and business planning (Lucey 1987). Davis and Olson (1985) define MIS as an integrated user-machine system for providing information to support operations, management, analysis and decision making functions in an organization. There is a direct relation between MIS and ROM with regard to promoting participatory decision making, bottom-up decision making, regular performance appraisal, activity-based budgeting system, among others (Jabnoun 2005; Matovu 2006). ROM places its emphasis on the results, as opposed the process used to obtain them, and thus down plays top-down approach to decision making, which has, for many decades been the cornerstone of scientific management (Dobuzinskis 1997; Spencer 1999; Hughes 1998). In other words, ROM encourages all those who are in managerial positions to get involved in strategic decision making, i.e. planning, goal setting, and policy formulation, regardless of management level. ROM, one of the main characteristics of new approach to management, gave rise to the need for widening of the scope of information service to management so as to reach all levels of management that has since been translated into "information sharing network" (Rice, 2007; Matovu 2006).

MIS, described by Lucey (1987) refers to a computer-based information processing system which supports the operations, management, and decision-making functions of an organization. Davis and Olson (1985) describe MIS as a combination of human and computer-based resources that results in the collection, storage, retrieval, communication, and use of data for the purpose of efficient management of operations and business planning (Lucey 1987; Davis and Olson 1985). MIS is a human, computer-based information system because, while computers are very good at rapid and accurate calculations, manipulations, storage and retrieval, they are less effective at unexpected or qualitative work or where genuine judgment is required. MIS, thus, is about

fusion of the human initiatives with computer powered initiatives so as to attain a quality information system (Lucey 1987:181).

Assisted with computer-power, MIS in Uganda has given rise to a wide range of information systems. These include sectoral information systems, such as Health Management Information System (HMIS), Education Management Information System (EMIS), Judiciary Management Information System (JMIS), Integrated Financial Management Information System (FMIS), Local Government Information Communication System (LOGICS), among others (Kabagambe, Nganwa and Matte 2008; Matovu, 2006; Kalyowa 2001). These and similar initiatives yielded ample dividends including E-Government Infrastructure project, under which 27 Ministries have been interconnected by voice, data and video (Uganda, MoICT 2008).

The Ugandan government is committed to MIS through the numerous initiatives that include formulation of the National ICT Policy, and the establishment of the Ministry of Information and Communication Technology (Uganda MoWHC, NICP 2003); and liberalization of the telecommunication sector in 1997. Furthermore, the Government has invested in a National Data Transmission Backbone of 183-kilometer optical fiber cable to interlink a number of major towns in the country (Uganda, MoICT, 2008). Liberalisation of the telecommunication industry has also enabled the country to gain access to state-of-the-art telecommunication technologies, including: 4th generation mobile networks, IP multimedia, mobile virtual network systems, and high speed down link access systems (Uganda, Ministry of ICT, 2007). Under the E-Government Infrastructure project, 27 Government Ministries in the country have been interconnected by voice, data and video (Uganda, MoICT 2008). Uganda MoICT, while working with the development partners, such as United Nations Industrial Development Organisation (UNIDO) and Computer Aid International, has made it possible for different institutions in the country to acquire refurbished computers so as to narrow the digital divide in the country. Similarly, in collaboration with UNIDO, Microsoft, and the local private sector, MoICT is in the process of establishing a computer refurbishing centre in Uganda. Further, Uganda MoICT, in collaboration with the government of India, has succeeded in the implementation of the Pan African e-network project whose objective is to connect health, educational and

selected government institutions. This has since given rise to what is known as tele-education at selected universities, as well as tele-medicine at selected referral hospitals, and Diplomatic communications (Uganda MoICT 2008:12). These developments have also led to the active use of the Integrated Financial Management System (IFMS) country wide (Uganda, MoICT 2008).Steep competition amongst foreign investors in the telecommunication sector has helped to keep the telecommunication rates in the country affordable (Matovu, 2006:93). Currently, all operators can provide wireless data services wherever they have a Global System for Mobile Communication (GSM) network (Uganda, MoICT 2008). This development has greatly eased Uganda's communication system, and has enhanced good governance through the provision of timely and reliable information.

Critical Loopholes in Government MIS Initiative

Investment in MIS, does not necessarily lead to improved information system (Adeoti-Adekeye (1997, Dos Santos (1988). Adeoti-Adekeye observed that there are numerous cases where MIS, even when it is using advanced technologies, has had relatively little success in providing management with the information it needs (Adeoti-Adekeye, 1997). This is attributed to several factors, including lack of management's involvement in designing the MIS, narrow or inappropriate emphasis of the computer system, undue concentration on lower-level data processing applications, poor appreciation of information management requirements, and lack of top management support (Adeoti-Adekeye 1997). Dos Santos (1988) also observes that the MIS initiative in most organizations continues to experience problems, such as cost overruns, time delays, and a finished product that is never used.

MIS for public administration in Uganda has its own stock of challenges. These include excessive dependence on donor support, inadequate computer networking, poor and unreliable power supply, limited computer literacy, management hostility, recurring expenditure, maintenance costs, and data security Matovu (2006:167). Concrete examples bordering on MIS failure in Uganda include the case of the US $6 million National Social Security Fund Integrated Management Information System which has

since been faulted for failing to generate subsidiary ledger accounts for the members' fund; such as benefits, payments and contributions (Mugisha (2008). Presently, HMIS's ability to meet the information needs of the Ministry of Health (MoH) is limited to 30 percent only (Matovu 2006). HMIS is criticized for failure to integrate in its sphere the micro HMIS systems which operate under different donor - supported projects within the Ministry of Health, which include the Malaria Control Programme (MCP), the Disease Surveillance and Response Department (DSRD) and Living Conditions Monitoring Surveys, and Uganda Demographic Health Surveys (Simoonga, 2007; Matovu, 2006; Kabagambe, Nganwa and Matte, 2008). HMIS is also criticized for failure to capture data from the private sector, including private clinics. Kabagambe, Nganwa and Matte (2008) point out that HMIS is unable to capture data from the private sector domiciliary units and private hospitals, largely because most private firms view data collection as an extra burden, and also because of the fear that the information given out can easily be used against an individual in taxation assessment. It is also important to note that HMIS is being criticized by the Human Resource Department at MoH for failure to supply data relating to human resource management, despite the fact that MoH has over 3000 health workers (Matovu, 2006:191). Kalyowa (2001) argues that HMIS has not faired well in reporting on service functions at the health unit, or patient/client level. Kabagambe, Nganwa and Matte (2008) observe that while HMIS is expected to collect raw as well as analysed data from the established resource centers, most resource centers are unable to provide the details required by HMIS, as they lack the personnel needed to competently carry out analysis.

Similar criticism is being leveled against the Education Management Information Systems (EMIS) under the Ministry of Education and Sports (MoES), as well as Integrated Financial Management System (IFMS) under the Ministry of Finance, Planning and Economic Development (Uganda, MoFPED). EMIS is, for example, criticized for limiting its scope on statistical data only, i.e. data concerning student enrolment, student dropouts and the like. Magara (2006) observes that EMIS fails to capture data on individual students' admission and performance, that is, student admission, registration, courses attended, grades attained, schools attended and awards obtained. As a result, EMIS is unhelpful in assisting in areas such as student transfer from one institution to

another (Magara 2006:186). Similarly, IFMS has been criticized for excessive concentration on data relating to strategic planning (Matovu 2006). Bitature, in Daily Monitor (2006) observes that there is need to integrate and coordinate the different ICT activities in both public and private sectors, and this cannot simply be left to market forces.

The limited impact of MIS on public administration in Uganda can be attributed to the limited understanding of the social dynamics of the information resource by those responsible for MIS promotion. Specialized data management involves numerous activities, including data analysis, summarization, extraction, compression, filtration, and condensation, among others. The situation becomes even more complex when it comes to public administration, due to the large number of stakeholders, that include the Central Government, local governments, politicians, the tax payer, the donor community, Non-Governmental Organisations (NGOs), the private sector, among others.

Unfortunately for Uganda, MIS for public administration is concentrated in the hands of statisticians and ICT experts. While the two groups are well known for their mathematical background, they often lack social exposure to conceptualize effectively issues concerning information needs and information seeking behaviours. This is especially when it comes to complex institutions such as those dealing with public administration. They also lack knowledge of how the information may be best organized, the best sources of information for a given need, where to locate those sources, and how to evaluate the sources critically (Idiodi E.A. 2005; Johnson, A M.W. and Jent, S. 2004; Badenoch et al. 1994). The close relation between the conventional information system and the emerging MIS thus remains obscure to public administration in Uganda. Kalyowa (2001:53) observes that while the management information system at MoH includes the traditional systems such as the Library and Documentation Centre, the Records and Archives Management Unit, both documentation and archival centers operate independent of HMIS. Most people fail to recognize that the two systems could be an important source of data for HMIS. Thus effective working of MIS calls for full

involvement of those who are well trained in the science of information needs, information seeking behaviors and content management.

Remedies to Bottlenecks Affecting Government Based MIS Initiative

Matovu (2006:242) recommends the establishment of Sectoral Information Analysis Centre (SIAC) at the headquarters of different government bodies to assume the responsibility of manning the MIS project. According to Matovu, SIAC should be used to beef up the current MIS management teams constituted of ICT experts and statisticians with documentation work and service specialists, subject specialists and communication experts.

Documentalists as a Contributing Factor

Documentalists are especially needed to help in the effective management of grey literature that may include research reports, institutional reports, conference proceedings, journal literature, institutional bulletins, newspaper literature and trade literature, among others (Kawatra 1989; Guha, 1983). They are also needed in the promotion of bibliographic control, as well as the spirit of cooperation and resource sharing in the working of libraries, documentation centers, archival centers, registries, information analysis centers, data centers, among others. Increasingly, primary and secondary data are being made available in electronic form as online or offline databases. Documentalists have an important role to play in the day to day management of the established databases, including posting of new data, as well as weeding out obsolete data. Documentalists, thus, represent a category of information personnel that cannot be ignored by the MIS initiative, without compromising the information system.

Subject Specialists

Decisions in public administration tend to affect many people, and can have a long lasting effect on the social and economic wellbeing of a country. It is, therefore, important that data supplied by MIS is accurate, complete, reliable and easy to use. Subject specialists are needed for the production of quality abstracts, information analysis and consolidation, critical reviews, trend reports and state of the art reports, among others (Matovu 2006). Data processing in the highly technical fields, such as engineering, health and law require

direct involvement of specialized personnel who are well acquainted with the subject matter. In other words, while the documentalists may be involved in data gathering, and ordinary processing, subject specialists are needed in the highly technical services such as abstracting, critical review, and information repackaging (Matovu 2006).

Communication Specialists

MIS data, whether available on a website or in a factual database, need to be attractive, interesting to read, error free, and easy to use. MIS for public administration should be able to meet the expectations of a wide range of clientele that may include researchers, top government officials, politicians, members of the diplomatic community, investors, local leaders, representatives of the international agencies and others. Communication specialists are needed for the skilful presentation of data and information that take good care of the numerous contradictions of human society.

MIS Prospects

Despite the short comings, MIS for public administration in Uganda has very high prospects. Uganda is blessed with a large number of research centers in specialized fields, such as health, agriculture, public administration, economics, which are in a position to supply highly qualified research scientists needed for skilled repackaging of information. Uganda, MoFPED in its 'Information Sharing Network' relies heavily on outsourcing the services of individuals within and outside the ministry to help in the repackaging of the highly technical economic literature that may be obtained from research centers within and outside the country, Bank of Uganda, Uganda Revenue Authority, NGOs, as well as the Ministry itself (Matovu 2006). The country is also blessed with a sizeable number of well trained information management specialists who are produced by one of the oldest and leading information management training centers on the continent, and the East African School of Library and Information Science (EASLIS). EASLIS offers a range of training programmes that include the Bachelor of Library and Information Science (BLIS), Post Graduate Diploma in Library Studies (PGDLIS), and

Master of Science in Information Science (MScIS). EASLIS curricular covers a wide range of issues that include indexing and abstracting, information storage and retrieval, technical writing, management of information systems, and computer applications (Makerere University, 2002). The country has to its advantage a large pool of communication specialists who are trained by Makerere University under the Bachelor of Mass Communication degree programme. Liberalization of the telecommunication industry, as already pointed out, has also enabled the country to gain access to state-of-the-art telecommunication technologies, including: 4th generation mobile networks, IP multimedia, mobile virtual network systems, and high speed down link access systems (Uganda, MoICT, 2007). The steep competition amongst the foreign investors in the telecommunication sector have helped to keep the telecommunication rates in the country affordable (Matovu, 2006:93).

Conclusion and Recommendations

MIS for public administration in Uganda is yet to meet the intended objectives of its originators. Effective working of MIS goes beyond having powerful computers to include the need to comprehend the working of the information industry as a whole. It requires good knowledge of the entire catalogue of data management processes, as well as the social and economic factors embodied therein. Ability to synthesize the information needs and information seeking behaviors, and how these may change from time to time is an essential requirement. The effective working of MIS for public management in Uganda calls for a system that brings on board the services of librarians/documentalists, communication specialists, subject area specialists and ICT specialists. Below, are some recommendations being made in this article:

- There is need to restructure the MIS management team so as to bring on board the expertise of information, subject and communication specialist.
- There is need to integrate the MIS concept with the conventional information systems as one way of ensuring regular supply of content to the MIS initiative.

- Information systems, MIS in particular, have become an integral part of a modern and effective management or administrative system. There is, therefore, a need to sensitize policy makers about the critical role documentalists, subject specialists,

and communication specialists stand to play in realizing an effective MIS programme.

- An effective MIS management team involves bringing together competencies of specialized individuals that include documentalists, subject, communication and ICT specialist, among others. This can make the MIS programme very costly for any one organization. There is, therefore, a need to explore the possibility of establishing sectoral information analysis centers (SIAC) at the head offices of the various arms of Government to assume the role of managing content in a specialized manner for a given sector.

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Research Issues in Humanities and the Social Sciences in Africa in the 21st Century: challenges and opportunities

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Introduction

Let me begin by thanking the Faculty of Arts Research Committee and the University of Zululand for inviting me to share some of my thoughts on research issues in the humanities and socials sciences. I am cognizant that the aim of the conference is to provide an interdisciplinary platform for sharing knowledge on research and related scholarly and academic work by staff and students in the Humanities and Social Sciences (H&SS). I am also cognizant of the conference theme which is "Rekindling enlightenment in the Humanities and Social Sciences in the 21st century". I would like to take this opportunity to acknowledge the contribution made by Professor Isaac Mazonde, Director of the University of Botswana's Office of Research and Development to this paper.

In discussing research issues in the humanities and social sciences, I will base most my comments on my experience at the University of Botswana. In the University of Botswana, we use a definition of research which states that:

"Research is to be understood as original investigation undertaken in order to gain knowledge and understanding. It includes work of direct relevance to the needs of commerce, industry, and to the public and voluntary sectors; scholarship; the invention and generation of ideas, images, performance, artefacts including design, where these lead to new or substantially improved insights; and the use of existing knowledge in experimental development to produce new or substantially improved materials, devices, products and processes, including design and construction" (www.rae.ac.uk).

The 21st Century is seen **as being** synonymous with globalization and its impact on institutions of research. Research institutions such as universities now have to prove their worth by addressing labor market demands as well as demands for research that

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has societal and developmental impact. Universities find themselves in an environment where there is never enough money, especially for research and there is need for the universities to generate third stream funding through consultancies and contract research and other means. For the humanities and social sciences research, funding has become even more of an issue and this is exacerbated by calls, especially in developed countries that in order to obtain funding, researchers must show that their research has had an impact one way or the other. Furthermore, the African Union has adopted the view that emphasis in higher education must be in the so-called S&T areas, because further development is expected to be driven almost solely by science and technology, to the exclusion of other disciplines such as the social sciences and the humanities. While there is merit in emphasizing science and technology, universities are duty bound to remain universal in terms of the scope of their knowledge production. Here in South Africa, you demonstrated that combining former technikons with universities is the best way to illustrate the justification for a comprehensive form of knowledge generation for the 21st century knowledge economy (Tracy Bailey et al, 2010). The knowledge economy as we know it today is very much ICT based. And ICT brings together the natural and the social sciences.

The humanities and social sciences are academic disciplines dedicated to the study of society, the economy, business, governance, history and culture (LSE Public Policy Group, 2008). Research conducted in these disciplines enables an understanding of the human condition, of society, and of changes occurring in society and how they affect humans. Despite this, the role of humanities and social science research tends to go largely unrecognized and undervalued. Discussions of the “knowledge society” tend to focus on science and technology research as the way to build and develop nations towards becoming knowledge societies. The role that humanities and social sciences can play in innovation; policy making; business and economy; and in addressing societal problems are not generally recognized by humanities and social sciences researchers themselves, their institutions and, society. Some humanities researchers are of the

opinion that humanities research cannot be applied research the way that social science research can be and that it is predominantly basic research. This view is held despite the fact that innovation and commercialization processes include book writing as well as the development of media technologies which are based on social science and humanities disciplines.

This paper seeks to identify the challenges that face researchers in the humanities and social sciences in Africa. By so doing one is not assuming that conditions in all the countries of Africa are the same, and wherever possible, one will highlight differences. My intention is also to highlight opportunities that we as African researchers in the humanities and social sciences can exploit to make our mark and presence felt in the knowledge economy/society. I will also refer to initiatives taken by my own university towards making the university research intensive.

That humanities and social sciences research is important should not in any way be in doubt, but efforts need to be made to ensure that their role and contribution is understood not only by us, but also by researchers in other disciplines, as well as policy makers, business and industry, etc. More importantly, the need for interconnectedness of various disciplines in producing knowledge of different types is something that must never be taken for granted or overlooked. For example, the innovation value chain may begin with pure sciences but at the point of commercialization, or taking the product to the market, it is the business expertise that becomes critical.

Why is Humanities and social science research important?

Before we proceed to consider issues, we need to remind ourselves why and in what ways humanities and social sciences research is important.

Wright (2007) states that the humanities, and by extension, humanities research are important because they enable an understanding of what makes us human and enables us to handle change that is a constant in our lives and which is accelerated by scientific discovery and technology. Further, the Nairobi Report of 2009 states that the humanities and social sciences are critical for development:

> "*the perspective and knowledge which they offer on history, culture, social interactions, political systems, economics, and much more are vital to development and well being….it is only by engaging with history and its expressions through literature and performance that communities and nations are able to understand and reflect on their origins, to understand their past and define their place in the world"* (Nairobi Report, 2009:6).

Humanities and social science research also have an important role to play in the innovation system, just as much as research in science and technology (Bakhshi, et al, 2008). Contrary to conventional belief, the natural sciences, the humanities and social sciences are complementary and provide a broad way of considering innovation, its impact and acceptability to society. The relationship between these areas is not hierarchical as might be suggested by the funding opportunities and general belief that innovation can only be driven by knowledge generated in science and technology research. Whilst science and technology research might generate innovation, it is humanities and social science research that will ask fundamental questions about the acceptability of an innovation and therefore inform the public and thus address the social and ethical dimensions of an innovation (Mette, 2008). The public is not only interested in the technical scientific facts but the wider implications of the technology as well. The humanities and social sciences provide the avenue for a critical assessment of any innovation in order to inform the public such that they can make informed judgment.

Humanities and social sciences research also have a role to play in business and in generating income as shown by the results of a DEA study carried out in Denmark. The study surveyed 100 companies about their challenges and needs to which H&SS research could help provide solutions. The results came up with 7 themes which H&SS researchers could consider.

Research in the humanities and social sciences has an impact on policy makers and the public because it can contribute to an understanding of the human and social side of any phenomenon. As such, research should, therefore inform policy making. However, such

research does not receive much attention in general; humanities research, in particular, is viewed as research into esoteric issues that have no bearing on real life. According to the British Academy Report (2008), the full value of humanities and social sciences research has yet to be realized by policy-makers. This is because they may not be aware of the available research and humanities and social science researchers may not have the networks that would make their research known. What is therefore needed is a link for dialog and exchange.

A visit to the Human Sciences Research Council (HSRC) Website in South Africa shows the kinds of research projects undertaken in the human and social sciences area. The research speaks to the needs of South Africa, and indeed other African countries in that it focuses on the areas that require more understanding in for them to be addressed. Such areas include education; poverty, employment and growth; service delivery; child, youth, family and social development; democracy and governance; education, science and skills development; knowledge systems; social aspects of HIV and AIDs, etc. Further, if one considers the millennium development goals (MDGs), one sees that to tackle the challenges that face African and other developing areas in the world, there is need for concerted effort to conduct research in a holistic manner that links the humanities, social sciences and science and technology. In this interrelationship, the humanities and social sciences have the potential to help us understand why there is so much poverty, why there is disease and illness, and why democracy seems to be such an elusive concept in Africa, and what can be done. Yet, we see that that potential is not realized because it would appear that the research that has been conducted in problematic areas has not had the impact which would be manifest in policies that address the issues. Pohoryles and Schadauer (2009) state that there is discrepancy between the potential importance of humanities and social sciences research/knowledge and the comparative low attention they receive from policy makers, other research communities, and the public as a whole. How do the humanities and social sciences intellectuals and researchers act to address this conundrum? Why is it the case anyway? There are many reasons for this and I shall discuss them below. As it shall become evident, misconceptions often arise because of the failure of some scholars to notice the multifaceted linkage between the knowledge base and the knowledge outcomes.

Research Challenges

Research is generally classified as either basic research or applied research. Each type of research has its time and merits, and therefore there is none that has supremacy over the other. What is important is that any researcher should endeavor to strike some balance in the type of research that is undertaken. It is a good idea to pursue research in one's own interest, but also be engaged in research that is applicable to some challenge or need in society. It is likewise not a problem to undertake desk research but also prudent to also undertake empirical research. In other words, the critical thing is to develop the mind of a well rounded researcher, as opposed to merely delving into specific research. Researchers in the humanities have been accused of undertaking more desk than empirical research.

I have had colleagues in the Humanities state that they do not need much by way of funding because they can do their research in the library or in the archives, or that raising research funding should not be a requirement for promotion because they can conduct research without access to funds. In my view, those colleagues are focusing more on "ivory tower" type of research instead of also finding ways of addressing topical issues such as climate change, HIV and AIDS, gender based violence, and so many others that require an understanding of human behavior and how it contributes to such issues and what can be done. In addition, academics need funding to run their graduate programmes and have graduate students.

This includes academics in the humanities and the social sciences. Sawyrr's vision for African research is the "*sustained indigenous generation of world class research results and new knowledge that helps our understanding of African conditions and contribute to the advancement of its people*" (Swayrr 2004:216). The research must be determined by the African researchers themselves and be relevant to the local context. As different nations in the continent of Africa, we have specific challenges that require research to understand and address. Researchers in the humanities and social sciences are better

placed to do this because of their focus on the human condition and their interpretative abilities. The value of this research is more visible only after the research outcomes from the humanities are applied elsewhere in the knowledge development chain, including the application of science and technology.

Research in the humanities is considered by many to be totally different from that of the natural sciences in terms of theory and methodology. Claims are made that humanities are not part of what is called "the sciences", especially history and the literary studies since they are exclusively based on textual sources. Humanities research is seen as lacking the rigor that is present in the natural science – it is a "soft" science, where a researcher can closet himself/herself in the archives and call that research. Thus there is talk of the "two cultures" – and the term dominates the organization of disciplines in universities and drives the distribution of most national research funding (Arthur, 2009). These views are held by policy makers, the public and the natural scientists themselves, as well as some researchers in the humanities. However, research in the humanities and social sciences does not have to adhere to the "lofty" ideals of research in the natural sciences.

There is instead need for close collaboration with the natural sciences because the different types of approaches contribute to a multi dimensional solving of research problems. Peyraube (2005) gives an example of research in human cloning and states that *"science today must be accompanied by profound thinking on morals and ethics, domains whose matrix is the humanities*" (Peyraube, 2005:2), and social sciences. Issues such as human cloning cannot be the preserve of natural scientists alone, but also require the input of the humanities and social sciences. The research ethics which underpins such research cannot be limited to either type of research but is all-embracive, thereby underscoring the need to focus on the knowledge continuum when engaging in research for development, scholarship and knowledge generation.

Sawyerr (2004) discusses the challenge of research capacity in Africa and states that research capacity includes individual skills; the quality of the research environment; funding, infrastructure, and the time available to the researcher. These frame a broad

discussion of research capacity in Africa and one might add factors that are specific to the humanities and social sciences that include the lone wolf mentality of these researchers, and their own perception of the value and usefulness of their research. A point is made that the individual skills can only be gained by doing – i.e. there is need for staff to engage in research, and in particular, for junior scholars to work in teams with senior scholars to facilitate the learning and horning of skills. However to do this, there is a requirement for research funding and the absence of such can only lead to compartmentalized research activities and a situation where staff focus on commissioned and consultancy research to the detriment of the development of research capacity, especially in junior scholars. The point I have made above calls for the need for planning in conducting research. And this leads me naturally to make reference to the need for the development of a Research Strategy, something that I shall address in some depth later.

The research environment is also equally important. Universities or institutions of higher education are inextricably bound to the environment. This means that the trends in higher education do have an impact on what universities do. Indeed African research is still reeling from underfunding of African universities that resulted from the World Bank pronouncements that focus needed to be directed towards basic education as it would yield a better rate of return than higher education. According to the Nairobi Report of 2009, African research community faces challenges such as decline in funding, insufficient investment in basic infrastructure, falling incomes and increases in undergraduate enrolments. Higher education is required to increase access and participation – with the resultant increase in student numbers, and not necessarily accompanied by increased resources. Increasingly, academic staff are required to take on administrative duties as well, and this leaves very little time for research. From the point of view of my own university where teaching loads are significantly high and all staff are expected to provide service to the university, profession, as well as community – this does not leave much time for research. Meaningful research can only be conducted in the long vacation (May to August), but there are other responsibilities such as industry

attachment supervision and others that also make a demand on academic staff time.

Disciplines in the humanities in particular are seen as having "*an unfortunate tendency towards isolation leading to atomized and fragmented research, given their strong emphasis on the role of the individual researchers"* (Peyraube,2005:3). Research collaboration is the buzzword in research and it may take different forms. It is possible for researchers from the same discipline to work together and this has the advantage that the researchers have more or less a common set of concepts, methods and language to interpret the world (Morton, 2010). Disciplinary collaboration also lends itself to mentoring of junior scholars thus ensuring that they practice research and develop their capacity. Collaboration can also be multi-disciplinary where researchers from more than one discipline work together to address a common question.

Interdisciplinarity is touted as the way to go in order to tackle a common problem. Here researchers from more than one discipline join to create a new conceptual framework and adapt or modify their disciplinary approaches to tackle a common problem (Morton, 2010). Finally, there is trans-disciplinarity where interdisciplinary researchers collaborate with non-academic professionals, practitioners and nongovernmental organizations to come up with solutions for large problems faced by societies. Clearly therefore, if we are to bring our particular disciplinary strengths to research problems, we do need to pay attention to working with other disciplines on research problems that are relevant.

Neo-liberal economic policies have informed market orientation for universities. Universities are expected to produce job ready graduates in the areas of need in the labor market. Universities are also expected to generate third stream income through consultancies and commissioned research; universities are also expected to show the social and economic impact of their research (Shepherd, 2009), something which humanities researchers in the UK feel very uncomfortable with, and no doubt researchers in our parts of the world would also feel uncomfortable about too. That discomfort may be caused by the difficulties entailed in demonstrating impact, but also by the perception that this in a sense takes away the academic freedom and latitude of researchers. Further, some universities, such as my own university has made the generation of research

funding a condition for promotion to professorial levels – thus exerting more pressure on humanities and social sciences researchers to source funding themselves rather than expect the university to provide research funding. There are humanities and social sciences research councils in many developed countries and in South Africa, but not in very many African countries. In saying this, I am aware that a number of research councils in South Africa may not be funding entities in the way that, for instance, the UK research councils are. However, the fact that a number of them are funding entities does mean that they can augment research that is available for academics in higher education. Nevertheless, one still notices a lack of funding for humanities and social sciences research in comparison to other disciplines in the natural sciences. Whilst there are international organizations that fund research, the charge against them has been that they determine research agendas for researchers. Further, the extensive requirements of donors in grant proposals are more of a deterrent than an encouragement for most researchers.

Research Opportunities

The British Academy (2008) elaborates on what the Humanities and Social Sciences researchers must do to ensure that their research makes an impact. First, they must find out what the policy makers need in order to influence policy and make decisions. One of the major factors to bear in mind is that challenge/problems cannot be addressed in a one-sided way; there is need for an integrated approach drawing on the expertise of scientists, business, as well as humanities and social sciences. A typical example of such a problem is HIV and AIDS where there is also need to consider behavior as well as the science of producing a vaccine or drugs that will lessen the impact of having HIV in one's body. I recall a statement made some years ago by a Botswana Government Minister that researchers did not produce research that impacted policy. There are so many issues that plague African societies and economies such as the effects of globalization, economic prosperity, social justice, distribution of wealth and opportunity, climate change, public sector reforms, health, etc that could benefit from humanities and social science

researchers working together and with other disciplines.

Thus, in order to understand what policy makers need, researchers must understand and appreciate the needs and problems of society are. In this way, they can be in a position to conceptualize the problems and how to go about addressing them through research. This means being attuned to what is happening and what the topical and even not so topical issues are, that require knowledge injection. Although one is not advocating that the humanities and social sciences research limits itself to research that is deemed relevant only, there is need for researchers to make the value of their work clear by contributing to policy making. This would no doubt, increase the standing of the humanities and social science disciplines in the eyes of policy makers as well as potential students who at present are seeing more future in the sciences and business areas of study.

A visit to the Human Sciences Research Council (HSRC) web site in South Africa shows the kinds of research projects undertaken in the various centers. These areas are at the heart of issues that African governments are dealing with in order to foster the development of their economies and countries. There are many issues besetting African countries that include war, conflict and strife, poverty, educational quality, HIV and AIDS, gender based violence, child soldiers, corruption, etc. All these areas could benefit from research carried out by the arts, humanities and social sciences.

Humanities and social sciences researchers also need to understand and appreciate what they have to offer. As stated earlier, researchers in these disciplines can be their very own enemies in how they perceive their research – according to van Langehove, 2007:1, *"social sciences and humanities need a basic shift of their paradigm to ensure the future of the disciplines. Traditional social sciences and humanities produce knowledge in an academic career path that forces the researcher to stay in his/her own discipline"*. Indeed it is important that these researchers appreciate that they have a role to play. There is need for close collaboration with the natural sciences as according to Peyraube, 2005:2 *"science today has to be accompanied by profound thinking on morals and ethics, domains whose matrix is the humanities"*. An example is human cloning which cannot be dealt with by science alone, but has to be examined and interrogated from a humanistic and social perspective as it would no doubt affect the social and

human fabric of life as we know it. "*Humanities researchers today are engaged in collaboration with researchers in life sciences and medicine, in ICT, in earth sciences, and even in physics and chemistry"* (Peyraube, 2005:3). Collaboration with other disciplines can be encouraged in a number of ways.

However, at the University of Botswana, two initiatives are currently being implemented or in the process of beginning implementation: the first is the establishment of research centers and institutions such as: Centre for Scientific Research on Indigenous Knowledge (CESRIKI); Centre for Tourism; Centre for HIV/AIDS Studies; Centre for Strategic Studies; Centre for San Studies; Centre for Renewable Energy; Harry Opennheimer Research Centre (HOORC) which has just become an Institute. The idea is that these centers be interdisciplinary in nature, and I think when you have such structures it is easy to see how the collaboration between the disciplines can be effected. The second initiative is one still in the making, and that is the reorganization of the academic structure to facilitate interdisciplinarity in both teaching and research. The idea is to break down the silos that we academics have a natural affinity for and dismantle departments and have instead schools with programs as opposed to departments. Granted, interdisciplinarity will not occur simply because structures have changed, but there should also be other ways and means to motivate for behavior change.

Continuing with the need for collaboration, there is need for African researchers to be better connected with each other. In discussions of collaboration, the south-south dimension is often overlooked in favor of north-south collaboration. According to the Nairobi Report (2009), since very few African institutions have the capacity to support a full program if humanities and social sciences research, there is need for institutional collaboration that will serve to leverage whatever resources individual institutions have and pool these together. The 21st Century has seen further development of ICTs and the concept of digital scholarship. Arthur, 2009 writes about the marriage between humanities research and technology. He states that the digital environment has thrown the

humanities and technology together in a way that has facilitated collaboration hitherto unheard of. Nowadays we hear of e-humanities or digital humanities where large corpus of text and images are digitized and are available for research in completely new ways that bring different disciplines together. Technology has formed a bridge that can enhance collaboration between disciplines. I am discussing this development here to show that there are many ways in which interdisciplinary collaboration can be achieved. And I am proud to let you know that the University of Botswana has developed a strong Digital Scholarship initiative for the purpose of enhancing computer literacy and digital application consonant with the institution's desire to be globally visible. Even our research management is now perfecting the Research Management System (RMS) which it copied from yourselves, the South Africans, and the Digital Archive, which it is using for promoting the visibility of its research outputs.

I must stress, at the expense of being repetitive, that these technological tools do not fall within any subject – they are subject neutral, so to speak. Humanities is as much a part of this process as is any other field. We only have to borrow a leaf from the developed countries to see how best we could overcome, or at least mitigate the problem of inadequate funding for research in our universities. Both the developed and the developing countries are agreed that higher education lies at the core of development. The difference, however, is in the role that the university(ties) must play in the national development programme. Developed countries make full use of their universities, while developing countries, especially those in Africa, do not integrate their universities in their national development agendas and programmes.

The point here is that developed countries fund their universities in order to get them to deliver on the national development mandate, and through such funding, the research agenda of the university is advanced and national resources are thus optimally invested. By contrast, the African university receives from the government, only the meager funding that comes as the government subvention. Funding of higher education through a development structure that brings the university and the government together would cover all areas of disciplines, and thus mitigate the difference in the funding levels

between the humanities and social sciences on the one hand, and the natural sciences on the other. This is where the real difference lies between the two systems.

On a positive note there are a number of initiatives that provide possibilities for funding research in the humanities and social sciences. One that comes to mind is the National Working Groups call for proposals from CODESRIA. The call for proposals states that researchers can mobilize themselves to form a working group around a topic of their choice. The purpose of such an initiative is promote research and publication on matters pertinent to national groups and provide humanities and social science researchers the opportunity access funding for research. Recently the European Commission held a conference in Ethiopia on social science and humanities research aimed at exploring collaborative work between African and European scholars. The EU has supported socio-economic science and the humanities research over the last 4 framework projects. According to the EU social science and humanities research "*contributes to an in-depth, shared understanding of the complex, and interrelated socio-economic challenges facing Europe and the rest of the world"*. However, one notes that there is a preponderance of international funding agencies over local African ones. This may of course mean that the research agenda is largely driven by the donors, and is something that we must be aware of and try to ensure that the research that is funded resonates with the issues that we face as African nations. In other words, there is need to evaluate the impact of the research that is funded through international donors on our communities before taking on the funding.

One of the problems highlighted in the Nairobi Report (2009) is the fact that the future of research lies in the development of junior scholars to ensure that there is continuation as senior scholars retire. Thus one of the recommendations is to invest in the early research career of junior scholars. This entails providing mentorship and encouraging junior scholars to take up post doctoral opportunities.

Towards building a research intensive university: the case of the University of Botswana

The University of Botswana has developed a research strategy that clearly encompasses all the research disciplines and urges for interdisciplinary research. The academic structure is in the process of being re-organized to make it more amenable to interdisciplinary teaching and research.

In its strategic plan entitled “A strategy for excellence”, the University of Botswana has set itself the goal of being a research intensive university by 2021. As such, a University Research Strategy has been developed and is being implemented as a way of laying the ground towards being research intensive by 2021. The goals are identified as:

- To increase staff participation in research;
- To increase and enhance student research training;
- To increase internal and external research funding;
- To increase international collaborative research;
- To increase the volume and quality of research outputs
- To enhance the impact of research; and
- To improve the integration of research and teaching.

A number of research themes have been identified based on the following criteria: existing areas of research strengths; national research priorities; international trends in research; and emerging societal needs and new research areas. The following identified themes require inter-disciplinary collaborator research:

- Culture, the arts and society;
- Economic diversification and entrepreneurship;
- Environmental systems and natural resources management;
- Health research
- Indigenous knowledge systems
- Minerals, water and energy research;
- Social and political development.

Clearly, the institutional platform has been laid out at the University of Botswana that would enable the humanities and social science researchers to make their mark and participate in research that will bring them to the fore.

Conclusion

My address has highlighted the crucial role that research in the humanities and social sciences can and should play in policy making, business, innovation, etc. I have also identified the challenges faced by researchers in the humanities and social sciences and these include the continued marginalization of such research compared with research in the natural sciences disciplines; the relegation of humanities and social sciences theory and methodology; the lack of funding of research; the lack of time for researchers due to increased teaching loads and administration. I have also identified opportunities that can be seized to make research visible by ensuring that it answers the needs of society and policy makers, and that there is more collaboration, partnership and interdisciplinary research. It is my hope that throughout my presentation, I have succeeded in demonstrating the dangers of considering humanities and the social sciences separately from natural sciences when we consider the knowledge generation process. I would like to believe, as well, that I have given sufficient attention to the natural inseparability of disciplines, and more importantly that the future, which is anchored on the knowledge economy, is for all disciplines, humanities and social sciences included.

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Naming practices in colonial and post-colonial Malawi

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Abstract

In African societies naming practices invariably reflected an important rite of passage as a cultural practice, which was always in sync with each society's ordinary citizens' socio-cultural and historical conditions. These were ideological conceptions that were inherent in each society and this was reflected as a powerful force in naming practices, either of individuals or places. However, naming practices have been in contact with colonialism in Malawi and the rest of Southern Africa, with the result that this has affected the socio-cultural ideologies, which were traditionally embedded with naming practices. They have had to change with the times. The result is that such names bestowed on individuals or places changed with the historical times. At times they remained indigenous, had been westernised or fused indigenous and other African names. This changing pattern has thus had to change with socio-cultural, economic, educational and political influences prevailing at each time.

The discussion indicates that social issues, which traditionally indicated physical and social environment, and beliefs of a given sub-culture, were, essentially a barometer of meanings and moral codes of a society. However, this tended to change with the attitude and prevailing conditions at specific historical epochs, of how such names were conceived and assigned. Malawi is given as an example, but this could be applied to the entire Southern African region which has been affected by the advent of colonialism and post-colonialism.

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Naming practices in colonial and post-colonial Malawi

Introduction

The linguistics sub-fields onomastics and ethnolinguistics normally carry out research into naming in Southern Africa. This article explores change from colonial times to post-independent Malawi, owing to a number of cultural historical and political influences. Largely, this has been a result that Black Africans have had contact with colonialism, Christianity and western education in the early part of 20th C. (Dube et al 2007).

The linguistic practices of ordinary citizens have had to change with the times, where language has had to express historical epochs, cultural, religious and political freedoms. Citizens have thus responded to these aspects (De Klerk and Bosch 1995, Lubisi 2002, Moyo, 1996). For example, in Malawi children that were born after Malawi had attained its independence from Britain on 6 July 1964, are popularly referred to as 'born free.' We can see that language practice and naming practices tended to reflect the historical ideology of the times and tended to have largely played a symbolic function of meanings that they carried.

The article therefore, concentrates on the sociolinguistic aspects of personal and place names at each time. Personal names, in particular, could be humorous, idiosyncratic and at times nonsensical to native speakers and weird to most people, e.g. *Spoon*, *Hinges*, *Bywell, Goodness, Loveness, Whisky, Advocate, Gift,* etc. However, they may tend to be consistent with social and linguistic formations of New Englishes (see Kachru 1988).

Background and ethno-linguistic profile of Malawi

In order to situate the analysis of naming in Malawi, a brief description of the history of Malawi is described. A linguistic profile of languages of communication will be choice. The land now referred to as Malawi which became a British protectorate in 1891, attained its independence on 6 July 1964; and changed its name from Nyasaland to Malawi. Malawi is the modern spelling of 'Maravi' the name that was used in ancient times, not only geographically to denote a large area in Central Africa, but also sociologically to describe the widespread group of closely associated Bantu peoples, whose domain it was. This area included all that used to be Nyasaland, together with present day Zambia on the east and Mozambique. Etymologically, the word Malawi is associated with the

general meaning of reflected light or bright haze, which is an appropriate name of a dawn that is reflected and sprawled on the lake, which is to the east of the country (Pike, 1968).

The country, Malawi, has an area of 45,747 square miles, of which one quarter is water. Lake Malawi as a whole covers an area of 11, 650 square miles, while waters belonging to Malawi cover an area of 9,250 square miles. The main religions are Protestant, Roman Catholic and Islam. The formal education system consists of seven years of primary education and four years of secondary education and then three (diploma) or four to five degrees of higher education.

Archaeological evidence available indicates that it was occupied by people of succeeding Stone Age cultures, from about 50,000 B.C. in the northern part of Malawi and from considerably later. The earliest settlement by Bantu-speaking peoples appears to have been about the first country A.D. and there was a further influx of these people in the fifteenth and sixteenth centuries. Apart from the odd mention of the region in early Arab writing, the first written records of Malawi come from the Portuguese's journals of the seventeenth and eighteenth countries. This is also indicated on several early maps.

Malawi's early history is said to have been with the visit of David Livingstone to Lake Nyasa in September 1859. British interest in the area was sustained by missionary work and the work of the Universities Mission to Central Africa (UMCA), which was Anglican from 1861, the Free Church of Scotland from 1875, and the established Church of Scotland from 1876, respectively. During these years, however, the country was disturbed by warlike invaders, who comprised Arab and Portuguese slave dealers, who took advantages of the confusion to involve warring parties in slave trade. The missionary pioneers were followed by traders, hunters and planters. British interests steadily grew and began to demand support from the home government. This resulted with the first step which was taken in 1833, when the British consul was established of Blantyre, accredited to the Kings Chiefs of Central Africa. With a growing 'scramble for Africa' the British controlled the country and on 15th May 1891, a British Protectorate was declared

with a Consul General for the new country, which in 1893 was remained the British Central Africa Protectorate and proceeded to set up an administration and pacify the areas that were still affected by wars and slave trading. Later on Sir Alfred Sharpe succeeded Sir Harry Johnstone the Commissioner and Sharpe became the governor in 1897.

Language profile

The languages of Nyasaland, which is now known as Malawi, have changed their status from colonial times (Nyasaland) to independence (Malawi), just as this has changed its names. Owing to the colonisation of indirect rule adopted by Britain, which allowed space for indigenous languages to flourish, Nyasaland had three official and functional languages, viz: ciNyanja in the southern and central provinces and ciTumbuka as the lingua franca in the entire northern province, where five other languages are spoken (Moyo, 1995). English, however, has enjoyed the most prestigious official role since colonial times up to day. CiYao, a melodious indigenous language, would have been the third language, which is spoken in central and southern regions, but was abandoned since the Scottish missionaries viewed it as a hindrance to their proselelytising and civilizing efforts (see Kishindo, 19989). English has, however, enjoyed a prestigious official role as a result of consistency, particularly in education and in mass communication. However, the 'writability' of orthographies that missionaries and colonists created of indigenous languages was markedly different from what the people spoke. This often led to the distortion, disturbance and fragmentation of existing power structures of the various languages and dialects (Cluver, 1992, Moyo, 2008). Native speakers of these languages had to relearn their mother tongues in the orthographies that were created.

With the dawn of independence ciTumbuka survived from 1964 to 1968 as the lingua franca in the northern province, However, Dr Banda dictatorially debased it and stripped it of its official role as a medium of instruction in the north and replaced it with his minority dialect of ciCewa, which he subsequently promoted to a national language, even where learners and teachers did not attain proficiency and competence in the language. Cicewa (the same language as ciNyanja) came to symbolise the country's national identity,

linguistically, culturally and politically (Chirwa, 1994/95; Moyo, 2003). Effectively ciCewa pushed other languages into relative obscurity (Mchombo, 1998). It was seditious to be seen with any publication in ciTumbuka, with the exception of the Bible and Hymn book in the language

In Bakili Muluzi's time as Malawi's second president (1994-2004), six indigenous languages and English were pronounced as official languages. CiTumbuka was reinstated as an official language. Other indigenous languages were ciTonga, ciCewa (ciNyanja), ciYao, ciLomwe, ciSena and these four apart from ciCewa, play a token role in the ten minutes news broadcasts on the national radio and are never functionally used in other programmes or the press media, other than ciCewa and English. English is the only language used on TV Malawi. This practice clearly sends out strong messages about the lack of functional use and recognition of indigenous languages. Kingonde is also broadcast in the ten minutes news broadcast but is not constitutionally an official language.

In a way, Malawi's linguistic profile follows a description of its colonial and historical tradition, in that it is a political act with a slight freedom given to indigenous languages. Interestingly, English still remains the most prestigious language of learning and communication. It has appropriated indigenous languages as an imposition of European variants of African languages, under the guise of promoting indigenous languages. Codification of indigenous languages has been limited to ciCewa (ciNyanja) as instructional languages nationally in early education. The rest of indigenous languages are not codified or standardised. English remains the supremacist and most prestigious language from top to bottom.

Place names

Names of places, particularly towns have changed from being non-African and non-Malawian to being Malawian, again depending on the ruling power. For example, during the colonial times, towns were known by non-African names to remember missionaries or

colonial administrators like Fort Hill, Fort Johnstone, Port Herald, etc. However, when Malawi attained independence in 1964, these were renamed thus:

Fort Hill	-	Citipa
Fort Johnstone	-	Mangochi
Port Herald	-	Nsanje
Cholo	-	Thyolo

Personal names

Authorities have written considerably on the development of Christian and colonial naming tradition in Africa. The adoption of English names among Black Africans attributed to the coercive power of Christianity and colonialism (Dube et al 2007, Neethling, 2003). In South Africa, among Xhosa speakers, Neethling (2003:47) observes that:

> With the introduction of Christianity and education as practiced by mission schools to Xhosa speakers in the early 19th century, came a new development. English names were bestowed upon Xhosa children by the missionaries (at baptism) and by teachers (at school). These were often referred to as 'church' and 'school' name.

Neethling (2003) above identifies teachers and missionaries as name givers. In Malawi too, a similar situation occurred owing to colonialisation since missionaries were effectively forerunners of British colonialists. However, there is also an indication that community members acted as original name givers as Suzman (1994) observes that this was 'varied and extensive' and 'pointers' to historical events and social circumstances within the larger family units (Moyo 1996).

With the advent of Christianity and colonialism in Malawi and Southern Africa as a whole this meant that the colonised had to be absorbed in the establishment. Consequently, employers renamed Black Africans indiscriminately, with certain European names (Dube et al 2007). One other reason for this was that Whites found African names rather difficult to pronounce. These were names like *Qabaniso, Gomezga, Hluphekile,* in Northern Malawi. In South Africa Machaba (2002) wonders why such names as *Nkosinathi* (God is with us) could not be continued to be used. Indigenous African names were also associated with sins, backwardness, darkness, etc, (Machaba 2002, Moyo 1996). The

adopted names, it would appear, suited prevailing socio-cultural, economic and political environment and this is nothing new in African history (Mphande, 2006).

The act of naming oneself, therefore, reveals that names serve as indicators of broader social change and names are a device which explains and classifies patterns of domination and submission (Alia, 1984). With individual names there is a distinction between personal names and surnames (Mphande, 2006). Mphande (2006:109) sums up the difference:

While surname may refer to collective and more historical experiences, first, or given, names comment on more temporary social issues and are thus more relevant in deciphering the social atmosphere at a given time. Apart from indicating an individual's relationship with a physical and social environment, names are also statements about religion and the beliefs of speakers and their relationship with the supernatural. Personal names thus provide a barometer for measuring changes in attitudes and moral codes at specific historical epochs.

It is (perhaps) interesting that in Malawi and elsewhere in Southern Africa the distinction between personal names and surnames has become a pronounced phenomenon in post-colonial period. People who belong to the same clan share a surname and the clan name has become a pronounced feature of identifying themselves. This is because personal names are variable and may have some limited variation in use. For example, *Moyo* is a surname which may be widely used instead of *Zalilo*. Similarly, *Chibambo* would be more widely used than a clan name, *Whesa,* which is rather restricted.

On the other hand, personal names provide unique details and circumstances, surrounding the birth of a child (De Klerk and Bosch, 1995). In addition they give more information about the nature that was prevailing and the social context in which the individual was born. Naming in African societies has this significant role in identity

marking, which makes the language of the name crucial. For example, a child would be named *Ndaipamo* in south Malawi, the name is a short form of the full name: means I am hated in this village (as in *Ndaipamo m'mudzi muno,* which means 'I am hated in this village.' Another name in southern Malawi is *Limbanazo*, which means 'be strong and bear the consequences.' A polygamist bestowed the name *Limbanazo* on his son and named his wife *Aseka akayenda*, (*Aseka*), in short, meaning that she would only laugh when she is away from her household. She would not talk to the co-wife and her children. On the other hand, she would be jovial, talk or joke with outside her home area, when she goes to another place.

In northern Malawi among the Ngoni, *Mtwalo* is another name of the writer's traditional chief. The name was bestowed on the traditional chief as a child as a result of the difficulties which the chief's mother had during child-birth, hence the name that was bestowed on the child. In this case both names describe the circumstance that prevailed at the birth of the child. And the name *Tafwaci* in northern Malawi means 'What is wrong with us? The message from the name-giver is to implore the powers that be, with the implication that so many may have passed away as a result of witchcraft or some evil spirit. On the other hand, a name such as *Chiembekezo* from central region means 'hope and expectation' that parents or the village hopes that the newly-born will give a renewed life and hope for the future to come.

The prevalence of Malawian names in the post-colonial period

Children that were born after 1964 were popularly referred to as 'born-free.' The argument was that Dr Banda had singularly brought freedom and therefore independence to Malawi. 'Old' names, resurfaced and became more pronounced that colonial, western or English names. Evidence of such names come from political leaders like Dr H. Kamuzu Banda, Malawi's first president (1964-1994). He preferred to have his name, Hastings, to appear as an initial only and allow the projection of his indigenous Malawian name, Kamuzu, prominently spelt in the press, as Dr Kamuzu Banda. Banda's original name was *Kamunkwala,* a Tumbuka word which means 'a small dose of medicine' but he later changed this himself to *Kamuzu*, which still means 'a little herbal root' medicinal root. He was thus named because this ended his mother's infertility by seeking

assistance from a medicine man (Lwanda, 1993:14). Banda later came to project this name, *Kamuzu,* to symbolise his African-ness and the African identity.

Short (1974:06) also Banda's name, Kamuzu means 'a little root' and the name was bestowed on him as a child to commemorate the ending of his mother's root herbs by a potion prepared from the root herbs of a *sing'anga* (medicine man). At school he was christened Hastings by the Church of Scotland, the faith that he was converted to. It would appear that these indigenous names have aesthetically appealed to individuals, particularly after Malawi's independence in 1964, with an added political robustness about them. The aesthetic reasons tended to relate to individuals' appearing to be somewhat original like Banda himself. The common understanding is that they have given them political identity.

What we observe before the period in 1994 is that people used both names in full as in Hastings Kamuzu Banda, but after 1994 the Christian or English name only appeared as an initial: Dr H. Kamuzu Banda. Thus before 1994 one would be known as in column A and after independence the English name would only be initialed as in column B.

Column A	**Column B**
Bywell Vusi Jere	Vusi Jere or Vusi B. Jere
Kingdom Muzipasi Mkhaliphi	Musipazi K. Mkhaliphi
Beauty Balekile Nyirenda	Balekile B. Nyirenda
James Mgontha Moyo	Mgontha J. Moyo
Collins Gulengwachi Chimaliro	Gulengwachi C. Chimaliro
Angeline Tawene Phiri	Tawene A. Phiri
Kingsley Kaithaze Hara	Kaithaze K. Hara
Chaonaine Mercy Sapangwa	Chaonaine M. Sapangwa
Mwinimuzi Grace Chiuye	Mwinimuzi G. Chinye
Chisanzo Robert Ngulinga	Chisanzo R. Ngulinga

As pointed out, with the dawn of political freedom may children, who were referred to as 'born-free' after 1994, adopted political names, regardless of where they were born throughout Malawi. There were many children who at birth were named *Kamuzu* or *Kwacha,* which has the same meaning as 'freedom' in ciCewa. In ciTumbuka, a child would be called *Wanangwa,* which has similar meaning to freedom in ciTumbuka. Some children were bestowed the name *Unika,* which means 'shine' with the freedom that the country had attained. Others still were bestowed Malawian names, without political connotations. For example, *Onani,* which means 'book' in ciCewa, *Dziko* in ciCewa which means 'the world.' A similar name in ciTumbuka would be *Caro.* Others still were called *Kwende* in ciYao, which means 'let us go.' In all, the circumstance surrounding a child's birth would be explained by name givers.

Discussion

One of Dr Banda's first ministers after Malawi's independence, who were referred to as 'rebel ministers', owing to being fired by the president, in less than a year after being appointed, was initially known by all his names in the press, as Murray William Kanyama Chiume. Upon becoming a forefront minister of Foreign Affairs (the only one to hold the foreign service post in Dr Banda's rule), he presented his name to the media, which appeared and read as M.W. Kanyama Chiume. In the same vein he identified himself with what was then politically fashionable.

Elsewhere in Africa, one of Africa's greatest novelists in English, whose novel *Things Fall Apart*, which brought African literature to the world, changed his names to Chinua Achebe was born in a Christian family. His father was Isaiah and his mother Janet. Both of his parents had religious names. Their son's baptismal name was Albert Chinualumoga. He later abandoned his baptismal name of Albert 'after realising that it was a tribute to Victorian England' (*Africa Today,* 2001). He obviously must have felt very insulted when we consider that he espoused a great sense of African-ness through the lobo idiom and voice rendered in English to reach a world-wide audience.

James Nguni too, a Kenyan world novelist known for his motif of return to the roots, rejected his Christian education name, James, and returned to the past. He adopted his

father's name and made a symbolic return by reclaiming his father's name. This symbolised a breakaway for what he described as a tortured relationship with colonial education. He called himself *Nguni wa Thiong'o* which means, *Ngugi, the son of Thiong'o*. In a similar fashion, Mphande, now Lupenga Mphande, a political activist from Malawi, changed his name. He played a key role in the demise of Dr Banda's political fortunes in 1994. He also contributed considerably toward multi-party elections in Zambia, after Dr Kenneth Kaunda's rule.

Throughout his secondary school education, however, he was known as John Lupenga Mphande, now Lupenga Mphande, or popularly as John Mphande. Since his university education he totally abandoned the name. He saw the name, *John*, as totally meaningless to him. He is a poet of rare intellect and of deep humanity. Professionally he is a phonologist by training and an academic. He is now known as *Lupenga* Mphande, again, for political identity reasons, where Lupenga means 'the horn that rallies people to some urgent gathering'. In this sense he finds his name bearing a symbolic sense, in view of his role.

In South Africa de Klerk (1999) has noted that former controversial secretary-general of the Pan African Congress (PAC), Ben Alexander, changed his name to *Alexander X.* He argued that 'X' symbolised a search for his identity, ethnically, with regard to the search for his original roots, as he is believed to have been of the Khoisan stock. With the advent of the new dispensation, his political identity remained unclear if he continued to be known as Ben Alexander.

The current South African Minister of Sport, Arnold Stofile, changed his name to *Makhenkesi Stofile,* and the politician of Congress of the People (COPE) and former Defence Minister, Patrick Terror Lekota, changed his name to *Mosioua Lekota,* dropping the two English names. In Zimbabwe, a famous literary scholar changed his name from *European* to *Tafadzwa*, a name drawn from *chiShona* (Dube et al, 2007).

Names as expressing a people political and cultural pride

Names tend to embody some deepest feelings that language can express. As a single word these emotions are expressed with subtlety (Jenkins, 1994). Names, therefore, tend to reflect the bearer's origin and context at time, something that is done in a rather *per verse* way, where the bearers tend to do this in a constrained manner, but guided by custom, fashion and what they see as expediency.

Machaba (2002:13) has observed that the notion of change in a people's name and place names reflects 'an unnecessary revenge for colonialism and apartheid.' Others view this as a long awaited move. The precise variables or reasons for name bearers who decide to change their names in the course of their lives are varied. We can only speculate these fuse aesthetic, religions socio-cultural and political factors. There is thus a complex fusion of factors leading to one's change of name(s). This indicates a shifting allegiance from having an English or European name and an indigenous African name for identity on political platforms.

This is largely an individual's choice. Neethiling (1998) observed that at the University of the Western Cape in South Africa, 21% of male students and 19% of female students maintained a positive attitude towards English names. De Klerk (1999) observed that English names are in some contexts still upheld and that there is a positive attitude among Black African name bearers. The idea may not be to abandon western, colonial or Christian names entirely in a bid to 'shake off' what they regard as an aspect of being politically dominated (Thipa, 1986:287). It could be argued that shaking off these initial names is tantamount to their very self being eroded, for which they have all along been known, since they came into this world.

Concluding remarks

It is yet to be established whether future name-bearers, religions and particularly politicians will be totally known by their indigenous African names or by a fusion of both. In an African context, it might be worth reiterating 'that the notion of domination is a metaphor and languages do not dominate people, people dominate each other.

Paradoxically, even though the metaphor of languages dominating people is meant to be a clarion call to political action, framing the discussion in such a political manner renders it more difficult rather than easier for political intervention to take place, exactly in those contexts in which active social intervention is warranted (Dube, et al 2007:27). The state cannot control names in public life. It is within individual's power to conceptualise and project their names according to their environment.

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Community Psychology within a democratic South Africa: Healing the South African Psyche

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Abstract

Various philosophies, ideological and methodological assumptions have been used to explain the discipline of Community Psychology (Edwards, 1999; 2001; & 2002, Levine& Perkins, 1987; Patrick, 1990; Seedat, 1997; Seedat, Duncan & Lazarus, 2001.) Of note in all the above is the following:

- The discipline is inextricably linked to the cultural and the socio-political context.
- Community Psychology came into being at a time where collective action as a weapon against oppressive governmental systems was embraces therefore the focus was emancipatory.

On the 27th April this year, 2010, South Africa celebrated the completion of fifteen years of democracy. This refers to a government whose constitution fosters equality and equity for all its citizens. This paper explores the relevance of Community Psychology in an environment where the previously oppressed are now in the driving seat; i.e. the Government. Should Community Psychologists adopt the same stance, i.e. should they still engage in approaches such as community mobilisation, advocacy and social action? If so, to what extent should this happen, and, in what circumstances?

Introduction

Various ideological, philosophical and methodological assumptions have been used to explain the discipline of Community Psychology (Leevine & Perkins, 1987; Seedat, 1997; Seedat, Duncan, & Lazarus, 2001).

Of note in all the above is the following:

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- the shift of focus from individuality to contextual considerations in terms of understanding psychological problems
- the link of psychological praxis to the cultural and socio-political context
- popularisation of the discipline during the times when collective action as a weapon against oppressive governmental regimes were embraced; and
- the focus being emancipatory, rather than purely curative

This article was written fifteen years since South Africa achieved democracy. Simplistically democracy refers to the government whose constitution fosters equality and equity for all its citizens. However, Schumpeter (2003), asserts that democracy can be understood in two different ways:

Firstly, as a supreme value in itself. This view is based on the 'classical doctrine of democracy' which conceptualises it as *'the will of the people'* (p.xix). Secondly, as a method for selecting leaders, e.g. one man, one vote.

Gitonga (1988, p.8), on the other hand, sees it as 'the rule by the people', hence the exercise of power, authority and influence. Other concepts closely related to power and authority, are, 'to coerce, enforce, demand obedience or compliance and make binding decisions'.

In a situation where the target is clearly defined, as in the fight against oppressive governmental regimes, the roles, goals and objectives are clearly defined; the enemy is identified, and all systems and structures are organised to achieve a common goal. South Africa is currently in a position where almost all of the laws of oppression have been repealed. The question therefore arises, is community psychology still relevant, i.e. considering the fact that it was popularised at a time when collective action against oppressive government was embraced? As a way of addressing this question, this article discusses community psychology in relation to the psyche, what is meant by the concept 'healing the psyche', reasons for the need to heal the South African psyche and the activities the author has been involved in towards the realisation of this ideal.

Community Psychology and the psyche

From its original Greek derivations, the term ‘psyche’ literally refers to breath, soul or spirit, i.e. a metaphor for human existence or universal being as it appears in particular persons, in varying lived world contexts, individually, familiarly, interpersonally, communally, collectively and environmentally (Edwards, 1998, p12).

Psychology as a discipline focuses on people’s behaviours, their motivations as well as their psychological structures and processes (St Clair, 2004; Weiten, 2007). Community psychology extends the focus to the contexts within which individuals live. It seeks to understand the quality of life of individuals, communities and societies, with the aim to enhance the quality of lives through collaborative research and social action (McMillan & Chavis, 1986).

The philosophical understanding of community psychology therefore lies in the realisation of the universal consciousness from which the mind emerges to represent entities, e.g. an individual. This understanding of community psychology distinguishes it as more relevant to healing the psyche. Edwards (1998), refers to it as a specialised form of healing, concerned with the sense of community and relationships between the individual and the communal psyche; a psychology of, with, by, and for the people, which begins and ends in the community; the main aim being to promote community health and prevent illness within and between the communities. Through its philosophical foundations and principles, community psychology contributes to the restoration of psychology as a healing method that is relevant, indiscriminately, to all South Africans.

The concept ‘community’ refers to a collection of people that share certain values, ideologies, procedures and processes in order to instil order and add meaning and stability to their lives. Community psychology therefore acknowledges established ways of life practised by people in order to survive and make sense of their lives; long before psychology became formalised as a scientific discipline.

Ngonyama and Modipa (2004, p2-2), caution against the use of the term 'community' as solely referring to the economically disadvantaged groups, which, given the history of apartheid and the ongoing economic divisions, *that are* characteristic of a post-apartheid era, are typically those of Black South Africans.

Democracy in South Africa and the need for healing

The dawn of democracy in South Africa brought along a number of changes that impacted positively as well as negatively on the lives of the people in the country, (IDASA, 2005; 2006). Political reforms, alongside 'the gold-rush mentality' of some people in leadership positions, characteristic of the changing regimes and transfers of power, added burden to the already troubled psyche in the country (Oyugi, W.O., Odhiambo, E.S.A., Chege, M. and Gitonga, A.K. 1988). The exercise of the will of the people and their right to vote has been demonstrated differently in similar occasions; e.g. the country's first general elections in 1994, and, more recently, the proceedings of the African National Congress (ANC) conference in Polokwane, 2008. This highlights the complexity of the concept in all its three dimensions as given by Gitonga (1988), namely, as an *abstract* concept, a *practical* moment and a *concrete* moment (p. 8).

Prior to this, South African communities had suffered a lot of psychological trauma during apartheid. (e.g. Truth and Reconciliation Commission of South Africa, 1998; Carlin, 2009). Oppressive and discriminatory laws rendered a lot of families dysfunctional, and, consequently, communities. Dysfunctional families deprive individuals of adequate emotional support and the development of a healthy self, with efficient coping skills (Foster, 2004).

Rapid adjustments brought about by democratic changes in the country, became the order of the day. The stress index indicates that positive occurrences, in much the same way as negative occurrences, can cause stress in one's life (Holmes & Rahe, 1967).

Healing of the psyche and community psychology in South Africa

The first black president of the Republic of South Africa made a remarkable contribution towards healing the South African psyche (Carlin, 2009). Healing the South African

psyche, involves more than just addressing individual problems such as stress, but goes deeper to explore the individuals' sense of self, and work towards the establishment of harmonious relationships among individuals, groups and communities in the society.

In its various methodological approaches, community psychology strives to achieve this through the principle of appreciative enquiry. This principle allows for interventions across group and cultural boundaries. Hammond (1998), describes appreciative inquiry as a relational process of inquiry, grounded in affirmation and appreciation; founded on the following beliefs about human nature and human organising:

- People individually and collectively have unique gifts, skills and contributions, to bring to life
- Organisations are human social systems, sources of unlimited relational capacity, created and lived in language
- The images held of the future are socially created, and, once articulated, serve to guide individual and collective actions; and
- Through human communication, i.e. inquiry and dialogue, people can shift their attention and action away from problem analysis to lift up worthy ideals and productive possibilities for the future

Appreciative enquiry therefore encourages participation, emphasizes the importance of local knowledge and addresses real problems. It searches for, and identifies community problems in a non-judgemental way and it also gives origins and consequences of the community needs.

As an ideological tool for knowledge proliferation, appreciative inquiry steers the community psychologist away from the position of a 'knower' to that of a 'learner'. The community psychologist, through his basic training as a psychologist, understands that humans have needs, characteristic of their human condition, which need to be fulfilled, in order for them (humans) to function optimally (Fromm, 1986). Furthermore, the community psychologist also acknowledges that cultures influence people in profound

and important ways; therefore human needs will always get satisfied in different ways, according to different life experiences and worldviews (Deci & Ryan, 2000a & 2000b).

This challenges the notion of absolute truth and also brings to prominence the debate on the illusions of democracy; e.g. that elected politicians succumb to or serve the will of the people, or that people have the same will (Gitonga, 1988 and Schumpeter, 2003).

The principle of appreciative enquiry therefore distinguishes community psychological interventions from some traditional approaches that favour pre-determined solutions to problems as depicted in the following topics:

Assessment and treatment of lesbians, gay men and bisexuals. p.299
Compendium of psychotherapy treatment manuals p.192

(Koocher, Norcross, & Hill III, 2005)

In the quest for its recognition as a science, psychology has overemphasised the medical model, namely, diagnosing and treating conditions through pre-determined programmes and procedures, as seen in the above topics. Whilst this approach provides structure and consensual validation as required in positivism, at times it is not quite efficient because of the dynamic nature of men, the object of study for psychologists. What works for one person or community, may not work for the other, although the basic needs may be the same. Community psychology therefore focuses towards establishing mutual understanding and collaboration in achieving psychological therapeutic goals.

Community psychological research and intervention therefore strive to meet the following criteria:

- Based on observed community needs and involve social action
- Maximise resources through learning about local cultural practices and adding competencies where possible

- To value beneficial community contributions and work towards their preservation
- Encourages proactivity rather than reactivity; and
- Encourages dialogue and appreciation of different practices to sustain life.

Community psychology programme at the University of Zululand

The University of Zululand offers a community psychology programme whose goal is 'to optimise existing resources, redress problems of the apartheid years, and facilitate community development through improving relationships within and between communities in a poverty stricken, and violently traumatised region (Edwards, 1999). This is a specialised doctoral program for registered psychologists, accredited by the Professional Board for Psychology.

The programme consists of three basic parts, namely, a thesis, a theoretical part, and a practical part. Since its introduction, this doctoral degree in community psychology has grown from strength to strength. To date there are twenty-nine students that have graduated from the programme.

Conclusion

After more than a decade of democracy, South African people remain affected by significant stresses, such as the HIV/AIDS pandemic, high levels of crime, poverty, violence and unemployment. Recent research has indicated higher levels of depression, anxiety, and lower levels of psychological well-being amongst Black South African university students; i.e. in comparison with norms established in the United States of America (Edwards, Ngcobo & Pillay, 2004; Pillay, Edwards, Gambu & Dhlomo, 2002; Pillay, Edwards, Sargent & Dhlomo, 2001; cited in Edwards, S.D. Mbele, Edwards, D.J., & Pillay, 2008.).

This article therefore emphasizes the importance of community psychology in our democratic society. Orwell (1957, cited in Gitonga, 1988), states that democracy has been romanticised as an ideal, as if once introduced, social order and harmony will prevail. Democracy in South Africa impacted the country positively as well as negatively.

It would take a change in mindset for most South Africans to fully enjoy the fruits of democracy. Community psychology, as a discipline that appeals to individuals to tap on the essence of their human condition as described by Fromm (1986), is best suited to achieve this objective.

"…for a long time research in psychology seems to have been conceived as a tool for making *'scientific discoveries'* about human behaviour and a way of advancing in the professorate" (Ngonyama & Modipa, 2004, p. 2-16).

Community psychology is focused on working with people and communities to improve the quality of life for all.

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The history of Richards Bay from the Zulu perspective – with special reference to the Mthiyane people who were forcibly removed from Mandlanzini to Ntambanana

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Abstract

In May 1948, the National Party Government commenced with the statutory entrenchment of apartheid. Apartheid went beyond separating Black from White. It also entailed a number of things which in the long run affected & disrupted the lives of South Africans, particularly the black people. The latter were made to feel inferior under the exaggerated superiority of the Whites. They were called Natives, Bantus or derogatively Kaffirs. Amongst the acts passed by the Union Parliament, there was the Group Areas Act. In terms of this act, residential apartheid was forced upon many ethnically differing communities. To implement the Group Areas Act successfully the government decided to embark on a very brutal and unacceptable concept or method namely 'Forced Removals'. According to this policy the inhabitants were forced to leave their original places of residence where they had been living in peace and happiness for many years and settle elsewhere. It was very common that these people were removed to inhospitable, arid land where they could not even till the soil. Against this background this article presents the history of the Mthiyane people who were forcibly removed from Mandlazini (the present day Richards Bay) to the arid land of Ntambanana. The article will concentrate on the experiences of these people during this unfortunate episode. Their experiences ranged from hardship, hunger, resistance, homelessness and even in some cases death.

Introduction

Few events in the history of contemporary South Africa have been more significant than the victory of the National Party in the general election of 1948. Liebenberg and Spies (1993) maintain that in 1948 the Nationalist government set about building 'a new heaven and a new earth, which one day would command the wonder of the world'. Their victory represented a major watershed with regard to race relations. It came as a godsend to

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Afrikaner nationalism. The Nationalists were determined to divide the South African population into defined racial categories. Social Apartheid, believed the Nationalists was crucial to the preservation and safeguarding of racial identity of white population.

The National Party government had supreme and unlimited powers. Through 'forced removals' people were obliged to leave their homes for various reasons, including town development for whites, establishment of industries for whites and construction of infrastructures for whites, etc. The fact that this policy cut across all traditional property rights and led to eviction of thousands of blacks was a source of deep resentment. To the Nationalists, however, it was worth it. 'It is the price we have to pay in order to achieve certainly as to the future environment of our homes and places of business (Liebenberg and Spies 1993: 323) Long standing communities were dislocated and traumatised in the cause of apartheid logic, but nothing mattered as long as the state achieved its goal of entrenching white supremacy in South Africa. Economic potentials of some black areas also led to the removal of black people. As a result of the fact that the state had to gain from these forced removals, the National Party planned somewhat enlarged areas which could accommodate people who had been removed. Hardly any African was safe, as the planners of the diabolical policy of apartheid bulldozed their way through established settlements, driving their victims from their ancestral lands and disrupting meaningful (although fragile) rural economies.

A brief background of the Mthiyane people

This is a clan of Zulu origin. They are Zulu language speakers, and practice Zulu culture. During early 1970's many of them were illiterate. They depended on agriculture and stock farming as a means of living. The Mandlanzini area easily supported this way of life. The abanumzane (heads of clans) had large herds of cattle. Polygamy, which was allowed by their church (Shembe) was common. Zulu ancestor worship was also practised. The green pastures around the Mzingazi lake provided grazing land for their cattle. The inkosi (Mpangwa Mthiyane) was highly respected. Like the majority in the area, he was not

educated. He grew up looking after his father's cattle. He was soft and tender. However, during the interview, quite often, he talked about the evils of subjugation, segregation and discrimination emanating from the obnoxious apartheid system. The principle of 'ubuntu' (humanity) formed the basis of the Mthiyane culture. People who had passed away were highly respected and were taken as mediators between them and 'Umvelinqangi' (God). So the Mthiyane people lived an idyllic prosperous life and the last thing that they would have desired was to have their lives disrupted.

Government plans about Mandlanzini (Richards Bay)

The imperial government's recognition of the need for coal deposits on the south eastern shores of Africa and for a viable British habour north of the Thukela river prompted them to send L.B. Denham, assisted by L.M. Altern, the government surveyor for the lower Umfolozi, to conduct a detailed hydrological and marine survey of the Mhlathuze lagoon and its troublesome bar in 1897 (Cubbin 1997:38). It was the Zululand Port Survey by Cathcart Methver, the habour engineer of the Natal Government in 1902 that really drew attention to the potential of Richards Bay as a new habour for South East Africa. This in the long run, resulted in the founding of the modern habour, which played a dominant role in the removal of the Mthiyane people from the area, the removal of 6 000 people and their 3 000 herd of cattle to a reserve in Ntambanana. This removal was one of the largest undertakings in creating the habour at Richards Bay. The forced removal was expected to be complete before the habour was formally opened by the Prime Minister, B.J. Vorster on 1 April 1976.

In April 1965, the Industrial Development Corporation had invited Swiss Aluminium smelter to investigate the feasibility of an aluminium smelter in South Africa. An agreement for the construction of the smelter by Alusaf was concluded in Johannesburg in 1966. In June 1967 the government announced that the smelter would be erected at Richards Bay. The natural resources at Richards Bay, in particular the availability of sufficient water, made the site ideally suitable for the needs of an aluminium smelter. The construction of the plant began in 1969. This project demanded that local people be moved to settle elsewhere. As the first industrial giant of the habour, Alusaf earned Richards Bay the title 'Aluminium city with golden future'. Transport Minister Ben

Schoeman announced that he had no hesitation in choosing Richards Bay as the country's next major habour (van der Walt 1984:75).

Measures taken by the National Party Government: Tiny Jordaan meets Inkosi

The above paragraphs vividly explain the apartheid government's interest in the Mandlazini area. Emanating from this motivation, Mr Tiny Jordaan, Empangeni's Bantu Affairs Commissioner, was empowered by the government to give orders regarding people who were to be removed from Mandlazini. At first he had a meeting with inkosi (Mphangwa Mthiyane). Mr Jordaan did not treat the inkosi with respect since he didn't follow the lawful procedures e.g., he was smoking while talking to him. It was at this meeting that Jordaan delivered Draconian instructions to the inkosi from the National Party Government. According to these instructions, the inkosi was to act as co-ordinator between his people and the government. On behalf of the apartheid government, Jordaan gave the following orders:

- Firstly, within a period of ten days inkosi and his people were to be moved from Mandlazini to Ntambanana.
- Secondly, the government would provide transport, both for the people and their property.
- Thirdly, no one had the right to oppose this under the apartheid policy of the National Party Government.

Besides these demands, Jordaan offered a number of promises, including rewards for quick positive response. The government was prepared to compensate the people for their fields, forests, homes, etc. As an Afrikaner, Jordaan could not understand isiZulu properly nor could he reply correctly. So, he could not communicate accurately with the Zulu people. He was therefore helped by his secretary, Ernest 'Mfishane' Nxumalo. The delegation from the government was protected and escorted by members of the South African Police (SAP) and South African soldiers, who were all paid by the South African tax payers' money. Even before the meeting of Jordaan and inkosi , a number of armed

policemen, together with soldiers, were seen around Mandlanzini. This awakened the local people to the impending threat.

Jordaan further made a number of promises about ntambanana, including free houses and food. Schools, clinics, dams, roads and community halls were to be constructed at Ntambanana. The government also promised free transport from Ntambanana to Empangeni for the daily needs of the people. Local shops and supermarkets were to be built. Young children, pregnant wives and adults over the age of 50 years would attend free clinics. A local police station with adequate numbers of policemen was to be constructed. Responding to Jordaan, the inkosi objected to the instructions. He was not prepared to sell his father's land or alienate his people. Izinduna (councillors) and the people at large decided that they would rather stay where they were than move to an unknown destination, despite promises of free homes and work at one of the many industries supposedly to be established at Ntambanana. For days the fear of removal hung heavy over eMandlanzini and then, almost without warning, the penultimate blow fell. In five days they were told the government trucks would come and take them away.

The beginning of the process: moving the Mthiyane people from Mandlazini to Ntambanana

On Wednesday 6 January 1976, the axe fell at dawn, when the Bantu Administration Board men, supported by South African police, shouted at the residents to get out of their homes, while the demolition team went to work on the systematic destruction of their houses that had stood and sheltered them for years. The trucks came very early in the morning while people were asleep. Within seconds, pandemonium was spreading throughout the small African community of Mthiyane people, jolted from its sleep, as a dreadful and apprehensive cries came from house to house. The dreaded government trucks had arrived.

Bulldozers were used to obliterate their houses. Some of the residents scrambled for their fearful livestock while others tried to rescue their furniture. Some houses were demolished before the contents could be removed. Many residents lost everything. For 65 years old Themba Mthiyane, Wednesday 6 January 1976 was the worst night- mare

imaginable, something so incomprehensible that years later he still shook his head at the horrific memory of it. How could a man be forced to leave his house, his work and his friends? The only explanation he could think of was the extra- ordinary one that he was not a real man in KwaZulu at all. Yet the old man was just one of an estimated 3,5 million people who were forced to move in one of the most ruthless and widespread examples of social engineering in the recent history of South Africa.

One of them, Thembi Sokhulu, then a teacher at a local school, remembers the day on which they came for her. 'On Wednesday 6 January 1976 at half past five in the morning, there were five white men ratling the gate and shouting in Afrikkans "Maak julle oop! Open up!" My husband, preparing to go to work, watched in horror as two trucks pulled up outside the house. Before we had even opened the front door, I just heard the hammer on the pillar of the veranda, a big sound that made me wonder if I was dying. That sound went right into my heart and I shall never forget it. The police told Solomon (Thembi's husband): "Whether you like it or not, you are going, cool down and take your things". "We had to take everything and threw it outside. Imagine us taking our washing just as it was! A chair just as it was! That is how they removed us. I felt such pity for my husband – because he had built that house with his own bare hands. The house was our home and our little Kingdom. We had freedom there, and that day I felt we were losing our rights and human dignity, our friends in the community and the old spirit of people I lived with and valued". Finally, after the dust and shouting had subsided, the convoy was ready. Some men rode on the back of the trucks holding their few belongings they had been able to save. Buses were provided for women and children.

After a long pitiless journey during which people wept unashamedly, they reached Ntambanana. The buses and trucks were unloaded and each family given a tiny three-roomed wooden home with a mud floor and asbestos roof. Many of these structures were so draughty that the new inhabitants had to fill up the cracks with mud. Dazed and bewildered, they moved their broken furniture into their new residents. They wondered

what they had done to deserve such humiliating treatment in the country of their forefathers. Like many others, Thembi and her baby were dumped at her unwanted new address. She felt like a stranger in this structure which was very cold, with no middle doors. These structures were put together like trains.

The Zululand Obsever reporter took a walk through Madlazini after the bulldozers had moved in. 'It looks like a bombed city, the few citizens who remain are hounded out of their houses for not possessing permits….. hundreds sleep on verandas, live with friends and in the ruins-and the rains are coming'.

Some people totally refused to go to Ntambanana. Consequently new squatter communities sprang up at places such as near Alusaf. In 1976 the law against squatters was amended to allow the Bantu Administration Board officials to post an eviction order seven days before the demolition of the dwellings. In addition, no landowner could allow squatters on his land without official approval. Later on, all restraints were removed with the passing of the Prevention of Illegal Squatting Act, which made it possible to flatten a dwelling without any prior notice whatsoever unless the occupier could prove he had little title to the land on which he stood. Sadly, Africans were not allowed to own land near urban areas.

The people who squatted around Richards Bay were regarded as illegal families in the land of their forefathers. On Thursday 7 January, a yellow front-end loader arrived, escorted by the S.A.P. who announced that demolition would begin in 15 minutes. Chaos broke out as the squatters ran for their possessions, carrying them towards the road. Their private lives were displaced for all to see. Then the front-end loader lurched mercilessly into action, lifting a shanty into the air and dropping it in a pile crumpled corrugated iron and wooden beam. Again and again it went on to demolish ten more before getting stuck in the mud. A tractor sent to pull it out also got stuck in the mud. The sullen and traumatised crowd watched and jeered. Others thanked the African magic for the incident. It is also important to mention that, at first the Mthiyane people living in the South Eastern side of the Mzingazi lake were not affected. With the South-Western side demolished, the bulldozers then turned their attention to South-Eastern

side. Over the next few months, thousands of the Mthiyane people who had once lived at Madlazini gradually dispersed.

Some people believed that the 'divide and rule' principle was applied at Madlazini. One of them Mpangazitha Sibiya maintains that there were some local people who actually received money from Tiny Jordaan so that they would betray their fellow brothers. In support of this view, Mpangazitha pointed out that two strong leaders, Mveli and Zakhele (who objected to the movement) were arrested before the bulldozers came in. They were regarded as troublemakers. However, one wonders as to how they were identified. Madoda Xulu was of the opinion that Mfishne Nxumalo, Jordaan's secretary, pinned stickers next to houses occupied by troublesome people. This enabled police and soldiers to deal with owners thereof in a much different way.

Lastly, it is worth mentioning that before the meeting between the inkosi and Jordaan, a government delegation from Pietermaritzburg under the leadership of Gert Hanekom and Carol Walker arrived at Mandlanzini. After long talks, negotiations failed. In those talks, the issue of 'amathuna' (graves) of the Mthiyane ancestors was high in the agenda. The inkosi insisted that it was virtually impossible for the people to leave their forefathers' remains and graves there. Hanekom responded by stating that graves would be exhumed so that the remains would be buried somewhere else. He promised a goat and a cow for each recognizable grave as compensation. Mpiyeza Mthiyane stated that his father had been buried just two weeks before the bulldozers came in. He was buried at Sabokwe, next to where the present airport is located. This was so sad. It is noteworthy that where the present airport is located, was site for Shembe's temple.

Conclusion

In conclusion, the National Party Government justified itself that the forceful removal of the Mthiyane people from Madlanzini to Ntambanana would advantage the entire nation because the development would include the construction of industries, which would

create job opportunities for all elements of South African society. Of course, today on the land that once throbbed to the rhythm of African jive are neat suburbs of modern houses occupied by Whites, Indians, Colourds and few affording Blacks. The area they lived in is now Birdswood, Wildenwiede, Brackenham, Aquadene, Meer-en-see, Arboretum and Veldenvlei. It is also true that Richards Bay is today one of the fastest Industrial developing cities South of the Sahara. However, there is one standing principle, i.e. historical judgements should not be made based on the present, but from the period in question (past).

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Some Selected Factors Affecting Social Work Practitioners Participation in Social Work Practice and Programme

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Abstract

The purpose of this study is to investigate factors affecting social work practitioners' participation in social work practice and programme. To achieve the objectives of this study, three null hypotheses. The survey research design was adopted while data was collected from randomly selected two hundred and five (205) social work practitioners in the Social Development and Social Welfare offices in the 6 Local Government Areas that make-up the Northern Senatorial District of Enugu State in Nigeria. The generated data were statistically tested using Pearson Correlation Coefficient statistical tool. The analyses revealed that the low professional status of social work affect social work practitioners, that government policies have effect on social work practitioners' participation in social work practice and programme, training funds does not affect involvement of social work practitioners in social work practice. Based on these findings, the study recommended an orientation of social work practitioners through symposium and seminars to educate them on the relevance of the social work profession, a promulgation of policies that will offer special training and incentives to social work practitioners by making the profession one of the highly paid jobs in the society.

Key words: *Low status profession, social work practitioner, participation****.***

Introduction

Social work is a discipline that exposes individuals on how to assist people in managing their daily lives, coping with issues, navigating relationships, and solving personal and

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family problems. The international Federation of Social work (IASSW) and the International Federation of Social workers (IFSW) in June 2001, adopted the joint international definition of social work as the profession that promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well- being(Nicholas, Rautenbach and Maistry, 2010: 5-6).

The idea of social working in Nigeria predates colonialism, formal social work packaged as a profession with well articulated theories began with colonization, Anucha (2008: 230). Olowa (1987: 207) states that kinship system in the traditional Nigerian society provided for family welfare, child welfare, health, mental health, care for the aged, informal education, recreation, social planning and development. Not only did the extended family meet social welfare needs but it also dealt with problematic behaviors. Families dealt with behaviors that the community regarded as deviant by invoking the wider kin and it was not uncommon for restorative penalties to be imposed. Traditional reliance on the extended family has been weakened considerably by modernization, industrialization & urbanization.

The reciprocal obligations of family members towards one another still operate quite strongly in many Nigerian communities especially in comparison to the Western world. Nigeria's quest for modernization and industrialization after independence shaped the social welfare priorities that the country pursued which were tilted towards programs that benefited a newly emerging urban middle class.

The key value in social work is a commitment to act on behalf of the disadvantaged and the marginalized people (Nevo-Krumer and Weiss, 2006: 443). In solidarity with those who are disadvantaged, the profession strives to alleviate poverty and liberate vulnerable and oppressed people in order to promote social inclusion, (Nicolas et al, 2010:5). The relevance of social work notwithstanding, the profession appears not to be popular and command the respect of the citizenry in most of the Third World countries and Nigeria in particular. According to Nevo-Krumer and Weiss (2006: 444) social work is depicted as a

relatively low-status profession and termed a semi-profession. To ameliorate this negativity associated with social work, efforts are made to rebrand social work profession. In Nigeria, social work education has undergone tremendous reforms. There are establishment of department of social work in some of the Nigeria Universities in which Bachelor Degrees Honours in Social work are awarded and those that award Diplomas were elevated to degree awarding such as University of Nigeria Nsukka, University of Calabar, University of Ibadan, Lagos State University, and University of Benin. This is due to the importance of social work in the society and to make the profession more appealing in Nigeria. Apart from the educational reforms towards social work there is establishment of the Institute of Social Work of Nigeria, which is a professional institute that mobilizes membership into a professional forum. The institute trains, develop capacity, consult and offer a wide variety of professional social work services and care on social welfare policies that could make life meaningful to people especially those living in least developed countries (LDCs) of the world.

All the effort made to rebrand the social work profession in Nigeria and Third World countries appears not be gaining grounds ; this is because of some militating factors against the effort. Researches, however, have been carried out to examine factors affecting social work practitioners' participation towards the practice and programme of social work. Varieties of explanations have been suggested, some studies suggest that in West Africa, government policies, status of the profession, and lack of training funds are among the factors that affect social work practitioners participation in social work practice and programme. This paper will examine the factors militating against social work practice, and how it affects practitioners' participation, towards promoting the social work profession to its enviable heights.

Literature and empirical research

A few empirical studies have been carried out to examine the factors affecting social work practitioners' participation in social work practice and programme, (Butler, 1992: 47). Some discovered that one of the challenges facing developing countries who have adopted Western social work theories and practice approaches includes limited relevance to the needs of the countries; human services that are largely remedial, urban-centered,

limited in scope and informed by practice models that are inappropriate; and social workers who have been trained in the traditions of casework but who lack the necessary resources to effectively address clients' needs (Midgley, 1990). In other studies the professional status of the profession poses a problem to the participation social work practitioners' participation in social work (Skidmore et al, 1991: Earle, 2008; 15). For them social work is often regarded as a relatively low-status profession.

According to variety of writers, the professional preferences of social work practitioners are informed by efforts to adopt the features of the higher-ranking helping profession such as psychology and psychiatry, especially their direct clinical intervention and private practice (Aviram and Katan, 1991).In another study, Goodlad (1976) quoted in Nash (2003:24) 'raised a question of how can one best educate the expert and what gives a discipline value and status in a plural society? It confronts the problem of education and training in a society which requires experts for technological progress, yet risks a narrow and prescribed study programme to effect economies of both time and money.'Professional suitability to practice is another area which have hampered the practitioners participation in social work practice and programme.

According to Tam and Coleman (2009:47) it is defined as a good understanding of social work knowledge, skills, values and the performance of appropriate behaviors in given practice situations. They said that assessment and screening processes of students professional suitability begins at admission to a social work programme, continues throughout casework and fieldwork and carry on before graduation. Their research develops a psychometrically sound measurement on professional suitability for social work practice, also specific educational objectives for the purpose of training individuals to become well-prepared helping professionals imparting essential knowledge, skills and values for use in social work, developing a capacity for establishing and sustaining purposeful working relationship, developing social conscience, enhancing students' capacity to think critically.

Other authors maintain that another factor affecting social work practitioners' participation in social work practice and programme is lack of adequate funding. Earle (2008:112) in his study in South Africa discovered that low level of national funding impacted negatively on social work education thereby adversely affecting the zeal of students to embrace the profession. He is of the view that the impact of low funding has resulted in the reduction of staff at the department of social work as well as the progressive erosion of the programme depth and breadth.

Other authors argue that government policies affect the social work practitioners' participation in social work practice and programme, (Miesel, 1996, McLellan, and Richmond, 1994). Their argument is that social work is an ethical profession that cut across all cultural background. The profession does not discriminate in the provision of professional care for the individuals. Government policy, however, can greatly influence the degree to which social work practitioners are able to respect their ethics and human rights. Being human themselves, social work practitioners bring any number of biases to their work and they also practice within the context of government policy on cultural diversity. Governments world-wide have taken a variety of approaches to addressing cultural diversity in policy.

In her study Nash (2003:23-35) found out that contemporary society like New Zealand, with its uneasy acceptance of free market economy and cultural differences four dominant goals exists in such environment which are manpower planning goal, which is socially and politically defined and equips people with knowledge and skills society wants, courses are more likely to be funded by government if they are developed as a result of manpower planning. In consumer goal are socially defined by students and parents seeking assured career and social status of a degree.

Individual goal students want education for their self development and also scholarship goal. She proposed the goal of conscientization which provides an opportunity to those who wish to take control of their lives in an exploitative world and recognizes the potential of education for the self determination of groups as well as Individuals, this study was supported by (Kendall (1978), Munford and Nash (1994).They are of the view that it

represented the strong human rights elements, feminist and ethnic analyses in Social Work. And since social workers often work in government regulated settings, have their profession regulated by legislation and deal with the effects of other government policy on their 'clients', government policy without a doubt is a key shaping factor of practice. If cultural rights are not being respected, government policy will shape the recourses available to social workers and the people with whom they work. In another study in Nigeria, Aeidyorough (2010) is of the view that though social work is offered as a discipline in some of Nigerian older universities, not many practitioners are keen in making a career in social work because of their perception. Most practitioners are highly-materialistic and are not interested in rendering pro-bono social services to the helpless and the needy in the society. The ambition of most Nigerian workers is to work for banks and oil companies where they hope to be adequately remunerated.

The various factors raised in the literature have formed the bases for the generation of the following hypotheses for the study:

1. Professional status does not significantly influence social work practitioners' participation in social work practice and programme.
2. Lack of training funds does not influence social work practice and programme
3. Policies do not significantly influence social work practice and programme.

Method

Study design and sample

The study was undertaken in Social Development and Social Welfare offices in the 6 Local Government Areas that make-up the Northern Senatorial District of Enugu State in Nigeria. The data for the study was collected from 205 social work practitioners. Because of the time frame and constraints, the researchers made use of survey research design in which they used 4 point Likert-scale questionnaire to elicit information from the

respondents instead of indept focus group discussion. A total of 205 respondents were used but only 200 questionnaires were completed and returned, so the final sample size consisted of 200 social work practitioners. The data was analyzed using Pearson Product Correlation Coefficient.

Analysis/Results

For the demographic items, the practitioners were asked to indicate their ages (in years) and working experience (in years). The reason for this was to determine their working experience. In the proxy measure for social work professional status and practitioners' participation in social work practice and programme; four question items were asked: On the item "the status of social work profession affect social work practitioners involvement in social work practice and programme", 120 respondents represent 60% of the total population responded positively that the low status of the profession affect the practitioners participation in practice and programmes of social work while 80 respondents representing 40% responded negatively.

On the second proxy predictor, funds and practitioners participation in practice and programme. 147 respondents representing 73.5% responded positively that lack of funds affect social work practitioners' participation in social work practice and programmes while 53 respondents representing 26.5 responded negatively. A total of 113 respondents that constituted 56.5% gave a positive response to the question that proper funding encourages social work practitioners to participate in social work practice and programme, 87 (43.5%) responded negative.

A third proxy, "Policies and social work practice", 172 respondents that represented 86% responded positively that policies towards social work profession affect social work practitioners participation in social work practice and programme but 28 respondents representing 14% responded negatively. On item that "to encourage the practice of social work favorable policies should be made", 168 (84%) responded positively while 32 of 16% responded negatively.

Pearson Correlation Coefficient was used to determine whether exist any statistically relationship between social work professional status and social work practitioners' participation in social work practice and programme, training funds and social work practice and programme, and policies social work practice and programme. The responses were code: Strongly Agree (coded 4), Agree (coded 3), Disagree (coded 2), and Strongly Disagree (coded 1).

Table 1 Shows Pearson Product Moment Correlation Analysis of the relationship between social work professional status and practitioners participation in practice and programme (N=200)

Variables	**ΣX**	**ΣX^2**	**ΣXY**	
	ΣY	ΣY^2		r
participation	3528	6381		
			71788	0.37*
Professional status	3074	5939		

* Significant at .05, critical r = .138, df = 198

Source: Computed from field data, 2010.

The result of the analysis as presented in Table1 reveals that the calculated r-value of 0.37 is greater than the critical r-value of .138 at .05 level of significance with 198 degree of freedom. The result of the analysis is significant since the calculated value is higher than the critical value.

With this result the null hypothesis was rejected while the alternate was accepted. This means that there is a significant relationship between social work professional status and practitioners participation in social work practice and programme.

Table 2 shows Pearson Product Moment Correlation Analysis of the relationship between Training funds and social work practitioners participation in practice and programme (N=200)

Variables	ΣX ΣY	ΣX^2 ΣY^2	ΣXY	r
participation	3329	56181		
			1006.4	0.17*
Training funds	864	4288		

* Significant at .05, critical r = .017, df = 198

Source: Computed from field data, 2010.

The result of the analysis as presented in Table 2 reveals that the calculated r-value of 0.17 is greater than the critical r-value of .138 at .05 level of significance with 198 degree of freedom. The result of the analysis is not significant since the calculated value is higher than the critical value.

With this result the null hypothesis was accepted while the alternate was rejected. This means that there is no significant effect of training funds on social work practitioners' participation in practice and programme.

Table 3 shows Pearson Product Moment Correlation Analysis of the relationship between policies and social work practitioners participation in practice and programme (N=200)

Variables	ΣX ΣY	ΣX^2 ΣY^2	ΣXY	r

Particpation	3626	6477		
			72971	0.35*
policies	3074	5939		

*Significant at .05, critical r = .138, df = 198

Source: Computed from field data, 2010.

The result of the analysis as presented in Table 3 reveals that the calculated r-value of 0.35 is greater than the critical r-value of .138 at .05 level of significance with 198 degree of freedom. The result of the analysis is significant since the calculated value is higher than the critical value.

With this result the null hypothesis was rejected while the alternate was accepted. This means that there is a significant effect of policies on social work practitioners' participation in practice and programme.

Discussion

This study discovered that the lowly professional status accorded to social work profession in Nigeria highly affected the willingness of aspiring social work practitioners to embrace the profession. This antecedent had not encouraged practitioner to effectively discharge their duties since they were looked down on the society. This position confirmed the opinion of 170 respondents that constituted 85% of the total sampled population that Low- status of social work does affect the practitioners' participation in social work practice and programme. The result also supported other studies that the professional status of the profession poses a problem to the participation of social work practitioners' participation in social work (Skidmore et al, 1991: Earle, 2008; 15).

Interestingly the study discovered that lack of training funds does not affect the social work practitioners' participation in social work practice and programme. Social work like any other discipline in social sciences does not require special funding. Though social work practitioners require special training to effectively discharge their duties but this does not require special funding. The finding of this is sustained by the response of 147

respondents representing 73.5% of the sampled population and contrary to the study of Earle (2008) that lack of funds affect social work practitioners participation in social work practice and programmes.

Finally, the study discovered that government policies play prominent role in the involvement of social work practitioners in social work practice and programme. Government policies direct the activities of the people in the society irrespective of the profession. Social work like any other discipline is controlled by the activities of the government. This discovery is in line with the studies of Miesel (1996), McLellan and Richmond (1994), and supported by the responses of 172 respondents representing 86% of the sampled population.

Recommendations

This study explained the factors that precipitated against social work practitioners' participation in social work practice and programme. The indices considered where low-status of the profession, policies towards the profession, and training funds. Based on the results of the study the following recommendations were made:

1. There should be an orientation of social work practitioners through symposium and seminars to educate them on the relevance of the social work profession.

2. Government should promulgate policies that will offer special training and incentives to social work practitioners by making the profession one of the highly paid jobs in the society.

3. There should be attachment of social work practitioners to all social welfare offices, hospitals and other development centres as this will enhance their career and opportunities.

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The 'We versus Them' Divide in Nigeria: Rethinking Traditional Epistemologies

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Abstract
Ethnicity is undisputedly a problem in many African states, so are religious and political crises. Nigeria is a clear example. On the one hand, some scholars have argued that politicians use ethnicity and religious differences as means to create unnecessary rivalries and to settle political scores fuel ethnic and religious violence in Nigeria. Others are of the view that religious and ethnic differences are responsible for political instability in the country. On the other hand, while some scholars suggest that the country be divided along ethnic or religious lines, others argue that the size and diversity of Nigeria would guarantee enhanced competitiveness for the nation. Without necessarily taking sides (sides?) in any of the arguments, the author examines the epistemological foundations that that have instituted, legitimised and sustained schism in Nigeria.

Key concepts: Nigeria, We versus then divide, Traditional epistemology.

Introduction

Ethnicity is undisputedly a problem in many African states, so are religion (Megalommatis, 2010) and politics. (Dada, 2010, 1-19). Nigeria is a clear example (Salawu, 2010, 345-352, Degne, 2006, 1-14). Perhaps, more than most other Africa states, the Nigerian situation is further complicated by other social class differentiations such rich-poor, male-female, employed-unemployed, rulers-common people, young-old and numerous other indices. These problems manifest in the forms of war, bloody violence, apathy, Social schism, mutual distrust, conflict and lack of social cooperation in Nigeria (Diamond, 1998, 2-7). Both scholars and practitioners in various fields, who themselves are Nigerians, and even by non-Nigerians and sympathisers have said and

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written on the problem. In one sense, this is a reaction to the previous explanations on the problem. At the same time, it is a personal reflection on the problem. Consequently, the intention is not to examine the situation of Nigeria or of Nigerians like an expert wanting to prescribe solutions to clients or as a technician employed to fix up an object. Neither is it also to empathise with Nigerians like a priest prescribing some acts of contrition or penance to a devotee. Rather, the intention of the author is to examine the situation he finds himself as a Nigerian. Therefore, this paper has only one objective. It is to react to the sort of explanations given so far by scholars about the crises of Nigeria within the context of the postcolonial Africa. Therefore, as an African, I (the author) cannot afford to be careless, dishonest or deceive myself. This study is significant because it helps to see the black spots of previous explanations and serves as a turning point on the manner in which scholars have portrayed my situation in life as a Nigerian, and by extension, as an African.

Some scholars have argued that politicians who use ethnicity and religious differences as means to create unnecessary rivalries and to settle political scores had fuelled ethnic and political religious violence in Nigeria (Agunlana, 2006, 255-263). Others are of the view that the religious and ethnic leaders are responsible for political instability in the country (Mantzikos, 2010, 57-62). Some even blame the phenomenon on the modern state system, which according to the holders of this view, originates from the colonial balkanisation[13] of the geographical space of Nigeria by the erstwhile colonial masters (Diallo, 2006, 12-22, Busia, 1971, 37). However, while some scholars suggest that the country be divided along ethnic or religious lines, others argue that the size and diversity of Nigeria would guarantee enhanced competitiveness for the nation ((BBC News, 2010). In other words, scholars are divided between two groups of opinion. Those who argue that the social schism in Nigeria is caused by colonial factors and those who believe that the postcolonial Nigerian leaders are the causes of the problem (Oke, 2005, 332-343)

We and the divide in Nigeria

In 1999, there was once a motor accident in the neighbourhood of a certain village around Lokoja, a Nigerian ancient confluence city of River Niger and River Benue. As people who went to rescue the accident victims were returning, one of them was asked in the pidgin English language often referred to as 'broken'; *hao many iple mort for de accident* (how many people died in the motor accident)? He replied; *person no die, na only wan mala* (no person died, only one Malam (Hausa) died). Though the answer given by the witness of the accident may not have come from a deliberate attempt to regard the Hausa or other ethnic citizen as non-human beings, at the same time, it may have erupted from an even the realm of the subconscious or habit. It might have resulted from cultural-based arrogance, which makes people to look down others as inferior. In that case, the statement, "no person except one Hausa man," represents a deep rooted tribalism, hostility, social schism, enmity, resentment, and tendencies for lack of social cooperation, abuse of others and violence. All these add up to up to the "we and them divide," using Mazrui's (1990, 1-9) term. In Nigeria, these divides exist in very complex and multidimensional patterns.

In Addition, Nigeria itself is a very complex country. Religion in Nigeria means Christianity, Islam or the traditional religion. There are over a hundred distinct tribes and over three hundred competing languages in Nigeria (Library of Congress, 2008, Ekanola, 2006, 279-293). Two of the three dominant religions (Christianity and Islam) are from outside of Nigeria. Many Nigerians practise the foreign religions publicly and supplement it with a secret practice of the traditional religions privately or secretly. In essence, the psychological orientation of Nigerians is formed and informed by both foreign and local elements.

In 'ultural forces in world politics' azrui (2005, 1) identifies some forms of social schism. Mazrui talks about the East/West, North/South, developed/developing, Christian/Muslim, Black/White, rich/poor divides in world politics. In "the state of the nation;" a publication of the Academic Staff Union of Universities (ASUU, 2002, 22-23), the Dons identify similar polarities within Nigeria. To begin with, the postcolonial Nigeria

began its self-rule with a civil war tagged 'the Biafra war' in the 60s. It was a war fuel by rivalries and schism among the three main ethnic groups but that ended with strife between the Igbo and the rest of Nigeria. The membership and status of Nigeria in the Organisation of Islamic Countries (OIC) has been the source of conflicts for decades. Land disputes have also seen to the death of hundreds of people every year (Odiegwu, 2010, 11), people have even wandered whether the petroleum oil resources is a curse to Nigeria (Lartey, 2010, 8).

Perhaps, there have been more military coups in Nigeria than in most countries within its fifty years of independence. There have been about seven successful military coups, most of which were bloody. There have also been several unsuccessful ones, which were no less bloody than the successful ones. The civil was succeeded by coup d'etats, one of which had some parts of the Northern Nigeria expelled from the country for some hours.

Every year is greeted with violent clashes between religious groups, ethnic groups and political parties. In spite of ecumenical institutions such as the Christian Association of Nigeria (CAN), the Christian community is no less disunited among themselves than between the Christians and the Moslems. The Moslem fundamentalists and the traditional Moslems look askance of one another. The national character policy and the presidential candidacy zoning systems attempted and insinuated at various quarters in the political arena in Nigeria (Nnodim, 2010), are all expressions of ethnic and tribal rivalries.

It seems as though all local state national election in Nigeria is accompanied with violence and bloody clashes (Briefing Paper, 2009). In Nigeria, inter-ethnic, inter-tribal, inter-community, inter-trade-union, and political violence have become a recurrent event and normal the way of life (Lartey, 2010: 8). Political thugery, politically motivated killing (Rotimi, 2005, *79–98)* and kidnapping are expressions of lack of social cooperation.

The social problem manifests in several ways and other than bloody clashes between people. The gap between the rich and the poor, the elite and the Masses, the literate and the illiterate seem beyond description. In addition, vandalising of government properties like the petroleum pipelines (Fred, 2010), refineries (Daily Trust, 2010), electricity (World News Head Lines, 2010), to mention just a few, are not only expressions of protest against the government, but also against the rich and the ruling class. In Nigeria, soon after the election, the elected representatives move to the state and federal capitals far from the reach of those who elected them. It may be of interest also to note that there are places in Nigeria, where the language spoken by the females differs from the one spoken by the male. There are also townships with more than one king and language. In Ajowa Akoko, for instance, there are about five Kings and five different languages. If I may also add, that in many places, football has been a source of unity. In Nigeria, fans of the Manchester United cannot watch a match between the Manchester United and the Liverpool club under the same roof, let alone on the same television screen.

I have no doubt that it is tempting to conclude that the leader are the causes of these problem. It is equally tempting to agree that the problem is the effect of colonialism. In another dimension, it appears safer, at the first sight, to argue that both the internal factors of corrupt leaders and the colonial external enemies have caused the problem in Nigeria. The three alternatives, however, are mere simplistic approach to the problem. Over the years, scholars have employed these sorts of causal explanations, perhaps because it protects their image as experts and secures for them the popular acceptability they require from the public. Before, explaining the black spots of the causal inferences employed by the previous explanations of the Nigerian problem or making any suggestions on the dynamics of the problem, I shall explain the link between epistemological orientation and the tendencies to behave in a certain ways.

Traditional Epistemologies

The relationship between thought and action could be explained in two ways. Explaining how a person's thought affects society is often assumed to be a project for the psychologist (Henriques, 2004, 1207–1221, (Viney, 2004, 1275–1278). Having to examine the basic beliefs and mental scheme that produce the thought contents and the thinking pattern of an individual actor, on the other hand, is an investigation within the domain of epistemology. However, the investigations in these two fields (philosophical epistemology and psychology) have better promises better results when combined because it allows for a more holistic synergy, because the sharp demarcation made by scholars between the two realms are arbitrary. For most part, the two are about the same undivided person. Perhaps, it results from the epistemological fashion of the day, which sees the intellectual community thoroughly and arbitrarily chunked into independent units, and making interdisciplinary researches difficult in universities and research institutes, especially in African Universities (Moabi, 2010). This paper does not intend to delve into the entire problem of interdisciplinary demarcation in the twenty-first century. However, it provides some insight, and perhaps, hindsight, into a part of the problem. It touches on how the intellectual habit of arbitrary demarcation between two points, objects, qualities, ideas, theoretical positions and concepts characteristic of academics and general society in contemporary times relates to the social situation in Nigeria.

It must be acknowledged, that in recent time, phenomenology has attempted bridging the said gap between philosophical epistemology and psychology. However, phenomenology in its transcendental formulation from Edmund Husserl under the influence of Franz Brentano to its existentialist formulations by Maurice Merleau-Ponty and Albert Camus are largely reductionist in their approach (Omoregbe, 2003, 29 and 81). While Husserl endorses a fleshless ontology in search for the essence of being, Merleau-Ponty rejects the "inner man" of St. Augustine (Omoregbe, 2003, 29) and commits himself to the Aristotelian scholasticism of the incarnate being' Omoregbe, 2003, 81-83). In essence instead of reconciling the inner-outer demarcation initiated by

the medieval philosophers, Merleau-Ponty simply opts for a secular presentation of the "incarnate being" adopted by Aquinas from Aristotelian scholasticism. Hence, in addition to the split between the traditions of phenomenology, they have further distanced phenomenology itself from previous focus of the theoretical epistemology.

Traditionally, in the history of thought, epistemology is a search for knowledge. It begins with claims to knowledge against sceptical objections. It therefore centres round the arguments that knowledge is possible and that one cannot claim to know unless one can say how he or she knows. That is, for instance, *p* does not know that *s* unless *p* is able is able to tell in a manner beyond any doubt, how *p* knows or may know that *s* (Dancy, 1991, 7). The traditional epistemology, therefore, ccommodates the sceptical objection.

Given the provision for scepticism in traditional epistemology, within the history of traditional theoretical epistemology, there are two original groups. There are those who claim that knowledge is possible and there are those who object to the possibility of knowledge, usually referred to as the sceptic school of thought. Each of the epistemological group is further subdivided into factions depending especially on the levels of their emphasis. For instance, those who believe in the possibility of knowledge are subdivided into rationalism and empiricism, and the empiricist school is further divided into other units. Regarding the criteria for knowing, the non-sceptic group are distributed between the foundationalist, coherentist and the contextualist theses.

There is yet another epistemological project. It has to do with the question of 'where to locate knowledge.' In the epistemological project of identifying where to locate knowledge, scholars are as divided as in other previous projects. The rationalist, for instance, believe that knowledge could located within the realm of pure reason. Descartes, Malebranche and Spinoza represent the rationalist community. Locke, Berkeley and Hume represent the empiricist school of thought, which believes that the best knowledge we can ever have is knowledge through the senses.

Within the history of philosophy and an intellectual discipline, epistemology is presumably as old as human reasoning in some sense. In another sense, it dates back to the earliest Greek philosophers in the Western history of philosophy. Within the Western tradition however, Rene Descartes represents a landmark in the history of epistemology. Descartes is popular for instituting dualism in relation to the body-spirit demarcation. He has also institutes dualism by demarcating between the solid and incorrigible foundation and the structure of knowledge built on the said foundation. Furthermore, the root of the object-subject demarcation of the realist tradition was also traced to Rene Descartes. Since Descartes, epistemology has taken a completely new turn. With the initiatives of other philosophers especially in the modern and postmodern era and tradition, philosophy no longer remained the same.

There is particularly the ascendance of the contextualist approach to thinking, thought and issues, often referred to as the socialised epistemology. The socialised epistemology often referred to as contextualism, came up as a reaction to Descartes' foundationalist approach to justification of knowledge claims. The post-medieval sees to the growth of the sciences, because, scholars were opened to greater freedom of thought and action, not only because the reduced power of the Church has allowed it, but more because the more enlightened reason has itself, seen to the gradual collapse of authoritarianism in society. Hence, the influence of epistemology on society is evident, and the influence of individual philosopher like Descartes on epistemology is not in question

The influence of the epistemological fashions and traditions on society in general is often ignored in intellectual explanations of social behaviours. Supposing in a first year undergraduate class, a student says, I know that the world is spherical because my geography teacher thought me so during an elementary class. The said student could be taken as having known that the world is spherical at that stage. If on the other hand the same person asks a third yea or a postgraduate student the same question in an examination, he may not be willing to take the same reference to secondary the

school's teacher as an answer. Ironically, another professor might overlook the different circumstances and take the answer as true and correct on both cases. The difference however is the fact that the two professors conceive knowledge differently. The former sees knowledge as context dependent, while the latter sees it as universal and incorrigible. What we hold to be true, and the extent at which we believe that things are exactly the way we see them, depend on our conception of truth and knowledge. In the same manner, the justifications we give for our understandings also depend on the same issue of our conception of truth.

The Cartesian dualist and perhaps, polarist orientation has marked a turning point in epistemology. As noted earlier, it marks the legitimization of the mind-body demarcation and consequently of physical-mental, subject-object, subjectivity-objectivity dichotomy. The dichotomous orientation (Dupré, 1993, Galison, & Stump, 1996, Parsons, 2003, Popper, 1963) has been the hallmark of traditional academic philosophy since Descartes. Given the position of philosophy as the mother of all other intellectual fields, the dichotomised outlook of philosophical epistemology expects to have influences and consequences on the foundation and outlooks of all other disciplines, albeit in academics and in the academic world in general.

The methodological principle, initiated by the object-subject demarcation, is that of causal explanation (Outhwaite, 1917, 5-7). It finds its way into the methodology of the mainstream social sciences in through the rise of empiricism in the 17th century and the dominance of realism, especially in political science, sociology and the international relations in the twenty-first century (Outhwaite, 1917, 6-10). This explains why it is sometimes referred to as causal realism, because the problem of perception is the problem of empiricism and the demarcation supports the realist thesis of the empiricists (Chisholm, 1972, 2).

Realism in general is the belief that the physical existent object is real, but can only be known through the mental image. That is, we cannot have direct contact with the physical world. In the natural sciences, the dualist posture forms the very foundations of

the Newtonian physics where objects are subdivided into smaller units and where the action in one is seen as a reaction to the force from another. In politics and the political science, it forms the basis for the dominant representative democracy on the one hand. It also gives rise to the sharp demarcation between the rulers and the ordinary citizen, on the other hand. The dichotomist epistemology also gives rise, not only the proliferation of academic disciplines and fields of study since the beginning of the 20th century, but also to the proliferation of schools of thought and the general epistemological crisis of the 21st century.

By implication, the social orientation offered by the epistemological traditions of the Western world is the dualist, pluralist and dichotomist. This explains why some scholars of African studies have accused colonialism of importing ideologies that support excessive individualism, discord and chaos into Africa (Wiredu, 2000, 186-204, 1992, 59-70. It may be interesting to also examine the traditional epistemology of the African system in other to ascertain if the said dichotomist outlook is completely alien to it.

It is no point trying to oppose the view of the scholars who argue that the worldview of many African cultures is monistic (Bamikole, 2004, 97-11). That is, it promotes unity. They may be correct in some sense. Within the lofty appearance of monism, however, there lies a subtle picture of dualism and pluralism. The underlying principles of African cultural systems have provided a worldview no less a dichotomist orientation that of the Cartesian dualism.

To begin with, a good number of scholars agree that the African worldview is communitarian (Wiredu, 2008, 332-339, Gbadegesin, 2000, 149-168, Wiredu, 2000, 374-382, Sogolo, 2000, 177-185, and Koenane, 2010), Onyiam-Osigwe (2005). Nyerere (1995) gives a classical picture of African communitarianism in his description of the family-hood polity. According to his description, the elders converge under the shade of a big tree and they discuss until they reach an agreement on any issue. Given the limitedness of the transport system available in the precolonial African system where

the ‘under the tree’ system was popular, and given the fact that agreement by consensus could be a very difficult task without some sort of manipulations. Wiredu (2000, 374-382) acknowledges the difficulties involved in achieving consensus. Consequently, one would expect that such a provision would work only for a small community. It also means that the said African communitarianism was an intra-community arrangement. The implication is that the sort of communitarian system practiced in Africa does not regulate the relationship among African communities. In fact, when each community is united against the other, the result is war.

The underlying polarity in the intra-community communitarianism does not necessarily imply that there were originally no inter-community relationships in Africa. Originally, in most African societies, there are two kinds of political arrangements. One was an age-based hierarchical system and the other was monarchical (Salami, 2006, 67-78). In Nigeria, the three leading ethnic groups are Yoruba, Hausa/Fulani and Igbo. Perhaps, the monarchical system has been in the Hausa communities from time immemorial. Among the Yoruba, the monarchical system has become established since the arrival of Oduduwa (the founder of the Yoruba kingdom. Among the Igbo, the expressions such as *Igbo enwe eze* (the Igbo have no king) and *Onye obula bu eze nebu ya* (everyone is a king in his compound (Nwala, 1985, 163-174) are expressions suggesting that kingship or the monarchical system was a later development and that each community is a state. The other system which appears more original, especially among the Igbo and the Yoruba and perhaps in some Hausa/Fulani states is the family-centred state system organised along the line of age groups or hierarchy of age-based seniority (Nwala, 1985, 167). In this latter system, the eldest man in the community is automatically the head. Lucky enough, both systems, though widely different, are democratic in their own right.

There are indications, however, that the monarchical system came as a result of the corruption of what is described as the traditional republican system of ruler-ship. Whether the view is correct or not, most Nigerian communities of today, including some of the Igbo communities, who had earlier taken pride in the fact that they had no kings,

now practice the monarchical system in order to attract some recognition and benefits from the federal and state governments (Nwala, 1985, 163-175). The monarch by nature (whether democratic or otherwise) would want to censure that his kingdom is protected against external invasion. It also become predatory over smaller kingdoms and communities around. In addition, instances of power tussle between the vassal states and the kingdom, between the king and the chiefs or even among the chiefs were not uncommon (Wiredu, 2000, 374-382). This in itself is a practically dichotomous system.

In addition, there is a saying among the Yoruba, that *t'ibi t'ire la da'le aiye*, meaning that there are two options of good or evil, in the world. In other words, the good and the evil we find in the universe are both from the author of the universe. The good-evil, good-bad, divine-human, creator-creation, cause-effect are all implied in the statement. The statement itself originates from the Ifa literary corpus (Yoruba Oral tradition), and consequently attributed to Orunmila of the Ifa literary corpus often used for divination (Oke, 2007, 1-19, Akinnawonu, 2004, 59-66) on the one hand, and precolonial on the other. In the traditional medicine, healers often consult the oracles to verify the cause of an ailment (Makinde,1998). This system is common to all the major and minor cultural groups in Nigeria. In the Yoruba setting, the diviner usually attribute the source of an ailment to Olodumare (the Creator), Aje (witches), Ori (literarily translated as the inner-head or to some enemies within or outside of the family of the sick person (Makinde, 1985, 53-69 and Lawal, 1985, 91-103). This system itself seem to support causal explanations.

Given the fact, therefore, that polarism and pluralism is found in both the Western and the African conceptual systems that make up the Nigerian society and consequently the Nigerian person. That is, given the fact that the very foundations of the way Nigerians think if shrouded in, coloured by and conditioned to seeing differences and opposites and many, can it be said that some leaders have caused them to demarcate between one tribe and the other? On the contrary, I think it is more consistent to think that the

leaders themselves are able to see these differences because they are also member of the Nigerian society.

Traditional Epistemologies on Nigerians and on Previous Explanations

As noted in the introductory part of this paper, scholars are divided on this issue of social schism in Nigeria. As also noted, some scholars have argued that the problem was as a result of the colonial past that Nigerians have deep rooted hatred for one another along the various socio-economic classes. Others accuse the political, tribal or ethnic leaders for the problem (Kasfir, 1987, 54-60). Academics and experts stand aloof as conventional priests with ready-made solutions to the problem. This explains why some scholars and leaders have prescribed the division of Nigeria along ethnic or religious lines. These opinion parties have resulted from shallow understanding of the people and their problems, and they have further entrenched the ignorance among the people that they are mere effect of insurmountable causes.

Having linked the behaviour found in the Nigerian society to the two epistemological orientations, usually assumed to be opposed to each other, it is tempting to conclude that either or both of these epistemological influxes have caused the social schism we find in Nigeria. That conclusion will, however, be premature. To clarify the question, some further clarifications need to be made. What, if Nigeria were never colonised, would that have meant that the problem of social schism and tribal rivalries would never have existed? Perhaps, one of the places where the problem is as close in degree as Nigeria is Ethiopia that was hardly ever colonised. Does it mean on the other hand that the combination of the two traditions have caused the problem for Nigerian? I do not think so, because other places within and outside Africa have inherited similar traditions, but mutual distrust and schism in those places are not as deep, and do not always manifest in wars and violent conflicts as in Nigeria. Examples are India, South Africa, Botswana and Egypt.

The behaviours of a society could be influenced by the dominant epistemological fashions because every society is a combination of individuals. The quality and quantity

of the individuals and the inter-relation between the individuals determine the nature, problems and characteristics of a society. The case of the Nigerian society is not an exception to this rule. An influence on the individual is indirectly an influence on the society to which the individual is a member.

The influence of the Western epistemology on the Nigerian society comes in different fashions and degrees (Bewaji, 2007. 383-403). It comes through the formal education. Nigeria, like many African states, is a place where being educated is almost synonymous with being literate and schooled in the Western systems and language. The Nigeria society of today has inherited the polarist epistemologies of the traditional Western philosophy through other avenues like religion, legal framework, economic scheme, technology (Olatunji, 2006, 73-78), medicine and political formats (Mosley, 2009) The learner-teacher divide, the divine-human divide, the representative-people divide and the natural-artificial are examples.

However, the mistakes of previous explanations of the Nigerian problem lie, not only in their dichotomist approach, but fundamentally in their attitude of mistaking influences for causes. The influences of colonialism and its underlying epistemological tradition on the Nigerian society is not in doubt. Colonialism has become part of their history, which they cannot now undo. The influence of the pre-contact cultures of the Nigerian ethnic and tribal groups and their underlying epistemological orientations are also not in question, because it dorms part of their social gene passed from generation to generations, albeit unnoticed. The possibility of conflicts between the two rival epistemologies in one person and in one society is therefore undeniable. However, all these are half the truth, because possibilities are mere possibilities; they are not necessarily actualities. They are sometimes contingent upon other more intimate factors. The other side of the story is that every society have had to combat influxes of rival epistemological orientations in every generation. It hinges on the problem of identity. Even the Europeans who colonised Africa have had to battle with the same thing. According to Fanon, in the process of colonisation, the oppressed becomes the oppressed and the oppressed

becomes the oppressor, and both of them lose their identity (Freire, 2006, 40-73)
Given the forgoing analysis, it means that the problem of social schism in Nigeria is not caused by either colonialism, the postcolonial African leaders or the allegedly conflicting epistemologies, because one of the attributes of a cause is that it is always succeeded by an effect (Faure, 2009, 77-108. Maxwell, 2004, 3-11). That is, wherever the cause, there must be the effect. It also means that the people are effects of causes, and consequently have no contribution in their own history. Like a Trojan horse, which carries within itself death and decay, the causal explanation appears like an exoneration of the people from being blamed for being responsible for a problem, it, however, caries within itself fatalism and the death of the civil society. It means that after all the people are not responsible for the problem, because there was nothing they could do to avoid it, then, there is nothing they can do to stop or survive it on their own. Like in the case of Nigeria, it means that the people are at the mercy of their leaders or the colonial agents to change the situation. It also means that Nigerians could go to sleep and rest their soul while depending on the benevolence of the causal agents for their fate in life. Like me, an average Nigerian feels that he has some duties, obligations and contributions to the trajectory of the personal and national history. Hence, the causal explanations are derogatory to the Nigerian personality and misleading the Nigerian people, especially the civil society on which lies the hope of the nation in this milieu.

The problems exist, therefore, not because the challenges such as the corrupt leaders, colonialism or the more intimate factor of two distinct epistemological orientations exist, Instead, it is because, I as a Nigerian, have not succeeded in reconciling the seemingly contradictions that I find in my mental systems. I have simply allowed myself to be deceived that someone or some agents that are not in any way better is responsible for my fate in life. First, the Nigerian person has not been able to realise that the two epistemological traditions are not as opposed as he had thought. However, because his actions cannot be motivated equally by opposing factors at the same time, the Nigerian person assumes that he has to suppress one of the two allegedly opposing epistemological traditions whenever choice of action is to be made. Hence, knowingly or unknowingly, he allows himself to be divided, and perpetually co-switching between two

imaginary worlds (de la Ceuz-Guzman, 75-88, Some, 1994). On the other hand, his inability to reconcile himself with his own world conditions him to seeing conflict and differences in the world. Between unity and diversity, monism and plurality, ultimate truth and divergence, the individual and society, colonial and traditional, White and Black, good and bad, and me and others. He assumes that one implies the negation of the other, and he is unable to look beyond the seeming differences and diversities to see unity and relationship. Worst of all, phenomenology is imported to him as a new system, when in actual fact, a system more coherent than and superior to the alleged phenomenology abrogated to the Western tradition could have naturally developed from him.

A society, however, is a combination of individuals. The quality and personality type of individuals determine so many characteristics of a society. Given the social situations surrounding the Nigerian society, where there is unmitigated but un-harmonised adoption of two allegedly conflicting conceptual schemes and worldviews, the possibility is there that Nigeria is made up of with people with split personalities. It may not be strange therefore, to find out that people could be different in public offices from what they are in their private homes. It may not also be strange that people co-switch between the traditional beliefs and Christianity or Islam. This is because, the Nigerian person assumes that the two are necessarily opposed, and that, one implies the negation of the other. Because the choice of one mental scheme, has to be made however, the Nigerian person feels compelled to choose the behaviour and mental scheme that has a wider acceptance for the public situations while the other has to be condemned to secrecy. Consequently, he finds himself making opposing choices and decisions in public and private situations. He becomes inconsistent and perhaps a sign of contradiction and deception, even to himself.

To a large extent also, this inability of the Nigerian person to resolved the conflicts within his own personality, has contributed to the several social contradictions, especially the economic contradictions found in Nigeria. Given the performance of

Nigerians in sports, it is easy to assume that Nigeria has one of the best sporting facilities, when it does not, even within the African standard. Nigeria for instance, by its wealth of resources should be one of the richest nations in the world. On the contrary, Nigeria is counted among the poorest (Ekanola, 2006, 279-293, Olukosi, 2000, Ilesanmi, 2007, 131-146). By the number of its Nigerian scholars in the United States alone, most people would assume that Nigeria has the best quality of education in the world. Given the quality of Nigerian experts everywhere in the world, it would easily be assumed that Nigeria has one of the best professional development systems and policies and that Nigeria does not lack the human resources. On the contrary, all these assumptions are far from being true, even on the scale of regional comparison. For the same reasons why there should be abundance, Nigeria suffers insufficiency instead. Ironically in some cases, abundance lives side-by-side with shortage in the country.

From the above analysis, it is clearer that even if Nigeria was never colonised, the situation could never have been too different. It also shows that the leaders themselves being from among the people could not have been different, except a few who, in humble recognition of the problem, have taken up the challenge of reconciling the internal crises. This analysis however, is not a defence of the atrocities of the past and present Nigerian leaders. Neither is it a defence of the cruelties of colonialism. If influences are causes, then, it may be inferred that, without realising it, scholars who give causal explanations of the social schisms in Nigeria in the manner of the Newtonian physics, where forces from one object are said to cause the motion in another, are also being caused by the same dichotomist epistemology. They also co-switch between the self-created and irreconcilably demarcated worlds. Consequently, their analysis may be incapable of liberating the Nigerian person. In the same manner, the suggestions to divide Nigeria is inadequate because it would not have addressed the more fundamental problems upon which the problem is contingent.

Conclusion

In this discourse I have offered a reflection on the social schisms that exist in Nigeria. In my analysis, I have acknowledged the fact that some scholars have tried to find the

causes of the problem. Without taking sides with any of the rival causal explanations, I have examined some crucial features of the fabrics of social pattern, which are often ignored in explanations of social situations. It is explained in the analysis, the conditions under which the identified features are able to produce social schism in a society, and specifically in Nigeria. It is also noted that the suggestions to further split Nigeria along the lines of different factors will be a futile effort if the underlying conflicts are not resolve.

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Mapping research areas and collaboration in the College of Human Sciences, University of South Africa

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Abstract

This paper examines the research output of the College of Human Sciences (CHS) at the University of South Africa (UNISA) with a view of determining the subjects or topics of research focus as well as the pattern and extent of research collaboration within the college. Using informetric approaches and more specifically the content analysis, the study employs various analytical technologies including UCINET for Windows, Microsoft Excel, Pajek, TI and TextStat to analyse data that was extracted from the University's institutional research management system (IRMA). Results indicate that the research focus of the college is largely on HIV/AIDS; the most productive department was the Christian Spirituality; the actual research output of the college is below the expected output; research is largely conducted singly as opposed to collaborative research; and that external research collaboration is common. Conclusions and recommendations for further research are provided.

Introduction

Various bibliometric indicators have been proposed for purposes of evaluating research performance of individuals, organizations and even countries. The application of these indicators in research evaluation has been widely published in different publication types including journals (e.g. Journal of Informetrics, Scientometrics journal, and the Journal of the American Society for Information Science) newspapers, and books as well as the Internet. Publications count, patents count and citation count and impact, among other informetric measurements, are the commonly applied indicators in measuring the performance of individuals, journals, institutions and countries in research (Jacobs, 2002; Onyancha, 2008; Onyancha & Ocholla, 2009). There is, however, contestation as to which method is the most appropriate in measuring

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research performance especially at the individual level (Onyancha, 2008). Is it peer-review, bibliometrics/informetrics, economic rate of return, case studies, retrospective analysis or questionnaire surveys? As Onyancha (2008) notes, none of these approaches or methods is foolproof. Each has its strengths and weaknesses.

Nevertheless, publications count and analysis is increasingly becoming recognised worldwide as the measurement indicator of research output and therefore an individual's performance in research. Publications count is used to study publication or research output in different countries, the amount produced during different periods, or the amount produced in different subdivisions of the field (Hertzel, 1987; Sengupta, 1992). Nicholas & Ritchie (1978) observe that studies using publications count normally describe the characteristics or features of literature. A study conducted on 4,000 researchers to identify appropriate bibliometric indicators for research performance measurement in their disciplines, found that publications (i.e. publication of research results in refereed journals) ranked as the most important performance indicator (Kostoff, 2001). Other performance indicators, according to the same study, include peer reviewed books, keynote addresses, conference proceedings, citation impact, chapters in books, and competitive grants.

According to Victoria (n.d.), publications count is the simplest informetric measurement. Hence at its simplest form, publications count involves counting the number of papers, citations, references, patent citations, words within a text, books and other writings in the field, or often by a count of those writings which have been abstracted in a specialised abstracting journal. Such counts provide a general view of the production activity in a field, institution or company as well as highlight an individual's performance. Examples of questions that publications count is designed to answer are:

1. How many publications, citations, books, patents, etc has a particular author, group of authors, institutions and/or countries/geographic regions, produced?
2. How much has been produced on a given topical issue, discipline, country, regional area, etc?

3. How many publications have each been authored by how many authors?
4. How many publications were published in a given source (journal, magazine, etc?)
5. In how many languages are documents published?
6. How often does a particular word appear in a text?

Although commonly applied in assessing research output, publications count should be used cautiously, particularly when used as a proxy of research productivity because of the limitations associated with it. Objections have been raised in the following areas as outlined in King (1987:262) and Kostoff (2001, Section IV-B-5-ii, para. 1):

1. Publications count does not provide any indication as to the quality of the work performed
2. Informal and formal non-journal methods of communication in science are ignored
3. Publication practices vary across fields and between journals
4. Social and political pressures on a group to publish vary according to country, to the publication practices of the employing institution, and to the emphasis placed on number of publications for obtaining tenure, promotion, grants etc.
5. The choice of the right database is problematic and therefore makes it very difficult to retrieve all the papers for a particular field.
6. An awareness of the use of publications count for assessment may encourage undesirable publishing practices such as the production of very brief papers.
7. Very few active researchers produce heavily cited papers
8. Biases favouring publications of established authors

Despite all these shortcomings, publications count still remains a valuable tool for information and other social scientists interested in measuring research productivity. A few, if not all, of the aforementioned drawbacks in the use of publications count could, however, be resolved if the method was used together with citation analysis.

Besides the assessment of the number of publications produced by a given entity (journal, author, database, country, institution, etc), at both the individual and corporate level, analysts are increasingly becoming interested in 'what' is being researched. In other words, which are the areas or topics most researched and/or published? Most applications of bibliometric techniques have focused on finding out the most productive authors, institutions, journals and even countries. As a result, the content analysis of the publications, which was previously not done, is gaining popularity among research analysts and decision makers as a way of determining the areas of research focus. According to Macias-Chapula, Sotolongo-Aguilar, Magde & Solorio-Lagunas (1999:565), subject content analysis of AIDS literature would mirror 'not only the construction of [a] field by specific institutions and countries, but also what happens to subject access as the knowledge base and environment of a discipline grow and change'. Kizito (2002) argues that content analysis can be used to "find out what prominence is given to a specific area of reporting'. The method can also be used to determine the inter-, trans- and multi-disciplinarity research. Results from content analysis can also reflect areas of research collaboration.

Research at the College of Human Sciences

The College of Human Sciences (hereafter referred to as CHS or simply as the College) consider research as a vital component of its mandate, besides tuition, academic citizenship and community engagement. In line with its mission of being an African university in service of humanity, UNISA's research vision is to create a vibrant research culture that emphasises relevant and responsive research and contributes positively to the development of Africa. Towards that vision, UNISA seeks to increase innovative research and research capacity by (a) inculcating multidisciplinary, interdisciplinary and transdisciplinary (MIT) research, epistemologies, methods, and programmes; (b) cultivating Open and Distance Learning (ODL) research; and (c) sustaining a supportive, enabling and research environment (UNISA, 2010). In view of these three broad strategies specific to research, the CHS through the office of the Deputy

Executive Dean, Research, has embarked on an aggressive programme of sensitising the academic staff on the need of conducting research while discharging their responsibilities and duties as academics. As a result, the College has developed a strategic plan that is intended to improve the research portfolio of the College. The plan spells out research activities, performance measures, targets to be achieved, and the persons or offices responsible in the implementation of the activities.

Administratively, the management (i.e. planning, coordinating and setting the research agenda, among others) of research within the CHS fall under the portfolio of the Deputy Executive Dean, Research. Policies and research plans are drawn by this office in collaboration with the College Research Committee (CRC) which comprises School Directors (or their nominees) and one representative from each department within the College. The College comprises 27 departments which fall into four schools, namely: School of Arts (10), School of Education (4), School of Humanities and Theology (12) and the School for Graduate Studies (1). The college offers over 350 qualifications covering a variety of study areas which form or could form the focus areas of research.

Methods and materials

The University of South Africa has put in place an electronic system that is used to capture details of publications of its community that includes teaching staff and administrative staff. The system, known as University Office Package for institutional research management (IRMA), captures such information as the type of document being captured, year of publication, Department of Education (DoE) reporting year, publication title, number of internal UNISA authors, number of external authors, journal name, volume and issue number of journal, number of pages of the publication, author's departmental affiliation, etc. The types of publications and research activities captured in the system are Articles, Book Chapters, Books, Conference attendance, conference proceedings, Music and Art, Poster presentations, Reviews, and scientific papers delivered at different forums. The system is also used to manage grants and generate reports. Reports can be filtered by institution, school, department, research output,

research output category, author, and calculation. Once the data has been captured, it is verified and audited to ascertain that the submitted publications conform to the DoE requirements. The Research Directorate office then forwards the submitted publication details to the DoE for subsidy determination and allocation.

The University of South Africa migrated to the current research management system in 2008. By the time of conducting this study, only publications of 2008 had been captured in the newly installed system. Plans are, however, underway to expand this study to include publications published before and after 2008 as their data is made available. According to Francette Myburg, the ICT technician in charge of managing the IRMA, the system is likely to be replaced soon with a more robust one which can allow searches for specific data, e.g. topics of research focus. The present system does not allow searches to be conducted and therefore it is not possible to identify, for example, the most commonly researched topics and, by extension, the trend of research on a given topic. This limitation can, however, be overcome by the use of informetric techniques and methods, e.g. content analysis approaches and techniques.

This study employed a content analysis of titles of publications produced by the CHS staff and captured in the IRMA system in 2008. Relevant data was extracted by filtering the records by 'college' and DoE year of reporting. All types of captured records that met the DoE requirements for subsidy allocation were included in the final analysis. Once the relevant information (e.g. author, document type, number of internal UNISA authors, number of external authors, department, title, names of authors, and journal name) was obtained, the data was saved in Excel worksheet format. Data analysis was done using various computer softwares which included Microsoft Excel, TI, TextStat, UCINET for Windows and Pajek. Microsoft Excel was employed to compute the number of publications and the DoE score per department. TI is a software that generates a word-occurrence matrix and a normalised co-occurrence matrix from a set of lines (e.g., titles) and a word list and is used to identify relationships that exist among the words in a given list. In this study, we used TI to generate a list of the most commonly used

title words and subjected this list to analysis in order to generate a normalised co-occurrence matrix which yielded strengths of association among the said words. UCINET's core/periphery model was then performed on the co-occurrence matrix in order to determine the title words that form the core of research within the CHS (see Fig1). According to Borgatti & Everett (1999) and Borgatti, Everett & Freeman (2002), the core/periphery function simultaneously fits a core/periphery model to the data network, and identifies which actors (in this case, the title words) belong in the core and which belong in the periphery. The Pajek software is freely available for academic use and is used to generate, analyse and visualise large networks of institutions, people, words, countries, transport actors, etc. In this study, Pajek was used to generate the network of words as shown in Fig 2. The textSTAT software 'makes text statistics, counts characters, words, and sentences to find words repetitions and how many times they appear in a given text' (see http://textstat.software.informer.com/). The frequency counts of words' appearances within the titles were generated using TextStat and presented in Table 4.

Results

This section presents and discusses the findings of the study under the following sub-headings:

- Number of publications per department
- Most common terms in article titles
- Core/periphery model of title terms
- Social map of most commonly used title terms
- Research collaboration at the CHS

3.1 Number of publications per department

Table 1 provides the number and type of publications that were published in the CHS in 2008 and the Department of Education's (DoE) score for each department. The contents of Table 1 are sorted according to the DoE score. The Table reveals that

majority of the publications in 2008 were journal articles which totalled 263 followed by chapters in books (18), papers in conference proceedings (13) and finally, books (2). Going by the DoE's assessment of different types of publications whereby a journal article is allocated one (1) unit, a paper in per-reviewed conference proceedings receives one half (1/2) of a unit, a book or chapter in a book on a subject is allocated 5 units (depending on several criteria as stipulated in the *Policy and Procedures for the Measurement of Research Output of Public Higher Education Institutions* – Republic of South Africa. Ministry of Education, 2003[15]), then the research output of the CHS, in terms of DoE units, was as follows: journal articles (263), chapters in books (90), conference proceedings (6.5) and books (2).

Department	Publications				Total items	DoE score*
	Articles	Books	Chaps in books	Conf proceeds		
Christian spirituality	27		2	1	30	26.50
English studies	23		1		24	24.33
Old Testament	22			1	23	22.00
New Testament	18	1			19	19.00
Health studies	20				20	16.22
Communication science	10		1	2	13	15.33
Classics	6		2		8	15.00
Teacher education	17		1	1	19	14.44
Human sciences	3		2		5	13.00

[15] "A book may be subsidised to a maximum of 5 units or portion thereof, based on the number of pages being claimed relative to the total number of pages of the book, if all the authors are affiliated to the claiming institution. A guideline of a minimum of 60 pages, and maximum of 300 pages will be allocated per unit or proportions and multiples thereof, if all the authors are affiliated to the claiming institution. However, where authors are affiliated with two or more institutions, the subsidy is shared between the claiming institutions" (Republic of South Africa. Ministry of Education, 2003:8).

Archaeology	9		2	2	13	12.98
Educational studies	17			1	18	12.86
History	7		2		9	12.16
Music & Art	11				11	10.50
Philosophy	5		1	1	7	10.25
Graduate studies	12	1			13	10.08
Systematic theology	5		1		6	10.00
Linguistics	11			1	12	9.62
African languages	8		1	2	11	9.57
Religious studies & Arabic	4		1		5	9.00
Psychology	8			1	9	6.86
Information science	9				9	6.24
School of humanities			1		1	5.00
Political science	4				4	4.00
Sociology	3				3	2.00
Social work	2				2	1.50
Development studies	1				1	1.00
School of Arts	1				1	1.00
Total	**263**	**2**	**18**	**13**	**296**	**300.44**

Table 1: Number of publications per department

Key

* The DoE score refers to the units allocated to specific types of research outputs by the South African government's Department of Education. The last column in Table 1 indicates the total number of units generated by each department.

With regard to departmental research output, the Department of Christian Spirituality led with a total of 30 publications which amounted to 26.50 units. The Department

published a total of 27 journal articles, 2 chapters in books and one paper in conference proceedings. Other departments that performed well include English Studies, Old Testament, New Testament, Health Studies, Communication Science, Classics, and Teacher Education. The total research output per department is, however, a partial measurement indicator of performance as it does not take into account the output per capita. For example, a small department (with few academic staff members) may be seen as being unproductive when compared to big departments which may boast of a large number of academic staff, a situation that may demand an assessment of departmental research output based on the average number of publications per academic staff.

		Expected research Output per person		
	No of staff	Per 5 yrs	Per year	TOTAL
Professor	98	7	1.4	137.2
Associate Professor	77	6	1.2	92.4
Senior Lecturer	137	5	1.0	137.0
Lecturer	123	4	0.8	98.4
Junior Lecturer	19	3	0.6	11.4
TOTAL	454			476.4

Table 2: 2008 expected research outputs per category of teaching staff

Position Title	**Total**
Academic Head of Department	3
Assistant Curator	1
Associate Professor	77
Chair: NRF	1
Executive Dean College of Human Sciences	1
Junior Lecturer	19
Junior Researcher	1
Lecturer	123
Professor	98
Research Director	3
Researcher	1
Senior Lecturer	137
Senior Researcher	4
Grand Total	**469**

Table 3: CHS' academic staff

What was the expected research output of the CHS in 2008? Paragraph 8.3 of UNISA's Research Policy (UNISA, 2006) on research measurement and benchmarking outlines the expected research outputs of various categories of researchers within a five year period as shown in column three of Table 2, thus: Professor (7); Associate Professor (6); Senior Lecturer (5); Lecturer (4); and Junior Lecturer (3). On average, therefore, the expected research outputs (in units) for each category per year would be as follows: Professor (1.4); Associate Professor (1.2); Senior Lecturer (1.0); Lecturer (0.8); and Junior Lecturer (0.6). Assuming that all the teaching staff as outlined above were involved in research in 2008 and met the benchmarked outputs in the year, the expected total research outputs for each group would have been as follows: Professors (137.2), Associate Professors (92.4), Senior Lecturers (137), Lecturers (98.4), and Junior Lecturers (11.4); which translates to a grand total of 476.4. It should be noted

that this figure excludes research outputs of the other categories of academic staff (such as Chairs of Departments and other researchers) and administrative staff included in Table 3. By implication, the total research outputs of the CHS would be higher if all potential researchers met the threshold requirements.

TITLE TERM	HITS	TITLE TERM	HITS	TITLE TERM	HITS	TITLE TERM	HITS
SOUTH	37	EVALUATION	5	CARE	3	POLITICS	3
AFRICAN	33	EXPERIENCES	5	COMMUNITY-BASED	3	POVERTY	3
AFRICA	29	GENDER	5	ENVIRONMENTAL	3	PRACTICE	3
EDUCATION	12	HIGHER	5	ETHIOPIA	3	PRESENT	3
AIDS	11	INVESTIGATION	5	GENOCIDE	3	PRIMARY	3
HIV	11	JESUS	5	HEALTH	3	PRIVATE	3
NURSES	10	LEARNING	5	HOSPITALS	3	PROFESSIONAL	3
SCHOOL	9	SELECTED	5	HUNTER-GATHERER	3	PROVINCE	3
SOUTHERN	9	TEACHERS	5	IDENTITY	3	RACISM	3
SCHOOLS	8	WORLD	5	IMPACT	3	REFERENCE	3
STUDY	8	CHRISTIAN	4	INFLUENCE	3	ROLE	3
CASE	7	CULTURAL	4	INFORMATION	3	RURAL	3
DEVELOPMENT	7	ENGLISH	4	INSTITUTIONS	3	SATISFACTION	3
HUMAN	7	ETHICS	4	JOB	3	SECURITY	3
LANGUAGE	7	FEMINIST	4	JUSTICE	3	SOCIAL	3
MUSIC	7	IDENTITIES	4	LESOTHO	3	THEOLOGY	3

RESEARCH	7	JOHN	4	MANAGEMENT	3	TIME	3
ART	6	LEARNERS	4	NATAL	3	TRAINING	3
LITERATURE	6	LITERACY	4	NEED	3	UNIVERSITY	3
READING	6	MISSION	4	OLD	3	ZIMBABWEAN	3
SPIRITUALITY	6	STUDENTS	4	PATTERNS	3	ZULU	3
STATE	6	WAR	4	PERCEPTIONS	3	ACADEMIC	2
CHURCH	5	WOMEN	4	PERSPECTIVE	3	ADOLESCENTS	2
EARLY	5	ZIMBABWE	4	PHILOSOPHICAL	3	AFRICANS	2
EASTERN	5	BLACK	3	PHILOSOPHY	3	AGE	2

Table 4: Most commonly used terms in titles of publications produced in the CHS, 2008

3.2 Most common terms in article titles

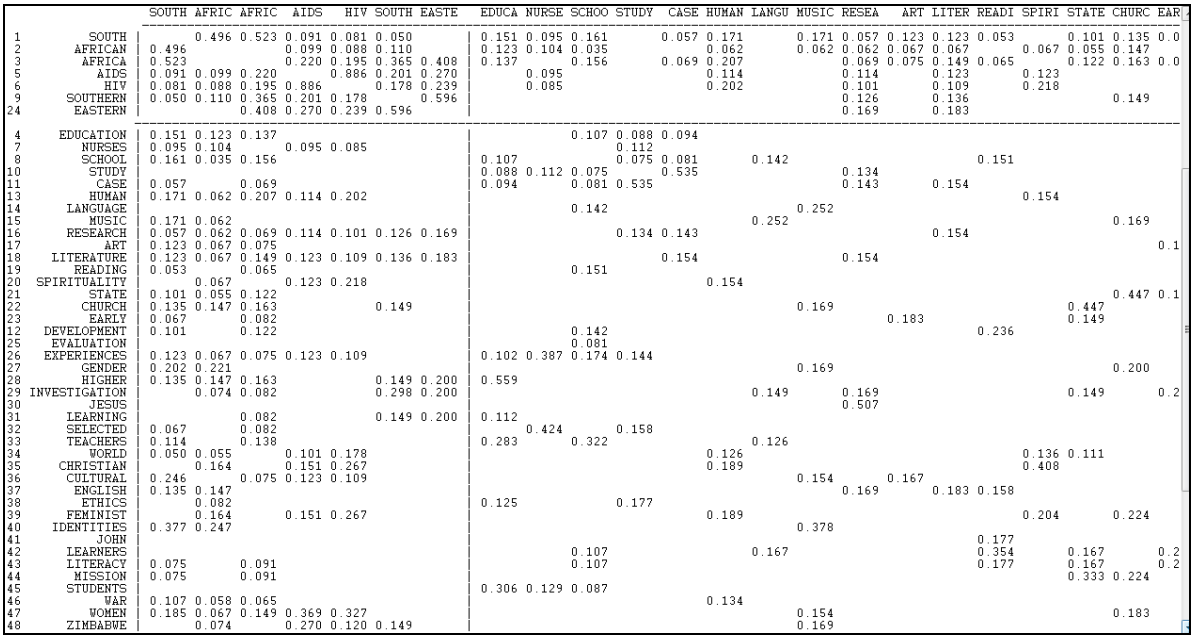
Various authors as cited in Onyancha & Ocholla (2009:4) have noted that titles of publications are '*very important components of any scientific or scholarly article as they form part of the access points in search and retrieval processes'*. Yitzhaki in Onyancha & Ocholla (2009:5) observe thus: '*many information retrieval systems depend heavily on indexing by automated, computerized selection of words from article titles'*. Informative titles of publications are therefore usually meant to reflect the focus areas or topics discussed in the publication and, by extension, the topics of research. The frequency of occurrence of the top 100 title words of published documents emanating from the CHS in 2008 is provided in Table 4. Among the most common title words in the order of decreasing frequency are: South (37), African (33), Africa (29), Education (12), AIDS (11), HIV (11) and Nurses (10), just to name those words that occurred 10 or more times in the CHS publications of 2008. According to Table 4, Education and HIV/AIDS are the key areas of research in the CHS although as the core/periphery model in Fig 1 reveals, HIV/AIDS is the core research topic. One other finding that is worth mentioning is the frequent occurrence of the words *case* and *study* in the publication titles. This

may mean that most of the researches conducted in the CHS are case studies and, therefore, reflect the most preferred method of research, i.e. case study.

3.3 Core/periphery model of the most common title terms

The core/periphery model illustrated in Figure 1 reveals the terms that were core or the nuclei of research in the College and those that were less researched and, therefore, comprised the periphery. The core terms include South, African, Africa, AIDS, HIV, Southern, and Eastern. The core research topic within the CHS in 2008 is thus HIV/AIDS contextualised within Southern and/or Eastern Africa. Among the title words that were in the periphery are Education, Nurses, School(s), Study, Case, Human, Language, Music, Research, Art and Literature. We believe that a larger sample of titles would produce a clearer picture of what constitutes the core, on the one hand, and the periphery on other hand.

Fig 1: Core/periphery model of the most common title words



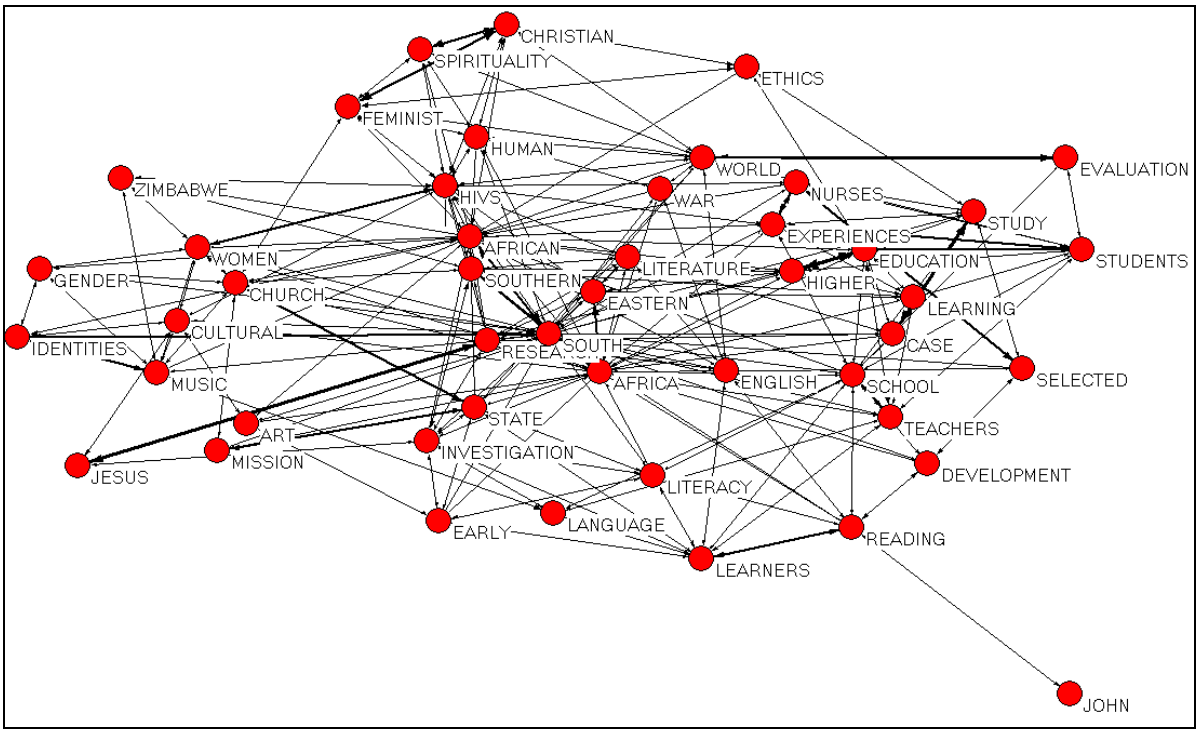
		SOUTH	AFRIC	AFRIC	AIDS	HIV	SOUTH	EASTE	EDUCA	NURSE	SCHOO	STUDY	CASE	HUMAN	LANGU	MUSIC	RESEA	ART	LITER	READI	SPIRI	STATE	CHURC	EAR
1	SOUTH		0.496	0.523	0.091	0.081	0.050		0.151	0.095	0.161		0.057	0.171		0.171	0.057	0.123	0.123	0.053		0.101	0.135	0.0
2	AFRICAN	0.496			0.099	0.088	0.110		0.123	0.104	0.035			0.062		0.062	0.062	0.067	0.067		0.067	0.055	0.147	
3	AFRICA	0.523			0.220	0.195	0.365	0.408	0.137		0.156		0.069	0.207			0.069	0.075	0.149	0.065		0.122	0.163	0.0
5	AIDS	0.091	0.099	0.220		0.886	0.201	0.270		0.095				0.114			0.114		0.123		0.123			
6	HIV	0.081	0.088	0.195	0.886		0.178	0.239		0.085				0.202			0.101		0.109		0.218			
9	SOUTHERN	0.050	0.110	0.365	0.201	0.178		0.596									0.126		0.136				0.149	
24	EASTERN			0.408	0.270	0.239	0.596										0.169		0.183					
4	EDUCATION	0.151	0.123	0.137							0.107	0.088	0.094											
7	NURSES	0.095	0.104		0.095	0.085						0.112												
8	SCHOOL	0.161	0.035	0.156					0.107			0.075	0.081		0.142					0.151				
10	STUDY								0.088	0.112	0.075		0.535				0.134							
11	CASE	0.057		0.069					0.094		0.081	0.535					0.143		0.154					
13	HUMAN	0.171	0.062	0.207	0.114	0.202															0.154			
14	LANGUAGE										0.142					0.252								
15	MUSIC	0.171	0.062												0.252								0.169	
16	RESEARCH	0.057	0.062	0.069	0.114	0.101	0.126	0.169				0.134	0.143						0.154					
17	ART	0.123	0.067	0.075																				0.1
18	LITERATURE	0.123	0.067	0.149	0.123	0.109	0.136	0.183					0.154				0.154							
19	READING	0.053		0.065							0.151													
20	SPIRITUALITY		0.067		0.123	0.218								0.154										
21	STATE	0.101	0.055	0.122																			0.447	0.1
22	CHURCH	0.135	0.147	0.163			0.149									0.169						0.447		
23	EARLY	0.067		0.082														0.183				0.149		
12	DEVELOPMENT	0.101		0.122							0.142									0.236				
25	EVALUATION										0.081													
26	EXPERIENCES	0.123	0.067	0.075	0.123	0.109			0.102	0.387	0.174	0.144												
27	GENDER	0.202	0.221													0.169							0.200	
28	HIGHER	0.135	0.147	0.163			0.149	0.200	0.559															
29	INVESTIGATION		0.074	0.082			0.298	0.200							0.149		0.169					0.149		0.2
30	JESUS																0.507							
31	LEARNING			0.082			0.149	0.200	0.112															
32	SELECTED	0.067		0.082						0.424		0.158												
33	TEACHERS	0.114		0.138					0.283		0.322				0.126									
34	WORLD	0.050	0.055		0.101	0.178								0.126							0.136	0.111		
35	CHRISTIAN		0.164		0.151	0.267								0.189							0.408			
36	CULTURAL	0.246		0.075	0.123	0.109										0.154		0.167						
37	ENGLISH	0.135	0.147														0.169		0.183	0.158				
38	ETHICS		0.082						0.125			0.177												
39	FEMINIST		0.164		0.151	0.267								0.189							0.204		0.224	
40	IDENTITIES	0.377	0.247													0.378								
41	JOHN																			0.177				
42	LEARNERS										0.107				0.167					0.354		0.167		0.2
43	LITERACY	0.075		0.091							0.107									0.177		0.167		0.2
44	MISSION	0.075		0.091																		0.333	0.224	
45	STUDENTS								0.306	0.129	0.087													
46	WAR	0.107	0.058	0.065										0.134										
47	WOMEN	0.185	0.067	0.149	0.369	0.327										0.154							0.183	
48	ZIMBABWE		0.074		0.270	0.120	0.149									0.169								

3.4 Social map of most commonly used title words

Social networks are normally used to reveal relationships amongst participating individuals, words, organisations or even countries (Onyancha, 2008). The 'words' can be contained within the full-text of a document; between different documents; publication titles (see Onyancha & Ocholla, 2009), abstracts or subject terms (Onyancha & Ocholla, 2009b). As mentioned in the methodology section, two or more words are assumed to have a relationship if they co-occur in a document or in the case of this study, a given title. Their relationship is depicted by the line that joins them in Figure 2. The more frequently two or three words appear in different titles, the stronger their relationship which is demonstrated by thicker lines in Figure 2.

Figure 2, which is derived from Figure 1, reveals different relationships among the most common title words of the CHS publications of 2008. Stronger relationships were observed between Christian and Spirituality; Feminist and Christian; Jesus and Research; Identities and Research; World and Evaluation; Nurses and Students; HIV and Women; Higher and Education; Learning and Study; Students and Experiences; HIV and AIDS; and South and Africa, among others. It, therefore, follows that research in the College focused more on the aforementioned areas and was limited to the South African context (see also Table 4).

Fig 2: Social network of the most commonly used title terms



3.5 Research collaboration at the CHS

Research collaboration is commonly measured by co-authorship of publications (Katz & Martin, 1997; Onyancha and Ocholla, 2007; Onyancha, 2009). Several studies have employed this technique to measure research collaboration in different countries and/or institutions (e.g. Hartinah, Davis, Hydari & Kent, 2001:227; Lewison & Must, 2001; and Narvaez-Berthelemot, Russell, Arvanitis, Waast & Gaillard, 2001:470). Some of the approaches of measuring research collaboration include determining (a) the number of papers that are single- and/or co-authored; (b) the number of papers that are authored by *x* number of authors each; (c) the number of the co-authored papers as a ratio of the total number of papers published by a given entity (author, institution and country) over

a given period of time – commonly referred to as the collaboration coefficient (Onyancha, 2009).

Table 5 provides the number of publications that were authored by x number of authors as well as the collaboration coefficient for each department within the CHS. One-author papers were the majority and totaled 187 followed by two-author papers (66), three-author papers (29), and four-author papers (12) while five- and six-author papers were one (1) each. The highest number of authors who co-authored a single paper in the CHS was 6. The paper originated from the department of History. It follows therefore that the Department of History yielded the highest number of researchers who were engaged in a single research project in 2008. However this number is too small compared to the number of co-researchers that engage research collaboration in pure or natural sciences. For instance, in his study of the partnerships in HIV/AIDS research in sub-Saharan Africa, Onyancha (2009) found that the number of authors that were engaged in co-publication of HIV/AIDS research in Eastern and Southern Africa between 1981 and 2005 ranged between 2 and 202 authors in a single paper.

An examination of the collaboration coefficient reveals that the Department of Sociology's publications were all co-authored thereby yielding a coefficient of 1.00 followed by the departments of Health Studies (0.95), Information Science (0.78), Teacher Education (0.74), Archaeology (0.69), Psychology (0.67), Linguistics (0.58), African Languages (0.55), Educational Studies (o.50) and Social Work (0.50), just to name those with average degree of collaboration. The other departments produced a collaboration coefficient of less than 0.5 each.

Mapping research areas and collaboration in the College of Human Sciences, University of South Africa

Department	Number of publications per x number of authors						TOTAL	No. of co-authored items	Collaboration coefficient
	1	2	3	4	5	6			
Sociology		3					3	3	1.00
Health studies	1	4	15				20	19	0.95
Information science	2	6		1			9	7	0.78
Teacher education	5	8	3	3			19	14	0.74
Archaeology	4	5	2	2			13	9	0.69
Psychology	3	3	1	1	1		9	6	0.67
Linguistics	5	6		1			12	7	0.58
African languages	5	4	1	1			11	6	0.55
Educational studies	9	4	3	2			18	9	0.50
Social work	1	1					2	1	0.50
Graduate studies	8	3	1	1			13	5	0.38
English studies	16	7	1				24	8	0.33
Philosophy	5	2					7	2	0.29
History	7		1			1	9	2	0.22
Christian spirituality	24	6					30	6	0.20
Systematic theology	5	1					6	1	0.17
Music & Art	10	1					11	1	0.09
Communication science	12		1				13	1	0.08
New Testament	18	1					19	1	0.05
Old Testament	22	1					23	1	0.04
Classics	8						8	0	0.00
Development studies	1						1	0	0.00
Human sciences	5						5	0	0.00

Political science	4						4	0	0.00
Religious studies & Arabic	5						5	0	0.00
School of Arts	1						1	0	0.00
School of humanities	1						1	0	0.00
TOTAL	187	66	29	12	1	1	296	109	0.37

Table 5: Single- versus co-authored papers

Single- and multiple-author publications

A total of 187 (63.18%) papers were singly authored while 109 (36.82%) were each co-authored by between 2 and 6 authors. This pattern of authorship reveals a higher degree of individual research as opposed to collaborative research in the CHS.

Department	Internal collaboration	External collaboration	Total	% Internal collaboration	% external collaboration
Health studies	6	13	19	31.58	68.42
Teacher education	8	6	14	57.14	42.86
Archaeology	0	9	9	0.00	100.00
Educational studies	4	5	9	44.44	55.56
English studies	3	5	8	37.50	62.50
Information science	3	4	7	42.86	57.14
Linguistics	4	3	7	57.14	42.86
African languages	2	4	6	33.33	66.67
Christian spirituality	6	0	6	100.00	0.00
Psychology	3	3	6	50.00	50.00
Graduate studies	1	4	5	20.00	80.00
Sociology	1	2	3	33.33	66.67
History	1	1	2	50.00	50.00
Philosophy	2	0	2	100.00	0.00

Communication science	0	1	1	0.00	100.00
Music & Art	0	1	1	0.00	100.00
New Testament	1	0	1	100.00	0.00
Old Testament	0	1	1	0.00	100.00
Social work	0	1	1	0.00	100.00
Systematic theology	1	0	1	100.00	0.00
Classics	0	0	0	0.00	0.00
Development studies	0	0	0	0.00	0.00
Human sciences	0	0	0	0.00	0.00
Political science	0	0	0	0.00	0.00
Religious studies & Arabic	0	0	0	0.00	0.00
School of Arts	0	0	0	0.00	0.00
School of humanities	0	0	0	0.00	0.00
TOTAL	**46**	**63**	**109**	**42.20**	**57.80**

Table 6: Internal and external co-authorship of publications in the CHS, 2008

Internal and external collaboration

An analysis of internal and external[16] collaboration shows that the latter was the predominant practice among the CHS researchers with a total of 5 departments recording 100% external collaboration (i.e. collaboration with authors from outside UNISA). These departments include: Archaeology, Communication Science, Music & Art, Old Testament and Social Work. It should however be noted that, apart from the Department of Archaeology which produced a total of 9 publications that were published with external authors, the rest of the departments produced only one co-authored article

[16] External collaboration refers to a situation where a researcher at UNISA partners with a researcher from another institution to conduct joint research.

each, a situation that may not provide accurate comparison of external collaboration in research between the College's staff and those from outside UNISA. With regard to the internally co-authored publications, only 4 departments recorded a collaboration coefficient of 0.5 and above (i.e. ±50% of co-authored papers), implying that majority of the departments witnessed little or no internal collaboration where internal collaboration refers to authorship of publications between two or more authors working in UNISA. It is a general observation that more than one half (i.e. ½) of the co-authored papers originated from external collaboration. It was not however possible to determine the type of external collaboration. For instance, it was not possible to answer such questions as: is the collaboration between students (whose institutional affiliation is not UNISA) and UNISA staff? Is the collaboration between academics belonging to other universities and their peers in UNISA? Are UNISA's external collaborators from the industry or the education sector? Are the collaborators from foreign or regional (i.e. African) countries? This aspect is worth investigating as UNISA strives to become an African University in service of humanity.

Conclusion and recommendations

Although the findings on the College of Human Sciences' research output for 2008 is not sufficient to generalise the performance of the college as far as research is concerned as well as draw and offer informed conclusions and valid recommendations, respectively, it has been observed that during 2008,

- The college produced fewer research outputs than expected. Whereas the expected research output from the teaching staff only was 476.4, the CHS' actual research output was only 300.44. It should, however, be noted that the actual figure comprised publications that met the DoE's requirements for subsidy. The publications that do not meet the DoE requirements were not considered for analysis in this study. This implies that the actual output could have been higher.
- Research at the college is largely focused on HIV/AIDS and contextualised within South, Southern and/or Eastern Africa.

- A mere 4 out of 27 (i.e. 14.8%) departments and institutes (i.e. Christian Spirituality, English Studies, Old Testament, and New Testament) within the college produced approximately one-third (1/3) of the total number of the college's publications.
- Single authored publications are the majority when compared to co-authored publications.
- Departments or institutes that performed well in terms of the total research output (e.g. Christian Spirituality, Music & Art, Communication Science, New Testament and Old Testament) exhibited minimal research collaboration as witnessed in their collaboration coefficient.
- External collaboration is the pre-dominant practice at the college when compared to internal collaboration.

This article further demonstrates the relevance of informetrics, as a research method, in evaluating institutional (in this case, university) research. The article focused on mapping subject or topics of research focus as well as research collaboration in the CHS. Other areas that can be assessed in research evaluation include the most productive authors; the most commonly used journals in which research of a given institution is published; the citation count and citation impact of research produced in a given institution; patents registered by authors; the relationship between conference attendance and article publication by individual authors; research output by Masters and Doctoral students; the relationship between the registration of research projects within the college or faculty and research articles in accredited journals; and a review of SAPSE accredited publications against those published in non-SAPSE accredited journals (see Ocholla and Mostert. 2010).

Further areas of research are recommended in the following respects:

- Citation analysis of the CHS' research
- Expand the scope of records to include those published before and after 2008

- An analysis of the non-SAPSE accredited publications
- Comparison of CHS' research output with other colleges' output

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Jesus, Moral Regeneration and Crime in the Gospel of John

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Abstract

A structural and text-immanent approach to the Gospel of John reveals that Jesus of Nazareth came to earth to do the will of God his Father and to take away the sins of the world. The author/s makes / make it clear that Jesus taught Nicodemus that one needs to be born again in order to enter the kingdom of God. To be born again means that one must be born out of water and Spirit, that is, through becoming a follower or disciple of Jesus Christ, one's life has to change. This change, also called regeneration, is, anthro- pologically-speaking, according to the rational-choice theory, a deliberate choice made by man to become a follower or disciple of Jesus and to do his Father's will. According to John, people who follow Jesus do not commit crime. The disciples are not called upon to be like robbers and thieves, focused on the accumulation of earthly wealth, but to love one another. Although Jesus was crucified because of an allegation of high treason, a crime against the state, He instructed his followers to forgive others and to remain in His love. In terms of the *explicatio-applicatio* model, the intended kerygmatic message of John to his intended readers is clear: he wants all people, including criminals, to believe in Jesus and to follow Him, because, according to the Johannine author, when one follows Jesus, one does not commit crime, because one has been morally regenerated.

Introduction

A structural and text-immanent approach (Ras, 1996, pp. 17-19; Van Aarde, 1994, pp. 26-27; Van der Merwe, 1999, pp. 267, 282) to the ευαγγελιον κατα Ιωαννην (Gospel of John) reveals that Jesus of Nazareth came to earth to do the will of God his Father (cf.

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John 6:38) and to take away the sins of the world (cf. John 1:29). The doing of His Father's will is directly connected in the Fourth Gospel to the call to mankind to believe in God's Son (that is, Jesus), so that they can have ζωην αιωνιον ("eternal life" - John 3:15-16; 6:38-40; Westcott, 1924, pp. 54-55, 103).

God has send Jesus, his Son, so that everyone who believes in Him can have eternal life (John 3:16) and that their sins can be forgiven (cf. John 20:23). According to the Johan-nine author / authors, John the Baptist, who was send παρα θεου ("from God" – John 1:6), has pointed out Jesus, who is the αμνος του θεου ("the Lamb of God" – John 1:29, 35-36) who will take away the αμαρτιαν του κοσμου ("sins of the world" – John 1:29; *Nestle-Aland* 1979).

Nicodemus, the readers, and Regeneration

From an anthropological-analytical perspective, John chapter three (starting at John 2:23 to 3:22) is the *locus classicus* of regeneration in the Fourth Gospel (Ras, 1987). In a con-cise but very powerful narrative the author depicts a conversation that took place between Jesus, the Son of God, and Nicodemus, who is described as εκ των Φαρισαιων…αρχων των Ιουδαιων…ο διδασκαλος του Ισραελ ("out of the Pharisees…a ruler of the Jews…the teacher of Israel" – John 3:1, 10; *Nestle-Aland*, 1979).

What stands out in this passage is that Nicodemus, is depicted as *the* teacher (ο διδασκα-λος) of Israel (του Ισραελ) – not just a teacher, but *the* teacher - in contemporary lan-guage, *the* teacher *par excellence*, like an academic professor in Jewish historical studies and literature. It is also depicted in John chapter three that this Nicodemus was represen-ting the Pharisees and that he was send to Jesus on their behalf (John 3:1-2, 7, 11-12; 7:46-52; Duvenhage, s.a., pp. 154-161).

Lenski (1961, pp. 228-229) pointed out that Nicodemus was a member of the Sanhedrin. The Sanhedrin consisted of seventy top Jewish members that were regarded as the high-est religio-political oversight body of the Jews (Duvenhage, s.a.,

pp. 145-l Within this body, Nicodemus was regarded as one of the best, the best of the best, in other words, simply outstanding (Ras, 1987; 2010a).
The Johannine author/s states/state that it was *this* Nicodemus who originally had been confronted and challenged by Jesus through His (Jesus) thought-provoking remark that no man can enter into την βασιλειαν του θεου ("the kingdom of God – John 3:5) except / unless he / she is γεννηθη ανωθεν ("born again" – John 3:3), more specifically "born" εκ υδατος και πνευματος ("out of water and spirit" – John 3:5; Ras, 1987; Westcott, 1924, pp. 49-50).

According to the immediate and remote cotext (lexical-syntactical textual context – John 1:6-52; 2:23-4:2), γεννηθη ανωθεν or regeneration refers, anthropologically-speaking, according to the rational-choice theory, to the deliberate choice, made by man, to become a follower or disciple of Jesus and to do his Father's will (John 1:35-37, 44; 6:38-40; 7:37; 8:12, 28; 10:7-9, 16, 27; 12:26, 46; 15:8, 16-17; 20:21-23, 30-31; 21:22; Ras, 1987).

John's intended / implied reader audience, the actual first (historical) readers of this Gospel, consisting probably of Jewish and Hellenistic elements (Lombard, 1998, p. 498), as well as the modern readers, us, are confronted and challenged by this narrative (Ras, 2010a). The rhetorical poetics of the text confronts contemporary readers to visualize this conversation, to listen to the textual voices, to think, and to also make a decision – in short, through the Gospel, we are confronted through the text with the Master's voice, to make a choice, the right choice, and that is, to become a believer, a follower, a μαθητης Ιησου, a disciple of Jesus (cf. John 1:12, 37, 43; 8:31; 10:27).

From an etymological point of view, to be a μαθητης Ιησου means someone has become a student or learner of Jesus. Students or learners in ancient times have followed their Masters and have observed their words and deeds. Through active following and also through typical participant-observation ("experiential learning", often with the impli-cation of reflection) they later have broadened their knowledge and insight

and have accumulated the necessary wisdom and practical skills to cope with life and all its challenges in a multifaceted way (Ras, 2010a). The Hebrew word למד ("lamad"), "learn" forms the *Grundbedeutung* of the Greek word μαθητης as used by the Fourth Gospel's author/s (Abbott-Smith, 1977, pp. 275, 277; Arndt & Gingrich, 1975, pp. 486-487; Koehler & Baumgartner, 1958, pp. 482-483; Louw, Nida, Smith & Munson, 1988, Vol. 1, pp. 327-328, 471).

Discipleship and Regeneration

Discipleship during the time of John the Baptist, Jesus, and the early church, meant that people deliberately, in line with the rational-choice theory, have made the decision to follow Jesus and then actually followed him physically and spiritually. From a pragmatic point of view, according to John, initiation started visibly with baptism (John 1:7, 25-28, 35-37, 43-44; 3:5, 11, 22-23, 32; 4:1-2; Ras, 1987; Dods, 1979, p. 713).

Although discipleship had started with the decision to follow Jesus and to believe in Him, true faith is manifested through the entering of the baptismal waters, depicting the follow-ing of the Baptist, and / or Jesus. The expression εκ υδατος και πνευματος ("out of water and spirit" – John 3:5) refers to this reality (Arndt & Gingrich, 1975, p. 840; Lenski, 1961,pp. 236-238; Ras, 1987, pp. 168-221). In the Fourth Gospel, the water symbolizes, indirectly, the break between a sinful past and a new future where a person's sins are washed away. In short, through following Jesus through baptism one visibly left his or her sins behind (Ras, 1987).

From a theological point of view the Johannine soteriology ("salvation") is all about πιστις, "faith" in Jesus (cf. John 3:11-18), but this faith consists of a birth out of water and Spirit. The expression εξ υδατος και πνευματος refers cotextually to the baptism of John the Baptist and Jesus (Lenski, 1961, pp. 237-238) where followers had been immersed in water, had confessed their sins (cf. John 1:29; 3:25; after their decision to become a follower and to believe in God who will give them the Holy Spirit (cf. John 1:31-33; 3:22-23; 4:1-2; Ras, 1987).

According to John, the becoming of a disciple equals becoming a believer, in other words, one only can be a believer if one is a disciple and *vice versa*. The water (υδωρ) is joined with the Spirit (πνευμα) because the former is the divinely chosen earthly medium and the latter the regenerating agent who uses the water as medium (cf. Lenski, 1961, p. 237). John pointed out that the Holy Spirit, through the making of a disciple, changes the life of people so that they become "born again believers', that is, they are spiritually and morally transformed to become followers or disciples of Jesus (John 3:3, 5, 15-16, 36).

The Jesus-Nicodemus narrative states that the becoming of a disciple is a visible action-event that is called μαρτυρια – "a testimony" (John 3:11). Through the plural "we-say-ings", Jesus said to Nicodemus: "I tell you the truth, *we* speak of what *we* know, and *we* testify to what *we* have seen, but still *you* people do not accept our testimony" (και την μαρτυριαν ου λαμβανετε). The Johannine author/s has / have made it clear that Jesus has spoken on behalf of Himself, his followers and that of John the Baptist, addressing Nicodemus who is pictured as representing the Pharisees who earlier had rejected the teachings of John the Baptist and his advice to follow Jesus, the Christ (the Messiah) (John 1:19, 23-26, 29-34; Ras, 1987).

In other words, according to the Fourth Gospel, moral regeneration is directly linked through the Jesus-Nicodemus narrative with discipleship. *In praxis*, one is regarded as morally regenerated once one has become a disciple or follower of John the Baptist and / or Jesus, the Messiah (the Christ). One can also say that, according to John, when one is morally regenerated, that is, born out of water and Spirit, he or she is a disciple or fol-lower of Jesus. To be as believer, according to John, is to be born again. This also means one is a follower or disciple of Jesus (Ras, 1987; John 2:23-4:2, especially John 3:3, 5, 11-12, 15-18, 22-23, 25-26, 32-33, 36).

Discipleship and Crime

The Fourth Gospel is quite clear that followers of the Baptist and Jesus are people who are walking in the light and not in darkness (John 1:5-13; 3:3-5, 16-19) – it is people who are born out of God, or, in the light of the Jesus-Nicodemus narrative, people who are born out of water and Spirit because they have accepted the teachings of the Baptist and / or Jesus (cf. John 1:12-13; 3:3-5,11, 16-21). To walk in the light *inter alia* means not to do evil – it is to do what is right, to do the truth, that is, to act according to the will of God, as he has revealed Himself in and through His only begotten Son, Jesus Christ. In short, the followers of Jesus stay in His teachings, and this means, they do not get invol-ved in crime (John 1:l8; 5:19; 8:31, 44-45; 10:1-10). The new command that Jesus gave to His followers, "to love one another" will be the visible sign to outsiders that they are His disciples (cf. John 13:34-35).

Although the Johannine author / authors does not / do not directly write about crime, there are indirect references to differences crimes. Jesus is pictured, saying, that those who do not know him have the Devil as father and they want to do his (the Devil's desires – John 8:44). The Devil is also described as a ανθρωποκτονος, a "murderer" or "manslayer" (Abbott-Smith, 1977, p. 38) "…from the beginning." He (the Devil) is also "lying" and is regarded as a liar (John 8:44). In terms of contemporary crime termino-logy, crimes like murder, assault with the intention to do grievous bodily harm (GBH), uttering, fraud, and perjury, for example, come indirectly to mind when one reads John chapter eight from a criminological and criminal law perspective.

In John 10: 1-10 Jesus is depicted, for example, as η θυρα των προβατων ("the door / gate of the sheep"). John says that Jesus said: "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a rob-ber…. I tell you the truth, I am the gate for the sheep. All who ever came before me were κλεπται και ληστα, thieves and robbers…. The thief comes only to steal and kill and destroy …." (John 10:10). Through these metaphors and illustrations it becomes clear to the readers of the Fourth Gospel that the followers of Jesus are like Him.

They are not, by implication, like the thieves and the robbers who are there only to steal, to kill, and to destroy (John 10:8-10). The references to theft and robbery in the above-mentioned passage, for example, indicate that the followers of Jesus, those that are disciples, morally regenerated members of His flock (John 21:15-17), are people, who are by implication, not involved in acts (cf. Snyman, 2008, p.30), that today, in terms of the fields of criminal law, criminology, police science and penology, are regarded as crimes.

When Jesus was arrested, He was taken to the political governor's palace, the palace of military governor, Pontius Pilate (John 18:28). Although Pilate founded Jesus innocent on the religious charge laid by the Jews, that He (Jesus) has made Himself the Son of God (cf. John 10:30, 33; 11:46-50; 19:6-16), he was scared for the Jews who shouted that if he would let Jesus go, he is no friend of Caesar (cf. John 18:33-39; 19:1-3, 12, 14-15, 19-21). In terms of criminal law, specifically the Roman law, Jesus was crucified because he erroneously was accused of the crime of high treason, originally known as *perduellio*, and later as *crimen laesae maiestatis* (cf. Snyman, 2008, p. 311; Duvenhage, s.a., p. 160).

It was made clear to the intended readers of the Fourth Gospel that Pontius Pilate handed Jesus over to die because the Jews accused Jesus of making himself υιον θεου ("the Son of God" - John 19:7), that is, a "heavenly King" (cf. John 18:36-37), and anyone who did anything like this was regarded as actually challenging the authority of the State, in this case, the power of Emperor or Caesar Tiberius (Blaiklock, 1980, Vol. 5, p. 138; Duven-hage, s.a., pp. 39-42); something that constitutes high treason (Duvenhage, s.a., p. 160).

What had persuaded Pilate to hand Jesus over for crucifixion was the recorded Greek words that the Jews had shouted: εαν τουτον απολυσης ουκ ει φιλος του Καισαρος, "If

you let this man go, you are no friend of Caesar", πας ο βασιλεα εαυτον ποιων αντιλεγει τω Καισαρι, "Anyone who claims to be a king opposes Caesar" (*Nestle-Aland*, 1979). The fear that he would allow a form of high treason to go unpunished, and that he (Pilate) later will reap the consequences of this decision, had convinced him to hand Jesus over to the people's will.

The first readers of the Johannine Gospel were all well acquainted with all the typical crimes that had occurred during the time of the Roman Empire, and they knew very well, when they had heard the words of the Fourth Gospel, that they were called to believe in Jesus, to become His followers, and not to do anything that is not a manifestation of His love and in line with His teachings. Applicable to crime – the disciples knew that when they were called to follow the Baptist and / or Jesus, they were called upon to behave like people who are born again, who bear fruit, would forgive others, and would love one another (John 3:3,5; 15:12, 16-17; 20:23), and not to get involved with any form of crime.

The Purpose of the Fourth Gospel, the Call to Discipleship, and Crime

The purpose of why the Gospel of John has been written, is from a text critical point of view a *crux interpretum* because of two possible textual variants related to the word "believe." According to John 20:30-31: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that one *may believe* that Jesus is the Christ, the Son of God, and that by believing one may have life in his name" (John 20:31). The words "so that you may believe" can also be substituted with the words "so that you *can continue to believe.*"

If ινα πιστευσητε (the Aorist verb) is chosen it means that the Gospel is written to *unbelievers* who are called upon to believe in Jesus, but if ινα πιστευητε (the Praesens verb) is chosen, then it means that the Gospel is written to *believers* who are called upon to continue to believe in Jesus. The majority of textual readings are favouring the variant πιστευσητε, "(so that you) may believe", but it is not the oldest readings. This textual variant can be dated from the middle of the third century A.D.to the 15th century

A.D. (cf. $\aleph^2$, A, C, D, L, W, Ψ, 0100, $f^{1.13}$, and the Majority Text), while some of the oldest read-ings (P^{66vid}, $\aleph^*$, B, Θ, 0250, 892^s) has the variant πιστευητε ("so that you *can continue to believe*") (cf. *Nestle-Aland*, 1979, p. 317).

Whatever decision is taken with regards to this textual *crux*, the fact remains that the first readers of the Gospel, whether they were unbelievers, or disciples that had formed part of the early church, that is, they were part of Jesus' flock (John 10:7, 11, 14-16, 26-28; 21: 15-17), were quite aware of what were expected from them. According to John, what was expected from the intended and first readers, and also those after them, was to follow Jesus and His teachings, and this definitely had excluded any act or deed (like crime) that was not in line with God's will.

Explicatio-Applicatio

The *explicatio-applicatio* model is normally used in hermeneutics and in homiletics (the art of preaching) when it comes to Bible exposition. One first has to say what the text meant in the past (*explicatio*) and then one has to apply its principles (*applicatio*) to the present for contemporary listeners / hearers (Robinson, 1983, pp. 20-30; Stott, 1983, p. 10). When this model is applied to the Gospel of John, then the intended kerygmatic message of the whole book is clear: John wanted all people, including criminals, to believe in Jesus and to follow Him (cf. John 3:15-16), because, when they do so, they will not do deeds that are outside His will - acts that will include, what we today will regard as crime.

By hearing the words of the Fourth Gospel, the first readers would have regarded any criminal act or deed as part of the φαυλα, "evil" (cf. John 3:20). John 3:20 states: "Everyone who does evil (φαυλα) hates the light, and will not come into the light for fear that his deeds will be exposed." The Johannine references to "evil / evil deeds (John 3:19), thieves (John 10:8), robbers (John 10:8), murder (John 8:44), lies (John 8:44), darkness (John 1:5; 3:19 - σκοτος), falseness / deceit (δολος - John 1:47 – Afrikaans" "bedrog" – "fraud"), drunkenness (John 2:10), illegal / unethical trade practices and / or

money-making schemes (cf. John 2:14-15), are typical examples of what the readers knew would not carry God's, and Jesus', approval. In short, disciples do not commit crime and do not get involved in criminal activities and / or practices (Ras, 2010a).

South African Crime Statistics

During the 2009 / 2010 book year (1 April 2009 to 31 March 2010) the following reported crimes occurred in South Africa:

Robbery with aggravated circumstances	113 755	Attempted murder	17 410
Assault with the intention to do grievous bodily harm	205 293	Car hijackings	13 902
Truck hijackings	1 412	Motor vehicle and motor cycle theft	71 776
Cash-in-Transit	358	Bank robbery	93
Robbery at business premises	14 534	Robbery at residential premises	18 786
Street robberies	72 194	Shoplifting	88 634
Murder	16 834	Illegal possession of firearms	14 542
Common assault	197 284	Driving under the influence or drugs	62 939
Sex offences	68 332	Arson	6 701
Burglary at residential premises	256 577	Theft out of motor vehicle	120 862

In short, 2 121 887 (approximately 2,1 million) serious criminal cases have been reported to the police during this period (South African Police Service, 2009 / 2010;

Ras, 2009, p. 179; http:///www.saps.gov/za/statistics/reports/crimestats/2010/categories/illegal_pos_ firearm_ammunition.pdf). What makes these figures shocking is the fact that we have a total population of about 49 052 489 people, comprising 79% Black Africans, 9.6% Whites, 8.9% Coloureds, and 2.5% Indian / Asian. There are 16 275 424 males and 15 984 181 females between the age group 15 to 64 years – the age group responsible for the majority of crimes (https/www.cia.gov/library/publications/the-world-factbook/geos/ sf.html).

There is no doubt in the minds of concern citizens that the moral fibre of many South Africans is eroded. The high crime rate indicates that there is no respect for others, their possessions, their lives and that the acts of criminals have a too huge impact upon our society. Snyman (2008, pp. 21-29), who wrote from a criminal law perspective, is of the opinion that the criminal justice system is at present dysfunctional and has pointed out in 2008 that: “Never before in the peacetime history of this country has the value of human life been lower than since the introduction of the ‘right to life’…and the abolition of the death penalty.”

From a moral point of view South Africa, when it comes to many of its people, is bankrupt, morally sick and simply decadent. It seems that sound individual and family values, that are all contributing to a healthy society, are going down the drain, and that the coun-try as a whole suffers because of people’s inability to act with integrity, sincerity, and to reveal *ubuntu* and humanitarian feelings like sharing and caring. Although less crime has been reported during the 2010 Soccer World Cup, it seems at present that what is needed is *inter alia* a total new transformation in the hearts and minds of every human being that is concerned about the future of Madiba’s rainbow nation (Ras, 2010a).

Jesus, Moral Regeneration and Crime

From a Christian point of view, is clear that the author/s of the Fourth Gospel has / have

indicated through the Jesus-Nicodemus narrative that Jesus said that people must be born again in order to enter the kingdom of God (John 3:3, 5). In terms of the *explicatio-ap-plicatio* model, as used in hermeneutics and homiletics (Robinson, 1983, pp. 20-30), the kerygmatic message of this Biblical passage is still applicable to Christians who believe that these words still have value and meaning for their and other people's daily lives (Ras, 1987; Stott, 1983, p. 162).

To stop the erosion of a morally bankrupt society, followers of Jesus have a soteriological message that has stood the test of time. From a pneumatological point of view, it is the Spirit of God that can work in and through man to transform their minds, hearts and hands (John 3:5, 8; cf. Heyns, 1978, pp. 305-307). Deliberate attempts by disciples of Jesus, via kerygmatic means, within family and societal circles, to bring the soteriological message of the Fourth Gospel across, may result, according to John, in a spiritual and moral transformation when it comes to man, and, one can add, anthropological and societal issues (Ras, 2010a).

Although any religion that promotes sound human and healthy moral values may assist to transform our existing society into a more peaceful one (cf. Harris, 2008:80), within Christian circles, the central message of God's love, as he has shown it through the incar-nate Christ (ο λογος σαρξ εγενετο – John 1:14), centuries ago, is still today regarded as the most powerful one (Ras, 2010a). The message of love, like John 3:16, "For God so loved the world…", and the new command of Jesus, "Love one another, as I have loved you, so you must love one another" (John 13:34), is *me judice* the master key to unlock evils, like crime and any form of injustice, in our society and to open doors to a better future.

Different kinds of crime and informal social control

The following crimes are, for example, typical examples of what lower, regional and higher courts, and magistrates and judges encounter in South Africa: crimes against the state (like high treason, sedition, public violence), and crimes against the administration of justice (like contempt of court, defeating or obstructing the course of

justice, perjury, subornation of perjury, making conflicting statements under different oaths, making false statements in an affidavit, escaping from custody, obstructing police in the performance of their duties) (Snyman, 2008, pp. x-xi).

Other crimes include: crimes against the community (sexual crimes like general sexual crimes, rape, compelled rape, sexual assault, compelled sexual assault, compelling another to watch sexual acts, exposing genital organs, anus or breasts (“flashing”), displaying child pornography, engaging sexual services for reward (prostitution), incest, bestiality, sexual act with a corpse, sexual offences against children, sexual offences against mentally disabled persons); crimes against the family (like bigamy and common-law abduction); crimes against public welfare (like corruption, extortion, drug offences, unlawful possession of firearms or ammunition, concealment of births, participating in criminal law activities, public indecency, violating a grave, violating a corpse) (Snyman, 2008, p. xi).

Further crimes include: crimes against a person (crimes against life, like murder, culpable homicide, administering poison or another noxious substance, exposing an infant); crimes against bodily integrity, (like assault, intimidation or pointing of a firearm); crimes against dignity and reputation (like *crimen iniuria*, , e.g. the Reitz four, criminal defamation); crimes against freedom of movement (like kidnapping); crimes against property (crimes relating to appropriation of property (like theft, removal of property for use, robbery, receiving stolen property, inability to give account of possession of goods suspected of being stolen, receiving stolen property without reasonable cause); fraud and related crimes (fraud, forgery and uttering, theft by false pretences); crimes relating to damage to property (like malicious injury to property, arson, housebreaking with intent to commit a crime, possession of housebreaking implements, trespass) (Snyman, 2008, p. xii).

The present reality of the above-mentioned crimes in the South African law and judicial system indicates that our past history has taught us that most people, who have not

sound moral values, very easily can make the wrong choices and commit crime. Not only must proactive / preventative and reactive policing measures, as part of formal social control, be in place to cut down on crime, but most important, informal social control that is based upon the socialization process, must be in place. Informal social control is where every member of society behaves himself / herself and control their own desires and actions in order not to commit any form of crime (Van Heerden, 1995; Ras, 2010a).

The role of parents, teachers, principals, church leaders, traditional leaders (like *izindunas* and *amakhosi*), role models, and inspirational sport and community leaders are vital in this regard. Through an internalization of good moral and human values, persons at an early (young) stage need to be shaped, formed and moulded to conform to the general expected norms, values and laws of society. Sound religious values, like showing respect to others and their belongings, to love God and other human beings, to be considerate, to show compassion, to help those in need, to carry the burdens of those that are weak, to develop others in a positive and meaningful way, to strive to life a Godly life and to set good moral standards that will inspire others, and so forth, are typical examples of matters that will assist to achieve this desired state of affairs (cf. Ras, 2010b, pp. 21-32).

Quo vadis?

Combrink (1998, p. 306) correctly pointed out that South Africa needs a credible church; a body that is trustworthy and sincere because people have lost hope because of all the deceit and continuing corruption. The believers, followers of Christ, the church, should serve as a model and this can only be done if it is living in close communion with its living Lord and in obedience to His calling. When it comes to crime, it is quite clear that people want to see and experience a much more safer South Africa, like during the 2010 Soccer World Cup.

From a Christian perspective, getting the message of moral regeneration, the John 3:5 message, across, as we find it in the Jesus-Nicodemus narrative in the Fourth Gospel, practically means that followers of Jesus, must not only spread this *soteriological* message with zeal and commitment, but also with persuasion. It is in especially the inner circles of the family, friends, the church, the school, and in the broader circles of business, the community and in government, that the well-known words of John the Seer, needs to reverberate, because it in within these circles that positive moral transformation of heads, hearts and hands needs and has to take place. He said: ο εχων ους ακουσατε τι το πνευμα λεγει ταις εκκλησιαις (Revelation 3:22 – *Nestle-Aland*, 1979, p. 639), "He who has an ear, let him hear what the Spirit says to the churches."

Conclusion

According to John, the author/s of the Fourth Gospel, followers of Jesus do not commit crime. When a person is born again (John 3:5), he or she is spiritually transformed and has moved from the darkness into the light (John 3:19-21), to no longer do his / her own will, but the will of God, as He has revealed himself in Jesus. Commitment to Jesus, means commitment to change. The high crime rate in South Africa necessitates that we who have ears, need to listen, and must bring about change, because, if those who listen and understand do not do it, who will?

The old Latin saying, *impunita non debent esse admissa*, "crimes should not go unpunished" (Van der Westhuizen, 1996, p. 401), must be taken seriously today, but more important, we need to change those who want to commit crime through the preaching of the word of God, because through the proverbial *praedicatio verbi dei*, that is, through "the preaching of the Word of God", the πνευμα and the υδωρ, the Spirit and the water (John 3:5), can become *soteriological* agents of change in the lives of human beings, because, in terms of the Jesus-Nicodemus discourse, atonement is sufficient for all, because: "God so loved the world that he gave his only begotton Son, so that whoever believes in Him, should not perish, but have eternal life" (John 3:16).

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Polygamy (Polyandry & Polygyny): yes or no?

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Abstract

This paper discusses polygamy in the light of the Bible and the constitution of the Republic of South Africa (Act 108 of 1996). A careful reading of the cotext (lexical-syntacticaL analysis) and the broader context (historical-cultural background), of especially the Old Testament, reveals that polygyny was not prohibited during ancient times, but it was an acceptable practice within Israelite / Jewish communities. Although the practicing of polygyny can be criticized, the validity of this belief and / or custom, cannot and must not be denied on Biblical grounds. Act 108 of 1996 (section 9.3), dealing with the Bill of Rights of everyone in South Africa, explicitly states that the state may not unfairly discriminate against anyone *inter alia* because of their religion, belief, custom, or culture. I recommend that believers and /or churches must respect those who believe that this practice is from God, and must stop overemphasizing monogamy as the only valid marital / cohabitation custom. The Biblical authors, and by implication, those drawing up the constitution, has given everyone the freedom to choose for themselves how many wives they may have. Although polyandry is not mentioned in the Bible, the practising of this belief and / or custom, also cannot be denied. Women have the freedom to practise what they believe are the best for them in their particular situation. Like polygyny, the practising of polyandry, cannot be denied on legal grounds (cf. Act 108 of 1996, section 9.3) when it forms part of a person's religion, belief, or custom.

Introduction

It was Michael Rhum who wrote in The Dictionary of Anthropology in 1997 that polygamy is the institution of plural marriage that permits individuals to have more than one spouse. It encompasses both polyandry (to have many men / husbands) and polygyny (to have many women / wives) (Rhum 1997:366). While polygyny was

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an oriental custom during the time of the Bible, Wright and Thompson (1980, Vol. 2:954-955) are of the opinion that, on economic grounds, it was probably found more among the well-to-do than among ordinary people. In Deuteronomy 17:17, for example, the Hebrew kings are warned against having too many wives. because, according to the immediate cotext it is pictured that many horses, women, silver and gold, may lead a king away from Jahwe.

Polygamy in the Old Testament

There are many examples in the Old Testament of men who took more than one wife. No matter how one would like to explain this institution, custom or socially-accepted tradition, by referring to a second wife or concubine or female slave, the fact remains that polygamy was an acceptable and ordinary custom – something that cannot and must not denied on linguistic, exegetical, theological, archaeological, historical, and cultural-anthropological grounds.

According to the Genesis narrative, Lamech (Gen. 4:19), who was the great great grandson of Cain, was the first to take two wives, namely, Ada and Silla. Cotextually, just as Eve became pregnant and gave birth to Cain, and said, “With the help of the Lord I have brought forth a man”, so Ada and Silla, could, by implication, say the same, when they bore Lamech three sons and one daughter (Gen. 4:1-2, 19-22). One must not think that Lamech was bad because he was a family member of Cain who had murdered Abel, his brother. The Genesis narrator did not condemn Lamech’s behavior in taking two wives.

In fact, in this story it is pictured that Lamech’s three sons, respectively became the leaders of those living in tents, raising livestock, those playing musical instruments, and those who forged all kinds of tools out of bronze and iron. Under the *gratia Dei* these children were blessed; blessed, because their father and two mothers were blessed by God, the Creator of life (Gen. 4:20-22). This clearly indicates that the narrator did not implicated that God was against this practice.

The Hebrew patriarch and father of faith, Abram, who later became Abraham, also had more than one wife. When his first wife Sarai was barren, he followed her advice and took Hagar, the Egyptian maidservant (Gen. 16:2-3). The text says

"…she (Sarai) gave her (Hagar) to him (Abram) to be his wife." The Hebrew phrase " le isj-sjah" and the immediate lexical-syntactical

cotext indicates that Abraham took her "to be his wife." The text does not say that he just took her to have a son, but he took her "to be his wife!" As a result of this, a son was born, Ishmael, the forefather of the Arabs.
Ishmael was born eleven years after Abram received the promise from God that he (will) have an offspring (Gen. 12:1-4; 15:5; 16:16). Abram was 86 years old when Hagar bore Ishmael to him. When Sarai bore Isaac, Abraham was 100 years old (cf. Gen. 21:5). This means that Hagar stayed with Abraham, and he took care of her for at least 14 years before she was sent away into the desert, by Abraham's first wife, Sarai (Gen. 21:9-21). But even then, the Genesis narrator tells us in a compassionate way how the *providential Dei* has worked and how God has made provision for her and her son.

Although the author/s does / do not tell us if Hagar again has returned to Abraham, Genesis 25:1 says that he again took a wife, after Sarah's death. Ketura bore him six sons. Who can say that Abraham's eight children, were not the result of a sexually enjoyable and socially-accepted and sharing-caring relationship, within the framework of a polygamous marriage? Abraham's grandson, Jacob, also joined the custom of Laban, an Aramean, and married two wives.

Jacob first had married Leah, whom he did not prefer, and then his first choice, Rachel (Gen. 29:16-30). In fact, Jacob worked an additional seven years for Rachel, after he already had received Leah. He also received Bilhah and Zilpah, Rachel's and Leah's servants, as wives, when Rachel and Leah wanted him to have more children. The text explicitly says "…that Jacob received Bilhah and Zilpah as wives" (Gen. 30:4 & 9). The Hebrew phrase "wat-tit-ten-lo le'-ish-sha" without doubt indicates that Jacob received or took Bilhah and Zilpah "to be his wives".

Although Rachel was barren and gave Bilhah to her husband in order to have a child through her, this Biblical example, underlines the existence of the well-known ancient custom of taking more than one wife. Since children were important to carry on the family name, a childless wife might allow her husband to have children through her

slave. This was legal in civilized Mesopotamia. For example, King Hammurabi, the 6th of 11th kings in the old Babylonian or Amorite dynasty, who lived approximately 1728 to 1686 BC, has recorded it in what is now the well-known Code of Hammurabi (comp. rule 144-147, Meek 1995:163 & 172).

Esau had four wives (Gen. 36:2-3 & 28:89-9; 36:6), and Moses, the great Israelite leader had more than one wife (Ex. 2:21; Num. 12:1). Exodus 2:21 talks of his wife, Zipporah, and in Numbers 12:1, the author/s mentioned that "Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite." This Cushite lady was probably from North-Africa (present day Ethiopia or Southern-Egypt) or from the southern parts of Saudi-Arabia. Because we nowhere read in the pentateuch, or get the impression that Zipporah had died before he took the Cushite woman, it seems safe to conclude that she was his second wife; another example of a polygamous relationship. As mentioned earlier, Deuteronomy 17:17 states that the Israelite king that would be appointed in Canaan must not be a man with many Egyptian horses, wives, silver and gold. The reason is that his heart must not be lead astray. Deuteronomy 20:14 says the Israelites, during times of war, could "obtain" (the Hebrew word "ta-booz" literally means "seize" or "rob") women and children for them. The Septuagint translated the Hebrew plural words for "the women" ("han-nash-shim") in verse 14 with the plural words των γυναικων, which clearly indicates that the Israelites could obtain more than one wife for them.

Deuteronomy 24: 5 implies that married Israelite men normally went to make war and Numbers 1:45 further states that they were men above 20 years of age. This means that it were basically married men who went to war and got the permission to obtain additional wives and children for them, if they (wanted). Deuteronomy 21:10-14 also states that when the Israelites went out to fight against their enemies and they will noticed among the captives beautiful women, and they were attracted to them, then they would take them home as wives. The immediate cotext further specifically describes what an Israelite man could do in order to keep this captive woman as his wife. The text even says that he can let her go wherever she wished if he is not pleased with her. This example further emphasises the freedom of choice that existed, according to the Biblical narrators, during ancient Israelite times, when it comes to marriage and practices of cohabitation.

Deuteronomy 21:15 explicitly says that “if” (the Hebrew conditional particle “ki) is used), someone has two wives, one that he loves and one that he does not love, then he must not give the rights of the firstborn to the son of the wife he loves, in preference to his actual firstborn, the son of the wife, he does not love. He must acknowledges the son of his unloved wife as the first born, by giving him a double share of all he has, because this son is the first sign of his father’s strength, and the right of the firstborn belongs to him. This text is a very clear and explicit reference to polygamy in the Old Testament.

Exodus 21:1-11 further indicates that when a master had given a woman to his slave, the woman and the children, that were born out of this relationship, belonged to the master, except, by implication, when the slave had decided to stay on in the service of his master, after six years of service. Verse 7 further says that a man could sell his daughter as a servant – a clear indication that women were regarded at some time in ancient patriarchal Israel as property. This fact, further illustrates the easiness for a man to obtain more wives and to stand in a polygamous relationship. I am also of the opinion that because it was easy to obtain a wife and to multiply wives if one only could afford them, is also one of the reason why it was so easy to divorce. It was easy to divorce because it was easy to marry (Deut. 24:1).

The well-known passage in Deuteronomy 25:5-10, dealing with Levirate-marriages (“Levir” is the Latin term for “brother-in-law”), where an Israelite man could take the wife of his deceased brother in order to beget a son to carry on the name of the deceased in Israel, is another example that underlines the existence of socially-accepted customs that are part and parcel of polygamous practices.

Judges 8:30 says that Gideon has 70 sons because the narrator narrated that he had many wives. The Hebrew phrase “ki nash-shim rab-boot ha-ju loo” literally means “because there were many women for him.” Koehler and Baumgartner (1958:639) in their classic Hebrew lexicon, *Lexicon in Veteris Testamenti* Libros, correctly translates “nashim” with “Frauen, women”, while the Septuagint reads οτι γυναικες πολλαι ησαν αυτω which is the Greek equivalent for the Hebrew words of Ben Asher’s and the Massoretic text, “ki nash-shim rab-boot ha-ju loo” as reflected in

Biblia Hebraica Stuttgartensia. These words truly reflect the socially-acceptable and well-known ancient custom of polygamy in ancient Israel during the times of the Judges.

Another judge or Israelite leader, Jair (Judg. 10:4) had 30 sons who rode 30 donkeys and ruled over 30 towns. It is interesting to note that the 30 sons are mentioned, and especially the 30 donkeys, and not the wives of Jair, who certainly were responsible to bring them into the world and to teach them how to drive and to rule their 30 towns. The book Judges further indicates that another judge, Ebsan (Judges 12:8-9) also had 30 sons and 30 daughters, while another judge, Abdon, had 40 sons (Judges 12:13-14). This number of sons and daughter clearly indicates the presence of many wives,that again indicates the well-known socially-accepted practice of polygamy.

These remarks in the Bible clearly underline the existence of the customary and legal right to have more than one wife, if one wishes to do so. After the decisions of the Israelites not to give their daughters to the Benjaminites (Judg. 21:1-25), because they had raped the concubine of a Levite (Judg. 19-20), this tribe went to Shiloh and each man caught himself a wife, because the narrator tells us that “they did not get wives for them during the war” (Judg. 21:20-23).

According to 1 Samuel 1:1-2 Elkana had two wives, Hannah and Peninnah. Literally, “we-loo shet-tee nash-shim” (Hebrew: “There were two wives for him”). Hannah was the mother of Samuel whom God has sent to anoint the first king of Israel, named Saul. Samuel, in other words, in his early years, before going to the temple to serve under Eli the priest, grew up in a polygamous environment. The first king of Israel, king Saul, is pictured as having more than one wife. 2 Samuel 3:7 talks of Rizpah (Literally “Rits-pah”), his concubine.

According to 2 Samuel 3:2-5, well-known king, king David took and had six wives, and when he had fled away from his son Absalom, he had left 10 concubines behind (cf. 2 Sam. 15:16). After the death of Uriah the Hetite, the text in 2 Samuel 12:7-8 pictures that God said through the prophet Nathan to David that he (that is “God”) gave the house of his master (that is, Saul) to him, and the wives of his master into

his lap, as well as the house of Israel and Juda, and if it was not enough, he would have added more such things.' It is clear that this particular text is not against polygyny. Solomon, the great king of Israel, had 1000 wives (1 Kings 11:1-3). 1 Kings 11;1 says that he loved many foreign women. He had 700 wives and 300 concubines. The practice or custom of taking more than one wife was not wrong in itself, but what was wrong was that he had loved them more than the God of Israel, and he also had allowed them to bring their gods into Israelite territory – something that was not allowed.

I am also of the opinion that the reference in 2 Chronicles 28:8 which states that the Israelites had robbed 200 000 women and sons and daughters of Judah and brought them to Samaria in the time of king Agas, have polygamous undertones. Although Esra 9:2 and 10:2 only talk of the foreign women that the Israelites wrongfully had married, because, by implication, of their different religious beliefs that were unacceptable, it is not impossible that some Israelites also could have taken more than one wife – again indicating the acceptable social custom of polygyny in ancient Israel.

Polygamy in The Inter-Testamental Period

While polygyny was an undeniable fact and a socially-acceptable custom or institution during Old Testament times, the picture during the inter-testamental period does not look different. According to Flavius Josephus (Antiquities of Jewish Wars 17.19), Herod the Great (37-4 BVC) had nine wives at one time.

Papyrus discoveries in Egypt (cf. Hunt & Edgar 1970:ix), without doubt implies the existence of polygyny. The earliest dated Greek papyrus so far recovered is a marriage contract for the year 311 BC, between Heraclides and Demetria. This contract is part of the Elephantini papyri (I, II, 1-18), as published by O. Rubensohn. Here the contract explicitly states that "It shall not be lawful for Heraclides to bring home another wife (γυναικα αλλην) in insult of Demetria nor to have children by another woman nor to do any evil against Demetria on any pretext" (Hunt & Edgar 1970:3). This contract, explicitly specifies that there must be no other wife – the reason is that it was a normal custom in Egypt (and in the Jewish communities in Egypt and elsewhere), for men, to bring in more than one wife, if they wanted to. In

another marriage contract between Philiscus and Apollonia, dated 92 BC, as part of the Tebtunis papyri (nr. 104) by B.P. Grenfell, A. S. Hunt, J. G. Smyly, and E. J. Goodspeed, it is also recorded that “It shall not be lawful for Philiscus to bring in another wife (γυναικα αλλην) besides Apollonia, nor to keep a concubine (παλλκην) or boy (παιδικον) , nor to have children by another woman (εξ αλλης γυναικος) while Appollonia lives” (Hunt & Edgar 1970:7).

In the marriage contract between Thermion and Appollonius, 13 BC, Appollonius is legally instructed not to ill-treat Thermion, nor cast her out, nor insult her, nor bring in another wife (μηδ αλλην γυναικαν επισαγεν) (cf. Papyrus 1052: Berlin: Griechische Urkunden – Hunt & Edgar 1970:11). It is clear that these marriage contracts explicitly have stipulated that the bringing in of another wife into the marriage relationship was prohibited. The just-mentioned contracts, are all typical examples of contracts in which polygyny inter alia is excluded in a deliberate way. A study of some of the Greek papyrological findings indicates that polygyny, just like monogamy, a* stipulated in these contracts, was something done out of one’s own free will. The contracts further reveal that the rights for divorce and the conditions for divorce were also explicitly given before any marriage took place. Everything is based on the free will of both parties, for example, in Papyrus Tebtunis, number 104, it says that “If Appollonia chooses of her own will to separate from Philiscus”(cf. εαν δε Απολλωνια εκουσα βουληται απαλλασσεσθαι απο Φιλισκου – Hunt & Edgar 1970:9).In a marriage contract, dated 66 AD, that is already far into the New Testament period, in the 13th year of Nero Claudius Caesar Augustus Germanicus Imperator, between Chaeremon (a man of 34 years) and Thaisarion) a lady, it further becomes clear that everyone stands in a relation- ship because of their own free will. Thaisarion had previously lived together with Chaeremon as his wife, and they later wanted to marry. Then it is stipulated that “If on a difference arising between them, they separate from each other, whether Chaeremon sends Thaisarion away or she voluntarily (εκουσιως) leaves him...: (Hunt & Edgar 1970:15).

Not only do we find that the marriage contracts in the period just before the New Testament stipulates the way the future marriage must taken place, but we also see during the New Testament era that even matters pertaining to a possible divorce is spelled out. The emphasis in all these contracts, in my opinion, is on voluntarily

legal obedience (cf. e.g. Papyrus Oxyrynchus nr. 1273, a marriage contract of AD 260; a deed of divorce, 13 BC, Berlin Griechische Urkunden, nr. 1003 – Hunt & Edgar 1970:16-25).

Polygamy in the Time of the New Testament

We do not have explicit references in the New Testament to polygyny, except for a possible reference in 1 Timothy 3:2 and Titus 1:6. 1 Timothy 3:1 says that "If someone desires to be an overseer, he desires a good job." The text then immediately states in verse 2: "An overseer, then, must be above reproach, the man of one woman, sober, orderly, someone who loves strangers, someone who is able to teach."The Greek phrase μιας γυναικος ανδρα, "a man of one woman" refers, in my opinion, to the prohibition to have more than one wife. In other words, Paul advised Timothy and Titus to advise those who desire to become overseers not to be come involved in polygyny. It is im-portant to note that this recommendation is not given to any believer, but only to those that desire / aspire to become an overseer.

What is right and wrong, what to do and not to do, basically depend on what Paul had received from God via subjective and anthropomorphic unverifiable revelations, other believers, through personal knowledge and experience, and through a subjective and intuitive interpretation of the leading of the Holy Spirit, speaking through his conscience, which was shaped by his earlier Jewish and Hellenistic education and the new interpreted teachings and revelations of Christians and his perceiving and existential personal relationship with the Spirit of God.

This practically means, that Paul's advice to Timothy and Titus must not be seen in an absolute, rigid, legalistic, and prescriptive way, but the "what" of the text, must be understand in the light of the "why." In other words, it is not only important to find out what Paul said, but more important is to establish why he said it. His advice to the churches and to individuals was shaped by the specific circumstances in which he or the others found themselves, and as a result of that, he advised and prescribed basically, what I call, situational-ethics.

To be an overseer is not to have a certain "status" or "position of authority", in the first place. To be an overseer, means that you will do something. That is why he

said in 1 Timothy 3:1 that if any man desires to be an overseer, he desires a fine job. They key words are καλου εργου επιθυμει – "He constantly actively desires an outwardly good job / work" – if I can stress the aktionsartliche meaning of the praisens, indicative, active, of the verb επιθυμεω. To be an overseer, means that one has to work! There is no time for having more than one woman! Cotextually, to be "irreproachable", is to have one wife, to be sober, to be orderly, to love strangers (hospitable), and to be able to teach. The text also says that this man must be no drinker, no fighter, but gentle, uncontentious, free from the love of silver / money. Someone who manages his own household well, keeping his children under control with all dignity (cf. 1 Tim. 3:3-4).

If we erroneously should read these verses in a Biblicist and fundamentalistic way, then we will be forced to conclude that only elderly men, who already have children and their own households can qualify to become overseers. The same can be said about Titus 1:6 where Paul wrote that an overseer must be the husband of one wife, having children who believe, who are not accused of dissipation or rebellion. This again means the overseer is an elderly person, who has children, children who are grown-ups, children who believe, children who are not, for example, unbelieving rebellious teenagers.

This line of though will bring us into a cul-de-sac because we then forget that Paul's letters are occasional letters; letters that he specifically wrote to congregations from a specific place, at a specific time, to people, situated at a specific place, in order to address their specific needs and / or problems. In this letter he addressed Timothy, who stayed in Ephesus (1 Tim. 1:3), *inter alia*, to give advice or recommendations about the qualifications of the overseers to those in the Ephesian congregation (cf. 1 Tim. 1:3 & 3:15).

According to the immediate cotext of 1 Timothy 3:5-6 it seems that there were some men in Ephesus who wanted to become overseers but they could not manage their own households (cf. Paul's reference in verse 4 το του ιδιου οικου). Some of them were also recent converts (cf. the Greek words μη νεοφυτον). Drinking, fighting, the love for silver or money (cf. the words μη παροινον, μη πληκτην, αφιλαργυρον in 1 Tim. 3:3), the existence of many silversmiths like Demetrius who had made money

by manufacturing silver shrines for the goddess Artemis or Diana (cf. Acts .19:24-28), the presence of the temple of Artemis or Diana, with probably hundreds of religiously dedicated female prostitutes who were going around to make followers of Artemis, as well as the many unhealthy false teachers, busy with their never-ending myths and genealogies (1 Tim. 1:4 uses the words μυθοις και γενεαλογιαις), were all matters that have shaped Paul's thinking and coloured his advice.

Why did Paul use the Greek phrase μιας γυναικος ανδρα, "a man of one woman", in 1 Timothy 3;2? This was because of the practical situation at grass roots level in Ephesus. The reason for this was because of the existing problems where those who wanted to become overseers could not manage their own house-holds, could not successfully give direction to their own children, some of them were involved in drinking, others were fighting, others were trying to make money, some brothers probably were confused because of all the false teachings that they have heard, and the existence of the temple of Diana or Artemis in Ephesus, probably were all matters that shaped Paul's mind to give his advice.

These situational matters, combined with his missionary zeal, his eschatological expectation, and his affective pastoral concern about the growth and edification of the congregation led Paul to write that an overseer must be μιας γυναικος ανδρα, a "man of one woman." Paul did not want people to get involved in, what we can call "earthly" or "wordly affairs" (cf. 1 Cor. 7:26-35). To look for more wives when you already have one, and when you already cannot control or manage your own household, practically means you are just looking for further trouble. Therefore, an overseer "must be the man of one woman."

The same can be said about Titus 1:6. Paul left Titus on the island of Crete to straighten out what was left unfinished and to appoint elders in every town. The practical problems at grass roots level, probably include, as far as I can reconstruct the broad historical-cultural context as we find it in the immediate cotext, dispersed Christians, spread all over the island, living in different towns (Tit. 1:5), false religious teachers (Tit. 1:9), who were probably Jews (Tit. 1:10, 14), idle gluttons, probably hellenistic Cretans, who love to drink, to fight, to pursue dishonest gain, and to talk

about godly things, without setting a good example – people who are polluted in their minds and in their conscience (Tit. 1:15).

Because of these very important matters that weakened the Cretan church, as well as Paul's missionary zeal that took him away from Crete, probably to Macedonia (cf. Tit. 1:5), his eschatological expectation that Jesus can come at any moment (Tit 2:13), and the affective urgency and personal desire to straighten out all the problems at Crete for once and for all, knowing that he need Titus to come to him to the harbor city of Nicopolis in Macedonia, where he was compelled to stay during winter (Tit. 2:13), were all matters, that, in my opinion, had influenced and filtered Paul's thoughts in order to lead him to say what he had said.

In globo, this means that Paul's remarks in 1 Timothy 3:2 and in Titus 1:6 that an overseer must be μιας γυναικος ανδρα, a man of one woman, was said in order to discourage a man who wanted to become an overseer and who already had one woman, to get another one. In the light of the different and practical problems that the believers, especially Timothy and Titus, have experienced in Ephesus and on the island of Crete at grass roots levels, and in the light of Paul's view of Jesus' imminent coming, and his missionary zeal, that leaves no room for any matter that has not directly to do with the work of the Lord, it is quite understandable that Paul could give this advice. Owing to the fact that he (an overseer) was an overseer, this meant that he had to work. Paul did not recommend that the acquiring of more women, when a man already had one, at that stage, would be beneficial to the believer who wanted to become an overseer.

This practically means that Paul's remarks must not be seen as prescriptive and a definite and absolute "no" to any polygamous practices. He recommended it only to those believers in Ephesus and in Crete who desire to become an overseer, and these recommendations were done in the light of the practical problems that existed in those congregations, and in the light of his eschatological expectation, his missionary zeal, and his pastoral affection. This means that these verses today do not exclude any believer, even those who want to become overseers, of taking more than one wife.

Biblical Arguments against Polygyny

There are no explicit or direct arguments or thinking against polygyny in the Old or New Testaments. Those exclusively in favour of monogamy normally refers to Matthew 19:3-6 in order to emphasize that the Bible says that God has from the beginning created male and female and that the principle of monogamy is part of God's will, and can be traced back to the time of creation.

From a narrative-critical point of view Matthew places Jesus and his followers in the region of Judea, beyond the river Jordan (cf. Mt. 19:1), when the Pharisees had tested or confronted him by asking, "Is it lawful for a man to divorce his wife for any cause at all?" In Matthew the question about divorce is not like the one in Mark, trying to lure Jesus into a political confrontation, but to test him on a debatable point of Old Testament interpretation. This question was put in the framework of a rabbinic debate, and suits Matthew's portrayal of Jesus as a Rabbi and a teacher. On this question, Matthew's "reconstructed Jesus" did not agree with the Rabbinic school of rabbi Hillel, who believed that a man may divorce his wife for any reason, but, instead he opted in favour for Rabbi Shammai's argument, that it is only lawful in cases of fornication.

Matthew refers his readers back to Genesis 2:24 where it is stated that "He (God) created them from the beginning, made them male and female", and also, "For this cause a man shall leave his father and mother, and shall cleave to his wife, and the two shall become one flesh." Consequently, Matthew says, they are no longer two, but one flesh, what therefore, God has joined together, let no man separate. It is clear that Matthew's Jesus did not address polygamy, but the specific question, dealing with divorce.

Matthew's Jesus is here pictured as somebody who came up for the rights of women who were treated in a bad manner and who were delivered out to the emotions of their husbands who so easily could wrote them a letter of divorce, in the light of the Jewish interpretation of Deuteronomy 24:1-4. Matthew's Jesus is here pictured as a man who had protected the rights of the women in a patriarchal society.

Polyandry in the Bible

There are no direct or even indirect references in the Bible to polyandry, but the principle is clear. If one accepts the existence of polygyny, and I have shown that it is something that cannot be denied on linguistic, exegetical, and theological grounds, then, by implication, one cannot deny this custom or practice as well.

Polygamy and the Constitution of South Africa

Act 108 of 1996 (section 9.3), dealing with the Bill of Rights of everyone in South Africa, explicitly states that:

"The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language, birth."

This practically means that if a person wants to take more than one woman or man because of his or her religion, beliefs, or simply because he or she just wants to observe and / or follow their particular culture (with all its customs, laws, and traditions), then he or she is absolutely free to do so. The state (and by implication, every individual, church or religious group), may not directly or indirectly discriminate against anyone who do so.

In other words, in the case of President Jacob Zuma or King Goodwill Zwelethini, who both have more than one wife, they are not behaving in an immoral manner or they are not sinning when they exercise their right to take more than one wife, based upon their tradition, belief or custom – it is simply in line of what one finds in the time of the Bible, in old ancient Israel and in and around the Mediterranean area and during ancient times. The new constitution also acknowledges this right and this needs to be respected by those who do not want to practice this ancient right or tradition, simply, because no person's belief, custom or tradition is inferior to any other custom, tradition or belief.

This basically means that every man or woman in South Africa has the freedom to choose as many women or men they want, and to marry, to cohabitate, or to stay with them as long as they want, if he or she has that particular belief or opinion or

conviction. The only thing that is prohibited by the constitution, as part of section 16 (2a, 2b & 2c), dealing with “freedom of expression”, is that nobody has the right to propagate war, to incite violence, or to advocate hatred, based on race, ethnicity, gender or religion. In other words, nobody must try to incite any person in order to cause harm (cf. Act 108 of 1996, section 16, par. 2, subsection a, b & c).

Conclusion

Throughout my paper I have indicated the existence of polygamous practices during ancient times. Although I grew up in an church and legal environment where monogamy was the law and where any white man could be thrown into prison if he wished to marry more than one woman, I am of the opinion that, just like monogamy is regarded as an accepted practice, polygamy must also be regarded as an acceptable practice without regarding those who want to practice this right as people with low moral standards or people who are sexually immoral or careless.

The reason for this is simple - one simply cannot twist the Old and New Testaments, history and ancient traditions, which have guided many other people in the past to have and to experience meaningful and satisfying relationships with those whom they have chosen. In the light of the Word of God, I cannot deny this socially-acceptable practice that have given meaning, hope and direction to many great men and leaders of God who we regard today as men of faith. Although I do not say that we must become zealous advocates of polygamy in South Africa, I strongly recommend that believers and churches must respect those who believe that polygamy is from God and must stop overemphasizing monogamy as the only valid marital or cohabitation practice or custom. The Biblical authors, and by implication, those drawing up the new constitution, has given everyone the freedom to choose for themselves how many women or men they want.

Polygyny was practiced during Biblical times and there are no direct or sound indirect prescriptions that prohibit it. Although polyandry is not mentioned in the Bible, the practicing of this belief or custom cannot be denied. Just as men today have the right in the light of their own free will to choose as many women as they want, so women have the freedom to practice what they believe are the best for them in their particular situation. Like polygyny, the prac-ticing of polyandry, cannot

be denied on legal grounds, in the light of the constitution, Act 108 of 1996 (section 9.3), when it forms part of a person's religion, belief or custom.

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