

**An Auto-Ethnographic Enquiry:
Critical Reflection on the Influences
in the Development of a Black African Male
Educator**

by

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DECLARATION

I, **Jerome Thamsanqa Gumede**,
declare that this research project
for the degree of Doctor of Technology: Education,
has not been submitted previously for a degree
at the Durban University of Technology,
or any other Institution or University,
and that it is my own work in execution,
and all material contained herein is acknowledged.

DEDICATION

This work is dedicated to the memories of my loved ones
for their contribution in my personality development.

To my beloved mother, Mary Tseiso 'MaPhooko' Gumede.

To my carer, Lucia Bizekile 'Aunt MaHlongwa' Nene.

To my father, Theophilus Siphon 'Mpandlana' Gumede.

To my brothers, James *Bongani* 'Shushu Baby', Ernest *Thulani*.

To my sister, Litetia Makhosazana 'Zizimbane' Mbitamkhono.

To my friends, Ambrose Gcinuyise 'Nongede' Gambushe, Phillip Bona Nzimande
and Derrick 'Dede' Madoda Mafoane.

May you rest in peace! You are greatly missed.

Lalani ngoxolo! Siyanikhumbula.

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My wife Nompumelelo Mirriam 'Mandayi' Gumede, my daughters Manina, S'mangele, Lungile, Busisiwe and Nelisiwe who have supported and encouraged me to continue with my studies.

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My participants who gave me their time and information willingly. You are great!

"Niyobongwa kwelizayo"

"You will be gratified in heaven"

"Kuphumelela Ezabalazayo"

"Success comes through sweat"

ABSTRACT

This thesis sets out to demonstrate the influences on the personality of a Black African Male Educator – specifically mine - as I enquire: “Why do I do things the way I do?” and “What has enabled me to meet, face and resolve the challenges that I have come across in life?”

I have addressed these questions from a self-study perspective, using narrative enquiry, living theories methods and auto-ethnography. I have written this thesis aware that I lived the first thirty seven years of my life under the potentially personality deforming oppression of apartheid, and that I have conducted my study and written my thesis in the context of the HIV&AIDS pandemic.

In creating my own “living theory” philosophy, I look at my epistemology - How do I know what/that I know? - my ontology – Who am I? Who am I becoming? What do I believe? and my axiology – What do I value? In creating my own “living theory” (Whitehead, 2008), I examine the influences which have informed my personality development and that of my research participants.

The originality of the contribution of this thesis to the academy is to demonstrate the influence of one person’s personal origin and naming, carers and family, childhood experiences and learning, sport and sport instructors on his personality development. In addition, the thesis highlights the usefulness of forms of knowledge - herding and induku - that have not been explicitly declared as useful and included formally in education. To this end, I demonstrate the connections that exist between, induku, herding, work, community involvement and education as influential in personality development. I use my personal beliefs and values – principally ubuntu and ukuhlonipha – and the Critical Cross Field Outcomes to demonstrate the relationship between these values and outcomes, my personal account and the development of my human personality.

I look at the implications for education. I review the Republic of South Africa’s National Curriculum Statement in Life Orientation Grades 10–12. I suggest ways in which the Beliefs and Values demonstrated and examined in this thesis, and Critical Cross Field Outcomes can be incorporated in Community Service Integrated Projects that can help learners to make their beliefs and values explicit in their learning, all to the end of influencing values-informed personal development.

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Chapter 1

Isingeniso

Introduction

Isandulelo

Opening Statement

This (...) is my narrative
and it has been used to serve as a model
that educators can use for writing their own narratives.
(Goduka, 1999:1)

...contemporality acknowledges that people and events always have a past, present and future.

...sociality, targets the importance of the participant–researcher relationship.
Issues of place are also central to narrative research.
(Hamilton et al., 2008:20)

I am a Black African Male Educator. I was born in South Africa in 1957, when Apartheid was twenty years old. The Apartheid education system in South Africa could have negatively (in)formed me from my birth to 1994, a period of thirty seven years, but I believe that factors external to the classroom impacted on my development so that I am who and what I am today, in spite of Apartheid and its education system.

My African-ness is culturally richly informed due to my:

- Zulu-ness as my father is a Zulu,
- My Sotho-ness as my mother is a Sotho
- My Swazi-ness as my grandmother is a Swazi
- My Xhosa-ness as I grew at Murchison among some of the Xhosas that lived with us, and I am married to a Xhosa woman.
- My Afrikaner-ness that I got from the learning of the Afrikaans literature at school, being taught by Afrikaner educators, university tutors, my relationship with Sensei Cas and working with them.
- My English-ness that I got from the influence of being taught in English, being taught by English teachers, learning English literature and studying through the medium of English at both undergraduate and post graduate levels .

- My Christian-ness as a confirmed Roman Catholic Church Member and now a Methodist Church member.
- My Indigenous-ness as I believe in the ancestral guidance in life as well as the relevance of indigenous knowledge in my life.

This thesis is about the factors that have shaped me, and demonstrates the power of such factors even in the face of one of the most oppressive and brutal processes of social engineering in the recorded history of the modern world, and in the context of the HIV&AIDS pandemic.

In this study, I have chosen to write at times in isiZulu to demonstrate the value of the mother tongue in expressing inner feelings in auto-ethnographic research, as a researcher or a participant. I have provided an equivalent account of these isiZulu expressions in English. These are not translations, and should not be read as such. I have also used isiZulu in all chapter titles and titles of sub-sections throughout the thesis. I have done this to establish and maintain Zulu conceptual consciousness throughout the work. I have also done this to suggest a scholarly vocabulary in self study research. I have also displayed a variety of writing modes, and used dialogues, poetry, and prose in my research project.

Imibuzo yocwaningo

My Research Questions

In this study I have addressed the following research questions:

1. “Why do I do things the way I do?”
2. “What has enabled me to meet, face and resolve the challenges that I have come across in life?”

To answer these questions I will give an account on my childhood experiences as a herd boy, my experiences as learner, my experiences as a clerk, my experiences as a teacher training student, my experiences as a teacher, a High School principal and a Governance and Management coordinator in Ugu District. For a full account see chapter four.

Izinhloso Yale thisisi

Aims of this study

My research has been prompted by a number of factors, which imply hopes for its influence, viz. its 'aims'.

I have studied and read a number of theses on self study, including the post graduate work of Afonso (2006) and Cupane (undated) whose theses have focussed on contemporary Black transformative educational research. I have found no researcher who has been an exponent of induku, karate and has been/was an educator who realised the importance of induku in personality development. I have found no researcher who has demonstrated the congruence and similarities found between induku and karate, nor demonstrated that induku is a martial art like karate. I believe that no researcher whom I have read has demonstrated that the experience of herding animals can be useful in formal teaching, learning and education management as I have demonstrated.

I hope that my thesis might change the mindset of my readers about what it is to be a Black African Male Educator in South Africa and the world, and how to be an educator in a colonised country after formal colonisation, and during the neo-colonisation that has followed and is following.

In my thesis, I wish to demonstrate that I do not fit the negative profile reported in the media of Black African Male Educators, reported as recently as 6 March, 2011, (George, Sunday Times). I believe that there are many Black African Male Educators who, like me, do not fit this negative profile.

I use the terminology 'Black' as a race descriptor even though I do not personally concribe to the belief that race classification is useful. But in the context of post-1994 South Africa, it is clear to me that such race classification continues to be pertinent. I look forward to the time when this is no longer the case.

My thesis is further intended to motivate Zulu/African society's awareness of its heritage such as induku, herding and other cultural entities and its need to

celebrate its heritage without fear or a sense of inferiority. I hope that my study will help to 'decolonise' the minds (Ngugi, 1986) of those who tend to look down upon everything that is African in origin. I hope to make my readers aware that every culture has a role to play in the universe, and in the development of human personality. I believe that almost all knowledges have a contribution to make to the survival of our planet and all who draw life from it.

I believe that effective education is a belief- and value-driven phenomenon and occurrence. Beliefs and values are found in all human activities, as negative or positive values. Beliefs and values play a profound role in academic activities, processes and achievement.

I have demonstrated the influence of my experiences in formal Apartheid education: A type of education that had a skewed value system that was anti-personal development, but pro-development of the 'employee/servant/slave mentality'; a system that trained teachers who boldly said "Fundani ukuze ningahlupheki" ("Learn so as not to suffer"). I believe that such educators said such things only to help their learners accept that resistance was futile, and were indoctrinated to believe the lie that being educated saves one from trouble. I have learned that troubles come irrespective of being educated or not. I have come to realise the negative influence and the false beliefs of my formal education for the first thirty-seven years of my life, and in this study I critically reflect on the influences that formed me to be who I am today.

In this study, I aim to widen the understanding of the influences that develop the personality of a Black African Male Educator. I aim to provide insight into the development of my personality in spite of most of the first thirty-seven years of my formal education being largely negative and destructive. I show in my thesis that the development of my personality has been largely dependent on functions outside formal education. I believe that my personality development is dependent on my values, beliefs, the influence(s)/impact of induku, herding, *karate*, soccer, my parents, my carer, my siblings, karate instructor and my naming. I provide an account of the influences that have impacted on my development and my own

understanding of my own development. I have also made connections between indigenous knowledge systems and in formal education.

I further aim to show how my understanding of personality development, and its sources, can inform the Grades 10-12 Life Orientation Curriculum and suggest ways in which it can be enriched through the use of values in an explicit manner. I suggest the use/employment of values in Community Service Integrated Projects. In that manner I believe that a rich environment and opportunity for learners to attain positive values will be provided. I believe that this will enrich the life of the learner as future citizens and the life of the communities they will be serving as adults.

I hope others will benefit from reading my thesis. I hope it will help them to reflect about their past, and prompt them to ask the kinds of questions that I have asked myself, and will be influenced to reflect critically so that they come to believe in themselves.

I hope it will assist those that had some doubts about writing a thesis on self study to start writing. I hope it will clear the misconceptions that exist about self study in the field of education. I hope that it will whet their appetites towards ways of looking at some of the things that they previously may have taken for granted. I hope that learners, educators and parents in the five hundred and thirteen schools in which I work will be overtly or covertly be impacted by my beliefs and values (See appendix : Map). Some parts of the thesis I hope will help the readers to be more observant and therefore learn to appreciate their environment. I hope educators and learners who read my thesis will see the value of Ubuntu (humanity) and Ukuhlonipha (respect) as crucial in the development of human personality.

My thesis, I hope, will also help the readers to see the Hand of God in human deeds/successes.

The contribution of my thesis to the academy is to demonstrate the importance of induku and herding cattle, karate, cultural behaviours, sport and leisure activities,

parents, carer, siblings, teachers and names as forms of knowledge that have not been explicitly declared as useful knowledge. I hope that all of the above can be connected to other accepted knowledges and applied in education.

Ukuba nozwelo kukhongwa ubukhona bukamashayabhuqe

Being compassionate in the context of the HIV&Aids pandemic

I have conducted this study in the context of the South African HIV&AIDS pandemic. This pandemic is arguably worse than average on the Lower South Coast of KwaZulu-Natal, where I live, and have conducted my research.

In this context, I have learned ukuba nozwelo (being compassionate) to others affected by the pandemic, accepting responsibility as a consequence of the pandemic, and being kind to myself as needed because of this. My discovery of the meaning of compassion through my experiences has humbled me and made me understand what being human and humane is. Suffering brought about by the loss of my loved ones has changed my perception and understanding of ubuntu (humanity) and inhlonipho (respect).

The HIV&AIDS pandemic is a devastating experience to both those infected and affected. Seeing sick people within my family and the neighbourhood has had a number of positive and negative consequences. Anything, good or bad, is possible, and I must then be compassionate to other people, as I need to be compassionate to myself. I become ill when I look at those who are ill. I share their humiliation and pain in a special way that I never imagined before the pandemic. I also share the pain of the bereaved as I have gone through it myself. I sometimes think that my sharing the pain of the sick and the bereaved is a sign of maturity. I have learned to take care of myself as I have realised the value of other people in my life and view myself as an asset that other people need.

The expense that I incurred during the time my family members got sick and got buried has caused me to be compassionate to people who are less fortunate than I am. Some people have family members who become sick whilst the family is struggling even to put food on the plate. When they lose their loved ones, they do not have money to bury their loved ones. I feel acute pain for such families,

and as a result, I help if the situation demands, and not without personal sacrifice.

I have also learned that life has inevitable suffering that can be endured through focusing on intangible but useful practices such as prayer and meditation. My other way of dealing with loss and grief has been looking at blessings that come with loss such as the ability to provide a dignified funeral for my loved ones.

The pandemic has made me understand human nature and God better. I have realised that I am what I am through the Lord's grace.

Ukwamukela izibophezelo – njengomphumela womashayabhuqe

Accepting responsibility – as a consequence of the pandemic

The pandemic has made me value time and use it more profitably than before the pandemic. Family responsibility, more especially visiting the sick and attending funerals of relatives and friends, has had an impact on my time management.

Between 2004-2008, there were eight HIV&AIDS related deaths in my immediate family. On each of these occasions, I had to attend vigils, funerals and rituals that are performed after the funeral such as amapiki, cleansing of the tools that were used to dig the grave, and umxokozelo, a ceremony that allows the family member to engage in other ceremonies such as parties and weddings as they are not permitted to go to such occasions before the umxokozelo. The physical challenges of each of these occasions were the least of the demands I felt.

In addition, whenever there is a death in my neighbour's family, custom has required me to attend the funeral so as to provide moral support and console the family. I have been involved during the digging of the grave so as to give advice or help in the actual digging. Failure to attend the vigil, or to help during the digging of the grave, would result in my not being helped when there is a death in my family.

In some instances, I have had to go to the vigil and only return home at 10 or 11 o'clock at night, and then sit down to write my thesis. The following day, I was

most frequently part of the programme of the funeral as a speaker, programme director, or be fully involved as the burial officer conducting the whole programme. This has happened on four occasions when my family members have passed on.

Funerals usually take the whole the day on Saturday or Sunday and it became very difficult to do anything productive for my research after these funerals. Funeral programmes in the Lower South Coast of KwaZulu-Natal are long as speeches include talks/speeches from friends, relatives of the immediate family, the extended families, and colleagues. The older the person and more involved in community affairs s/he was, the longer would be the programme. Some programmes would start at 10 o'clock and finish at 3 o'clock in the afternoon, as there is a belief that only a child can be buried in the morning not an adult. Consequently, time has been one of the scarce resources in my doctoral research.

Ukuzinakekela njengesidingo esivezwa ngumashayabhuqe

Being kind to myself because of the pandemic

The HIV&AIDS pandemic and its effects have made me discover myself and learn to be kind to myself. I sometimes reflect about how I was before the pandemic and what good things have I learned from other people through their experiences.

The effects of the pandemic have made me realise that I had more to learn about life than I thought. Seeing the sick family members bearing their pain and the humiliation of their illness made me persevere in my work and my research. I have learned that I need to work hard as a way of thanking my God for giving me the opportunity to live. I have learned to accept that death is inevitable and necessary.

I have come to realise that there are blessings in death. I believe that death is a journey to the unknown 'good world', rest to the body that has suffered, a change of life and the only way to know our ancestors.

I have learned to heal myself in times of hardship. I have come to say: “The bad things that happen to me as a human being are for other people to learn from my reaction to suffering.”

I have learned to know myself. I now know who I am better than before. I know how and why I do things the way I do.

I am in the process of learning detachment or accepting that clinging to imperfect and impermanent things in life is the real cause of suffering, as espoused in the teachings of Buddha (Chopra, 2007).

(T)here is also purpose in that life which is almost barren of both creation and enjoyment and which admits of but one possibility of high moral behaviour: namely in man's attitude to his existence, and existence restricted by external forces Without suffering and death human life cannot be complete (Boeree 2006:1).

Frankl (1963:106) speaks for me when he says “Suffering and death have strengthened me and had a positive role in my personality development.” I have also realised what Frankl (1975:112) meant when he said “(M)eaning is something to discover rather than invent. (...) It has reality of its own, independent of our mind. Like an embedded figure or a “magic eye” picture, it is there to be seen, not something created by our imagination. We may not always be able to bring the image—or the meaning—forth, but it is there.” “It is” he says, “primarily a perceptual phenomenon” (1975:115).

<http://www.shp.edu.%7ecgboeree/frankl.html>

Ubungako nemisikelo yocwaningo

Scope and Limitations of the study

This study will focus the influence of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life/ personality development In this study, I tell my story of my personality development and that of my research participants.

I have made no attempt to generalise the findings of my study. What I have recorded here pertains to me. Any relevance or congruence with the experiences, values, beliefs of others is unintended, but I do believe that there will be congruencies and I do believe that there will be significance and connections with the experience of others.

Uhlaka Locwaningo

Structure of the thesis

Chapter 1 introduces the thesis.

Chapter 2 provides a brief overview of education in South Africa under Apartheid, and since 1994.

Chapters 3 and 4 provide insights into my research philosophy, theoretical and conceptual understandings and my research methods.

Chapters 5-10 provide an account of my origins, my early childhood and education, and various stages in my working life up to the present.

Chapters 11-13 provide an account of my interaction with induku performers in three different formats.

Chapter 14 incorporates my beliefs, and values, and the Critical Cross Field Outcomes in the Life Orientation Curriculum Grades 10–12. I demonstrate how these can be explicitly employed in possible Community Service Integrated Projects so that learners can learn to put values into practice.

Chapter 15 provides an account of the challenges I experienced in this study.

Chapter 16 records some of my reflections about the study.

Chapter 17 is the Conclusion of my thesis.

As appendices, I also provide a map, a glossary, a Schedule of Participants, and a DVD.

Lethisisi ihambisana neDVD enezithombe uzalo nezithakazelo kanye nomculo ohambisana nocwaningo

This thesis is accompanied by a DVD with a Slide Show with Commentary and Significant Background Music

I introduce the slide show with my genealogy of the Qwabe clan [the Gumede people belong to the Qwabe clan], as an oral text that defines and describes my origin at a general level.

I follow up with my izithakazelo (of the Gumedes) as the oral text that defines and describes my specific origin

My name is provided so as to further define me on a more personal level.

I have selected and provided the following photographs as evidence of my research project.

For the slide show, I selected

1. photographs of the research participants,
2. areas that I grew up in,
3. schools that I attended as a learner,
4. my work stations as a clerk,
5. and as an educator,
6. and areas that I travel in my job.
7. Photographs of people and places. In the last instance, I have had to be content with limited photographs as many people have passed on, and their families are reluctant to part with the images of their ancestors. There are shared beliefs such as that a photograph can be used in witchcraft which could lead to more deaths in the family.

As audio background to the slide show, I have inserted

1. The South Africa National Anthem '*Nkosi sikelela iAfrika*' so as to reveal the yearning of the people of South Africa for freedom and their hopes for a united South Africa after liberation in 1994. The South Africa National Anthem makes me to feel patriotic.
2. *Asimbonanga uMandela* by Jonathan Clegg, which sings of the longing for the release of Nelson Rolihlahla Mandela during his incarceration on Robben Island. After his release Mandela became the 'first Black president' of the Republic of South Africa in 1994. I admire Mandela's courage, statesmanship and his fatherly approach in life.

3. *S'timela* by Hugh Masekela, a song that is a lament about the oppressive and dehumanising way that 'male Black miners' from the homelands and hinterlands of South Africa were treated during the years of apartheid. I admire people that are responsible in making sure that their families are provided for. I also admire the contribution of the labourers to the South African economy. My grandfather and my greatgrandfather were farm labourers that worked for me indirectly to be finally an academic.
4. uMfazomnyama, a maskandi musician's cry for recognition as an African Male by mainly his mother-in-law, which echoes the theme of my thesis to challenge the negative stereotype that the popular media has presented about the African male educator.
5. I end the slide show with my genealogy and my Izithakazelo.

Amazwi Okuphetha

Concluding Remarks

In this chapter, I have provided a broad overview of the contents of my thesis.

The following chapter provides an account of education in South Africa under Apartheid, which ended in 1994, thirty seven years after I was born, and some aspects of governmental attempts post-1994, to normalise education in South Africa.

Chapter 2

Imfundo yombuso wobandlululo nangale kuka 1994

The South African Education System under Apartheid, and post-1994

In my narrative I underscore past events
because no one can understand the present
without a critical understanding of the past.
(Goduka, 1999: 3)

In this chapter I give an account of Apartheid, the unjust 'legal' system under which I lived for the first thirty-seven years of my life.

The history of 'Apartheid' is rooted in three hundred and fifty years of colonial oppression, characterized by varying degrees of (in)humanity. 'Apartheid' means 'being apart' in Dutch and Afrikaans, a variation of Dutch spoken in South Africa.

Of the Canadian equivalent, Antone and Hill (1992:1) record

At the time of contact, aboriginal peoples were subjected to the first forms of physical, psychological, emotional and spiritual abuse which came with the force of "colonialism". A time when one race of people began exercising power and control over aboriginal people by firstly, their "right of discovery", and later, by claim over a dependent area and its inhabitants by "right of conquest". As the colonies grew, the human spirit of the aboriginal people became overwhelmed by the oppressive forces stemming from the "racism" that they experienced. Rightly or wrongly, we know today that it was the belief in the superiority of one race of people over another which led the Europeans to unjustly and cruelly exercise power and establish authority over aboriginal people and the environment in which they lived.

Apartheid was a system of government in South Africa, established in 1948 and abolished in 1994, which systematically separated groups of people on the basis of race classification. The Apartheid policy of racial segregation was made law in South Africa in 1948, when the country was officially divided into four racial groups, White, Black, Indian and Coloured (and people of mixed race, or non-Whites who did not fit into the other non-White 'categories').

'Homelands' were created for Blacks, in which they could 'vote' – a farcical system which gave the impression of an independence which did not really exist.

When Black people lived outside the 'Homelands' with White, non-White could not vote and had separate schools and hospitals, and even beaches where they could swim, or park benches they could not use. The inhumanity of Apartheid was clearly demonstrated in the law which stated that it was a criminal offence for a White person to have sexual relations with a person of the other race, but only the Black person would be prosecuted.

The end of legislated apartheid was heralded by the release of Nelson Mandela after twenty-seven years of incarceration in 1990, followed by four years of negotiating a settlement, followed by democratic elections in 1994. Nelson Mandela became the first president of the new South Africa. The system of Apartheid came to an end when President Nelson Mandela came to power in 1994.

Ubandlululo

Apartheid

I just want to remind the Honourable Members of Parliament that if the native South African is being taught to expect that he will lead his adult life under the hope of equal rights, he is making a big mistake. The native must not be subject to education system which draws him away from his own community, and misleads him in showing him the green pastures of European society in which he is not allowed to graze.

With these notorious words, Dr Hendrik Verwoerd introduced Bantu Education in Parliament in 1953. This began the era of apartheid education. In 1959 universities were segregated. In 1963, a separate education system was set up for the 'Coloureds'. 'Indian' education followed in 1964. And an Education Act for Whites was passed in 1967.

The thirty seven million people who lived in South Africa [in 1990, just before the end of apartheid...were ...officially divided into four 'population groups' Africans 75% - of whom some 45% are under the age of 15), 'Whites' (13%), 'Coloureds' (9%) and Indian (3%). Apart from a few 'mixed' 'private' schools there [were] separate schools for the four 'population groups, it [was] illegal for a native (...) to attend a state school designated for a 'population group' other than that to which it [had] officially been assigned, or for a school to admit as a pupil someone from a 'wrong population group'

Along almost any dimension of comparison, there [were] glaring inequalities between the four schooling systems in South Africa. This applie[d] to teacher qualifications, teacher-pupil ratio per capita funding, buildings, equipment, facilities, books, stationery...and also to 'results' measured in terms of the proposed levels of awarded. Along these dimensions, "White schools [were] far better off than any of the other, and 'Indian' and 'Coloured' schools [were] better than those for 'Africans'. Schooling [was] compulsory for 'Whites', 'Indians' and 'Coloureds' but not for Africans'.

When the apartheid system government came to power in 1948, it saw the schooling system as the major vehicle for the propagation of its beliefs. For the period of its rule, schools [were] one of the system's most stark symbols. The structure of education [was] marked by the central principle of apartheid, namely separate schooling infrastructure for separate groups. In terms of the apartheid principle, nineteen education departments [were] established. Each designated group [had] its own education infrastructure.

Curriculum development in South African education during this period of apartheid [was] controlled tightly from the center. While theoretically, at least, each separate department had its own curriculum development and protocols, in reality curriculum formation in South Africa was dominated by committees attached to the white House of Assembly. So prescriptive [was] this system, abetted on the one hand by a network of inspectors and subject advisors and on the other by several generations of qualified teachers, that authoritarianism, rote learning and corporal punishment [were] the rule. The conditions were exacerbated in the impoverished environment in schools for children of colour. Examination criteria and procedures were instrumental in promoting the political perspectives of those in power and allowed teachers little latitude to determine standards or interpret the work of their students.

<http://newlearningonline.com/new-learning/chapter-5-learning-personalities/apartheid>

I have provided a lengthy quote that to me explains the situation during the Apartheid era.

Other education institutions were based on religious adherence of certain groups for example Muslim or Christian religious affiliation as well as other independent bodies that provided education for the citizens of the Republic of South Africa. All education departments had different agendas, curricula and different funding with racial overtones. The inequality is revealed by (Ocampo, 2004:1) as she states that:

The Bantu Education Act of 1952 ensured that blacks received an education that would limit educational potential and remain in the working class (UCT). This policy directly affected the content of learning to further racial inequality by preventing access to further education....changing these policies in a post-apartheid era was the logical step towards social inequality.

Inequality in funding education impacted on the provision of facilities, infrastructure and resulted for example to situation such as the one cited by (Ocampo, ibid) "For instance, Apartheid funding resulted in an average pupil teacher ratio of 1: 19 for white school 1:24 in Asian schools, 1:27 in Coloured schools and 1:39 in Black schools (US Library of Congress)" South Africa (Republic) Department of Education and Training Annual Report 1983 RP 65 /1983, reports that the following Acts of Parliament governed policy formulation and execution of the separate, different and unequal education system.

South African Act on National Education Policy, 1967 (Act 39 Of 1967) conferred on the Minister of Education, Arts and Science certain powers in respect of the policy to be pursued providing education to white persons in certain schools and to provide for the establishment of a National Advisory Education Council and for other matters incidental thereto. (Foreign Affairs Special Account Act National Education Policy Act 1967:610)

Blacks and other racial groups had separate acts of parliament that governed their education that was of inferior quality to that of the whites. Moeketsi and Maile (2008: 4) state that:

As late as 1993, provision of funding was racially skewed and unequal. In that year the apartheid regime allocated R4 504 for the education of a White pupil, R3 625 per Indian pupil, R2855 per Coloured pupil and a paltry R1 532 per Black African pupil.

In other words Blacks got about 25% of what white pupils received for the funding of their education.

Universities and Technikons

The South Africa (Republic) Act on National Policy and Technikons 1984 (Act 75 of 1984) was enacted to amend the University Act, 1955, so as to further regulate the constitution and functions of the Committee of University Principals; to provide for the admission of a graduate of a university to equivalent status at another university, and for agreement between universities and other institutions in relation to the training of students; and to extend the powers of the Joint Matriculation Board in relation to the issuing of certification in respect of certain examinations; and to amend the National Education Policy Act, 1967, so as to further regulate the recognition by the universities of examinations conducted by colleges; to amend the Technikon (National Education) Act, 1967, so as to authorise the councils of technikons to determine the quorum for the procedure at meetings of those councils, and the salary scales and allowances of staff members of technikons, and to provide for the attendance of meetings of the Committee of Technikon Principals by the director of technikons for Blacks; to effect certain consequential amendments in certain university laws; and to provide for matters connected therewith. Examinations; salary scales and allowances of staff members, certification and all matters in education were provided and treated in a discriminatory manner. Whites got better opportunities and treatment than Indians, Coloureds and Blacks. (Government Gazette No.9291 July 1984)

South Africa (Republic) Act on the University and Technikon Advisory Council (Act 99 of 1983) was "To provide for the establishment, constitution and functions of an advisory council on universities and technikons; to amend the university act, 1955 and for other matters incidental thereto." (Government Gazette, 19 August 1983:2) But, proportionately speaking, universities and technikons were institutions that were created mainly for white education. The universities and technikons provided for other racial groups were proportionately few and inadequately resourced to cater for the communities for which they were created.

The technikons for whites (who were the minority population group) were Cape Technikon, Free State Technikon, Natal Technikon, Port Elizabeth Technikon, Pretoria Technikon, Vaal Triangle Technikon, and Witwatersrand Technikon, Johannesburg.

The technikons for Blacks, Indians and Coloureds (who were the majority population group) were Mangosuthu Technikon, Technikon Northern Transvaal,

Border Technikon, Eastern Cape Technikon, North West Technikon, ML Sultan Technikon (for Indians) and Peninsula Technikon (for Coloureds.)

Other institutionalised laws of Apartheid included the Population Registration Act, 1950; the Promotion of Bantu Self-Government Act, 1959; the Bantu Education Act, 1953; the Suppression of Communism Act, 1950; the Prohibition of Mixed Marriages Act, 1949; the Immorality Amendment Act, 1950; the Separate Representation of Voters Act, 1951; the Reservation of Separate Amenities Act 1953.

Kusifundazwe

Provincial - Regional Level

At regional level the Department of Education and Training (DET) for Blacks had departments that were separated into ethnic groups and languages or according to Bantustans that were commonly known as Homelands

- The ethnic groups were the *Sotho* Groups that is - the Southern *Sothos*, the Northern Sotho- AbeTswana and AmaPedi,
- The Shangane Group – AmaShangane/Tsonga,
- The Nguni Group that is - AmaZulu, AmaSwazi, AmaNdebele, and AmaXhosa and
- The Venda Group - AbaVenda

These are the major Black South African language groups that also have smaller groups that are related to them through language dialect and origin such as AmaBhaca related to the AmaSwazi but have their own dialect that is combination of isiSwazi, and isiXhosa. Each language group had seven regional offices and four inspectors' circuits

The Department of Education and Culture (DEC); Administration: House of Delegates (HOD) for Indians had three regional offices.

The Department of National Education and Culture (DEC); Administration: House of the Representatives (HOR) for Coloureds had three school regions

The Department of National Education (DNE) House of Assembly for Whites had four Provincial Education Departments in the four provinces of the Apartheid Regime that is Transvaal, Cape Province, Orange Free State, and Natal Education Departments, even though the number of white learners was fewer than those of other racial groups.

Kusifunda

Regional - Local Level

Each one of the education departments had its own educational institutions – schools, technical colleges, technikons, universities, teacher training college and agricultural colleges. Most of the teacher training colleges for Blacks were referred to as ‘training schools’ because they were combined with high schools for example Eshowe Training School, and Amanzimtoti Zulu Training School, where I received my initial teacher training. From my personal experience, adult educators in training were undermined and treated in the same way as high school learners. There were also different police, nurses, and agricultural training colleges for different ‘racial’ and ethnic groups. Most Black colleges were in remote rural areas with poor or sub-standard infrastructure.

Entrance to the vocational schools was not in most cases by choice but a perception was deliberately created by the authorities that those learners who obtained a Standard 6 School Leaving /Third Class certificate, were not fit for academic education so were required to do the courses that were offered by the vocational schools such as bricklaying and carpentry. My elder brother Bongani was a bricklayer trained at such a ‘technical college’, but I believe he would have become a university qualified engineer if he had attended school in the present regime. He had the potential to be one. He was trained as a bricklayer but he later taught himself carpentry, quantity surveying, tiling, plumbing and bookkeeping.

(The above information is modified from the flow diagram Van Schalkwyk, 1988:64 and *my* personal experience as an educator.)

Sikuphi manje? Imfundo emuva kuka1994

Where are we now? The post- 1994 education system

Legislated Bantu education of which the Black African Male Educator is the product, is gone, but Blacks are still at the bottom fighting to free themselves from the impact of apartheid.

Today, a new and democratic government seeks to repair and reconstruct the fabric of South Africa's racial past.

The new education system after 1994 had the task of redressing the imbalances created by the Apartheid government, beginning with the amalgamation of nineteen departments of education into one Department of National Education. In 2009, this post-1994 Department of National Education was divided into two ministries, one for Basic and General Education and one for Higher Education and Training, that operate in all the nine provinces of the Republic of South Africa (Refer to The Map of The Republic of South Africa).

The present Department of Basic and General Education at the National and Provisional Level is governed by the South African Schools Act NO. 84 of 1996. In the nine provinces of South Africa, there are nine Members of Executive Council (MECs) that are Heads of the Departments (HODs). The Director General is the most senior official below the Minister of the Executive Council.

At provincial level the Department of Basic Education has a Director General, Deputy Director Generals of four branches, viz. Finance, Service Delivery Management Services, Human Resource and Administration Services and Planning and Support.

The KwaZulu-Natal Department of Basic Education at provincial level is divided into three regions: Coastal, Midlands and Northern Regions. Each region has a Director as its most senior official.

Esifundeni

District Level

At district level, there is a District Director /Manager with Chief Education Specialists at the District Managers' office who is the District Coordinator. There are Chief Education Specialists in charge of Sub-directorates who are assisted by Deputy Chief Education Specialists and Senior Education Specialists and Administration staff /or Internships.

The Sub-directorates include Adult Basic Education, Early Childhood Development, Examination Service, Teaching and Learning Service, Education Service Delivery Support Services, Education Human Resource Development, Planning and Infrastructure, Governance and Management, Education Centres, Auxiliary Services, National School Nutritional Programme and Educational Management Information Systems (my personal experience).

Esiyingini

Circuit Level

At Circuit level there are Chief Education Specialists referred to as Circuit Managers with a number of Deputy Chief Education Specialists who are also known as Ward Managers/School Education Managers.

At school level, there is a Principal, with Deputy Principal, Heads of Department, Senior Educators and Post Level One Educators. The hierarchy depends on the size of the school. Some schools are one or two teacher schools as employment is conducted according to the number of learners in a system best known as Post Provision Model/Norm (PPM/PPN). Most of the schools that have one or two teachers are farm schools also referred to as Section 14 schools as matters pertaining to them are found in Section 14 of the South African Schools Act N0.84 of 1996. Other schools are referred to as Section 21 schools, which are schools which maintain their own funds and are self reliant. Section 20 schools obtain their funds through procurement, as the department controls the funds.

Izifunda

Districts

Districts vary in size depending on whether the district is rural or urban. Districts in urban areas of KwaZulu-Natal (KZN) are small in area but with many schools, but districts in the rural areas cover a wide area with fewer schools. KwaZulu-Natal is the exception with many schools in districts because it is a densely populated province.

Ingqikithi yemisebenzi

The Core functions

The Core functions of the Department of Basic and General education can be summarised as the provision of service in Public Ordinary School, Independent Schools, Public Special Needs Schools, Early Childhood, and Adult Basic Education. To fulfil its function, the Department of Education uses legislative and other mandates such as the:

The Constitution of the Republic of South Africa Act 108 of 1996 which is the Supreme Law of the country states that the education is a concurrent function shared by the national and provincial spheres of government. (Annual Report, 2006/7:5)

To achieve its aims the government of the day has set out a number of Acts of parliament that enable the government to function as proposed that are founded on the basis of Section 29 Sub-sections (1-4) of the Constitution of The Republic of South Africa.

The South African Schools Act No. 84 of 1996 (aka SASA) seeks to promote access, quality and redress in the provision of education. SASA also establishes a framework for democratic governance in the school system by providing for the election of School Governing Body. Further, the Act guarantees the right of access to quality education and declares that primary education is compulsory for children aged seven to fifteen. SASA seeks to redress the imbalances of the past in the allocation of resources and to reduce the infringement of children's right to basic education due to poverty through the National Norms and Standards for school funding.

The South African Schools Act as amended by the Education Laws Amendment Act No. 24 of 2005, to enable the Minister of Education to declare certain schools “non-fee paying” after following due process. The declaration of “no-fee” school is to ensure that children’s rights to basic education are not infringed by their parent’s inability to pay school fees. (Annual Report, 2006/7:5)

To ensure that the provision of education is achieved as the Constitution of the Republic of South Africa and South African Schools Act state other acts complement the Republic of South Africa and South African Schools Act such as:

The National Education Policy Act no 27 No. 27 of 1996 provides a framework for intergovernmental relations for providing basic education and further education and training.

The Employment of Educators Act No. 76 of 1998 provides for the employment of educators and further regulates the conditions of services for educators as well as the educators’ professional, moral and ethical responsibilities.

The South African Council for Educators’ Act No. 31 of 2000 provides for the governance of the professional teaching corps under a single professional council.

The South African Qualifications Authority Act of 1995 (SAQA) provides for the establishment of a National Qualifications Framework (NQF) that seeks to create a system that makes it possible to integrate education and training, enable portability and transferability of skills obtained from a wide spectrum of settings.

The Education White Paper 5 on Early Childhood Development of 2000 also known as the Education White Paper 5 on ECD hopes to achieve full universal access to Grade R for Five–year old children by 2010. White paper 5 promotes the improvement of quality programmes, curriculum and teacher development for the benefit of children aged nine and below.

The Education White Paper 6 on Inclusive Education of 2001 provides a framework for inclusive education as it seeks to reduce barriers to learning and development and to meet the needs of vulnerable learners at all levels.

Education White Paper 7 on e-learning provides a framework for the role of Information and Communication Technology (ICT) infrastructure in schools as well as curriculum delivery through ICTs

The Employment Equity Act of 1999 ensures that there is equity in employment on gender and race and in that manner redresses the past imbalances.

The Further Education and Training Colleges Act No. 16 of 2006 provides for the establishment, governance, employment of staff and funding of public FET colleges. The Act also provides for the registration of private FET Colleges and promotion of quality further education and training both public and private FET Colleges.

Batho Pele (People first) Principles

Batho Pele Principles were put into place by the government as an initiative to improve service delivery. The principles are:

1. Consultation,
2. Service standards and targets,
3. Access,
4. Courtesy,
5. Information Openness and transparency, dealing with complaints,
6. Best value,
7. Encouraging Innovation and Rewarding Excellence,
8. Service Delivery Impact,
9. Leadership,
10. Strategic Direction.

To ensure that maximum service delivery of a high standard is achieved, directorates, regions, districts, circuits, wards as well as schools signed a service commitment charter that suits individual state components. For identification and ensuring proper service delivery each public servant should have a nametag. Nondelivery or corruption is reported to higher authorities through 'hotline numbers' and 'whistle blowing', that is reporting directly to the minister.

Imizungulo yokunikeza imfundo eseqophelweni eliphezulu

Initiatives for Quality Education

Ukunikezwa Kwemfundo

Education Provision

Initiatives that are used to ensure that good quality education is given to the public are:

- The State of the Nation Address by the President that seeks to emphasise the need of education as a way of alleviating poverty,
- The Quality Learning and Teaching Programme ensures that all stakeholders play a positive role in the provision of quality education,
- The Turnaround Strategy aims at giving support to the schools whose results are below the provincial benchmark. This strategy is intended to support parents that fail to send their children to school due to poverty and involve them in the education of their children, School Nutrition Programme to needy communities, The Medium Term Strategic Framework also entrenches and emphasises the need for quality education services as a means of alleviating poverty.
- The No Fee school policy.
- The School Fee exemption policy.
- Quintile Ranking System of the schools: Quintile 1 being for the poorest of the poor areas and Quintile 5 for the affluent communities.
- The National School Nutrition Programme.
- The introduction of teacher aides.

The abovementioned initiatives complement many other initiatives that were introduced by the government post-1994 for the provision of quality education and redressing the imbalances of the past regime or the pre-1994 practices in education.

Isimo esiyiso KwaZulu–Natal ogwini esifundeni soGu

The prevailing situation in KwaZulu–Natal Ugu District

Ugu District – the Prevailing Situation

I work in the Ugu District in KwaZulu-Natal in the post of Governance and Management Co-ordinator.

The Vision of the Ugu district that is formulated from the national and provincial vision is:

Our vision is that of a literate and skilled society capable of participating in all democratic processes and contributing to the development and growth of the people of *KwaZulu-Natal* (Action plan 2008/2009)

The Mission statement of Ugu District is:

To provide opportunities for all our people to access quality education which will improve their position in life and contribute to the advancement of a democratic culture in *KwaZulu-Natal*. (Action plan 2009/2010)

The Ugu District values are Professionalism, Caring, Empathy, Teamwork, Honesty, and Integrity and Fairness.

The Ugu district has seven goals that aim

1. To provide quality education,
2. To transform the department,
3. To transform schools
4. To develop human resource,
5. To provide and utilise resources,
6. To eliminate fraud, corruption and mal-administration, and
7. Deal urgently and purposefully with HIV/AIDS pandemic as part of an integrated provincial response.

In my professional capacity, I am responsible for five hundred and thirteen public schools in two circuits and seventeen wards in the Ugu district, as tabulated below.

Circuit	Ward	Primary Schools	Secondary Schools	Total
Sayidi	9	189	74	249
Scottburgh	8	171	78	264

I also care for eight registered Independent Schools, and three Schools for the Physically Challenged, so as to provide quality and inclusive education for all. So I am responsible for five hundred and twenty-four schools in all.

Izinsalelo Ezidalwa Ngamanani Abantu

Demographic challenges

I believe that for the provision of quality education there is a need for more schools in the district more especially in the urban areas of Port Shepstone a town in the Lower South Coast of KwaZulu-Natal. This is because there is an influx of learners from the rural areas to the urban areas. Learners from other provinces (for example Eastern Cape) also prefer Port Shepstone for their education as their parents work there. Consequently, there are not enough schools to provide for all these learners from local communities and those that are immigrants. This challenge poses tensions among the racial groups as the most sought-after schools are former Coloured, Indian and White schools due to their superior infrastructure and resources historically. When black learners are not admitted in the former Coloured, Indian and White schools, most Black parents interpret this as racist discrimination.

The towns of Scottburgh and Umzinto sixty three kilometres north of Ugu district office have similar challenges as Sayidi. These two towns attract people from the surrounding rural area six and more kilometres from the rural settlement. After 1994, a number of informal settlements – known colloquially as ‘squatter camps’ - mushroomed near these towns and that has increased the number of the school-going learners.

Some schools in the remote rural areas are closed or have a low enrolment because of the slow development in the area such as the absence of piped water, electricity, telephones, good roads, and bridges to cross rivers during the rainy season. People leave the rural areas for a better life and education for their children in urban areas or semi-urban areas of Port Shepstone, Hibberdene, Scottburgh, and Port Edward.

Izinsalelo Zezingqalasizinda

Physical Challenges

Some schools in the rural areas need renovation and are not fit for learning and teaching as they have sub-standard infrastructure. This causes learners to leave such schools, and this impacts on the enrolment and finally on the provision of

teachers as the learner-educator ratio rises in these rural schools. Teachers are then transferred to better schools or leave rural schools. Some leave on pretexts that they have been intimidated. There is thus a move of teachers from one school to another and this has a negative impact on teaching and learning which leads to poor quality education, and ultimately poor results.

Izindlelo Zokwintsha Abasebenzi

Human Resource Challenges

The human resource challenge hinges on the above two challenges and is further compounded by the government closing the teacher training colleges towards the end of the 1990's. The closing of the teacher training colleges has resulted in a shortage of qualified teachers, and this has meant the employment of unqualified school educators with only Grade 12 certificates. I believe that this has contributed to the decrease in the Grade 12 pass rate. There is shortage of educators in 'scarce' subjects such as Mathematics, Physical Science, and Accounting. In addition most educators struggle as they try to adjust to Outcomes Based Education and the changes that are found in the South African Education post-1994.

Outcomes Based Education (OBE) has been particularly poorly served. In my experience of the in-service training for Outcomes Based Education, I observed that the facilitators and trainers were not always educators, but mostly people who knew little if anything about Outcomes Based Education. Further, the training for the Outcomes Based Education Curriculum was inadequate in terms of time and content. This left OBE 'trained' educators inadequately prepared to implement OBE, and complaining about the new curriculum. Results in all grades have suffered to such an extent that in KwaZulu-Natal Department of Basic Education there has been a cry that learners cannot count, read or write as reasonably expected at their education levels.

Iqhaza Lami Njengomxhumanisi Ekubusweni Nasekuphathweni Kwezikole

My contribution as Governance and Management Coordinator

I work as a Governance and Management Co-ordinator in the KwaZulu-Natal South Coast in the Ugu District. As Governance and Management Co-ordinator, I

am in charge of admission of learners, and their welfare during their teaching and learning. I also deal with the school governing bodies from their election to their training development, and with educators at all levels.

On the average, I influence and interact with more than 184 245 people a year. These people are from five hundred and thirteen public schools, which also include two School Governing Body educators' component members per school multiplied by three hundred and fifty Representative Council of Learners' members, and three School Governing Body parents' component members a year. This number excludes adults from other sister departments, people that I deal with in complaints, conflict management cases, and other duties that I perform.

I also meet parents at various committees such as School Governing Forums, School Safety Committees, Finance Committees and other committees of sister department such as the Department of Health, Department of Home Affairs, the six district Municipalities of Ugu District, South African Police Service.

At circuit and ward meetings and at schools, I give talks to parents, and in that manner meet even more parents as I normally get invitations to inform them of the services they can expect from my sub-directorate.

I use these opportunities primarily to motivate teachers of various levels, and learners and then parents. I find it useful to address issues of time management, study methods, general teaching techniques, conflict management, interpretation of legislation and acts that are related to education.

I also find it useful to train learners in values, planning, leadership, study methods, homework management, study timetable compilation and other learner affairs that impact on their learning. In refer educators and learners to others when I feel that this is appropriate. I refer to the Acts of Parliament, National, Provincial, and District Circulars in my training and talks. I also exert my influence through my beliefs and values that are in line with, and are more than, those mentioned as values of the Department of Education. I put my beliefs and values

into practice in my job, and I believe that my personality is in that way revealed and further developed.

Amazwi okuphetha

Concluding remarks

The following chapter provides a detailed account of Umnyombo Wokwenza Kwami/ Philosophy of Methodology. Kungani ngenza izinto ngendlela engenza ngayo? / Why Do I Do Things the Way I Do?

Chapter 3

Umnyombo Wokwenza Kwami

Philosophy of Methodology

Kungani ngenza izinto ngendlela engenza ngayo?

Why Do I Do Things the Way I Do?

Izinkolelo zami, okusemqoka kimi kanye namathalente ekukhiqizeni

njengezipho kwabanye

My Beliefs, values and talents in the production of gifts to others

Isingeniso

Introduction

...we must do some soul searching
to lay bare the injustices and inequities of the past
in order to begin healing.
(Goduka, 1999:1)

In this research study I have deliberately undertaken to use self inquiry. I did this when I discovered that the conventional thesis approach would not have accounted for in my lived experience in an authentic and authoritative way.

The *philosophy* of my research methodology is a product of my life, my school and work experiences. I have formulated my philosophy of research methodology from my life experiences and those of my participants. I concur with Whitehead (2008:104) who avers that: "A living theory is an explanation by an individual for their educational influence in their own learning of others and in the learning of the social formation in which they live and work".

I will use my philosophy of methodology to analyse my data and the data of my participants to provide evidence of my thesis about me as a Black African Male Educator.

In this chapter I deal with my beliefs, and my values, as well as my talents in the production of gifts for others that I consider inform my personality.

The preamble of The Constitution of the Republic of South Africa (1996:1) as the supreme law of the Republic of South Africa states that by the Constitution they, the people of South Africa, aim to “Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental rights.” I hope that my thesis will contribute to this healing through the account of my beliefs and values, and their origins.

In this thesis I demonstrate the impact that beliefs and values have had and have in my life and that of others. I believe that whoever reads my thesis critically will sense the call for the application of beliefs and values as a means of decolonising the mind (Ngugi, 1986) and being oneself (Jousse, 2009).

In my study I write about what I know and how I have come to know what I know. I regard this as my epistemology. I write about who I am/ and am becoming and what I believe. I regard this as my ontology. Furthermore I give an account of what I value in life. That is my axiology. I view my epistemology, ontology and axiology as the foundation of my research philosophy which informs my methodology.

My epistemology, ontology and axiology

My anthropology gravitates around two poles:
respect for life and respect for the individual.
(Jousse, 2000: title page)

I believe that my epistemology, ontology and axiology have been (in)formed by numerous experiences (some of which are accounted for in this thesis) in the form of *gestes* – energetic impressed and expressive exchanges - through *mimism* – the capacity that all humans have to reflect, to mirror, what is being played out energetically by the environment around them into them. I believe that my writing is the *replay* of the *mimism* of the *gestes* of those experiences that were in me for many years (Jousse, 2000:122). My experiences are now ‘replayed’ as a thesis on the topic of my research because “We cannot prevent ourselves from re–playing what has entered into us” (Jousse, 2000: *ibid*).

In participating in my research, my participants were also replaying their responses, their *gestes* - the *gestes* that they received - through their experiences of *induku*. Both my experiences and those of the participants are in us as *gestes* that form our personalities.

The active role that the human plays as s/he 'receives', 'registers', 'records' and 'replays' makes him/her no longer be an inert instrument of analysis (Jousse, 2000:25). The influences of my naming in my life *induku*, herding, karate, soccer, my parents, my carer, my siblings, and my karate instructor were/are active performances that were/are more than just physical activities, but bio-psychological activities that have involved my whole human being. *Mimism* makes the human to be aware and thus s/he is on a journey in this world, a 'journey of awareness' as "he receives impressions from the environment" (Gumede, 2000:18), that s/he expresses as circumstances demand of him/her.

The *geste* in the human is the 'material' or 'apparatus' that makes him/her a possible "laboratory of awareness" (Jousse 2000:25). In my study, I am the 'Laboratory of the Self' as I reflect upon my influences of my naming, *induku*, herding, karate, soccer, my parents, my carer, my siblings, and my karate instructor, and my research participants are my 'Ethnic Laboratory' (Conolly, 2000:109; Jousse, 2000:166) as I observe them or analyse their responses to my questions on *Induku*.

Methodology

A methodology is not only a collection of the methods used in the research. It is distinguished by a philosophical understanding of the principles that organize the 'how' of the enquiry. A living theory methodology explains how the enquiry was carried out in generation of living theory (Whitehead, 2008:107).

My methodology has been developed from the beliefs and values that I hold about life and education from the perspective of developing the impact/and influence that *induku*, herding , karate, soccer, my parents, my carer, my siblings,

my karate instructor and naming have had on my life. I also look at the influence of induku and herding on me and my research participants.

Induku, herding and soccer as a human performance like acting and dancing as stated by (Laban, 1960) are shown as activities deeply concerned with man's urge to establish values and meanings. He further states that the student like any herdboys is introduced to basic principles underlying movement expression and experience and the numerous exercises are intended to challenge his intellectual, emotional and physical responses.

Moreover the performance of induku, herding, soccer and karate movements like the many descriptions of movement scenes and mime-dances are designed to stimulate penetration into man's inner life whence movement and action originate (Laban, *ibid*).

I believe that my values are a result of the influences of induku, herding, karate, soccer, my parents, my carer, and my siblings my karate instructor and my naming.

I also provide my beliefs, and values as my personal theory that as a model of reality that has helped me in the understanding, explanation, prediction and control of (my) reality (Boeree, 2006:1) and my inner thoughts and feelings.

I have observed that often people succumb to injustice, and fail to achieve what I believe would be achievable. This has caused me to question myself. "What has enabled me to meet, face and resolve the challenges that I have come across in my life?"

I believe that the personality of a colonised person is a 'dis-eased' personality and as Jousse (2009:8) asks "... how then can honour and self-respect be restored? How can a colonised and self-colonised' personality be decolonised?" I believe my research, based on my beliefs and values, addresses these two questions by Jousse.

I believe that the colonised mind can realise the negative influence of colonisation and start doing something to remove all causes of the loss of self-respect, and in that way self-respect will be restored.

Izinkolelo zami namagugu ami

My beliefs and values

Ekukhuleni kwami bengilokhu nginombuzo ongihluphayo othi: Kungani ngenza izinto ngendlela engenza ngayo? Yilo mbuzo ongiholele ekubhekeni lapho ngikhona empilweni nalapho ngiya khona. Ukuphendula lombuzo kwenze ukuthi ngifune nokwazi ngemvelaphi yami nozalo lwami? Mina ngingo wakwaGumede. Bengilokhu ngifuna nokwazi ukuthi uGumede lo ungubani, wavelaphi ezalwa ubani? Ekuzameni kwami ukuphendula lemibuzo kuvele eminye imibuzo.

Ngizithole sengibheka ukukhula kwami. Ngibheka ukuthi konje ngakhulela kuphi. kanjani, ngikhuliswa ubani? Yilapho kuvele khona lolu cwaningo engilwenzayo. Lolucwaningo luxhomekeke embuzweni othi: Ngabe induku, ukwelusa, ikarati, ibhola, abazali, umnakekeli wami, abantwana bakwethu, umqeqeshi wami wekarati ukwethiwa kwami (zi)kuba namthelela muni/muphi esimilweni/nasekuziphatheni kwami? Ngaphoqezeleka nokubheka impilo yabesilisa abangamaZulu abangabadlali benduku abelusayo. Ukuze ngikwazi ukuthola lokhu ngithe ake ngibheke ukuthi ngaluthola kanjani ulwazi oluyisisekelo sempilo yami? Yizini engikholelwa kuzona nezisemqoka empilweni yami? Lokho engikholelwa kukho nokusemqoka empilweni yami ngikusebenzisa kanjani empumelelweni esengibe nayo? Ngazibuza nokuthi ngobani ababe nomthelela empilweni yami?

Yile mibuzo edale ukuthi ngibheke engikholelwa kukho nokusemqoka kimi.

Mina-ke ngikholelwa kulokhu: Ubuntu, Inhlonipho, Ukuzithiba. Ukubekezela, ukungacwasi, ukunakekela, uNkulunkulu nomthandazo, ukuzivocavoca, amancoko nokutekula, ubuqotho, ukucubungula isimilo, ukuthula, ubuchwepheshe nokuqikelela, ukukhuthaza, ukuphana, ukubonisana nokubiniswa, ukwaluleka nokwalulekwa, kanye nokubambisana.

Ubuntu ngibubeka njengento ephezulu nephambili empilweni yami. Lokhu kwenziwa ubuhlungu engabuzwa ngaphansi kwengcindezi nobandlululo lombuso wamaBhunu. Ubuntu ngibuthanda ngoba abuvumeli ukucwaswa komuntu ngokwebala, ngobulili, ngenkolo nanoma omunye umuntu anayo omunye ebe engenayo.

Inhlonipho ngiyithatha njengozakwabo noma umntwana wobuntu ngoba kuyahambisana lokhu kokubili. Inhlonipho iqala kimi ukuze ngazi ubumnandi bayo ngaleyo ndlela ngikwazi ukuyidlulisela komunye umuntu. Ngibona ukuzithiba kubalulekile njengengxenyane yenhlonipho.

Ukuzithiba lokhu nakho ngikuthatha ngokuthi kuyingxenyane yobuntu nokuzihlonipha ngoba ungeze wakwazi ukuba nobuntu nenhlonipho uma ungazihloniphi siqu sakho. Ukuzithiba lokhu kwenza ungezi noma yini kunoma ubani noma ngasikhathi sini. Njengoba ukuzithiba kunomvuzo kanjalo nokungazithibi kunomvuzo. Owokuzithiba uza nobumnandi kanjalo owokungazithibi kuletha usizi nezinhlopheko.

Ukubekizela kuyingxenyane yazo zonke lezi zinto engikholelwa kuzona ngenhla kona-ke ukubekizela kudinga isikhathi. Singathi usibanibani uyabekizela kungoba engumuntu onakekela isikhathi nonolwazi lokuthi zonke izinto zinesikhathi sazo ezenzeka ngaso.

Njengoba sengike ngabalula ngenhla Ukungacwasi kuyinto ebalulekile kimi ngoba kunikeza abantu amathuba alinganayo ukuze bakwazi ukusebenzisa iziphiwo zabo. Ngizophawula nje ukuthingikholelwa ukuthi obunye ubuphofu obukhona lapha eNingizimu Afrika bu(ba)dalwa ukucwaswa kwabathile njengabansundu, amandiya kanye namakhaladi ngondlebezikhanyilanga.

Kimi **Ukunakakela** kungukwazi ukuthi kakho noma kayikho into ehamba ngayodwana nekwazi ukuzimela ngakho kumele umuntu abe nokucophelela ukuthi indalo yonkana inikezwa ukunakekelwa okuyifanele. Lokhu ngikholelwa kukho ngoba nami uqobo uma ngingazinakekeli ngifinyeza impilo yami neyabanye abangankomo kimi. Ukuzinakekela kungukunakekela abanye. Lokhu

ngikusho ngoba ngikholelwa ukuthi thina bantu singamazibuko okuwela abanye empilweni nezibuko abazibuka kuzo. Bayifunda kithi impilo. Engathi yikho nje uzulu ethi 'inyathuko ibuzwa kwabaphambili' Ngikholelwa nawukuthi umuntu osewadlile anhlamvana use yisibuko sabasakhasayo emplilweni ngakhoke kumele anyathele ngokucophelela. Azi ukuthi uyaphi futhi unyathela kuphi.

Impilo isekelwe **Unkulunkulu nomthandazo** engazi ukuthi yiwo owenza izulu nomhlaba nako konke okungaphansi komthunzi welanga kuze kube sezinzulwini zolwandle. Njengoba isho incwadi engcwele nabokhokho babe befakaza ukuthi '**uMlenzemunye, uMvelingqangi, uMdali**' nguye osisusa sakho konke ngokunjalo nami ngiyakholwa kuye owasidalayo sonke.

Ngiyakholelwa ukuthi njengoba ukholo kungolomphefumulo osemzimbeni kanjalo nomzimba uyadinga ukunakekelwa. Lokhu ngikuthatha ngokuthi **Ukuzivocavoca** kusemqoka njengendlela yokukhulisa, ukuhlumisa, ukugeza/ ukuhlanza umzimba, ingaphakathi lawo.

Amancoko ngiwakhonzile njengendlela yokwelapha umphefumulo okhathazekile. Ngikholelwa wukuthi umzimba, ingqondo nomphefumulo okonokuthula kwenza umuntu odlekayo.

Ubuqotho nokuzithoba ngikuthatha njengokubalukile ekuziphatheni nasekuphatheni abantu. Ngikholelwa ukuthi abantu basebenza kalula nxashane bephethwe ngobuqotho nangentobeko. Lokhu kwenza bakhuthazeke bangafuni ukukuphoxa wena obaphethe ngobuqotho nentobeko. Ngiphinde ngibone kubalulekile ukukwazi **ukucubungula isimilo** sami ze ngingabi nanembeza ongilahlayo nce ngenza izinqumo ngabangaphansi kwami.

Umzimba nomphefumulo onakekelwayo uba nokuthula nokuphumula. **Ukuthula** kudingeka kakhulu emva kobunyakanyaka obenzeka empilweni. Ngingathatha nje ukuthi izulu linezikhathi esincane lapho linobunyakanyakaza obuletha usizi esizweni esikhathini esiningi liyacwatha ze zenzeke izinto eziningi. Kanjalo kumuntu ukuthula kumnikeza ithuba lokukwazi ukwenza okuningi.

Ungezwa kuthiwa umuntu uyingcweti kumbe ungoti ubokwazi ukuthi enye yezinto aziqikelelayo yibo **ubuchwepheshe/nokuqikelela** uma enza into. Ngikholelwa ebungotini ngoba yikho obuveza ubunjalo baleyonto eyenziwayo ukuze buvele njengoba bunjalo ubunjalo bayo. Lokho kwenza ukuthi into eyenziwa ngobungcweti iphile futhi ibe yigugu langonaphakade esintwini.

Ngikholelwa kanzulu ukuthi **Ukukhuthaza/ukugqugquzela** yikhona kuletha impumelelo ngisho nasesishodolweni kuphela kudinga ukuthi umholi wabalandeli abe nonothando lokwenziwayo nanalolo lwalabo asebenzisana nabo. Ukukhuthaza lokhu mina ngakufunda ngoba nami ngakhuthazwa ze ngibe yilokhu engiyikho.

Inkuthalo engikholelwa kuyo ngibona isekelwe kakhulu ukukhuthazwa. Mina ngizifanisa nemali emacalamabili engingathi elibi nelihle. Ubukhona balamacala kudingekile. Kudingeke ngoba ukugqama kwecala elibi kuvezwa ubukhona belihle.

Ukuphana, ukuboniswa nokubonisa kimina kungesinye sezipho esibalulekile ngoba ukupha kuwukuzibekela nokuzibekela ukuze into eyigugu ilondeke ze bayithole nabezizukulwane isemsulwa. Ukuze igugu lingashabalali kumele kube nokubonisana nokuboniswa phakathi kwabasunguli nabalondi begugu.

Ngikholelwa nawukuthi into eyigugu ilondolozeka **ngokubambisana** kwabanikazi begugu. Ngingaphawula nje ngokukhuliswa komntwana okudinga ukubambisana komndeni ze umntwana akhule kahle njengegugu labazali nomndeni.

NgokwesiNgisi

English version

Here I present my beliefs and values - in English - that I believe make me to be who I am and cause me to behave as I do.

This is not necessarily a translation of the Zulu version above but I have pided it for my reader tave an ideao my ilohy life.

I refer to this section as 'the English version' because I tried to translate my Zulu writing directly into English but translation did not work because of the conceptual 'gaps' between Zulu and English understanding of things. I also realised that there were conceptual gaps between 'the isiZulu', 'the English' and 'the academic' ways of understanding and expressing ideas.

My research study began with the question: "What impact did/does induku, herding, karate, soccer, my parents, my care, my siblings my karate instructor and my naming have on my personality?" I then further reflected on the lives of the Zulu males that are induku performers and who were also herdboys. So as to discover more about myself, I had to reflect about how I attained the knowledge that I believe forms the basis of my life. I asked myself about what I believe in and what my values are. And how I applied /apply my knowledge, belief and values in my everyday life. I reflected about the people who had an impact in my life, and their beliefs and values.

When I was young I was constantly preoccupied with the question: "Why do I behave the way I do?" It is this question that has led me to look at my life as it is, and my future. To answer this question I went as far as asking about my origin and my genealogy. I am a Gumede. So who is Gumede? Where does he come from? Who was his father? In my endeavour to answer this question, many other questions came to the fore. I found myself reflecting on my upbringing. I reflected on where I grew up, how I grew up and who brought me up. All these questions have led me to reflect on/ about my knowledge, my beliefs and my values.

I believe in ubuntu (humanity), inhlonipho (respect), ukuzithiba (deferred/ delayed gratification), ukubekezela (perseverance/ endurance), ukungacwasi (non-discrimination/ equity), uNkulunkulu nomthandazo (God and prayer), ukuzivocavoca (physical training and training the mind), amancoko nokutekula (jokes and humour), ubuqotho (integrity), ukuzihlola (introspection), ukuthula (peace), ubuchwepheshe/ ubungoti (professionalism), nokuqikelela (perfection/ being meticulous in doing things), ukukhuthaza (motivation), ukuphana (generosity), ukubonisana (advice giving) nokuboniswa (and receiving/ listening to advice), [ukwaluleka nokwalulekwa] kanye nokubambisana and (cooperation).

In the following section I will explain each of the above.

I consider Ubuntu (humanity) as vital in my life. I understand Ubuntu as respect for God, people, self, animals, plants nature, law and more. It is similar to what Luke 6v31 says: “Do to others as you would have them do to you”, and what Karen Armstrong calls “The Golden Rule”. I believe that an equivalent exists in most if not all of the major religions and cultures of the world. http://www.ted.com/talks/karen_armstrong_makes_her_ted_prize_wish_the_charter_for_compassion.html

My passion for ubuntu is informed by my pain of oppression under the Apartheid Regime in South Africa. I love ubuntu because it does not allow any form of discrimination in terms of race, and creed or due to being a ‘have’ or a ‘have not’; I value inhlonipho (respect) as part of ubuntu. Respect starts with self respect. If I feel the joy of self-respect, I am able to respect others.

I believe ukuzithiba (deferred gratification) as part of ubuntu and ukuhlonipha/inhlonipho. Deferred gratification has saved me from rushing things and has helped me to differentiate between my ‘wants’ and ‘needs’. My ‘wants’ have led me to trouble and have had a negative impact on other people. My ‘needs’ that were gratified at the right time benefited me and others also benefited. Deferred gratification has positive spin-offs, and the converse holds. Deferred gratification can be exemplified in saving money for a later use, as wasting money brings suffering at a later stage. ‘A Time for Everything’ (The Holy Bible New International Version Ecclesiastes 3:1–8) is a source of inspiration to me more especially when I have to face challenging tasks, trials and tribulations.

1. “There is a time for everything,
and a season for every activity under heaven:
2. a time to be born and a time to die,
A time to plant and a time to uproot,
3. a time to kill and a time to heal,
A time to tear and a time to build,
4. a time to weep and a time to laugh,

- A time to mourn and a time to dance,
5. a time to scatter stones and a time to gather them,
A time to embrace and a time to refrain,
 6. a time to search and a time to give up,
A time to keep and a time to throw away,
 7. a time to tear and a time to mend,
A time to be silent and a time to speak,
 8. a time to love and a time hate,
A time for war and a time for peace.”

These verses from Ecclesiastes have led me to accept that God is in charge. He is the giver and controller of time. And I believe time has to be used very valuable/ profitably. Isikhathi kumele siphathiswe okwezikhali zamaNtungwa. Time should be treated like the weapons of the Ntungwa-Nguni clan. This Zulu expression is derived from that the Ntungwa-Nguni clan who valued their weapons as the main source of their protection against invaders and wild animals, as they migrated from the North to the South of Africa prior to the 17th century as narrated to me as a child by my uncle Mtuyedwa.

I regard ukubekezela (endurance) as part of deferred gratification. Endurance requires Time.

I value Time as one of the most valuable gifts that God has given to me. When I say somebody has determination and perseverance that to me is a display of someone who values time. S/He is someone who knows that everything has its time in the universe. I believe time and endurance are great healers and achievers of things thought to be impossible, for example bearing the pain of losing a loved one. I believe time has to be understood in terms of Ecclesiastes 3 v 1-8.

I value isinwe/ukulingana (equity). Equity gives people opportunities to display their talents in the production of gifts for others. I believe that some of the poverty that we experience in South Africa is a result of discrimination of Blacks, Indians and Coloured by the whites or discrimination of people against each other.

In me ukunakekela (caring/care) is about knowing that nothing operates independently of anything else. Ukunakekela refers to care and love that is similar to the care that I give to myself or to communities that are close to my heart. Therefore every person must ensure that nature as a whole gets the care that it deserves. I believe that I need to take good care of myself. My carelessness of myself does not only affect me but even those who depend on me. 'Care of oneself is care of others': I say this because I as a person am for other people the ford that people use to cross the trials and tribulations of life. I believe that when people reflect upon themselves and others, and see life through them, they learn about life. I have also learned from other people.

In isiZulu, we say Indlela/ Inyathuko ibuzwa kwabaphambili. (The journey or pathway is asked from those who have walked it). I believe my years of experience are a mirror for me to reflect on. I believe that I am a role model for other people therefore I must be cautious in my deeds/ actions. I must know where I am leading to, and be careful how I behave. I believe that this applies to all people.

I know that God and prayer made heaven and earth and all that is in it including that which is in the depths of the sea. The Bible says, and my Zulu ancestors confirm, that 'uMlenzemunye, uMvelinqangi (God) is the source of everything and I believe in Him.

I believe that as my Faith is for my soul that resides in my body, so my body needs to be taken care of. After all if I do not take care of my body, where will I live? So I regard physical training as a vital way of reviving and recreating, cleansing inner parts of my body. I value physical training as it has helped me stay fit.

I value jokes and humour as healers of my soul when I am troubled. I believe when my body, my mind and my soul has found peace, it enhances my personality. I consider honesty and humility in my management and my management of others to be important. I know that I work easily when I am

managed by others with honesty and meekness. Honesty and meekness cause me to be diligent as I always strive not to disappoint my leader.

I also value introspection for it allows me to have a free conscience in making judgments and discussions concerning my supervisees. The body and the soul that are properly nourished have peace and tranquillity. For me peace is essential after all the turmoil in life. As an example, there are short periods that the weather causes disorder that brings suffering but regains order after chaos. So I need peace and tranquillity for me to achieve in life.

I believe in Ubuchwepheshe/ ubungoti, (professionalism) as this reveals the essence of what is done. Ubungoti (professionalism) enlivens what is done and causes an entity of work to be valuable and precious to the nation.

I strongly believe that ukukhuthaza/ukugququzela (motivation) leads to success because I have noticed that as a leader with followers I need to have love (agape) of what is done and have love for those that I lead. I have learned motivation from being motivated by others so as to be where I am. Inkuthalo (diligence) that I believe in is supported by ukugququzela (motivation) because I am like any other person subject to laziness. I equate myself to a coin with two sides, the good and the bad sides. The presence of both sides is essential. They are necessary because the prominence of the bad side reveals the presence of the good side, and vice versa.

I believe in and value ukuphana (generosity), as a talent as well as ukuboniswa (listening to advice) and nokubonisa (the ability to advise), as some of the most important gifts I can give to others. Giving is investing for me and others so that a valuable possession can be preserved for the future generation. For the preservation of an entity of value there is a need for listening to advice and a dialogical relationship between the preservers of the possession.

I believe that a valuable entity is preserved through ukubambisana (cooperation) between the possessors of the entity. I can cite for example the bringing up of the children by the family. The bringing up of the children by the family needs co-

operation in the family so that the child grows up well as a precious possession of the parents and the family.

Umnyombo wokwenza kwami

My philosophy of methodology

I have formulated my philosophy of methodology, influenced by Taylor and Pereira (2005:5) where Pereira cites his personal communication with Taylor:

I think the research is beginning to gain greater form (or is that 'no-form')...With that in mind, I will outline in more terms the 'methodology' as I am hoping that the autobiographical [of my research] will suggest ways to proceed...With respect to the theorising aspect – the approach focusing on drawing the essence out of my experience... It also gives me the opportunity to recognise my experiences prior to abstracting them into oblivion.

I have experienced what Pereira refers to as 'the autobiographical [of my research] will suggest ways to proceed...' my methodology was preceded by data collection and I believe it is my data that put in the picture what my methodology should be like." (Taylor and Pereira, 2005:5)

I believe that my methodology has been a result of 'transformative learning' a condition referred to by Taylor (undated: 4) as ...

... butterfly-like metamorphosis towards 'getting of wisdom'...a transformation that he asserts involves developing diverse ways of thinking and new modes of consciousness – critical reflective thinking, metaphoric reasoning, dialectical thinking, awareness, poetic thinking, and envisioning.

Influenced by Jousse (2000:54-59), my methodology is Interdisciplinary, Holistic, Experimental and Empathic. It is Interdisciplinary, in that it involves Values, Beliefs, Ethics, Sociology, Behavioural Psychology, IsiZulu, Life Science, Education, Oral Studies and English.

My methodology came as a result of what Jousse (2000:56) refers to as ...

The habit of experimenting and re-playing the great mimodramatics of things and of being in a state of supple flexibility and responsiveness to the interactions of

the *singular and multiple* reality, prepares the researcher for great scientific synthesis.

I believe human knowledge is incarnated in the human and as man is an indivisible whole so is human knowledge. Jousse (2000:56) declares that “The anthropos is not something one cuts up into small pieces”.

I believe that the transformative nature of my methodology has been brought about by my experimental zeal, which has not occurred in a linear process, but has been like a broken line as in Jousse (2000:57) “The path of my scientific experimentation can be no more than a broken line.” He had neither the time to draw a continuous line...as it was not ready-made. I can identify with Jousse when he says ... “one creates one’s own method partly by oneself and partly through adapting the methods of others to suit one’s own circumstances and proclivities”. Jousse (ibid) states that “There is a personal equation: the master’s role is that of the pathfinder only”. I formulated my methodology through experiment, modification and following the footsteps of ‘giant pioneers’ of self study including Jousse (2000), Taylor (2004, 2005), Whitehead (1999, 2008a 2008b, 2008c, 2009a 2009b) Bullough & Pinnegar (2001) and McNiff (2002).

I believe that my methodology is Empathic, as it is rooted in “*Confraternisation*” what Jousse (2000:58) describes as “to become conscious of oneself in one’s profound ethnos in order to become flexible towards others in an appropriate transposition.” My ‘confraternisation’ has influenced my research as I have endeavoured to answer the questions asked about my personality and what has influenced it.

Below, I use the questions in the ‘Framework’ of Jean McNiff (2008) to develop the evidence of my ‘confraternisation’.

Yini ebalulekile kimi na?

What really matters to me?

I regard **informal/family/prescientific** education as very important and see its lack as a barrier to the values that ubuntu (humanity) and inhlonipho (respect) embrace.

Yini engihlaba umxhwele?

What do I passionately care about?

I am passionate about education and its positive influence for the advancement of humanity.

Mehluko muni engifisa ukuwenza emhlabeni?

What kind of difference do I want to make in the world?

I want to help people that I work for/ with/among to realize the value of education that is imbued with beliefs and values that would help them better their lives.

I believe that in my present job as a Governance and Management Coordinator at Ugu District I must concentrate on the foundation phase of education that is grades 1-4. I want to help educators in these phases to observe how learners learn and from the findings develop teaching methods that suit the learners.

I have also observed the critical role that parents play as school governing bodies and would like to see them play a more positive role in the education of their children in that way help in resolving the problems of reading, writing and counting. I believe a good foundation in education would lead to fewer problems in secondary as well as tertiary education. When a large percentage of the children reach tertiary education and succeed, this will have a positive impact on the community and in turn improve the lives of the people in that community.

Yiziphi izinto ezisemqoka kimi ngobani?

What are my values and why?

My values are ubuntu (humanity) and inhlonipho (respect) because I believe that other values are a manifestation of ubuntu and inhlonipho.

Respect starts with self respect which is brought about the fact that I respect myself as umuntu (a person) because I know that 'umuntu umuntu ngabantu' a person is a person because of other people.

When I work I do not work for the sake of working but I must khuthala (be diligent) knowing that I am putting back my God-given energy and time. I therefore have to respect time and manage time properly. For example failure to meet a deadline that has been agreed upon, is to me disrespectful.

I believe in uMvelinqangi (God) and regard work as a form of worship or thanksgiving a way of demonstrating my gratitude to God for giving me mind, body and soul. I regard myself as a 'tool' that does a specific job that no other 'tool' can perform. I value my uniqueness/ individuality and celebrate it through being actively involved in my duty or work that is given to me to do.

I value abazali (parents and my family) and whenever I perform my duties I see myself representing my parents and my family. I view myself as a subject that tells its truth through action as I try to live an ethically accountable life.

I value my carer and my parents who taught me to value abantu (people). I value induku and herding that taught me to value nature as it is, and beyond the natural. My siblings have offered me the basis from which to start understanding people and the community. Understanding my siblings and my parents has given me the opportunity to learn ukuphana (generosity) through feeling how it is to be deprived of something that I really need. Being deprived of things that I needed taught me ukunakekela (care) for people and their needs. In some instances I had ukuzihlola (do introspection) to find out whether my needs were justified or bonisana (seek advice) from my family members so as to get the right opinion.

Ukubonisana (seeking advice/giving advice) needs ukubambisana (cooperation) that is inclusive in that opinions of other people are given respect as well as the owner of the opinion ngokungacwasi (with no discrimination) is given respect. My valuing isinwe (non-discrimination) has caused me to have concern about education and how learners receive their education.

Yikuphi okuyinkathalelo kimi?

What is my concern?

I have observed that often people succumb to injustice, and fail to achieve what I believe would be achievable. I live in South Africa in the Lower South Coast of KwaZulu-Natal in a small town Port Shepstone. South Africa has gone through various forms of rule that have been oppressive since 1652 till 1994 when finally political freedom was achieved. The three hundred and forty three years of oppression have had a devastating impact on the minds of the oppressors as well as the oppressed. The scars of Apartheid are seen everywhere in South Africa politically, socially, economically - and in education.

Some oppressors still live with an illusion of thinking that they are superior. The oppressed have lived with a devastating inferiority complex. I believe that both feelings of superiority and inferiority kill the good spirit of ubuntu (humanity) and inhlonipho (respect) that are a gift from God. All other values suffer as ubuntu and inhlonipho are lost or distorted.

I believe that man is born being good by nature but forces that are negative influence him negatively. As a teacher I believe education is the key to helping man shake away the shackles of oppression.

As an educator, I believe I need to take into account the children's/ learners' fears, expectations and strengths and build on them as I help them in personality development. I believe the ultimate aim of education is the development of an evolving personality towards independent adulthood. The educator/teacher should use the 'feelings' of the child/learner as a point of departure in making teaching and learning meaningful. Teaching should not be the matter of the 'head' but it must fully involve the child/learner to the full as a whole in personality development. I believe education should be an education that is of the 'head, heart and hand'. Education should develop personality. Whitehead (2008:109) asserts that:

Whilst expressing this life-affirming energy in my social relations I want to emphasise that I bring energy that flows from outside the social through the

cosmos into my educational relationships. I use the expression of this energy in my accounts to distinguish what is educational from the social relations. Hence I do not subsume my understanding of what is educational to a concept of 'social' in the improvement of practice and in the generation of knowledge. At the same time I recognise the importance of social relations in influencing my education relationships.

The bringing of 'energy that flows from outside' enhances educational relationships and make them lively as the educational relationships are imbued with reciprocal knowledge, trust, love and understanding between the learner and the educator/teacher.

I believe that beliefs are the basis of the formulation of a philosophy that I subscribe to and the philosophy is laden with morals, ethics, principles norms as well as ideals of what I hold as being of value to me. The morals, ethics, principles, norms as well as ideal of what I hold as being of value to me are similar to what Whitehead (2008) refers to as the flows of " ...life affirming energy with values that carry hope for the future of humanity". Whitehead (1989) emphasises the importance of the uniqueness of each individual's living educational theory in improving practice and generating knowledge. The uniqueness of the individual and production of answers to the questions posed during the use of 'action reflection cycles as a method' and a personal living theory adds variety in methodological approaches as no one has the same questions, experience and values as another person.

Before even reading Whitehead's (1999, 2008a 2008b, 2008c, 2009a 2009b) work I realised the value of a good research question for attainment of the intended results. I agree with Whitehead (2008:110) when he claims that "the questions we ask about our practice can be influential in what we do".

One of my research questions is: *Why do I do things the way I do?* To answer this question I looked at the beliefs and values that are central in my life and enquired through research questions the beliefs and values that my research participants hold dear to them. I agree with Whitehead (2008: 112) when he asserts that:

In a living theory methodology, the individual includes the unique constellation of values that are used to give meaning and purpose to the existence. In the course of the inquiry these values are expressed, clarified and evolve as explanatory principles in explanation of educational influences in learning. The values flow with the life-affirming energy and are expressed in the relational dynamic educational relationships.

I believe that my beliefs inform my philosophy and my philosophy is laden with morals, ethics, principles, norms as well as ideals of what I hold as being of value to me. The morals, ethics, principles norms as well as the ideals of what I hold as being of value to me are similar to what Whitehead (2008:103) refers to as “the flows of life affirming energy with values that carry hope for the future of humanity”.

I believe in the power of knowledge as a means of changing lives. I see and hear educators and parents complain about the government that does not deliver as expected. I ask myself: “Do I know who the government is?” “Do I have a liberating type of knowledge?” “Do people/educators parents see liberation as it is or they still think that the best is yet to come?” I believe through telling my stories I might be giving answers to these question and in that way influence the thinking of my readers. I would like my readers to see or find her / himself and in that way liberate her/himself from the bondage of believing that knowledge and liberation are somewhere ‘out there’ but see themselves as bearers of knowledge and freedom.

In my research I am influenced by Whitehead’s question, “How do I improve what I am doing for social and educational benefit?” I hope that my job offers me the opportunity to be a ‘transformer’ of people’s way of thinking. I have managed to fight Apartheid’s negative influence in my way of teaching and improvement of my life. Like Said, but in my small way, I have always challenged the status quo and worked for my improvement and those that I work with “To Advance Human Freedom and Knowledge” (Said, 1994:13).

I question and critique things that are practiced and I find pleasure in seeing what is not meant for me as a follower in the regime. I seek and find ways of dealing with the problem and its cause.

Issues of education, knowledge, knowledge acquisition, freedom, liberation and use of these are my concerns

Kungani ngikukhathalele?

Why am I concerned?

I am concerned about South African education as it seems to be declining. I find it hard to understand how a country that has gained its political liberation and wants to transform would close its colleges for the training of teacher, farmers, nurses, and police officers, and merge its universities. The closing and merging of institutions when the number of provinces was increased from four to nine in a newly created democracy where the expectation for economic growth and development was huge, really puzzled me.

I view colleges and universities as knowledge producers and places where the status quo has been questioned and which has spilled down to high schools. These institutions have helped in the liberation of the country, but we need more of them, not fewer, now that we have our political freedom. I therefore feel that knowledge acquisition has been affected and hampered. I feel that the disappointments which we experience in the grade twelve results are an indication of the poor grounding in the foundation phase because we do not have enough expertly trained teachers.

If the belief of the government is that institutions of the old regime need to be 'cleaned', care must be taken to avoid cleaning to the detriment of the country. Throwing the 'education baby' out with the 'apartheid bathwater' makes no sense.

My questioning some of the liberation principles of the present education system has made me unpopular, but I have evidence for my concerns.

Hlobo luni lwezehlakalo engingazichaza ukukhombisa inkathalelo yami?

What kind of experience can I describe to show the reasons for my concern?

In this thesis, I provide much evidence for my concerns. I describe my initiation at teacher training college, and its inhumane effect. I describe the residual effect of the apartheid government and the continuing inequality in education, and the effects thereof.

Ngingenzani ngalokho?

What can I do about it?

I can change my way of working so that it impacts transformatively on others. My workshops, my meetings, my school visits, my interaction with stakeholders in education can be aimed at consciously applying and demonstrating my beliefs and values. In most of my discussions with parents, educators and learners, I talk about the possibility of changing the alarming state of affairs that was created by the apartheid government. I use myself as an example of my personal struggle against oppression through conscious attempts to liberate and decolonize my mind. I can give possible teaching techniques to foundation phase teachers whenever I visit primary schools. I can talk to parents and school governing bodies about the importance of ubuntu (humanity) and inhlonipho (respect) from traditional homesteads as a good foundation for school education.

Ngenzani ngalokho?

What am I doing about it?

All my interactions in my work, my social and my domestic life offer me the opportunity to apply my beliefs and values. I believe that I influence those that I interact with covertly and overtly. I interact with teachers, as I talk with them I influence on positive and good work ethics. As a breadwinner in my family and the eldest male in my extended family I believe that I am a role model to most of our young people. One of my cousins is a business studies teacher at Sihle High School and he is furthering his studies and aims to finally study for Doctorate in Education or PhD. My third born daughter is a lecturer at Sayidi Further Education Training College she is also doing an Advanced Certificate in Education and said she wants to ultimately do doctoral studies. My nephew,

Bongani's son, Xolani is furthering his studies in electrical engineering and aims at being an electrical engineer.

It is gradually becoming a norm that the lowest level of education in the Gumede family is Grade 12. And for those with Grade 12, a professional certificate is also becoming the norm.

Isiphetho

Conclusion

In this chapter I have provided an introduction to my beliefs and values in isiZulu and their English version. I have also presented my work as a response to questions that are logically inquiring into my research project, as per the framework provided by Jean McNiff (2008).

In the following chapter, I write about the ways in which I collected my data and identified it as evidence.

Chapter 4
Indlela yokwenza
Method
Engikwenzile
What I did

Man becomes aware of man:
the experimenter is simultaneously the experimented.

Man is no longer 'this unknown':
he becomes his own discoverer.

The only person one can know well, is oneself.
But to know oneself well, one must observe oneself thoroughly.

The true laboratory is an observation laboratory of the self,
so called because it is difficult to learn to see oneself.

That is why it is necessary to create what could best be called 'Laboratories of
awareness'.

While we will never be able to step outside of ourselves, yet, thanks to Mimism,
everything that is re-played through us, is within us.

All science is awareness.
All objectivity is subjectivity.

The true Laboratory is therefore the Laboratory of the self.

To instruct oneself is to develop oneself.

Only the individual can know himself,
whence today the ever-increasing awareness of the role of *living memory* ...
(Jousse, 2000:25/26)

Let your feet face the right direction.
(Edgard Sienaert: In orality-literacy seminars 1997-2007)

Isingeniso

Introduction

In my research, I started out with the idea that I would first go through books that would provide me with a method to use for my research. I soon discovered the truth in what Mills (Bullough & Pinnegar, 2001:13) argues that: "Every man [is] his own methodologist!" (ibid:23) and, further states that "methods must not prescribe problems; rather problems must prescribe methods" (ibid:72). I have learned that the best teacher is the learner/researcher him/herself. An Afrikaans adage puts it very well as it says: 'Ervaring is die beste meester' / Experience is the best teacher. I believe that experiencing is learning, and learning is experiencing: both complement each other in the learning/teaching process. So,

my research method is idiosyncratic and has been my attempt to come to an understanding of how my Black African Male Educator personality has been developed by the influences of induku, herding, karate, soccer, my parents, my carer, my karate instructor, my siblings and my naming.

In my study, I am my 'Laboratory of the Self' as I reflect upon the influences of my naming, induku, herding, karate, soccer, my parents, my carer, my siblings, and my karate instructor, and my research participants are my 'Ethnic Laboratory' (Conolly, 2000:109; Jousse, 2000:166) as I observe them or analyse their responses to my questions on induku. As the 'Laboratory of the Self', I have written from an autobiographical perspective. As I reflect on myself in my autobiography in this study, I become both the object and subject of my study. As my 'Ethnic Laboratory', my participants become the subject of my study of my ethnography that is aimed at discovery of my participants' knowledge of induku, and herding. I reflect upon both my experiences and those of my participants, so as to discover the personality building effect of these influences.

In addition, I look at researcher relationships and perspectives, and in which I look at my position as a researcher in relation to my participants. I include my beliefs and values as tools that I use to analyse my influences and my research participants' responses. In addition to the beliefs and values, I write about the use of the Critical Cross Field Outcomes, in analysing my data and data from my participants, and to show the interrelationship that is found among the Critical Cross Field Outcomes. I have also shown how beliefs, values and Critical Cross Field Outcomes, can be incorporated in Community Service Integrated Projects

I have also chosen to use a variety of ways of conducting interviews. And shown how to view or analyse the curriculum so as to see its strengths and weaknesses in that way suggest possible enrichment.

I believe my research will be bringing a new tool for authenticating narratives in Auto-Ethnographic research, in the form of the 'Criteria for Rigour', a tool which we, my fellow researchers and I, developed in collaboration, in 2003. I name and

explain the use of Criteria for Rigour as tools for authenticating my narrative as academic writing.

In the words of Marcel Jousse (2000:55) “Science has becomes so complex nowadays, that in order to advance into some new sector, we must employ the method of modern warfare: the joining of forces.” I have joined many ‘forces’ - history, sociology, psychology, linguistics, IsiZulu, education, theology, economics, cultural studies, and the insights of subjects informed by the oral-literate perspective (Gumede, 2000:6) - in My Auto-Ethnographic Enquiry: Critical Reflection on the Influences in the Development of an African Male Educator. “For any study to be a success, it needs borrowing from other subjects” (Gumede, 2000:6).

My research questions

I have addressed the following research questions:

3. “Why do I do things the way I do?”
4. “What has enabled me to meet, face and resolve the challenges that I have come across in life?”

To answer these questions I will give an account on my childhood experiences as a herd boy, my experiences as learner, my experiences as a clerk, my experiences as a teacher training student, my experiences a teacher, a High School principal and a Governance and Management coordinator in Ugu District.

Research approaches

My thesis is a qualitative study that seeks to explore the influences on the development of one Black African Male Educator personality – my own - from my childhood to the present.

Self-Study focus: Practice/ improvement research design	Auto-Ethnography focus: Cultural context research design
Living educational theory focus: Explanation of own educational influence in own and others learning - in the learning of the social formations in which we live and work.	Narrative Inquiry focus: Story research design

My research practice draws on a combination of the methods presented in the diagram above, viz. a combination of Self Study, Auto-ethnography, Narrative Enquiry and Living Theories methods (SANL) read clockwise. None of them is superior or inferior but I view them as complementary methods with each one having its place that makes my method complete. Hamilton et al, (2000:18) put it this way: “Here we consider three methodologies: narrative (a look at the story of self), auto-ethnography (a look at self within a larger context), and self-study (a look at self in action, usually within educational contexts).” To which I add Living Theories methods (Whitehead, 2008).

Self-Study, Auto-ethnography, Narrative Enquiry and Living Theories methods (SANL).

Self Study

My thesis is a study of some of my more significant life experiences from five years of age to the present moment 1957-2011. Hamilton and Pinnegar (1998:239) define self study as:

Self-study is the study of one’s self, one’s actions, and one’s ideas as well as the ‘not self’ and having the following characteristics:

- Self study is a wide-ranging community of inquiry dedicated to better understand and more insightfully describing and improving the practice of teachers and teacher educators.
- Self-study is not one method per se: it is a general approach that rests on a broad collection of methods that are used for similar purposes or from similar perspectives.
- Self study is inquiry orientated.
- Self study includes various experiences and conceptions of ‘self’
- Self –study involves risk and requires courage and support.

- Self-study leads to multiple perspectives.
- Self –study is a critical feature of social action.

In my thesis, I study myself, my actions and my ideas towards a better understanding of myself in a number of roles, and being influenced in a number of ways. I use a number of perspectives and look consistently to answer specific questions as I give an account of events in my life, my understanding and responses in these events, and my beliefs and values, which inform my social and educational influence.

Auto-Ethnography

I understand that auto-ethnographic research is an account of self and self in relation to others (Taylor, 2004; Luitel & Taylor, 2005; Farley & Taylor, 2004). In my thesis, I include aspects of my autobiography from the age of five years in which I look at the impact / influence of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life and personal development. I reflect – sometimes critically and sometimes not - on my experiences and those of others in an attempt to discover the impact of these experiences on my personal development. These (critical) reflections include reflections on the influences of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life/ personal development. My research is a reflection-on-action research in that it is my writing about myself as I continue to change.

This research project is also ethnographic because I further look at relationships with others and their personality development. I have restricted myself to sixteen research participants because I believe that this is a sufficient sample for my study. My research participants include former induku performers, my family, my carer, my karate instructor, my colleagues, my learners, and members of the various communities in which I interact.

Like Hamilton et al. (2000:22), I have found that “Auto-ethnography should follow good research practice, (...) and use a variety of strategies like note-taking, memory, narrative writing, observation and interview”. In my thesis, I use a

variety of question types and number to interview my participants. I give and describe the reasons for using various types of questions. In my thesis, I explain relationships, my experiences, and analyse personal and others experiences as they are revealed by their responses to questions.

Narrative inquiry

In its fullest sense, narrative inquiry requires going beyond the use of narrative as rhetorical structure, that is, simply telling the story, to an analytic examination of the underlying insights and assumptions that the story illustrates (Bell, 2002: 208).

Narrative inquiry is therefore rarely found in the form of a narrative.... stories are constantly being restructured in the light of new events, and that stories do not exist in a vacuum but are shaped by lifelong personal and community narratives (Bell, 2002: 208).

I have chosen principally the rural areas of the Ugu District as my area of research because that is where I have spent most of my life, so I am familiar with the people and the lifestyle of the area.

My research project is a study of my experience or a reflection of my experiences and those of my participants. In my research I tell my stories and question my participants so that they too tell their stories. As the telling of stories takes place, the questioning makes the telling of the stories more than just stories. The story becomes an inquiry about the story told by people who are unaware that the story is more than a story but it bears in it beliefs and values. Bell (2002:209) asserts that:

Narrative inquiry involves working with people's consciously told stories, recognising that these rest on deeper stories of which people are often unaware. ... As such provide a window into people's beliefs and experiences.

My research project aims to involve myself as a storyteller with an aim to find myself (my personality) in the stories. I reflect on my experiences not as just experiences but personality developing experiences. I am aware of the influence of my behaviour and experiences. I have put my behaviour and my experience

under scrutiny or inquiry for the story to be a narrative inquiry. My participants' stories as bearers of beliefs and experiences also cease to be stories but become narrative inquiry as participants are made aware that their stories are more important than they, the participants, think.

My research, as a narrative inquiry, seeks to make participants aware of the treasures and heritage that are embedded in their performances such as *induku* and herding. I believe that as participants become aware of the aspects of their performances they might be caused to reflect. These skills, I believe might further help participants think about other performances in life and they might then value their performances. I believe that as participants learn to value their performances the participants might in turn value themselves, because participants cannot be separated from their performances. I believe that, as participants perform, participants display their inner being and in that manner transform through performance – in this case the performance of their stories.

In my research I concur with Pavlish (2007: 29) who identifies three guidelines for narrative inquiry, viz. that the researcher needs to focus on the telling of the story without judgement, looking for the connections and personal relevance in each story, so that the story can both stand independently and tell us something about life in general. I believe that I have heeded to Atkinson's (2002) guidelines, in the telling of my own story and something of others.

Living Theory Methodology

In my thesis, I have used Living Theory Methodology (Whitehead 2009). Whitehead describes living theory methodology as a disciplined process of inquiring into the self by the self, thinking about one's own life and work as a practitioner so that one can continue developing oneself and one's work. I have undertaken such an exploration using the questions "Why do I do things the way I do? What has enabled me to meet, face and resolve the challenges that I have come across in life? as a Black African Male Educator."

I have been influenced by Whitehead (2008:103) to believe that as one improves one's practice "... a new epistemology for educational knowledge [is created and

developed] ... The new epistemology rests on living logic of educational enquiry and living standards of judgement (...) that include flows of life affirming energy with values that carry hope for the future of humanity.” Development of the new epistemology results in finding new ways of doing things as the old serve as the springboard for developing new ideas, as change in the values system enhances practice. Enhanced practice provides better contribution to the society, a condition that Whitehead (1989) refers to as “the presentation [of one’s practice] emphasises the importance of each individual’s living theory in improving practice and generating knowledge”. Whitehead (ibid) further alleges that “individual creativity in contributing to improving practice and knowledge from within historical and cultural opportunity and constraints in the social contexts of the individual’s life and work.” I concur with Whitehead (2008:103) that improvement of practice leads to improvement that benefits society and provides “hope for the future of humanity”.

Ubudlelwano ocwaningweni kanye nezindlelakubheka

Research relationships and perspectives

I view myself as a researcher who is:

- ‘An insider researcher’ (Stoller, 1996) because I grew up in Murchison and spent five years in Betania as a learner at Secondary School. Even before that I had my grandmother staying at Betania and would visit her frequently while I was at primary school.
- I am ‘an implicated researcher’ (Stoller, 1996) because even though I do not still perform induku I used it as a herdboyc, and I know it very well. I am also well informed in Zulu traditional ways as an isiZulu speaker who grew up in the community of my participants in Murchison and Betania. I have also gained knowledge of the Zulu culture through my study of isiZulu from Grade 1 to Third year at The University of South Africa in Bachelor of Arts.
- I am ‘an outsider researcher’ because I do not live in the community of my participants anymore but only visit my home over the weekends. My being a teacher and a university part-time student - a researcher - makes me an outsider researcher.

- I am a researcher who is able to move between the 'perspectives' of 'an insider researcher 'an implicated researcher' and an 'outsider researcher'.

I see the world through both a literate as well as an orate lens. I can switch back and forward between the orate and literate lenses in my research. I see my world in terms of a herdboyer, a community member, learner at high school, and an employee of the Department of Justice as a Clerk, a Student teacher a Teacher, Headmaster of a High school, a karateka, a karate instructor, a soccer player, a Governance and Management Coordinator, and a Researcher. I use the worldviews of all the people that I have mentioned above in my research. I believe that the inclusion of this knowledge in the formal education sector would enhance education, if the knowledge gained from this research is adopted in a positive manner without undermining its importance so that it is treated like any other knowledge that is used in the curriculum.

Research ethical issues

I used snowballing to identify those who participated in my study:

... an approach for locating key informants. Using this approach, a few potential respondents are contacted and asked whether they know anybody with the characteristics that you are looking for in your research ...Having identified those with the skills and/or knowledge or characteristics you require, you would then approach these people to invite them to participate in a community consultation process.

www.dse.vic.gov.au/dse.wcmn203.nsf/linkview/d34030944bb2d51ca2570890...
2010/12/30

I did not use forms or legal terms to obtain consent from my research participants to conduct this research, because of the orate preference of most of the people in my study, and the few who are educators know me, and trust me as their former principal. Asking 'orate people' to sign legal forms would be regarded as most strange in their / our culture. Also, any use of the forms for consent would have jeopardised the rapport that I had already created with most of my participants. The exercise of asking them to write would reveal their lack of literacy, which would have been embarrassing for them. It would have meant asking them about their academic levels, or seemed as if I was showing off, my

being 'educated'. So it would have been impolite for me to ask them to complete consent forms. By way of illustration, I once asked them (first group of interviews) to provide me with their identity documents. I read the negative message in their faces and realised that this would compromise the good relations that I had already developed with them. Even though three of my participants are educators, I decided to treat them like all other participants. One of my participants is an educator, and his father, another participant, is a retired labourer. Treating them differently would have caused ill-feelings and suspicion.

I personally visited my research participants and developed rapport with them, and explained my intentions. I visited my first group of interviews at the tribal court and permission to conduct research was then received publicly during this visit. This group of participants were people whom I knew, and knew my parents and my family. The second group of interviewees consists of educators and people who knew my first group of interviewees and knew about the research as it was discussed at Mthusi High School. One of my participants in the group was my brother-in-law in terms of the Zulu culture. The third group of interviews is composed of people who knew me as youngster and an educator who introduced me to his 'home boys' who willingly allowed me to take their photographs and interview them. In this way, I was somewhere between an insider and implicated researcher (Stoller, 1996).

In all the three groups, there were participants that voluntarily took the lead to assist in organising and coordinating the process of interviews with little help from me. My participants invited other participants that they deemed appropriate for the interviews. They revealed good servant-leadership (Greenleaf: 2005) - qualities beyond my expectations. They made my interviews easy to conduct, and I am grateful to them.

Critical Cross-Field Outcomes

In this thesis / analysis I show how induku develops values, beliefs which inform personality. I then show how the Critical Cross-Field Outcomes connect values, beliefs and personality to the inclusion of induku in Education. Evidence to support my claim is gleaned from chapters 5-14 of my thesis.

The Critical Cross-Field Outcomes, identified by the Department of Education of the Republic of South Africa, are generic, underpinning learning outcomes to be integrated and assessed in every programme of study from Grade R to PhD. (Government Gazette, 1997: 46) The CCFOs are as follows:

1. Identify and solve problems in which responses display that responsible decisions using critical and creative thinking have been made;
2. Work effectively with others as a member of a team, group, organisation, community;
3. Organise and manage oneself and one's activities responsibly and effectively;
4. Collect, analyse, organise and critically evaluate information;
5. Communicate effectively using visual, mathematical and/or language skills in the modes of oral and/or written persuasion;
6. Use science and technology effectively and critically, showing responsibility towards the environment and health of others;
7. Demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation
8. Reflect on and explore a variety of strategies to learn more effectively;
9. Participate as responsible citizens in the life of the local, national and global communities;
10. Be culturally and aesthetically sensitive across a range of local, social contexts;
11. Explore education and career opportunities;
12. Develop entrepreneurial opportunities.

I also consider the Critical Cross-Field Outcomes as bearers of beliefs, values and enable teaching and learning to unlock the talents that each learner has for the production of gifts to other people (Whitehead, 2008). I believe that when the educator unlocks the talents of his/her learners, s/he has helped the learner to blossom from within (Jousse, 2004). I have used the Critical Cross-Field Outcomes to analyse my data and the responses of my participants [in the text]. I have identified parts of my data and responses that reveal the applicability of the Critical Cross-Field Outcomes and referenced those parts (CCFO + the number in brackets).

Amalungiselelo Ngaphambi Kokuya KoMkhulu

Preparations before Going to the Tribal Court

Before I could begin my research, I needed informed consent from the people whom I was going to involve in my enquiry. When dealing with indigenous knowledge, I know that I have to be sensitive to the oral implications that most people in such situations are richly informed by the oral tradition, and getting written consent in such instances is contradictory. Pithouse et al. 2009:103 state that ...engaging in research with communities that are predominantly oral presents a range of challenges in terms of relationships with research participants. These include gaining the participants' trust, ethical considerations and the language used in the research.

I also needed to identify a group of people who would be willing to be my research participants. Then I remembered Bab' Dlamini whom I had known since childhood.

I thought of Bab' Dlamini because he was an induku performer. One instance that comes to my mind is that of seeing him several times going to work with his izinduku and shield. I enquired from my father as to why he had izinduku, and carried them (izinduku) to work with him. My father told me that Bab' Dlamini and his fellow worker, Bab' Zondi, had had a fight at work and had 'asked permission' from their employer to fight or spar so that it would be known who the best performer was, and so to settle their differences.

In the 1960's, the labour laws were not as they are today in the new Republic of South Africa. An understanding of law as it is now would make the 'permission' to spar completely absurd, but in the 1960's, the two men were 'given permission' on the understanding that 'ukungcweka' sparring was part of their culture and not a barbaric act. So, the two, Bab' Dlamini and Bab' Zondi were 'given permission' to spar, and Bab' Dlamini became the victor.

I approached Bab' Dlamini with my question which was: "Where do you think I will find a number of induku performers to include in my study?" and he told me that it would be at the Insimbini Tribal court at inkosi Ndwalane's court house,

because most of these induku performers were councillors of the tribal court. So I decided to approach them at the court house, because this would be easier than trying to visit them in their homes which were scattered over the surrounding hills. I visited Bab' Ngwemabala Dlamini in November 2004 so as to find out about the days on which the cases are tried at the court. Bab' Dlamini told me that it was on Wednesdays.

This was all most coincidental. Insimbini Tribal court is the tribal court of Murchison, my home area, where I grew up and where my mother lived. Bab' Dlamini, inkosi, (the chief) and izinduna (headmen) and amadoda akomkhulu (councillors) knew my parents and me very well. As I also taught in the area, at Nobamba High School for two years, and Sister Joan's High School for eleven years, most of the people in the area also knew me very well, which I argue qualified me as an "insider researcher" (Stoller, 1996). If I had chosen another tribal court, I would have used up a lot of time trying to develop rapport with people who did not know me.

On my first visit to Insimbini Tribal Court, I went alone to introduce myself and to get a feeling about the community - 'ukuzwa amanzi ngobhoko' (to test deep waters). I say to test deep waters because the inkosi and amadoda akomkhulu (councillors) are people of law and are respected by the community. I was very nervous and apprehensive when I went to the Tribal court as I knew that I would be grilled with questions. The councillors would want to understand and know what my intention was.

My first visit to the Insimbini Tribal Court was on Wednesday the 8th of December, 2004. When I arrived, I sat down and watched proceedings. As the cases were tried and as the proceedings went by, I was also asked to comment about proceedings. This is a common practice in tribal courts even today in South Africa, which is so different from the protocols in the law courts of the mainstream judicial system. I thought how ironic it is that in a country where democracy has been so hard won, every voice can be heard in the tribal courts, but in the mainstream legal-judicial system, only the voices of the law can be heard. I made comments that were accepted by the councillors present. I also

came to realise that the cases that were tried at school (to which I was accustomed) were not very different from the adult world, and a similar way of thinking was employed at school.

I had arrived at the court at 9 o'clock in the morning. When all the cases of the day had been tried by 1 o'clock, inkosi Ndwalane introduced me to the community and asked me to present my request.

Inkosi: Madoda nginoGumede ngiyethemba niyamazi nonke, kukhona eze nakho. Yisho-ke Gumede. (Gentleman, I have Gumede. I hope you all know him, he has something for you. Tell us then Gumede)

After the inkosi had said these words, he sat down and the attention in the house was on me. The anxiety was more than I could handle for various reasons. Within the short span of time, many thoughts came rushing. "Will these people accept what I was about to say? What will I do if they do not accept what I was about to say? Will I be able to continue my research if my explanation does not win their favour?" As I was thinking, I felt the sweat running down my back, and I took a deep breath and stood up, shaking a bit. The look in the councillors' anxious eyes gave me some courage to proceed with my talk. I took out my handkerchief, wiped my face and started to explain what my visit was all about.

Jerome: Sanibona bakwethu. (I greet you all).

[Sanibona is a Zulu greeting word used at any time of the day or night as in isiZulu we do not have greeting distinguishing the time of the day or night as in English or Afrikaans.]

The whole house said in unison: Yebo! (We agree).

Their response made me to feel at ease. I then started my speech.

Jerome: Ngize lapha ngoba ngenza ucwaningo nenduku nokubaluleka kwayo ekwakheni isimilo somuntu.

(I have come here because I am conducting research on induku and its importance on personality building)

Councillor 1: Yini eyenze ukuba uze kithina?

(Why have you decided to come to us?)

Councillor 2: Yini le oyibona ibalulekile endukwini?

(What is it that you see important in induku?)

Councillor 3: Uzokwenza kanjani ukuthola ulwazi oludingayo?

(How will you go about to get the knowledge that you need?)

Councillor 4: Obani obadingayo kulolu cwaningo?

(Whom do you need for your research?)

Councillor 5: Uzobadinga nini sixakeke kangaka ndodana?

(When will you need those that you need as we have such busy schedules son?)

Before answering the questions, I felt relaxed as I read from the tones of their voices that they were willing to help me, and the atmosphere in the house was welcoming and I felt accepted. The buzzing and whispers in the courthouse sent signals that I was going to have a positive response from them. When I looked at the inkosi, I could see him nodding slightly, and his face was relaxed.

I would have preferred to be asked one question at a time and then respond to them singly, but I had no choice, as any assertiveness would have sounded awkward as if I were trying to set the rules in their place. Also, I did not have the names of my questioners, and I could only remember the number of questions that were asked by the councillors. It is for this reason that I record the questions as questions from councillor numbers 1-5. Even so, I did not answer the questions in their order but preferred to explain my position so that the people would deduce from my speech, the response of their questions.

Jerome: Ngise Yunivesithi yase DUT (Durban University of Technology) eThekwini enye yezinhloso zeYunivesithi ukusiza imiphakathi ukuyithuthukisa ikakhulu ezintweni zomdabu esezibonakala zishabala ikakhulu ezingamasiko esintu. Ngithe angiza laphe kinina ngoba ngingowalapha KwaMbayimbayi niyangazi futhi ngiyazi ukuthi ninalo ulwazi lwenduku. Naphezu kwalokho ngiyazi ukuthi njalo ngoLwesithathu niyahlangana lapha komkhulu. Ngaleyo ndlela ngizokwazi ukuthola ulwazi kini ngoba olwami lufushane kunolwenu mayelana nenduku. (I am enrolled as a student at DUT (Durban University of Technology))

in Durban and one of the aims of the University is to help communities, more especially with things that are concerned with Zulu culture, that are seen to be dwindling or disappearing as human culture. I decided to come to you because I am from this community at KwaMbayimbayi. You know me and I know that you have induku knowledge. In addition to that I know that every Wednesday you meet here at the tribal court. In that manner, I will be able to obtain information from you because you have a deeper knowledge of induku than I have).

The house: “Sizokusiza-ke ndodana”. (“We will help you son”)

This response made me to feel like screaming but I controlled myself, and said Ngiyabonga (Thank you) went to where I was sitting with a big smile, because in that brief interchange, I had obtained the necessary informed consent for my research from the community where I would be conducting my enquiry.

In the evening I phoned my supervisor to tell her about my visit to the court house and I was so excited that phoning was not enough. I waited eagerly for the Saturday on which I was able to tell all my colleagues about the visit. On the Saturday of the meeting that we usually have as researchers, I told the story of my visit and the excitement of the people (at Insinbini Tribal Court) when I told them (councillors) about my research.

Research might be demanding but there are exciting moments that help you even in times where you curse yourself for having started it, as it sometimes is a daunting task.

My visit was a success because by the end of the visit I had created such rapport that Inkosi Ndwane and the councillors welcomed my research in the Betania community, and so the scene was set for the first group of interviews,

I established the participants for the second and third group of interviews by a process I call ‘dungballing’, a sampling technique identical to snowballing – but with an African flavour. “Snowball sampling allows you to identify the resources

within a community and to so select those people best suited for the needs of a project or process.”

<http://www.dse.vic.au/dse/wcmn203.nsf/linkview/d340630944bb2ddd51ca2570890...2010/12/30> and also discussed by (Grupetta, undated, Morgan, 2009) In effect, I found the participants for the second and third group of interviews by asking those in the first set who they thought I should talk to next.

I approached each set of interviews slightly differently in that I used seven questions for the first, only one question for each participant in the second, and used photographs of the participants as prompts for the third.

To ensure that my data is scholarly, I have ensured that I have kept the Criteria for Rigour constantly in mind, so that my story becomes ‘more than just a story’.

Amabanga Ayiwo kaZwelonke Ocwaningo Lomcwaningi Nomphakathi Kanye Namabanga Okwahlulela Izindlelakwenza Ngokwesichasiselo Esibonwa Ngokucabanga Ngokwengqondo
International Quality Standards of Auto-Ethnographic Research and Standards of Judgement of Living Theory Methodology

Izimo Zokunquma Ubulukhuni

Criteria for Rigour

I like the way that Whitehead (2008: 108) validates his research:

Since 1976 I have used a process of democratic evaluation, described by MacDonald (1976) together with the four criteria of social validity (comprehensibility, truthfulness, rightness and authenticity) proposed by Habermas (1976) to strengthen the personal and social validity of theories. By this I mean that I submit my explanations of educational influence to a validation group of peers with the request that they help me to strengthen the *comprehensibility, truthfulness, rightness* and *authenticity* of the explanation. Within comprehensibility I include the logic of the explanation as a mode of thought that is appropriate for comprehending the real as rational (Marcuse, 1964:105). Within truthfulness I include the evidence for justifying the assertion I make in my claims to knowledge. Within rightness I include an awareness of the normative assumption I am making in the values that inform my claims to

knowledge. Within authenticity I include the evidence of interaction over time that I am truly committed to living the values I explicitly espouse.

I hear Moletsane (2011:11) talking for me about my research situation when she talks about distance as a significant factor ...

... geographical distance, which makes it difficult for rural people to access services such as schools, health and other social services. This is exacerbated by the fact that they usually live far from cities and towns and other amenities and have to negotiate bad roads and poor transport facilities.

Ideological distance, which is embedded in legacies of colonialism and apartheid, and now, globalisation, and which tends to sustain marginalization, particularly of rural communities and institutions. Emotional distance refers to the cultural and traditional norms and practices which tend to marginalise women and girls, while Linguistic distance, characterised by the hegemony of English in many of our country's institutions, renders rural people, including those who inhabit schools, outsiders. Epistemological distance means that in knowledge production and other decision-making processes, the voices of rural people and in particular, rural women are often silenced.

I recognise myself and my research participants in Moletsane (2010:17) again when she talks about the marginalisation as a factor when doing research in deep rural contexts.

When the most marginalised participants in rural contexts, for example, act as protagonists in their own lives, and are engaged in identifying the issues that affect them and the possible solutions for addressing them, the resulting interventions stand a better chance of succeeding than when outside 'experts' are at the forefront of community (and school development).

Finally, in thinking about the nature and social and educational impact of such re-imagined research paradigm, a key question offers an entry point into alternative paradigms being proposed in the paper: *How might the theoretical constructs and paradigms we are currently working with, particularly those aligned to critical theory, make room for the strength paradigms proposed in this paper as catalysts for positive social and educational change?*

I reflect here on a process undertaken by some of my research colleagues and myself in 2003 which parallels that of Whitehead (2008) and resonated with Moletsane (2010, 2011). My research colleagues and I agreed in 2003 that 'oral

studies research' requires that the research participants' perspective or worldview – the insider perspective - is most important (Jousse, 2000; Stoller, 1996). So, as a group of researchers, we - Christina Ngaloshe, Clementine Yeni, Theo Nyawose, and myself, inter alia - reflected on the fieldwork research we had been doing in oral studies since as early as 1998. With Joan Conolly – an outsider – facilitating, we formulated the 'Criteria for Rigour in Research into Oral Tradition also known as Indigenous Knowledge Systems'. We deliberately asked an outsider to facilitate as we needed to know that the facilitator would be impartial in the discussion that would arise. We considered ourselves to be the 'eyes, ears and minds' of the participants as we are all 'insider' researchers in our fieldwork. So we were asking ourselves to reflect on what we as insiders would recognise as true, valuable and credible to the research participants in our research, and how we would account for it. Rolfe (2006:9) argues that "Trustworthiness has been further divided into *credibility*, which corresponds roughly with the positivist concept of internal validity.

One of the key issues in our discussion was 'recognisability'. Like Rolfe (2002), we wanted the research participants to be able to recognise their own stories as this 'recognition' would determine *truthfulness*.

An appeal to truth is therefore an appeal to *authenticity*, which in turn is an appeal to recognition. The statement is considered to be true not when supported by scientific research (or indeed any other form of rational argument), but when it 'rings true' that is when it resonates with our own experience (Rolfe, 2002).

We all felt strongly that research has to be 'authentic' as does Whitehead (2008). We could see that relevance was important as a criterion, that the research that we did had to be useful to the people, to be pragmatic, as does Rolfe (2010).

After twelve weeks of discussion and deliberation, facilitated by Joan, we arrived at the 'Criteria for Rigour in Research into Oral Tradition also known as Indigenous Knowledge Systems'.

I use the 'Criteria for Rigour in Research into Oral Tradition also known as Indigenous Knowledge Systems'to demonstrate the quality of my research.

APPROPRIACY

In what ways are what is being researched and the manner of research appropriate in the community and cultural context, in terms of each of the following...

I believe that my research is APPROPRIATE in that it engages with local knowledges authentically: those who are the holders of the knowledge have been engaged in this research project. Through their engagement they realised the importance of their knowledge of induku. In 2005, I took the induku performers of the *Betania* community to Durban University of Technology (2005) to present my posters on my topic: '*INDUKU, KARATE, MARCEL JOUSSE AND RUDOLF LABAN Zulu Indigenous Knowledge and the Science of Human Movement in the context of Induku as performed in the Betania area*'. The fact that it was being presented at a higher education institution made them feel that what they knew was important. On our way back to Port Shepstone from Durban, they were discussing other cultural activities that they thought needed to be revived such as *ukuhlolwa kwezintombi* (virginity testing).

An awareness of the importance of cultural knowledge and performances was raised and my performers realised the importance of retaining and nurturing that which they thought is/was outdated and primitive in their culture. I have written about my experiences and those of the induku performers. I believe that what I have written is appropriate in that it deals with peoples "lived experience" (Whitehead, 1998, 1999, 2008, 2009, 2010, 2011) as they are my "Ethnic Laboratory" (Jousse, 2000:166). Of this Jousse asserts (ibid): "The source of my anthropological research is a huge ethnic laboratory, a privileged milieu where pays and paysan, country and peasant, still have common reflections and echoes". I used this ethnic laboratory to observe and gather knowledge from my participants that reveals the importance of induku as a personality developing performance. As a response to doubts that some researchers had about the appropriacy of my research I then wrote the dialogue and poems below:

Think
by Jerome Gumedé

(Dialogue between Priate: the questioner and Appro: the thinker)

Priate: When is something appropriate?

Appro: Appropriate to whom?

Priate: To whoever wants to measure appropriateness of an entity?

Appro: Who is whoever? What credentials does He have to measure appropriacy?

Priate: Let me be more precise. How would you look for appropriateness of a research project?

Appro: Shu! You are really taxing my mind! But I will try to give you some answer(s). *(Scratching his head)*

Priate: I am listening continue! *(Adjusting his sitting position)*

Appro: Let us say people had no language as we have it today.

Priate: And then what...?

Appro: Every time after a sumptuous meal one of them would say "Mhh...!" And he continues to say this until it is noticed by the group and they nod their heads in agreement that this is a Mhh! Therefore their meals are Mhhs...!

Priate: Do you mean that people who agree upon appropriateness in the absence of predetermined standards have the right to determine appropriateness of their type of research knowledge, have the right to do so after much thought and considerations?

Appro: I said, I will try to give you some answers think about this one...

Priate: Do you then suggest that, whoever says research knowledge is inappropriate must have first considered the appropriate measurement set by the group of researchers?

Appro: Just think about what I said otherwise, you would burn my little head out. *(Having signs of fatigue in his eyes)*

AUTHENTICITY

In what way is the researcher researching his or her own personal and/or community knowledge?

In my research I write and reflect about my life experiences as a young boy, a herd boy, as an induku exponent, a sibling in a family that was affected by the harsh realities of the *apartheid regime*, a learner during the regime, an employee of the Department of Justice, a student at the college of teacher training, a Department of Education employee, a teacher, a part-time student at South African universities, *Karate* student and trainer, a researcher of community knowledge and a writer of a doctoral thesis. All these experiences are my experiences. They are my experiences of my-self, and my 'aut' ('self' in Latin) and so are authentic and living memories of my life and my community life, and my account of them in my thesis can be recognised as such.

SUFFICIENCY

In what ways have sufficient information and insight been explored, and shared to make a difference?

To attain SUFFICIENCY in my research I have written my reflective autobiography, interviewed induku exponents of Betania area as well as performers of induku from the municipalities in KwaZulu-Natal, that is the south, midlands, north, interviewed carvers of izinduku, young and adults as well as female performers of induku. I have also read the limited literature that exists on induku. I have also made poster presentations on my topic that is mentioned above under Appropriacy. That presentation led to my research topic that is: "An Auto-Ethnographic Enquiry: Critical Reflection on the Influences in the Development of a Black African Male Educator."

I have examined my beliefs, values and talents in the production of gifts for others, extensively. I have reflected on my life, reflected on people that had an influence in my life (Aunt MaHlongwa, my parents, my naming, my siblings, my teachers, my karate instructor). I have reflected on my experience as a learner, my work experience as a clerk at Izingolweni magistrate's office, my college years and my work experience from 1981 to 2010. I believe that what I have explored for this thesis is 'Sufficient'.

Enough is enough!

by Jerome Gumedé

Sufficiency is known by the fed.

Onlookers see the bowl.

The distance colours their judgement.

Judgement judges sufficiency.

Sufficiency is sufficient so enough is enough,

Experiences between the cradle and the grave know sufficiency.

The limitlessness of performance is sufficient to warranty sufficiency.

SIGNIFICANCE

In what way is the research significant and to whom?

I believe that my research is SIGNIFICANT in that it has raised my awareness of myself and my appreciation of induku, herding, karate, soccer, my parents, my carer, and my siblings as significant in the development of my personality. My research is also significant in that it raises awareness of communities about their lives and performances. I believe that my research might help in aiding communities to rethink their life experiences and thus make sense even of issues that were deemed insignificant due to colonisation, not only of their lands, but also of their minds. My research seeks to raise the significance of oral tradition and modern education as activities/performances that instil values of honesty, courage, resoluteness, and fairness, development of sound relationships, friendship, valour, cooperation, discernment, and pliability in decision-making among other values as essential values. These values as imperative values make my research significant as it also aims to conscientise my research participants and readers about the value of induku, herding, karate, soccer, parents, my carers, siblings, karate and other instructors, naming and the significance of the oral tradition, effective modern education and the values embedded therein.

These values are the essence of my study to demonstrate that most induku performers and I learnt these values outside of the formal classroom. I learnt these values as a herdboys and as an induku performer rather than in the

classroom of my youth, overshadowed by apartheid. I see the significance of these values in my everyday life.

I believe that my research is significant to me because it has changed me because reading for and writing my thesis has challenged my thinking, my writing skills, my attitude in life, my perception of myself as a person, my expression of ideas, acceptance and sifting of what is presented to me by people, cleared my prejudices that were based on the ethnic viewing of reality that was created by the type of formal education that I received in my youth. My research has also cleared the myths that I had conjured about myself and other people. I then challenge those that doubted through the poem that follows.

Doubt...

by Jerome Gumedé

Doubt if it pleases you!

Are you dubious of your judgment or my research?

Have you had time to ponder or consider ...

... This is my journey walk with me,

From where I have been to where I am and to where we will be

As you search for the consider-ability of the once suppressed.

Unlearn the stigmas and ingrained typifying.

Release the shackles of an ideology, the method and methodology,

Wear spectacles that befit the job and the journey.

CURRENCY

In what way is the knowledge currently useful and applicable?

Raising awareness of communities that have been suppressed has positive effects on the community. My research is current in that it is in line with the call for African Renaissance. The responses of my research participants reveal that values such as hlonipha respect are/were learnt in induku and that these are still useful and applicable in life today makes my research current.

As recorded by Coetzee (2002:4) :

Therefore, while the practice of stick fighting is constantly modified by changes in social system, it can still serve as a vehicle for mastering the body and mind, and be instrumental in nurturing the practitioner's dignity and pride as a man. (Ndaba, interview, 1996)

Also as revealed by my participants, personality is about, among other things, "*nurturing the practitioner's dignity and pride*" so my study has revealed the importance of induku as a personality building performance that is useful and applicable to my participants, therefore it is current, and as such it flows with current trends of education that aim at acknowledging indigenous knowledge as one of the knowledge(s) that people use/d before/ without scribal writing and were/are able to live useful and productive lives using that knowledge.

I believe that my life, my experiences and the experiences of my participants are current. The influences of induku, herding, *karate*, soccer, my parents, my carer, my siblings, *karate* instructor and my naming are current. My life, my experiences and influences are related to my beliefs, values and in the production of gifts for others (Whitehead, 2008) at the core of my research. All these factors flow together.

The flow

by Jerome Gumedé

Fixations are odious,
They make blood to freeze,
The mind to be stagnant,
Plant not to grow.
See the flow.
Feel the flow.
Flow with the flow.
Fly as you flow.
See the currency,
In a moving tide
Move with the tide.

Bounce as you move.
Choose not negative stereotypes.
The current experience relevance.
The current flows with the willing,
The unwilling sink in reluctance.
Change as the current changes.
Join the transformed
Transform your formation, the transition...
Transcend the norm.
Uncurl the curls
Be current to feel the currency.

RELEVANCE

In what way is this research relevant to the people and the community that are being studied?

I believe that my research is RELEVANT in that it addresses a number of inequities.

First my research addresses the popular media promoted image of the Black Male African Educator as one who fails in his duty to his learners in multiple ways. In my study I speak for myself and many other Black Male African Educators who conscientiously, diligently and expertly provide quality education for all their learners, provide for their families, and serve their communities with love.

My study also brings back the lost dignity of the exponents of induku and addresses the stigma that was attached to induku and its performers. My participants have shown interest in my research as it helped them realise that though they had limited classroom exposure, they have knowledge that is valuable and useful. Their invitation to Durban University of Technology in 2005 for Azidle Ekhaya and Ibuya Wethu projects were great events in their lives, not because they had visited the university, but that other people, namely the university, had deemed their knowledge sufficiently important to stage the event. This convinced them that their knowledge was considered important.

I explained to my participants what a University of Technology was and explained its function in community development. Bab' Dladla asked in July 2009 as to when the thesis is going to be complete so that he may see what it looks like. That to me is an indication of the relevance that my research has had for my participants.

My research is relevant because I am not alone in my concern about the role of induku, and its recognition as an indigenous game. The influence of induku, herding, karate, my parents, my carer, my siblings, karate instructor and my naming is relevant in my life and for my research. I challenge those who see no relevance in my research as I say:

Germane

by Jerome Gumedé

What is relevance?

How is relevance relevant?

Why is relevance, relevant?

Where is relevance, relevant?

Whose relevance is relevant?

When is relevance relevant?

Which relevance is relevant?

Is it relevant?

Are we relevant?

To whom is relevance relevant?

With whom is relevance relevant?

Would you be relevant to judge the unknown to you?

Or the unknown to you would judge your relevance?

Why do you judge relevance with the unreconstructed?

Or the constructed for judging the existing

Do you weigh your paces and measure your weight?

The right tool is for the right job

The wrong implement gives the wrong results

The boxing ring is the only square I know

Look for relevance in a relevant manner.

VALID

In what way is this study investigating what it claims that it is investigating?

I am convinced that my study is VALID because it does what it claims to do.

I believe that my research fulfils the criteria for validity because I have addressed the question of the Black African Male Educator from the perspective of such a person, and demonstrated the influences which have (in)formed such a person, myself. I have conducted my ethnographic enquiry among people who are traditional and Zulu in areas of Betania, Murchison, eShobeni, Mthusi, oShabeni, Izingolweni, KwaNzimakwe. My participants were ex-herd boys who know induku and most of the cultural activities with which induku is associated. Though I have included participants that have academic education, all my informants are from rural areas and know induku.

It was when I was challenged about the possibility of writing a thesis about induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming that I wrote the poem that follows. The poem is a way of claiming authority about things that I know that people doubt, but claim to know more about than I do. This poem is about how some people consider my knowledge, and that of my participants, to be invalid and trivial, because it is not recorded in books ... yet.

I was told...

by Jerome Gumede

I was asked

From which source did you get this?

I stared puzzled.

What is a source?

Is it a book?

Oh! Surely it dawned

I have no identity of my own

My identity document is I.

Without it nobody believes that I am I.

As I say my performance is valid.
My participants' knowledge is valid.
My research is valid.
If the written source is valid as it is visible.
So! I am valid and visible
Why is it then that my knowledge invalid
Is the dead written valid because it was written
As my identity is only valid as a photograph
Whose validity am I to conform?

That which the bookish man says...?
That of that my lived experiences have produced?
Or that of my informants' experiences have produced?
If invalid so will personality be!
So I tell them!

Isiphetho

Conclusion

In this chapter, I have recorded the questions that have informed my study, the location of the study, my research approaches, viz. Self-Study, Auto-ethnography, Narrative Enquiry and Living Theories methods which informed my 'Laboratory of Awareness' (Jousse, 2000:24-25) of the self and the 'Ethnic Laboratory' (Jousse, 2000:166) perspectives, my engagement with ethical issues and the preparations for the research, the Critical Cross Field Outcomes and the Criteria For Rigour all of which impacted on my journey of research awareness.

The chapter that follows gives an account of my origins, my parents, my carer, my siblings and my naming.

Chapter 5

Imvelaphi, (Aba)Umnakekekeli, Ukwethiwa nabakwethu kanye Nesihlaziyo My Origins, Carer(s), Naming, Siblings and Analysis

Isingeniso

Introduction

Through writing or telling our stories
we will use the power of narratives
to deconstruct and reconstruct new identities
in order to heal.
(Goduka, 1999:1)

My study is my “narrative (a look at the story of the self), an auto-ethnography (a look at self within a larger context), and self study (a look at self in action, usually within educational contexts)” (Hamilton, et al, 2008:17), to which I add my living theories informed by my beliefs and values (Whitehead, 2008).

In this chapter I give an account of, and reflect on, my naming, my origins, my genealogy, my izithakazelo, my parents, my carer, my siblings and my karate instructor. I include an embedded analysis of my reflections using my beliefs, values, induku and herding experiences, and the Critical Cross-Field Outcomes.

The aforementioned is achieved in response to the questions: “Why do I behave the way I do?” “Who and what have influenced me to be and become who I am?” and other questions which are asked and answered throughout the narrative and in the embedded analysis. (see page 9 paragraph 4)

Ukwethiwa

Naming

I am Muntukababa Jerome Lehlohonolo Thamsanqa Gumede, but very few people know all my names. It was normal before 1994 for children of Black people to be given names by different people, which was in line with age-old traditional cultural behaviours.

Why Muntukababa? This means 'my father's person. This name was given to me by my father but it never became popular like my other two names. Muntukababa is my igama lasekhaya (home name), and I later learnt that the name Muntukababa was the name of one of my ancestors. To me this name means that I am a simple person who is a replica of my father. The word Baba (father) is also used to address God/ the Lord, as "Our Father which art in heaven" in the Lord's Prayer of the Christians. I believe that as umuntukababa (my father's person) God or my father, I need to be selfless and be fatherly in my dealings and be sensitive to other people, in the ways that my heavenly and my earthly fathers are/were to me.

Why Jerome? At the beginning of my study, I knew only that the name Jerome means 'holy' 'sacred' or simply 'that is how God is called'. Jerome is my igama lesikole (a school name) and means that I should at all times fight evil and strive for a holy life. This has caused me to have faith in the Lord and believe that I have a mission to fulfil in life, and therefore I must have ukuzihlonipha (self-respect) and hlonipha (respect) for other people. When I asked my mother why they named me Jerome, at first she was quite vague. At the time, she was more than seventy years old, her memory was failing, and she had cancer of the colon. Perhaps she could not see the importance of my question, or perhaps she simply did not remember. My father had already passed on.

Why Ignatius? Ignatius (from Latin igneus a. of fire; fiery; ardent) Morwood (1994:64) is my igama lesonto/ lomqiniso (church name/ confirmation name) as a Roman Catholic Church member. I believe that it was my father who gave me this name when asked what I should be called during confirmation and he wanted to record how zealous, committed and passionate I am by nature. My fiery nature has helped me to take risks such as writing this thesis as a part-time student while working full time as a Governance and Management Coordinator at Ugu District in charge of five hundred and thirteen public schools, home education sites, and independent schools with no administration clerk and only one supervisee to help me.

Why Lehlohonolo Thamsanqa? I asked my mother why they named me Thamsanqa and she said in actual fact my name was Lehlohonolo which means lucky in Sesotho. Lehlohonolo is my igama engalinikezwa ugogo, my name given me by my grandmother MaFilipi. Lehlohonolo is inhlanhla (luck) in IsiZulu, but Lehlohonolo was then changed to Thamsanqa which is IsiXhosa for luck. isiXhosa is an Nguni language that shares characteristics similar to isiZulu. My name-givers believed that the isiZulu speakers would find my Sotho name funny and queer, and it would be easier for Zulu people to pronounce my isiXhosa name than my Sotho name.

Why the sensitivity among language groups? In the 50's when I was born, Apartheid was rife in the minds of the Black people. The Apartheid government had, by decree, separated not only the major language groups from each other, but also the 'dialect' groups from each other, persuading them that they each had their own identity to be proud of. So it was that the Ngunis (Zulu, Xhosa, Swazi and Ndebele speakers) considered Sotho peoples their enemies. And the Zulu, Xhosa, Swazi and Ndebele were encouraged to regard each other as different races! Having a Sotho name among the Zulu people would cause me to be discriminated against by the Zulus. My Sotho mother seldom used two of my names - Thamsanqa and Muntukababa - the Xhosa and the Zulu - in full. My mother would often call me Thami, a shortened version of Thamsanqa. But the name that she used the most was Muntu, more especially if I had done something that pleased her such as polishing her shoes.

Gumede is my isibongo (surname).

In full, I am Muntukababa Jerome Lehlohonolo Thamsanqa Ignatius Gumede.

My full name is accounted by my genealogy as follows: (also see DVD)

Muntukababa
kaMpandlana,
kaMpambane
kaWata

kaMafayinda
kaGcizane
kaMusi
kaMmeseni
kaPhakathwayo
kaKhondlo
kaMncinci
kaLufutha
wakwaSimamane
wakwaKhuzwayo
kaSidinane
wakwaMahlobo
wakwaQwabe
kaMalandela,
wakwaGumede
kaNdaba
kaLuzumane,
wakwaMnguni
kaNtu.

Imvelaphi

Origins

I am a Zulu because my father is a Zulu, but my mother is a Sotho, my maternal grandmother is a Swazi, and I am married to a Xhosa wife.

It is customary in the Zulu culture that those who are old and wise tell stories to the very young as significant teachers in the oral tradition. My grandfather's younger brother, Grandfather Mtuyedwa (whose name means 'the person is alone') was my childhood story teller. My understanding of my Gumede origins and genealogy were informed as a child by the stories of Mtuyedwa, and latterly by what I have read in libraries, particularly the Killie Campbell Africana Library in Durban.

As a way of instilling love of the family and drawing our attention, our grandfather Mtuyedwa would start with the 'Gumede Izithakazelo' which was our 'Izithakazelo'. The 'Izithakazelo' are used for tracing genealogy, give accounts of significant events and characteristics related to the family, and serve as the 'oral code of ethics' for families.

I still feel, and remember, the good feeling that I had when Grandfather Mtuyedwa performed the Gumede izithakazelo. I would look into his fine dark face, and his smile showing his uthotho (even white teeth). The joy he had as he said the izithakazelo made me enjoy hearing the izithakazelo even though at that time I had little knowledge about them, and did not really understand their significance.

Grandfather Mtuyedwa, was my primary educator who believed in ubuntu (humanity) and ukhlonipha/ inhlonipho (respect) and understood their value. He identified the problem of identity that we had as the Gumede children with a Sotho mother in a Zulu community, and realised the value of the stories about the history and the genealogy of the Gumede as a means of instilling a sense of belonging which would give us direction in life. I believe that those stories have made us who we are, and where we are heading. I believe that Grandfather Mtuyedwa saw that we as Gumede children were becoming modernised to an extent of losing our identity. He knew the importance of what is echoed in numerous cultures and languages: "We cannot know where we are going, unless we know where we come from".

Grandfather Mtuyedwa, as an adult knew how to work effectively with others, and fully understood the value of ukuzazi (identity) in personality development. He had collected, analysed, organised and critically evaluated information that he deemed was appropriate for us (the Gumede children) to attain. In telling us the stories, I see Grandfather Mtuyedwa, as a person who had a sense of responsibility as a citizen. He knew that our life as his grandchildren depended on a solid understanding of the self.

Mtuyedwa, always told us that Ntu came from Central Africa leading a group of people who are today known as AmaZulu [people of the heaven] named after Zulu, Mandela's son. This group was known as Ntungwa-Nguni group. From the Killie Campbell Africana Library in Durban among the books that I read, I came across The Webb Stuart Archives of Recorded Oral Evidence Relating to The History of Zulu and Neighbouring Peoples, Volume III. (1982). This volume answered a question that I had as a boy. As a Gumedede, I always wanted to know "Who was Gumedede?"

From that day of reading the Webb Stuart Archives, I learnt that Gumedede was the son of Ndaba, father to Mandela who was of the Ntungwa-Nguni clan.

This discovery helped me resolve a question I also had, about a popular saying when folktales are told about cannibals that is 'Kwanuka santungwantungwana' (it smells as if there is an intungwa around). This expression was never explained to us but I deduced from the mentioning of Ntungwa-Nguni that this meant that the cannibals saw the possibility of something to eat in the arrival of ntungwantungwana. This means a small ntungwa or a diminutive of ntungwa is ntungwana the stem –ntungwa is repeated for either a derogatory meaning or a sign of joy by the cannibal, for getting something to eat. The –na is suffixed to the repeated stem to form a diminutive ntungwantungwana.

This discovery led me finding out more about Mandela and what I discovered has made me wonder at the fact that I had already chosen 'induku' as the topic for my thesis. I came across the fact that Mandela was the founder of induku [stick fighting] (Coetzee 2002) I continue to wonder at the coincidence of this situation.

Grandfather- Mtuyedwa's History Lessons

My grandfather Mtuyedwa narrated the following history to me when I was fourteen years old.

Ntu led the Ntungwa-Nguni clan/group from the North to the South of Africa.

The Black people of South Africa are called 'abantu' (people). This is derived from Ntu's name. We get the words: Ntungwa-Nguni (the original clan from which the AmaZulu originated)

umu + ntu (a person)

aba + ntu (people)

isi + ntu (way of the people)

ubu + ntu (humanity)

Ntu had a son Mnguni, the first, who also had his son, Lubolwenja, who became the father to Mnguni the second. As a result of the remoteness of time, it is not clear as to who was the father (Mnguni the first, or Mnguni the second) of Xhosa, Ndebele and Swazi, who were brothers who went to settle in three different areas of South Africa. Xhosa went to the Eastern Cape and that is where amaXhosa are found as well as in the Western Cape of South Africa. Ndebele went to across the Vaal River, an area now referred to as the Gauteng Province. (Gauteng is Sesotho language word for gold). Swazi settled on the North of KwaZulu-Natal.

Before the development of the Bantustans - the homelands (Chapter 2), the AmaZulu, AmaXhosa, AmaNdebele and AmaSwazi were classified as the Ngunis. (The white Apartheid government separated the Ngunis into separate dialect groups as part of their 'divide and rule' policy to control the majority of South Africans who were Black.)

Mnguni, the second, had a son Luzumane and he is the one who was sent to Central Africa to ask for goats for the family when a drought hit that part of the subcontinent now called KwaZulu-Natal, and thus saved his people from hunger. He asked for goats because goats were able to withstand the drought and they were able to provide milk and meat in conditions that cattle were unable to survive. Luzumane's mission is said to have occurred in the 15th century when the Ntungwa–Nguni group first arrived in South Africa after emigrating from Cameroon or the North of South Africa.

Luzumane had a son Ndaba, Ndaba father of Gumede father of Mandela who was a leader of the Mngangas, Myezas, Mncinekas, Mchunus, and Ngemas. In the past a Gumede would not marry anyone from the abovementioned people because they were relatives according to the Nguni custom.

The Qwabe clan [as the story is told by Ngidi to Webb Stuart on (3.11.1904)] consisted of Abakwa Sishi, AbaseMayezeni, Abakwa Gcabashe and AmaNganga. These people were formerly related but due to migratory labour and other factors they now marry each other, knowingly or unknowingly contravening an age-old taboo. For example at Mthandeni a rural area of Stanger a small town North of Durban [that is where Musi and Mmeseni were chiefs] we find cases where a Khuzwayo marries a Gumede. (p.c. Mzuyabonga Gumede) Some do not want these facts to be mentioned because they are embarrassed to discover that they are married to their relatives, which is taboo in the Zulu culture.

Uzalo

Genealogy

My grandfather Mtuyedwa taught me as a child that the genealogy of the Zulus is traced from the paternal side of the family and only names of people that were able to have sons and were famous such as Phakathwayo and Khondlo who were Qwabe chiefs are well known. Chieftainship was based on blood relationship and the son of the chief would take over after his death, or the chief would hand over the reigns if he felt unfit as a result of ageing or ill health.

Mtuyedwa also told me that chiefs hold a very prestigious place in rural governance and maintenance of order. There is still confusion in South African rural areas where people do not reconcile the role of the tribal authority and the councillors' role in governance of matters. If one considers the clash that occurs between the Modern Democracy and Tribal Rule or Governance, people seem not to fully understand as to which governance they should subscribe.

Family stories are told about the character and the personality of the people in my genealogy. In some instances these genealogies are used as corrective measures to shape the character of the young in the family for example, a boy or

a male that deviates from the norm would be told that Gumedes do not behave like he is behaving and in that way he would have to change his ways to fit the accepted norm of the Gumedes. Izithakazelo can serve as 'oral code of ethics' for families in the absence of a written code of ethics.

What follows here is the genealogy of the Gumedes. according to Webb (1982) and an addition of what I know about Gcizane, Mankonyane, Mafayinda and my great grandfather Wata, as told to me by my grandfather Mtuyedwa.

Qwabe had a son Mahlobo

Mahlobo father of

Sidinane father of

Khuzwayo father of

Simamane father of

Lufutha father of

Mncinci father of

Khondlo father of

Phakathwayo Father of [was a 'chief' during the reign of King Shaka].

Musi father of

Mmeseni was a staunch supporter of the Bambada 'rebellion' in 1906.

Gcizane father of

Mankonyane father of

Mafayinda father of

Wata was a farm labourer at Jani's farm at Nqabeni about twenty kilometres from Harding.

Mpambane my grandfather was a blacksmith by profession at Mount Edgecombe Sugar Estates trained at Dwalalesizwe Skills Centre (which is now a high school where one of my colleagues in doctoral studies is a principal) at the border of Eastern Cape and KwaZulu- Natal.

Mpandlana Father of

Muntukababa.

I have a very strong sense of belonging and warmth of being a member of The Qwabe Clan. This sense has helped me to value ubumbano (unity) and thus

hlonipha (respect) most community leaders and people who are pioneers and preachers of ukuthula (peace). The notion that all of the Nguni group people are from the same parent, and my having a Sotho mother, has made me value all people as I am not from one origin only. My grandfather Mtuyedwa also stressed that the Qwabes/ Gumedes were izinzalabantu (father of the people). That has caused me to ukuzihlonipha (respect myself) and therefore respect others.

Genealogy makes tracing of the person's origins possible, and to know from which clan he or she originates. Izithakazelo consists of a list of names linked with the genealogy of that clan. It usually names the founding father, together with the heroes and chiefs from the clan history. For those who are not closely familiar with izibongo and izithakazelo these seem to be the same but they are not.

Izibongo are names of prominent people of a particular family group whilst izithakazelo are short praises that include the names of prominent people of the particular family. Some names of the prominent people are used as surnames of the particular family for example other Gumede people are: Makhanya, Dlamuka, Mbedu, Mbemba and Ntozakhe, and these are only a few examples.

Koopman (1999:274-276) asserts that izithakazelo have a number of functions such as: to establish identity, address forms, thanking, flattering and congratulating, and maintaining contact with the ancestors in various rites and ceremonies. Koopman (1999:283-284) also maintains that izithakazelo inter-relate. Koopman (1999:284) states that izithakazelo also have poetic features which is why Kamera, (1999:10) quotes Finnegan - "The praise poems of Bantu peoples of South Africa are one of the most specialised and complex forms of poetry to be found in Africa."

The Gumede izithakazelo are: (see DVD)

Mnguni!
Phakathwayo!
Yeyeye!

Khondlo!
Mpangazitha!
Abadla umuntu bemyenga ngendaba.
Bethi dluya kuyabeyethwa.
Umyobokazi ubeyethe kanzima.
Sidingida yoyo daba.

English translation

Mnguni!
Phakathwayo!
Khondlo!
Yeyeye!
Mpangazitha! (One who steals from the enemies).
Those who eat, while deceiving a person with a story
Saying pass by the newlywed has had difficulty in giving birth
We are discussing that matter.

Abazali Bami Nomnakekekeli wami

My Parents and my Carer

Umama

My mother

My mother is Tseiso Marina Mary Phooko from Watervaal in Lesotho. I say “My mother is” as if she is still alive, and this might seem strange to some cultures but in the Zulu culture people are talked of as if they are still alive, for example the question asked when you are to identify yourself as a Zulu would be: ‘Uzalwa ubani? That is “Who is your father or mother?” and I would say: “Ngingo wakwaGumede, Ubaba uMpandlana, Umama uMa Phooko” which means: “I am of the Gumede family, My father is Mpandlana. My mother is ‘Ma Phooko”.

Ma’ prefixed to my mother’s maternal surname to mean the daughter of Phooko. The prefix Ma’ is used to identify married women so that their maiden names are made known to people, and in that way their origin can be traced. In surnames that start with ‘Ma’ the prefix ‘ka’ is used instead of ‘Ma’ for example it would be

correct to call a Mazubane female as KaMazubane to mean that she is the daughter of Mazubane. This is the original Zulu [even though my mother is a Sotho] version of introducing (yourself) as it is believed that our dead are still with us.

This notion of that the dead are still with us is found in our (Zulu) greeting - 'Sawubona' - that is used irrespective of the time of the day. 'Sawubona' has the connotation that "I see you, not as an individual but with all your fellow beings, living as well as your ancestors who have passed into the spirit world"

My maternal grandfather is Bethuel Phooko,[a Sotho] who was a postmaster at Qasha's Nek and my grandmother is MaFilipi Phooko of the Dlamini clan who are Swazis who live in the North Eastern part of KwaZulu-Natal Province in South Africa.

My not being a 'pure' Zulu has made me to value ukulingana (equity) and be culturally and aesthetically sensitive across a range of social contexts. As a result I hate xenophobia and those who perpetrate it because it is not ubuntu (humanity). I consider myself as a human being and believe that the commonalities of the human race should be more important binding factors, than our differences as ethnic groups.

Lesotho which is a landlocked country, is where my mother comes from, and was at one time a British protectorate within the South African provinces on the Eastern side of the province of Free State. It is a member of the United Nations, the Commonwealth, and the South African Development Community. It has a King, Letsie the Third, as the head of the state and has a Prime Minister, Pakalitha Mosisili, as the head of the government. Lesotho has a population of one million, eight thousand people, as told to me by my maternal cousin, Kubutu, who is the Permanent Secretary of the Prime Minister.

Lesotho is also known as the Mountain Kingdom because it is mountainous and as result some people refer to it as the 'Switzerland of Southern Africa'. In winter, the country is covered in snow on the mountains and this makes it the coldest

part of Southern Africa surrounded by the provinces of the Republic of South Africa.

My mother had her education at Mariazel from grade one to grade ten, and was a student of the then famous Fr. Bernard Huss, a Roman Catholic priest, who was the surrogate parent of the famous IsiZulu author, Dr B. W. Vilakazi. After completing her studies, my mother trained as a nurse at St Benedictine Hospital, a Roman Catholic founded hospital at Nongoma. When she finished her general nursing course she got a post at Port Shepstone Hospital. That is how my parents met when my mother came to work at Port Shepstone on the Lower East Coast of KwaZulu-Natal about thirty kilometres from the province of Eastern Cape.

My mother was a short woman of about one point four metres. She was fair in complexion compared to most Black people of South Africa. As a result, some people thought she was a 'coloured' woman. During her times of good health, she would put on weight that caused her to have asthma attacks. She then started following a strict diet to control her weight. She was later compelled to watch her weight even more closely because at the age of thirty eight she was diagnosed with diabetes. At the beginning of her diagnosis she used tablets to control her diabetes. At the age of sixty years, she went on to insulin injections two times a day, in the morning and in the evening, thirty minutes before meals.

My mother loved physical training. She would tell us that she was a netball player as well as a tennis player. Both my parents were tennis players but when I grew up they were no longer involved in sport. I believe that I took after them because I like physical training and have played induku, soccer, volleyball, athletics, karate and I love jogging.

Whenever the weather was fine my mother would wake up at five o'clock in the morning, prepare breakfast and then sweep the yard. She would then jog around the house. She did that until the age of seventy-four years when she could do it no longer because of sickness. She would say that jogging was her way of reducing her blood sugar because training uses up glucose. My mother was a

brisk walker. She would reprimand any one of her children or grandchildren who walked lazily.

My mother would play games with us as her children, but inhlonipho (respect) was important. As her children, we knew the limits and boundaries of our relationship. This instilled in us ubuntu (humanity) and knowing other adults and thus learned to give them inhlonipho (respect). The games we played helped us to identify and solve problems in which our responses displayed that we made responsible decisions using critical and creative thinking (CCFO1).

The games also enabled us/ me to work effectively with others as a member of a team, group, organisation and community (CCFO2). To a lesser degree, the games also taught me to organise and manage myself and my activities well. I consider the games that we played as being the cornerstone of my ability to communicate effectively (CCFO5). The games also helped me to reflect on and explore a variety of strategies to learn more effectively (CCFO8).

I attribute some of my success to the small beginnings of the games that we played with my mother as well as my induku performance and herding. The games we played included 'snakes and ladders', 'casino', 'crazy eight', 'izigunku' (pregnancy games), and we did jigsaw puzzles and played ball games. She would give us words in English to find meanings and construct sentences. She was very strict about pronunciation of English words. My siblings and I would tease her and speak Afrikaans because we knew she had not learnt it. In most cases we would be reciting Afrikaans poems as if we were speaking the language and laughed at her as we knew that we were fooling her.

My mother was very strict. I still recall the words she would say whenever she gave us money for school fees. She would say: "Shushu (my brother Bongani's nickname) Thami (my shortened name for Thamsanqa) thathani le mali ningadlali ngayo ngoba ngizofa ngolunye usuku". ... "take this money and do not misuse it because I will die one day". Those words are still fresh in my memory and they caused me to be serious at school. They also taught me the value of money.

On Fridays my mother would ask us to sit still and listen to the radio. In the sixties there was a program called 'Squad Cars'. The program was on how the police arrested criminals in the big cities of South Africa. My mother would then explain what the programme was all about. We could not fully comprehend what was said because of our limited understanding of English. I later realised that she wanted us to realise that crime was not good. The program also helped us to improve our English. My mother did not tolerate failure at school though she failed in standard eight (an equivalent of grade ten nowadays). She said she failed because she was naughty and negligent in that grade.

I believe that my mother demonstrated an understanding that the world is a set of related systems (CCFO7) and thus the understanding of crime and its repercussions would be instilled in us and thus make us shun crime. She encouraged us to listen to the program of 'Squad Cars' recognising that problem-solving contexts do not exist in isolation. My mother also wanted to develop *ukwethembeka* (honesty) in our dealings.

My sister Makhosazana failed standard seven (an equivalent of grade nine nowadays) and she was condoned to the next grade. My mother made her repeat the grade as she was not in favour of Makhosazana being condoned. My mother said that my sister needed to learn that hard work is the only good way in life. I believe that my valuing hard work and *ukukhuthala* (diligence) comes from my mother as my role-model of diligence.

In the evening after having supper, my mother would start singing from her hymn book. She was not a good singer, and I take after her. After singing, we would then pray. She would ask us about our school days, one by one. My elder brother did not like the prayer sessions and he did not believe in God. I do not know much about his last days because when he died I was away on an educational tour in Sheffield in England in July 2005.

I now know that I failed grade one in 1963 but I do not remember what my mother said about my failure. I also do not remember that I failed. I believe that my inability to remember could be that I was still too young to understand what

was happening. It is said that I started school at the age of five years four months because Aunt MaHlongwa, our carer, could not cope with the load of my two sisters and myself, as well as do all the household chores. I then had to go to school with Ms Hadebe, the lady teacher who was our neighbour.

My mother never actually said that I must further my studies, but on many occasions she would take me to functions that instilled in me the love of education. One particular incident was a nurses' day where a Doctor Luthuli, a priest, was the guest speaker at Edendale in 1975.

My mother loved reading a lot and education was very important to her. She started working as a nurse at Port Shepstone Provincial Hospital in Lower South Coast in 1950. She retired in 1988. I still remember that in 1964 she got sabbatical leave to study midwifery at Edendale in Pietermaritzburg about 200 kilometres from Port Shepstone. I believe she got motivation and love for education from her paternal uncle, Sam Teboho Phooko who was a graduate of Fort Hare University in the Eastern Cape in South Africa. Sam Teboho Phooko was a teacher and later became a school inspector. My mother's furthering her studies in 1964 and seeing grandfather Sam Teboho's academic regalia put on his coffin motivated me to study. I started furthering my studies in 1985 through the University of South Africa as a part-time student.

My mother had diabetes that was diagnosed at the age of thirty eight. She was strict in her diet and was thus able to survive another thirty eight years with diabetes. My mother died of the cancer of the colon at the age of seventy six years. I now deduce that her cancer started at an early age. She would tell us that at the age of twenty four years she was sick and had to undergo an operation of the appendix. I believe that it was then that the cancer started though it was not diagnosed then. My mother was my role model in education and physical fitness. She had a strong character and was a firm believer in/ of God, and was a 'saved' Christian.

uBaba

My Father

My father is Theophilus Sipho Mpandlana Gumede, a teacher by profession. He was trained as a teacher at Marianhill Teachers College founded by the Roman Catholic Church. My paternal grandfather is Ernest Mpambane Gumede. My paternal grandmother is Eva Chiliza.

My father had only one brother Wilfred Ndabezitha Mputuza Gumede, who was seventeen years older than him. Mputuza became 'his surrogate father' when their parents died when my father was twenty years old.

My father grew up in Verulam, North of Durban city, in KwaZulu-Natal. He also grew up as a herdboys. I do not know much about his primary school education. He had his secondary school education at Loram Secondary School, now the venue of the Durban Documentation Centre, in Durban.

My father was dark in complexion. He was one point seven metres tall. He had a fine skin with no scars, and a beard that was always neatly shaved. As a result learners called him 'Ntshebemnandi' (good/ tasteful beard). He was a very neat person and never left home without two handkerchiefs. He liked to wipe his face with a handkerchief. He had a round face and features of a body builder. His arms were stout and strong but wayenemicondo (his legs were thin) in contrast to his hefty body. My uncle and aunts used to say that he took after his mother, Eva.

My father was an avid novel reader. During school holidays he would send me to a book shop to exchange novels for him. He would give some of the novels for me to read. It is from this that I developed the love for reading. He also loved education but did not do any further studies after his teacher training.

In May 1994, I had no money to register for a Diploma in Education Management. I visited my family/parents as a normal practice. My father saw that something was bothering me and he asked what it was. I told him that after completing my Bachelor of Education degree, I had exhausted all my funds and

was paying off the debts that I had incurred during my studies through travelling and buying books. My father just nodded. After a little while, he went to his bedroom, came out well dressed, and asked me to go to town with him. We then drove to town in my 1991 Honda Ballade 1600, which I had recently bought.

On arrival in the town, Port Shepstone, he went to the bank and withdrew money. As he gave me the money (R900.00), I realised that his pants were wet. I knew that he had diabetes but had no idea that it had reached a stage that his bladder was no longer strong enough to function properly. I took the money, and he said to me: “Kuphela kwemali enginayo ke mfana ufunde ke!” (This is the only money I have, so learn, my boy). “Mina ngizosala ngoma”. (I will remain here drying up my pants). He said that, and sat down to face the sun for it to dry up his wet pants. When I came back from the Post Office where I had registered for my studies, my father had gone. I later visited my home and thanked him for the money.

I learnt a lot from my father about selflessness. I learnt the true meaning of altruism from my father’s act of giving me his last savings. That act made me imagine the love that God has for us human beings. This has made me take care of my children selflessly.

My father died of diabetes that later caused blindness, a stroke and kidney failure at the age of sixty five years.

My parents’ lifestyle as youngsters and adults has played a major role in the manner in which I still conduct myself. I had, on several occasions, seen my father during his prime years leaving home to visit my relatives’ homes whenever there was a bereavement so as to give support morally or financially. I have inherited that from my father as I am now the breadwinner of forty-nine members of my immediate extended (as opposed to the Qwabe clan as a whole) family. I have also had many deaths in the family that have been devastating, but as I reflect, on a positive note, I see the formative /shaping influence that these have had on my life.

I have learned what ubuntu (humanity) is through the warm feeling that I would feel when friends, fellow employees, community members, relatives and people that I never thought knew me came in droves to mourn the deaths and celebrate the lives of my loved ones.

I have also learned to ukhlonipha (respect) the 'unemployed' brothers, sisters, aunts, uncles, grandmothers and grandfathers in the community. They are the caretakers of the sick and invalid. The employed go to their jobs and masters not bothered much about the invalid and 'leave' the dying knowing that they are in the warm hands of 'unemployed'.

The 'Unemployed'

by Jerome Gumedé

The 'unemployed' sisters, aunts, grandmothers are the pillars of the community

In the absence of the employed

They dress, feed and take care of the sick

They pray for all indiscriminately

Both the weak and strong

They give the alarm about any mishap / suffering in the village

They pass on the baton of the tougher tasks to the... brothers, uncles and grandfathers

The despised brothers, uncles and grandfathers are sometimes referred to as

Amalotha/ Oqhwayilahle

(those that scratch the ashes to obtain burning coal so as to light their tobacco)

The 'unemployed' brothers, uncles and grandfathers are the ones that report the sick to neighbours.

They wake up in the middle of the night to look after the groaning, serve them in their need.

In the absence of money and transport they uncomplainingly push the sick to pension pay-points and medical clinics using wheel barrows.

When a member in the community die the 'unemployed' are the ones to hear his/her last breath, then close his /her eyes before the employed come home exhausted

The 'unemployed' brothers, uncles and grandfathers are the ones that give the alarm about the death.

They clear the ground for the grave to be dug.

They measure the size of the grave using the so called primitive ways such as that the Width of the grave should be one and half,

Length be two spades

And depth of two and half the size

of the normal South African Bureau of Standards spade.

They toil and sweat wholeheartedly expecting no pay but gratitude

And

the smiles of the bereaved seem to be their pay.

Those who despise the 'unemployed' should mourn the death of their 'decaying minds'.

Not only do I respect 'the unemployed' but mostly I respect their:

Ubuntu (humanity) of not wanting any monetary gain for their toil

Inhlonipho (respect) for the sick and invalid

That is displayed by

Ukuzithiba (delayed gratification) in forfeiting their sleep as they dig the grave the whole Friday evening till Saturday morning

Ukubekhezela (endurance) in all kinds of dismal weather, wintry cold, summer the and the chill of the morning dawn

Ukungacwasi (non discrimination) as they go to help both the rich and the poor

Ukunakakela (care) for the orphaned as the employed are away

Unkulunkulu nomthandazo (God and prayer) that they bring to the most needy

Amancoko (jokes) they share as they dig the grave

They sooth the heart by their presence and humour

Ubuqotho(sincerity) nokuzithoba (humbleness) in their dealing with issues of the bereaved family

Ukuthula (peace) that they display and bring to the family

Ubuchwepheshe (professionalism)/nokuqikelela (meticulousness) that they conduct their unpaid work of digging the grave or skinning a goat or a beast

Ukukhuthaza/ukugqugquzela (motivation/motivating) each other as they feel the fatigue as they labour tirelessly to completion of their charge
Ukuphana (sharing) the little they have such as bits of tobacco or snuff
Ukuboniswa (willingness to be advised) nokubonisa (advice)
as mistakes are respectfully indicated and corrected
ngokubambisana (with cooperation).
What will happen when the ‘unemployed’ become ‘employed’?

I see the ‘unemployed’ as true bearers of the value of ubuntu.

Each one of us is responsible for all human kind. We need to think of each other as true brothers and sisters, and to be concerned with each other’s welfare. We must seek to lessen the suffering of others. Rather than working solely to acquire wealth, we need to do something meaningful, something seriously directed towards the welfare of humanity as a whole (Hopkins, 2005:5).

uAnti MaHlongwa Umnakeleli – Emndenini

Aunt MaHlongwa - family carer/ nanny.

In my family, we had many carers starting from 1954 when my elder brother Bongani was born, but none of them was like aunt MaHlongwa to me. She was my favourite carer. Her full name was Bizekile Lucia MaHlongwa “Nene”. ‘Bizekile’ means ‘the called one’, and ‘Lucia’ from ‘lux’ in Latin which means ‘light’. I believe aunt MaHlongwa ‘was called’ to my family to be ‘the light’ to the family especially to me. She came as my carer when I was born in 1957, and left my family in 1967.

Aunt MaHlongwa was a tall well-built very strong lady, and was “paysan”. “To be paysan is to be in-formed by one’s land ‘pays’” (Jousse, 2000:587). Of his own childhood interaction with his paysan elders in his home milieu, Jousse (2000:16) writes “It is easy to understand how the impact of this contact with non-literate, yet highly intelligent, paysans could awaken the interest of a child who was just

beginning to read based a good deal of memorisation.” My Aunt MaHlongwa was a paysan that had not gone beyond grade two in formal education but knew her Roman Catholic litanies by heart that I to this day fail to master and recite as she did. She is the one who taught me to pray in the morning before doing anything and before going to sleep. In the morning, she would reprimand me for rising and rushing to the bathroom before praying, but unfortunately for her I still do that at fifty years. The habit has stuck with me. In addition to the role of my mother, I attribute my resilience and diligence to her exemplary manner of thoroughness in doing things. When she gave instructions to me, I would know that I had to comply. She never took no for an answer from a child. She was strict, but very caring.

I believe my ukubekezela (endurance) comes from the manner in which aunt MaHlongwa performed her duties the whole day perfectly, unsupervised. I also learnt ways of giving clear and precise instructions to people as a vital thing so as to ensure that the tasks assigned to them are done properly. Aunt’s commands taught me what authority is and how to respect people for their being people. I also learned that ukuhlonishwa (respect) is earned through ubuqotho (honesty).

Aunt MaHlongwa’s ability to balance strictness and care helped me to exercise them both as an educator as well as a parent. I am not very popular with my children as I do not compromise my stand. I stand my ground as long as I am convinced that I am right.

I attribute my success as a clerk, a teacher, a principal, a parent, and a governance and management district coordinator to some of the teaching and exemplary behaviour that I got from aunt MaHlongwa.

She was the best cook I ever knew. The only things she cooked badly were her ‘boiled cabbage curry’ and her ‘fish curry’. I can cook better cabbage curry and fish curry than she did. She never ate fish, she would say: “Ungayidla kanjani inyoka nezinyawo zayo?” “How could you eat a snake with its feet?”

She was neat and meticulous in doing her work. She worked unsupervised and did more than any of our other carers. I still recall that 1964, she managed everything while my mother was studying for her midwifery at Edendale Hospital in Pietermaritzburg about two hundred kilometres from Port Shepstone. Aunt MaHlongwa was my surrogate mother.

She was a good induku performer and a herdgirl. Aunt MaHlongwa used to tell stories about her youth as a herdgirl. She said she would face boys and thrash them in induku. She insisted that I also go to herd cattle and that is where I learned induku. I believe my personality development has herding and induku as its foundation. She would not allow me to be “the lazy one that stays behind” (as other boys go to herd cattle) and “kills his mother’s lice” and say... “Umqolo ogumb’ etsheni ocoba izintwala zikanina athi” ...’That is an IsiZulu expression used for any boy who is old enough to go to herd goats but prefers to be around his mother – ‘tied to her apron strings’.

I am very grateful for the opportunities that my aunt MaHlongwa exposed me to. I spent most of my first ten years with her. When she was not around, life was miserable. When I started my school career, she had to go for her holidays only when schools were closed. Our attachment to each other was so great, that as I am writing, I am wiping away tears that keep running down my cheeks.

Among other things, aunt MaHlongwa would always remind me that I was a man and therefore had to prove my manhood: “Uyindoda Muntu kufanele kubonakale” (“Muntu, you are a man. Show that.” she used to say.) For example, when I first went to school she insisted that I learn to bath properly, but she would only supervise me, and tell me what I should do, or had not done properly as she had instructed me to do. My appreciation of grandfather Mtuyedwa’s neatness at a later stage has its origin from the understanding of the value of neatness I learned from aunt MaHlongwa.

I still remember the Sunday afternoons on which she had ‘offs’. We would go to ‘Uqhu jiki’, a popular fund-raising events where the owner of the event would cook and make isiZulu (Zulu beer). Aunt would buy me half a litre of isiZulu that I

would slowly drink and enjoy with dumplings and chicken. In the evenings I would come home a bit 'tipsy and my mother would be angry, and aunt would simply say "Lo ngeke aze abe isidakwa" ("This one will not be a drunkard or drink heavily"). I regard liquor as a beverage that has to be taken with great care for both moral and health reasons.

I believe that aunt MaHlongwa saw in me special gifts, but she identified my shortfalls and weaknesses. She knew that my going to herd cattle would introduce me to working with others as a team member. She knew that I would be a member of a bigger community as well as the global community. She knew that I would meet other herdboys and thus learn skills such as communicating effectively and clearly as I tried to gain my place in the group. She also knew that induku and herding would teach me ubuntu (humanity) through the tough life during herding. I would also learn inhlonipho (respect) because if I had none the herdboys would teach me in their own ways such as causing me to fetch cattle that were going astray several times if I showed signs of unwarranted stubbornness. Discipline would be instilled in ukuqhathwa (being made to spar) and being given tasks that would soften me. She knew that ukuqhathwa would test and develop my bravery as a prerequisite for solving problems as well as critical and creative thinking (CCFO1). She also knew that herding would, among other skills, teach me to collect, analyse, and critically evaluate information (CCFO4) that I would need to solve my problems (CCFO1).

As a former herdgirl, she had learned working effectively with others as a member of a team, group and knew that I had to herd so as to develop skill of team work. I view her insisting that I go to herding as a result of a person that was able to think critically and creatively (CCFO1) after a lot of collecting, analysing, organisation and critical evaluation of information. In addition to that Aunt MaHlongwa taught me to organise and manage myself through various activities such as learning at an early age to do things for myself. She taught me ukuzimela (self-reliance/independence).

I later discovered that Aunt MaHlongwa had no children of her own and was not married. She adopted me as her child, though she was our carer. It took some

years for most of the Hlongwa family members to know that I was not a Hlongwa but a Gumedede. I still visit the Hlongwa family and feel at home as they are brothers and sisters to me.

Aunt MaHlongwa died of kidney failure that was caused by an overdose of laxative tablets. She died in 1981 during the first three months of my teaching.

Aunt MaHlongwa's joining the family was a blessing for me: I am largely what I am today because of her. I consider myself to have been very lucky to have had two loving parents and aunt MaHlongwa as good examples of people who never looked down upon other people. Aunt MaHlongwa would say to me: "Uze uhloniphe umuntu ngobuntu bakhe" ("Respect a person for his/her being a person".) Aunt MaHlongwa was in this way telling me to value people and in that way she instilled in me the value of ukulingana (equity).

Umndeni wami

My siblings/family

We were a big family until 1995.

My siblings were Nomagugu and Nomasonto, my half sisters, Bongani my elder brother, Thulani my younger brother, and two young sisters Makhosazana and Bathabile.

Today, only Nomagugu and Bathabile are still alive.

Nomagugu had four children - two girls, and two boys, who have both died.

Bathabile has one girl.

Nomasonto had only one boy. Nomasonto passed on in 2006 at the age of fifty-three.

Bongani had six children, two boys and four girls. He is survived by two boys and two girls, the other two, a girl and a boy have died. Bongani passed on in 2005 at the age of fifty-one.

Makhosazana had three girls and one boy. She passed on in 2002 at the age of forty-two.

Thulani had two girls and one boy. He passed on in 2007 at the age of thirty-eight.

I (Thamsanqa) have five daughters, three grandsons and three granddaughters.

Deaths in the family in 2005 and after

Before 2005, I had had two experiences of being in the mortuary. In 1978, when Paul Makhaya, a family friend had to go and identify his mother who had died at the age of thirty-eight years, I accompanied him. I also had a similar experience when my cousin, Mlamuli, and I had to identify and dress our uncle Isaac when he passed on in 1999.

Of all the deaths since 2005, that of Bongani traumatised me the most. He died when I was in England for a one week educational tour. I came back to bury him on the 13th of July 2005, a Saturday. I had to go to the mortuary to dress him, before putting him in the coffin. I was alone in the mortuary to dress him. I stood for some time and said a short prayer. Bongani lay prostrate and quiet as if he would wake and say: “Mfowethu! Namhlanje usele wedwa”. (“Brother! Today you are on your own”.)

I then asked one of the mortuary employees to help me dress Bongani. As this was happening, it seemed as if it was a dream. My herdboy experience helped me to face this very difficult time. Praying, taught to me by my mother and aunt MaHlongwa, has also helped me to endure the pain and the suffering of losing my loved ones.

Bongani's death tested my ukubekezela (patience), my isibindi (bravery), my ukunyamazela (resilience/self-composure), my wilfulness that I learned as an induku performer and herdboy. These attributes were also tested when all other deaths after Bongani's death occurred. Though the deaths were agonising, they intensified my ability to identify and solve problems using critical and creative thinking (CCFO1), my ability to work effectively with other members of the family more especially when my mother died because I then took over leadership in the family (CCFO2). I have learned to organise and manage myself with no one to consult and more and more people in the family began to consult me for advice and direction in dealing with family matters. I learned full participation in my family matters and this has helped me to realise that as a citizen I need to acknowledge and take my share of responsibility.

My involvement in my family matters has helped me to be culturally and aesthetically sensitive across a range of social contexts (CCFO10). The visits to grave yards had no meaning to me before my father's death, but the deaths of my loved ones recently have assisted me to understand the meaning behind visits to graveyard/cemeteries. I have found a healing effect in talking my troubles through at the family graveyard.

The death experiences have made me realise the visual communication that one sends by visiting the bereaved and what showing responsibility towards other people means. Visiting a fellow herdboy who had lost a loved one was common though it had no full meaning then. I now understand the idea behind the visit.

When Nomasonto died, she had no funeral cover, and I had to cover all her funeral expenses, and in addition to that, I had to conduct the funeral. I also had to talk on behalf of the family. From conducting her funeral, I realised and appreciated my years of staying at Betania where I learned management of my finances as well as caring for other people selflessly.

On the day of Nomasonto's death I had a tough time convincing her son, who demanded that I drive about one hundred and twenty nine kilometres just to see him as a way of 'showing that I was his uncle'. He would not understand that I

needed to travel again over the weekend for the funeral. I have had the experience of losing a parent, and understood my nephew's unreasonable insistence. From that incident, I understood the emotionality of bereaved people and what pain does to their thinking.

On one evening in June, 2007, while Thulani and I were going to a video hire shop, Thulani suddenly and simply said: "Bhuti Jerome mina angisezukuphila isikhathi eside" ("Brother Jerome, I am no longer going to live long"). I did not know what to say. Thulani died of diabetes and XDR TB a month after having said the he was not going to live long.

On the day Thulani died, the 1st of July 2007, he asked me to go and fetch his three children. I fetched his children to pay him a visit, sat on his bed at Hibiscus Hospital, shaking and tired though I still had to take a seven hundred kilometre drive to and from Empangeni to transport learners who were attending a workshop for a week. As is my normal behaviour, I said "The Lord's Prayer" and bade him farewell, as something in me told me that he was about to pass on. When I came back to pay him a visit in the evening, there he was prostrate and quiet like my elder brother Bongani had been before him. I heaved a long sigh, and wholeheartedly and inwardly, said "Let the Lord's will be done on earth as it is in heaven". I fully accepted my fate of seeing my last brother leave me.

As a custom, an adult male in my family has to be khashwa (accompanied) by a beast that is slaughtered for him when he dies. When Thulani died the family bought a beast from a farm in Paddock about ten kilometres from Murchison. On its arrival the beast became wild and ran away. The men in the family tried to shoot it, but failed, and it was brought back in the evening after having run more than five kilometres from my homestead. In the evening before it was slaughtered it broke the rope that tied it and ran away. People started asking me to do something.

Thulani's coffin was then in the home lounge as we normally bring the corpse in the afternoon of the day before the funeral. I simply went to the coffin and asked Thulani - as if he was alive - "Uthi asithini ke Thulani uma ungangafuni sikwenzele

izimfanelo zakho?” (“What do you want us to do if you deny us the right to give you your rites?”) I then went to where the beast had run and talked to it, and beseeched it to go home. The beast responded positively and it was slaughtered the evening before the funeral. Thulani was buried on the 7th July 2007. My loss was deep but I knew that the only pillar of strength was my Mlenzemunye (God).

Even though so many family members have passed on I am still blessed with a big extended family of forty-nine people. I am the breadwinner and the eldest in the family at the age of fifty-two years.

Umqeqeshi wami wekarati

My karate instructor

After feeling that soccer was not giving me the satisfaction that I got from induku performance, I decide to train in karate. There were karate clubs in Indian residential areas in Port Shepstone, but it was difficult to join them unless one had a friend who knew one well. I had such a friend and joined his karate club in Portstone Centre that was then known as the Beare’s Centre.

My karate instructor is Casper Hendriek Pretorius. He is a Black belt 7th Dan in the Shito–ryu style. I first met him in January 1978.

Casper Hendriek Pretorius has been influential in my life as my karate instructor and as an adult male role model in keeping fit and reading widely. He has made a great contribution to the foundation that was laid by my aunt MaHlongwa, my parents, and my siblings in my life. I travelled with him for many years to karate tournaments, meetings and gradings in Durban as well as Johannesburg. During our travels he would talk about how he grew up, and I was inspired by his zest for life and achievement.

When I joined the club, the karate style that the club practised was Budo-ryu in which I obtained my Black Belt 1st Dan in 1986, and changed to Sankukai style in which I graded to my Black Belt 2nd Dan in 1989. From then club changed to the Shito–ryu style. In 1993 I was appointed a school principal and could not train regularly enough to prepare for my 3rd Dan. I now train so as to keep fit as my

present job as a Governance and Management coordinator commits me more than the principalship job.

Sensei Cas (Pretorius) as he was called was / is a disciplinarian who never tolerated late-coming to training, absenteeism, sloppy technique or any mediocre performance. For every offence there would be punishment aimed at teaching the student. He was strict, but very kind and loving to all his karatekas.

His karate students had to report or explain if they had a problem. He would want the student to come to the Dojo (training) even if the student had an injury. Sensei Cas believed that watching while others were training, was as vital as training itself.

Sensei Cas was a good instructor compared to most instructors. He never gave instructions but was always on the training floor to train /demonstrate techniques, kata or whatever he was teaching us. He never missed training, and would come even if he had influenza or a common cold. I believed I learned a lot from him, and understand what dedication and commitment means.

There are two incidents that I think made me really like my instructor. After training one evening, he told us as his students that there was a karate tournament in Durban, in Carlisle Street. He was committed that weekend, and could not attend. He then requested anyone willing to attend the tournament and compete in the tournament. Two other karatekas and I volunteered to attend the tournament.

It was the first time for us to go to a tournament without our instructor. I believe that this was also training in ukuzimela (independence) from our instructor. When we arrived at the tournament, we were surprised to note that it was for brown belts (karateka that have been training for more than three years) and we were green belts (in our second year of training karate)

We hesitated to take part in the tournament because we were graded as green belts. But after some consideration we took part. I believe that we proved that we

had acquired isibindi (courage) to face what other karatekas might have not done as it was a risky undertaking by us as green belts to fight in a brown belt tournament. I won my first fight against a brown belt. I had a draw on my second fight. I had to fight extra time and I lost the fight. I was very happy about my performance, even though I had lost in the last fight.

We left Durban after seven o'clock in the evening, but there was no transport to Port Shepstone, so went to the freeway to hitch-hike. We got a lift that left us fifty kilometres from Port Shepstone. At about ten o'clock at night, it started drizzling so we stood under the Sezela Bridge. The younger boy started complaining that it was cold, so we gave him our jerseys to keep warm, even though all we had were wet (sweaty) karate suits. Our ubuntu (humanity) and ukucabangela omunye umuntu kunawe (selflessness) won the day.

We ultimately hiked successfully to Port Shepstone. The other two karatekas alighted in Port Shepstone after eleven o'clock and I had to travel further to Murchison that is twelve kilometres from Port Shepstone. I arrived home at twelve o'clock midnight, wet and cold.

I found it difficult to wake up in the morning because I was tired, and my chest was bruised and aching from the fight of the tournament. I woke up at ten in the morning. My jaw was painful. I could not chew and only had porridge. I only started feeling better late in the evening on Sunday.

On Tuesday, I went to the dojo. We had our training, and after that, Sensei Cas told the other karatekas about our experience and he said he knew about who was supposed to take part in the tournament. He further said he wanted us to try in that tournament and he said that he was pleased about the report he got on how we fought at the tournament.

Another incident that toughened me was the training I had before going to my 1st Dan Black belt training. On the last day training before our black belt grading, Sensei caused the late Bafana Gcaba and me to do more than five hundred kicks on each leg and told us that we will never get our black belts because we were

not good. He then left us training. At the grading we did well. On our first training after the grading, Sensei said he was happy about the manner in which we had represented the club at the grading.

My Sensei is/was a man of wonders and surprises. My herdboys experiences helped me to face the training of Sensei Cas, and that helped me in my studies in later years.

Isiphetho

Conclusion

I believe that my narrative has achieved what Goduka (1999:1) asserts that through writing or telling our stories we will use the power of narratives to deconstruct and reconstruct new identities in order to begin to heal.

My research and discovery of my naming, my origins, genealogy, reflection about my parents, my carer, my siblings, has helped me to attain a better understanding of who I am and where I come from.

My research has brought about an awareness of myself.

Awareness of self, as an essential element of human wellbeing, has long global tradition. This is manifest in the Oral Tradition Adage, echoed in numerous cultures and languages: "We cannot know where we are going unless we know where we come from" (Conolly et al, 2009: 98).

My research has also taught me ways of reflection, recollecting and reliving the past so as to be able to appreciate the present. I believe that ability to face the present has its basis in past good or bad experiences.

My research has revived my confidence. It has helped me to learn to sympathise with other people and value the trials and tribulation that make people behave in the ways they do without becoming judgemental.

In the following chapter, I look at some significant events in my childhood and during the years I was at school.

Chapter 6

Izigameko Ezisemqoka Ebunganeni, Nasesikoleni Significant Events in my Childhood and at School

They lived life in close contact with soil, sap, wind and sky.

This is what constitutes the genuine education
of the living, concrete individual in contact with actual objects.

Never forget that a child's interest is gripped much more
by the name of a plant that he can see, touch, pick, handle, taste, smell
than by a word that is written on a piece of paper
and that does not correspond intrinsically to anything living.

(Jousse, 2000:17)

Isingeniso

Introduction

In this chapter I deal with significant events that had an influence in the development of my personality. My writing is motivated by among other things the desire to know myself. A similar situation was experienced by (*Goduka* 1999:3) as she maintains that:

My narrative will emphasise biological, social, cultural, past and present political events that have shaped my multiple identities...I have found the process of writing my narrative, and engaging with learners in a dialogue about who we are, empowering liberating and healing...I encourage all educators to do the same.

I then provide an embedded analysis of my significant events using my beliefs, values, and the Critical Cross-Field Outcomes.

Umthelela Wenduku Emsenzini Wami Nasekufundiseni

The Impact of Induku on My Childhood and School

Ukwelusa nenduku

Herding cattle and Induku

Young boys are trained to become brave and expert fighters
and, like his fellow fighters, Goodwill fought to win.

When his opponent felt that he could no longer make the grade,
he submitted by raising both sticks and throwing them onto the ground.

Then, arm in arm, without holding a grudge,

the two boys would go to the river to wash away each other's blood.
(Nxumalo, Msimang and Cooke, 2003:21)

It has taken me some time to appreciate that what we did as herdboys has been significant in the shaping of my personality. Like Jousse (2000:17) my learning was not initially from books. In my case it was from induku and herding. My learning was informal, but effective.

The popular uninformed perception is that Induku is violent. I remember clearly that in the 1980's when I was in my thirties there was political unrest. There were people killed using induku and this made people to associate induku with violence and brutality. This view of induku distressed me as I felt that it was a distorted view of induku.

My live experience of induku has been positive. I use this thesis to present induku as a personal developmental path.

I was younger than four years old when I first held induku in my hand. At that time, induku was nothing more than an ordinary stick. I did not realize that I was, at the age of four, dealing with something that was anthropological, social, ceremonial, logical, philosophical, and an essence of the African. I now realize that it is impossible to translate the word induku because I know of no nation or culture has the same notion of induku as it is understood in the Zulu culture. Translation of the word will only give a superficial meaning which can be misleading and thus cause many people to think that they know what my thesis is all about. A description of induku itself too will only help one to have a faint idea of what induku actually is. It is for this reason that to really grasp what induku is one has to travel with me through my journey of awareness and then know the past, present and future of induku in relation to me.

I was five years old when I started to herd cattle. Aunt MaHlongwa decided that I go with the herdboys to learn what they did when herding cattle. As I write, I realise she knew that I would learn a great deal, and that this became one of the turning points in my life. My exposure to induku as a herdboy had a great

influence on my personality development, and I still use the skills that I learnt as herdboys in my life.

The first day of my herding experience was exciting because I was introduced to a life that was new to me, and changed my life in many ways. On the first day, my biggest challenge was my complete ignorance of the veld, cattle, herding and induku. I had to learn that moving along behind the cattle was a skill, and that I should not just chase after them randomly. I later discovered that I had to, now and again, move to the sides so as to ensure that the cattle would realize that their movement was being watched. As I went through learning this new world, I was subconsciously solving problems through critical and creative thinking (CCFO1) as I made decisions as to what to do next.

I learned to work effectively with other herdboys as we played and herded cattle and also learned how to balance work with play. In so doing, I learned the pleasure that is derived from both work and play. I then learned a sense of achievement in both work and play. I also learned to be responsible and effective in doing things. To achieve responsibility and effectiveness, I had to collect, analyse, organize and critically evaluate information (CCFO4) and further learn ways of storing information in my mind for retrieval when needed.

In times that I wanted to know something from my fellow herdboys, I had to communicate my needs effectively using visual and verbal, language skills in the oral mode of persuasion (CCFO5). I reflected and explored a variety of strategies to learn more effectively (CCFO8). I believe that my participation in the small group of herdboys was a valuable experience that had led to my responsible participation as a citizen in the local and national and, potentially, global communities (CCFO9).

The cattle and the sound of their hooves on the ground, the manner in which other herdboys moved as they were herding the cattle, the whistles that the herdboys made, the responses of the cattle to the commands given to them, made me love the veld, and all its activities.

But on that first day, I was soon hungry, and I could not stand being away from my Aunt MaHlongwa, my favoured carer. When I think back to that day, I now realize the value of the experience that I got within that period. I grasped, learnt a lot on that day, as I was excited. Jousse (2000:576) defines learning as 'intussusception':

Intussusception is the grasping of the external world (suscipere) and the 'internalising thereof intus) i.e. the synchronising of all gestes that flow from nature to man, so that he can then express them. I use the term, 'gestes', but I should say 'actions' because outside of us they are only actions which take place. But within man who receives them and re-plays them, these actions will become 'gestes'

Those 'gestes' included all of the following-

Cattle were taken out of the kraal in the morning. I followed the older boys but my excitement caused me to run after the cattle and they would also run until such time that other boys said I must stop otherwise I would get over-tired. When I think of that day, I appreciate the politeness with which they told me that I must not rush. I was unaware of the skill that one had to apply in herding cattle. Other herdboys would have scolded me or ridiculed me for my ignorance or stupidity - such as that of running after the cattle blindly - but because they had knowledge of herding and were responsible people they used ubuntu (humanity) and inhlonipho (respect) to guide me. The herdboys communicated their wish and the skill of herding effectively, and, in time, under their guidance, I learned how to herd. They, in my view, displayed a level of maturity in ukucabanga/ ukuninga (thinking/ display of a trained mind).

No one among the herdboys ever gave me a lecture of how to herd, but I suppose that through observation, deduction, inference and conclusion I came to understand a variety of ways of herding. I would also listen to discussions/ talks on herding and the problems that herdboys encounter. Herdboys would give suggestions and sometimes solutions to problems. In that way I learned a lot from their talk. I had to reflect on my action and explore a variety of strategies to learn more effective ways of herding (CCFO9).

At first, I did not realize that cattle were taken out to graze, even though I had seen them grazing, as this was my first encounter with them in the veld in real life. I had seen them taken to the abattoir for slaughter, and saw how they were rushed along. It could happen that they were rushed because the time for slaughter was getting late. This 'rushing' was the only activity that I associated with cattle, until I started herding myself.

When I was very young, my main concern and pleasure was with the calves. I really enjoyed the manner in which they ran, with their tails sometimes turned up.

Herding cattle and induku cannot be separated because, as I herded cattle, that is where and when I learned a lot about induku, and the other activities associated with induku. It is from induku that I attained the knowledge, skills, values, attitudes, ethics that put me in good stead in my school career, studies at different colleges, universities, in my community involvement, in my karate training, as a karate instructor, in my teaching and in my present work place.

When herding cattle, learning to fight using izinduku was part of the herding activity. I learnt induku using leafy twigs because these were easier to handle than a full induku that always slipped in my sweaty hands, and the full izinduku were heavy to carry.

Learning induku was not easy because I had to concentrate on the fight, the shouts of the audience and the ingqwele (the head boy) who would be the instructor of both performers that were sparring simultaneously. As I sparred, I had to listen to the instructions and in the nick of time make the best move that would befit the moment, in a strike, a block, ducking or proper footwork.

Instructions would be shouted in a rhythmic manner of balanced binaries (BB) and balanced tinaries (BT) such as:

BB : Shaya ! Vika!

Strike! Block!

BB: Vika ! Shaya!

Block! Strike!

BT: Shaya! Shaya! Vika!

Strike! Strike! Block!

BT: Vika! Vika! Shaya!	Block! Block! Strike!
BT: Shaya! Shaya! Shaya!	Strike! Strike! Strike!
BT: Vika! Shaya! Vika!	Block! Strike! Block!
BB: Phansi! Phezulu!	Down! Up!
BB: Hlehla! Phambili!	Move back! Move forward!
BB: Sheshisa! Ungaxhamazeli!	Fast! Do not rush!
BB: Vathela! Kancane!	Strike harder! Strike softly!
BB: Mkhethe! Mbhambabule!	Choose the best striking spot! Strike anyhow!

All these combinations would be varied and I had to listen attentively to execute the right move at the right time as any mistake would mean getting hit.

At the age of five, the sparring matches taught me to count, to persevere, to endure, to accept defeat positively, behave in a positive social way, to listen, to follow instructions, to problem solve, to co-operate with others, to control my temper, to respect others, to co-ordinate my hand-eye skills, to be brave, to have integrity and to understand people and events better, even before learning any actual induku.

After the sparring, whilst I was still puffing and breathing heavily, my spectators or audience would come all at the same time to give me coaching as to what I had done wrong. This confused me even more but I soon learnt that this was a trick to let one cool off and not concentrate on the pain. There were times that I felt like crying, but it was a disgrace to cry in the presence of other herdboys. I then learnt to ukubamba izinyembezi (hold back my tears) and would move away from the herdboys as if I was going to relieve myself, and then cry in privacy. The leafy twigs would cause pain and leave livid marks that were sore and would take some days to heal.

The sparring matches were well planned because I was never caused to spar again for two days after a long sparring match. I would not tell any of my family members about the sparring. All that we did, ended in the emadlelweni (grazing land) where herding and sparring had taken place. The sparring matches

toughened me, and from the use of the leafy twigs, I then learnt to use bigger izinduku as my arms grew stronger and my performance skills improved.

As a way of strengthening myself I would use a small tree trunk or a shrub to learn, to improve my induku skills. When using a shrub, I would ensure that the leaves of the shrub were not stripped completely, leaving the shrub with no leaves. As a young boy I had no knowledge about the function of the leaves of a plant, but from what elder boys would say about the plants taught me that leaves should not be stripped, as this would harm the plant. This statement made me aware of the role of nature and hlonipha (respect) for nature at an early age.

It would be impossible to give an account of all the things that I learnt as a herdboys, or of all the boys that taught me various skills, but a few still stand out as the most influential people in my learning.

Bird hunting was one of the activities that I enjoyed, and I learnt a lot about it from Dakazi Hlongwa of Mehlomyama at Mhlwasimbe, who was Aunt MaHlongwa's nephew, and an expert at shooting birds. Dakazi would see a bird perching on a branch of a tree and knew in which direction and position he should stand so that the bird would not see him and the stone as he shot it using a catapult. I now realised how he well understood the use of the 'blind spot'. He seldom missed. He also had a way of stalking birds so as to shoot at a comfortable distance. He had the walk and concentration of a cat. I learnt the skill of shooting birds from Dakazi through watching him but I was never able to master the level of expertise that he had.

The skill of aiming and shooting birds later became useful for me in playing marbles. I became popular at Murchison as I was the best marble player at school, and I got most of my pocket money from playing and selling marbles.

From watching and asking Dakazi questions, I learned ways of identifying and solving problems, in which responsible decisions using critical and creative thinking was used (CCFO1). I learned to work effectively with Dakazi. I believe

working with him put me in good stead in my latter life in team, group and community involvement /work (CCFO2).

Catching fish and river-eels was also one of Dakazi's specialities. Now, we herdboys believed that once the eel had wrapped its tail around a rock, it would be impossible to pull it out of the water. In addition, to catch an eel requires a lot of knowledge of where the eels are to be found. Also one has to have patience. Dakazi would meticulously put bait on the hook and use a stick to push the hook and the bait under a rock where he thought the eel most likely to be. He would then wait patiently for the eel to bite. When it did bite, he would not rush and pull the fishing line, but would wait for the eel to swallow the bait properly, and after having ascertained that the bait was fully swallowed, he would then pull the fishing line. Eighty percent of the time he would catch the eel. From what he did, I learnt that patience is the key to success in whatever one does. The ukucabangisisa (concentration) and isineke (patience) that I saw and learnt from Dakazi helped me at school and in my studies at tertiary level.

From shooting birds and catching eels or fish, I learned something about how to organise and manage myself and my activities responsibly and effectively (CCFO3). Before the actual activities took place I had to think critically and creatively so as to be able to solve problems (CCFO1) that I encountered in my fishing activity. I had to reflect on a variety of strategies that would help me solve the problem that I would come across. I had to make sure that my fishing rod, a knife or a razor blade, a piece of plank, fishing line, hooks were all available. I had to raise funds for the fishing. I dared not ask money from my parents because they considered fishing to be dangerous and risky. I now realise that my persistence in going fishing helped me in my personality development.

So now I view fishing as an activity that requires a lot of ukubekezela (patience) as one has to wait for the fish to bite before catching it, and believing or feeling that the fish will ultimately bite, needs a strong faith in the possibility of the biting action. Ukuhlonipha (respect) for nature and the fish through activities such as not disturbing the water flow so as not to scare the fish or eel, is important. Ukuthula (peace) within me as a fisherman was important, because keeping still

and steady is vital in successful fishing. I believe that these attributes all play a role in personality development.

Fishing with Dakazi brought about an ukuxhumana (connectedness) and nobungane (friendship) that we still have together. I still visit him when I have time. I now see the value of fishing, and the modesty and humility that I learned from it.

Bafana Duma was another of my friends that taught me a lot as a herd boy. Bafana taught me how to set a snare for bird catching.

We would clear an area under a tree where birds usually perched. We would then search for harvested maize stems that had larvae, and remove the larvae. We would then tie the live larvae with cotton threads on a stick. A large stone would rest on the stick with live larvae. In the clearing around the trap, we would scatter crushed maize so as to attract the birds. The trap would be set in such a way that even a slightest touch would cause the stick to collapse and thus trap the bird under the stone. We would then wait for the birds to feed on crushed maize, and then for them to see the live larvae that were moving, as this is/was their favourite meal. It is surprising that birds such as the doves and pigeons would not fall for the trap as if they knew the trick. When the stone fell, trapping the bird, to save the bird that was trapped from suffering, Bafana always made it a point to rush and kill the bird quickly. This to me had no meaning at the time, but I now realised the deep knowledge that Bafana had about respect for life and relieving the birds from long suffering.

It is from this way of trapping birds that the expression 'Itshe limi ngothi' comes. This is an IsiZulu saying derived from the surprise that the bird experiences when it sees a stone standing by the stick. This saying is a warning against the unusual in life, or a warning against lurking danger, that one must be aware of.

Bafana was also good at shooting snakes using a catapult. From watching him stalk a snake or bird, I learned the value of ukubekezela (patience), ukuninga (concentration), how to identify things that can be problems in the execution of an

activity. Bafana would move cautiously to avoid treading on a dry twig that might have cracked and scared the bird or a snake. I learned the acceptance of failure from following his example. Bafana never mocked or ridiculed me for failing anything. If he felt that I was 'stupid', he must have hidden it from me. I believe that he was a better 'teacher' than I was in my first three years of teaching. I realise now that I was an impatient teacher who did not understand teaching and learning at all, then.

As soon as Bafana saw a snake on tree - for example on a guava tree - he would change, and the concentration he had, was amazing. He would move slowly and position himself in such a way that the snake could not see him. He seldom missed and I learnt from him how to kill a snake using a catapult.

Bafana was also a good soccer player. He was exceptional at dribbling and scoring goals. It is unfortunate that he did not live long. He died at the age of sixteen or seventeen years of a mental illness that I believe was caused by the pressure he had from his parents that forced him to go to school. He did not enjoy school at all, and would tell me so. Though I was young (twelve years old), I understood how he felt, because I also did not enjoy school, more especially arithmetic. At that time, I attended school only because it offered me an opportunity to play soccer and marbles. I only saw the value of school at secondary school level at Ingwemabala High School. It was there that I could not play truant or bunk classes as most boys did, because my father taught at Murchison Primary School, and I would have been easily reported if I was not in class and would have been punished.

My ubungane (friendship) with Bafana was shortlived as he died within three years of my knowing him but I learned a lot from him.

Mfanle Ntunja was a year older than I was, very fit with arched feet, and was a good athlete. He taught me skills and patience in herding cattle, and cattle behaviour. From him, I learned how to prevent cattle from entering a cropfield. He would see that the cattle were about to enter the crops, and knew exactly the right direction to approach them so as to prevent them from entering the field. To

start with, he would whistle so loudly and piercingly that in most instances the cattle would stop as if mesmerised, and then run off at angles that would scatter them in a confused way. He always knew the leader among the cattle, and would shout at the leader by name, and the leader would stop, and then the whole herd would stop as the leader stopped.

Mfanle also drew my attention to the way that cattle orientate their bodies in relation to the sun. Cattle turn the sides of their bodies to the sun in winter so as to warm a large surface area of their bodies, and their backs to the sun in summer. In my teaching in later years, I learnt that by turning their backs to face the sun thus lowering body temperature, cattle provide protection for their brains from excessive heat, and by turning their sides to face the sun in winter, this has an opposite effect of warming the body.

I believe that Mfanle's ability to prevent cattle from entering cropfields, was not a 'hit or miss' 'trial and error' method of herding but a well-calculated activity. Mfanle knew the kind of damage that cattle can cause in a cropfield. He identified the problem, and its solution, and made responsible decisions which avoided trouble (CCFO1). To achieve his aim of preventing cattle from entering the crop he had to collect, analyse, organise and critically evaluate information (CCFO4) within a short period of time.

I also learnt herding from Mfanle, and the skills that I learned from him have helped me, and still help me, to understand ukubambisana (co-operation) that is important in a team, group, organisation and community. I believe that I have been successful in my activities at school and work because I acquired the skill of working in a team and learned ukucubungula (being critical) and bambisana (being cooperative) in my herdboys days.

Mfanle was well organised and clean. He never had a problem of losing a cow during herding, and he also boasted about it to me that it was because he was organised and managed himself and his activities responsibly and effectively. His actions were a display of someone who always reflected, and explored a variety

of strategies to learn more effectively as he had a variety of ways of herding cattle. I believe that Mfanle was a 'cattle whisperer'.

Mandlenkosi Gigaba from Murchison who was also known by us herdboys as Ndleks, was stout with tough legs and he was a good ukusina (Zulu dance) performer. He had inborn rhythm and would dance gracefully and it was a pleasure to watch him dance. He was also good at tricks in strikes and footwork when sparring. His moves were deceptive and would entice anyone to fully commit himself, and then he would strike at the right spot. He had exceptional timing and footwork. He taught me sparring and this later helped me as a karateka (karate student) and a karate trainer. His only mistake was that he was ukuzethemba (too confident) to the point of undermining his sparring partners and that would cost him, and cause him to lose some of the sparring matches. This taught me to hlonipha (respect) a sparring partner, as overconfidence and despising a sparring partner makes one vulnerable to unnecessary injuries.

Thembe Mbili was one of the herdgirls that I herded cattle with at Murchison. She was a brave girl and had no fear of the boys even those who were older than she was. She would say: "Nginezandla nemilenze emibili njengawe mfowethu akulutho ukuthi ngiyintombazane." ("I have two hands and two legs just like you. Being a girl is not a handicap"). She would face any of the boys in induku sparring and do well. Some of the boys respected her and some even feared her. She taught me to stand my ground against other fellow herdboys because I would think if she could stand her ground as a female, I could also do so as a boy/ male.

Themba Gumede, my cousin was a good herdboy. He would watch grazing cattle in the contours between the maize fields and prevent them from going into the field in a skilful manner that to me was a display of ukuqikelela (caution) and isibopho sokuba ngumelusi (responsible herdboy). He taught the cattle that grazing on maize was taboo. He would even talk to the beast and scold it as soon as he saw that it wanted to enter the maize field. He would choose a contour that had grass that he knew cattle would prefer over maize. I learnt from him how to talk to cattle. Themba's ability to talk to cattle was amazing and it

revealed to me his use of a rare and exceptional form of communication that was very effective in his herding. Themba had deep knowledge of cattle that he learnt from his father, Wilfred Mputuza Ndabezitha, my uncle. My uncle Mputuza and Themba were, like Mfanle, 'cattle whisperers'.

My uncle, Mputuza, loved the cattle and they loved him. He could put a yoke on even the wildest of the oxen even if it was still being taught to be in the span of oxen. I believe that my uncle achieved that because of his isineke (patience) ukuzithoba (humbleness) inhlonipho (respect) for everybody and ukuhlonipha imvelo (respect for nature) as a subsistence farmer.

Ambrose [not my friend mentioned in my dedication and later in the text] my elder brother's mentor in fishing taught me how to put bait on the hook. Though I pierced my finger many times I later learnt the skill and this led to an improvement in my hand-eye co-ordination. I found that this helped me in my second year at school in holding a pen and later in craft work. Even when if I pierced my fingers, I did not dare talk about it as my mother did not want us to go fishing as she said it was dangerous. I only fully understood about the danger after my near drowning experience (see incident later).

Mbheki Hlongwa was good at climbing a tree, as he was slender, and taller than I was though we were of the same age. He taught me how to grab the stem of the tree with my thighs so as to aid the arms and thus have a firmer grip. He would climb any tree with ease to collect fruit. The climbing of trees strengthened my hands, arms and legs. From watching Mbheki and later learning how to climb a fruit tree, I acquired a lot that was necessary for my development.

I would sometimes lie in bed under my blankets after waking, trying to resolve a problem that I had encountered during the day. As climbing was done by us as herdboys we had to learn ukubekezelelana (to be patient towards one another) and ukuhlonipha (respect) for nature because in some instances the fruit trees would break if all of us were to climb at the same time. To avoid falling and breaking our limbs we had to qikelela (be meticulous / careful). Being meticulous is as important in personality development as it is in climbing trees. We had to

learn more ways of climbing, as finding a variety of strategies to learn more effectively is essential in life. As *ukuhlonipha imvelo* (respect for nature) fruit trees could not be chopped for any purpose, even for our *izinduku* or for carving. This respect is part of understanding that as human beings we are dependent on plants and they deserve respect as we do as natural beings.

Gavini helped me to improve my swimming. He taught me ways of moving fast in water and explained how he managed to stay under the water for a few minutes. We would compete as herdboys as to who could stay longest under the water, and he would emerge long after most of the boys came out. He would inhale and exhale holding his breath for a count of fifty and more. This was what I learnt from him as an exercise to stay under water for a long time.

At Murchison, there is a popular place for herding cattle because it is a gorge that keeps cattle away from the crops. The place is called *Mcasha* or *Mnkutshwini*. It had/ has two popular spots that were/ are favourite places for us herdboys. One is a natural swimming pool of different depths, varying from half a metre to the deepest area of about two metres. The different depths made it possible for both novices and experts to enjoy swimming at places where they felt comfortable. Towards the deepest end of the pool was a huge rock on which six to eight herdboys could sit comfortably. This rock was used for sun basking and washing clothes. Gavini did his washing on this rock and I would marvel how he washed his clothes. I would then secretly take a few of my trousers and shirts from home and that is how I learnt to wash my clothes. When I went to high school at *Ingwemabala*, I had to lodge, do my washing and cooking. By that time, I had perfected my laundry/washing skills and also learnt ironing. I had to learn to iron my clothes, as no one would do it for me at high school. My first attempt cost me a lot, as I burnt my only grey pants on the right leg and had to wear them in that state for six months before a new pair was bought for me.

The second spot was/is a waterfall that had cold water even on the hottest day, and is about ten metres down the river from the natural pool. The waterfall was the training area for herd boys to stay under the waterfall and stay there for some time. Gavini also excelled at being under the waterfall longest and to withstand

the cold. I also took part in that exercise of being in the waterfall for a long time but could not break Gavini's record. The skill of standing under the waterfall helped me to learn to withstand cold and improved my breathing. It also helped me to strengthen my lungs and the asthma that worried me as a toddler became less severe.

In addition to all skills that were associated with play, we would engage in more serious skills such as carving wooden spoons, making izinqola ('go-carts'), making wooden wheels from stems of trees that we chopped, making clay cows, clay pots and other items that were useful.

Wilfred Mputuza Ndabezitha Gumede, my uncle, was a subsistence farmer and used his oxen for ploughing. At the age of fifteen I had developed strong arms and legs from my involvement in all the activities I have mentioned as a herdboys.

Three tasks that required strength when ploughing using oxen were:

- Handling the lead rope for the oxen to pull the plough properly. This requires strong legs, balance, concentration, controlled breathing, bravery as the oxen puffed behind me, because they would gore me or trample me if I fell when my legs got tired.
- Holding the whip that was made of a long bamboo rod and leather. To hold the heavy whip, I had to balance properly, use long strides, move the whip now and again to alert the oxen if they were going astray.
- Holding the plough that was made of hard wood and metal. I had to tense and relax my shoulder and arm muscles depending on the demands of the soil texture and the speed at which the oxen pulled the plough.

The handling of the lead rope, holding the whip and holding the plough skills that I learnt from my uncle were the final test in induku learning, an exhibition and coordination of herding and induku skills. Handling the lead rope, holding the whip and holding the plough were to me the most difficult skills that I learnt associated with induku, but I realised their value later in my playing soccer, volleyball, karate and weight training. By the time I got engaged in these activities

I was strong from the training that I got as herdboy and induku. I was super fit at the age of twenty-one when I started training karate.

Herding and induku provided more skills than just physical training and fitness. The activities that we did as herdboys did not happen by chance, but they were well-planned weeks or days before they took place. Herding cattle would have been very boring if it was the only activity to be done. To prevent boredom there were activities planned for winter and summer months. Swimming, hunting birds, fishing, playing and other activities were popular in summer. Playing soccer was done both in winter and summer. We as herdboys were exposed to planning activities and in that way learned the planning of activities.

To be able to carve, make carts, chop trees for wooden wheels, we needed tools. I also managed to have my own collection of tools such as a bush knife that once nearly chopped off my right thumb as I was cutting a stem of a tree for making a wooden spoon. I had my thumb nail cut from its base. I hid the wound from my parents and had to put my hand in my pocket most of the time until the wound healed. I learnt to keep my tools and sharpen them with a few files that I bought from the money I got from selling marbles. I later found buying, and management of my tools to be a valuable exercise that helped me in my management of the money that was given to me at high school, in my work place, at college and in my adult life.

As herdboys we had no watches but we managed time beautifully more especially in summer. By looking at our shadows and those of trees we could tell time easily. I can still use that skill. I sometimes test my accuracy by saying the time silently and check my watch or cellular phone to see whether I am still good at telling the time using shadows. In most cases I say it and am within ten minutes of the correct time.

When I reflect on this very early childhood period in my life I am amazed at how much I learned then which has impacted on the rest of my life. I realise that my fellow herdboys were my excellent teachers, whose ubuntu and ukhlonipha informed their care of me and for me.

Bafana, Mfanle, Themba and Qina are to me good examples of servant- leaders (Greenleaf, 1999:1) because they were not interested in themselves but they taught me the skills they knew, not expecting any reward. This ensured the integrity of my voice for being and becoming. Batchelor (2006: 225) reminds us that “Yet if voices for being and becoming are unsupported, voices for knowing and doing also become vulnerable. Integrity of voice is undermined.”

Isiphetho

Conclusion

In this chapter I have given an account of my very early childhood experiences of acquiring critical knowledge, skills and values through herding and induku.

I consider this to be significant and relevant for me and other boys of my age who had the same experience that would have prepared them or me for the future as responsible adult male persons. Because of this the stories are relevant to my study of myself as a Black African Male Educator.

In the next chapter, I give an account of my older childhood and adolescence.

Chapter 7

Izifundo /izigameko ezisemqoka ebunganeni nasebusheni bami

Significant Lessons from my Childhood and Adolescence

There is nothing as helpful as studying our own lives
to help determine who we are,
and where we are going....
what a powerful means it can be
to combat oppression and repression.
(Goduka 1999:3)

This narrative of these lessons
also reveals my “voice for being and becoming
(Batchelor, 2006:225).

Three important lessons about the importance of independence and being able to do things for oneself

When I reflect about important lessons about being able to do things for myself in my young life, I consider the following three instances.

Ukucisha Ukuminza

A near drowning

When I was nine years old, I nearly drowned in uMbango River. My brother Bongani and his friend had made a boat of corrugated iron. It had rained heavily for three days in February and we were missing swimming and fishing as we used to fish or swim but had not been able to because of the rain. As the weather cleared, we went to the river to fish as usual. We took the boat out of the bush where we always hid it. We went out onto the river and started fishing. As we were fishing, my fishing line got entangled around one of the leaves. Instead of rowing the boat closer to the broad leaf, I simply bent over and by doing so the boat scooped water and started sinking. I tried to swim, but in vain, for I did not know how to swim. Luckily for me, there was a man from the Borough of Port Shepstone working nearby, cutting grass with a mower. He heard the screams of my brother and friend, rushed in and rescued me. We had all our clothes in the boat as well as an alarm clock that we always took along so as to leave before our mother came home from work. My rescuer dived several times to retrieve our

clothes, but our belts and the clock were left in the river. We had a good thrashing from my mother for losing the belts, but did not tell the story to anyone including aunt MaHlongwa. It was only later that my father heard about the story from the men who were friends of my 'saviour'. The following day, I went to the river and spent almost the whole day and taught myself to swim, though I was warned never to go there again.

That experience shaped my future. I learnt that there are things that people cannot do for you and that being independent is the most important thing in life. I think our nearly drowning added to our speedy relocation to Murchison, as my parents thought we were in danger of drowning in the sea.

Izinkinga zezibalo

Problems with arithmetic

Arithmetic lessons used to give me a problem in my school career until I ceased to do arithmetic at standard seven. Whenever I had written sums and got sums wrong I would not rest but do the sums I got wrong before doing any other homework. Though I still struggle with calculations I have managed to improve my calculation skills and have learnt my way of making calculations easy.

Ukufunda ibhayisekili

Learning to ride a bicycle

I used to marvel at boys of my age that could ride bicycles. At Murchison, there were boys that were younger than I who could ride a bicycle. This made me unhappy and I asked Qina Mbambo my friend to teach me to ride a bicycle when I was twelve years old. One Saturday morning we went to a sports-ground and chose a spot that had few people passing by, and I learnt to ride a bicycle on that day. The only thing that I tried but failed to do on that day was peddling the bicycle but I could control it with ease. I then tried during the week to learn to peddle and by the end of the week I was able to ride a bicycle unaided and enjoyed it.

I consider nearly drowning at uMbango River, my arithmetic lessons and learning to ride a bicycle as valuable experiences that I had as a herdboyer and a learner at

school. These strengthened my willfulness that I believe has been the driving force behind my fiery nature and taking risks.

Nearly drowning taught me to identify a situation that might be problematic, ukuqikelela (carefulness) ukuzuthoba (humbleness) the value of ukuzithiba (delayed gratification), to know my limitations, ukuzihlola (introspection) before attempting something risky. I learned the value of reflecting on and exploring a variety of strategies to learn more effectively; a skill that I still use in my life.

Learning to count in my own way compared to the manner in which I was taught further helped me to be innovative in life. The memory of my hardship with arithmetic has humbled me in whenever I am in danger of feeling pompous.

Learning to ride a bicycle helped me to understand the nature of learning and what it entails. I use riding a bicycle as an analogy in my teaching a lot. From riding a bicycle as well as in climbing the fruit trees, I strengthened my legs that helped me later as a soccer player and a karateka. I believe induku and herding as well as all other activities that we did as herdboys have been/are/were useful in developing my personality.

Izifundo ezintathu ukwethembeka, ubuphofu nokuhlonipha impahla yabanye abantu

Three lessons in honesty, poverty and respect for the property of others

Isifundo Sokwethembeka

A Lesson in Honesty

When I was nine years old, one of my brothers' friends, who was older than me, and I, were walking home from school. On the way I picked up an item that was rolled up in a piece of paper. Two and a half shillings were rolled up in that paper. My brother's friend insisted that I keep quiet and not tell anyone about my find, so I kept quiet. My brothers' friend and I had a feast that afternoon at a restaurant that is about a kilometer from the Mango Bridge.

On the following day, whilst lessons were on, I was summoned to the principal's office. I say 'summoned' because that was my first case at school and it changed my perception of school life. I did not wait to be asked as to why I was called. I wept from the time I entered the office until the time that I left. The Principal, Mister Ndimande could not bear the sight of a nine year old weeping. He asked me to leave, and as a kind man, asked one of the learners to console me. That experience helped me a lot in life because I still fear anything that could bring me close to the police or criminal justice.

I cannot tell how the principal knew about my find. It is possible that my brother's friend told somebody who in turn told one of the teachers who then told the principal. Another possibility would be that my teacher saw that there was something wrong with me because the idea of hiding the secret of 'The Find' made me unhappy. I did not tell my parents about the incident of my find and the case in the principal's office. Aunt MaHlongwa had always warned that I should be aware of bad friends and use to tell stories of how people were treated at Betal Prison where they were made to plough and plant potatoes with their bare hands in winter. The image of people planting potatoes in winter using bare hands made me fear anything that would land me in jail.

From the incident of two shillings I learned to respect other people's property. I learned that ukwethembeka (honesty and loyalty) is important. I now realize that my crying was not caused by fear but the pain of losing the trust that I believe my principal had in me as his learner. It was pain similar to the pain of losing 'male virginity' a pain that is inexplicable. A pain of guilt that left me 'naked' forever, that is 'irreparable damage'.

Isifundo Ebuphofini

A lesson in poverty...

Nomshuqulo was a 'Skomplazi' meaning that people living in the area come from the farms 'Plaas' in Afrikaans - a squatter camp area and we rented a house from the Paruk family. As this house was sort of a farm-house we had no neighbours. So I spent most of my afternoons and weekends alone as my two sisters played

games that I did not enjoy. This led to my being a quiet person up until I started teaching.

Our relocation to Murchison changed our lifestyle. It made me culturally and aesthetically sensitive across a range of social contexts. I learned that there was poverty and struggle in life. I learned the value of a balanced diet as I saw struggling families for the first time.

There was a time that we were attacked by scabies, as was common among the children. At Murchison I also had a fungal infection on my head and it plagued me for sometime up to a point that I had to have a bandage to cover it and to reduce the smell that the infection produced. All this was part of life. My mother cleaned my mess and it soon healed.

On the average, we had good life as a family compared to most families at Murchison. I learnt to appreciate my family life when I was working at Izingolweni Magistrate Office as a clerk where I saw what poverty and a hard life really was.

When we had left uMbango we had furniture in three bedrooms, a kitchen and a lounge. In the new house we had no place for the furniture. The shack we had could accommodate kitchen items and three beds only. The rest of the furniture was left to rot and rust on the roof of the shack, as my parents could not afford storage payments as most people who were relocated did. The few items that were kept at other neighbours' places were either vandalised or were never brought back to the family for reasons unknown to me and I never dared bring the subject up for discussion because it was a great loss to the family and as a youngster I had no right to ask. These are the kinds of losses that leave a deep scar on being Black in the Republic of South Africa between 1948 and 1994, a sign of ethnostress effects as identified by (Hill, 1992:4-7) among the aborigines of Canada.

Isifundo sokuhlonipha impahla yabanye abantu

A lesson in respect for the property of others

One incident that shaped my personality is that of my father's friend who was a truck driver. On the day of this incident we were herding cattle not far from home. We used to wait for trucks that carry sugar cane to Umzimkhulu Sugar Mill and pull out a few sticks of sugar cane from the truck, as it drove past. As we were doing this, the truck-driver stopped the truck and called me. I went to him, excited that I would get the opportunity to get more sugar cane to give to my friends. The truck-driver pulled out a few sugar cane sticks. I had no suspicion of what was to come. He pretended that he was going to give sugar cane to me. The next moment I was held firmly and put between his thighs and had a good thrashing on my buttocks. A few days later he came home and told my father about the incident. I had no option but to apologise, for there was a possibility of my getting even more thrashing from my father who was very strict with us as youngsters. I still appreciate what my father's friend did to me because it taught me a lesson. I became very careful after this incident.

Induku and herding had taught me inhlonipho (respect) that made me distinguish between abuse and discipline. I also acquired a sense of responsibility that made me know what responsibility meant. My punishment from my father's friend occurred a few months after my having had punishment from my educator, and my father for fighting at school. All the punishment that I got made me ukuqikelela (to be alert) and ukuzibophezela (responsible) in decision-making more especially if that would affect somebody. I believe that my induku, herding, the honesty lesson of the two shilling, and my punishment from both my educators and my father's friends were instrumental and effective in my personality development.

Yet I do not favour corporal punishment unless it is administered responsibly and with the intention to teach good life lessons.

Innovation and Creativity: The story of ‘The Drum Boys’ my Big Brother *Bongani* and I

I now tell a story that illustrates the sourcefulness that Bongani and I developed as children.

It was only in 1969 that a big house with five rooms was built. (My family house is now extended to seven rooms but needs major renovations and that is my next project as soon as I complete my doctorate.) When our house was built there was no piped water at Murchison and my parents could not afford a water tank to collect rain water, as only well-to-do families had water-tanks. My brother at fourteen, and I at twelve, would wake up at four o'clock in the early morning to fetch water for household consumption four kilometres from home.

This was unbearable in winter. After fetching water for consumption we would fetch water for building. All this water was carried on our heads or pushed on a wheel -barrow that carried the twenty litre plastic containers or an iron container formerly used for paraffin or cooking oil.

Then my brother Bongani, came up with the idea that we should ask our father to buy a sixty litre or more drum that we would fill with water and then roll for three kilometers to home. *Bongani's* idea was a display of response of someone who had identified the problem and thought critically and creatively.

My father bought two drums. One of the two drums had rings of iron rather like railway rails.

Initially we were able to bring only two drums full of water every day, one in the morning and other in the afternoon. As we grew stronger, we would bring four drums. My father used to marvel at such a feat and we were bought good clothes for our school uniform and we became the talk of the community, and became known as ‘The Drum Boys’ even at school.

We then learned how to work as a team of two to achieve a lot within a short time. We were able to collect more water than before.

We started doing pushups so as to be strong enough for the task that was ahead of us. That is when my love for ukuzivocavoca (physical training) started even though I was physically fit from induku performance, herding, playing soccer, riding bicycles, riding carts, and climbing trees to pick fruit. The pushups were new to me and revealed the weakness in my arms, but as I did them I could feel the strength and see the improvement in my upper body. The feeling and changes boosted my ukuzethemba (confidence).

The challenge of fetching water taught us isibopho (responsibility) and ukukhuthala (diligence) ukugcina isikhathi (time management) as we did most of the fetching of water in the morning. We had to rise early for us to be the first to arrive at the spring where water was collected by the community. We, in our simple manner of fetching water using the drum used science and technology effectively and critically. Later, we used poles to heave the drum rather than pushing it with our hands. We did this so as to protect our hands from the drum that was causing our hands to be rough. I believe the fetching of water helped us to organize and manage ourselves and our activities responsibly and effectively.

(I believe watching our home being built made Bongani love building as he later went to Amanzimtoti Training School where he qualified as a builder. He later learned quantity surveying, carpentry, plumbing, electrical work and management.)

Being the 'Drum Boys' did not bring us only fame. It also brought trouble, because boys at school wanted to prove that, though we could push drums, we were still weaklings. That is when I started having fights at school. I still recall the day, that I had three fights that I won with ease but which earned me a good thrashing from the teachers and my father at home for being troublesome at school. I got forty-five lashes on my buttocks in total on that day including other cases that I was responsible for that day. This did not deter me from fighting. I call it fighting now though to me it was 'playing' but May I reiterate that by nature I enjoy fighting. It makes my blood flow. What I admire the most is a well-executed technique coupled with good timing. These make my day.

Unobhutshuzwayo, Umzekelo Wamathalente Kanye Nekarati

Soccer, the Parable of the Talents and Karate

I liked playing soccer during my high school years. What was really taxing was playing soccer that I enjoyed, but then I had to face the seven kilometers' walk back home. I played soccer up to the age of twenty-eight but got frustrated by the amount of time wasted due to the failure of the officials to keep time. Matches that were scheduled for nine o'clock in the morning would be started an hour later. I could not stand the lack of discipline that was prevalent among soccer players who would diligently avail themselves on the day of play but would disappear during days of training thus putting a strain on the disciplined players because of their unfitness on the day of the game. Some soccer players waited for the ball to be collected and then be given to them to score. That made me hate such players who gained undue recognition. This experience led me to seeking a sport that would make me less reliant on other people. I believing in sharing of responsibility that I learnt from herding. I also value diligence and deride and despise indolence.

I view the act of wanting things done for me as reservation of my talents and this reminds me of the outcome of the 'Parable of Ten Talents'. The parable below has caused me to be sensitive to time management and thus learned to use my time and talents.

NgokukaLuka 19v11-26 Omina Abayishumi

11. Kuthe ukuba bakuzwe lokho, weleka walandisa umfanekiso, ngokuba ebeseuze ne Jerusalema nangokuba bebethi umbuso kaNkulunkulu uzakubonakala masinyane.

12. Wathi-ke: Umuntu othile wohlanga olukhulu waya ezweni elikude eyozithathela ubukhosi abuye.

13. Wayesebiza izinceku zakhe eziyishumi, wazinika omina abayishumi wathi kuzo: Hwebani ngabo, ngize ngibuye.

14. Kepha abantu bomuzi wakhe babemzonda, bathuma amaxusa emva kwakhe, bethi: Asithandi ukuba loabuse phezu kwenu.

15. Kwathi esebuyile ekuthatheni umbuso, wathiazibizelwe kuye lezozinceku abezinikke imali ukuba azi ukuthi yileyo naleyo izuzeni ngokuhweba.

- 16 Yavela – ke eyokuqala, yathi : Nkosi umina wakho uzuze omina abayishumi.
17. Wathi kuyo: Kuhle – ke nceku enhle; lokhu ufunyanwe uthembekile kokuncinyane, uzakubusa phezu kwemizi eyishumi.
18. Yafika neyesibili, yathi: Umina wakho, Nkosi, uzuze omina abahlanu.
19. Wathi nakuleyo: Nawe yiba phezu kwemizi emihlanu.
20. Kwafika nenye, yathi: Nkosi nango umina wakho ebengimkhwezile esongwe endwangwini.
21. Ngokuba bengikwesaba, lokhu ungumuntu olukhuni; uthabatha ongakubekanga, uvuna ongakuhlwanyelanga.
22. Wathi kuyo: Ngizokwahlulela ngomlomo wakho wena – nceku embi. Ubuwazi ukuthi ngingumuntu olukhuni, ngithabatha engingakubekanga, ngivuna engingakuhlwanyelanga,
23. Awufakanga ngani imali yami ebhange, minake ekufikeni ngabe ngibizile kanye nenzalo, na?
24. Wayesethi kwababemi khona: Maphuceni umina, nimnike onawomina abayishumi.
25. Kepha bathi kuye: Nkosi, unawomina abayishumi.
26. Ngithi kini yilowo nalowo onakho uyakuphiwa, kepha ongenakho uyakwaphucwa lokho anakho.

‘Parable of the ten minas/talents’ (Luke 19v 11-26)

The parable is as follows:

11. While they were listening to this, he went to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once.
12. He said: “A man of noble birth went to a distant country to have himself appointed king and then to return.
13. So he called ten of his servants and gave them ten minas. ‘Put the money to work,’ he said, ‘until I come back’.
14. But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’
15. He was made king however, and returned home. Then he sent for the servants to whom he had given money, in order to find out what they had gained with it.

16. "The first one came and said, 'Sir, your mina has earned ten more.'
17. 'Well done, my good servant! His master replied. 'Because you have been trustworthy in small matter, take charge of ten cities.'
18. The second came and said, 'Sir, your mina has earned five more.'
- 19 "His master answered, 'You take charge of five cities.'
20. Then another servant came and said, 'Sir, here is your mina; I have kept it laid away in a piece of cloth.
21. I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow'.
22. "His master replied, 'I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man taking out what you did not put in and reaping what you did not sow?
23. Why then didn't you put my money on deposit, so that when I come back, I could have collected it with interest?'
24. "Then he said to those standing by, 'Take his mina away from him and give it to the one who has ten minas.'
25. "'Sir' they said, he already has ten!
26. "He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has nothing even what he has will be taken away.'

The parable given above has helped me to think and use my time and talents profitably. I believe that my talents are to be used in the production of gifts to others (Whitehead, 2008), and they should not be hidden but they must be used selflessly.

The last time I played soccer was when there was shooting at a tournament as a result of an unjust and wrong call from a referee. Before this incident I nearly lost my left eye as one of the spectators hit me with a stick in the eye. The initiation that I experienced as herdboys and induku performance made me to be tough but I became sensitive to any unwanted bad treatment so I quit soccer after the shooting incident.

In 1977, I started working as a clerk and missed the soccer matches we played at school. I felt that I had to find some entertainment as a substitute to soccer. Every Wednesday in 1977, I would go to the cinema to watch karate movies and

this instilled in me a love of karate. In January 1978, I spent the whole month training four times at the beach as I was preparing for joining a Karate club that had just been opened in Port Shepstone. That is when I met Sensei Casper Pretorius who is now a Shihan, a 7th Dan Black Belt.

The Group Areas Act

The impact of the Group Areas Act (1966) on my family was intense and significant.

My Aunt Hlongwa left our family when I was ten years old because of Group Areas Act we were not allowed to live at a place known as kwaNomshuqulo at Mbango that is more or less three kilometres from Port Shepstone. My parents could not afford to build a house that would accommodate Aunt MaHlongwa plus six members of the family at Murchison because of financial constraints. We all lived in a one-room shack made of mud and planks with a corrugated iron roof. Before moving to live at kwaNomshuqulo at uMbango, we lived near Hamson Cinema near the uMbango Bridge. I remember one morning as we were playing, a police van came and all Black children were called to hide. At that time I did not understand why but I now know because according to Group Areas Act our parents had the right to be in town as employees at different places but not us children

So we relocated at Murchison which was a rural setting quite different from uMbango. Murchison was a community in which kinship was important. We experienced problems of identity because when other children asked us about my mothers' surname we were ridiculed as children of an Msuthu therefore not pure Zulu. At school we had a song that was sung for music competitions. It went thus:

Zulu Version

Ngangihamba ngihamba.

Ngangihamba nje ngedwa.

Ngaze ngafika le kwela beSuthu

Bangibuza bethi ufunani la?

Ngathi Qha! bo! bo! ngifuna udadewethu

Base bekwitiza
Kwitiza bethi asimtsibi udadewenu.

English version

I was walking
Walking alone
Until I came to Lesotho
They asked me what I wanted?
I told them that I looking my sister
They squelched
Squelched, saying that: they do not know my sister.

Spoken Sesotho sounds like 'squelching' to non-Sesotho speakers.

I hated this song so much that I hate choral music even today. Even in grade two, I was so conscious of racism when I first heard the song because I am half Sotho. I now understand why this song was chosen as a piece for choral music for the lower grades. It was politically chosen so as to entrench racial hatred and segregation among the Black people of South Africa. The song was chosen by the officials of the day that were the representatives of the then government and the ideas it wanted to instill in the young minds.

I have always believed in ukulingana (equity) and anything that promoted division and unfair discrimination made me feel bad. I disliked a teacher that had 'favourites' even if he 'favoured' me.

I had experienced railway workers, road workers toiling and singing under hard conditions and had a sense of ubumbano (unity) that made hard / tough work easy. I grew up believing that ukukhuthala (diligence) and ukusebenza kanzima (hard work) can conquer even the hardest of tests. I attribute my belief to the tough induku, herding and karate training that I was exposed to.

Umthelela wokugodlwa kwemisebenzi nokwenzelwa kwabathize ukwakusemthethweni okwakungemthetho/ ongenabulungisa okwekuncike obandlululweni ngokwebala

The impact of job reservation, and legal but illegitimate discrimination based on skin colour

I had a dreamt of being a Roman Catholic priest and thought that my parents would encourage me to do so but no one showed interest in my being a priest. I do not know why. My parents simply kept quiet when I said that I wished to be a priest. As I reflect now, I realise the plight that they had. We were Blacks in South Africa and Black priests were subjected to harsh conditions as priests. Very few priests were promoted to the position of bishops and were made to work in the remote rural areas. My parents might have seen my character and my perseverance, and realised that I would not make it as a priest, or that I would have a very difficult life as a priest. My family was not rich and as such as it was a popular belief among the Blacks that the children would have to look after their parents when they were old and frail. This must be the reason why my parents did not favour the idea of my becoming a priest. If they had been in favour of my becoming a priest as they were Roman Catholics, they would have sent me to one of the boarding schools that was also a Roman Catholic managed school. As mentioned earlier, both my parents went to Roman Catholic secondary schools that is Mariazel (my mother) and St Francis College (my Father). My parents might have had bad experiences as learners at these schools as a result none of my sibling, nor I, was sent to Roman Catholic Church managed school. When I look back, I also realise that life for my other siblings would have been difficult as my parents would not have afforded the school fees and it would also have meant giving me a better opportunity than my siblings.

Iholo lomndeni nokukhetha umsebenzi

The Family income and a choice of career

I do not know how much my parents were earning in the years 1972-1976 but judging by what I earned in 1977 after completing matriculation - equivalent of grade twelve - it could not have been much. As a clerk, I was earning R109.20c a month and both my parent had only junior certificate and a teacher's qualification for my father, and a nursing qualification for my mother. I translated this to mean

that they must have been earning less than R200.00 per month with both salaries combined. Other than that there was no other source of income for the family.

At form three - that is grade ten nowadays - I announced that I would leave school and do a course in motor-mechanics, as I realised that we were a struggling family. Even when my parents said nothing in response, I knew that I had to continue school and complete matriculation. I did that in 1976 at the height of the Student's Revolution against Apartheid. I consider my options/ choices whether to be a priest, motor-mechanic are/ were necessary options in personality development. My desire to be a priest was based on the teaching that I received from my parents, Aunt MaHlongwa and religious education from school. I grew up with a fear of God but later I came to realize His unconditional love.

I believe any growing child should be encouraged to think about exploring education and career opportunities. S/he must be made to realize that s/he would have to participate as a responsible citizen in the life of the local, national and global community. I had acquired the sense of responsibility at a young age but needed guidance. Though I had all the thought of being a priest or a mechanic, the love of teaching never left my mind.

Iminyaka ngise Ingwemabala High School

Ingwemabala High School Years

When I was fifteen years old, I went to Ingwemabala High School where I got my secondary education. I would walk fourteen kilometres to and from school. That was a test of physical fitness and endurance, that some of my peers failed. My long hours of herding cattle and induku involvement had also strengthened me at the age of fifteen. The walking was demanding in summer during the rainy days of February to March, and in the winter months of May to June. I walked this distance of fourteen kilometres daily but when I was in grade ten my parents decided that I should go and stay at the homestead of my grandmother - my fathers' uncle's homestead. Life was tough because one of my uncles was married and his wife did not see eye-to-eye with most members of the family. So

I left to rent at the Mpfana's house. Mister Mpfana's wife was my father's ex-student.

Staying at Mpfana's place taught me teamwork as six of us stayed in a two-roomed house. We then had to share responsibility of cooking, cleaning the house, washing, and ironing. Ukubambisana (co-operation) and ukubekezelelana (tolerance) were essential. We had to make our own housekeeping rules and obey them. I believe that staying with other boys made me learn to work effectively with others as a member of a team, group, organization and community at a later stage.

Life was also tough there because I had not learnt how to manage my funds. Managing my funds taught me to organize and manage myself and my activities responsibly and effectively. Sometimes my money would be exhausted before the time came for me to fetch my allowance from my parents and I would go to bed without food. Another problem was that there was only one shop in Betania and if I forgot to buy paraffin and had none in my primus stove, I would then live on bread and sugar water. Fresh water was very scarce at Betania. We would sometimes fetch water from springs and use it for drinking and cooking. The springs were also used as a drinking place used by cattle and goats. I remember one instance when I had to be treated for bilharzia.

One afternoon there was no bread and paraffin at the shop. My friend Ambrose Gambushe and I had to walk to Port Shepstone - fourteen kilometres from Betania - to buy groceries. When I think about that these days I laugh at our stupidity because we could have gone to Shelly Beach that is about seven kilometres from Betania. We were so tired after that, that going for studies that evening became impossible even though it was compulsory study time for all learners that were known to be staying in Betania and the surrounding areas.

In 1974, Ambrose and I went to Nyuswa to fetch his fathers' cattle that were kept at his father's cousin's farm. The cattle were wild, as they were not used to being herded. We walked a distance of about forty-kilometres to Izingolweni. The following day Ambrose became sick. I left his place while he was still sick.

Schools opened after the holidays and when Ambrose did not report for school for three days, I was worried about him. Life was miserable for me without Ambrose, my best friend. I reported Ambrose's illness to my mother. She asked me a few probing questions and quickly hired a van and went to Ambrose at Izingolweni. When we arrived at the Gambushe's my mother was shocked to see how ill Ambrose was. Ambrose was admitted in Port Shepstone Hospital. After some days he was discharged. Because he was weak, he did not go back to Izingolweni but stayed at my homestead and I would now and again go home to visit him until he became strong again. He then went home after recuperating fully.

My parents taught me a good lesson of ukunakekela (caring) for other people. I learned caring from what my mother did as a midwife. She would be called in the middle of the night if there was a birth that the local midwives in Murchison found too difficult for them to conduct. My mother never complained about being woken up in the middle of the night. I learnt from her what ukuzinkela (commitment/ dedication) was and meant.

I later learnt that the man from whom we fetched the cattle was a Gumede, a cousin to Ambrose's father and they grew up together as herd boys at KwaNyuswa where Gambushe Ambrose's father was brought up. This knowledge cemented our friendship, as we then knew that we were related. All this occurred long after his sickness and recuperation.

Ambrose

Ambrose was older than I was. He was tall, quiet, good looking and kind hearted - a true friend who was unselfish in all respects. He was so dear to me that at one time my father offered to take me to Port Elizabeth in the Eastern Cape where there was a national music competition. I still marvel at my stupidity of refusing such an offer but decided to go to Umlazi Township in Durban with Ambrose, in KwaZulu-Natal for the winter vacation. As I mentioned earlier I hate choral music or I would say I do not have the ear for it but prefer African Jazz, Masikandi that is traditional African music coupled with instruments such as a guitar isicathamiya music - that was formulated by migrant labourers for passing

time in the mines also known as Ingomabusuku as its competitions were held from the evening till dawn whilst the judge of the competition would sit under a rug so as to only hear the voices but not see the singers so as to avoid foul play in judgment. I am still sad that I could not attend Ambrose's funeral because on the very same day he was buried I, as the principal of Mthusi High School, had to attend the funeral of one of my educators. My father also approved of Ambrose as a friend though he was older than I was.

My ubungane (friendship) with Ambrose was true friendship based on ukwethembana (trust) ukwazana (knowledge), ukuqondana (understanding) uthando (love). We had a great understanding even though neither of us was a great talker but we could communicate effectively using visual and other modes (CCFO5) that we developed as friends. We sometimes used signs that only the two of us understood. The manner in which Ambrose treated me made me to learn how to treat people that were younger than me.

I can attribute my success as a teacher as partly based on what I learned from Ambrose about how to treat my learners.

Isiphetho

Conclusion

In this chapter I have dealt with significant events in my childhood and school that had an influence in the development of my personality as a Black African Male Educator.

In the next chapter, I give an account of the significance of my studies, karate, and my early working life.

Chapter 8

Izigameko Ezisemqoka Ekolishi Nasemsebenzini

The significance of *karate*, my early working life, and my studies

Isingeniso

Introduction

I hope in your own time and pace
you will find your centre and position
from which to pass the legacy of *yobuntu* to learners in your classroom
who will in turn pass it on to future generations.
(Goduka, 1999:18)

In this chapter I deal with my experiences of karate, as a clerk before going to college, and my experiences at college. In (writing) this account, I became aware of “The openness and directness of challenges to become who and what I wanted to be extended invitations full of hope and possibility” (Batchelor, 2006:229).

It is important to note that all the events up to 1994 recounted in this chapter took place during the years of apartheid oppression.

In 1974, when apartheid was twenty six years old, and I was seventeen, I was led to believe in myself by two critical incidents. The first person to have confidence in me was Mr Xaba of whom I asked this question as I was worried about my school performance: “Sir, do you think I would do well if I pursued a career as an academic because I seem not to be business minded?” His response was “You are still naughty and young. As you grow older you will do better.” Those words stuck in me and I also used them to my learners who have similar experiences of doubt about education. Nobody had asked me about what I intended doing but my awareness and foresight (Greenleaf, 2005:3-4) led me to ask my teacher about my potential.

The second time in my life that somebody told me that I could do well in something was twenty years later when Sulvanus Ramulu asked me to join him in studying a Diploma in Educational Management. It was 1994, the year of the

first South African democratic elections, and I was thirty seven. Sulvanus must have realized my potential when we were studying Bachelor of Education Degree through the University of South Africa.

But in between 1974 and 1994 I had a lot of learning in store for me.

Karate

by Jerome Gumede

The film rolled.

The sound turned my blood.

What type of film is this?

Unfamiliar music!

Unfamiliar clothing!

Why are actors all women?

Am I dreaming?

In no time heated words are exchanged.

Next move shouts and screams

What is this Karate?

What makes people to fall and even bleed?

A mere touch and sound!

This is amazing!

I like this!

That was my first encounter with Karate but I fell in love with it even though I did not fully understand it. This happened when I was in standard eleven in 1975.

Also in 1975, a teacher Mr. Nkone came from the University of Zululand and trained some of my schoolmates Karate but I did not join them then, as I was more interested in soccer. Also, I hated the way in which my classmates behaved as karateka (karate students). They started being boastful and undermining those who were not involved in karate. Their behavior was contrary to my beliefs of ubuntu (humanity), inhlonipho (respect) my values of ukuzithoba (humbleness) and ukulingana (equity). I believe that their behavior was a result of the training and teaching that their instructor gave them. My intuition told me that there was

something wrong with this type of training and teaching they were receiving. My intuition was proved right. When I started training karate as a karateka in 1978, respect, humbleness, temperament, focus and discipline were stressed in almost the same manner as what I knew as a herdbooy and induku performer.

By the time that I was twenty-one years old in 1978 - and apartheid was thirty years old - I had lost the feeling of satisfaction that I had always had as a herdbooy when playing induku. I had derived pleasure in mastering induku techniques and soccer no longer provided that. I realize now that the pleasure that I experienced from induku was due to the fact that induku to me was not a competition sport, but a way of life, a significant personality developer.

In 1978, I joined Bud-ryu Karate in Port Shepstone. Sensei Caspier Pretorius, now a Shihan 7th Dan, is still my instructor. I joined the Karate club against my parent's will because there was a misconception in my community and my parents' minds that Karate rendered one impotent, as people thought exercises in Karate interfered with genitals and their functioning. (I still marvel why my parent shared such an absurd view 'that karate interferes with the genitals and renders one impotent'. They had knowledge of biology/life sciences may be as members of a rural community they succumbed to the belief of the majority.) So because my parents did not know that I was attending karate classes, I would wash my karate suit [gi] secretly and let it dry behind the shrubs in the yard.

I would go to the dojo (training hall) almost every day, because my instructor encouraged us to do our own training. My training sessions were on Tuesday and Thursday between 5 and 6 o'clock. The training started with warm-up exercises of ten minutes, forty minutes of basics and ten minutes of Kata (karate forms). My friend Bafana Gcaba (who was murdered in the evening coming from work in 1989) and I would remain and do more training for another extra thirty minutes. On some days we would spend the whole training session on kumite (sparring) and kata (karate forms) more especially when preparing for competitions.

I did not like competitions as I realized that karate was a way of life not for competition purpose. I even instilled that into my students when I had my own karate club from 1989-1993. Sadly I had to give that up, as I could not cope with the pressure of work as a principal as well as my university studies and had to stop being an instructor. I am at present not affiliated to any karate club due to my workload and my studies, but do my own training at home.

On one Saturday in 1985, I failed my brown belt grading and I asked my instructor to allow me a second chance during the week. On the following Tuesday, I joined in the vigorous training with the other Karateka. I then had a solo grading, and was awarded the second grade brown belt. At the end, my instructor congratulated me for the having 'Bushodo' - a fighting spirit - and not allowing failure to discourage me.

It was only after eight years of secret training that my father approved of my training. Two months before grading for my Black belt, I asked him to wake me up for training in the morning, as he was an early riser. This he did willingly and was grateful because on the grading day I had very little problem because I was fit enough to face the strenuous three hours of the grading which was divided into basics, kata [form] and fighting each of these lasting about an hour with only three seconds of short pauses. I was unfortunate to remain on the floor after the kata session and had to have ten fights, six with brown belts and four with Black belts. During the grading, I fought a gentleman from Ladysmith. He underestimated me and was blocking very casually. I caught his face with a hook kick and he bled. He did not continue with the grading. As a rule, if you injure an opponent you have to kneel and turn your back on the opponent. I thus knelt. As I stood up, a man of six foot plus was standing above me. I became short of breath and started screaming. After screaming, I had my energy come back and was determined to fight him. I knew that I was not going to beat him but had to defend myself. I thus went into low stances and in that way narrowed the target so that it was not easy for him to attack me. The low stances helped me and we finished the round with him frustrated because he could not do as he wished. When I finished the last fight, I was so tired that I had to be pushed out of the

ring. I fell out of the ring like a wet rag. I passed my 1st Dan Black Belt grading on that day in June, 1986.

All this happened on a Saturday afternoon. On Monday I went to work although I was tired. On Tuesday I had terrible diarrhoea and went to the doctor. I told him about my grading and he said it that was adrenalin that had caused the diarrhoea.

The training and the grading have immensely contributed in life more especially in times of trouble and hardship. Karate has made me emotionally strong and well balanced. It has improved my observation, endurance, control of my temper, focus in life and I am never lonely. Karate practice keeps me busy and occupied.

I have taken part in many tournaments and competitions in Karate. I have only won a handful of them. I have always consoled myself in that when I first joined Karate, I had no notion of tournaments and competitions. I have learnt how to judge myself against my potential and the effort that I have put in my training. I have also learnt how to accept defeat and face disappointment in a positive manner. This has also helped me to use those disappointments in my studies at college and university. Furthermore my relationship with other people has improved over the years.

I remember the experience I had in my first class in Karate in 1978. On that day I was surprised to note that the stances and the strikes we were asked to perform were similar to those of induku but it never occurred to me on that day that I was on a journey that would lead me to the research I am now conducting. For most people, including me, Karate in the 70's was 'amazing' and 'classy' and was meant for 'special' people. At that time, very few Black people had black belts or even knew about karate as a popular pastime as it is nowadays. The words 'classy' and 'special people' is township bling that is derogatory. And it was/is commonly used to 'downsize' or to show those that are 'classy' or 'special' that what they consider 'classy' is not so. Being 'classy' is considered to be against ubuntu (humanity) and inhlonipho (respect) of self and others. It is viewed as lack of valuing ukulingana (equity). Late coming was not tolerated in my instructor's

Karate club and as Karateka (karate student) we had to kneel and meditate for five minutes or more if we arrived late for training. When I became an instructor I also emphasized time management.

The Karate that I learnt then further reinforced the values of herding and induku such as bushido (spirit) ukukhuthala (diligence), ukugcina isikhathi (time management). I attribute my success in karate to my herding and induku performance because it is from herding and induku that I acquired the basic skills that put me in good stead for my karate training.

EZingolweni Emahhosisini Kamantshi Ngingumabhalane Wezimpesheni Izingolweni Magistrate's Office as a pension's clerk

Between 1975 and 1978, I had been employed. After passing matriculation in 1976 – the year of the student uprising in Soweto that I believe marked the turning point in the fortunes of apartheid - I got a job at Izingolweni Magistrate's Office as a pension's clerk. When I started work, the office had just relocated from Port Shepstone as a move to further intensify the apartheid policy and have all the affairs of Black people dealt with in the 'homelands'.

On my first day, J.V. 'Mfano' Gumede, one of my cousins, said I must 'take my job easy'. He said in isiZulu "Mnguni, usazozalwa umuntu oyolungisa leli ofisi" - "Mnguni, the person who can fix this office is yet to be born".

I had to man the office on my own with no induction as no one wished to work with the elderly. Most files had been misfiled during relocation. Experience from the office shaped me personally and greatly enhanced the ukubekezela/nokuqiniseka (endurance) I had learnt initially through herding and induku performance. The work that I did was demanding.

I had an office that was plus minus four by four metres packed from the floor to the ceiling with files of pensioners, disabled persons, blind people, and people that had pneumoconiosis [a disease of the lungs that miners get from working underground]. Contact with these people who were mostly poor and desperate, humbled me and made me aware of the plight of the Black people in the rural

areas of South Africa. I thought that I knew poverty but I had a different outlook altogether after my encounters with these rural people.

I would come into my office awaited by a throng of people that had arrived the day before or as early as three o'clock from as far as thirty kilometers. They would come to apply for old age pensions, and disability grants. I would rectify queries of months of non-payment. I would take them to the magistrate for age assessment so as to qualify as pensioners. They would collect forms for them to take to the district surgeon for assessment or diagnosis so as to qualify for a disability grant.

Desperate as they were, these people would beg me as if I was their lord and master without them knowing that I was also simply an employee of the state. Some would go to the extent of believing that I had to be bribed for them to get what was their right. This was the common practice in most of the offices that a clerk would have to be bribed for one to get what one wanted, 'ukuthambisa ipeni lika mabhalane' (to soften the clerk's pen.) I detested bribery and was then not popular with some of my colleagues who regarded the practice as normal.

Watching those desperate people at Izingolweni Magistrate's Office humbled me and I believe it prepared me for my future life. The applicants were poor but they abalana (shared) most of what they had from bread, sweet potatoes, amadumbe, drinks to umbrellas and coats in summer or winter. For two years that I spent as a clerk I did not experience any fighting among the applicants as they were well organized as izinduna (headman) and tribal constables maintained order. They were benokuthula (peaceful) and nokuhloniphana (respectful). Their dealings displayed ukuzithoba (humbleness) isizotha (dignity), ukwethembeka nokuthembana (loyalty) ukuzithoba (modesty), and ukuxhumana (connectedness). Most of the applicants were people that were housewives, labourers, people who had little or no formal education but they were amazing people.

During summer - that is November to March - the heat in my office was unbearable and there were no fans or air conditioners in those years, 1977 and

1978. People would come soaking wet on rainy days and the office would be wet and the general cleaners were not very keen to work in my office because cleaning it was a waste of time.

The toughest time of the year for the applicants and me was winter because Izingolweni is not far from Lesotho and the Drakensberg Mountains. These are the ranges of mountains that form the eastern border of KwaZulu-Natal. The mountains become covered with snow in winter and bring a chilly breeze to Izingolweni and the surrounding areas. People that come as early as five in the morning had to wait until nine o'clock for me to start working in my office as the magistrate and my supervisor had instructed me to do so because I could not work in as cold a place as my office was.

Education for Black people during the apartheid years was deliberately and profoundly inferior, so almost all the applicants were illiterate. Consequently, I wrote thousands of application forms in those two years, that required a lot of information from the applicant such as : personal particulars, residential area, headman, chief, financial status and many other particulars that made getting a grant or pension a daunting task for the applicant as well as to me that completed the application. Within a few months as a clerk, I even developed a blister on my index finger from the writing. This work toughened me physically, spiritually and psychologically. It made me to see my plight as nothing compared to the hardship of the applicants.

I exercised the ukubekazela (patience) and the ukuqinisela (endurance) that I had accumulated as a herdboyc, induku performer and a learner. I would refer to the hard times I had experienced when we fetched water in a drum with my brother Bongani and other trying times in my life.

I had planned to work for one year only, 1977, to accumulate enough money to go to college but things did not turn my way. I also had to work the following year, 1978, because my father refused to sign my application forms because he did not want me to train as a teacher because there was a promise from the magistrate that I would get a bursary to study law. Those were the years of great

repression in South Africa and I knew that the promise would take years before it was fulfilled and I would have no one to blame if it never occurred. I had developed inkani (willfulness) from herding and the thrashing during induku performance and I vowed to myself that I would use the opportunity of getting an education if it came. Though life became tough at college, ngabekezela (I persevered) and ngaphumelela (succeeded).

Impilo Esikoleni Sokuqeqeshela Ubuthishela eManzimtoti

Life at Amanzimtoti Zulu Training School

In 1979, on the 5th of February, when I went to Amanzimtoti Zulu Training School to train as a teacher, I found my training or my experience of Induku very helpful. I was used to being thrashed and fighting was not new to me. As newcomers at College we were subjected to hard initiation that was the order of day at Amanzimtoti.

While we were being initiated, one incident worth recounting is when one of my friends was badly beaten while he was still in mourning for his mother who had recently died of cancer. Though the boys that were initiating – our ‘initiators’ - us saw that he was in mourning, they continued to hit him. That made me aware of some of the things that people can do even if they are taboo. Though I ngangizwelana naye (sympathized with him) I could not help: tears simply flowed down my cheeks.

After training a few days, I was forced by our ‘initiators’ to go in the boxing ring. I was still weak from a car accident in September the previous year, 1978, and still had stitches in my knee and thigh. To my shame, I got the worse beating I ever had. That experience caused me to hate boxing for a while, but I soon recovered from that hatred.

During teaching period, we - the ‘initiates’ - were forced by our ‘initiators’ to avoid looking out of the window. If we broke this rule we were forced to perform silly behaviours by the ‘initiators’, which made no sense at all. One ‘silly behaviour’ that was popular with the ‘initiators’ was that when an ‘initiator’ raised his hand, the ‘initiate’ would have to stand even if /when the teacher was in class. We were

given instructions each evening for the following day. If one failed to respond to the instructions, that meant punishment by the 'initiators'. Even the teachers entertained this behaviour : it was the 'norm'.

The following year, when I was a senior student, I made it a point to protect those that I could, from the harsh initiation that even the principal of the school accepted as a norm.

A day before we closed for December 1997 holidays, we were preparing for the last examination paper that was a practical, a group of standard ten (now grade twelve) boys came hunting for my friend who had taken a girl friend of their classmate. The group could not find him so I became the scapegoat. The standard ten boys took me into one of their dormitories where I got slaps that left me numb. I knew that the beating would leave its mark, so I took a long cold shower. By that time it was three in the morning. When I told my friend about the incident he could hardly believe me, because I was not swollen. The memory of those slaps tormented me but after that incident I grew stronger, and I reflect on that incident whenever I am faced with hardship.

During my second year at college, as we were walking from the dining hall in the evening, one of my classmates Nhla Cimba (not his real name) teased and threatened me. I politely told Nhla that I respected him very much but was not afraid of him. I was not aware that one of our lecturers was around and that he had heard this, and later contacted other people about my character. This I heard about from other fellow students.

The week after the incident, I was called into the principal's office. With no explanation, I was given six hot strokes on my buttocks. I was accustomed to pain as an induku performer and a karateka, but not being told the reason for the thrashing, humiliated me. While I was still stunned as to why I was being punished, I was called again. I was instructed to take all my belongings and go to dormitory number three because the prefect body had seen me fit to be in charge of the dormitory that was notorious for all sorts of mischief at the hostel. To this day, this series of events still strikes me as bizarre, but I contextualize it in the

fact that this happened in 1978 in South Africa when it was governed by a legal but illegitimate regime, which used violence of many kinds to maintain its legal but illegitimate status.

The experiences that I had at Amanzimtoti Zulu training School were not a mistake. They became part of my training for later incidents and events that I experienced as a teacher at Nobamba High School, Mshweshwe High School, Principal at Mthusi High School, Parish Council Vice Chairperson Saint Francis Roman Catholic Church, Chairperson of Saint Martin's Roman Catholic Church, karate Instructor of my club, Ward Manager at Umdoni Ward and as a Governance and Management Coordinator at Ugu District.

When I look back, I realize that these experiences toughened me to face other trials and tribulations that I came across in later life. I also see how the experiences prepared me to face the challenges that I had at these institutions and in these engagements. For instance, I would have not faced the challenges of my first marriage if I had not known that hardship is not a mistake but a way of life, particularly where one has no choice but to find solutions.

Life experiences are sometimes like a bout in *karate* or an Induku fight. The only way out is when the two or three minute bout ends. Even if I lost a fight, the experience of the fight remained as part of me. I do not regret the hard times that I have gone through because even when there were sicknesses and deaths in the family, I took all that as a 'bout' in life that would come to an end sometime.

My experiences, though they may seem tough as viewed by other people, have helped me to have the personality I have, to be who I am and be strong enough to face life, more especially now that I am the breadwinner and responsible for more than forty members of my immediate and extended family.

It is from my experiences as a dormitory prefect that I developed the practice of studying different behaviours, a skill that has put me in good stead in all the roles that I have played subsequently.

One memorable incident as a prefect is when all the boys in the dormitory turned against me and planned to humiliate me. As I entered the dormitory one night, I sensed that there was something wrong. I looked at my bed and it was neatly done and without sitting or doing anything to it, I took my books and announced that I was happy to note that someone had made my bed better than I had ever made it. I then left the dormitory and returned much later when all were asleep only to discover that they had tampered with my bed. The chains that supported it had been loosened so that if I lay down, they would break, and I would be tumbled in an undignified way on the floor. It took me sometime to fix it. Though I was tired, I made sure not to rush and make any noise that would disturb my dormitory mates. I finished fixing the chain and slept soundly like a child and never said a word to anyone. This is the first time that I tell/write about the incident.

My dormitory mates respected me from that day, because they expected me to react violently and be angry. But I had learnt a lesson in life as a herdboy that has kept me succeeding in many hard times. We were taught as herd boys that one never shows one's opponent when one is hurt. Such indifference inflicts a psychological harm on the opponent worse than the physical harm that he has inflicted. My behaving in that way was what I learnt from induku where I was told and taught that physical strength and power are not the only entities that one uses to defeat an opponent but non-verbal communication as response to an attack can make or break the opponent. An opponent can rejoice if one's response shows that his strikes are effective and are weakening one, but if one does not show one's feelings in one's attacks and defense, one breaks one's opponent's spirit and therefore weaken him.

Ukufunda ngekhandlela

Distance Education

I spent many years in distance education (ngifunda ngekhandlela) studying by candlelight in remote rural areas.

As Greenleaf (2005:3) states:

Awareness is not a giver of solace –it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and are reasonably disturbed. They are not seekers after solace they have their own serenity.

My awareness, my zeal to give back to the community and my awareness of my lack of leadership skills made me want to help the community and also further my studies.

Among other things than being involved in the church, I taught in the Adult Centre at Gamalakhe. On Tuesdays and Thursday I would leave school where I taught, study for an hour and then go to the 'Dojo' (Karate training hall) and go to the teach in the evening. I recall the year when I was studying Psychology 1 through the distance university, the University of South Africa, I used my regular study hour for my assignments and was able to track my work rate and passed Psychology 1. I say I 'was able to track my work rate' because at that time when doing Psychology 1 at the University of South Africa there were no lectures. I started reading the study guide, did assignments that were mainly multiple choice type of questions, wrote the trial examination, marked it and awarded myself marks and finally passed the course.

I attribute my ability to studying independently particularly to Psychology 1. For Psychology 1, I had the study guide, prescribed books, assignments and mark reading cards that I had to complete in pencil and send for marking. Results of the assignment came as scores that showed the marks and possible answers in the form of letters that were in the assignment. It required the learner to plan for the submission of assignments, with little guidance compared to other courses. Feedback on assignments after they were marked came in the form of explanation as to where I went wrong. Now and again, I would receive tutorial letters, then I had to revisit the book and look for the right answers. The UNISA Psychology 1 course in 1978 provided excellent training in independent study.

My discipline was developed and tested in that I had to keep to my plan of study as I was also doing other courses that demanded time. I now realize that my induku practice as well as my school years that I did not enjoy much, helped me in my post-school studies.

Throughout my school career, I was always worried about my schoolwork even on weekend even if we were happily playing. As a boy as soon as I thought about my schoolwork, life would be miserable. This was compounded by the fact that corporal punishment was common during my school days. It is now abolished. Any educator who administers any corporal punishment these days will be criminally charged. He or she will be struck off the roll by South African Council of Educator (SACE) and expelled from teaching.

I had to be honest and was more especially so when writing the trial examination because it served as a guide as to how I would do in the final examination. On the day of writing the trial examination of three hours I woke up at three 'o clock in the morning sat down as if I was in proper examination.

I really passed the test of honesty on this day and for the year for I had all the answers for the trial examination posted for me to do my own marking after writing the test but did not look at even one of the answers. I wrote the trial examination and after writing it, I marked my answers and passed. This gave me hope to pass the course, and I passed the final examination.

Other aspects of my personality that were boosted by my Psychology 1 studies were the need for consistency. I had to be consistent to ensure that I studied the course in such a manner that I gleaned comprehensive meaning. Psychology 1 at the University of South Africa then included many aspects from Biology to Environmental Studies and sometimes it was difficult to follow what I was doing. I learnt how to be dedicated and gained insight into various aspects of life.

My experiences of learning induku, as I would practice on my own if I had seen that I had to improve, that of nearly drowning and thereafter learning to swim, teaching myself arithmetic, learning to ride a bicycle, were preparations for my

later life in my studies. Those activities taught me ukubekezela (perseverance) and inkani (willfulness).

Ukufunda

Studying

My registering for the Diploma in Educational Management in 1994 was not my idea but it was because of the request from my friend Salvanus Ramulu who was a teacher at Louisiana Primary School. He is now an inspector of school in the Psychology Department in KwaZulu-Natal in Pietermaritzburg, two hundred and eighteen kilometres from Port Shepstone, our hometown. We had been studying Bachelor of Education at the University of South Africa and Salvanus knew my potential and helped me to realize some of the skill and talents that I knew little about. He said that the Diploma in Educational Management would not be difficult for me, as he knew how I dedicate myself when studying. I wrote it the following year and completed my diploma in 1995.

From the diploma studies, inter alia, I learnt three great rules that help me in my management as a school principal and governance and management co-coordinator.

- *Ultra vires*: never to act beyond my authority
- *Audi alterum partem*: Always listen to the other party in times of conflict.
- Vicarious Liability: I might be charged for negligence that could cost me my pension if I leave learners unattended, so I must always be in the right place at the right time.

Adhering to these rules did not become a problem to me because I was used to management skills that I attained as an induku performer and a karateka.

Iminyaka Esikoleni iNobamba

Nobamba Junior Secondary School Years (see DVD)

My beliefs, values and talents as gifts to others that I acquired from herding, induku and karate practice also helped in the years of my teaching and work in general.

I started teaching at Nobamba Junior Secondary School. Most of the learners were adults who had failed or had dropped out of school because of having children of their own. Most of the learners had a negative attitude towards the school and some were no longer supposed to be at school.

My first day at this school made me dislike teaching instantly and intensely. I went into a class of eighty learners who were not prepared to accept me as their teacher because most of them were older than I was. What made matters worse was that I had to teach biology. The subject was not popular because it had bit of chemistry in the first few chapters. In addition to that, I had only done biology up to standard ten, and I had no training in the methodology of teaching the subject.

The experiences I had as an induku performer, my karate training helped me mainly in acquiring patience. My biology teaching made learners to give me nicknames such as 'nucleus' and 'pteridiophyta phylum for all fern plants'. The satisfaction of giving me such nicknames did not last long. The learners soon started to look for ways to get rid of me. In a way, I made this easy for them. I did not tolerate wasting time, and I hated some of their foolish games because I associated these with the initiation and the treatment that I experienced at college. This then forced me to leave the school after having taught for only three years. I then went to Mshweshwe High School that was thirty kilometres from Nobamba Junior Secondary School where I had started teaching.

Iminyaka Esikoleni uMshweshwe

Mshweshwe High School Years (see DVD)

My experiences of herding and induku, and my belief in ubuntu (humanity) and inhlonipho (respect), my values of ukukhuthala (diligence) and making friends with ease, and my talents of intuition and my sense of humour gained from herding and induku helped me to adjust at Mshweshwe High School.

Mshweshwe High School had a different environment compared to Nobamba. The learners of Mshweshwe High School were more disciplined than Nobamba High School learners but they lacked a sense of urgency and time management.

Absenteeism and late coming were rife. I was put in the team of educators who were responsible for time management and late coming. Within three months, learners changed and they became more responsible. There was a decrease in late coming and absenteeism. We achieved this through constant reminders about the importance of time. We used the example of the dipping time of cattle as most of our learners were from the rural area and knew herding and induku. Most educators that I worked with were also ex-herdboys.

There was a shortage of educators at Mshweshwe High School. I was given a load of two subjects, four classes of English and three of Biology, a load that I could not handle during the allocated teaching time. I thus taught English Language lessons during contact time, and taught literature, that is the 'set books' - two times a week after contact time.

This was a turning point in my life and helped me to realize my potential as a teacher. At first learners disliked me for taking their free time but they soon realized that I was helping them because the time I was using was also my time. But that year I developed stomach ulcers that only healed a year after treatment.

At Mshweshwe High School, there were teachers that were studying through the University of South Africa. They would now and again discuss their assignment questions and sometimes I was pleased to find that I could answer well, and this motivated me to start studying. The challenges of herding, induku and karate training helped me not to fear challenge of studying even though my colleagues complained about the demands of assignments.

The following year, 1985, I had to go back to Nobamba High School which I had left the previous year. By that time the school had been upgraded, and then had a grade twelve class. The principal of the school with only grades eleven and twelve qualified teachers requested me join his staff which I gladly did.

I believe that the patience, tenacity and resilience that I acquired as a herdboy, induku performer, my karate training, my harsh condition and treatment at

college and Nobamba High School toughened me to face the condition that I met at Mshweshwe High School.

Umthelela Wenduku Ekubeni Neqhaza Emphakathini

The Impact of Induku on my Community Involvement

In 1988 I left Murchison to stay at Gamalakhe Township a Black residential area fifteen kilometres south of Port Shepstone. The 1980s were times of political unrest in South Africa. There were faction fights between the Inkatha Liberation Movement now known as Inkatha Freedom Party and the then newly unbanned African National Congress, that is now the ruling party in South Africa. I watched as youngsters were exposed to the violence of these exchanges. Most of them died or ended being exposed to drug abuse. Adult leaders in the camps that the youth attended would give the youngsters intelezi [a concoction of herbs that were used traditionally by regiments before going to battle]. This was against ubuntu (humanity) because the adults knew the after-effects of intelezi. Traditionally intelezi was never given to a youngster because of its powerful influence, as it would cause the boys to be vicious and ultimately leave school or do things that landed them in jail. In the midst of all this, I had the foresight to open a Karate Club to keep the youngster positively occupied.

Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present and the likely consequences of a decision for the future (Greenleaf, 2005:4).

My Karate Club became popular but I had to close it due to pressure of my work as a school-principal from 1993 onwards. This is the time that I saw the commonality between induku and karate but never thought that that would lead to writing the thesis that I am now writing.

Before leaving Murchison, I had had the opportunity of becoming a Vice Chairperson of Saint Francis Roman Catholic Church. Members of Saint Martin's de Porres soon elected me as the Chairperson of the Parish Council. I had numerous challenges one of them being to unite people that were from different areas as Gamalakhe had just started an enormous building development project.

South Africa was at the verge of change and banks were giving people opportunities that the apartheid era had long denied.

My biggest challenges came when there was no priest and together with other members of the congregation in the council were given the right to be Ministers of the Eucharist. Trouble started when some members of the parish died. I was one day asked to conduct a funeral service of a young boy who was a member of one of the warring political parties. Most people feared attending the boy's vigil and funeral. I had no option but to attend the vigil though many people had been attacked and killed at vigils during political unrest. The following day I conducted the funeral, became the programme director, spoke on behalf of the congregants until the coffin was put in the grave. That was the most strenuous day in my life but as boys we would stand for hours without sitting down when herding cattle and I was also fit from training karate.

Isiphetho

Conclusion

In this chapter I have accounted for the years of my young adulthood. As I have written this, I have realized that "The purpose in short grows clearer as the powers needed for its realization grow greater" (Joad, 1948:147). I have realised that my purpose of writing this thesis is becoming clearer to me as a Black African Male Educator.

In the next chapter, I tell the story of Mthusi High School because my experience at Mthusi High School was significant in my development as my story will demonstrate. .

Chapter 9
Iminyaka eMthusi
Mthusi High School Years
(see DVD)

One student commented:

I think this advertisement is quite interesting, but a little bit – you know – Utopian –
because it is easy to become what you want to be,
it's easy, but there is a long way to do it.
It's attractive, you know, like it's a dream:
I want to be that, that's what I want to be.
But sometimes there is a gap between what you want to be
and what you have to do to get there,
it's not easy ...
if you do something you do not believe in, you know where you do not feel realized,
then there is no point
(Batchelor, 2006: 235).

My experiences of herding, induku, karate, my beliefs, my values, my work at Izingolweni Magistrate's Office, my college experience, my teaching at Nobamba, and Mshweshwe High schools made me to be prepared for the challenges that followed as principal at Mthusi High School.

In 1993, the year before the first democratic elections in the history of South Africa, Mthusi High School was a junior secondary school with only grades eight and nine. On my first day as the new principal, I stood at the gate and wept. Fortunately there was no one else there because it was school holidays. I looked at the premises of three newly built classrooms, a small flat with two rooms - one serving as the principal's office and the other as the staff room - all surrounded by very long grass. I wept because I realized the amount of work I had to do to develop the school into a high school.

My biggest fear was that of not knowing the community with which I was going to work. But I did know the mentality of my community where I grew up, Murchison, so I knew that I was facing a tough challenge.

Mthusi High School had a history of having had displaced temporary principals to manage it for a few months who then left for permanent appointments elsewhere. So when I arrived, I was told that I was too young - I was thirty-five years old then - and that I was not going to manage the challenges of the school.

I still recall that on my first day, I opened the principal's office and stood behind the door and said a short but very effective prayer. This prayer was the beginning of many prayers I had behind the office door when things became tough [thanks to aunt MaHlongwa and my mother who taught me to pray]. My last prayer at Mthusi was with the current principal, Martin Mpucuko Nxumalo when I did my handing over.

When I joined the school, as per the normal procedure I was introduced to the school committee chairperson, the late Mr. Richard Khumalo who welcomed me and introduced me to the school committee members. I was very excited to meet the members and had a feeling that we were going to work well together. My excitement was short-lived because on the Easter weekend I got news that Mr Richard Khumalo had been shot and had died at Murchison hospital. There were also rumours that the next person to follow the chairperson to the grave would be me. These rumours did not deter me from doing my job but it made me strong and resolute. I kept on telling myself that the Lord had given me the position to fulfill His mandate, and reminded myself that I enjoyed the full support of the majority of the school committee members.

The community had complaints about money that they had paid for the building of the school for the past ten years with no progress. I thus inherited the burden of that complaint. As a result I decided not to handle finances but delegated that to one of the educators. I only banked the money and asked the community to choose one of the members to make a monthly check on the expenditure and report whenever there were meetings. This practice saved me a lot of trouble.

At that point, I had no school committee chairperson and I knew very little about the community and found it very difficult to function properly without one. The school committee held a meeting to decide on the new chairperson and Mrs.

Kheswa was elected as the chairperson. She proved to be a marvel; she was very motherly in her approach. She later became my confidante when I had family problems and gave me expert advice.

The school had a great shortage of equipment in the form of books and desks, so I went to the neighbouring schools and borrowed these. Though they were not enough we were able to teach with these meagre resources. There were also complaints that I was not doing my job properly because some of the learners had to sit on blocks that had been left behind when the school was built. I made requisitions from the department but it took over a year for the desks to be delivered. On the day of their delivery the community was 'over the moon' and I started to 'see the light'.

The next challenge was that of obtaining books for the learners as only the educators had copies of textbooks to prepare their lessons and teach. It was difficult for the educators to give assignments and projects because learners had no books. It was also difficult for parents to buy books because the department had announced in the media that books would be supplied but the details were not mentioned. Parents did not know which books would be supplied by the province and which they would have to buy. As a matter of procedure, only certain grades received books every year. When I arrived the school had a sum of R6 500.00 with which I had to operate with one hundred and twenty nine learners in grades eight and nine.

The Department of Education and Culture of the time had allocated the school five posts for educators for the school, including me. There were only three 'warm bodies'- two educators from college with one year's experience each, and myself. I had to recruit two more educators from among the pool that was present at the circuit office without them doing any interviews as the procedure is nowadays. I then got two educators and had a staff of four. But even then, the school was under-resourced.

Many learners were very unruly because they were mostly beyond school-going age, for example we had a learner of twenty-five years in grade nine, when the

normal age for grade nine was fourteen to fifteen years. I had eleven years of teaching experience but had not taught grades eight and nine, and I found it very difficult to teach those learners. The two original teachers I had, had no experience of teaching secondary school learners, and the learners knew this and thus disobeyed them as they felt that they were not properly qualified to teach them. The new teachers had no experience at all and they relied on my advice even for class control.

The problems were further compounded by the fact that those years were years of political violence and most of the learners were part of the activities that were taking place in the community. Most of the learners saw discipline as 'oppression'. The slogan "Liberation before Education" was a popular slogan in the 90's. For them, liberation of the country was more important than education. As educators, we were seen as perpetrators of the oppressive system rather than people who were there to help the learners.

Our school, Mthusi, was the first and the only secondary school in the area, and it still is. Our learners were very conceited about the little learning they had, as most of the community members had no secondary school education at all. I quickly learned that our learners were more concerned about the status of being 'secondary school learners' without actually knowing what it entailed to be one. As educators we had to make them aware of their responsibilities before we could actually teach them.

iDramAide: Isivivinyo Sobumpikelelo, Ukunyamamezela, Nokuqina; Amakhono Omelusi

DramAide: The Test of Tenacity, Endurance, and Steadfastness; Herdboy Skills

As a leader one faces many challenges that one has to take head on without fear of criticism or being ridiculed. In 1995, a group of AIDS awareness campaigners in collaboration with the Health Department chose Mthusi as a school with which they would work so as to raise HIV&AIDS awareness. At that time little was known about AIDS, unlike the case nowadays. Educators, the community and

learners took part in assisting the health workers and the DramAide group, as it was called, from the University of Natal.

At the closing function of the project, learners as well as the community, were offered each an apple, a banana, a bread roll, juice and an orange. Before they finished eating, I went into my office so as to do the final touches to my work before leaving. When I left my office, I was shocked to see the school grounds densely littered with apple cores, banana skins, used toilet tissues, and orange peels. I stood for a few seconds still shocked. After a little while, I shouted “Wozani la Bakwethu” (“Come here, fellow people!”), calling everyone to assembly area. The learners and community responded and I then asked them whether they were aware that there was something wrong in the school. Silence followed. Then I realised that they saw nothing wrong with the litter that I saw on the ground. I still do not know now why I then spoke as I did. I told them that I was amazed to see that I had such a huge task to perform. Whilst they were shocked, I simply asked all those who wished to leave the school then to do so, so as to give me enough time to clean the school ground, and I further said I needed no help. No one left but they all started to collect the litter and they left the school premises spotless. From that day onwards it became the school’s principle never to throw even a sweet wrapping on the ground. As a result, *Mthusi* is among the neatest, tidiest rural schools in the Ugu District.

I do not think that what happened on that day was a deliberate action but the learners and community had never before had anyone face them about taking care of their environment as I did. I still do not understand why the throwing of apple pips, banana skins, used toilet tissues, and orange peels on the ground was done and have not even asked anyone about it. I now wish I had.

As herdboys we learnt *ukuhlanzeka* (cleanliness) and *ukuhlonipha imvelo* (respect for nature) and my mother’s waking us up to sweep the yard at home entrenched the value of a clean environment. Seeing the litter shocked me and made me sensitive to seeing papers on the ground. I then developed the habit of picking up papers that made learners to pick them whenever they saw me approaching.

As the number of learners increased, the nature of disciplinary problems increased. In 1996 we introduced a grade eleven class. Learners from other schools joined our learners. The newcomers complained about many things such as: “Mthusi is like a prison”. “Too much homework is given to learners”. “There is no time for relaxation”. Girls were forced to cut their hair short whilst they wanted to grow their hair because they wanted “to look good” during weekends.

Learners voiced their complaints by writing them on scraps of cardboard and then hanging these publicly for me to see, as I was mostly the one to arrive first in the morning. On the first day, I did not show the other teachers what I had found, but as the week went by, the messages grew stronger, and threats to my life and those of other teachers became part of the writings. I then called a staff meeting and read the messages to them. Some were so amazed and shocked that they applied for sick leave immediately and left. Out of a staff of ten educators, only three, including myself, remained at school.

Learners who were willing to learn - more especially the grade elevens - started accusing the lower grades for being the leaders in all sorts of unruly behaviour. This division, and the inability of the few educators in the staff to control the learners, led to more disruption up to the point that I had to hand over the keys to the school committee chairperson and the school was closed. As educators we were not prepared to see our learners destroying their future or be party to them destroying their future. We made it clear that we were only prepared to help them to be better people.

We [educators] were then called to the then circuit office to explain our position. There were suspicions that we as educators are at fault, but we were found not guilty, and were asked to reopen the school a week after it was closed. In the first meeting we had with the community and learners, the parents plainly admitted their failure to control their children. Because of that statement, we as educators willingly said we were prepared to assist those learners who wanted to come to our school and held no grudge because we believed that the learners’ actions were a sign that they needed our guidance. I politely asked the parents to leave the school premises. I asked learners to go to their respective classes. I asked

teachers to go to teach and whichever learner wished to leave the school, was welcome to do if they so wished. After that teaching and learning resumed as normal with minor hiccups.

I now see that the litter incidents at the DramAide closing function plus the unruly behaviour that led to the one week closure of the school, were necessary ills for the community, learners as well as educators, for the following year there was peace and tranquility in the school and most of those who had ulterior motives left the school with minimal fuss.

In retrospect I am gratefully aware that my leadership then at Mthusi was respected and effective. Sadly, this is no longer always the case, particularly when trade unions and politicians use the schools as their political battlegrounds. Wright sums this situation up in

Leadership as the moral and value underpinning for the direction of schools is being removed from those who work there. It is now very substantially located at the political level where it is not available for contestation, modification or adjustment of local variations. (Wright, 2001:280, cited by Gold, 2003:130)

Wright alerts us to the fact that the effective management of schools is frequently undermined by political conditions and interference.

Ukusebenza Kwamasu Okwelusa Ekuhlolweni Esikoleni

Application of Herd boy Skills in school visits

I believe that my beliefs of ubuntu (humanity), ukuhlonipha (respect), isineke (patience) ukubekezela (perseverance) and my talent of intuition and the sense of humour that I learned from herding, induku and karate helped me to face the challenges that followed during the school visits by the inspectors.

Department officials arrived at our struggling school. As a principal I was responsible for administration and had a full teaching load as well. So as to assist one of my teachers I had to teach the literature part of isiZulu and the teacher took care of language. When I explained this situation to one of the visiting school inspectors, he reprimanded me for doing what had never been done

before. I tried to explain why I had resorted to doing what I had done but all fell on deaf ears. After five years, when the school produced good results he praised me and cited the incident and acknowledged my management style.

Ubuholi abundawo yakuthandwa

Leadership is not a popularity poll

As a manager, I was not popular with my educators. One incident that I remember is the day that I left the school to collect salary cheques. We agreed to close the school on my return. As I alighted from the taxi with the salary cheques, I found educators at the bus stop waiting, two hours before normal closing time. They had hoped that I would give them their cheques at the bus stop but I simply told them that I felt it was unprofessional to give them their cheques at the bus stop. We had to go back to school that is one and half kilometre from the bus stop. Before giving them their cheques I asked them to review their action of closing the school and dismissing the learners two hours before the normal closing time.

This incident made me very unpopular with the staff but it marked a great turning point in the management of the school. Learners heard about the incident and this also made me unpopular among them. "The intrusion of values into the decision-making process is not inevitable. It is the very substance of decision." (Gold, 2003:127)

I soon realized that I was facing a great challenge in management and then registered for a Diploma in Education Management in my third year as a principal.

INatal Theknikhoni

Natal Technikon

Visitors from Natal Technikon came to our school in 2001 and among other things they asked us as educators as to what was it that we thought caused our school not to perform to our expectation. Because there was no running water in the Shobeni area, we told our visitors that late coming was caused by learners having to wake early to stand in long queues for water, which they then had to

carry long distances before coming to school. It is from this conversation that we educators engaged in a research project so as to assist the community to get running water.

The project took four days of walking in the community going from homestead to homestead asking questions. After finishing the project we approached the Inkosi of the area who was amazed at our dedication and concern about the community's and learners' suffering. Our efforts paid off because as I write, the community and the school are now enjoying fresh and clean water that is a result of the effort of the educators. The community was proud of the school as a source of an improved quality of life.

The school had also more than five members of the community who are employed as general assistants, administration officer and some are educators.

In addition to helping with the water project, Natal Technikon now known as Durban University of Technology, donated books that were used for the formation of a school library, as there was none before.

Kwafika ukufa eMthusi

Death comes to Mthusi

A number of deaths occurred during my time, as the principal. I still remember the death of our school community chairperson and a school – Sili *not his real name - a boy who was kicked by the another boy in the stomach whilst they were playing soccer, Zosi* not her real name - a girl of fifteen who committed suicide by hanging herself at her home, Losi *not his real name - a boy who was knocked down by a car, and a girl who died in a car accident.

Of all the deaths, the one of the male educator Sile Mli*not his real name, gave me new understanding of what being a colleague means. Sile Mli, was a bread-winner brought up by a widowed mother. He had just completed his four-year degree and was still temporarily employed. He fell sick over the weekend and died in hospital. As the family was still confused, educators came to my office and informed me that they were making contributions towards his funeral. I had

little knowledge as to what they were doing but when they reported that they were going to buy the late educator's coffin and cater for the funeral, I also contributed. This gesture showed a high level of ubuntu (humanity) a gesture that also made the family and the community hlonipha (respect) the educators and also have an ukuqonda (understanding) of what education is.

During funerals, I had to speak on behalf of the school and the Department of Education in times where the ward manager was not available. My experience as Student Christian Movement Chairperson as well as Vice Chairperson of St Francis and Chairperson of St Martin's De Porres Roman Catholic Church helped me to face those hard moments as a principal. As a chairperson I had to conduct funerals in the absence of the priest and knew what to say as I consoled the bereaved families.

I thank Aunt MaHlongwa for encouraging me to go to catechism classes and for her being exemplary to me.

Ukuvakasha kwamadoda ayisithupha esikoleni

Six men visit the school

Being a herdboy taught me sensitivity to unwelcome events. I would sense from a distance if the oncoming boys were going to give me trouble therefore either prepared me for a fight, or to flee, or to use my sweet talk to subdue the opponents or enemies. My instinct or gut feelings tell me if there is something wrong.

One morning in 1994, as we were about to go for break, I was called by one of the educators to attend to six men who were standing at the gate. When I approached them, one of the men pointed at me fuming and demanded that I send out some of the boys that they had had a fight with over the weekend. I was scared to call the boys as I realized that one of the men had a gun. I called one of the boys and asked him about what had happened over the weekend and he told me about the fight. He further told me that the men were armed and wanted to harm them. I quickly called all the boys that were involved and reprimanded them in my office while the men who wanted them, waited outside.

After that I asked the boys that were wanted to leave my office so as to call the men who had come for them. As I was busy with the men in my office, one of the educators made a plan for the school boys to leave school via a sugar cane field. In that way the boys were saved because when I asked for the boys to come into my office, they were nowhere to be found.

This incident made us teachers very popular because we had protected the learners from the six men who wanted to molest them. It was only later that one of the boys whom the men had come for was found dead with a gunshot wound. The school as a policy organized a memorial service and I also attended the boy's funeral.

Inselelo Yokuthola Izinsizakusebenza

The Challenge of Getting Resources

My experience of herding and induku assisted me to face the challenge of shortage of resources at Mthusi High School. I also believe that my ubuntu (humanity) ukuhlonipha (respect) made me seek help from a variety of places with no feeling of inferiority and shame. I learned that telling people about my challenges more especially if what I wanted was not for personal gain helps. I asked for help as I believed that it was ukunakekela izidingo zabanye (caring for other people's needs).

The shortage of infrastructure reminded me of a monthly meeting that Amakhosi chiefs of Izingolweni Magisterial District always had while I was still a clerk at the pension's office. My attending the meetings helped me because I came to hear about The Urban Foundation. I then contacted the foundation and requested classrooms. I also discovered that the classrooms [that is three then] that we had as a school were built from funding of the British Council. Between 1994 and 2004, The Urban Foundation [Natal Schools Project] built twelve classrooms at Mthusi High School.

Ubusebenzi- buholi emfundweni

Servant Leadership in Education

On reflection, the Mthusi educators, the various school committees and I (the principal) served the school as servant leaders as we used all the ten characteristics of servant-leadership (Greenleaf, 2005:3-4).

1. We listened to our learners and parents and in that manner taught them listening, or we became exemplary during the strike at school.
2. We empathized with the community and learners. We accepted them and showed how empathic listeners we were. I believe we demonstrated empathy in our response to the strike.
3. Through our teaching we healed ourselves, even as we healed those that we led, for example the grade twelve results in 1997 had a reciprocal healing effect between the school and the community
4. It is our awareness that made us understand the ethics and values of our learners and parents and we were able to give advice where we felt it was needed to correct or improve performance of our learners.
5. Decision making at our school was reached through persuasion and direction pointing and showing what is worth emulating to the learners.
6. We thought beyond the day-to-day realities, conceptualized, exercised discipline and practice to achieve the goals that were set through consensus.
7. Our foresight enabled us to see beyond the present and intuitively believe in ourselves and our learners.
8. We displayed stewardship as we played a significant role in believing that our school would yield the outcomes we envisaged.
9. The driving force behind our deeds was the commitment to the growth of people – vide the comments of educators during the strike in the narrative - and proper use of funds for personnel and professional development.
10. The involvement of educators in the community water project by the educators and the principal was a community building exercise.

I believe that my narrative about the experiences at Mthusi provides an account of servant-leadership by the educators, school community members and myself as the principal, in line with Greenleaf's description (Greenleaf, 2005: 1):

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?

UMthusi kulemihla

Mthusi today

In 1997, four years after I wept alone in the school grounds, Mthusi High School had its first matriculation class with 82.44% passes. Every day before examinations, parents would be called to pray for the learners and for irregularity-free examinations. Learners were encouraged to pray before the question papers were opened, that is one of the learners would pray for the whole group that would be writing at that particular session.

In 1998 and 1999, Mthusi High School obtained 100 % passes. From 2000-2004 the school obtained 95% passes. The results were pleasing but the number of learners who did mathematics and science subjects, as well as the number of learners who got the opportunity to access tertiary education was still a challenge.

Challenges at Mthusi High School shaped and helped my personality development. They zangithoba (humbled) me and made my ukholo (faith) in the Lord and belief in my God-given potential strong. The “the application of values to individual behaviour and action ... reflected in laws and regulations, codes of behaviour and professional standards” (Andrews, 1988:34) helped me to face challenges in a positive spirit. In testing times I usually say ‘Okungenzeki kubantu kuyenzeka ngoNkulunkulu’ – “Everything is possible through God or the Lord.”

Isiphetho

Conclusion

In my role as inspector of schools I pay the school visits as Mthusi is one of the schools that I adopted in Paddock Ward as Ugu District of Department of Education that is divided into two circuits and seventeen wards.

I believe that induku, herding, karate, soccer, my parents, my carer, my siblings and my naming had a profound influence in my personality development. My visits to Mhlwasimbe helped me at an early age to know that there is another life other than town life. Meeting herdboys of different ages, characters, fishing, stalking snakes, shooting birds and climbing trees offered me opportunities to gain skills, knowledge, attitudes and values that assisted me in facing challenge at college and my work places.

In the following chapter, I give an account of my experience of my current work in school governance.

Chapter 10

Ukubuswa Kwezikole

School Governance

.. the willingness to do something,
(...) is conditioned by this action's ability to satisfy some need for the individual.

A need, in our terminology, means some internal state
that makes certain outcomes appear attractive.

(Andrews, 1988:252)

In May 2004, I was promoted to inspector of schools in Governance and Management, a post that I hold to this day. On my first day at the office no one was present to induct me or tell me what to do. I remained in the office for three days with no guidance. As I like getting things done, I became bored.

On the third day, the District Director called me to her office. While I was in her office, one of the senior inspectors came in. The District Director and the senior inspector told me about a crisis that they had. They had a shortage of two inspectors at Scottburgh Circuit Office at Dududu eighty-seven kilometres North of Port Shepstone thirteen kilometres from the National N2 to Cape Town.

When I heard of their 'crisis', my mind rushed back to my experiences at Izingolweni Magistrate Office as a clerk, Nobamba High School, Mshweshwe High School, and Mthusi High School and I knew what was coming. I was asked to assist for a year until new inspectors were appointed. Instead of one year, I worked for two years at Scottburgh Circuit Office at Dududu. As the newcomer to the District, I had no choice, but to agree. Within ten minutes I was driven to Scottburgh to be introduced to the Circuit Manager.

Hardships similar to the ones that I experienced as a herdboyc, a learner walking from Murchison to Ingwemabala started again. I had to drive eighty seven kilometres to the circuit office one or two days a week for a meeting or a briefing before going to deep rural schools where roads were rugged and bone rattling in the dry, and slippery and treacherous on rainy days. Some of the schools were twenty to ten kilometres away from each other.

I was allocated an old van that moved like a tortoise no matter how fast I wanted to drive. In summer I was hot as the van had no air conditioner. In winter it was cold but it did have a heater. The van was a Toyota Hilux, which was good for farm work but very uncomfortable for me, for I was not used to driving a van, nor was I accustomed to driving long distances. I soon suffered a right hip and right knee pain. I lodged a complaint with my superiors. No one listened. As an old herdboys, I sensed that they had not sent me to Umdoni of their own accord but there was pressure that emanated from promises not fulfilled about post provisioning.

I am now back in my own governance and management post and have realised the pressure that caused my superiors not to listen to my plea to return to the post that I had been appointed to. Induku and karate gave me the training to ukubekezela (persevere) and ukubhekana nobunzima (face hardship).

Ukuhlunga nokuzikhangisa emsebenzini

Shortlisting and interviews at work

One school in my ward had a legacy of never-ending disputes after every series of interviews or appointments for posts. I was then asked to serve as a government representative in the appointment of three School Management posts and eight for Lower level teaching. Four days were scheduled for short listing and interviews. The short listing was completed in two days.

Such events are never easy, but this event was fraught with minor, but significant challenges.

First, the interviews were not easy, and on the first day of interviews we finished at twelve o'clock midnight and I had to drive fifty kilometres home from the school to where the work was done. When I arrived at the gate of my flat, the security guard was nowhere to be found. I had to wait for more than an hour, before he arrived. When he eventually did return, his remote control would not open the gate. We had to wake my wife to access her remote control. At three in the morning, I lay down to sleep, only to be woken at five by my cellular phone alarm. I got up and dressed prepared for another long day. I drove to the school. When I

took out at all the paper work that was to be used that day, I discovered that I had left all the application forms that we were to use for interviews at home. I drove back to my flat and collected them. When I returned, we started work, and worked until the following morning. I was no longer popular among some of the teachers and governing body members who wanted to leave but I insisted that we complete the job. When I thought all was done and finished, four teachers who had come for interviews were waiting for me, because they had nowhere to sleep and no transport to their homes. I asked one of the other interviewees to provide them with accommodation for the few morning hours left. I then drove twenty five kilometres to Amanzimtoti and arrived at my flat at four in the morning. I had to be up a couple of hours later so as deliver the applications to the circuit office for them to be processed further. On this occasion, my tenacity and patience was tested to the limit. To my amazement and delight, for the first time in the history of interviews and short-listing in the district not a single dispute was lodged. Everything went smoothly.

Short listing and interviews are known for the tough time that unions give interviewers and government representatives. I was very strict and encouraged transparency throughout the interview. Whenever I sensed that there was some misunderstanding, I would stall the whole process and iron out any cause of complaint from whichever side it came. All those who had hidden agendas were exposed and left naked to be seen by the interview panel. So it was with any panel member that had anything not within the prescripts of the interview procedure.

Ukuxazulula Izinkinga

Solving Problems

I also had to deal with cases of educators that were troublesome. One case that stands out is that of an educator who had a drinking problem at a school for more than ten years and the principal reported the case. The teacher was called. I did not say what I had called him for, but simply asked him how he was and how his work was and he started telling me about his problem. I asked him as to what he thought he would do about it and he made a commitment to mend his ways. I

thanked him and sympathised with him. He undertook to reform and appeared to do so.

Unfortunately, a few weeks before I left for Ugu District, a panel was called to try his case and he quoted my helping him, and the case did not last even ten minutes, he admitted his guilt and his services were terminated.

This case of an educator with a drinking problem enabled me to further understand the plight of addiction and its consequences. I became more sensitive to people with addiction problems. I even learnt how to treat them with *inhlonipho* (respect) and an *ukuqonda* (understanding) that they deserve respect as their problem does not lower their *ubuntu* (human dignity).

Another case worth recalling is that of an educator who had problems that the principal could not solve and the educator was brought to me.

The account that follows has been fictionalized, and the identity of the participant is anonymous. I use a fictional name in this account. My approach in this instance is in line with...

Negotiating research texts creates a space where participants' narrative authority is honored. Issues of anonymity and confidentiality take on added importance as the complexity of lives are made visible in research texts. Strategies such as fictionalizing and blurring identities and places are often used. Narrative enquiry research texts often call forward increased attentiveness to ethical matter. (Clandinin & Huber, in press: 15-16)

Zulu Version

Ngaphambi kokuthi unkosazana Mji* akusilona igama leqiniso, eze kimina sizoxoxisana ngenkinga yake ngathintwa uthishanhloko wakhe.

Uthishanhloko wabeka wathi: "Mhloli nginenkinga la kamisi Mji ongezi esikoleni ngoba ethi yimi engibanga lokho. Indaba inje. Umzala wami ucele intombi abe thandana nayo.

Mina-ke bengingomunye wabakhongi. Engikuthole kamuva nje ukuthi kanti umzala wami ubezwana nomisi Mji.

Umisi Mji usola mina ngokuthi yingakho yena eshiywe umzala wami ngoba mina kangimthandi. Uthi ngibuye ngimhleke nakuba mina bengingazi lutho ngokuhlobana kwakhe nomzala wami.

Ngicela ungixazululelel lenkinga mhloli”.

Ngafika ngenye inseni ngilindelwe uthisha wesifazane. Ngangena ehhovisi emva kwalokho ngambiza ukuba angene.

Inkulumo phakathi kukaMisi Mji (okungesilona igamalakhe leqiniso) nami uGumede ehhovisi lami Esekethini eScottburgh.

Gumede: Sawubona Nkosazana. (Ngasho ngesizotha)

Ms Mji: Yebo Mhloli.

Gumede: Ngingakusiza ngani?

Ms Mji: Ninenkinga lapha Mhloli.

Gumede: Yini inkinga yakho Nkosazana?

Ms Mji: Senginesikhathi ngingayi esikoleni ngenxa yokungaphili. Sengiye ngisho nakudokotela wengqondo, lutho angiphili.

Gumede: Mhh! Uke ucabange ukuthi unguthisha onjani? Unguthisha okahle kumbe onezinkinga zokufundisa?

Ms Mji: Anginankinga ekufundiseni. (Esho echiphiza waluchaza udaba lwakhe)

Gumede: Nkosazana ake ucabange ngezifiso ezingafezekanga ongaba nazo. Ngokubona kwami akekho umuntu ongakwelapha kulokho ngaphandle kokuthi wamukele ukuthi akuzona zonke izikhathi lapho umuntu ephumelela khona

Ms Mji: Mhf! (aphefumlele phezulu) Ngiyezwa. Ngizozama.

Gumede: Ngizokushiya ithutshana ukuze uthi ukwehlisa ukukhala. Uma kuthi khala khala ukuze ulapheke. Ngiyabuya (ngasho ngiphuma ngomnyango ukuze inkosazana ithole ithuba lokuba yodwa ininge)

Emuva kwemizuzwana engevile kweyishumi nanhlanu ngabuya.

Gumede: Uzizwa unjani Nkosazana? (Seludambile ukhalo nesilokozane)

Ms Mji: Sengingcono. (Esho emoyizela)

Gumede: Ucabanga ukwenzenjani ngalenkinga yakho?

Ms Mji: Ngizoke ngizinike ithuba ngicabange ngembangela yalokhukugula kwami. (Asho aswace)

Gumede: Ubuye uma udinga usizo Nkosazana. (Ngasho ngisukuma ngikhombisa ukuthi sengiyayikhipha inkosazana)

Ms Mji: Ngiyabonga Mhloli.

Gumede: Uhambe kahle Nkosazana (isukume iNkosazana isiyekile nokukhala)
Ngokulandelayo emva kwamasono ambalwa esikoleni, lapho inkosazana ifundisa khona

Gumede: Sawubona Misi Mji unjani?

Ms Mji: Ngiphilile Mhloli, futhi ave wangisiza.

Gumede: Ngani? (Ngasho ngigigitheka)

Ms Mji: Ngukungibonisa ukuthi inkinga yokugula kwami ingelashwa ukwamukela ukuthi kunezinto ongenamandla okuziguqula. Kumele uzamukele uphile nazo njengengxenywe yempilo yakho.

Gumede: Nami ngakusiza ngoba ngivela ezimweni ezinjalo empilweni...

Ms Mji: Awu ncese!

Gumede: Injalo impilo! (Ngamshiya emoyizela, ngaqhubeka ngaya ehhovisi lika Thishanhloko)

English version

Before Ms Mji (not her real name), came to my office for us to discuss her problem, her principal approached me. The principal said: "Mr. Inspector I have an Ms Mji problem at my school who does not report for duty. She alleges that I am the cause of her not reporting for duty. The story is this. What I have just recently discovered is that my cousin had an affair with Ms Mji. My cousin has proposed marriage to her lover, and I was one of the negotiators for the ilobolo. Ms Mji suspects me for being instrumental for her being jilted because I do not like her. She says that I also laugh at her, though I knew nothing about her affair/relationship with my cousin. Please solve the problem for me, Mr. Inspector."

I arrived one morning and a lady teacher was waiting for me. I entered my office and thereafter called her in.

Conversation between Ms Mji (not her real name) and me, Gumede, in my office at Scottburgh Circuit.

Gumede: Good morning Madam (I spoke with dignity)

Ms Mji: Yes Inspector

Gumede: How can I help you?

Ms Mji: I have a problem Inspector.

Gumede: What is your problem Madam?

Ms Mji: I have been absent from school for some time due to ill health. I have even consulted a psychologist.

Gumede: Mhh! Have you ever thought about the type of the teacher that you are? Are you a good teacher or you might have teaching problems?

Ms Mji: I do not have a teaching problem. (She said weeping as she explained).

Gumede: Madam, just think about unfulfilled wishes that you might have had. My judgment tells me that no one can heal you except that you need to accept that there are things that you cannot always be a winner.

Ms Mji:Mhf! (with a sigh of relief) I do understand. I will try.

Gumede: I will leave for a while so that you may stop crying. When you feel like crying do so, so as to heal yourself. (I left for the lady to be alone)

After some time of not more than fifteen minutes I came back.

Gumede: How do you feel? (The crying and the sobs had stopped)

Ms Mji: I feel better. (She said smiling)

Gumede: What do you think would be a better solution to your problem?

Ms Mji: I will try to give myself some time and think about the root cause of my sickness. (She said frowning)

Gumede: Do come back if more help. (I said as an indication that I was now about to accompany her out of the office)

Ms Mji: Thank you Inspector.

Gumede: Go well Madam (the lady had stopped crying)

The next time I saw her it was after a few weeks at the school where the lady was teaching.

Gumede: Good day Ms Mji, how are you?

Ms Mji: I am well. Inspector, you really helped me.

Gumede: With what? (I said laughing)

Ms Mji: By indicating to me that my sickness would only be healed by my accepting that there are things that I cannot change. I need to accept them and live with them as part of my life.

Gumede: I helped you because I come from such a situation in life.

Ms Mji: Oh! Sorry!

Gumede: Such is life! (I then left her smiling and proceeded to the principal's office)

There were many other problems and other cases that have been brought to me to be solved. I found my herding, induku experience and karate skills useful as most of the problems and cases were similar to what I had learned as a herdboys, induku performer and a karateka. The problems and cases were to me a different type of sparring that that I got as a herdboys playing induku and karate kumite (sparring). My experience as a clerk, a prefect, a teacher and a school principal had prepared me for my job as a ward manager. I enjoy the challenges and deal with them on daily basis.

The problems, cases and life challenges taught me to identify and solve problems in which I displayed that I had made responsible decisions using critical and creative thinking, I learned to/still work effectively with other people as a member of a team, group, organization and the communities of Ugu District. I have reflected on a variety of strategies in order to learn ways of solving problems and cases brought to me. My working with different cultural groups has helped me to bekezela (be more tolerant) and be culturally and aesthetically sensitive across a range of social contexts. Taking Miss Mji's case for example; I had prior knowledge of her case but I had to listen to her as if I knew nothing and not be prejudiced against her.

In Critical Crossfield Outcomes terms, to reach a conclusion that would satisfy my clients and employees I had/have to collect, analyse, organise, and critically evaluate information. In Ms Mji's case, I had listened to her principal and observed his expression, had listened to Ms Mji and taken both conversations and used them to come to my conclusion. Thus I collected, analysed, organized

and critically evaluated (CCFO4) both her account, and the principal's account to reach a conclusion. I identified Ms Mji's problem and critically and creatively thought about how to solve her problem (CCFO1). I had to master ways and means to communicate effectively using language skills in the mode of oral persuasion (CCFO5). I used my previous experience of skills gained as a herdboy where we tried minor cases. I say minor but at the time of trying them they were major problems that would have made our lives miserable if they were left unresolved. Such slander that was common in herding. I had to exercise my ukuqonda (understanding), ukubekezela (tolerance), isineke (patience), ubuhlakani (wisdom), for most of my clients to get help that they needed.

After two years working as a ward manager at Scottburgh Circuit Office, I went back to my post as a governance and management coordinator at Ugu District. Once again, on my first day, all officials that were to induct me on my job were on annual leave and there was no one to help me.

On the day of my arrival, a circular came from the provincial office demanding that an action plan, procurement and bookings for workshops be done and documents be submitted to head office. I had no knowledge of the requirements from the provincial office. Luckily enough there were two ladies to whom I used to talk whenever I came to the district office to collect materials and the post for Scottburgh Circuit Office. They assisted me to book venues for workshops and procurement for workshops. I now realise the value of the initiation that I got as a herd boy and induku performance. The treatment that I received, reminded me of the hard times that I went through as an Induku performer where no one cared much about how I felt but wanted to see me fight and defend myself. In my post, I have had no orientation in spite of the education policy which states that those newly appointed have to be orientated.

One afternoon, half an hour before closing time at the office, the then acting district manager gave me a task of finding out education management information service numbers of ten schools. I stood for a few minutes because I knew that the only person who knew this information was someone on leave. I soon remembered that had seen a pile of papers that were used by the human

resource management official for schools. I then looked in the pile and got the numbers that the acting district manager wanted. I could see in his face that he wondered how I got the numbers. I still do not know whether he asked me to find the numbers purposely so as to initiate me, or he had no idea as to how one goes about finding such information. This incident makes me realise the truth in Jousse's observation that one learns as one looks and observes without paying much attention, (Jousse, 2000:15) because I had seen the pile of papers on the floor a few days not aware that they would in a few days help me.

At the time of writing, South Africa has only seventeen years of democracy and parents, educators as well as all her citizens are still struggling to adjust to the curriculum. This is leading to a lot of teething problems that make education difficult. There is also the inception of the new National Curriculum Statement with a limited number of experts available. The education system of South Africa is also going through a stage where all that is South African seems to be not given first preference. This has led to experts trying curricula such as Outcomes Based Education, Curriculum 2005, Revised National Curriculum Statement that have not been successful because of the economic, social, political factors that are not conducive for the implementation of these curricula.

My first education under the tutelage of Aunt MaHlongwa based on prayer and advice has contributed to my finding my way in life. It is only at grade five that I found school having a profound influence on my life but have always had some misgivings about the true aim of school education. To me school has taught most people to conform to the point of self-denial but I do not consider this to be necessary or positive. One has to sift through what the school provides to ascertain its value and usefulness.

Isiphetho

Conclusion

In this chapter, I have given an account of myself in an educational leadership role to illustrate my educational values, which include, partly after Bottery (1992:186) the suggestion that leadership should be:

transformative; dispersed, democratic even; invitational and consensual; visionary and optimistic; empowering and trusting; educative, for staff and student alike; consultative and respectful; inclusive and participatory; critical, sceptical and experimental.

In the next chapter I present my first group of interviews to illustrate the influence of induku on the development of my personality as a Black African Male (Educator).

Chapter 11

Ithimba Lokuqala Labacwaningwa

First Group of Interviews

Isingeniso

Introduction

In this chapter I will deal with my first group of interviews. This group is made up of participants who responded to seven questions that I formulated after my visit to the Insimbini Tribal Court.

I write the questions in IsiZulu then give the English equivalent/ translation below each question. I also write the responses in IsiZulu then give the English equivalent/ translation. This chapter will also include an embedded analysis of my participants' responses, using my beliefs and values of ubuntu (humanity), ukuhlonipha (respect) and the Critical Cross Field Outcomes as my "living standards of judgment" (Laidlaw, 1996) to validate the evidence in the stories of participants.

I tabulate these questions and their responses in this chapter, and then analyse and report on each participant's engagement in the process.

In my reportage of the evidence I use fonts as follows –

1. Plain font - reportage.
2. *Italics for IsiZulu.*
3. **Bold plain font for my analysis** and
4. Plain font - for the responses.

Interviews in 2006

I used seven directed questions that were:

1. *Wayifunda kanjani Induku?*

How did you learn *Induku*?

2. *Wayifundelani Induku?*

Why did you learn *Induku*?

3. *Uye ucabange uma ulwa? Kunjani? Uzwa unjani ngaphambi, ngenkathi nangemuva kokulwa?*

Do you think when fighting? Why? How do you feel before, during and after fighting?

4. *Bathathwa kanjani abashayi benduku bamazinga ehlukenene*

What status do fighters of different levels occupy in the community?

5. *Uma wophise obulwa naye wenzenjani noma kwenziwani?*

If one has drawn blood from his opponent what (do) did they do?

6. *Hloboluni lwemithi ese (engase) tshenziswa njengezinduku, kungani kunjalo?*

What types of plants were/are (not) used for izinduku and why?

7. *Yimiphi imithi/ izihlahla ezisetshenziswa njengemithi yokwelapha nokubopha amanxeba?*

What plants were /are used as medicine for izinduku, for wound dressing and healing?

Group One – how I found this group of research participants.

When I was wondering about how I would identify my research participants, I thought of Bab' Dlamini, an induku performer I had known since childhood. One instance that comes to my mind is that of seeing him several times going to work with his izinduku and shield. I remember enquiring from my father as to why he was carrying his izinduku and shield with him to work. My father told me that Bab' Dlamini and his fellow worker, Bab' Zondi, had had a fight at work and had asked permission from their employer or spar to prove who the best performer was, and thereby, who was right.

During the height of apartheid, in the 1960's, the (labour) laws were not as they are today in the new democratic Republic of South Africa. An understanding of law as it is now would make the permission to spar obsolete and absurd but the two men were given permission on the understanding that *ukungcweka* (sparring) was part of 'their culture', and therefore the way to settle a difference. Bab' Dlamini became the victor.

I approached Bab' Dlamini with my problem: "*Uma ucabanga ngingabathola kuphi abashayi benduku?*" ("Where did you think I will find a number of induku

performers to include in my study?”) He told me that it would be at the Insimbini Tribal court at inkosi Ndwalane’s court house. I also discovered that most of the induku performers were adults who were councillors of the tribal court, so I decided to approach them at the court house, because this would be easier than trying to visit them in their homes which were scattered over the surrounding hills (see photographs on DVD).

Once the research participants had been identified, the interviews were conducted at different places. Some interviews were conducted at Ndwalane/Insimbini Tribal Court, [Kubusi, Gamza, and Mubi]. On the day that I first visited the tribal court, the participants were busy with the matters at the court, and there were visitors from Germany, so the interviews were conducted late in the afternoon, after waiting for more than four hours. The weather was dismal (cold, wet and overcast) on that day. In addition to that, a video clip which was to accompany the record of the interviews, malfunctioned because of the weather and technical problems, to my greatest disappointment (as reported elsewhere in the thesis).

The Mthusi High School interviews [Funokwakhe, Kaizer, and Siyabonga] were conducted during a school break. I was disappointed that the educator-interviewees did not take the interviews as seriously as I would have liked. I think that our relationship – I was their former educational manager – interfered with the quality of the interview.

Some of the interviews were conducted at the homesteads of the participants [Lolo, Ngwemabala, Yeni, and Mumbi]. These interviews were conducted in a relaxed atmosphere where all the participants were at their homesteads and not under pressure of any kind and thus were eager to give of their best knowledge.

Imibuzo yengxoxo, ukuhumushela esingisini, kanye nezimpendulo nokuphawula

Interviews, English translation, responses and analysis

In the table that follows, I number each of the questions, and the responses made by each participant, which are analysed separately. For responses to

questions 6 and 7, I record both IsiZulu and English responses, and I put them together because of the manner in which the participants responded. Their responses made it impossible to separate the responses.

Tabulation of questions and responses

Question 1

IsiZulu - Wayifunda kanjani Induku?

English - How did you learn *Induku*?

Participant	<i>Impendulo/Response 1</i>	
	<i>IsiZulu</i>	English
Aron Lolo Hlongwa	<i>Ngayifunda ekwaluseni Sasiye sithathe amahlahla sishayane ngawo ukuze sikwazi ukuvika nokushaya. Sasiye sixoxisane ngezindlele zokulwa.</i>	I learnt it as a herd boy. We would take leafy twigs and hit each other with them, so that we could learn to block and strike. We would also talk about ways of fighting.
Kaizer Ngwemabala Dlamini	<i>Ngayifunda kubafowethu sasiyisikhombisa kwethu. Ukuze ubaba abone ukuthi silungele yini ukuya kolwa ubaba wayezithela esibayeni izinduku. Ubaba uSitimela wayesifundisa, asivikise ngaphambi kokuba siye emjadwini. Omunye wayesala esopha ngoba eshaywe ngubaba ngenxa yokungakwazi ukuvika.</i>	I learnt it from my brothers. We were a family of seven boys in my homestead. For my father to ascertain that we were ready to go to fight he would throw izinduku into the cattle enclosure. My father, Sitimela, would teach us, cause us to defend or block his strikes before going to umjadu [Umjadu a wedding ceremony/a gathering where young men and women would meet.] One of us would remain at home, bleeding after having been hit by my father due to failure to defend himself.
Robert Gamza Dladla	<i>“Ngaqala ukuyifunda. Saqala ngamahlahla seza ngezinswazi. Sabe sesishayana ngezinduku. Amahlahla, nezinswazi ukuze singalimali. Sasifundiswa</i>	I started learning using leafy twigs thereafter I used small sticks. Then we would hit each other with sticks. We used amahlahla (leafy twigs) and imizaca (small sticks) so as to

	<i>abadala kunathi.</i>	avoid being hurt. We were taught by those older than we were.”
Albert Funokwakhe Phewa	<i>Ngayifunda ekwaluseni ngingcweka negenge. Ngamahlahla kwaya ezindukwini. Ngafunda ngokwenza nangokubona.</i>	I learnt it as a herdboyc when sparring with my peers. I started with leafy twigs and then moved to the use of izinduku. I learnt through observation and practice.
Mubi Goodman Dladla	<i>Ngayifunda ngisewumfana ngamahlahla, sidla iphaphu.</i>	I learnt it as a boy using leafy twigs, at the iphaphu (lung festivals).
Obert Khubusi Gcaba	<i>Ngiselusa ngangiqhathwa. Nangokudla ubhedu ushaywa uma uludlile.</i> (See Bab’ Mubi’s response/ analysis above)	While herding cattle I was caused to fight. During the lung festival, you would be thrashed when you ate it. (See Bab’ Mubi’s response/analysis above)

Question 2

IsiZulu - Wayifundelani Induku?

English - Why did you learn Induku?

Participant	Impendulo/ Response 2	
	IsiZulu	English
Aron Lolo Hlongwa	<i>Ngangijonge ukuzivikela ezitheni zami. Ngifuna ukushaya ngidume ngenduku ezinsizweni, ezintombini nasesigodini sangakithi.</i>	My aim was to defend myself from my enemies. I wanted to be a good fighter and also be famous among my peers, young women and in my local area.
Kaizer Ngwemabala Dlamini	<i>Ukulwa kwakuyindlela yokuphila nendlela yokuba waziwe njengensizwa.</i>	Fighting was away of life and a way to gain status and be recognized as an insizwa (young man).
Robert	<i>Uma siye ediphini sasishaywa</i>	When going to dip

Gamza Dladla	<i>ngabanye abafana uma singakwazi ukuvika. Uma usuyinzizwa kwakuvalelwana esibayeni sezinkomo kuliwe kufundiswana induku. Uma ukhipha umuntu entombini, imbangi yayishaywa yaliwe. Intombi yayingaliqomi ivaka ngoba lalikhishwa yiziqhwaga.</i>	cattle other boys would thrash us if we could not defend ourselves. As young men we would go to the cattle enclosure, fight and teach each other induku. If you wanted your adversary to be jilted by his girlfriend, you would thrash him and he would lose the girlfriend. A coward would not win a woman's love for the brave would oust him.
Albert Funokwakhe Phewa	<i>Ngayifundela ukuzivikela. Ngangifuna nokuthi ngihlonishwe ontanga. Induku umdlalo.</i>	I learned it so as to defend myself. I wanted to be respected by my peers. Induku is a sport.
Mubi Goodman Dladla	<i>Ngangijatshuliswa ukuqhathwa kube mnanzi.</i>	I was pleased to be featured in a fight and I would be overjoyed.
Obert Khubusi Gcaba	<i>Ukuqhathwa kwami kwenza ngayithanda induku. Ngangithanda uma abafowethu beshayiwe mina ngithi ngeke ngishaywe noma ngangisemncane.</i>	My being caused to fight instilled the love of induku. I rejoiced when my elder brothers have had a thrashing and would tell them that it will never happen to me though I was still young.

Question 3

IsiZulu - Uye ucabange uma ulwa? Kunjani? Uzwa unjani ngaphambi, ngenkathi nangemuva kokulwa?

English - Do you think when fighting? Why? How do you feel before, during and after fighting?

Name of participant/ respondent	<i>Impendulo/ Response 3</i>	
	<i>IsiZulu</i>	English
Aron Lolo Hlongwa	Uma ngilwa ngiye ngicabange kokunye kuyazenzekela. Ngiye ngibe nolaka, uvalo nokuthukuthela. Ngizwe kumnandi uma ngehlule ebengilwa naye.	When I fight I think but sometimes it happens spontaneously. I become angry, afraid and scared. I feel good when I defeat my opponent.
Kaizer Ngwemabala Dlamini	<i>Uma uhlangani nomuntu nilwa kuyazenzekela. Sasiphuma sigeze ngentelezi ekhaya. Kuye kuncinze intelezi athi engilwa naye uvika ekhanda ngimshaye phansi. Emuva kokulwa angibi nalutho.</i>	When you meet an opponent, fighting occurs spontaneously. We would go out and wash with intelezi. This is itchy and would cause my opponent to block for the head whilst I would be striking below. I do not feel anything after fighting.
Robert Gamza Dladla	<i>Uma usufundile kuyazenzekel, kuhlala kusemcabangweni wakho. Kungena usangcweka. Ngifundiswa uwenalwa nami ukushayakanye nokuvika. Ngaphambi kokulwa kuhlasimula igazi, ngishaywe uvalo bese ngiba nesibindi. Ngiye ngijabule kepha akuyonanto ebalulekile noma ezinye izinsizwa zingincoma zithi ngiyashaya.</i>	After you have mastered the art of fighting it becomes spontaneous. It is within your memory. It is embedded as you spar. You teach me as my opponent both striking and blocking. Before fighting I feel the blood rush, a feeling in my solar plexus then I become bold. I feel happy but that is not important even if my peers praise me saying I am a good fighter.

Albert Funokwakhe Phewa	<i>Kuya nokuthi wenzani okushayayo. Ukushaya nokunyakaza into oyicabangayo. Ngiye ngihalele ukungena esitikini, waneliseke uma ulwa usulwile.</i>	It depends on what your opponent does. Striking and blocking is something that you think about. I sometimes wish to get into the fighting arena. I become very satisfied after I have fought.
Mubi Goodman Dladla	<i>Ngiyacabanga ngibheke lapho ungavikanga khona ngishaye khona. Ngifuna ukukwehlula. Ngiye ngizwe ngikhululekile noma ngehluliwe ngoba kukhona engikufundile engizokwenza noma ngizokusebenzisa kusasa.</i>	I think and look where he is not covered and strike there. I want to beat you. I feel relaxed even if I have lost because I had learnt something that I would use in future.
Obert Khubusi Gcaba	<i>Ngiye ngidinwe ukushaya kwakhe abanye. Ngithathe ushansi ngicikwe ukwenza kwakhe ngithi ngeke akwenze kimina lokho. Ngiyakhululeka ngoba ngangivame ukuphumelela.</i>	I would become angry when one of the boys thrashed others. I would take a chance annoyed by his actions and vow that he would not do that to me. I would be relieved because I used to win most of the fights.

Question 4

IsiZulu -. Bathathwa kanjani abashayi benduku bamazinga ehlukeni

English - What status do fighters of different levels occupy in the community?

Participant	Impendulo/Response 4	
	IsiZulu	English
Aron Lolo Hlongwa	<i>Ivaka alihlonishwa. Ingqwele iyahlonishwa kanjalo nengcweti nongoti.</i>	A coward is despised. The brave man is respected and so it is with a champion or an expert.

Kaizer Ngwemabala Dlamini	<i>Thina bakaSitimela sasaziwa njengezinsizwa uma uyivaka wawungathathwa njengensizwa.</i>	We sons of Sitimela were famous as young men, if you were a coward you were not regarded as insizwa.
Robert Gamza Dladla	<i>Induna yezinsizwa ayilwi iyona eqhathayo iphinde ilamule ngumkhuzi ukuze kungabi nampi.</i>	The Induna never fights but he is the one who manages the fights and becomes the arbitrator so as to avoid a serious fight or a faction fight.
Albert Funokwakhe Phewa	<i>Ukushaya nokungashayi kukunikeza izinga elithize emphakathini, ukuhlonipheke nogazi ezintombini.</i> (See Bab' Ngwemabala and Dladla's response/analysis)	The ability to be a good or bad fighter gives a certain status in the community. You are respected and become famous with the women. (See Bab' Ngwemabala and Dladla's response/analysis.)
Mubi Goodman Dladla	<i>Umuntu oyisiqwaga wayaziwa, abe yisoka kepha oyivaka wayeba yisishimane.</i> <i>Okwakwenza ukuthi umuntu aze abe yinduna yezinsizwa abe yiyo noma esemdala, induna yenkosi.</i> <i>Izigaba ebunsizweni.</i> <ul style="list-style-type: none"> • Igosa - umholi wezinsizwa noma amabutho. • Ukuphatha izinsizwa. • Induku yenza uhlonipheke mina ngahlonishwa ngenduku ngisemncane. Manje ngiyinduna sengiyikhansela komkhulu. 	A brave person was famous. He would be a women's man, but a coward would be ousted. This caused that one who is the leader of the young men to be a headman. Even as an adult he would be the inkosi's induna (chief's headman). Stages of young man are: <ul style="list-style-type: none"> • Igosa -leader of the young man or warriors. Managing the young man. • Induku makes you to be respected. I was respected as a youngster because of my skill in induku. I am now a headman and a councillor of the chief's court."

	(See Bab' Ngwemabala and Dladla's response/analysis below)	(See Bab' Ngwemabala and Dladla's response/analysis below)
Obert Khubusi Gcaba	<i>Uyahlonishwa, ube yisoka nephoyisa lenkosi.</i> (See Gamza Dladla's response/analysis below)	He is respected, becomes a women's man and the inkosi's constable. (See Gamza Dladla's response/analysis below)

Question 5

IsiZulu - Uma wophise obulwa naye wenzenjani noma kwenziwani?

English - If one has drawn blood from his opponent what (do) did they do?

Participant	Impendulo/ Response 5	
	IsiZulu	English
Aron Lolo Hlongwa	<i>Uma omunye umulwi ephume igazi ngangiyе ngimgeze. Uma enezingazi ezingaphezulu kweyodwa.</i>	When I draw blood from my opponent or if he has more than one wound or gash, I stop fighting.
Kaizer Ngwemabala Dlamini	<i>“Uma ophile wayegezwa emfuleni, akhafulwe ngesiqunga ukuze ingozi iphole.”</i>	“When one bleeds he would be washed at the river, spurt with isiqunga so that the wound or gash could heal.”
Robert Gamza Dladla	<i>“Uma esopha kumele ngiyomgeza. Uma ayesongile angimgezi ngoba wayeshilo futhi ukuthi uzongishaya.”</i>	“When one bleeds I have to go and wash him, unless he had vowed to thrash me I would not because he would have insulted me.”
Albert Funokwakhe Phewa	<i>“Ukuxolelana, bese eyogezwa oshayiwe, emfuleni hhayi ekhaya.”</i>	“Forgiveness and washing your opponent at the river not at home.”
Mubi Goodman Dladla	<i>Uma kade singcweka ngangimgeza ngamanzi ebesilwa naye. Inxeba lizezwa njalo</i>	“When we had been sparring I would wash my opponent with water. The gash or wound was

	<i>lalingathungwa.</i> (See Bab' Gamza Dladla's and Bab' Hlongwa's response/analysis above)	washed and not stitched." (See Bab' Gamza Dladla's and Bab' Hlongwa's response/analysis below)
Obert Khubusi Gcaba	<i>Uyamgeza.</i> (See Bab' Hlongwa's response/analysis)	You wash him. (See Bab' Hlongwa's response/analysis)

Question 6

IsiZulu - Hloboluni lwemithi ese (engase) tshenziswa njengezinduku, kungani kunjalo?

English - What types of plants were/are (not) used for Izinduku and why?

Participant	Impendulo/ Response 6	
	IsiZulu	English
Aron Lolo Hlongwa	<p><i>Umsimbithi – uqinile</i></p> <p><i>Umgudlangilube – uqinile</i></p> <p><i>Umphumbulu – uqinile</i></p> <p><i>Umzingathi – uqinile</i> <i>Umzane – awephuki kalula.</i></p> <p><i>Umthongwane – uqinile</i> <i>awunamongo.</i> <i>Imithi engasetshenziswa yile:</i> <i>Idungamuzi – alibaswa nenkomo</i> <i>ayishaywa ngalo, iyaphuza uma</i> <i>ishaywe ngalo.</i></p>	<p>Umsimbithi (millitia grandis bn.umzibeet ecn) –is strong does not break easily</p> <p>Umgudlangilube – is strong</p> <p>Umphumbulu - is strong</p> <p>Umzingathi - is strong</p> <p>Umzane – does not break easily</p> <p>Umadwabe (monanthataxis caffra bn, dwaba-berry ecn) – is supple or bendable.</p> <p>Umgudlangilube – is strong</p> <p>Umzingathi - is strong</p> <p>Umzane – does not break easily.</p>

		<p>Umthongwane – is strong and does not have pith.</p> <p>Trees that are not used are: Idungamuzi -it is not used for making fire, and you do not hit a cow with it for if hit with it, it miscarries.</p>
Kaizer Ngwemabala Dlamini	<p><i>Umthongwane, izingathi nocibi – lezizinduku azephuki kalula.</i></p> <p><i>Umgudlangulube – awunawo umonongo.</i></p>	<p>Umthongwane, izingathi nocibi- these sticks/ izinduku do not break easily.</p> <p>Umgudlangulube- does not have a pith.</p>
Robert Gamza Dladla	<p><i>Umgudlangulube – awunqamuki uphuma amabhizela.</i></p> <p><i>Umphumbulu – awephuki</i></p> <p><i>Izingathi – liqinile</i> <i>Umadwabe – uyagoba noma uvikile uyashayeka.</i></p> <p><i>Umdakane – muhle unezinduku eziqondile.</i></p> <p><i>Umthikashaka – awunqamuki unjengensimbi ulungele ukuvika.</i></p>	<p>Umgudlangulube – does not break easily and forms splinters as it breaks. Umphumbulu- (Red milkwool (ecn - English common name) mimusops obovata (bn- Botanic name) does not break easily.</p> <p>Izingathi- is strong.” Umadwabe- bends even if you have blocked you could still be struck. Umdakane- is beautiful, and it has strong sticks. Umthikashaka- never breaks it is like iron and it is good for blocking.</p>

Albert Funokwakhe Phewa	<i>Umsimbithi nomlungumabele – lemithi iqinile kayephuki kalula.</i> <i>Umadwabe – akulula ukuwuvika ngoba uyagoba.”</i>	Umsimbithi nomlungumabele - these plants have strong sticks and do not break easily. Umadwabe- it is not easy to block because it bends.
Mubi Goodman DlaDla	<i>Izingathi, Umgudlangulube, Amasethole, Umzana, nomnweba lemithi iqinile kayephuki kalula.</i> <i>Umayidwabe uyagoba untebentebe.</i>	Izingathi, Umgudlangulube, Amasethole, Umzana and Umnweba –these plants make strong izinduku that do not break easily. Umayidwabe- is bendable and supple.
Obert Khubusi Gcaba	<i>Umsimbithi – awephuki Umnqayi – awephuki Umnqayi- does not break.</i>	Umsimbithi-does not break. Umnqayi- does not break.

Question 7

IsiZulu - Yimiphi imithi/ izihlahla ezisetshenziswa njengemithi yokwelapha nokubopha amaxeba?

English - What plants were /are used as medicine for izinduku, for wound dressing and healing?

Participant	Impendulo/ Response	
	IsiZulu	English
Aron Lolo Hlongwa	<i>Umahlabekufeni – uncela uhluzi.</i> <i>Amafutha omhlaba – uncela ubomvu isilonda sisheshe siphole/sihlume.</i> <i>Icishamlilo nomgunyo – inxeba liba ndikindiki iqeda ukuqaqamba.</i>	Umahlabekufeni- sucks plasma from a healing wound. Amafutha omhlaba- sucks pus and the sore heals fast. Icishamlilo nomgunyo- the

	<i>Umshekisane – uhlumisa isilonda.</i>	gash becomes numb and these stop the ache. Umshekisane – makes the sore to heal.
Kaizer Ngwemabala Dlamini	<i>Izithoba/Icishamlilo/ isibunde/ umaluphole – iyathoba</i> <i>Ibohlololo – liqeda isihlungu.</i>	Izithoba/Icishamlilo-/ isibunde/ umaluphole (pantani prunalloides bn. broad-leaved pantanisia ecn.) – iyathoba It soothes /reduces inflammation Ibohlololo- removes poison.
Robert Gamza Dladla	<i>Inhlungunyemba – ivikela isihlungu somshayi, iyakhothwa iyathimulisa.</i> <i>Umhlabathi omnyama – ubamba ukopha.</i> For the analysis of the responses to questions 6 and 7 see Bab Hlongwa and Ngwebabala's analysis.	Inhlungunyemba- prevents the vermin of the striker, it is licked and causes sneezing. Umhlabathi omnyama (black soil) – stops bleeding. For the analysis of the responses to questions 6 and 7 see Bab' Hlongwa and Ngwebabala's analysis.
Albert Funokwakhe Phewa	<i>Amafutha omhlaba – uncela ubomvu isilonda sisheshe siphole/sihlume.</i> <i>Icishamlilo nomgunyo – inxeba liba ndikindiki iqeda ukuqaqamba.</i> <i>Umshekisane – uhlumisa isilonda.</i> For the analysis of the responses to questions 6 and 7 see Bab' Hlongwa and Ngwebabala's analysis.	Amafutha omhlaba- sucks pus and the sore heals fast. Icishamlilo nomgunyo- the gash becomes numb and this stops the ache. Umshekisane – makes the sore to heal. For the analysis of the responses to questions 6 and 7 see Bab' Hlongwa and Ngwebabala's analysis.
Mubi Goodman Dladla	<i>Udaka lwenhlabathi – lubamba igazi.</i>	Udaka lwenhlabathi (mud from the soil)- stops

	<p><i>Udabulibhayi – ukushwaqisa lisheshe liphole.</i></p> <p>For the analysis of the responses to questions 6 and 7 see Bab' Hlongwa and Ngwebabala's analysis.</p>	<p>bleeding.</p> <p>Udabulibhayi – ukushwaqisa lisheshe liphole.</p> <p>Udabulibhayi (potassium per manganate) – shrinks the wound and cause it to heal fast.</p> <p>For the analysis of the responses to questions 6 and 7 see Bab' Hlongwa and Ngwebabala's analysis.</p>
Obert Khubusi Gcaba	<p><i>Niphonsa amahawu phezu kwawo niphonse ummbila zidle izinkukhu.</i></p> <p><i>Amafutha engulube</i></p>	<p>You throw the shields and spray mealies on them for the fowls to eat.</p> <p>Lard.</p>

Commentary about interviews

Bab' Hlongwa

I interviewed Bab' Hlongwa on the 15th of March, 2006. It was a cool day in autumn with the south-easterly wind that made me appreciate the cool breeze, because the Lower South Coast usually has hot days in January and February. I prefer the cool days compared to the hot days at the end of summer.

Bab' Hlongwa was a retired factory worker. He once told me that he learnt to use traditional herbs so as to treat himself because he had never had good health from his youth. When he told me this, I looked at him surprised because though he was not a robust person, he looked healthy and strong. I heard from one of his relatives that he passed away recently at eighty-four years. When I interviewed him he must have been eighty years old.

Bab' Hlongwa looked as if he was in his seventies, a small man in structure, light in complexion compared to most Zulu people, weighing approximately seventy-five kilograms, one point seven metres tall, was soft spoken and a man of character. He was a school community member for a number of terms and a

school governing body member who made a remarkable contribution. He was also a grandfather of more than twenty-five grandchildren. He was a surrogate father to his orphaned grandchildren who clearly loved him. During the interview, they were around us, 'disturbing us', I first thought, but later realised that this was an indication of someone with a pleasant character, someone who is revered by his children and grandchildren.

He passed on in February 2010. I was unable to attend his funeral due to my extended family commitments, and my friend Bona Nzimande (mentioned in my dedication) was buried on the same day as Bab' Hlongwa's funeral..

While I was asking the questions I observed Bab' Hlongwa closely and I saw the following:

He enjoyed the interview and freely told me what he thought I required from him. His face beamed with life more especially when he talked about his aim of wanting to be a famous induku performer. This might have reminded him of his good old days as a young man and the popularity he enjoyed as a famous induku performer. In passing Bab' Hlongwa mentioned that he had always been a sickly person and as such his induku performance had been a way of proving to his peers that he was not a weakling simply because his health was poor. This utterance made me realise the value that induku performance plays in human personality development. Laban (1971) states that movement is for the realisation of potential as one performs: human movement develops personality.

Furthermore, Bab' Hlongwa possessed a vast knowledge of herbs that he claimed have helped him to face his ailments by being able to heal himself. He claimed to have learnt some of the herbs as a herdboys from his peers. His vast knowledge was displayed by the ease with which he gave me the plants that are used for carving izinduku and those that are not used for them as well as those that used for healing wounds.

I believe that learning is not a passive process or activity but involves identifying and solving problems using critical and creative thinking. Blocking and striking is not a mechanical activity but physical, mental and emotional activities that involve organizing and managing oneself and one's activities responsibly and effectively (CCFO3). To execute an effective block strike one has to think fast, collect, analyse, and critically evaluate information (CCFO4), reflect on and explore a variety of strategies (CCFO8) to defend oneself.

As Bab' Hlongwa and his peers taught/hit each other they learned how to work effectively with others as members of teams, and groups (CCFO2). The sparrings and talks after the sparring, that they got involved in were more than physical contact but effective communication of feelings and thoughts that included responsible actions and safety of other fellow herdboys.

Bab' Hlongwa was defending his isithunzi (dignity) and protecting himself from humiliation that he might have experienced if he failed to defend himself. His *iqholo* (pride) would have also been affected if he failed to defend himself. He also had an understanding that he was a member of a community and his defense demonstrated an understanding of the world as set of related systems by recognising that his failure to defend himself would affect his isithunzi somndeni (family dignity), umphakathi (his community) as problem-solving contexts do not occur in isolation (CCFO7). In defending himself he was participating as a responsible citizen in the life of his local community and in that manner uplifting the name of his family and community.

Mitchell (1989:6) states that "human beings identify with strong symbol of power and in human societies are those who are more effective acquirers gain a greater share of available resource. The drive to gain power propels the desire to gain status". Status like any other resource is scarce and is earned through hard work as it is in induku performance. Bab' Hlongwa's

pride and desire to gain prestige was his driving force behind learning induku. It was also important in his personality development.

Thinking as one fights, is a fast process that involves identifying danger as a problem that has to be solved using decision-making that displays critical and creative thinking within a short period (CCFO1). Thinking reveals the ability to organize and manage oneself and one's activities responsibly and effectively. The spontaneity that happens during fights is a revelation of learning that is matured in that it becomes part of the induku performer's way of performance. It is an activity that is reached after many practices in life. Feeling good about oneself is an essential part of a positive personality trait that Bab' Hlongwa had.

I believe that ukuqhathanisa (comparison or contrast) between the feeling of a coward and a brave performer had a positive effect on the performers and spurred them on to bekezela (persevere). They did so, so as to build their characters and personalities.

Stopping when one has drawn blood from an opponent is a sign of isibopho (responsibility), ukuhlonipha (respect) of the sparring partner that has willingly offered himself as a partner in performance. Stopping when one has drawn blood from an opponent is visual communication of ubuntu (humanity) and inhlonipho (respect). It is a revelation of being organised and being able to manage oneself and one's activities responsibly and effectively. Anyone who lacks the sense of responsibility would continue to thrash the opponent even if he saw the blood drawn from his opponent.

Bab' Hlongwa's responses to the question six and seven show a vast knowledge of some one that collected, analysed, organized, and critically evaluated information as he states various uses and the characteristics of different trees that are used /not used for izinduku/healing of wounds.

Bab' Kaizer Ngwemabala Dlamini

I first met Bab' Ngwemabala when I was still a boy on my way to school in 1967. He was a man of one point seven metres. He looked very strong, healthy and handsome then.

I interviewed Bab' Kaizer Ngwemabala Dlamini on the 1st of March 2005 at his homestead Kwa Jwayela at Murchison. Bab' Dlamini was well built and a man of character known as an expert of induku. But at the time of the interview he had aged and was frail. He was a retired Steyn's Quarry induna (foreman). He is now a retired tribal policeman, an induna (headman). Whenever (most of the time) I made appointments with Bab' Ngwemabala, I would arrive to find that he was away to do other chores in the community.

On the day of the interview it was hot. He kept on wiping his face with a handkerchief. I had to repeat my questions now and again because he could not hear very well. In some instances, he would pause as he thought about the response. He even remarked that his memory was failing him due to old age.

I visited him after the interview and he was sleeping during the day and that was unusual for him. He told me that he was not going to live long because of ageing. He seemed even to have lost his memory and he mumbled, so that I could not follow what he sometimes intended saying. I could hear that he was longing to see his relatives and was waiting for his son to take him to them.

Bab' Ngwemabala passed on in 2008. I only heard about his passing on three months after his death.

On the day of the interview, I had to wait for Bab' Dlamini for more than an hour, as he had gone to visit one of his neighbours. As the interview continued, his face shone with joy. He showed great joy when he mentioned his father S'timela and appreciated the upbringing that he got from him. Though he did not mention his brothers by name it became obvious that he also had great respect and love for his brothers. He was also proud of his family.

As he was answering my question he would stand and demonstrate the actions or moves that he performed as an induku performer. He also told me that he had never been hospitalised because whenever he felt sick he would do some jogging and after sweating he would feel right. Bab' Dlamini had not read any books on wellness but demonstrated knowledge about physiology and hygiene. He even explained that the wound had to be washed in running water. This means that he knew that stagnant water is in most cases infested with germs that would cause the wound to go septic and thus take long to heal. My interview questions limited him to answer only what I had asked him. He wanted to tell me more but due to time constraints and that I had been waiting for him caused me to stop the interview.

Bab' Dlamini's responses to questions six and seven are a manifestation of a vast knowledge that herding and induku offers the herdboys and induku performers, knowledge that is medicinal and biological. The responses are to me a revelation that herding and induku performance are not primitive activities but live and useful activities in which mental, physical and emotional faculties are involved in personality development. Induku performers collect, analyse, organised and critically evaluate knowledge before it is applied (CCFO4). The induku performer's knowledge, science and technology is used effectively and critically (CCFO6) to solve problems, showing responsibility towards the environment and health of others such in the chopping of trees for induku carving or removing roots, leaves, barks for medicinal purposes.

Bab' Ngwemabala's learning of induku occurred in his family circles among his brothers. This to me was a rich environment for learning to identify and solve problems (CCFO1) in a group of brothers and this offered him an opportunity to work effectively with others as a member of a team, group, and community (CCFO2). The sense of law and order that Bab' Ngwemabala and other tribal police had in the 1970's, and 1980's, I believe was a result of his growing up under the strict father, S'timela.

Bab' Ngwemabala participated as a responsible citizen in the life of the Murchison community until his last days when he was too old and frail to be active in the tribal matters. I believe that his isibindi (courage) and the ability to communicate affectively that he learnt by being among many brothers and induku performance put him in good stead to work confidently as a tribal policeman. The discipline that his father had exercised on them as his boys also helped Bab' Ngwemabala to have a strong character and a good personality.

The notion and understanding that “Ababuyisi baphambili” - “Those who would send you [if you left though told not to leave] are ahead of you [will be waiting to send you back unceremoniously],” prevented the boy that was injured during the test by S'timela before the umjadu from capitulating. The inhlonipho (respect) that the boys were taught and had caused them to remain standing even if they failed the test [sparring with S'timela their father]. The respect that the boys had was not only that for their father but even that for amadlozi/abaphansi (the ancestors) who would protect any of the boys from lurking danger. It was also preferred to be injured at the homestead than be exposed to stranger who would have caused more harm than the father who was nozwelo (sympathetic) to his children.

I believe that wanting to gain self respect and the respect of others is a natural drive that most people have as part of their personality. Bab' Ngwemabala was a confident person who always made a positive contribution in life. To him induku as a way of life was not meant for fighting only but a means of communicating effectively his inner feeling/being and an expression of his inner reality (Jousse, 2000:72 /76).

Bab' Dlamini said that induku is a way of life. He knew nothing about Japanese Martial art as practised by Mas Oyama (1978:11) who states that: “...Karate increases one's alertness and self- awareness... teaches confidence... and with confidence comes calmness and a sense of inner peace.” Bab' Dlamini shares the same idea with Mas Oyama though they are from two different worlds. Mas Oyama was/is a world- famous Karateka

and Instructor of *Kyukushinkai* – in Japan, and Dlamini a well known tribal policeman and headman of the late inkosi Ndwalane - a Zulu. The two are great personalities in their own worlds. It is a pity that Bab' Dlamini, because of colonial rule and his lack of scribal writing will not enjoy the fame/status that Mas Oyama enjoyed.

Bab' Dlamini states that if he meets an opponent, fighting occurs spontaneously. The spontaneity that Jousse refers to is that of learning which also happens in induku learning as personality developing performance. In saying that it occurs spontaneously, Bab' Dlamini affirms Jousse (1997:66-67) who states that:

Corporeal-manual style man is a subtle observer and a supple 'receiver'. He faithfully reproduces within himself what is played out to himself. He replays and gesticulates mimismologically and logically, like a living and conscious plastic mirror, the three phases of all interactions: 1. the Essential action of the subject; 2. the Transitory action of the subject, and 3. the object on which this Transitory action focuses, the object which is itself mimed as an Essential action.

Dlamini confirms the existence and the functioning of the laws of receive, register and replay as identified by Jousse 2000. In Joussean terms, what Dlamini identifies as 'Kuyazenzekela' is replay of what he receives, registers and replays as he learnt induku, which then leads to the spontaneous action of 'the plastic mirror'.

In addition to gaining status, Mitchell (1989:8) avers people everywhere have a deep rooted instinct for self-protection which makes them evaluate the odds for personal survival in any life or death encounter. Bab' Dlamini had the urge to prove his ubunsizwa (young manhood) and gaining status as the driving forces behind his sparring.

Spontaneous fighting that Bab' Ngwebala says occurs is not something that one exercises in one day only but it is a process. It is a process that involves identifying and solving problems in which responses display that responsible decisions using critical and creative thinking have been made

(CCFO1). Mitchell (1989:8) confirms the spontaneity as he state that: “a man of valor does not think about the outcomes of the fight; he fervently plunges into the jaws of death...”

Spontaneous fighting involves working effectively with others (CCFO2) as one learns as a member of a team and a group of herd boys. It also involves reflecting and exploring a variety of strategies (CCFO8) to learn more effectively as one learns to defend oneself under pressure. To be a good induku exponent /expert demands organizing and managing oneself and one’s activities responsibly and effectively. To achieve the standard of high induku performance the performer must have over the years collected, analysed, organized and critically evaluated information concerning ways of movements/ stances, blocks and strikes that are winning moves. Moreover to be an expert demands ukuzithiba (deferred gratification) such as avoiding activities that might affect your skills such as drug abuse and addiction to alcohol.

Induku performance calls for acting as a responsible citizen (CCFO9) in the life of a local community as a sportsman or *woman*.

Sitimela must have been/was popular in the community and failure to defend onself as his son would mean degrading his status as a famous person. The inhlonipho nokwaziwa (respect and fame) that he had would be negatively affected. Putting his sons to a test before an umjadu was a way of protecting his and his son’s izinga (standing and prestige) in the community.

Spurting the opponent that one had injured was a message that no harm was intended. It was a way of preventing the serious repercussions that a wound not treated would have had for the one wounded. To me it is responsible action of ukungazicabangeli wedwa (selflessness) as well as gratitude and acknowledgement of being offered a sparring partner.

Bab' Robert Gamza Dladla

Bab' Robert Gamza Dladla is dark in complexion, about one point five metres in height. He is about seventy five years old. He was strong and healthy when I first met him in 1967 when my family relocated to Murchison. He was then an induna (foreman) at the South African Railways in Port Shepstone. He is now retired and very active as Councillor of the Nsimbini Tribal Authority. He also owns a shop at Mbayimbayi.

I interviewed Bab' Dladla on the 15th of March 2007 on a cloudy day at the tribal authority court. As it is usually hot at this time of the year, he kept on remarking about the day's weather. A cool breeze would now and gain flow, and cool us as we talked under the veranda.

Bab' Dladla is a man of jokes and as he was talking to me he would greet those who passed by. As we talked his face was beaming with joy and he would also demonstrate his favourite fighting stances that made him win most of his fights. Bab' Dladla is the one that led the participants of the *Azidle Ekhaye* and *Ibuya Wethu* projects in 2005. He is the one who also asked me about the completion of my thesis, so that he could see what it looked like. He had not seen a thesis before or been involved in academic research.

I believe that induku fights involved responsible fighting that taught performers ukuzibamba (discipline) and ukuhlonipha (respect) of nature as the boys knew how and when to cut twigs and from which drought resistant trees to cut or chop izinduku.

The induku fights offered the boys an opportunity to work effectively with others as members of teams and groups, a practice that was preparation for community involvement at a later stage.

Avoiding being hurt or hurting others demanded responsibility towards oneself and others that was small-scale learning to participate as a responsible citizen in adult life. The teaching by older boys helped to foster responsibility and authority as the boys always knew that they could not

act irresponsibly, as they were always watched. Any irresponsible act would result in befitting sanctions.

I believe that induku is martial art similar to karate as Mitchell (1990:9) states that the primary objective is to help the practitioner to conquer the self - not the opponent. This belief is true. From my experience of practising both induku and *karate*, doing well needs discipline as a performer which I consider to be conquering the self from the day one makes a decision to be a performer.

Bab' Robert Gamza Dladla regarded fighting as a way of gaining ukuhlonipheka (respect) and ukuzivikela (selfdefense). It was also a means of gaining udumo (fame) that was essential for him to win the love of young ladies.

Whatever is in the memory is automatically stored and learned as one collects, analyses, organizes and critically evaluates information for it to be retrieved spontaneously or deliberately as the circumstances demand. The teaching that occurs between sparring performers demands ukuhlonipha (respect) so as to be hlonipheka (respected). It requires ukulalela (listening) as you are told and ukuhluza (sifting) between advice that you need and that which you do not need. The blood rush and the feeling in the solar plexus are natural feelings in any learning process. I consider them as prerequisites in preparing one for effective learning. To me learning without feeling/s is not learning.

Bab' Dladla's saying that he is a good fighter tells me of someone who has an understanding of his capability and has ukuzethemba (confidence) in himself. I believe that his confidence led the inkosi to trust him and give him the induna's (headman's) post. I consider the ability to manage others comes from the ability to organize and manage oneself and one's activities responsibly and effectively (CCFO2). Being an induna means having a high level of discipline and responsibility to oneself and thereafter to others. It also means having the ability to identify and solve problems in the

community (CCFO1), working effectively with others as well as participating as a responsible citizen (CCFO9) in the life of the community that you lead. As you lead you learn a variety of strategies (CCFO8) to solve problems (CCFO1). As that happens your personality is developed. To lead in an impartial manner and the need to be culturally and aesthetically sensitive across a range of social contexts (CCFO10) is essential and has to be displayed in leadership. Solving of the problems provides the induna an opportunity to realize that problem-solving contexts do not exist in isolation but there is a relationship that exists between problems (CCFO7). The achievement of that realization is attained, as the induna collects, analyses, organises and critically evaluates information (CCFO4), in preparation for solving dispute and trying cases. The trying of cases is an activity that is initially learned as a herdboys where sanctions for breaking herdboys' rules have to be given out.

“When one bleeds I have to go and wash him, unless he had vowed to thrash me I would not because he would have insulted me.” I believe that washing an opponent that is bleeding is effective communication of the feeling or friendship relationship that exists between the performers. It shows ukuxhumana (connectedness) ukuzehlisa/ ubuthangathanga (modesty) ukuzuthoba (humbleness) and communicates uthando (love) for oneself and the other. It is a revelation of being culturally and aesthetically sensitive to the old cultural action of washing the opponent if you have drawn blood during sparring. It is to me inhlonipho (respect) of the abaphansi (ancestors) who initiated the action as a token of ubungane (friendship) and ubuntu (humanity)

Albert Funokwakhe Phewa

Albert Funokwakhe Phewa is fair in complexion compared to most Zulu people. At the time of the interview he was about forty nine years old. He is one point nine metres in height. He is lean and has long arms and big hands. He is a soft spoken person but very determined person. When arguing, it is not easy to deter him from what he believes. He is also very economical with words. I had to think

of that as I was interviewing him. He is a physical science grades ten to twelve educator and the Head of Department Science subjects at Mthusi High School.

I interviewed Albert in the morning on the 23rd of May 2007 at Mthusi High School. It was a cold day. I could feel that the Drakensberg mountains were about to wear their white cloak of snow as usual at that time of the year.

I learned from his continual nod that Albert liked to talk about induku. He would smile now and then and shrug his shoulders as if he was feeling something on them. He is still teaching at Mthusi High School

I regard sparring with peers as having provided Funokwakhe an opportunity to learn to work effectively with others as a member of a team or a group as a prerequisite to working in an organisation and a community (CCFO2). For Funokwakhe to learn he had to observe, observation is never a passive activity but it includes collecting, analyzing, organizing and critically evaluating information (CCFO4) so as to make informed and best choices in performance, as is required in real life situations.

I consider practice as an active and effective communication of mastered skills, knowledge, values and attitudes that build /develop personality. I regard practice as the use of science as knowledge and technology effectively and critically showing responsibility towards the environment and the health of others as team members.

I believe that defending oneself is important in that it develops a sense of responsibility in one's actions and further develops responsibility towards others. Once others feel secure in one's presence *ukuhlonipha* (respect) for the responsible person become possible. In turn respect begets fame of the respected person. The respected person in turn receives /gets a positive feeling that boosts his personality.

Funokwakhe further states that, Induku is a sport. Although Funokwakhe has not read Pert (1997:277) - "When we are playing we are stretching our emotional

expression ranges, loosening up our biochemical flow of information, getting unstuck, and healing our feelings... I let the emotions and the peptides – flow.” it sounds as if he has. This implies that as we play we learn as we learn we are building our personality intuitively.

Funokwakhe views fights as responses to actions of his opponent during their sparring. I believe he views it as an interaction that is based on reaction to a challenge that is posed by the exchange of blows. I regard stances, strikes and blocks as visual-gestual-corporeal-manual (Jousse, 2000) communication that enhances personality development because the fighting invokes feelings that are essential in personality development.

The wish to get to the fighting arena is to me the wish to adventure into the unknown as every day is a adventure that has to be welcomed with a positive personality with the hope that the new days brings new opportunities.

I regard ukweneliseka (satisfaction) as the highest level of reward in performance. Satisfaction leaves an indelible mark in my personality and I believe that it is a similar feeling that Funokwakhe talks about.

Washing an opponent as said by Funokwake has the same/similar message as Bab’ Gamza Dladla’s analysis above.

For the analysis of the responses to questions 6 and 7 see Bab’ Hlongwa and Ngwebabala’s analysis

Mubi Goodman Dladla

I interviewed Bab’ Mubi on the same day as Bab’ Ngwemabala the 1st of March 2005.

Bab’ Mubi Goodman Dladla was the brother to Bab’ Gamza Dladla. He was a tribal authority policeman and later became a councillor. He was one point five meters in height and about sixty five kilograms in weight, and dark in complexion. He was about seventy two years old. He was a quietly spoken man and therefore difficult to hear. His stern look said much about his being a tricky person. It took

me sometime to get him talk freely. I never saw him smile throughout the interview. It was hard to tell how he actually felt about the interview. I later heard that he also passed on a year after the interview. Bab' Dladla said that he learned induku during the lung festival.

I believe that the learning that is acquired during the iphaphu (lung festival) teaches ukubekezela (perseverance/indurance), ukuziphonsa (risk taking), isibindi (courage), ubuqhawe (heroism) and a way of measuring one's level of personality development in induku performance. It is an examination of induku performance.

Bab' Mubi's joy was joy of someone who was iqhawe (hero) and daring, a feeling of someone who was willing to face challenges in life. I believe the feeling helped him to take risks and in that way learned many things that put him in good stead in life. His audacity made it possible for Bab' Mubi to be a tribal policeman and later an induna (headman) who would maintain law and order even in times of political change and instability in the Republic of South Africa. He then participated as a responsible citizen (CCFO9) in the life of the people of Murchison in bringing about political change that took place in the late 80's and the early 90's as a result people confided in him and chose him as a tribal court councillor. He could then work effectively with people of different persuasions to bring law and order during times of fear, strife, disorder, confusion, unrest and instability caused.

Thinking and looking involve a myriad of activities that play a role in making an informed decision within limited time. The ability to make a decision requires identifying and solving problems in which responses display that responsible decisions using critical and creative thinking have been made (CCFO1). In order to make a decision Bab' Mubi had to collect, analyse and critically evaluate information. Looking where the opponent was open and striking is to me making good judgement a sign of ukuqikelela (carefulness), ubungoti (championship/ professionalism) and a manifestation of visual communication of one's decision.

Feeling relaxed even if Bab' Mubi lost the fight is an indication of ukwamukela (acceptance) that failure is part of the learning process. His acceptance to me is maturity of the mind and soul that some people never reach. It is ukukholwa/inkolelo (belief) that failure can be turned to something positive in life.

Obert Khubusi Gcaba

I interviewed Bab' Obert Khubusi Gcaba on the same day as Lolo Hlongwa on the 15th of March 2006.

Bab' Obert Khubusi Gcaba is a man of few words. He is a very suspicious person, similar to Bab' Mubi. He is one point five meters in height and fair in complexion. He was about sixty four years old at the time of the interview. I could not also talk easily with him because at first he did not trust me. It was only after I had interviewed others that he agreed to talk to me.

His responses were short and I sensed the he did not entirely believe in what I said about induku. I could not recall whether he was present at the Nsimbini Tribal Authority Court when I first introduced myself and my intentions to conduct my research.

Bab' Khubusi's response ubuqhawe (bravery) is manifest by his saying that fighting instilled love for induku. It is also possible that the love was instilled by the status that the brave were given in his community. It could also happen that though he rejoiced but he hated to see his elder brothers fret as they were thrashed by other boys. I believe it is for this reason that he would vow that he would not be thrashed as his brothers were, even though he was still young.

The ukuzethemba (confidence) that Khubusi had is of someone who can organize and manage oneself and one's activities responsibly and effectively. He must have identified the weaknesses as the problems that made his brothers be thrashed and critically and creatively thought of ways to overcome their weakness as he fought well and defended himself.

I regard Bab' Khubusi as umuntu oqikelelayo (an observant person). I believe that is why he had to see me interview others before conceding to be interviewed.

Learning as process involves feelings and people respond differently to failure be it theirs or that of others. The feeling of anger that Bab' Khubusi experienced before fighting was a motivation or something, that spurred him to fight better. He would focus on the fight and thus win.

Anger or annoyance can be positive agents in the learning process provided they are properly channelled towards achieving something positive in life. Khubusi's anger could be the driving force behind his achievements as a herdboys as well as an adult. Pert (1997:285) affirms that anger and fear are essential in life: "We need anger to define boundaries, grief to deal with losses and fear to protect ourselves from danger."

(For the analysis of the responses to questions 6 and 7 see Bab' Hlongwa and Ngwemabala's analysis)

Isiphetho

Conclusion

In this chapter I have dealt with my first group of interviews. This group is made up of participants that had to respond to seven questions that I formulated after my visit to the Insimbini Tribal Court. I then wrote the questions in IsiZulu then provided the English equivalent/ translation below each question. I also wrote the responses in IsiZulu then presented the English equivalent/ translation below each response. I further presented my work in the following manner:

1. Plain font - reportage.
2. *Italics for IsiZulu.*
3. **Bold plain font for my analysis** and
4. my responses.

In the next chapter I present my second group of interviews.

Chapter 12

Ithimba Lesibili Labacwaningwa

Second Group of Interviews

Isingeniso

Introduction

In this chapter I present the second group of the interviews. After using seven questions to interview the first group of participants I changed to one question for each of the interviewees in the second phase. I adopted a similar position to Lawrence: “For the interview I did not prepare any question other than “tell me a bit about your life before you became principal of this school”...” (Lawrence, 2007:27), except that my one question was slightly different for each induku performer. This open-ended question was intended to elicit a broader view of what induku encompasses.

In the account below, I record the questions, the responses to each question in isiZulu, and then I provide an English translation of the responses, an analysis and commentary.

I present my work in the following manner:

1. *IsiZulu* version in *italics*.
2. English responses of the participants are in **bold**,
3. My reportage and English version in normal font
4. My analysis in ***bold italics***

Ngahlangana kanjani no Bab' Yeni

How I met Bab' Yeni

In 1999, one of my cousins asked me to accompany him to oShabeni to resolve a matter between him and the Yeni family. When I questioned my cousin about the Yeni family, he assured me that we would be treated fairly as the head of the family is a man of God. I then accompanied my cousin to oShabeni. We were welcomed and treated very well. After the resolution of the matter, in our conversation it transpired that Bab' Yeni's wife was MaGumede, of the Qwabe clan. In that way Bab' Yeni was my father's brother-in-law, according to the Zulu

custom. We then developed a close rapport with the family. I later visited his three sons' homesteads whenever I had time. I also discovered that Mrs. Clementine Yeni, one of my fellow students in the doctoral group at DUT, was Bab' Yeni's daughter-in-law.

In 2000 Bab' Yeni's wife passed on and I attended her funeral. My presence at the funeral strengthened our relationship. I visited Bab' Yeni a few times after his wife's funeral.

When I started my research on induku in 2003, Mrs. Clementine Yeni told me that Bab' Yeni was a retired induku carver. Following protocol, Mrs. Yeni then made an appointment for me to meet Bab' Yeni.

When I went to interview Bab' Yeni at his homestead, I asked my wife to accompany me. I intended asking him only one question, and carried a pen and an exercise book to record his response to the question - "*Yini ongangitshela yona ngenduku noma ngokubazwa kwezinduku?*"-"*what can you tell me about induku or how are izinduku carved?*" but when the time came to write, he insisted that I listen to him rather than writing. He said:

Isihlahla usibona ngamakhasi, amagxolo ukuthi siluhlobo luni nokuthi sizokunikeza induku enjani. Imithi enjengo mnqayi nomasethole ayibazwa ikhiwa isiyinduku. Umsimbithi (millitia grandis bn.umzibeet ecn) uyabazwa ukhiphe izihlobo ezimbili zezinduku uma usebenzisa ingaphakathi lwawo uthola induku ethi ayibe mnyama kanti ingaphandle lona liyakhanya. Umgudlangulube uqinile. Inqayi linesisindo. Izinduku lezi zigawulwa ngesikhathi esithize hhayi noma inini. [Usheshe ubhale... ake sixoxe uzobuye ubhale umkakho lo uzokukhumbuza uma ukhohlwa kepha mina ngizokutshale ungakhohlwa]

Umuthi uyakhulelwa ehlobo umongo uyakhula uzale amagqabi kanye namagxolo.

Ebusika ayaphela umongo.Imvelo yisikole kuningi okufunda kuyona. Nakhoke.

Nguya ebusika ukuyokha izinduku-umsimbithi uthatha isikhathi ukuthi ube nombala omnyama. Ngiwukha bese ngiwunquma ngokwezilinganiso engizidingayo kumbe ngiwuklaye ukuze ukhiphe izinduku eziningi. Ngangakha amawisa noma izinduku nje. Uma ngithole umuthi ogobile ngangiyi ngiwelule ngokuwufudumeza emlilweni noma ngiwucwilise emanzini ngibe ngiwucindezele ngento enesisindo[washo ezielethaizindukueyomsimbithi neyamasethole]

La kwaYeni kunenduku yomndeni [ewuphawu lwamandla nobumbano lomndeni] engahlali kunoma ubani isekhaya elikhulu ngikhuluma nje. Uma kuyiwa emjadwini izinduku zeqiwa intombazane engakayi esikhathini kumbe isalukazi esidala.

Abanye izinduku lezi bazisebenzisa ekuthandazeleni nasekwelapheni. Washo wangikhumbuza ngomthandazeli waseGoli owangicela ukuba ngimenzele induku. Waqale wayichaza ngokuthi ufuna induku emfikela ephusheni enekhanda lomuntu elibhekwe inyoka. Ngathi kulomthandazi angikwazi ukwenza induku enjalo kepha akanginike ithuba ngizoke ngizame. Ngathi ngilele ngayiphupha le nduku. Ngakusasa ngavuka ngaya kogawula.

Ngayibaza ke le nduku ngahamba nayo ngaya kumthandazeli. Ngathi ngifika nje wathi nakho ke yiyo le nduku abeselokhu ngiboniswa ngayo.

Uhumusho lwesiNgisi

English translation

I asked “What would you like to tell me out induku or izinduku carving?”

Bab’ Yeni said:

You recognize the plant by its leaves and bark as to what type it is and know the type of Induku that it will produce. Trees such as umnqayi and amasethole are not carved into induku. They are chopped into induku form.

Umsimbithi is carved to induku and produces two types of izinduku. When you use the innermost part of it, you carve an induku that is dark or black but the outer part yields an induku of a light colour. Umgudlangulube is

strong. Unqayi has weight. Izinduku are chopped at a particular time only, not at anytime. A tree becomes pregnant in summer. The pith gives birth to the leaves and the bark.

I started to write what Bab' Yeni was saying, and at this point he stopped me and said: "You are too eager to write... let us talk. Your wife will remind you if you forget. I will tell you and you will not forget."

In winter the pith disappears. Nature is a school there is a lot that you learn from it. There you are!

Bab' Yeni's assertion that 'nature is a school' made me to reflect about my school years as well as my teaching and compared that with my herding and induku experience. I then recalled that Jousse (2006:15) avers that: "Thus, between the living child and the universe in motion, a strange world is interposed, a world frozen in black, inert characters with difficult, debatable meaning. What is learned no longer has contact or relevant to what is experienced: the opaque density of paper separates them". I then came to the conclusion as to why most learners find school difficult and sometimes boring. I also came to understand some of the problems that I experienced as a teacher and as a principal of a high school. The challenges of absenteeism, as some learners found school boring as well as meaningless and so played truant.

Bab' Yeni further said, "I go in winter to cut izinduku. Umsimbithi takes a while to gain its dark colour. I chop and cut it to the measurement of my need or else split it for it to produce many izinduku. I would make amawisa (knobkerries) or ordinary izinduku. If I come across a bent tree from which I need to carve induku, I would straighten it by warming it with fire or soak it in water and then place a heavy object on it. [Bab' Yeni brought umsimbithi and amasethole izinduku].

Here in the Yeni family we have a family induku [as a symbol of the Yeni family power and unity] that is not kept just anywhere. As I speak it is at our Khayelikhulu (major homestead).

When going to umjadu, the izinduku is put on the ground, a young girl that has not had her menses or else an old lady that has reached menopause walks over them.

Some use the izinduku for spiritual healing or ordinary healing. You have just reminded me of a healer in Johannesburg who asked me to carve an Induku. He first of all explained to me that he wanted the induku that appeared in his dream, an induku that had a man's head with the face of a serpent or a snake. I told the spiritual healer that I had not done such induku but he should give me time to think about it and would give it a try. As I was asleep, I dreamt about this induku. The following morning I woke up and went to cut a log to carve the induku. I then carved the induku and took it to the healer. On my arrival, he affirmed that that was what he had always seen in his dream(s)".

For Bab' Yeni, carving izinduku was a career choice (CCFO11) which entrepreneurial opportunities (CCFO12) that enabled him to support his family. His ability to organize and manage himself and his activities helped him to use the money profitably and responsibly. His response to the question illustrates an understanding of life science of someone who has collected, analysed, organized and critically evaluated information (CCFO4). His knowledge of trees reminded me of my Grade 10 study on the structure and function of trees. When he said that the tree become pregnant in summer, he provided his insights about the classification of plants and trees according to their texture and the study of phenomena such as osmosis, imbibition, and secondary thickening. As he spoke I appreciated his vast knowledge of nature and its wonders.

Bab' Yeni also demonstrated his capacity to identify and solve problems (CCFO1) using science and technology (CCFO6) when he used water and

fire/warmth, and a heavy object to straighten a bent tree so as to carve a straight induku. To be able to solve problems related to his carving, Bab' Yeni had to reflect and explore a variety of strategies to learn effectively (CCFO8). I believe he achieved that through trial and error that demanded isineke (patience) ukubekezela (perseverance), ukugcina isikhathi (time management) as he was self-employed as an izinduku carver.

His acceptance of various ways of the use of induku is an indication that he was someone who was culturally and aesthetically sensitive across the range of social contexts (CCFO10). If it were not so, he would have dismissed the idea of making the induku that the spiritual healer asked him to carve. He would have also not believed in the dream that was about the induku that he was to carve for the spiritual healer. Bab' Yeni was a Christian but he never refuted the traditional belief of his people such as rituals before going to umjadu. His belief in the importance of the family was demonstrated in his account of the family induku is a manifestation of his open mindedness. I regard Bab' Yeni as a responsible citizen who participated in the life of the local communities (CCFO10) as a father, a grandfather and a great grandfather.

He was a humble listener who respected people. This is to me was a demonstration of someone who had inhlonipho (respect,) ubuntu (humanity), and ongacwasi (that did not discriminate) unfairly. Bab' Yeni also had ukuhlonipha imvelo (respect for the environment) as he states that 'nature is a school' from which one learns a lot.

I believe that Bab' Yeni had the special gift of what Maslow in Boeree (2006:5) refers to as "freshness of appreciation, an ability to see things, even ordinary things with wonder". I see him as someone who was creative, inventive and original enough to see the possibility of making carving a career that gave him and his family a livelihood.

Maslow (ibid) states that people like Bab' Yeni tend to have more peak experiences than the average person. He further maintains that peak

experiences are those that take one out of oneself, that make one feel tiny, or very large , to some extent one with life or God. Peak experiences give one a feeling of being a part of the infinite and the eternal. Baba Yeni was old but had lively/vital ideas with a good sense of humour. He was a faithful man of God.

Two other of my interviewees were educators from Mthusi High School, Wellington Siyabonga Ntobela and Kaizer Mnyandu. I have provided one analysis for them based on the fact that their responses revealed a similar understanding. They are educators of almost the same age and training and teach at the same school. I asked them the same question.

Yini oyiphawulayo kumshayi wenduku njengothisha weMetametiksi/ weFisikhali Sayenzi?

What do you observe from an *induku* practitioner or performer as a Mathematics/ Physical Science educator?

Wellington Siyabonga Ntobela

I met Wellington Siyabonga Ntobela in town in 1993 when I was recruiting teachers for Mthusi High School which was then a Junior Secondary School. I recruited him as one of the teachers in 1994. I later discovered that he was one of my learners at Mshweshwe High School and he knew me as a teacher in 1984, but I did not recognize him when we met.

Wellington Siyabonga Ntobela is about one point nine metres in height, lean, and dark in complexion. He is a jovial person and a hard worker. He is Mathematics, Physical Science and IsiZulu teacher at Mthusi High School. He is also a part-time photographer. I interviewed him on the 23rd of May 2007. It was a cold day. We stood behind Mthusi High School staffroom to gain some protection from the cold wind blowing off the snow-covered Drakensberg mountains nearby.

uWellington Siyabonga Ntobela wathi:

Induku ne Metametiksi? [ebuza ehleka] angikaze ngicacabange lutho ngayo. [Ngase ngimbuza ukuthi akaze yini acabange ukusebenzisa ulwazi lwenduku

ekufundiseni kwakhe] Wathi akakaze kepha useyabona ukuthi kungenzeka alusebenzise kusukela kule nkulumo yethu. Sengiyawabona ama- engela esebenza ngenkathi ngilwa.

Uhumusho lwesiNgisi

English Translation

Wellington Siyabonga Ntobela said:

Induku and Mathematics? [He asked this smiling] I have never thought anything about it, but as you ask me, I can visualize angles that the performer exhibits and demonstrates in action.

I further asked him whether he has ever thought of using knowledge of induku in his teaching.

He said he had not but now realizes the possibility of using the knowledge of induku in his teaching. He said he would start using it as from the day of our conversation. He said he could see the use of angles as I performed some stances, strikes and blocks.

Kaizer Mnyandu

I met Kaizer Mnyandu at Mthusi High School on the 23 rd of May 2007 on the same day that I interviewed Siyabonga Ntobela. .

As I was interviewing Siyabonga, Kaizer approached us to us. He showed interest in our discussion /interview. I then asked him whether he would like to be interviewed and he agreed. Kaizer is one point five metres in height, about ninety-five kilograms, and light in complexion. He is a Mathematics and Physical Science educator at Mthusi High School.

uThisha uKaizer Mnyandu wathi:

Angiqapheli lutho kepha njengoba usungibuza ngiphawula ukuthi, ifos, ama-engela, ipawa amakhalkhuleyishini akhona kanye nokunye nje engisazo ke

ngikucabange [Naye uKaizer ya(wa) mlethela ukumoyizela lenkulumo/ mbuzo njengo Wellington.]

Uhumusho lwesiNgisi

English Translation

Kaizer Mnyandu said:

I had not noticed anything but as you ask I note that there is application of force, angles, power, calculations and other things that I will think of. [this question also made Kaizer smile as Wellington did].

It puzzled me that Siyabonga and Kaizer had both failed to see the science in induku but I was gratified that they saw the connections when I pointed them out. I then realized the impact that education that is divorced from reality has on the personality of educators and in turn the personality of their learners.

This has made me ask question such as: How can educators achieve the Critical Cross-Field Outcomes if they fail to make apparently obvious connections? For example, any movement of a physical object and human beings is movement, and moving in a direction or at an angle is movement irrespective whether it is man or an object. I then see a challenge that educators have, that of making connections that will help simplify the so-called complicated. I could see that this was a consequence of the Apartheid education that intended that Black people should be 'hewers of wood and drawers of water' and nothing more. I believe that Wellington and Kaizer, as I was, are victims of the stiff and rigid teaching mechanism that Jousse (2006:36) criticizes, a type of teaching that does not realize the use of human movement as embracing almost all the physics concept. I believe in a type of teaching that would use even induku performance to demonstrate laws of physics such as force, direction, speed and friction among many other concepts.

What I believe is also confirmed by Laban (1960: v) when he states that:

There exists an almost mathematical relationship between the inner motivation of movement and the functions of the body; and the guidance in the knowledge and application of common principles of impulse and is the only means that can promote the freedom and spontaneity of the moving person.

This to me is a great realization that makes me value ukuxhumana (connectedness) that is found in the universe or the interdependence that exist between entities in life.

How I met Bab' Ntobela

I met Bab' Ntobela when his son, Wellington, asked me to accompany them to his Teacher Diploma graduation in Durban. It was a graduation of the Imbumbulu Teacher Training College. I drove us all to the graduation. After the graduation, the family invited me to a family ceremony and that strengthened my relationship with the family, more especially Bab' Ntobela. When Wellington wanted umkhongi (negotiator for ilobolo) so as to get married, his father asked me to be the negotiator. To be asked to be a negotiator by a family is a great honour and trustworthy position in the Zulu culture. I later learned that Bab'Ntobela was related to my family relative Bab' Zindela of KwaNyuswa. Bab'Ntobela also knew my uncle Mputuza of Nqabeni. Bab' Ntobela is also married to MaGumede of Zululand who is Wellington's step-mother. Wellington's mother passed on before he went to the teacher's college to train as a teacher.

Bab' Mumbi "Violet" Ntobela

Bab' Mumbi "Violet" Ntobela is Siyabonga's father. He is about one point five metres in height, weighs about ninety kilograms, and is dark in complexion. He was about eighty three years old when I interviewed him. He is a retired railway employee. He spent most of his time in Durban where he worked for more than thirty years before retiring.

When I first met him at Siyabonga's Diploma Graduation In 1994, I noticed that he was a friendly person and liked to tell stories and jokes that made me like him from the very first time. What also impressed me about him was the manner in which he talked to Siyabonga. They talked as if they were brothers and I could see the healthy relationship that they had as father and son.

I interviewed Bab' Ntobela on the 23rd of May, 2007. On the day of the interview, it was very cold with the wind from the Drakensberg Mountains making staying outdoors unbearable. Below Bab'Ntobela's homestead is a rivulet that brings a cold breeze or front that adds to the cold brought by the wind from the Drakensberg mountains. During the interview I took photographs.

My question to Bab'Ntobela was "*Ake ungixoxele ngokwaziyo ngenduku ebufaneni nasebunsizweni.*" "Please tell me about *induku* in your years *ebufaneni* (as a boy) as well as *ebunsizweni* (a young man)."

UBab' Mumbi "Violet" Ntobela wathi:

Ha! Induku isikole esikhulu kabi. Sasiyifunda ngamahlaha sishayane ngawo aze abe yizinkwebu ezingenamahlaha ezibuhlungu. Kuye kuze nezinswazi bese sishayana ngezinduku. Uqale ngokulwa nomuntu oyedwa babe babili babe bathathu. Kuthi nxa sekudliwa ubhedu ulwe nabaningi uthi ungaludla ubhedu bese uba ingqwele. Lapho usukwazi ukulwa nabantu abaningi.

Kwathi ngomunye unyaka nomunye umfo wakwa Mthethwa saya engomeni kusakanwa wathi kimi namuhla kuzoliwa. Wayenesiphiwo sokubona into ingakenzeki. Ngaphambi kokuba siye engomeni sasebenzisa intelezi sazifafaza ngayo.

Yathi ingaphela ingoma lwasuka udweshu basishaya abafo laba bayosithela edabulini lomoba. Babonakala sebebomvu thina singenalutho. Uma bembuza umfokaMthethwa wathi kuzwane igazi lethu sabashaya abafo baseMaBheleni nakuba babaziwa njengezilwi.

Uma nilwa nihlangene nabantu, nibofulathelana nihlukane niphinde nihlangane ngemihlane, ningavumi abantu banehlukanise.

Uhumusho lwesiNgisi

English Translation:

Hey! Induku is a great school. We would hit each other with leafy twigs until the leaves were 'pruned' and only the twigs remained and they inflicted great pain.

From then we would use izinduku. You would learn to spar with one opponent then two, three, four and more people opponents during the iphaphu festival. If you fight them successfully you would then be Ingqwele head 'herdboy' and be respected.

Maslow in (Boeree, 2006:2) argues that when physiological needs are largely taken care of, the second layer of needs (the safety and security needs) comes into play. You will become increasingly interested in finding safe circumstances, stability and protection. I believe that the need to be respected emanates from the need for safety and security. The ability to protect myself gives me safety and security. This safety and security enabled the performers to have ukuzethemba (confidence) to venture into other aspects of life such as courting young women, hoping that prominence as a good induku performer would work in their favour.

Bab' Ntobela said: "Sometime ago an Mthethwa chap and myself went to an ingoma 'zulu dance' competition. During the competition he told me that a fight was likely to occur. He had a gift of sensing things before they could happen. Before leaving for the ingoma we sprinkled the intelezi over ourselves.

As soon as the ingoma was over, the rampage started and other fellows fought us until we were in the sugarcane field. In no time the fellows who were fighting us were covered in blood and we were unmarked. When they asked the Mthethwa chap how we were they able to beat such good fighters as the Mabhelenis, he simply answered that there was a click between the two of us. The Ntobela's are from the Mthethwa clan, and are Dingiswayo's descendents. The rise of King Shaka of the Zulu nation can be attributed to Dingiswayo who was king Shaka's great supporter] and we beat the MaBheleni guys though they are famous as fighters.

Bab' Ntobela and the Mthethwa chap were able to fight well and beat their opponent because of the blood relationship bond they had. They had a belief that they were descendents of the great Zulu/ Mthethwa warrior Dingiswayo. They had ukuzethemba (confidence), iqholo (pride), isibindi

(courage), inhlonipho (respect) ukuxhumana (connectedness) that made them to fight with the ithemba (hope) that their ancestors are also with them.

When fighting we need to face back to back and facing the opponent not allow people to cause you to part.

Bab' Ntobela's response that induku is a great school means that it is performance that has a similar educative function to formal education even though its formality is that of oral tradition not the literate tradition. Induku teaches ubuntu (humanity) and inhlonipho (respect) and values such as ubuqhawe (bravery), ukwethembeka (honesty), ukukhuthala (diligence), among other values. As induku and other activities associated with it are practiced, the Critical Cross Field Outcomes are dealt with. Bab' Ntobela says that sparring with peers taught him to work effectively with others (CCFO2). Sparring successfully involves identifying and solving problems (CCFO1), organising and managing oneself and one's activities responsibly and effectively (CCFO3) in a moment. Strikes, blocks and stances as induku is performed, involves solving problems (CCFO1) which necessitates collecting, analyzing and critically evaluating information (CCFO4) and being able to communicate effectively using visual, mathematical and/or language skills in the oral mode (CCFO4) within a limited time. The actions are conducted under pressure as one faces the opponent or opponents.

Induku also teaches ukhlonipha imvelo (respect for nature) as the cutting or chopping of trees or branches is done in manner that saves plants from drying out. Irresponsible or disrespectful cutting or chopping of trees or branches is destructive to both nature and man.

Fighting and outwitting opponents brought about ukhlonipheka (respect) for the good performer and this had a positive impact on the performers and his personality.

I found Bab' Ntobela fitting most of Maslow's definition of a "self-actualizer" in Boeree (2006:5-6) He is reality-centred. He can differentiate between what is fake and what is real and genuine. He is problem-centred: he treats life's difficulties as problems demanding solutions, not as personal troubles to be railed at, or surrendered to. This is evident from the manner in which he handled the fight with the eMabheleni chaps. He has a different perception of means and ends, as he felt that the ends do not necessarily justify the means, that the means could be ends themselves, and that the means - the journey – was often more important than the ends. He knew his potential as the offspring of the hero Dingiswayo but knew that he had to face the Mabheleni chaps as they came and be realistic about the outcome of the fight based on that day's performance and not his genealogy.

Bab' Ntobela still herds his cattle and enjoys solitude. He values personal relations that are deep like the one he has with his son Wellington and his wife with whom he happily lives as all his children are grown and have established their own homes.

As a retired railway worker, he has autonomy and is relatively independent. I found that he accepted himself for what he was and was accepting of others. He has a jovial sense of humour and laughs at himself and at the human condition, and never directs his humour against others. I say this because he recently remarked that I had visited him several times alone, and said he avoided talking about families when he saw that I had a marital problem in my previous marriage. He noticed that I am now accompanied by my wife when I come to visit him, and he is pleased that my second marriage is happy.

Bab' Ntobela is spontaneous and simple that makes it easy to connect with him and it is easy to see when he is opposed to something. Bab'Ntobela's daughter-in-law once commented about his forthrightness and approachability as a parent saying that she likes his personality. I believe

that his personality is based in some significant degree on his herding and induku training.

Mani MaCele Mbili

I met Mani MaCele Mbili in 1967 when my family relocated to Murchison. She is my family/home neighbour. As herdboys we would herd her cattle. She is more than seventy years of age now, and dark in complexion. She is slim and it is difficult to tell her age because she looks younger than her age. She speaks the tekela dialect of Zulu in which the 'z's are pronounced as 't' for example, for 'ángazi' (I do not know) she would say: 'ángati'.

She is a widow with humility and respect towards others, something that Maslow in (Boeree 2006:5) refers to as "democratic values" ...meaning that she is open to ethnic and individual variety and even treasures it. I say so because of the respectful manner in which she (and some other Zulu women) treated my Sotho mother when we relocated to Murchison in 1967.

My question to MaCele was ***Ngixoxele okwaziyo ngenduku / Tell me what you know about induku***

uMani MaCele Mbili wase Murchison *kwaMbayimbayi oneminyaka engaphezu kwama-70 uthi:*

Induku abafana babeyifunda ngamahlahla. Kuthi bangakhula bayidlale ngezinduku. Uma kukhona umjadu noma umgcagco kuqhudelane izigodi. Izigodi zazikhipha insizwa ngayinye okuyiyona izosimela. Lapho sezingcweka enye ishayeka yopha le eshayekile yayihamba naleyo eyophisile iyogezwa emfuleni. Uma sekubuywa lapho kwakuye kuxoxwe ngokwenzeke ngenkathi zingcweka kungabi into esusa umsindo ngoba bekudlalwa.

Insizwa ekuyiyona idle umhlanganiso kulowo mgcagco yayaziwa futhi ihlonishwa endaweni. Amantombazane nawo ayekwazi ukudlala induku nami ngiyayazi usungangishaya nje ngoba sengigugile kodwa hhayi ngiyayazi. [usho uMaCele uyalinganisa ukuthi zimiswa kanjani uma kungcwekwa]

Uhumusho lwesiNgisi

English Version

Mani MaCele Mbili of Murchison at Mbayimbayi says:

Boys learnt induku using leafy twigs. When they became older they would then use izinduku. When there was a wedding ceremony, young men from different izigodi (areas) would compete. A representative from each area would be chosen to spar. If it happened that one performer drew blood from the other then the one that has injured the other would take him to the river and wash the wound. After the sparring, talks would be held concerning the sparring but as this was a game. No ill feeling or grudges were held. The young man that won was respected. Girls too knew how to play induku. I too can play induku. You can only beat me now because I am now old. [As MaCele said this she demonstrated how she spars]

I believe that the sparring was a way of displaying the expertise that the performers of a particular area had. As performers practiced they would have the umjadu as the day and place where they would prove the development of their skills like the examination. I take it that drawing of blood from the opponent was not the actual aim behind the sparring matches.

Washing the injured was ubuntu (humanity), ukuhlonipha (respect) for the performer and the people of both izigodi (areas) as well as ukuzihlonipha (self respect). I consider that both respect and self respect emanate from the ability to know who you are and the ability to organize and manage oneself and one's activities responsibly and effectively (CCFO3). It is also brought about by the ability to work effectively (CCFO2) with others as a member of a team or group. Knowledge, and the feeling of where or in which group one belongs, is significant and plays a role in personality development, as isolation due to failure to hlonipha (respect) the group would be a sanction that would negatively impact on the member's personality.

If all sparing were done keeping in mind respect and avoid jeering the defeated group or person then no grudges would be held after the fights. I believe that ukhloniphana (respect for each other) prevents unnecessary ill feelings caused by disrespect.

Isiphetho

Conclusion

In this chapter I have presented the second phase of the interviews. This phase is based on a different single question to each of the interviewees. I have provided one analysis for two of my participants (Wellington and Kaiser) based on their responses that revealed a similar understanding, as educators of almost the same age, training and teaching at the same school.

In this chapter, I have recorded the questions, the responses in isiZulu, an English translation of the responses, and an imbedded analysis.

I finalise my interviews with my third group of interviews that is a response to a question about photographs of my research participants.

Chapter 13
Ithimba Lesithathu Labacwaningwa
Third Group of Interviews
Ukucutshungulwa Kwezithombe
Comments on Photographs and Analysis

Isingeniso

Introduction

In this chapter I present the third phase of the interviews. I had photographs taken of my research participants, mostly by Wellington Ntobela as he is a more experienced photographer than I am. When I showed the photographs to the induku performers, I then asked them “*Uzwa unjani uma ubona lesi sithombe sakho?*” / “How do you feel when you see your photograph?” I did this so as to find out what memories the photographs brought into play, and what their comments revealed about their personalities.

I also took photographs of places that I travelled through for my research including Mhlwasimbe, Murchison, Betania, KwaNyuswa, KwaNzimakwe, Mbotsha on the way to Betania, and Izingolweni, and places where I worked, such as the Izingolweni Magistrate’s Offices Nobamba High School, Mshweshwe High School, and Mthusi High School. All these photographs are featured on the DVD which accompanies this thesis.

In this chapter I record the question, responses in isiZulu, an English version of questions, the responses in English, as well as an embedded analysis of the responses. I will use my beliefs, values and Critical Cross Field to Outcomes to analyse the participants’ responses.

I present this account in following manner.

1. *IsiZulu* version in *italics*.
2. English responses of the participants are in **bold**,
3. My reportage and English version in normal font
4. My analysis in ***bold italics***

Ithimba Lesithathu Labacwaningwa

Third Group of Interviews

I always first told participants about my study before asking for an appointment to see them. I made an appointment with Bab' Ntobela and told him that I was coming with one of the participants from KwaNzimakwe. Bab' Ntobela was excited and willingly agreed. I then phoned Mxiolsi Jula and made an appointment with him and told him that we were to meet Bab' Ntobela at Izingolweni. On the 19th of July 2008, a wintry Saturday, my wife and I went to meet Mxolisi at KwaNzimakwe, before going on to Izingolweni. After getting lost - I have a poor directional 'bump' - we met Mxolisi an hour after our scheduled time, and then drove to Bab' Ntobela's homestead. Bab' Ntobela cordially welcomed us and showed us his shields and held two of them for photograph taking. Mxolisi was extremely excited as he saw the shields and izinduku and kept on praising Bab' Ntobela. When Mxolisi held the izinduku, he had a broad smile on his face. Wellington, Bab' Ntobela's son took the photographs of both Bab' Ntobela, and Mxolisi sparring, and then individual photographs in different stances and poses.

Even though I did not formally interview anyone on that occasion, it was clear to me that the event was extremely pleasurable to all participants.

The second photograph session was on the 6th of July 2009. I had made an appointment with Kaizer Mnyandu at KwaNyuswa to choose a photograph that he would keep as memento of the research that he had taken part in as it was his first experience to take part in a research project and it meant a lot to him. But before going to Kaizer, we went to Mxolisi's aunt's home to leave money, where we were rewarded amadumbe (tubers of the rhizome family) which are my favourite meal. While we were eating amadumbe, Mxolisi told me about a ceremony that was to take place at the Ngalekas and said he knew people that were induku performers. That is how I met Enock Maswidi Ngaleka and Bha Ngaleka.

This process of each research participant introducing the researcher to other participants is what I prefer to refer as 'dungballing' – the African version of

'snowballing' (Morgan, 2009). "Snowballing is a research technique where the researcher would find one participant who would refer the researcher to other participants, in a snowballing manner or fashion."

<http://www.statpac.com/surveys/sampling.htm>.

My African version of 'snowballing', viz. 'Dungballing' is taken from the dung beetle's 'dungballing' process which to me is similar to snowballing, in that the ball grows as it rolls. The dung beetle is renowned for its capacity to collect animal dung which it rolls into balls many times its very small size, in which it lays its eggs. By a process of 'dungballing' I identified the following participants and took photographs, and recorded comments from some of them.

- at KwaNzimakwe : Bha Ngeleka, Enock Maswidi Ngeleka;
- at Murchison : Thamsanqa Ndlovu, Petros Mazubane, Nhloko Mazubane
- at Mthusi High School : Kaizer Mnyandu

Bab' Petros, Samson and Thamsanqa were interviewed on the same day on the 6th of July 2009 at Bab' Dladla's homestead.

Petros Themba Mazubane was eighty-four years old at the time of the interview. He was one point seven metres in height, about seventy kilograms, and dark in complexion. He had a hearing problem due to age. He is a forthright person who sometimes says things that most people would shun to say. He is a retired labourer, who spent most of his adult life in Durban working for a white family as a caretaker. He is now one of the inkosi's (chief's) advisors.

Petros Themba Mazubane

Gumede, washo indaba ekwaluseni la sasiye seluse kuthi kuhlathwe komunye wemizi. Kuyothathwa inhliziyo yenkomo lendawo enonile ezungeze yona yenziwe imishwana ixhonywe othini ibekwe ngasemlilweni ivuthiswe ikhoza).

Ithi ingavuthwa ixhonywe phambi kwezinsizwa kuthi ezizwayo iyoyithatha idle. Yothi isayifaka emlonyeni ziyisuse ezinye ziyishaye kwenzeke iyilahle phansi.

Kothi lapho ikhona insizwa ezizwayo iyithatha sisuke futhi leso kuze kube khona insizwa ezehlulayo ezinye ileyo ke edla ubhedu. Ibisihlonishwa ke leyo ngobuqhawe nangesibindi.[ukhuluma nje uBaba uyamamatheka injabulo. Asho nokuthi ngimkhumbuza eseyinzizwa.] Mh! Yayinhle le nto oyenzayo Yeyeye yokugcina isiko.

Uhumusho lwesiNgesi

English version

Gumede, you talk about herding cattle, where we would look after cattle and one of the homesteads would slaughter a beast. We would take an ox heart that is the part that is surrounded by fatty tissue. We would be slice it well and the slices would be placed on a stick next to the fire for it to be cooked/ grilled by the heat of the fire.

As soon as it was well cooked it would be placed on the stick and whichever young man felt he was good enough to fight, would then take the ubhedu (the steak for the competition) of the ‘iphaphu festival’. As soon as the young man took the ubhedu (the steak for the competition), others would then attack him to the point that he would throw the ubhedu (the steak for the competition) before finishing it. That would be done until there was the only one young man stick strong enough to fight others and thus win the encounter, and he would then ‘adle bhedu’ - win the steak. That insizwa (young man) would then be respected for being iqhawe (a warrior) and for ubuqhawe (bravery) [as Petros was saying this he was smiling]. This brings back memories of my youth. What you are doing is good, Yeyeye (my family praise name) to keep knowledge.

Bab’ Petros had pride for/in the lung festival as one of the important occasions that in herding and induku performance.

From my experience, the lung festival was not a random or a normal day-to-day event in herding. Bab’ Petros singles it out because of its significance in the lives of herdboys and their personality development. I remembered that we planned months before as we herdboys got the

message that a particular family would be having a function such as a wedding at which a beast would be slaughtered. From the time of announcement of the lung festival we started preparing.

By way of preparation we herdboys groomed ourselves for the day physically, emotionally and mentally. Herding schedules were planned differently as most of the time would be spent sparring. Our induku sparring would become more serious as we would concentrate on identifying and solving our problems in stances, strikes and blocks. Most of the time we shelved our minor differences and learning took place. At such times that working effectively with others as a team member or group would be vital. We learned to organise and manage ourselves and our activities responsibly and effectively with the lung festival day in mind.

In our meetings we established what information was important for the lung festival. We spent more time than normal reflecting on and exploring a variety of strategies to learn more effectively so as to be fit for the festival. At such times, our critical and creative thinking would be at its height and most of the talks would be based on past lung festivals and what happened and how things had happened.

On the day of the festival, anyone that/who attempted to take the steak was ozidelayo (daring) and onesibindi (brave) herdboy. Even if he did not finish the steak or dropped it and ran away, he would be acknowledged and be known by his peers for his daring stunts and facing the thrashing. The taking of the steak and facing the thrashing meant gaining ukuhlonipheka (respect) from the peers as some/most of the herdboys did not have the guts to take part in the competition. It was known that the competition was not for the amagwala (feeble hearted).

From my personal experience, herdboys would abstain from most things that would render them weak during the competition. That to me was a display of cultural and aesthetical sensitivity across a range of social contexts : the herdboys were culturally aware of what was permissible and

what was disallowed in preparation for the lung festival. I consider preparation for the lung festival and abstinence as a minor exercise towards understanding the value of ukuzithiba (delayed gratification) as one of the prerequisites of personality development.

I believe that the slicing of the ox heart that Petros talks about was not done by everyone but was done in a skilful manner. I take it as requiring learning of a special skill and involved a particular status among the herdboys. Whoever was assigned with the duty of preparing the ox heart had to be thembeka (honest) as the steak was a prized commodity that had to be well prepared in the manner of its being sliced and grilled. Abahloniphekile (the respected) such as the inqgwele (head herdboy) would be in charge of the steak or the head herdboy would choose a novice who was othembekile (loyal) to perform the task of grilling. The slicer had to be an ohlanzekile (neat/clean/tidy) physically, mentally and spiritually developed herdboy and be from a family that was not known for unwelcome practices such as ukuthakatha (witchcraft).

Samson Nhloko Mazubane

Samson Nhloko Mazubane of Murchison kwaMbayimbayi who is sixty-nine years old says:

Uma ngibuka lesithombe ngizizwa nginokujabula. La ekwaluseni sasifunda lukhulu njengoba sasiye sithole nokudla njengobhanana nje asayiweba emapulazini amandiya siphume sisuthi. Ngangiye ngenze udobo ngifake ukhokho osingeni ngidobe kuthi izinhlanzi engizithola lapho sizose sidle. Kwenzeke ngesinye isikhathi silibale izinkomo zidle emasimini, kothi sizwa sizwe sesibizwa sazi ukuthi sizophela uswazi. Kokunye zingabonwa kepha amahloni okuthi zidle ensimini akuhluphe uze ubonwe ekhaya noma nje uzicebe bengakaboni abadala. Ekwaluseni sasifunda inhlonipho kanye nesibindi.

Sasiqhathwa kuthiwe kuwena usibanibani uthi uyakwehlula [washo ebeka induku phansi Ubab' Nhloko] induku le ibekwa phakathi kwenu oyeqile

useluqalile uthuthuva kusuke ukulwa. Uma ukhombisa ukwesaba kubekwe induku emva kwakho ukuze uyamukele intselelo. Kanjalo nje Gumede.

Uhumusho lwesiNgesi

English version:

When I look at this photograph I feel happy. When herding cattle, we learnt a great deal. We even had food such as bananas that we stole from the Indian farms and we lived well-fed. I would make a fishing rod and put cork on my fishing line and catch fish that we roasted and ate. We would sometime forget about the cattle and they would enter the crops, and at that moment, we would hear adults shouting and knew that we would then get punished. Sometimes no one would see what had happened but the shame of what had happened would make us feel guilty to the extent that we would report the matter before it was known to the adults. When herding cattle we learnt inhlonipho (respect) and isibindi (courage).

We would be ‘Qhathwa’ (made to spar/fight). They would say to us “so-and-so said he can thrash you”. [as he said this he put a stick on the ground] The stick as then put between the two that were to fight. Whoever crossed, it accepted the challenge and thus the fight would start. If you showed signs of unwillingness to accept the challenge a stick would be placed behind you so that you may not move backwards, and then you would be forced to accept the challenge. Just like that, Gumede.

I observed that Samson’s happy feelings were due to the good memories that the photograph brought back to him. His saying that they learnt a great deal from herding tells me that he values herding as an activity that made a positive contribution to his personality. I believe that their forgetting the cattle was due to their joyful involvement in games and other activities in which they would be fully zinikele (committed).

The ‘stealing’ that Samson talks about is culturally acceptable among the Zulu as a means of obtaining something to eat during herding as long as it is done minimally. Often, ‘stealing’ was effected by tying stolen maize cobs

on the ankles (an activity called 'ukumbasha') so that the stolen maize could not be seen by elders as the herdboy left the crop. This created the impression that the herdboy had gone into the field to relieve himself, which was a common practice in rural areas where toilets were seldom found.

I consider the catching of fish as an activity that taught ukuqikelela (carefulness) because it was easy to be pierced by the hook if the herdboy was not careful. Fishing also taught us herdboys hand-eye coordination. From that fishing some would develop the love for fishing.

I value the ukwethembeka (honesty) that Samson talks about reporting a matter before adults could find out. I value it because I used it at home or whenever I could not do my homework as a learner. The reporting in that manner (before you are asked) saved me from punishment on many occasions. In most cases my parents/teachers knew my honesty and believed me. Reporting a case before the elders knew had to be done properly. The one reporting had to select his words and tone of voice so as to convince the adults about the mistake's impossible avoidance – the matter had to be communicated effectively, and sound reasons for the mistake were needed. Representing others meant learning how to work effectively with others as facts for the case were collected, analysed, organised, and critically evaluated (CCFO4). The skills learned from reporting are essential skills that could be developed to explore education and career opportunities (CCFO11).

I also regard reporting and presenting the case as a display of identifying and solving a problem, and in that way displaying responsible decision-making using critical and creative thinking. Anyone chosen to represent the group of herd boys must have been someone organised who could manage themselves and their activities responsibly and effectively.

The discussions before the presentation of the case offered the herdboys an opportunity to reflect on and explore a variety of strategies to learn more effective ways of communication and presenting the case.

The mistake of letting cattle into the crop land would have been seen as an irresponsible act on the part of the herdboys if it occurred too often. When the herdboys prevented this from happening, they developed a sense of participating as responsible citizens in the life of their families that would later translate to their understanding that they would be responsible in their local, national and, even perhaps, global communities. Herding required ukuzinikela (commitment) more especially during dismal weather in winter, as well as the burning heat of summer.

The guilt that Samson talks about was brought about by the sense of duty and the isibopho (sense of responsibility) that herdboys learned during herding.

I consider ukuqathwa (made to spar/fight) as a valuable practice because the intention was to learn skills, unlike the senseless college practice that broke the spirit(s) of most new comers so that some even left teacher training or school permanently.

Ukuqathwa (made to spar/fight) was sensible as no one was forced to fight if he felt he was not fit to do so or the herdboys felt it would harm the fighter emotionally or physically. Ukuqhathwa (made to spar/fight) was done responsibly and sensibly with an intention to teach isibindi (courage), ubungoti/ubungcweti (expertise), igunya (authority), inhlonipho respect, ubungane (friendship), ukuzithoba (humbleess), ukuxhumana (connectedness), ubumbano (unity) and total personality development.

Most of what Samson said might not be well-accepted by people. To accept it one has to be culturally and aesthetically sensitive across a range of social contexts. One has to avoid letting one's personal cultural

understanding colour one's understanding and judgement of other cultures.

Thamsanqa Ndlovu

Thamsanqa Ndlovu of Murchison kwaMbayimbayi who was forty-seven years old says:

Thamsanqa Ndlovu waseMurchison kwaMbayimbayi oneminyaka enga-47 uthi: Eyi! Uma ngibona lesisithombe ngikhumbula ezakudala ngimashumi amabili nesihlanu ngisayibamba. Kumnandi kuthi dwi! Sasishayana nensizwa size sibukane ngiyincome sixhawulane. Sazane ngoba sazi ukuthi siyakwazi ukuhlanganisa.

Uhumusho lwesiNgisi

English version

Hey! When I see this photograph I remember the good old days when I was still twenty-five years when I still had induku fights. It is pleasing! We would fight with other young men till no one wanted fighting and shake hands and praise the other. We would know each other by our prowess.

Thamsanqa is using the interjection to express his feeling of the distant past when he was still young and enjoying his youth. Thamsanqa is a councillor in Murchison, twelve kilometres from Port Shepstone, on the Lower South Coast of KwaZulu-Natal. Murchison is a densely populated with people from other rural areas. He has a responsibility to cater for the various needs of the people. He says the photograph pleased him and brought back good memories of the past. As a herdboys and induku performer, the fights and other activities taught him to work effectively with others as a team, in groups, organisations, and communities (CCFO2). His involvement in herding and induku assisted him to learn how to identify and solve problems in which his response would display responsible decisions using critical and creative thinking (CCFO1). To achieve his goals as both a herdboys and induku performer, he had to learn to organise and manage himself and his activities responsibly and effectively. He had

to collect, analyse organise and critically evaluate information (CCFO4) that he could communicate his ideas effectively. This could be one of the reasons that people chose him as a councillor and the induna's advisor in the trial of cases.

I believe Thamsanqa is a responsible citizen who contributes to the welfare of the Murchison community. His being chosen as a councillor at Murchison was due to people having recognised his ubuntu (humanity), inhlonipho (respect) angacwasi (be non discriminatory manner) in dealing with people in an area like Murchison where there are all African cultural groups and he would have /called to be sensitive to all cultural groups and ukungacwasi ngobuhlanga/ ukuzonda abezizwe (shun xenophobia). He displays cultural and aesthetic sensitivity across the range of social contexts (CCFO10).

I know from experience that herding and the fights taught Thamsanqa ubuqhawe (bravery,) isibindi (courage), ukubekezela (perseverance), isineke (patience), ukulalela (listening), igunya (authority), ukupeteka komqondo/ ukubekezela ubunzima (resilience), ukuziphonsa/ukuzijuba (risk taking), ukwamukela ukwehluleka/ nokwehlulwa (acceptance of failure), ukumelana nokuklolodelwa (face being jeered), and other attributes that a prospective and progressive councillor faces. I believe that these are attributes that Thamsanqa learnt in part as a herdboys and induku performer.

Bha Ngeleka

***Yeka kuseyimina! Ngangizibamba kushunqe uthuli. Ngiphethe inkomakwethu!
Ukuguga kuyazenzela.***

Uhumusho lwesiNgisi

English version

Oh! Gone are the good old days. I would hold my weapons and do wonders. Holding my shield! Old age is taking its toll.

Bha is remembering the good old days when he was still young and strong. He feels that his age is catching up with him.

I believe Bha is not regretting his youth but is yearning for the formative years that made him the person that he is. He still recalls the days that he would have his shield. His holding of the shield and doing wonders with it was his way of expressing himself and his skills. The good days were days of herding and induku performance that made him popular. Performing the wonders that he talks about tells me that he was able to identify and solve problems displaying responsible decision making using critical and creative thinking (CCFO1). The wonders that he performed were done together with other herdboys that gave Bha the opportunity to learn to work effectively with others as a member of a team or group, organisation, or community. This helped him to join the police force that is the South African Police.

For Bha to train and qualify as a policeman he had to have certain qualities such as being thembeka (honest), and ahlonipheke (respectful). He had to be culturally and aesthetically sensitive across a range of social contexts as his job of a policeman demanded of him. This meant that Bha was a law-abiding citizen who participated responsibly in his local community (CCFO9) until such time that his health failed him and he then had to be medically boarded as a policeman.

Bha still has his pride as an ex-herd boy and induku performer which reveals to me the positive effect of induku on one's personality.

Maswidi Ngeleka

Swidi ngokudliwa ngabantwana! Ukuzibamba ngangizibamba ndoda kudle kona ukuthi zidlana imilala kukhethethe ukhethi. Ngangiyishaya induku bebe bekhona nabanye abafo.

Uhumusho lwesiNgesi

English version

Sweet by being sucked by children/women! Being a good performer I was! And it would depend on the skills of other performers of induku. There were also other good performers.

Maswidi as an ex-herd boy learned the use of words in communicating effectively using language skills in the oral mode (CCFO 5). He does not say that he was popular with woman but says that he was liked and loved as sweets are. He attributes his popularity to his skills in induku performance. His ability to praise himself in this jocular manner shows that he still uyazethemba (trusts) in himself. He has ukuzethemba (confidence) and iqholo (pride) in himself as an induku performer. I admired Maswidi's acknowledgement of other performers. This shows that uyazethemba had/has ubuntu (humanity), and inhlonipho (respect) for other performers and their skills. Maswidi is aware that any performer is a performer due to the opportunities that other performers offer him in terms of sparring and discussions pertaining to induku performance.

Isiphetho

Conclusion

In this chapter I have presented the third phase of the interviews. This phase is based on asking the participants how they felt when they saw their photographs. This phase consists of questions, responses in IsiZulu, an English version of the questions and responses as well as an embedded analysis of the responses. I used my belief, values and Critical Cross Field Outcomes to analyse the participants' responses.

In the next chapter, Amaxabhalela Emfundweni / Implications for Education, I suggest ways in which values can be explicitly applied in Community Service Integrated Projects.

Chapter 14

Amaxabhelela Emfundweni

Implications for Education

Isingeniso

Introduction

In this chapter I will show how the Critical Cross Field Outcomes can be incorporated in Life Orientation, Grades 10-12 using herding and induku as examples of life experiences that can inform, and be informed by the Critical Cross Field Outcomes. I also examine the possible role of beliefs and values in the Life Orientation curriculum and show how these can inform and be informed by integrated projects in schools, which incorporate the Critical Cross Field Outcomes.

The Critical Cross Field Outcomes underpin Life Orientation therefore the influences in my life have “oriented my life” – the influences in my life have prepared me to be an effective educator. Therefore these are the influences that should be included in Life Orientation.

In (Watson, 2009:4), Archbishop Emeritus Desmond Tutu says:

The long-term impact of not having a value-based society is that South Africans will be damned. If we do not have the right values of truth, honesty, love and compassion, then we are for the birds. Our nation will self-destruct.

For us to serve the nation, the community, the school and tertiary institutions must teach values-driven missions (education) (Becker, 2006) to serve the values that Tutu espouses. Jim Becker, an Executive Vice President of Skanska USA Building, and also a former professor at MIT says: “Our higher-education clients are driven by values and missions, not by profit. We have to understand their aims, to be able to fulfil our promises.”

The teaching of values does not start in higher education but from the earliest exposure to society, that is in the informality of our homes, formal pre– and primary and secondary education that we receive from Grade R to Grade 12, and

continue to receive in life-long learning. I believe that all humans share the same learning characteristics, albeit in different degrees and in a variety of different ways, of being educable in their communities, schools, tertiary institutions and workspaces. I believe that educators as deliverers of the curriculum and role models, and the curriculum itself can be the bearer of the values.

The question that arises from this statement is: “What is a curriculum?” Wilson (<http://www.uwsp.edu/education/lwilson/curric/curtyp.htm>) advocates that a curriculum is:

Anything and everything that teaches a lesson, planned or otherwise. Humans are born learning, thus the learned curriculum actually encompasses a combination of all of the below- the hidden, null, written, political, and societal etc. curricula. Since students learn all the time through exposure and model behaviours, this means that they learn important social and emotional lessons from everyone who inhabits the school....Many educators are unaware of the strong lessons imparted by these contacts.

To be more specific, in trying to show the importance of values and beliefs as factors that have an impact on education, I look at the Life Orientation grades 10-12. I look at what it does, as well as what it does not do, as a bearer of beliefs and values.

I also look at the Critical Cross Field Outcomes as used in the curriculum of the Republic of South Africa education system and how the Critical Cross Field Outcomes aid in values-driven education. I will also demonstrate the integration that is found among the Critical Cross Field Outcomes.

I will finally suggest how Community Service Integrated Projects can be used to instil or help learners to attain positive values in a way that enriches their lives and the lives of the communities they live in and serve.

Life Orientation grades 10-12.

The Life Orientation Curriculum Grades 10-12 of the Republic South Africa is structured as follows:

Chapter 1 is the introduction of the national curriculum statement that describes the principles and the design features of the curriculum.

Chapter 2 is the introduction of the subject that describes the definition, purpose, scope career links and learning outcomes of the subject. It provides the orientation to the subject.

Chapter 3 contains learning outcomes, assessment standards, content and contexts.

Chapter 4 deals with the generic approach to assessment that is being suggested by the National Curriculum at the end of the chapter is a table of subject-specific competence descriptions, and code scales and competence descriptions for each grade (Department of Education, 2003: iii)

The principles on which the National Curriculum Statement is based are:

Social transformation, outcomes-based education, high knowledge and high skills, integrated and applied competence, progression, articulation and portability, human rights, inclusivity, environmental and social justice, valuing indigenous knowledge systems and credibility, equality and efficiency.

The curriculum also outlines the type of learner and the type of educator it purports to develop, and provides the purpose, scope, assessment standards, content and context.

The National Curriculum Statement provides the scope, assessment standards, content and context are based on Learning Outcomes 1- 4 are outlined as:

1. Personal Well-being,
2. Citizenship Education,
3. Recreation and Physical Well-being
4. and Career and Career Choices.

The curriculum also provides reasons for assessment and types of assessment as Baseline Diagnostic, Formative and Summative assessment, and outlines what assessment should be, do and how to assess. It provides methods of assessment, methods of collecting assessment evidence, recording and reporting. It offers subject competence, descriptions, promotion, what report

cards should look like, assessment of learners who experience barriers to learning and competence descriptions for Life Orientation.

All of the above notwithstanding, nowhere in the National Curriculum Statement Life Orientation Grades 10 -12 do I explicitly see the mention of the beliefs and values. I demonstrate later in this chapter, how I believe that beliefs and values should be put into educational action in the curriculum.

Critical Cross Field Outcomes

I believe that the Life Orientation outcomes, Critical Cross Field Outcomes, beliefs and values can be integrated. In the discussion that follows, I show how my male African beliefs and values can be explicitly demonstrated in Life Orientation Grades 10-12.

To achieve that, I first mention the Critical Cross Field Outcomes and illustrate the interrelationship that is found between them. I give an idea about how the Critical Cross Field Outcomes can be integrated to/with beliefs and values. I also demonstrate how Critical Cross Field Outcomes can be integrated with beliefs and values and be applied in one community integrated project done by a school. The Critical Cross-Field Outcomes, identified by the Department of Education of the Republic of South Africa, are generic, underpinning learning outcomes to be integrated and assessed in every programme of study from Grade R to PhD. (Government Gazette 1997;46)

The CCFOs are as follows:

- 1. Identify and solve problems** in which responses display that responsible decision using critical and creative thinking have been made;
- 2. Work effectively with others** as a member of a team, group, organisation, community;
- 3. Organise and manage oneself** and one's activities responsibly and effectively;
- 4. Collect, analyse, organise and critically evaluate information;**
- 5. Communicate effectively** using visual, mathematical and/or language skills in the modes of oral and/or written persuasion;

6. **Use science and technology effectively and critically**, showing responsibility towards the environment and health of others;
7. Demonstrate and understanding of the **world as a set of related systems** by recognising that problem solving contexts do not exist in isolation
8. Reflect on and explore a **variety of strategies to learn more effectively**;
9. **Participate as responsible citizens** in the life of the local, national and global communities;
10. **Be culturally and aesthetically sensitive** across a range of local, social contexts;
11. **Explore education and career opportunities**;
12. **Develop entrepreneurial opportunities**.

I also consider the **Critical Cross-Field Outcomes** implicitly engage beliefs and values and enable teaching and learning to unlock the talents that each learner has (Whitehead 2008).

Interrelationship in/of Critical Cross Field Outcomes

I believe that the numbering of the Critical Cross Field Outcomes creates the impression that there some that are more important than others, or that their application in teaching and learning should follow a chronological order. The recorded order also creates the notion that when they are taught they must be taught in a hierarchical manner, which might disguise the interrelationship and the integration that exists between them and their application.

I argue that the learners should experience the Critical Cross Field Outcomes (CCFOs) in an integrated form. I explain this integration below.

I believe that **to identify and solve problems** in which responses display that responsible decisions using critical and creative thinking have been made involves the ability to **collect, analyse, organise and critically evaluate information**. Evaluated information helps in the classification of the problem and thus choosing the right tools to solve the problem **working effectively with others** as a member of a team, group, organisation and

community is vital. Members of the team who aim to solve the problem must individually and collectively **organise and manage** themselves and their activities, so that they can be productive in a positive environment, for the success of the team. Very often, working in a team requires that we work with people who come from the full spectrum of cultures, belief systems, languages and value systems, and we can only work successfully if we are able to accommodate this diversity. Any team will also have to collect information, record it, analyse it for future use. These collections and records will require the use of communication in many different modes, such as speaking, drawing, writing and using the computer, inter alia. **Developing entrepreneurial opportunities**, I believe, begins with the identification of a problem, and the solving of that problem which then results in the creation of **job/career opportunities**. **Science and technology can be used effectively and critically** for successful project completion.

Imiklamo Esizayo Ebandakanya Imiphakathi

Community Service Integrated Projects

I believe that my Black African Male Educator beliefs and values can be demonstrated in Community Service Integrated Projects. I explain as follows.

I use the word **Community** to refer to any area, a district, a neighbourhood, and centre of population made up of people who share some commonality or other. This commonality might be simply that they live in the same area, or their commonality might be that they have a common problem. The word **Service** is used to mean help, assistance, benefit, advantage or good turn, charitable act or good deed. By **Integrated** I mean that which is incorporated, built in or included as part of something. A **Project** is to me a job, an assignment, an undertaking, a venture, an endeavour, a scheme, a plan of action that has to be implemented, developed from a mission set by people sharing the same vision.

I believe that a Life Orientation Curriculum Grades 10-12 as well as the Critical Cross Field Outcomes can employ explicitly expressed beliefs and values in Community Service Integrated Projects. In that manner, learners can learn to apply their values in a more clear and beneficial way.

I will give an example of a project which can be done by learners which requires the use and application of African values and the CCFOs. Such a project can include school related challenges that the learners can deal with in such a way that every learner has a productive role to play, and from playing that role can develop capacity in the CCFOs. I pose the focus of each suggested project in the form of a question.

1. How can we assist the orphans and vulnerable learners in our school?
2. How can we reduce late-coming and its causes that are community related?
3. How can we combat stealing in our school?
4. How can we improve the look of the school using available resources in the school?
5. How can we assist the school to be the hub of/for community projects?
6. How can we assist the school to achieve better result through peer assistance, assessment and monitoring?
7. How can we recruit parents into active role playing in the development of the school and development of a lively and positive ethos?
8. How can we play an active role in purposeful and positive discipline in the school?
9. How can we assist new comers to adjust to the new school environment?
10. How can we assist to reduce learner pregnancy?

Watson (2009:12) states that shared values leads to shared action. Together people can make a bigger impact than they can when they act alone. She (2009: 13) further strengthens her assertion in an African proverb that says:

If you want to travel fast, travel alone.
If you want to travel far, travel together.

In my discussion I will demonstrate how my beliefs and values are found in every step that Watson (2009) uses, and how the Critical Cross Field Outcomes bear my beliefs and values. I will also look at how my beliefs and values can be integrated into the projects of the learners.

I borrow some of Watson 2009's ideas to demonstrate my view of Community Service Integrated Projects. I use her steps 1- 8 (Watson, 2009).

Beliefs, values, Critical Cross Field Outcomes in the Life Orientation Curriculum Grades 10 – 12 and their applications in a possible Community Service Integrated Project

In this section of my chapter I present a case of a school that has a problem of poor performance. I look at how this can be solved using Watson's 8 point plan. I demonstrate the application of beliefs, values, Critical Cross Field Outcomes in the Life Orientation Curriculum Grades 10–12 and their applications in a Community Service Integrated Project.

The Problem - Poor Academic Performance

The Project as Solution

1. Nquma isithiyο/ inselelo

Map the challenge

According to Watson (ibid) mapping the challenge is drawing of a map from which challenges have to be identified. To draw a map, the learners need to think critically and creatively. The thinking is a challenge to the learners' ubuntu (humanity) because it requires ukwethembeka (honesty) in ensuring that the drawing is an honest picture of the prevailing circumstances so that the project becomes authentic. In order to map the challenge physically, the learners have to map the challenge mentally. The mapping needs a clear communication in all possible modes of expression, which requires that learners need to communicate effectively using visual (drawings), mathematical (numbers), and/or language skills (debate/talk) in the modes of oral and/or written persuasion (CCFO5).

The skills required in mapping the challenge were common for us herdboys in projects such as preparation for the lung festival. As herdboys we faced challenges that would be fatal such as herding in places that were infested with venomous snakes and scorpions. We would then have to map our challenges mentally and discuss possible solutions (CCFO1).

At this step of the 8 point plan the learners shall have realised that the school has a problem of poor performance that is it has identified the problem but has to develop ways of thinking critically and creatively so as to solve the problem (CCFO1).

The learners may start drawing the map of the school's Strengths, Weaknesses, Threats and Opportunities (SWOT), which will include the school and its surroundings and socio-economic contexts and in that manner recognise that problem solving contexts do not exist in isolation because there could be factors in the neighbourhood that have an impact on the performance of the educators and learners (CCFO7).

As information is added in the map-drawing, various forms of active communication are taking place, and in that manner ukubambisana (cooperation) and working effectively with others as a member of a team, group, organisation, community (CCFO2) is taking place. As this capacity grows, the learners will begin to organise and manage their activities responsibly and effectively (CCFO3). They will begin to realise that they need to collect information, which will need to be recorded (CCFO5) and then need to be organised, analysed and critically evaluated (CCFO4) to be useful. They will begin to communicate effectively using visual, mathematical and/or language skills in the modes of oral and/or written persuasion (CCFO5). For the learners to achieve the intended goal inhlonipho (respect) of other learners and their ideas or contribution is necessary, and then ukubonisana (sharing of ideas) occurs.

2. Qondisisa Inkinga

Understand the Problem

The process of information gathering, recording, organising and analysing will help the learners to understand the problem as the nature and the elements will become clear on the map of information. To get to this point, there needs to be ukubambisana (cooperation) and ukukhuthala (diligence) and a desire to achieve something so as to come to fruitful decision making. I believe that knowing the problem is part of the solution.

Induku and herding had challenges that needed understanding the problem and finding ways of solving the problem. For example losing a sparring match would mean changing my strategies and improving my techniques. This was only achieved through finding the mistakes that I had made and thinking critically and creatively (CCFO1) to come up with a possible solution. Herding cattle is a skill that is learned through observation and inquiry from those who know more about herding. As a novice herdboys, I aimed at understanding the problem of herding that I encountered. Though no map was drawn physically, I certainly had a mental map which helped me understand the problem.

Looking at the map and understanding the causes of the problem gives allows learners to realise the relationship between the various elements on the map. For example the school might be on a busy road with no zebra crossing so that motorists do not respect pedestrians which results in a number of accidents resulting in injuries and deaths. The impact of this is enormous: periods of mourning, and heightened levels of trauma, all impact on the learning and teaching capacities of all concerned.

Fields filled with shrubs and bush can harbour child molesters and rapist. When these are situated along side the paths between school and home, learners and educators as possible victims live in fear. When one of the learners is molested or raped the school's teaching and learning is negatively affected. The understanding of the problem is putting ubuntu (humanity) into practise as learners learn to have uzwelo (empathy/ compassion/ sympathy) towards their fellow learners or educators.

3. Khetha umklamo

Choose the action

Possible action can include putting in a zebra crossing and operating a school patrolperson to ensure that the motorists respect pedestrians. To provide safe movement between school and home, a buddy system could be operated: "No person walks alone."

Prevention of cattle from entering the crop meant choosing action to be taken. We either physically stopped the cattle, or we used stones or other objects to stop the cattle. I actually preferred whistling before doing anything else. The urgency of the problem determined the strategy to be employed to stop cattle from entering the crop.

Watson (2009:18) alleges that by putting a lot of effort into your planning, you are putting into action the value of commitment. Ukuzinikela (commitment) ukuzibophezela (responsibility) in what you like and do is a display of selflessness. This requires working effectively with others as a team, group, organisation a quality that is essential in community work and community development. The action need ukunakekela isikhathi (time management), working with people, resources, and sometimes money depending on the project.

I believe that an action will take off after enough collecting, analysing and critical evaluation of information (CCFO4), organising and time management. An action that has been chosen by the learners is an action plan that is as a result of an identified problem and possible solution to problem(s) in which responses display that responsible decision using critical and creative thinking have been made (CCFO1) the choice of action emanates from a list of actions, grouping the actions, investigating the action and finally choosing which to actually use is a display of ukuzinikela (commitment) towards doing and completing the action.

The action chosen is a result of learners sharing the same ideas, having information gained through research that needs ukusebenzisa isikhathi ngendlela (time management), ukubekezelelana (tolerance), working effectively with others as a member of a team, group (CCFO2), organising and managing activities responsibly and effectively (CCFO3).

Research needs collecting, analysing, organising and critically evaluate information (CCFO4) and communicating effectively using visual, mathematical and/or language skills in the modes of oral and/or written persuasion (CCFO5).

4. Songoza

Plan the action

I believe that putting the plan into action is among other things possible through ubunye (unity) and working effectively with others as a team or a group. Ubunye (unity) requires ukuhlonipha/inhlonipho (respect) of your team members. The action plan involves what needs to be done, by when, who will do it and what is needed.

To win a sparring match, an induku performer, meant that I had to be a fast thinker plan, choose and execute my plan of action within a short time.

The learners design the plan of action together. As they do so, they learn to work effectively with others as a member of a team, group, organisation, and community (CCFO2).

To arrive at a consensus on what they need for the project they organise and manage their activities responsibly and effectively (CCFO3); as they collect, analyse, organise and critically evaluate information (CCFO4) and communicate effectively using visual, mathematical and/or language skills in the modes of oral and/or written persuasion (CCFO5)

5. Thatha isinyathelo

Do the action

Once the learners have decided on the zebra crossing and the traffic warden, they need to action both interventions. This will mean writing to the relevant authorities to action the zebra crossing as they will by this time have discovered that this is a civic responsibility so they will have to establish who the relevant authority is and how to communicate their needs and requests. Likewise they will discover what it is that they must do to appoint the traffic warden. Once they have actioned that part of the project, they will have to wait for a response, positively in the arrival of a team of workpeople who will paint the zebra crossing on the road. They will also have to wait for the appointment of a traffic warden if their school is in the city or town, and permission to appoint a traffic warden from the community if their school is in the rural area. Once the zebra crossing as

been installed, they will then monitor the effectiveness of the intervention. In the case of the “No person walks alone” part of the project, no official sanction is needed, so the project team can put together a marketing strategy to share and promote their ideas. Then they will put this into practice by providing themselves as role models, and making sure that they never walk alone, and intervene when they see someone else walking alone. Doing a task or a part in the project is a display of ukuzibophezela (responsibility). This is making a decision after critical and creative thinking (CCFO1).

Being an induku performer and a herdboyc involved making decisions and acting fast. Induku and herding as physical actions are activities that demand the performer and herder as an active mover. Induku and herding are thinking and doing activities within limited space and time. That makes induku and herding, risky performances. Hesitation in some instances meant that I would get hurt or be punished for my failure to execute the right move.

The learners will also visit local churches and make people aware of the dangers that surround their school, have posters, banners and organise a march after school, to raise awareness and in encourage support and co-operation.

Doing the action needs making decision on the needs, people responsible, time management and what needs to be done. All the aforementioned requires izibopho (responsibility) on all members for them to complete their task as required.

6. Bukisisa ubuyekeze

Review and revise

I believe that the success of a project is dependent on isibindi (courage) and ukubekezela (perseverance) and ukwethemba (belief) in that the project will be a success. Watson (2009:22) gives a warning that: “Make sure to commit to improving your team’s effort!”

Induku and herding are teamwork activities that require constant revision and review as decisions are taken for making effective and efficient performances.

The reviewing and revision ensure that possible errors in induku performance and herding are avoided and thus leading to better performance and herding.

Review entails relooking at the work done so as to see what improvements need to be done. Review measures success and gives the rate on what is working, what has been done well and improves teamwork which is working effectively with others as a member of a team, group and later in life as a member of an organisation or a community (CCFO2). Review needs isineke (perseverance) as it means redoing some of the things that were not well thought through or done at the beginning of the project. Review also needs ukuqikelela (meticulousness/ observation), ukunakekela (care) and inkuthalo (diligence). Not all members have these values because they demand some maturity of the members. Learners acquire them as they review and revise.

In the case of the zebra crossing and the traffic wardens intervention, review and revision could be relatively long term, but in the case of the “No person walks alone” project, it will be apparent to what extent the project is succeeding or not, and what further interventions are required.

Reaching a decision that something needs improvement involves collecting, analysing, organising, and critically more evaluating information (CCFO4). For improving that which needs improvement there is a need to communicate effectively using visual, mathematical and/ or language skills in the modes of oral and /or written persuasion (CCFO 5) that will help the group to reach the required standard of improvement. As learners look at possible improvements they reflect on and explore a variety of strategies to learn more effectively (CCFO8).

Revision allows one to see what is not working, what has not been done well therefore what change is required. Values such as ukuzikhohlwa (selflessness) and ukukhuthala (diligence) are important because to some members revising is boring as it seems like redoing one and the same thing. Revising needs discernment, viz. the skill of seeing subtle differences.

7. Qeda Umklamo

Complete the Project

I believe ukubambisana (cooperation) and ukugququzeleka/ukukhuthazeka (motivation) are key to successful completion of the project. I also believe that problem solving is achieved through the understanding that problems do not exist in isolation (CCFO7) and can be solved through ukubambisana (cooperation), as the Ethiopian proverb states:

When spider webs unite,
they can tie a lion.
Watson (2009:23)

I believe that ukuzithiba (delayed gratification) pays, where/when team members ezinikela (commit) themselves, they forget about certain pleasures and wait until the end of the project.

Every herding or induku performance can be viewed as projects that are begun within a short time or a day and completed. Like all projects they are completed and talked about.

Both aspects of the project suggested to improve the safety factors in learners' and educators' lives, viz. the zebra crossing, traffic warden, and "No person walks alone", are ongoing practices which probably need constant monitoring and attention.

8. Khuluma Ngakho

Talk about it

I believe that success of a project depends on proper and effective communication using all possible modes of ukuxhumana (communication) visual, symbolic and/or language skills (CCFO 5) in various modes.

Communication and talking about the project is essential from the initial stages, proceeding stages, and final stages as well as after the project. I believe that a successfully completed project may lead to more success, as more complex projects are undertaken.

The learners can spread the message and raise awareness, as they use any possible media forms such as the SMS, local newspaper and radio station to raise awareness about the project.

The values that the learners acquire during a project can be important in their school work and their life in general that is they will orient their lives.

The 8 point plan's application is to me a way in which learners apply their Beliefs and Values, Critical Cross Field Outcomes explicitly in fulfilling to the Learning Outcomes 1- 4 that are outlined as Personal Well-being, Citizenship Education, Recreation and Physical Well-being and Career and Career Choices.

Induku performance, lung festivals or herding are activities that are laden with mistakes, bad moments, exciting times, disgusting events, shameful experiences, depressing experiences, humour, acceptance, rejection and many other experiences, that induku performers and herdboys talk about like any other projects.

Isiphetho

Conclusion

In this chapter I have incorporated my beliefs, values, Critical Cross Field Outcomes in the Life Orientation Curriculum Grades 10–12. I demonstrate how these can be explicitly employed in possible Community Service Integrated Projects so that learners can learn /put values into practice. I also looked at the Critical Cross Field Outcomes as used in the curriculum of the Republic of South Africa education system and examined the way in which the Critical Cross Field Outcomes can aid in values-driven education. I have also demonstrated the integration among the Critical Cross Field Outcomes.

I have finally suggested how Community Service Integrated Projects can be used to instil in learners to attain positive values, which enrich their lives and the lives of the communities they serve.

In the next chapter, I reflect on the challenges which I have dealt with during my study.

Chapter 15

Izinseselelo

Challenges

Isingeniso

Introduction

In this chapter I write about the challenges I faced in the course of my research. Each challenge has provided an opportunity for change, for learning, for transformation, as contributions to my personality development as a Black African Male Educator.

I consider doing this study in the context of the HIV&AIDS pandemic as a singular and significant challenge. I have written about this early on in the thesis. It also refers here.

Izinseselelo zobuDokotela

Challenges within the Doctoral Experience

Ukuhluma Kokuzethemba - Zisuka Amadaka

Developing Self-Belief- at the Beginning

When I started to work on my research, I struggled to find my 'voice' in writing my thesis even though I had done that successfully for my master's degree. I think the fact that I was now doing 'Doctoral Studies' caused me to become confused and even lost. My writing at the start of my doctorate consisted only of quotations and ideas from other authors. When I read that writing now, I feel ashamed because there was/is nothing there that was/is my 'voice'. I believe that I have rediscovered my personal 'voice' in the writing of this account of myself, as a Black African Male Educator. I believe that all the experiences that I have been through were necessary for me to develop self-belief and independence as a part of my doctoral journey.

Ukuphatha Isikhathi Nokufunda Ukubekezela

Managing Time and Learning Patience

I am a Governance and Management coordinator responsible for over five hundred schools. There are two of us in the whole Ugu District dealing with School Governing Bodies, School Affairs, Learner Affairs, Home Education, School Safety and Independent Schools. I have to attend meetings for my sub-directorate and be away from home for a minimum of four days in a week in busy months. I do all my own administration. Sometimes assistance is provided by students from Universities of Technology doing Work Integrated Learning modules, but they cannot be held ultimately responsible for any mistake that involves money, so their usefulness is limited. There simply is not enough time to do everything that needs doing in the way that I would like it done.

Consequently, I am a person who regards time as precious beyond price. I use every minute of every day. I regard watching television a waste of good time, and cannot remember when last I read a novel. So when I had to spend hours waiting for my research participants because they were engaged in matters beyond their control, I learned to be patient and philosophical about the 'waste of time', and also learned to put it to good use by thinking and reflecting. I learned to be patient when Petros Mazubane with his failing eyesight, struggled to see the photograph, and I reminded myself again of my good fortune. I learned to be patient with participants who took a long time to respond to my questions directly, due to the Zulu custom of ukwendlalela (a preamble), or their suspicions of me, their excitement, and/or their memories. I learned to be patient and appreciative of their time and contribution.

Ukuthuthukisa Amakhono Etheknoloji

Developing technology skills

Ukulahleka Kokubalulekile Okwakuthweshuliwe

Loss of valuable and critical video footage

In the course of my research, I have lost two sets of critical video footage through no fault of mine. The first was when the person responsible for the video footage left South Africa without giving me the footage, and the second when the

technology inexplicably failed. Both of these relationships were based on personal trust, and so there were no written contracts involved.

What have I learned from this? I have learned hard lessons about trust.

On the day of my third visit to the tribal court, the second for the purposes of filming, there were signs that it might drizzle. In addition (to try my patience), there were also visitors from Germany. The cases were tried, and we had lunch. After lunch one of the councillors suggested that we go to a hillock about five hundred metres from the tribal court to do the recording. I remember how excited I felt. As we arrived at the selected spot, a strong south-easterly wind started blowing and clouds gathered. It became dark and brooding, and I anticipated that it would rain soon. But then the wind stopped. It thundered for a bit and then it too stopped, but the sky was still dark. The men gathered and started singing and performing induku. The camera rolled as the men moved towards us. When the men were about twenty metres from us, the wind blew faster, the thunder rolled, the clouds closed in and it started to rain lightly. We held umbrellas over the cameras. The men sang and danced, right up to the cameras. Even when the camera stopped rolling, the men sang and danced on. This had all turned out so much more effectively than I had imagined. The visitors from Germany were also excited for what they saw was new to them, as one of them commented. I went home hugely excited.

Two weeks after the recording, I went to Durban for lectures as usual. The video recording was played for the research group. To my acute distress, we discovered that only one third of the performance had been recorded. The photographer explained that a foreign object had interfered with the recording and spoilt it. I was totally devastated but hid my feelings from my colleagues. I could feel the tears burning in my throat and behind my eyes. I held back my tears, as I was driving my colleagues back home.

I have also reflected deeply and I think there may be two ways in which the 'failure' of the video footage can be explained, that is the oralate manner and a literate manner. In literate terms, the failure of the recording of the footage can be

attributed to failure of technology. In oralate terms, induku is a cultural activity or performance that was performed by my ancestors. Coetzee (2002) records that Malandela, my ancestor, is believed to be the founder of induku. I believe the ancestors were angry to see technology - something that they never saw in their lifetime - used in recording what they sweated to develop. I think that it is significant to remember that induku was used to defend their pride and belongings against invaders. I can see the possibility that the use of technology can be perceived as an 'invader'.

I realised that I needed to learn acceptance of what I could not change. But nothing can obliterate my memory of the two occasions when the footage was made, particularly the third visit.

Ukuphila Nezibhadazi

Living with 'living contradictions'

For my fourth visit to the court, I made an appointment with inkosi and councillors for a Wednesday. I arrived at 10 o'clock. I hoped that I would see my research participants when the cases were finished, but to my disappointment the inkosi announced that on that day they were going to Bhobhoyi, an area fourteen kilometres from the Tribal Court, because sites for building houses were to be allocated to the community members on this day.

I had used my van for travelling to the court. When the inkosi saw the van he asked me to accompany them to the sites at Bhobhoyi. I could not refuse because it would have been impolite to refuse, and it would have compromised my rapport with the research participants. According to the Zulu culture all that is within the inkosi's area belongs to the inkosi, that is, its people and their belongings. It is also an honour to be asked to perform any task for the inkosi. So, I could not refuse as I was doing my community service, in terms of the beliefs and values of the people.

At Bhobhoyi, sites were allocated to people, and Zulu beer, chicken and dumplings were served, as per the local custom. Dumplings and chicken is my

favourite meal, so the event was not without pleasure, but my patience was being tested.

As the handing over took place, men were singing and held their induku up and danced. The atmosphere was a jubilant one. Women from the neighbouring houses started ululating. Ululating of women in Zulu culture has a profound influence as it signals acceptance and blessings on proceedings.

While I was still waiting for the men to finish eating, one of them came up with a sheep held by a rope. I was asked to open the cabin of the van and the sheep was loaded. After the handing over of the site, we then drove to the Tribal Court. When we arrived, the sheep was off-loaded, slaughtered, skinned, dissected and roasted, and we feasted. All my hopes of conducting interviews disappeared.

My feelings about the “living contradictions” (Whitehead 1999) between *oralate* and literate ways of doing things came in. The manner in which the site was handed over on the day of my visit to the tribal court made me realise the contradictions between *oralate* and literate ways of doing things.

In the *oralate* culture the contractual agreement between the owner of the site and the one to whom it is handed over is not a ‘dry’ activity but an agreement that is emotionally imbued with feelings and develops lasting relationship between the one who gives the site and the one to whom it is handed. So significant is this that even the future generations are aware of this. This causes a lasting relationship between families, and the act of generosity serves as a motivation to the generations to come for they are told who gave their family land. Land to me is the most precious gift that one can receive from anyone and it is an everlasting gift that can be passed from generation to generation.

In the literate worldview, the agreement is signed through the lawyers - in most cases in the absence of the buyer and the seller of the property. Such an undertaking has no emotional undertones and that is why I say the agreement is ‘dry’. In my saying so, I do not purport that one is better than the other but I view the *oralate* way of land transfer as involving personality.

In the end, my research intentions for the day became irrelevant. My understanding of the “living contradictions” between our oral and literate selves were well informed.

Itheknoloji

Technology

I write about these technology challenges from the perspective of a person who spent the first thirty-seven years of his life excluded from learning about sophisticated technologies by an oppressive regime. I had spent most of my life-time in Port Shepstone, and Murchison which is a rural area. I am from a family that could not afford most of the things that some families afforded for their children. For example I do not remember my parents buying me toys. The first time I had a wristwatch, was when I passed standard nine in 1975, almost twenty years before the democratic elections. The first time I used a telephone was after completing matriculation in 1977 when I worked as a clerk at *Izingolweni* Magistrate’s Court when I was twenty years old. Therefore you will understand my position when it comes to the use of technology. I am ‘technophobic’ not by choice but by political, socio-economic, and geographic situation. As you read my thesis you will have a better understanding of my challenges as a part-time doctoral student.

When I started my research I knew nothing about computers. Since then I have learned a great deal. Not only have I learned to use the computer to write my thesis, but I have also learned that the cheapest printer is not the cheapest printer when the ink cartridge costs more than the printer. I have also learned that ink solidifies, that each and every part of the computer has a collapse point, and that all of these instances are very expensive. I have also learned that ‘air-time’ and ‘data-bundles’ are not the same thing, and that 3g cards work in some localities and not in others, in spite of what the service providers tell us. And those passwords have to be written down or they get forgotten. I have also learned that camera batteries go flat, and that there is a special battery for every type of camera. I now know what people mean by “Education is expensive but ignorance is more expensive”. My ignorance about technology has cost me a lot,

in time, money and self-esteem. A small technology problem can make a grown intelligent human being feel foolish.

Ukukhula kwesiNgisi sami

Growing my English

Izinqinamba Zolimi Kanye Nezigamfulo

Language and Punctuation as Barriers

My home language is IsiZulu and I only started using English as a medium of instruction when I was fifteen years old, and I started to teach using the language at the age of twenty two. I find it hard sometimes to express my thoughts because I have to think in my home language translate or transfer to English before writing and this to me is a time-consuming exercise.

I have written things that sounded good to me when I wrote them, but when my supervisor commented, I could hear that they were not saying what I wanted them to say. I had to think hard so as to make my logic plain in English. For example in isiZulu, I use the word 'uma' for both 'if' and 'when'. I find it difficult to distinguish when 'if' should be used in English and when 'when' should be used. If I use them inappropriately, I write sentences that mean something quite different from what I intend.

Words that start with a 'di' or 'de' posed a problem to me, for in IsiZulu these are pronounced differently, while in 'my ear' as used in English, they sound the same. Words that have 'ei' or 'ie' such 'believe' 'receive' give me a problem because in isiZulu vowels do not follow each other. Words that have double consonants such as 'collect' also pose a problem as well as words such as 'rhythm', as a word with no vowels does not exist in isiZulu except idiophones such as Mh! - for concern or Sh!- Keep quiet. In IsiZulu there are no articles such as 'a', 'an' and 'the' in isolation of the noun and have noticed the remarkable change they cause if they are not used correctly for example ingane (a child) would occur as one word, but has to be written in English as 'a child'. Similarly, the absence of the use of prepositions in isolation of the words also poses a challenge as these do not occur in IsiZulu for example emfuleni (at the

river) is one word. The use of tenses is another challenge as IsiZulu tenses are not as they are in English.

I have also noticed that the inclusion or exclusion of a comma, a colon, a semicolon or a hyphen can make a remarkable change in what I intend saying.

The above mentioned challenges have caused me to be more alert when writing or speaking to an extent that I sometimes doubt whether I have said or written what I intended saying - in writing. The English challenge has been an opportunity for me to improve my English.

Ukwamukela Izimo Ezingaphezu Kwamandla 'mi

Being accepting of factors beyond my control

Accepting that there are things that are beyond my control has always been my philosophy but this study has intensified that belief. I have always valued time but I have come to realise that sometimes time 'wasted' was necessary for the body and mind to relax and reconcile. I have also noticed that in some instances my good and constructive ideas come in times of my relaxation that I have misinterpreted as 'wasted' time, previously.

I have learned to accept sickness of all forms as suffering is an inevitable part of life. I have learned to accept life as it is. I take hard times as passing moments. I say: "Today's hardships are tomorrow's joys".

I have also discovered that death is a process that occurs on daily basis in subtle ways for a good reason in life.

My progress in my research has taught me to know my limitations. I now know and feel if I can still improve on what I am doing. I have also realised that I may use my potential but knowing how far it can take me can only be known through my learning to push myself.

I have accepted that God is in control. I believe that he has a lot in store for me but mine is to ask His wisdom to guide me through in life. I then borrow

Siddhartha Gautama Buddha's words in accepting that: "Impermanent are all created things; Strive on with awareness."

<http://www.shp.edu.%7ecgboeree/frankl.html>

Uvalo Lokwenza Ucwangingo Lobu Dokotela

Fear of Doing Doctoral Research

Another challenge that I have faced is that there are no people in my family that have done a doctorate before me. I am the first person to go beyond a junior degree in both my immediate family and my extended family, so I have no-one at home to guide me as to what doing a doctorate entails.

I have had fears that my writing is not 'academic' enough. I read Brown (1994:103) who points out that it is only at the superficial level where the student worries more about whether the work is good enough and whether there is enough of it to get the degree. The two people with PhD's whom I work with professionally have tried to explain to me how to write. None of this has actually helped me. Only now in January 2011, am I beginning to feel that my writing is becoming better and easier. I can now feel the flow in my writing.

When I think of my doctoral journey, I am amazed at what has emerged. For my doctoral studies, I initially wanted to study karate from the perspective of Rudolf Laban and Martina Sprague. Then in 2004, my karate student Edwin Mavundla, who was a Brown Belt, and I, as a Black Belt, did a demonstration on both induku and karate. After the demonstration, my supervisor asked me about induku, and I realised that my karate practice was embedded in my induku practice. I decided that I should research induku as a personality developing performance (See DVD). As this progressed, it became clear that induku as an influence in my life and personality development had not operated in isolation of herding, and that herding happened because of my carer, and my carer happened because of my parents and my siblings, and reflecting on my parents and siblings led me into exploring my naming and my origins.

The Emotional Roller-Coaster of Doctoral Research

During the past seven years, I have attended a number of conferences at which I have presented papers on my topic. These experiences have taken me on an emotional rollercoaster ride.

Early on in my research, in 2003, before my study had been formalised, one presentation that boosted my confidence was the Research Day at Durban University of Technology in which I won a prize for the best presentation on that day. I was also excited by the interest shown in my work at the SAFOS conference in 2004. The thirteen hour trip to Potchefstroom to the EASA conference in January, 2005, and the strangeness of a foreign and potentially hostile environment will be forever ingrained. 2005 was a most important year in my doctoral journey as it was in 2005 that we staged two research report backs to the communities that we were researching, and I presented a paper at the SAADA conference. 2007 was exciting in that I attended a series of Holistic Learning and Integrated Teaching and Assessment workshops facilitated by visiting professors. 2009 was similarly exciting with visits from a number of professors.

But there have also been demoralising dips in the roller coaster ride.

My research proposal submitted in late 2005, was only approved early in 2007. It was very hard to keep working when I did not know what the outcome would be. I persevered and I am glad that I did. Then in 2007, our education sector was crippled by a thirteen week strike, followed by an exhausting further three months of making up lost time and work. In 2008, when I felt that I was making excellent progress in my research, I attended a poster presentation day for doctoral students in Pinetown, near Durban. Two people came to ask me about my poster. I thought that was well prepared for the questions as I was developing a deepening understanding of my topic, my motivation to do the study, the insights of induku performers, ways of recording my research experience, and its implications for education. So I got the shock of my life when they asked me what 'stage' I had reached in my research. I was horrified that I could not answer the question. The second question that floored me was about what I would specialise

in after completing my studies. The questions from the two people made me think. After the presentation I told my supervisor how stupid and embarrassed I felt as I failed to answer the questions that were asked. My supervisor saw that I was disappointed as I told her about the experience and the feeling that I had after the presentation. We discussed what had happened and focused on what I knew and was doing, rather than on what I did not know and was not doing. I have remembered the questions and can now answer them with confidence.

I can now say with confidence that I have developed a philosophy of education and research, a multiple of research skills and have a number of options for consideration when I have completed this study. One thought is to become an education consultant, but it is not the only one. I live in a community with multiple needs and I believe that I am here to serve as a servant leader (Greenleaf, 2005).

Isiphetho

Conclusion

In this chapter I wrote about challenges in the course of my research.

Each challenge provided an opportunity for change, for learning, for transformation- as contributions to my personality development as the Black African Male Educator.

Chapter 16

Ukucabanga Ngininga Imuva Lami

Reflections

In this chapter, I use an adapted version of six of Robert Brown's seven questions (1994) and one of Jean McNiff's (2008) to reflect on what I have done in this study.

Ngenzani Ngalokho?

What Did I Do? (Brown, 1994)

In my study, I have asked and attempted to answer the questions: "Why do I behave the way I do?" and "What has enabled me to meet, face and resolve the challenges that I have come across in life?" in my responses to my questions, I have accounted for who I am as a Black African Male Educator as a result of the influences of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life, in spite of the fact that I lived the first thirty seven years of my life under the potentially destructive and deforming oppression of the apartheid regime in South Africa. To tell my story, I have used elements of narrative enquiry (Clandinin and Huber, 2002), living theory (Whitehead, 2008) self study methods (Hamilton and Pinnegar, 1998), and auto-ethnographic enquiry (Taylor, 2004). I have accounted for, and reflected on, my childhood, school, college and work experiences

I have also interacted with and reflected on the accounts given by a number of induku performers of their understanding of induku, and its role in their personality development. I conducted this aspect of my research in rural areas between twelve and fifty kilometres from the small town of Port Shepstone. My participants are former herdboys who are now educators, counsellors, induna (headman), a medically boarded policeman, retired labourers and a female that was an ex-herd girl, a housewife and now a pensioner. My participants are isiZulu speakers and most have no title or formal education except three educators from Mthusi High School in the Oshabeni area. For all my participants,

this was the first time that they had taken part in a research project, and they were all excited about their participation.

I have analysed all our accounts using my beliefs and values and the Critical Cross Field Outcomes. Throughout, I have kept the my Criteria for Rigour in mind.

To assist my reader who is not an isiZulu speaker, I write isiZulu words and an English equivalent if there is any. I further provide a glossary of those terms that I think will be difficult to understand with no explanation of their meaning.

In each chapter I provide an introduction, context of the chapter with an embedded analysis and give a conclusion that explains what I did in the chapter.

I have provided a DVD which includes my isithakazelo, my genealogy, photographs of significant places and people, and some songs and music which have significance for me.

Ngakwenzelani Engakwenza?

Why Did I Do It? (Brown, 1994)

I have accounted for my experiences, and reflected and analysed in this way because I believe that the stories of our lives are more than 'just stories'. I believe that as when human beings tell their stories, they relive many of their more significant experiences, they rediscover their values, they reconnect with significant people in their lives – both those who have passed on and those still alive, and - in some very important ways - they discover themselves, and the whole process can result in personal(ity) growth and healing.

Kwenzekani?

What Happened? (Brown, 1994)

I found that as I told my story of the influence of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life, all these experiences came back to life in me. I remembered more clearly, saw in my mind the events I was writing about. I heard the voices of the people in my

stories. I not only remembered the facts – the days, the times, the places and the people - but I also remembered the feelings, the emotions I felt then. I laughed again. I cried again. I was puzzled all over again about the strangenesses, and what I still cannot explain. I began to understand events and people's actions more clearly and sometimes differently.

My collecting, accounting, reflecting and analysing have shaped my thinking, my decision making, my insights and conclusions. I am more observant than I was, and I have learned a better use of words so that I can express my ideas clearer than before. I am conscious of the use of Critical Cross Field Outcomes, beliefs and values in my life and work place. I now more consciously practice the beliefs and values that I advocate. I have also discovered my hidden talents of writing in forms other than prose, for example dialogue and poem writing.

Kushoni Lokhu Ngokwenza Kwami?

What Does This Tell Me About My Practice? (Brown, 1994)

This tells me that my practice has changed. I now automatically adopt a scientific approach about things that I have taken for granted. My work has taken on a new enjoyment, because of the new look/ expression that my research and my practice has revealed. I am methodical in my approach in thinking as well as in doing. I do not rush when doing my work but I give myself time to think in different ways. I question things and find out the true essence of what a phenomenon is. I can be alone for a number of hours without feeling lonely but marvel at my stupidity of having not been able to explore life and its beauty before. My practice has ceased to be a duty, but a way of life.

Kungitshela Ukuthini Lokhu Ngokwesichasiselo Esibonwa Ngokucabanga Ngokwengqondo?

What Does This Tell Me About My Theory? (Brown, 1994)

This confirms in me my belief in the self developing influence of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life. This confirms in me my belief in the transforming effect of accounting for the influences in my personality development through narrative enquiry (Hamilton and Pinnegar, 1998; Clandinin and Huber, 2002) living

theories (Whitehead, 1999, 2008a 2008b, 2008c, 2009a 2009b), auto-ethnography (Taylor, 2004, 2005) and self study (Jousse, 2000, Bullough & Pinnegar, 2001; McNiff, 2002). The account of the living theory of my life enhances my life. This is to me a confirmation of what (Whitehead, 1989) refers to as: “The presentation emphasizes the importance of the uniqueness of individual living theory.” I believe that my theory is living because it is derived from my childhood, other people’s experiences and activities in my life. It comes from my living and lived practice and those of people that influenced me and my research participants.

Ofunda Lokhu Ngifuna Aqondeni Na?

How Can My Reader Understand This? (Brown, 1994)

I hope that my reader will bear in mind that I lived the first thirty seven years of my life under apartheid, which is one of the most oppressive and potentially personality deforming regimes in recorded modern human history. I hope that my reader will bear in mind that my research participants lived as many and more years of their lives under the same oppressive regime, and that we are all living in the context of the HIV&AIDS pandemic. I hope that my readers will also note that my research took place on the Lower South Coast of KwaZulu-Natal in the Republic of South Africa in the rural areas of Betania, Shobeni, Oshabeni, Izingolweni, KwaNzimakwe, KwaNyuswa and Murchison, in communities which are still characterised by deep material poverty, and which are far removed from the benefits of sophisticated city environments and its many advantages. I hope that my readers will realise that all the people in my story are human beings who live lives of humanising quality and significance. I hope that my readers will recognise the influence of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life.

I hope that my readers will reflect on their own lives in a similar way.

Ngingawuvivinya Kanjani Umthelela Wezenzo Zami Emfundweni Na?

How Can I Evaluate the Educational Influence of My Actions? (McNiff, (2008)

I evaluate the educational influence of my actions from what people say to me, and about me, and what I do.

As a Black African Male Educator and a governance and management co-ordinator in uGu district, I have talks with parents, school governing bodies and learners who comment positively about my work and my approach to problem resolution. They say that I am approachable and give help or advice when asked.

I visit schools, give advice to educators and ensure that I leave them with challenges that keep them productively occupied, until my next visit. Most educators say I have good sense of humour, that I make them laugh, even though I seldom laugh. (I think that there is a significant irony in this.) Educators say that they do what I ask them to do so as not to disappoint me. I am glad that they do as I ask, but I do hope that in time they will do as I ask because they want to do it for themselves and their learners. This will take time, but I believe that it will happen.

I talk with my colleagues, at district and provincial levels and most of them comment about my positive approach to life and work.

As a teacher, my ex-students remark about my teaching citing my diligence, my taxing teaching and learning approaches, and my love for my learners. One ex-student of mine asked me recently whether I still respect people as I respected them as learners.

The pensioners and disability grant holders that I served as a clerk call me by my nicknames, which are Gumejana (small Gumedede) Mfanyana (small boy) because I was short and thin at that time. They say they still remember my courtesy and humane approach to them as clients.

As a principal of a high school, my good track record has made me respected by my colleagues and people in the district and those who learn about it at the

province. When I meet them, they sometimes bow and say Mhlonishwa (the honourable one). They invite me to their speech and prize giving day functions to motivate parents, learners and educators. Many people comment about my lively and welcoming approach to people even those whom I meet for the first time. They say “Jerome, uyakwazi ukuxhumana nabantu,” - “Jerome, you interact with people easily, and can make them feel comfortable.”

As karate instructor, parents of the young boys and girls that I trained still request me to re-open a karate club but I cannot due to my added responsibility as a family breadwinner and a governance and management coordinator in Ugu district. Perhaps when I retire I will do this.

Chapter 17

Isiphetho

Conclusion

Lesi yisikhathi sokokhela, sokuthungela umlilo omusha, sokotha amaziko amasha.
Kwanga lomlilo obaswa yintsha ungavutha njalo,
uyigculise esikhathini sayo njengoba obabamkhulu babegculiswa ngowabo esikhathini
sabo.
(Nxumalo, 1973:179)

English version:

“This is the time to rekindle and bask in the new fires.
May the fires rekindled by the youth satisfy them in their time,
as it satisfied our forefathers in their times.”

I believe that one of the most important outcomes of my research is that it has brought about a growing awareness of myself, the significance of that awareness, and the significance of the purpose of the enquiry. “The purpose, in short, [grew] clearer as the powers needed for its realisation [grew] greater” (Joad, 1948:147). My research and discovery of my origins, reflection about my carer, my siblings, my parents, my *karate* instructor and my naming has helped me to attain a better understanding of who I am, where I come from and where am I going. I identify with Conolly et al (2009: 98) who argue that:

Awareness of self as an essential element of human wellbeing has a long global tradition. This is manifest in the Oral Tradition Adage, echoed in numerous cultures and languages: “We cannot know where we are going unless we know where we come from”.

I believe that my narrative has achieved what Goduka (1999:1) asserts that, through writing or telling our stories, we use the power of narratives to deconstruct and reconstruct new identities in order to begin to heal. I know that this is true of me, Jerome Gumede.

After losing my elder brother and my mother in 2005 and my younger brother in 2007...I felt devastated... Writing about my feelings and expressing them in my thesis had a profound healing effect. I felt better after writing (Pithouse, Mitchell and Moletsane, 2009:102).

My research has also taught me ways of reflection, recollecting and reliving the past so as to be able to appreciate the present. I believe that ability to face the present has its basis from the past good and bad experiences.

My research has revived my confidence. It has helped me to learn to sympathise and empathise with other people and value the trials and tribulation that make them to behave the way(s) they do without becoming judgemental.

I have learned about challenges in research and how to face or overcome them. I have learned how to interrogate myself and engage in self-reflection with the end of knowing myself better. I have learned integration of knowledge, finding connections/ and testing the appropriacy of data using the Criteria for Rigour. Due to the demands of my thesis, I have a better understanding of values such as patience, diligence, time management, and honesty to the self, and being honest to other people. I have learned more about being an independent learner.

I have realised that before knowledge finds its way into books, it has its origin in memory. By the time any knowledge reaches a book, it is changed, refined, for it to be a writerly-, or readerly-text (Whitehead, 2009, seminar). The reader can only guess the stages through which it has gone before it is ready for a reading public or as a text for publication.

I have learned how to sift, integrate and arrange knowledge, for it to make sense to me and my anticipated readers, and that this requires a lot of time and patience. I have realised that I had and have a lot of knowledge that is in me, but it needs clear thinking for it to be made available to other people in a clear manner. I have realised that my fear of the authenticity of my knowledge has been my biggest enemy in my knowledge production. I have learned how to write a thesis and do my own editing.

I have learned that I will never be able to know how much I know because I might find it difficult to be a player and a referee in the knowledge acquisition game. My zest to know has been a motivator to attain knowledge as well as made me to fail to see how much I know. This self study research has helped me in the discovery

of myself as a male educator and a budding researcher in understanding my strengths and weaknesses and thus helped me improve as a student researcher, and an education specialist. My work rate and approach to problems has improved. After this study I hope to assist those who might have similar challenges I had in my study.

As a human being I see my fellow human beings differently because of my beliefs of ubuntu (humanity) and inhlonipho (respect) and my better understanding of the role in knowledge of beliefs and values. I accept that as people we will always differ due to our upbringing and the environment that we grow/grew up.

I am now aware of influences that shape peoples' personality more than I was before I started my research. The awareness of the influences has made me respect peoples' behaviours and therefore not be judgmental in my approach.

Some of my beliefs and values have been reinforced, and new beliefs and values have been added. I believe that my central values in my future work will be ubuntu (humanity) and inhlonipho (respect) as the basis of all my beliefs and values. I hope to apply my beliefs and values in all my future work.

I believe that other people should attempt this kind of study because it is challenging, worth doing and it unravels inert potential.

I, the Teacher

I learned that the best teacher is the learner/researcher him/herself.

If I were to be teacher again I would be more aware in incorporating my beliefs and values in my teaching in an explicit way. I would discuss with my learners/ make the learners aware of the values that I intend to help them achieve. For example giving homework to a learner will be aimed at helping them in time management. I would also deal with the Critical Cross Field Outcomes, explain them well to the learners for them to understand their importance in every lesson.

If I were to be a principal I would ensure that my teachers understand the importance of Beliefs and Values in teaching. I would have workshops or meetings with my teachers in which the Critical Cross Field Outcomes would be dealt with so as to enhance our teaching in my school. I would stress the importance of time management and time analysis as important factors in achievement of goals set by the school.

I, the professional colleague

My research has improved my relationship with my colleagues because of my being focussed and using my time wisely. I can also handle challenges more calmly than before. I can now solve problems and some of my colleagues marvel as to how I come with novel ideas as we try to solve problems. My novel ways of doing things has helped me and my colleagues to have a more positive view about work and life in general. We have been through three weeks of a public servants' strike in August 2010. As we discussed the impact of the strike, we have learned to appreciate the positive/ vital role that work plays in our life.

My work has now ceased to be a threat but a challenge within my capabilities.

I, the family member and leader

I now know better who I am, my origins, my family, its needs and wants. I know better what to do and what not to do. I have a better understanding about the basic needs of my family and have learned how, when and why I need to provide for my family. I can differentiate between traps from family members and real needs. I have learned more about the Qwabe clan. I now understand what it is to be a Gumede and am proud to be a Gumede.

What I learned about my personality is: reflecting on/upon my beliefs and values has helped me to know myself and my personality. I believe that I have ubuntu (humanity), inhlonipho (respect) for others, the environment and the ancestors that is based on the respect for God.

I, and myself

My research has helped me remove misconceptions about who I am and what I am capable of. I now know my weaknesses and strengths better. I know things that I can change in me and those that I have to live with. I have improved my critical thinking and my creativity. I have encountered problems, tried a variety of strategies to solve them and made good decisions sometimes with no outside help. I can confidently say that I have mastered some of the techniques that are essential in learning. I have used all the Critical Cross Field Outcomes in my writing of the thesis. I therefore believe that I demonstrated my planning, organisation and coordination skills in the writing of my thesis. I have learned to appreciate myself and motivate myself in times where I felt down and tired.

My relationship with my work has improved. I learned/ improved on how to manage my time and how to use it for my studies and my work. I can see the improvement in my work caused by my clear thinking and the ability to sort things out for myself. I have learned to sense that which is profitable for me and the people that I am serving. I have realised that my change of attitude can benefit me a lot rather than grumbling and failing to change myself, or change my situation that causes my grumbling. I have learned to search within me that which I believe is lodged in me but needs my effort to unearth. I have learned to enjoy who I am.

I have composed my own poem about a little boy that was complaining to his mother when she gave him a slice of bread with a hole in it.

Mother to Son/ Son to mother

by Jerome Gumedé

A thin slice of bread!

From the bag to the son,

From son to mother form mother to son

Gazes were exchanged

No words!

But words in gawp.

Silence that would stifle a housefly prevailed.

Lips moved

Son to mother

This slice has a hole!

Mother to son

Eat the slice!

And look for the hole later.

The wise mother advised

Thank you mom!

Said the son.

The slice was between the lips/in the mouth.

Bolus it became.

So! Tasty it was.

The hole disappeared.

The slice disappeared

The question remains:

What is vital?

The slice

Or

The hole?

Which is tastier?

The hole

or

The slice?

CHOOSE!

Like the wise mother, I can distinguish between the bread and the hole, and ask:
“What is more and less valuable in life?”

My hopes

I hope I will influence education through my work as governance and management coordinator in Ugu district because I meet with learners, educators as well as parents in my work. I also meet with different stakeholders in my work and hope to influence them and they will in turn directly or indirectly influence

other people. I hope to be more involved in curriculum matters so as to apply my knowledge in it.

I hope that I will have the opportunity to share my knowledge of learning and teaching with student teachers and teacher educators. I hope to motivate learners and educators to be life-long learners. I hope that I will see more people furthering their studies up to PhD level and be involved in research including self-study. I further hope that I will influence learners and educators in realising the value of education as a poverty alleviation activity, if used correctly.

I hope to be a foot-soldier in promoting self-study as a research method. I hope others will benefit from reading my thesis. I hope it will help them in reflecting about their past and have some answers to the way they behave. I hope it will assist those that had some doubts about writing a thesis using self-study. I hope that it will whet their appetites towards ways of looking at some of the things that they took for granted. I hope that my thesis might change their mindset about what it is to be an African in South Africa and the world. Some parts of the thesis might make the readers learn to be more observant and learn to appreciate their environment. The thesis might also make the reader to see the Hand of God in most of man's deeds/successes.

As a Christian I now see the Beliefs, Values, and the Critical Cross Field Outcomes as nothing other than a way of helping me to enhance my faith and belief in God. The Beliefs, Values, and the Critical Cross Field Outcomes to me reveal the message that God has given through his word, as they encourage purposeful and positive work ethics.

I say again that the influences of induku, herding, karate, soccer, my parents, my carer, my siblings, karate instructor and my naming in my life that I attained knowledge, skills, values, attitudes, ethics have influenced my school career, my studies at different colleges, universities, in my community involvement, karate training, as a karate instructor, my teaching and my present work place as a Black African Male Educator.

I am not alone. I believe there are many Black African Male Educators who share my beliefs, values, hopes and dreams for a better future for all humanity.

Thina bobantu side sicabanga ukuthi amadlelo asendulo ayemahle,
lawa eseluka kuwo agwadulekile,
mabi,kanti eqinisweni isondo lenqubekela-phambili liyaziphendukela,
akekho ogalimisa aliguqule alibhekise nyova
(Nxumalo, 1973:3)

English version

We people think that ancient pastures were green/good
and those that we graze in now are deserts, eroded, bad
but in fact the wheel of change goes forward uncontrollable –
no one can stop it or reverse it.

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Appendix A

Glossary

Word /Term	Meaning	Usage
AAAA		
Akwazi v.	so as to know/ to be able	Akwazi ukulwa So as to know how to fight.
Amancoko n.	jokes	Amancoko ayayelapha inhliziy o edabukile Jokes heal a broken heart.
Amandla n.	power/energy amandlana diminutive of amandla	Ukulwa kudinga amandla. Fighting needs energy.
Amanxeba n	wounds plural of inxeba	Amanxeba agezwa ngamanzi agcotshwe aboshwe. Wounds are washed with water and then dressed.
Amasi n.	sour milk	Amasi enziwa ngophuthu. Maas is made with phuthu.
Amawisa n.	a knobkieries a stick with a knob/head.	Amawisa abazwa ngemithi. Knobkieries are carved from trees.
BBBB		
Baba n.	father as polite way of calling a male adult/simple father	Ubab' uNgwemabala uyena engaxhumana naye kuqala. I met father Ngwemabala first.
Bomvu adj..	red	Igazi libomvu. Blood is red.
B.n.	biological name	
CCCC		
Cabanga v.	think	Uma ngilwa angicabangi kuyazenzekela. When I fight I do not think it happens spontaneously.
DDDD		
Dlala v.	play	Induku umdlalo. = Induku is a game. Sidlala induku.= We play induku.
Dlalisa	cause to play	Sidlalisa induku. We cause them to play induku.
EEEE		
Eba v.	Steal/becoming	Uba novalo uma eba. He is afraid when stealing. He becomes afraid when stealing.

Elwa.	when fighting	Uyajuluka uma elwa. He sweats when fighting.
Emoyizela v.	when smiling	Usiyabonga esho emoyizela. Siyabonga said smiling.
Elusa v.	when herding	Umfana uyaqina uma elusa. A boy becomes strong when herding.
Enza v.	when doing	Induku umfana uyifunda enza ngokwenza. A boy learns induku when doing a/as he does something pertaining induku.
Esho v.	when he/she says	Esho ehleka. She/he laughed as she/he said.
Exoxa v.	when talking/speaking	Amadoda afunda exoxa. Men learn as they talk.
Ezwa v.	when hearing/feeling	Uhleba ngaye ezwa He gossips about him even though he hears him. Uyanyamezela noma ezwa ubuhlungu. He perseveres though he feels the pain.
Fika v.	arrive	Fika naye. = Come with him/her
	GGGG	
Gawula v.	chop	Induku enhle igawulwa ezizweni. A good induku is chopped from the far places.
Gcina v.	keep	
Geste (French)	energetic expression	Anthropology of Geste and Rhythm: the natural tendency of humans to use energetic and rhythmic expression
	HHHH	
Hlaba v	stab	Hlaba insema. = Stab the inseam.
Hlala v	sit/ stay/live	uBha uhlala kwa Nzimakwe. Bha lives/stays at Nzimakwe.
	IIII	
Ibheshu n.	a male regalia made of animal skin worn to cover the buttocks	Amabhulukwe ayengaziwa kwazulu afika nabelungu kwakugqokwa amabheshu. Trousers were not known by the Zulu. They arrived with Europeans. Bheshus were worn before.
Ibutho n.	a member of the regiment / a regiment	Insizwa yayiba ingxenye yebutho. The young man would be part of the regiment.

	who are from rural areas	
Idolobha n.	a town or city from Afrikaans word dorp	Abavela emadolobheni ibona abayithandayo induku kunalabo basemakhaya. Those who are from towns like induku more than those who are from rural areas.
Igosa n	a lead singer	Igosa yilo eliqala iculo bese abanye bayalandela, A lead singer would start a song and others would then follow.
Ihawu n.	a shield	Ihawu yilona lokuvika. A shield is for blocking/parrying.
Impi n.	a battle	Impi iliwa ngamaqhinga. Strategies are used in a battle.
Ingxoxo n./ Xoxa v.	a story/an interview	Ingxoxo ibiba phakathi kwami nabashayi benduku. An interview would be between induku performers and me.
Induku n.	a stick	(see dlala)
Imbizo n.	a zulu meeting	Inkosi ibize imbizo. The Inkosi has called a meeting.
Impumulo	a nose	Unyawo alunampumulo. A nose does not have a nose. (see unyawo)
Ingoma n.	zulu dance done for entertainment or training regiments	Ingoma isinwa izinsizwa. An ingoma is danced by young men.
Insema n	a plant bulb that is struck when 'kucitshwa insema'	Abafana baciba/bahlaba insema. The boys are striking insema.
Insizwa n.	an equivalent of a gentleman young man	Insizwa yayaziwa ngobuqhawe bayo idume nasezintombini. A young man was known by his bravery and be popular to the young women.
Intombi n.	a virgin	Intombi yayihlonishwa ingathintwa A young woman was respected and not touched.
Inhloniphon	respect	Inhlonipho iyingxenye yobuntu. Respect is part of ubuntu humanity.
Inyathelo n	a step/stance	(see amanyathelo above)

Inyoni n.	a bird	(see singangenso yenyoni in isisu)
Iphaphu n.	a lung	Abafana bazodla iphaphu. Boys will hold a lung festival.
Isicathamiy a n.	a type of music formed by miners entertainment and competitions like that of Ladysmith Black Mambazo.	Abafundi basemthusi bacula isicathamiya. Mthusi learners sing isicathamiya.
Isimilo n.	personality/ character	Isimilo somuntu sibonakala ngezenzo zakhe. The personality of a person is revealed by his deeds.
Isiqunga	species of tambootie grass (for thatching and as a cleansing charm)	Ququda isiqunga umkhwifwe ngaso ukze inxeba lingabhibhi. Chew isiqunga and squirt the wound so that it may not go septic.
Isisu n.	a stomach	Isisu somhambi asingakanani singangenso yenyoni.(proverb) The stomach of a traveller/ stranger is not big. It is as big as a bird's kidney. Be generous to people especially strangers.
IsiZulu n.	zulu language/zulu beer	Amazulu akhuluma isiZulu aphuze isiZulu. The Zulus speak isiZulu as they drink Zulu beer.
Iwisa n.)	a knobkierie	(see amawisa above)
Izimbizo n.	zulu meetings held in an open area	(see imbizo above)
Izinkezo n	a wooden spoon used for eating mainly amasi (sour milk)	Amasi adliwa ngokhezo. Maas is eaten with wooden spoons.
Inqina n.	a hunting expedition	Nezinduku ziyasetshenziswa enqineni Izinduku too are used during a hunting expedition.
Imvunulo n.	zulu regalia.	Amabutho ehlukile ayaziwa ngemvunulo yowo. Different regiments were known by their regalia.
Inyanga n.	a herbalist	Izinsizwa zazibhilwa yinyanga. Young men were bilwa by a herbalist.

Isikhonkwa ne n..	a peg to mark an area or as a lightening spike	Izinduku zazisetshenziswa njengezikhonkwane zokuvika izulu./ Izinduku were used as lightening spikes.
Iqholo	pride	uNtobela nensizwa yakwaMthethwa babelwa ngeqholo lokwazi ukuthi bayinzalo yeqhawe uDingiswayo Ntobela and the Mthethwa chap fought withe pride that they were the offspring of the warrior Dingiswayo.
Itheku n.	a harbour/ Durban City in KwaZulu-Natal	Imikhumbi ifikela ethekwini/ eThekwini. Ships arrive at the harbour.
Insema n.	a plant bulb rolled on a slope and stabbed with sharp-pointed izinduku as a means of learning spear-throwing by herd boys.	(see ukuciba above)
Isisoka n.	that of a suitor	Isisoka sihambisana nokuba nolimi. Being a women's man is associated with sweet talk.
Isizulu n..	Zulu beer or the zulu language/ that of the zulu people	Isizulu ulimi olukhulunywa cishe yonke ikwaZulu-Natali. Zulu is a language spoken almost in the whole of KwaZulu-Natal.
Ithole n.	a calf	Isikhumba sethole sakha ibheshu elithambile. A calf's hide makes a soft bheshu.
Iqili n.	a trickster	Akukho qili lazikhotha emhlane (proverb) There is no trickster that licks its own back.
Izibongo n.	praises	Izibongo zikaNdlela ka Sompisi ziveza ubuqhawe nesimilo sakhe Izibongo of Ndlela of Sompisi reveal his bravery and his personality.
Izihasho n.	short male/female praises	Insizwa yayiphiwa izihasho ngokwenza kwayo. A young man would be given izibongo praize derived from his deeds.
Izinkande n.	sharp-pointed sticks	Insema icisthwa ngezinkande. Insema is struck with sharp sticks.
Iziphicaphic wano n.	riddles	Iziphicaphicwano zifundisa ubuhlakani. Riddles teach wisdom.

Izulu n.	thunderstorm/weather/heaven	Izulu liyakhafulwa ze lingoni. Thunderstorm is spat with medicines so as to calm it.
JJJJ		
Jikijela v.	throw	Induku ungajikijela ngayo uma uzingela. You may throw with induku when hunting.
KKKK		
Kata n.	techniques and forms done to improve strength, speed, power and co-ordination	
Kwasa v.	it dawned	Kwasa bemjijimeza ngemibuzo. It dawn whilst questioning him.
NNNN		
Ndonda v.	to sound/to resist	Umfana uzwakala ngokundonda uma esekhulile. A boy is heard by a deep voice that he has reached puberty.
Nqangi adv.	first	uNkulunkulu waziwa njengoMvelingqangi God is known as the one to have appeared first.
Oooo		
Opha v.	bleed	Wayesala esopha. He would remain bleeding.
PPPP		
Phambili	Forward or ahead	Ababuyisi baphambili.(see ababuyisi)
Phanda v.	dig	Sasiphana udonga senze imiphando. We would dig the wall to make imiphando.
Phonsa v	throw	Insema icitshwa ngokuphonswa kwezinkande ziyihlabe. An insema is struck by throwing izinkande so as to stab it.
Phika v	disagree/deny	Phika Mphezeni icala liyaphikwa. Deny Mphezeni a case is denied.
SSSS		
Sala v.	remain behind	Sala thina siyahamba. Remain behind we are leaving.
Swela v.	be without	Imbila yaswela umsila ngokuyalezela.(proverb) (see imbila)

	UUUU	
Ukuciba insema	a game of striking a rolling insema bulb with sharp izinduku sticks (see insema above)	
Ukucwasa ngobuhlanga	Xenophobia	uThamsanqa akanakucwasa ngobuhlanga ngoba uyikhansela Thamsanqa cannot be xenophobic because he is a councillor.
Ubuntu,n.	humanity	Ubuntu yingqikithi yempilo. Ubuntu (humanity) is the essence of life.
Ukuzithiba.n.	deferred gratitude	Ukuzithiba kunomvuzo ekugcinani. Deferred gratification pays at the end.
Ukubekazelana n.	perseverance	Ukubekazela kusho ukulinda. Perseverance means waiting.
Ukungacwasi,n..	non-discrimination	Ukungacwasi kukhombisa ubuntu. Non-discrimination is a sign of humanity
Ukunakekelana n.	care/caring	Ukunakekela kuwubuntu isibili. Care is humanity.
uNkulunkulu n.	God	uNkulunkulu ngumdali wethu. God is our creator.
Umthandazo n..	a prayer	Umthandazo unamandla. Prayer is powerful.
Umhambin.	a traveller/stranger	(see isisu)
Ukuzivocavocana n.	physical training	Ukuzivocavoca kuqinisa umzimba. Physical training strengthens the body.
Uteku n.	jokes/humour	(see amancoko above)
Ubuqothon.	honesty	Ubuqotho buhambisana nobuntu. Honesty is tantamount to humanity.
Ukucubungula n.	analysis	Ukucubungula kuyisipho sobuhlakani. The ability to analyse is a gift of wisdom.
Ukuthulana..	peace	Ukuthula ezinye zezinto engizibeka phambili. Peace is one of the things that I value.
Ubuchwepheshe n.	professionalism	Ubuchwepheshe buhambisana nesineke. Professionalism is associated with patience.
Ukuqikelela	carefulness	Ukuqikelela kudinga ukuninga.

n.		Carefulness requires pondering.
Ukukhuthaza n.	to motivate/ motivation	Ukukhuthaza kuveza namakhono abecashile. Motivation reveals even the hidden.
Ukubonisa n.	reciprocal advice	Ukubonisa kuvikela reciprocal advice giving. namaphutha angase enzeke. Reciprocal advice giving prevents possible mistakes.
Ukuboniswa/Ukuwalulekwa n	heeding to advice	Ukuboniswa kukusindisa ebubini. Heeding to advice saves you from danger.
Ukuphanna n.	generosity	Ukuphanna kunguzibekela. Generosity is self preservation.
Ukubambisana n.	cooperation	Ukubambisana kwenza impilo ibe ngcono. Cooperation makes a better life.
Ukweshela v.	courtship	Ukweshela kwakwenziwa ngenhloso yokushada oshelwayo. Courtship was done with the sole aim of marrying the courted woman.
Ukuqondisa v.	to straighten	Induku iqondiswa ngokothiswa noma icwiliswe emanzini icindezele ngento enzima. An induku is straightened by being placed next to the fire or immersed in water as it is straightened.
Ukubalekela v.	to run away from/ to present as a fiancé for marriage without being asked but sent by parents	Izintombi zazimbalekela owayezalwa emzini onemfuyo. Woman sought after the one that was from a family with a herd of cattle.
Ukuthomba v.	to reach puberty	Ukuthomba kuyimvelo. Reaching puberty is natural.
Ukuvimbansela v.	closed together, become stopped up	Ukuvimbansela ngumkhuba ojwayelwe ngabelusi uma kuyodishwa. Closing together or becoming stopped up is a common practice during dipping cattle as fights that are well planned take place.
Ukudlaliselwa v.	to demonstrate with an aim of enticing or attracting	Ukudlaliselwa yikhona eyayidla ngakho insizwa. A demonstration was a means through which an insizwa gained popularity.
Ukugiya v.	to demonstrate with	Ukugiya kungukwenama.

	an aim of enticing/as a display of a skill	A demonstration is a sign of joy.
Ukubeka v	to put	Ukudeka induku bese yeqiwa othatha inselelo kwenziwa ekwluseni. To put an induku that the challenger jumps over is done when herding cattle.
Umuthi n.	a tree/medicine	Izinduku zakhiwa ngemithi. Izinduku are carved from trees/umuthi wokuphonsa intombi waziwa kakhulu ngamkhehla. A love portion is well known by the old men.
Ukwelusa v.	to herd	Ukwelusa isona sikole somdabu. Herding cattle is the actual traditional school.
Ukudla v.	to eat /to win	Ukuudla usuthe kunikeza amandla kumelusi. Eating and filling up gives the herdboys energy. Ukudla umhlanganiso ekungcwekeni iphupho lanoma imuphi umalusi. Winning a sparring is every herdboys dream.
Ukudlala v.	to play	Ukudlala kuyimpilo. Playing is healthy.
Ukuqinisa v.	to strengthen or toughen	Ukuqinisa umfana kuyingxenyeye yokumkhulisa. Toughening a boy is part of growing up.
Umuzi n.	a homestead	Umuzi kwaZulu wawungumuzi ngezinkomo. A homestead was in kwaZulu was a homestead due to the presence of cattle.
Ugodo n.	a log	Ugodo lungasetshenziswa ukubaza izinduku. A log can be used to carve izinduku.
Umjibha n.	Johannesburg City the largest city in South Africa	Umfana angaqanjwa kuthiwe unduku zomjibha uma azalwa uyise esebenza Egoli (name of Johannesburg derived from the word gold). A boy can be named uNdukuzomjibha if he was born at the time of his father working in Johannesburg.
Umunntu n.	a person of abantu (pl.)	U umuntu umuntu ngabantu. A person is a person because of others. (we depend on each other) 'No man is an island'.

Ukufihla v.	to hide	Ukufihla izinto zasekwaluseni kungelinye lamakhono afundwa ekwaluseni. Keeping herdboy secrets was one of the skills that was learned at herding cattle.
Umbangan dlala n.	hunger causing	Ukubuya nenduku yombangandlala. To come bare handed.
Umviki n.	an offender/one who wards of an attack in a fight or sparring (opp). umshayi	Induku ishaya umviki. The induku strikes the defender.
Ubuye v.	come	Ubuye phela. = Do come back.
Umunwe n.	a finger	Ngazinquma umunwe ngithi ngibaza ukhezo. I cut my finger trying to carve a wooden spoon.
Umthamo n.	a bolus of food	Ungelithole ithuba lokuginya umthamo uma kudliwa ubhedu. You may not get a chance to swallow a bolus during a lung festival. Ungelithole ithuba lokuginya umthamo uma kudliwa ubhedu. You may not get a chance to swallow a bolus during a lung festival.
Ukungcweka v.	to spar	Ukungcweka ngumdlalo wabelusi. Induku sparring is a herdboys' game.
Ukufunda v.	to read /to feed	Ithuba lokufunda umthamo lincane uma kudliwa ubhedu. The chance of putting a bolus is very limited during the lung festival.
Ukuhlaba v.	to stab	Ukuhlaba unembe ngezinkande kufundisa ukunemba empini kumbe enqineni. To stab using izinkande teaches aiming and stabbing during a battle or a hunting expedition.
Ukuciba v.	to stab (see insema above)	(see amancoko above)
Ukulala v.	to sleep	Ukulala esibayeni iyona ndlela abajeza ngayo abelusi nxashane kulahleke inkomo. Sleeping in a cattle enclosure is a form of punishment if a cow is missing.
Ukusuka v.	to start	Ukusuka kothuthuva ukuthi omunye wabafana azame ukudla ubhedu. The start of commotion is when one of the herdboys tries to eat ubhedu.
Uhlangothi n.	a side	Amanxeba agcwele uhlangothi. Wounds surround the side.

Umuntu n.	a person	(see abantu above)
Umzaca n.	a stick	Umzaca ungawuzwa usukhala ezimbanjeni. You can feel the umzaca on you ribs. (when hit)
Umntwana n	a child/member of the royal family	Umntwana owayezakuba Inkosi wayethukuswa ezizweni. A member of the royal family that would one be in charge of the kingdom was made to grow up in a place far from his homestead.
unyawo n.	a foot	Unyawo alunampumulo. A foot does not have a nose, viz. a traveller will never know where he will travel in the future, so he needs to treat every stranger whom he may meet as he travels with respect.
	WWWW	
Wathi	He said	uBab' Yeni wathi angime Bab' Yeni said I must stop.
	XXXX	
Xoxa n.	tell a story	Abelusi babexoxa izindaba ekwaluseni. Herdboys would tell stories while herding.
	YYYY	
Yalezela v.	send	(see ngokuyalezela in imbila)
Yesifuba pos.	of the chest	uGumede unenduku yesifuba. Gumede has an asthma medicine.
	ZZZZ	
Zulu	heaven	AmaZulu akhuluma isiZulu. The Zulu speak the isiZulu language.

Appendix B

Schedule of Interviews with Participants

17 hours 15 minutes

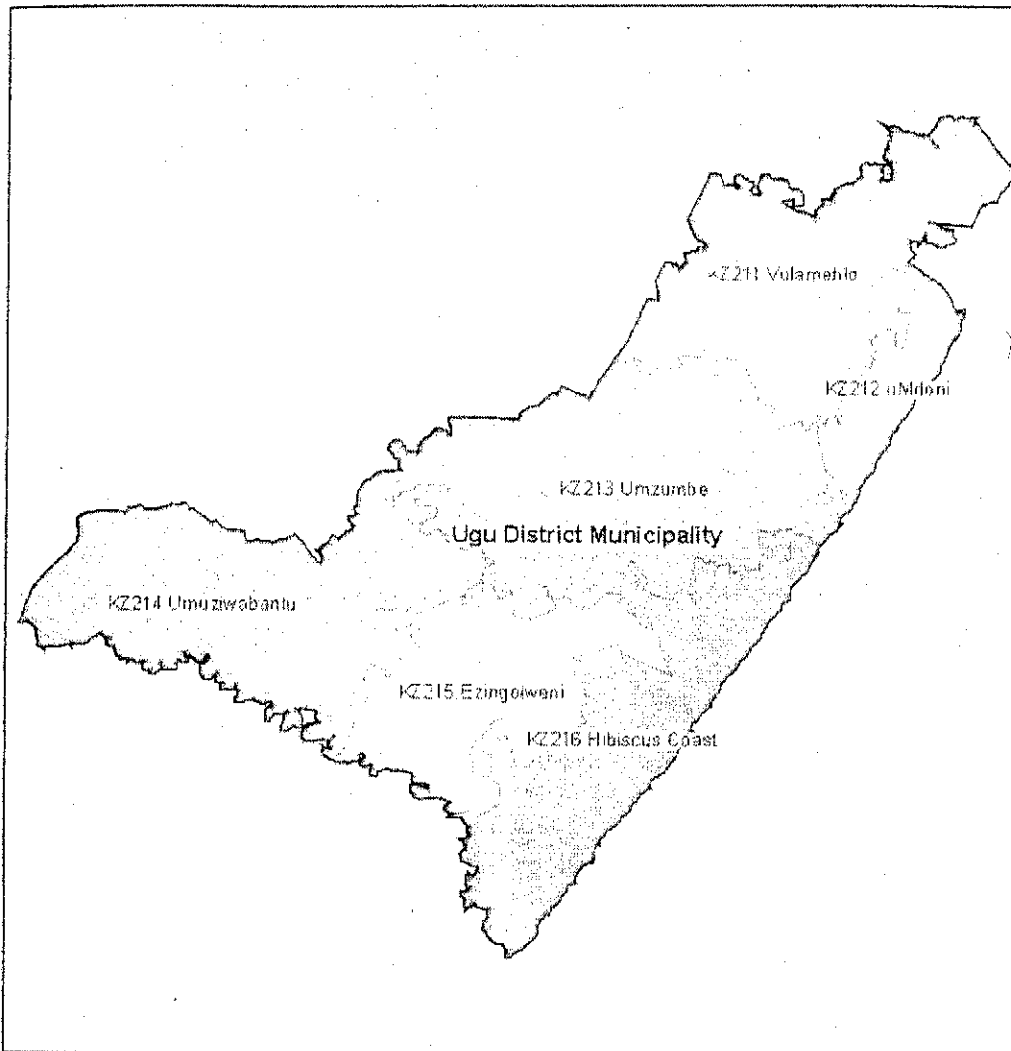
Participant	Date	Origin/ Place of interview	Duration	Address	Cellphone Telephone
Bab' Ngwemabala Dlamini (Retired Tribal Policeman)	01/3/05	Murchison Kwa Jwayele	1hr30m	Nsimbini Traditional Council P.O. Box11742 Port Shepstone 4240	N/A
Mubi Dladla (Member of Tribal Council)	01/3/05	Kwa Ndwalane/ Nsimbini Tribal Court	1hr	Nsimbini Traditional Council P.O. Box11742 Port Shepstone 4240	N/A
Gamza Dladla (Headman/ Induna)	15/3/07	Kwa Ndwalane/ Nsimbini Tribal Court	1hr	Nsimbini Traditional Council P.O. Box11742 Port Shepstone 4240	039- 6877421
Obert Khubusi Gcaba (Headman/ Induna)	15/3/06	Kwa Ndwalane /Nsimbini Tribal Court	45m	Nsimbini Traditional Council P.O. Box11742 Port Shepstone 4240	N/A
Lolo Hlongwa (induku performer)	15/3/06	Shobeni	2hrs	Mthusi High School P.O. Box 9 Paddock 4244	039- 6799112
Mumbi Ntobela (induku performer)	19/7/08	Izingolweni	2hrs	P.O. Box 347 Izingolweni 4260	0732146369
Wellington Siyabonga Ntobela (Educator)	23/5/07 & 07/7/09	Izingolweni	45m	P.O. Box 347 Izingolweni 4260	0732146369
Funokwakhe Phewa (Educator)	23/5/07	Mthusi High School	50m	Mthusi High School P.O. Box 9 Paddock 4244	039- 6799067
Kaizer Mnyandu (Educator)	23/5/07	Mthusi High School	20m	Mthusi High School P.O. Box 9 Paddock 4244	039- 6799067
Timothy	23/6/08	Oshabeni	50m	Imbalencane	N/A

Norman Yeni (izinduku carver)				Primary School P.O. Box13405 Mehlomnyama 4246	
UMMani MaCele Mbili (Ex-herd girl)	23/6/'08	Murchison KwaMbayi mbayi	30m	Murchison Primary school Private Bag 818 Port Shepstone 4240	N/A
Bha Ngeleka	02/07/'09	Ebuthongw eni	15m	Bheki High School Port Edward.	
Enock Maswidi Ngeleka	02/07/'09	Ebuthongw eni	15m	Bheki High School Port Edward	
Petros Themba Mzubane	06/07/'09	Mbayimbay i/ Murchison	20m	Murchison Primary school Private Bag 818 Port Shepstone 4240	
Samson Nhloko Mzubane	06/07/'09	Mbayimbay i/ Murchison	15m	Murchison Primary school Private Bag 818 Port Shepstone 4240	
Thamsanqa Ndlovu	06/07/'09	Mbayimbay i/ Murchison	15m	Murchison Primary school Private Bag 818 Port Shepstone 4240	

Appendix C: Map

Appendix D: DVD

Ugu District Council

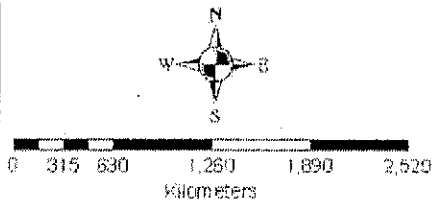


Legend

Ugu District Council

Local Councils

- Ezingolwani
- Hibiscus Coast
- Umuziwabantu
- Umzumbe
- Vulamehlo
- uMdloni



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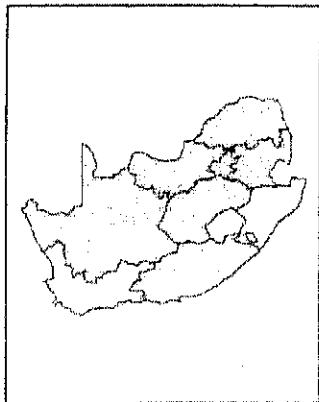
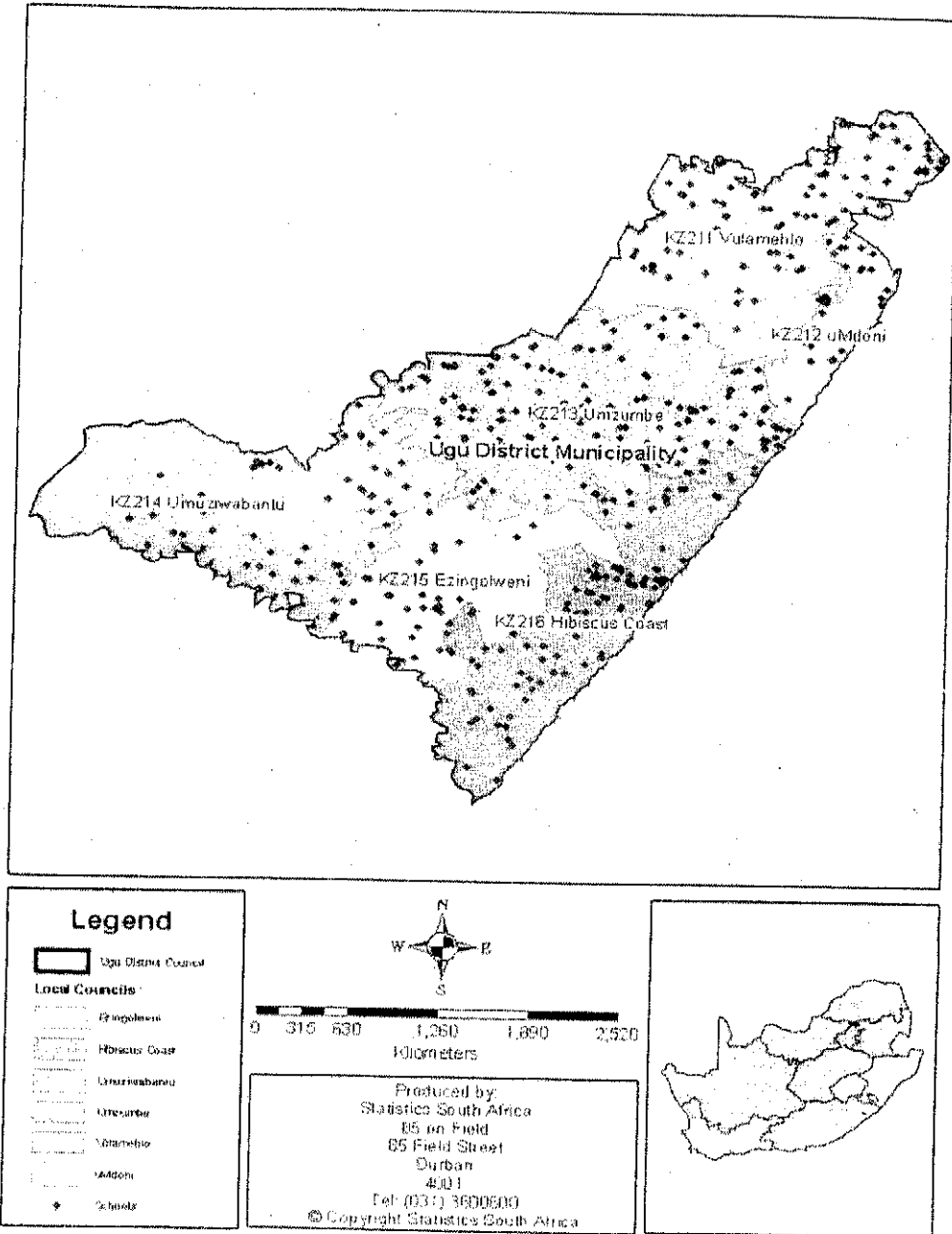


Figure 3: Map representing the distribution of schools in the Local Municipalities

The map below shows the distribution of schools in the different municipalities

Ugu District Council



The above map reveals that many of our schools are situated in deep rural areas